

Words in Season

THE BIBLE FAMILY MAGAZINE



VALE OF BACA

Psalm 84:7

THE longest vale on earth,
So wide and deep, 'tis true;
That many do not see
How dark and lone the view.

Yet travel it we must
In life's illusive trail,
And overcome with grief
We fall then without fail.

A magic well can spring,
E'en in this lonely vale;
The tearful eye can hail
A land of tearless joy.

'Tis pilgrim's eye beholds
The city of pure gold,
And earthly sorrows fail
When Day of God unfolds.

W.H.F.

JANUARY, 1979

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CHANGE OF CORRESPONDENT

For the Gospel Hall, Pine at Van Norman Streets, Thunder Bay, Ont., the new Correspondent is Brian R. Weston, 392 Dawson St., Thunder Bay, Ont., P7A 3V5 - Telephone 345-8357.

For Brodhead, Wisconsin Assembly — Corresp. Thos. C. Mowry, 2525 Hyacinth Ave., Janesville, Wisc. 53545

REPORTS

Thunder Bay, Ont. — Breaking of Bread at 10:30 a.m. Bible Class 12:30 - Gospel at 6:30 p.m. Tuesday evening at 7:30 p.m.

Dunkerton, Iowa — The new Gospel Hall is located at 301 Carroll Blvd. They are thankful for the help of brethren and sisters of the Assembly in the construction etc.,

Volumes for 1978 W. I. S. — Please contact Matthew J. Brescia, 33 Lewis St., Hartford, Conn., 06103

Venezuela, S. A. — An interesting note from brother Walmsley to hand tells us of an effort in Eastern Venezuela where the Lord opened up doors for the Word, he was helped by brother Senor Faneite also Mr. and Mrs. Noel McKeown, the result of an exercise to visit Zaraza where through the labours of two exercised Venezuelan sisters - laboring in the Gospel to find a make-shift lodging for them etc. God honoured the efforts and there was a nice interest for the two weeks there and a door opened for repeated visits to this town which is quite large and a good centre for eastern Guarico. Brother Usher has laboured at the other side of this State, latterly preaching at El Sombrero, a new place for assembly work. Continue to pray for Venezuela.

Stout, Iowa — Gospel meetings commenced here November 20th., by brethren Paul Elliott and R. Surgenor - this has been a fruitful field for years, may the Lord work further.

Marion, Iowa — Sixteen were baptized here this Fall which we trust shall prove a further blessing in this assembly. Bro. Lavery was at Mt. Sterling, Wisc., in their new hall. We believe weather permitting work shall continue on the new "Home" for aged Christians in Marion - the new Hall in Dunkerton should be a help in the Gospel there. Garnavillo had visits from brethren Sutton and Philip Harding, also John Norris and the Norris Stewarts of Zambia, brother Alex. Wilson was at Blue River, Wisc., prior to their Conference.

Walkerton, Ont. — The recent tent meetings of brethren David Kember and George Patterson had a good series on the south side of this town - the location, one of the best that could be obtained - the meetings went on for seven weeks, three professed, giving joy, a good number of strangers heard the Gospel preached faithfully and the brethren of Eden Grove Assembly, nearby did some good visiting, Clinton and Owen Sound Assemblies also gave help.

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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JOY COMETH IN THE MORNING

Psalm 30:5

THERE must be thorns amidst life's flowers, you know,
And you and I, wherever we may go,
Can find no bliss that is not mixed with pain,
No path without a cloud, it would be vain
For me to wish that not a single tear
Might dim the gladness that you hold so dear,
I am not wise enough to understand
All that is best for you. The Master'd hand
Must sometimes touch life's saddest chord to reach
Its sweetest music, and His child to teach
To trust His love, till the long, weeping night
Is all forgotten in the morning light.
TRUST, trust Him, then, and thus shall good or ill
Your trustful soul with present blessing fill.
Each loss is truest gain if, day by day,
HE fills the place of all He takes away.

Anon.

THE old professor asked his class of students one day years ago -
What is the longest, deepest, widest valley in the world?

There were attempts to answer as their skill in geography displayed
itself. But the old professor said . . . "You are all wrong." The
deepest, widest, longest valley in the world, he told them, is THE VAL-
LEY OF BACA as in Psalm 84:7.

THAT AWFUL EXCUSE

W.T.

THE LATE Mr. Alexander Murray, of Hull, an earnest and devoted servant of Christ, in going home one Sunday night, laid his hand on a man's shoulder and said, "Are you a Christian, sir?" "No I'm not, and I never mean to be," said the man, as he angrily shook the minister's hand off. "Never mean to be!" "Surely you must have some very good reason for making up your mind so definitely on the subject," said Mr. Murray.

When the man had thawed a little he became communicative, and said, "Well, I don't mind giving you the reason."

"Twenty years ago, I was courting the kitchen-maid in a north country manse. One night the minister came into the kitchen, swore at me and ordered me out. Then I made up my mind that the whole thing was a sham, and I resolved that I would never be a Christian."

"Oh, indeed," said Mr. Murray, as he stopped suddenly beneath a street lamp.

"Have you got a scrap of paper? Thank you, now here's a pencil. Just wait a bit while I write it down."

"Twenty years ago, a minister of the Gospel swore at me, and I there and then decided I should never be a Christian." Signed, Wm. Gray.

"Now," said Mr. Murray, as he offered the scrap of paper to the other, "you take that."

"No, I don't want it. What good will it do me?"

"Oh heaps, sir. It's your excuse for rejecting God's mercy in Christ. When you stand before Him, just you hand up that piece of paper, and say that that's your excuse for not becoming a Christian. You see?"

William reluctantly took the piece of paper, and they parted.

The hour was late when the minister reached home, supper was partaken of, family prayers were just over, and he was seeing that all was safe for the night, when a loud ring was heard at the door bell.

"Who's there?" cried the minister from within.

"It's me, William Gray, the man you spoke to on the street."

"What's the matter?" "Oh, it's that awful excuse."

The door was open in a trice.

"Will it not do, my friend?" "Oh, no, sir. Do you think God will have mercy on me?"

"Shall we try Him, my friend?" said Mr. Murray. They did "try" Him, and not in vain. William was pointed to Christ the sinner's friend, and through accepting God's love gift he was filled with joy and peace in believing.

Reader what is your excuse for remaining Christless? Just write it out, frame it if you like, and hang it up somewhere so that you will see it every day. And if you really think in your sound and sober senses that it will "hold water," and keep your guilty soul out of hell, then don't be afraid to go into eternity with it.

Remember though, that everyone of us must give an account of himself to God and He will be the judge of the validity of your excuse.

I may as well tell you though (it may save you from eternal disaster), that no excuse you can offer will be listened to for a moment, if you neglect to put yourself in possession of the great and free salvation that God in matchless mercy has provided for sinners in Christ Jesus. "Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16:31. Be warned in time and close with Christ.

* * * *

HOW TO PLEASE GOD.

GOD MEANS to teach us here how to become Enochs. Did you ever think of becoming an Enoch? or did you think he was so far above you that there was no use thinking about it? God teaches us here that there is nothing but what is in yourselves that hinders you from becoming Enochs. The story of Enoch, brief as it is, was left on record just that we might follow his steps. Do not say it is very well for ministers and Christians that have plenty of time; it is for every one. The record is given to teach how you may please God - walk with God. As for the translation, that is nothing compared with the glory to which he was translated.

The way of becoming an Enoch is by faith; there is no other way. The busiest man of business may become an Enoch.

Faith can be put in two aspects. It is believing what God says, and trusting Him accordingly. The two things go together.

The question regarding the first of these is, Is God worthy to be believed? Is everything that He says true? And is not God trustworthy? Has He ever done anything to make you suspect Him as a breaker of His Word? - ever done anything to cause you to distrust Him? Look back on your past life and see. Why, then, do you not trust Him, out and out, for little things and great things?

You may give all your goods to feed the poor, you may spend days and nights on your knees, you may do every day many good deeds, - it won't please Him. The root of all well-pleasing is faith - the spirit of adoption, whereby we cry, "Abba, Father." We are not told about Enoch's works, but about his pleasing God; and he did that by being a believing man.

Dr. H. Bonar

SANCTIFICATION

Wm. H. Ferguson

THE common meaning of the word:

1. To make sacred or holy - to set apart to religious observance - to hallow.
2. To make free from sin - to purify the affections of man.
3. To impart sacredness.
4. To render productive of holiness or piety.

PROTESTANT THEOLOGY: The extinction of the hereditary tendency toward sin and a desire for perfect assimilation to the divine holiness. Dependent on absolute self-surrender where faith is the requisite to the attainment of this grace, accompanied by a complete and irreversible self-surrender and conservation - - generally speaking - the Wesleyan doctrine of Sanctification, culminating in an instantaneous operation, the result of progressive sanctification - a crisis completing the process.

TURNING to the Word of God, we find that an apprehension of the work of Christ on the Cross and the acceptance of the atoning sacrifice He made when He offered up Himself to God, is the basis and ground of our sanctification. We refer to Hebrews 10:10 - "By the which will we are sanctified through the offering of the body of Jesus Christ once for all. Further we read in Hebrews 10:14, 15 etc., "For by one offering He hath perfected forever, or to perpetuity, them that are sanctified." Of this the Holy Spirit also "is a witness to us." i.e. - This offering sanctifies us as a permanent, settled state." (W.K.)

Thus we see that we are thus eternally set apart for God by sovereign electing grace and I Peter 1:2, 5 tells us that such are "kept by the power of God through faith for an inheritance incorruptible and undefiled that fadeth not away, reserved in heaven for you . . . ready to be revealed at the last time, i.e. the culmination of the life of the believer in Christ and His atoning blood. (We do not say this is true of false professors - Editor).

Such is the value of the sacrificial offering of the holy body of Christ on the Cross that it gives a complete forgiveness to the sinner who by faith claims Him as their Saviour from eternal judgment and sets him or her apart for God to use as He sees fit in witness and service:

It is a complete work -

It is a complete salvation -

It is a purged, cleansed conscience - Hebrews 9:14.

It involves both justification and sanctification - Cp. I Cor. 6:11 . . .

"Ye were washed, ye were sanctified, ye were justified . . . (J.N.D.)

It is a permanent, settled state. Modern theology does not accept this but believers do through Christ and the Spirit of God.

This is imputed and implanted - Heb. 10:14 - Heb. 10:17

The Septuagint (LXX) refers to sanctification as "the selecting

out and adopting for God's service and in the progressive adopting and acceptance of this truth we have a transforming and consecrating process of which God's Spirit is the actual agent." Bengel's note on this states that a sacrifice which is often repeated, although it be the same, does NOT satisfy or make an atonement to God (referring to the O.T.)

Olshausen remarks on Hebrews 10:10, 14 . . . "Both involve both justification and sanctification.

J.N.D. gives I Cor. 6:11 . . . "But ye have been washed, but ye have been sanctified, but ye have been justified in the Name of the Lord Jesus and by the Spirit of our God."

This is a "divine operation already accomplished in the Christian; the effect of which, consider." v. 14 "He hath perfected continuously the sanctified." Those who teach a process here are in error - (W.K.) "He appears before the face of God for us."

"Thus we see that the character of the New Covenant is the absolute and final forgiveness of sins."

THE "WORD" IN SANCTIFICATION

Compare John 17:17, 19 . . . "Now comes the formative power, as wholly new as above man, and not of God merely but of the Father . . . 'Sanctify them by (or in) the truth; Thy Word is truth.'" For their sakes I sanctify Myself that they also may be sanctified in truth." He had at heart a more personal and intimate want, that the disciples should themselves be imbued with, formed and fashioned by the truth." "The sanctification, or setting apart, was therefore as 'new' as complete. By the truth then, the Father's Word, were the disciples to be sanctified. Hence, all is out and in perfection. Anything higher, deeper, fuller is looked for in vain; as those who acknowledging the Son have the Father also, and are not of the world."

DEEPER UNDERSTANDING

Our prayer would be that God would grant to us, through the Spirit, more understanding as to our part in Christ, through His Sacrifice - His Blood - His Resurrection - that we may more fully be a testimony, a witness for Him that "with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death. For to me to live is Christ, and to die is gain." Phil. 1:20, 21. That we may, more fully, be a testimony and witness for Him in the present evil world, that knows Him not.

We append a few thoughts on the subject of GROWTH IN GRACE, as follows:

WE see very clearly in Peter's First Epistle, the place the Spirit of God has in our sanctification. While we have been washed, sanctified and justified in the Name of the Lord Jesus, it is also by the Spirit of God - I Cor. 6:11.

Now in I Peter 1:2 we find the choice of God here in setting aside by the Spirit, unto obedience and sprinkling of the blood of Jesus Christ . . . It requires us, as obedient children, to be holy in all manner of conversation - I Peter 1.14, 16.

Peter continues . . . the Divine testing of their faith could be more precious than of gold that perished through their approval in the fires of opposition and persecution.

They learn, as in verse 7, that to true believers - "HE becomes the preciousness or honour" and tells them in v. 10 they are now the people of God and urges them to an honest manner of life among the nations.

We see, in all this, the need for evidence of the "new life" being paramount and an essential to all true faith in Christ. Peter was nearing the end of his pilgrimage and he sought faithfully to carry out the commission given him by his Lord on the shores of Galilee, as in the memorable meeting of John 21.

* * *

"We are thus as sanctified children of God set aside for God to use as He sees fit, and we should be ready for every good work when it is His desire and command. It signifies both habitual and active obedience, renovation of heart, and conformity to the Divine will. The mind is illuminated by the Holy Ghost to know and believe the Divine will. The truth of the doctrine is first impressed on the mind, hence flows out pleasant obedience, and full of love."

The venerable Leighton.

THE WORD OF GOD - Continued

(Read: **Psa. 19:10; Psa. 119:162; Job 23:12; Jer. 15:16**)

George Graham

It is lovely to see the place given to the Word of God in the lives of these men. In Psalm 19:10 David sets a very high estimate upon the Word of God - - gold and much fine gold is not to be compared with it. Gold and much fine gold would speak to us of the world and all it has to offer. The Word of God is infinitely more precious in every respect, and it has no compeer. In I Sam. 21:9, David speaking of the sword of Goliath, the Philistine, said, "There is none like that." The same is to be said of the Word of God. With most of us, as the redeemed of the Lord, our values are somewhat different. The world and all that it means has robbed us of the sense of heaven's values. We need like the psalmist (Psa. 73) to get into the Sanctuary of God and there we shall see things in their proper perspective. "In thy light shall we see light," Psa. 36:9.

The subject matter of Psalm 119 is the Word of God. It is the longest chapter (if it may be so called) in our Bible. That alone would give us to understand its importance. Whoever wrote the psalm has written some wonderful things about the Word of God. Here is one of the things he wrote: "I rejoice at the Word as one that findeth great spoil," verse 162. The joy the Word of God gave him is compared to that of one who finds great spoil. Think of the

joy of those four leprous men of whom we read in 2 Kings 7. They had decided to fall into the hands of the enemy, the Syrians, hoping against hope; but, to their great joy, they found much spoil because the enemy had fled. Let us think of the wealth of blessing into which we have been brought by the grace of God:

- (1) "The unsearchable riches of Christ," Eph. 3:8.
- (2) "Every spiritual blessing in the heavenlies in Christ," Eph. 1:3.
- (3) "Begotten again unto a lively or living hope by the resurrection of Jesus Christ from among the dead, to an inheritance . . . reserved for you in heaven," I Peter 1:3-4.
- (4) The blessed prospect of being with Him in the glory of God for ever," John 14:3.

As we ponder these things in our hearts, we also should be able to say, "I rejoice at Thy Word as one that findeth great spoil." It is a joy unspeakable and full of glory, I Peter 1:8.

"O what is all that earth can give?
I'm called to share in God's own joy;
Dead to the world, in Thee I live,
In Thee I've bliss without alloy;
Well may I earthly joys resign;
All things are mine, and I am thine!"

Speaking in the book that bears his name, Job said, "I have esteemed the Words of His mouth more than my necessary food," chapter 23:12. It is the more remarkable when we remember there was no written Word of God in his day. The Words of God, or the revelation of God, had been passed on in an oral way. He preceded Moses, the first to be taken up by the Spirit of God to give us the first five books in our Bible, Genesis through Deuteronomy, generally called "The Pentateuch." In the midst of his severe sifting and trial (allowed by God) at the hand of Satan, the Adversary, it is lovely to see the place he gives to the words of God. To him the heavenly and spiritual had far more value than the earthly and physical. The former is eternal, and the latter is temporary and transient. Think of the contrast between Job and ourselves. We have full and complete revelation of God in His Word. What place does it get in our lives? Could we honestly say with Job, "I have esteemed the Words of His mouth more than my necessary food?" It is a searching question - - God grant it may reach our every heart.

Jeremiah writes, "Thy words were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of mine heart," Jer. 15:16. No doubt he is going back to the days of good king Josiah when Hilkiah the High Priest found the book of the Law while they were in the process of cleansing and repairing the house of God, 2 Chron. 34. Jeremiah's ministry began in the reign of Josiah and continued until Judah was carried captive into Babylon, a period of forty years.

During the reign of Josiah the Word of God was carried out,

but it was feigned obedience on the part of Judah, Jer. 3:10. Consequently, upon the death of Josiah, this became very evident or manifest. Rebellion against God and disobedience to His word was the attitude of the King and people. Jeremiah, the prophet of the Lord, who brought to them the Word of the Lord, also was made to suffer, 2 Chron. 36:14-21. In Jer. 37:11-15 he was maligned; chapter 11:21, intimidated; chapter 20:2, put in the stocks; chapters 26 and 38, his life threatened; chapter 38:6, put in the dungeon. Yet, God preserved him, Jer. 1:17-19. In the midst of all his trials and sorrows, the source of his strength and joy was in God and His Word.

The day in which we live is becoming increasingly difficult. We are in the last days. There is little ear for the Word of God. Its authority has been set aside by some. It has little place in the lives of others. The day may be difficult, and it is; but thank God we can still find our strength and joy in God and His Word. We need to get back to God and the Word of His grace, Acts 20:32. This is all we need and nothing less will do. Therein is to be found real joy and satisfaction.

THE HOLY SPIRIT IN THE BELIEVER

Recollections of an address by Dr. Neatby in Glasgow

THE WORK of the Holy Spirit extends from creation to the time when God shall be "all in all." I shall restrict my remarks to His work during the present dispensation, from His descent at Pentecost, till the rapture of the saints at the second advent of the Lord from heaven. There was a sense in which the Holy Spirit was always at work in the world, convicting and converting sinners. Adam, Abel, David, and all the saints of times before Christ, were born of the Spirit. But in the special and distinctive sense of which I now speak, the Spirit was not given, nor could be, until after the death, resurrection, and glorification of Christ as Man in heaven. As the Son soon here revealed the Father, so now the Spirit reveals the Son. His office is to take of the things of Christ and show them to the saints. All believers of this age have the Holy Spirit, He indwells them. He has come as the Seal, Eph. 1:13, of God, making them as His, and the seal is inviolable. He is the Earnest of glory to come, Eph. 1:14, and the Anointing or Unction, 2 Cor. 1:21; I John 2:20, by whose teaching we learn the deep things of God, I Cor. 2:10. By the Spirit, the saints are now one with Christ in Heaven; linked to the Risen Christ in abiding union. He has come to dwell in our mortal bodies to claim us for God; this is true **consecration**, the yielding to God of that which is His own. He is that "well" of which the Lord spake in John 4:14, ever "springing up"; the inexhaustible fulness of Christ brought to the soul of the saint. It is our daily, hourly privilege to be constantly "filled with the Spirit," in communion with the fulness of Christ. But, alas, we do

not always so live. "Filled with the Spirit" the one moment, it is possible to be found acting in "the flesh" the next. The "flesh" in us opposes the Spirit, as the world opposes the Father, and the devil opposes the Son. And this conflict will continue to the end, raging fiercer, if we yield to the flesh, and fulfil its lusts. The fruits of the Spirit are produced in the saints as they yield themselves to His control; we have them mentioned in Gal. 5:22-23. Blessed be God, it is His mission and His delight to take possession of us soul and body for Christ, to work in us His good pleasure.

THE HOLY SPIRIT IN THE ASSEMBLY

Gleanings from an Address by A. J. Holiday, in Glasgow.

THE 12th chapter of I Corinthians opens with a description of the saints in their unconverted days when they were idolators. They had no need for an open ear then, they were led to "dumb idols" who could not speak to them. At conversion, God's call to the sinner is "Incline your ear, and come unto Me; and your soul shall live." And after conversion God still asks our ears, He bids us listen to what He has to say to us. Now you will notice that in this chapter, which is so largely devoted to the Holy Spirit's working in the assembly gathered unto the Lord's Name, the very first thing that God introduces is the Lordship of Christ; the place of authority that God has given to Him in the assembly. No man speaking by the Spirit of God, calleth Jesus Anathema," - that is "the accused of God." Once when He hung upon the tree, He was made a "curse," but now, God has highly exalted Him to the place of supreme authority. No man speaking by the Spirit leaves Jesus where the world last saw Him, on the Cross, but gives Him His rightful place as Lord and Head. "No man can say that Jesus is the Lord, but by the Holy Spirit" - that is, no one can own His title and give Him His rightful place but as he is taught of the Spirit, the place and honour that is due to the exalted Christ as Lord in the assembly of saints. To gather unto the Name of the Lord Jesus, is to acknowledge Him in the place that God has given Him. In the sects, with their creeds and laws, there is practically a denial of this to the Lord Jesus. The ministry is all vested in one man, whereas we are told here, that the Spirit divideth "severally to every man as He will." The risen Christ has received "gifts for men," and as we read in Eph. 4:8-11 He bestows them for the edifying of the body. To deny Him this honour, and to elect ministers ourselves, or to leave no room for the exercise of the gifts He bestows, is virtually to refuse Him that place of authority which His God has given Him. And let us ever remember, dear children of God, that the roots of what we see so fully developed in the world's religion around us, are in our hearts, and only by the work of the Spirit in us, are kept from bringing forth the same fruit.

OUR DAILY LIFE

John Knox McEwen
The Witness of 1891.

THERE are four distinct things stated in the 1st Psalm as the result of meditating upon God's Word, apart from the blessing which the individual enjoys who is found so doing, see verse 1. Let me enumerate them:

1. Like a tree planted by the rivers of water;
2. Bringeth forth fruit in his season;
3. His leaf shall not wither (always green);
4. Whatsoever he doeth shall prosper.

Dear child of God, how is it with you? On every hand, in the days we live in, we see and hear of those who once lived for God, and were used of Him, being tripped up by the Devil, "the lust of the flesh," or the world. Backsliding, both in heart and practice, characterises these last days; and, dearly beloved, what is the cause of it all? we verily believe, the neglect of two things - namely, secret prayer, and reading and meditating upon God's blessed Word. Let me ask you, tenderly and lovingly, as you hold this paper in your hand, have you had a quiet time alone with God this morning, reading and meditating upon His own precious Word - speaking to Him, and He speaking to you? We do not mean, did you kneel down and go over a prayer? But, have you seen the face of your Lord today, and heard Him speaking to your heart? It may be you can sing, "O the pure delight of a single hour"; but hold now, be honest with your soul, when did you spend an hour in His company? How dishonouring it is to God and grieving to His Holy Spirit to sing about spending an hour with Him when it is not true. Have we not all been guilty of spending too much time in the company of one another, and too little time in the company of God? God in His grace has made blessed provision for our everyday life while passing through the wilderness. We get it beautifully pictured in the history of Israel passing on to Canaan. Morning by morning they gathered the manna, fresh down from heaven, and no doubt it took both trouble and time to gather it. Early in the morning the camp of Israel was astir. See them down on the ground gathering, every man getting his omer filled! And this was all done before the sun was up.

How often it is the case in these days, among the saints of God, that instead of being up in the morning early and getting alone with God, seeking to see His face and catch His voice, there is he lying in bed until the last possible moment, and then in a hurry to get away to work. *No watching, no praying, no reading of the Word of God, no meditating, and, as a matter of course, no fruit borne, no greenness, no prosperity, and when Satan comes along there is no power to resist his temptations.* O, beloved children

of God, let the time past of our lives suffice us to have wrought the will of the flesh, and in future, let us seek to walk in the blessed footsteps of Him who rose a great while before day, so that He might have time to commune with His Father.

The days are getting darker, and we feel it more difficult to get along every day we live. But He Who has saved us and brought us so far is willing, yea, it is His delight, to feed us with the finest of the wheat and satisfy us with honey out of the rock.

"He openeth His hand, and satisfieth every living thing"; Psalm 145:16, and His Word to us is, "Open thy mouth wide, and I will fill it." Psa. 81:10.

May we, then, until the morning dawn, remember His Words, Matt. 26:41, "WATCH AND PRAY."

PERSONAL COMMUNION

E.A.M.

"BUT my heart is very cold." Cold, cold, because Christ seems so far away. To some believers He is not much more than a star speck in the distant heavens. He will guide them home, but what a cheerless course they will have to what it might have been!

Touch Him only at the garment hem and thou art whole; but lie upon His heart, feel how it beats with unutterable love to thee, and it will infect thee with a like love. Christ yearns to be much more to His child than a star in a distant sky; He loves to appear as He did to John - the Sun of righteousness shining in His strength.

The sun rises late on a winter morning; his faint rays scarce warm you; they do not quite melt the frost work on the pane that lets them in. And yet at that same hour the sun sheds summer through the south, making flowers to blossom, fruit to ripen, sweetening the juicy heart of the pomegranate, and pouring down his rays through the branches of the palm. Is it thus with your soul? As you creep along life's path do you hold your way on its darker and selfish side where the rays that reach you from Christ are slant and feeble? So they only give you heat enough to keep in the life? And is your hand too numb to work for Him, or point a fellow sinner to the Lamb of God? Yet at this hour Jesus shines, the sun of the city on high. There is no night, and day is the glory of His love; it is always at high noon. Are not His beams direct and mighty, pouring into the heart of your friend in the next street, or the sister in your own home? Jesus is shining over their heads, leaving scarce a shadow of self on their path. Their fruit abounds, Deut. 33:14, and their graces have the bloom and fragrance as of tropic flowers. Wilt thou not invite Him to shine into thine heart? Take no sleep till thou hast met the Lord. One interview with Him will do it. He can correct the past; He can forgive; He can say "Peace." He can say to you "I will restore to you the years that the locust hath eaten,

the canker worm, and the caterpillar, and the palmer worm. And ye shall eat in plenty and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you; and my people shall never be ashamed." Put in thy claim after long scarcity, to tell over the provisions of free grace, and know the joy of walking free in His eternal sunshine.

THE SUPERIORITY OF OUR DIVINE LORD

By James N. Smith

There are five men in scripture, each with a greatness of their own, of whom our Lord is spoken of as being "before," or superior to. May our hearts worship Him, who is "before all things." Col. 1:17.

ADAM, invested with the privileges of rule and headship in Eden, stands unique in his glory. In innocence and in fellowship with God, he dwells in the divinely planted garden. Through disobedience he fell, and bondage, sorrow and death followed. The sceptre of his glory lay tarnished in the dust. "In due time," "we see Jesus," stooping into the anguish of death, victoriously picking up the sceptre of rule and headship, Heb. 2:9. Now, "living in the power of an endless life, the "last Adam" will never lose his crown. Romans 5:14 tells us Adam is the "figure of him that was to come." This reveals both the diety and superiority of our Lord. He was before Adam and rule and headship were eternally His. As a man glorified, He shall yet be revealed, bearing this sceptre on earth. Ephesians teaches Christ as the head of the whole body, the church. I Corinthians 11 teaches the local church is to uphold the symbol of Christ's headship by the short hair and uncovered head of the man, and the long hair and covered head of the woman. May we affectionately and jealously maintain this honor to our glorious Lord.

ABRAHAM, the father of the nation of Israel, "the friend of God," "from whom, according to the flesh, Christ came," eminent, illustrious and spiritual. An honor indeed to be able to say "Abraham is our father." John 8:39. "Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am." John 8:58. What authority and majesty! Our Lord unveils his identity as diety and in superiority to Abraham. Eternity of being belongs to Him, the great "I AM." How glorious is our relationship to Christ. The Jews boasted of Abraham, whom they admitted was dead, vrs. 52 & 53. Should not we, who are united to the ever-living One, bear with humble dignity and holy zeal "That worthy Name by the which ye are called." James 2:7. May our lips be fitted vessels to speak His worth, to the Father and to the world. Our Lord is greater than Abraham, for He was before him.

MELCHISEDEC. "Consider how great this man was . . . "

Wearing the crown and the mitre. No recorded genealogy, nor successor. Remarkable in his authority and blessing. Heb. 7:4-7. Introduced by God in Gen. 14, mentioned again, a thousand years later in Psalm 110, drops out of view for another thousand years until Heb. 5:1. Ministering abiding blessing to the battle-worn pilgrim, so that he is preserved in a crucial hour. But Melchisedec must stand in the shadow, for our divine Lord was his model. Heb. 7:3 "made like unto the Son of God." Again, we glimpse the deity and superiority of our Lord. His priesthood is superior, for it is forever, and "after the power of an endless life." His ministry is superior for it is spiritual and eternal. Ministering fresh blessing and fresh revelations of God to the pilgrim. Also pointing our eye to the glorious day when He shall be a Priest upon His throne. Isa. 11:1-6; A king as God's representative and a priest as man's representative.

DAVID, Israel's renowned Sovereign. There are 58 New Testament references to this noble godly king. David was God's choice to unify his people. We see him as the theme of song; as inspiration for deeds of valor and victorious in battle. God said of him, "I will make Thy name great". In Revelation 22:16 our Lord Jesus said, "I am the root and the offspring of David." As the root of David we gaze upon the deity and superiority of our Sovereign, the greater than David. Victorious over every foe, glorious above every name. In Philippians 2, we see our Lord stripping himself as David, when about to go into the valley of Elah. In Phil. 3, we see a Jonathan stripping himself at the feet of the victor of Elah. May each redeemed one lay the crown of Sovereign upon his brow, lay our honors at His feet and lay out our lives for His will. Glorious Sovereign, precious Lord.

JOHN THE BAPTIST. The last of the Old Testament prophets. Yea, "more than a prophet" . . . "my messenger", said our Lord. A unique birth, and ministry, although only about 6 months in length was powerful. "Among them that are born of women there hath not risen a greater than John the Baptist." Matt. 11:11. What a precious epitaph for a life spent for Christ. The great moment came in John's ministry when he introduced to Israel "The Lamb of God", John 1:29. In speaking of the Lord Jesus he said, "after me cometh a man which is preferred before me: for he was before me." John 1:30. The voice gives way to the WORD. John declares the Superior One, Deity, the Lord from heaven. The next day he directs his disciples to the Lamb of God and they left John and followed Jesus. May our hearts be consumed with the greatness of our blessed Lord. Let us be faithful, ardent disciples of the lowly, rejected, gracious Master, who is greater than all.

"Worthy oh Lamb of God art Thou,
That every knee to Thee should bow."

FURTHER REMARKS ON "GIVING"

AS TO our brother G.A.'s remarks on the subject of Giving, we must not suppose that the box on the first day of the week is the only medium of our giving to the Lord. To fancy that all our offerings must pass through that channel would gender to very serious bondage. Fellowship is sweet and comely; and, where there is confidence in those who take charge of the money, it is pleasant to see oneness of mind being manifested in collective offerings. But, even where there is confidence, there may be many occasions in which I am called as an individual to give unto the Lord. If I see a brother in need, I may not feel warranted to shut up my "bowels of compassion" until the church can act as a whole in the matter. A servant of the Lord may be in actual need; and I may feel called to render immediate help: for in many cases the saying holds good. "He gives twice who gives quickly." In short, there may be a hundred and one different circumstances in which I might be called as an individual to open the bowels of my compassion, although that compassion should not find its expression through the church. Again, when, as our brother points out, the brethren who have charge of the money do not enjoy the confidence of the saints, the situation becomes difficult in the extreme. Current church expenses must be met; but beyond that point, the saints may not see their way to give, if they have not confidence in those who lay out the money. But such circumstances cannot justify us in neglecting the Lord's servants, or the Lord's poor.

STEWARDSHIP

We have all received a stewardship which we may not hand over to others by putting a small weekly sum into the church box, and then folding our arms and virtually saying, "That relieves me of all further responsibility." If our offerings are reaching the proper quarter through the channel of certain brethren, it is well; but if we have not confidence in the channel, why not minister direct to those about whom we may be exercised? Indeed we have a letter from an esteemed brother in the Lord, calling attention to some of these very points, and showing that Scripture does not lay down hard and fast lines, confining us to one particular mode of giving. Therefore, we would humbly say, let each saint of God be taught the great truth of individual responsibility in this matter; and, thus acting "in the liberty of a joyous surrender to Christ of ourselves and all we have," we shall soon see a day in which the needy shall have their portion, and in which the Lord's servants shall not be forgotten, as it is to be feared they often are to-day.

The Believer's Treasury

* * * *

"Crowns are being won to-day, and by the grace of God I am going to receive one," said a dying martyr as he was being put to death.

THE FACTIOUS SONS OF BELIAL.**2nd Samuel 20.**

CONSIDERABLE jealousy arose between the men of Israel and of Judah, over the bringing back of King David to Jerusalem. Israel considered that since they were ten tribes and Judah but two therefore their advice ought first to have been sought in the matter. This not having been done they felt as if they were being despised by Judah, and these in turn felt hurt that any should question either their motives, or their right, seeing that they were near of kin to the king. Besides they had not eaten at the king's cost, neither had they received any gift. One word brought on another so that altogether there was quite a fierce war of words.

When any trouble comes up, Satan always happens to have a man of Belial ready for action, and as some one has said, "He can run a mile before a Christian can lace his shoes." So it was here. "There happened to be there a man of Belial - and he blew a trumpet and said, "We have no part in David, neither have we inheritance in the son of Jesse, every man to his tents O Israel. So all the men of Israel went up from after David, and followed Sheba, the son of Bichri; but the men of Judah clave unto their king."

David's warriors followed Sheba to the city of Abel and besieged it. A wise woman of the city spake to Joab the captain and said, "I am one of them that are peaceable in Israel, thou seekest to destroy a city and a mother in Israel, why wilt thou swallow up the inheritance of the Lord." Joab protested that they had no such desire, but demanded Sheba's head. Then the woman went to all the people in her wisdom, and they cut off the head of Sheba, and cast it out to Joab. So the trouble ended. In connection with the work of the Lord, the factious spirit is the cause of many troubles, causing jealousies and petty bickerings, even among the loyal hearted followers of the true David. And who has not seen some son of worthlessness suddenly spring into prominence, a man who has never won a soul for Christ, it may be he has never been a means of blessing to either saint or sinner, he blows his trumpet and scatters the flock, and hinders the work of the Lord. But he soon runs his course and the hearts of God's people turn again to their Lord. As a rule the Sheba troublers finally gravitate out of the assemblies, lose their following and end in disgrace - enemies of David.

May God grant humility as well as loyalty in our service for the true David so that there may be no occasion for the factious sons of Belial to stumble the people of God.

Space forbids to tell of the licentious sons of Belial who in their wickedness killed a woman, and before the retributive sword of justice was stayed, almost the total extinction of the tribe of Benjamin (Judges 19). And of Ahab who sold himself to work wickedness, hiring sons of Belial to bear false witness against the

guiltless, whose blood the dogs licked up, 1st Kings 21. And of others whose fate David so well describes. "The sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with the hands. But the man that will touch them must be fenced with iron, and the staff of a spear, and they shall be utterly burned with fire in their place." 2nd Samuel 23:6-7.

"Thou, O man of God flee these things." "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all goods." 2 Tim. 3:16, 17.

T.D.W.M.

From "Our Record" 1908.

(Truly spiritual ministry never dies and we are reminded we still have unworthy ones who shall occasionally cause much damage by a deceitful or lying tongue, as in the above cases . . . Editor

COMMENDING WORKERS

IN THE early Church, when Christians went from one place to another, they carried with them letters of commendation. To this godly custom the apostle alludes when he says, "Need we, as some others, epistles of commendation to you, or letters of commendation from you?" 2 Cor. 3:1. Christians were not received on their own testimony; much less were ministers and teachers. In the present day, when the need is far greater, and the probability of deception increased a hundredfold, Christian brethren move about in their own country, and sometimes set out for fields of labor in other lands, without even thinking it needful to carry with them the necessary credentials of Christian CHARACTER, if as simple Christians they seek fellowship with fellow-believers; or of Christian FITNESS for their work, if they go claiming to be evangelists, pastors or teachers.

This want of consideration has sometimes resulted in much trouble and sorrow. Unproved men have pressed themselves into places of service, and thereby brought dishonour to the Lord, to the Church, and to themselves. "Lay hands suddenly on no man" is one of God's words to all who desire to know how to behave themselves in the Church of God in these days, when profession is so easy, and a steady, consistent life so difficult.

SUBJECTION TO ONE ANOTHER

An impatient one may ask, "Am I to wait till my brethren commend me, when I feel sure God would have me go? God's command is, "Be subject one to another," and we say to such an one, "Wait." If, however, this be not accepted as the will of God by the one anxious to go forth, by all means let him go; and if let alone with God, it will soon be seen whose judgment was right - his of himself, or his brethren's of him. If the former, God will stand by

him; if the latter, God will make it manifest. We are responsible to God not to help unproved and unaccredited messengers; and even if accredited still not to help them when they do not commend themselves to our own conscience before God.

In bursting the trammels of man's systems in these matters, there has sometimes been a breaking loose from God's principles of service, which are fellowship together and mutual subjection; and this has ended but too often in men doing what was right in their own eyes, while claiming to be guided alone by God. When such claim is real, it stands the consequences; it looks to God alone, and expects nothing from the creature, or from fellow-Christians. But to claim to be directed alone by God, and then to be looking to the Church of God for support, and to feel grieved if that support does not come, is surely a serious mistake - a mistake which has grieved and wearied willing helpers, and has often tended to shut up their sympathy towards humbler and wiser labourers whom God would have had them aid.

PAUL'S EXAMPLE

Timothy did not start of his own accord uncommended to the work to which he consecrated his life. Probably converted on the occasion of the apostle's previous visit, Paul found him "WELL REPORTED OF BY THE BRETHREN that were at Lystra and Iconium;" and only after this double commendation does Paul propose that he should go with him in his missionary service. Timothy did not volunteer to go; nor did Paul, apostle though he was, propose his going except with the testimony of his fellow-believers as to character and fitness. Well would it be for most if they waited thus to be led into service, for such waiting years would not be lost. God will never charge any one with slothfulness who, with a heart ready to do His will, is truly waiting upon Him for guidance.

We need probably a three-fold witness to warrant our entering upon special, public services. 1. An inward conviction of God's will. 2. A collateral fellowship with our brethren in it. 3. The evidence of God's outward providences; though it will need spirituality to enable us to read the latter aright. But where these three witnesses agree, we shall not be far wrong in going forward "assuredly gathering" that God has sent us.

From W. I. S.

* * * *

Almighty God, Thy grace impart:
Fix deep conviction on each heart;
Nor let us waste on trifling cares
That life which God's compassion spares

QUESTIONS AND ANSWERS

Question. Does 2 Cor. 2:8 mean that we should have full fellowship with the excommunicated, in a social way of eating etc., together, prior to the action of the Assembly in formally bringing such a one back into the fellowship of the Assembly.

Answer: We reply that this is not the time, suggested by the Scriptures, to acknowledge the professed repentance. This awaits the formal action of overseeing brethren, in knowing and acknowledging the mind of the Assembly, that such repentance is complete. Overseeing brethren must learn and convey the mind of the saints in fellowship to make it a truly scriptural reception back into the fellowship of the Assembly.

Question: What should be done if, perchance, some brother should introduce, or seek to, the matter of "speaking with tongues" into an Assembly gathered to the Name of our Lord Jesus Christ?

Answer: We believe such would come under the prohibition contained in the matter of proper handling of such as in Titus 1:9, 11 - especially verse 11. To act otherwise would only cause needless confusion among the Lord's people so gathered.

Question: Would 2nd John verses 9, 10 apply today when we are confronted with those who deny the true Deity of our Lord, such as several of the false cults do today?

Answer: We believe this is the true and scriptural approach to this matter. One only needs to learn a little of such beliefs to see where such a person stands - we know from the Scripture that such shall increase as we near the end of the age and the imminent Coming of our Lord Jesus Christ for His Church. It is a safe and sane course to take.

Question: Romans 13:12 ' ' "The day is at hand." To what day does the apostle refer in this passage?

Answer: The "day" undoubtedly is the Day of Christ which commences with the Rapture of the Church at His Coming, leading on to the Judgment Seat of Christ (The Bema) and the Marriage Supper of the Lamb etc., It is a heavenly day, in contrast to the earth and earthly day of the Lord which, latter, extends one thousand years to the end of the millennial reign and the judgment of Satan and his hosts, also the passing away of the aerial heavens (not the third heaven, the Paradise of God) and the elements of earth shall melt with fervent heat . . . 2 Peter 3:10. Remember the Day of Christ is ALWAYS a HEAVENLY DAY, relative to the Church and eternal prospects.

Question: IS it scriptural for a sister to lead the singing at the Lord's Table?

Answer: We have no scriptural precedent for such a thing. We read the following in Hebrews 2:12 . . . "In the midst of the church will I sing praise unto Thee." The suggestion that our Lord (The glorified Man) is here would forbid any thought of the Church (the glorified bride) leading the song in the glory. Christ must be supreme in all and any who learn the

truth of Headship in the Assembly must necessarily, give way to one or other of the brethren to lead the singing.

We know, in some cases of small gatherings, without good singers, it is possible for the man to lead and our sisters who can sing follow on in a godly way but never should the woman (in the Church) take the place of leadership. It is a denial of true Headship and a mark of the liberal day in which we live. "Let all things be done decently and in order" applies here.

Question: Is our singing too slow or formal at times?

Answer: Yes, indeed! While we do not suggest catchy tunes etc., there is the danger of our singing becoming funeral instead of happy, joyful singing as unto the Lord. Many years ago, in our early days in the Mining country of Michigan, we came across a man who had gotten saved - he was a Scotch miner, now in the Lake Superior mining region and he said to us - he was from Leadhills in Scotland, that as he passed by the Gospel Hall there he was impressed by the warmth, singing and preaching of a brother on the platform (it was the late James Hamilton, a Scottish evangelist) and he determined to go there to listen. He did so and was saved by grace so we should remember that our singing etc., is heard by the outsiders and we desire that it be warm, hearty. Many of you will remember the old handbills given out on the streets, advertising the Gospel meetings going on "HEARTY SINGING - NO COLLECTIONS. The singing of the old days was hearty, happy and from the heart and of course there was no suggestion of wanting the people's money, so we offer this little bit of advice as to hearty singing. The idea some have had of introducing music to help the singing is, as our brother Frank Knox used to state, just a lot of "old humbug." It never helps the Gospel meeting, if good hearty singing is the rule.

Question: Should our Prayer and Bible Reading meetings commence on time and should they be finished at the set time also?

Answer: This is a good question and needful one also. The time set apart for prayer should be occupied with prayers, not too long, but from the heart and need not cover the universe (usually this is a custom with some, not necessarily with proper exercise as to any locality). Then the time set apart for Bible Study should likewise be occupied properly - we find that, at times, towards the latter part someone has a knotty problem or verse or so to bring up for discussion and the meeting is prolonged, without due consideration for some who have to get home, travel a distance at times, and have responsibilities. This is a matter for those who seem to take a lead in so arranging things and subjects can help by using some good wisdom and bring things to a close - knotty problems and difficult verses etc., are not generally for the profit and should be avoided as much as possible. The best Bible Readings are these where the truth is brought out in a practical manner to meet the daily needs of the Lord's people, young or older . . . It has been said - "The end of doctrine is practice" which we heartily endorse. "Let us consider one another to provoke etc." This could be for good or ill.

PIONEER PAGE

INDIA:

WHAT troubled thoughts arise as to this vast country, once part of the British Empire but, peacefully, seceded to political interests - it is a great country - a mighty population of millions, living in large cities, also the multitude of villages so common to their existence today - the Indian Union is predominantly Hindu, and Pakistan is predominately Moslem, some States with independent status.

Early names in connection with the opening up of India to the Gospel and the Word of God include men like Alexander Duff and William Carey - making way for the translation of the Scriptures in their own tongue and, consequently, Gospel preaching. Names of Handley Bird of India, brother Stewart of South India, a faithful Ayshire brother who leaned especially on the Lord for support, apart from any Committee, and proved God in this, also brother Kimber of Australia who spent many years in India etc., Many other names could be included and we are not purposely omitting any.

Many others have gone there and have been greatly used in rescuing some from idolatry and cruel customs. Some of these Christian men and women have lived in the Indian villages, have eaten Indian food and kept Indian customs. One of them taught a young girl who believed and she became a true Christian native worker. She longed to confess Christ but, hastily, was married according to Indian custom - her husband bitterly opposing her. After many days the Christian workers contacted her again - her husband had burned all her books of Scripture etc., took the fragments to make ashes to use as tooth paste or powder. A little child was born and the mother determined to bring her up under the sound Word of God and she was brought to love her Saviour as she, the mother, had done. The father, too, loved this little child and when she brought a Bible home from the school where she attended, he allowed her to understand some of the words as she tried to read. Thus the mother and daughter prayed to God to save him. The little girl needed surgery - the husband would not hear of her going to the Mission hospital until, later, he surrendered and came to the Christian hospital where, being treated kindly and after some conversation by the workers, he was willing to read the Scriptures.

Another had an unhappy marriage, her husband beat her and threatened to kill her but finally desisted and let her more or less alone. She was comforted by the kindly ladies of the mission field and, although unable to read or readily grasp the truth, as she lay dying, she was comforted by the Scriptures they had brought before her and rejoiced that she would be "absent from the body of suffering and present with the Lord." Many of such workers unknown to us but faithfully "losing their lives for Christ's sake" should have our deep respect. This is not a testimonial to any particular mission work but there are thousands of such villages in India - we have heard from some of those working among the villagers, after their daily toil, to bring Christ before the needy - our little magazine has penetrated to not a few of such.

Some of the touching pictures and stories culled from the pages of the Dohnavur histories of Amy Carmichael etc., I am sure would touch the heart of many when reading of little girls and boys rescued from the cruelties and practices of these temples where the young have been corrupted and violated in the past.

Many of the inhabitants have sought cleansing in their sacred rivers, others have thrown themselves under the cruel Juggernauts to be crushed to death, to appease their god . . . what grace has been shown to us that we have been in lands where liberty is known and respected and the Word of God can be proclaimed boldly without fear or hindrance.

The Lord stir our hearts to pray for such lands as INDIA and a multitude of others where such darkness and cruelties prevail and if the Lord bring suitable openings for the Word, let us not forget to pray for such and help in any way we can. **THE TIME IS SHORT.** The Editor

Phoenix, Ariz. — Recent Conference reported good and profitable with several of the Lord's servants present to help in ministry and the Gospel. - D. Howard was in Palm Springs for a visit - we heard our brother Sutton has been given entrance for residence in U.S.A. Our brother Fisher Hunter gives help between Monrovia and Culver City. He has had some problems with his eyes of late and we can pray for our brother - he sent us another article for W.I.S. which we shall use later, D.V. Age brings its problems but we are always thankful for the keen mind and memory, a blessing from the Lord.

Long Beach, Calif. — Saints here will have their Conference Jan. 12, for prayer and 13 and 14 for ministry and the Gospel. Corresp. J. P. Bell, M.D. - Tel. 714-956-8236.

Detroit, Mich. — Stark Road Assembly of Livonia reports a good conference with spiritual blessing and profit - meetings larger than usual - they had five young men baptized and received into fellowship this year, and several from the Schoolcraft Assembly (discontinued) were received into the fellowship.

Detroit, Mich. — The Schoolcraft Assembly, on account of location and conditions, found it advisable to discontinue in that location and are associated now with Stark Road and Ferndale Assemblies for the most part. We have had association with this assembly there in Michigan since its early days in the old Brightmoor district, giving help in the Gospel and ministry from time to time. We pray for this development that the blessing of God shall be seen.

Nashua, Iowa — Two younger brethren from the Antioch assembly had some meetings in a rented building in this farming community, brother Paul Elliott gave a hand and the Christians gave help from surrounding territory. Some blessing followed. The field is large for true hearted men.

Calgary, Alta. — Saints of West Hillhurst had visits from bre. Robert Rae of Prestwick, Scotland, also Thompson, Campbell, Baker and Wellborn and bre. Sutton and David Jones. A Korean brother gave encouragement to our Korean brethren and sisters in the assembly . . . Gary Seale.

Hartford, Conn. — Recent Conference, with Bible Reading on Revelation chapter one, a happy season over the good Word of God and in the Gospel. Attendance good. The Lord's servants giving seasonable help in the Word. BRYN MAWR, PA., the week following was also a time of refreshing and seasonable words, we trust - the Lord exercising His servants as to His Word.

East Boston, Mass. — The week following we heard was well attended with the Lord's servants giving help as able - we missed this last conference on account of inability - they had help from some brethren from Nova Scotia and attended well from New England, N. J. and Pennsylvania etc. They were seasons of "strengthening the things that remain among us" for which we thank God.

East Boston, Mass. — Recent Conference good, perhaps not quite as large. Ministering brethren giving help and visiting neighbouring assemblies for a night or two ere disbanding on way homeward. We trust the Word ministered at these three Eastern Conferences recently shall have been fruitful.

Venezuela, S. A. — The following interesting comments we pass on from our brother Sydney Saword . . . "We were having Gospel meetings with our son-in-law Joe Turkington in San Carlos. The Lord came in and greatly encouraged us by seeing good numbers under the sound of the Word seven nights a week. It was a time of rejoicing when Andrew (18) and John (14) Turkington found peace to their troubled souls, without human intervention, also a nice number of others . . . to God be the glory. This has been a busy and happy year for us in the Lord's work, an increased number of assemblies have appealed to us for help in ministry meetings, in Caracas and other parts . . . up to the present nearly 300 believers have been baptized this year . . . we are truly thankful for a measure of soundness of mind and health. In December I will complete 56 years in this field. Hearty love and best wishes in Christ Jesus . . .

Tampa, Fla. — Brethren remind us of their Conference, commencing with prayer Feb. 9th., at 7:30 p.m. and continuing over Feb. 10., and 11th. Brethren walking in the old paths and teaching in accordance welcomed in ministry. Corresp. Oronzo Dalfino, 118 E. 143rd Ave. Tampa, Fla. 33612 Telephone (813) 961-6082.

FALLEN ASLEEP

Bolton, Ont. — Our dear sister Mrs. Mary Thatcher "went home" suddenly on Nov. 5th., 1978 aged 55. In the assembly seven years she saw her husband saved and in fellowship. She will be missed, a lover of the assembly and the Lord's people.

Blue River, Wisc. — Our beloved brother Raymond Studnicka, after a lingering illness "fell asleep" Nov. 2nd., 1978 aged 72. Saved Oct. 18, 1932 when brother S. Mick and others preached the Gospel here. He went on faithfully and attended all the meetings until sickness prevented. He shall be missed. Leaves his wife, a daughter and two sons in the assembly fellowship - prayer requested for two other sons.

Terryville, Conn. — Our dear sister Mrs. Rose Colella was called home Nov. 2, 1978 aged 78 and saved 43 years ago. She bore a good testimony and for years in a convalescent home. She has a son living in the home, aged 57 for whom prayer is requested. A son, whom we know quite well, is in the Assembly in Clyde, Ohio., Phil. Collella, the oldest son, her daughter in Hartford, Conn.

Cleveland, Ohio — Our dear sister Mrs. Alice Fulton was suddenly called home November 11, 1978. Born in Glasgow, Scotland, she came with her husband, Benjamin, to Cleveland in 1927. Both were saved at meetings held by brother John Govan in 1938. Both baptized in 1939 in Addison Road Gospel Hall, of late Monticello Hall. Her husband predeceased her in 1973. She loved her Lord and enjoyed the fellowship of His people in the Assembly, at the Prayer Meeting the Wed. evening before she died. She is survived by three children, two grandchildren are in the Monticello Assembly. Prayer requested for the unsaved members of the family.

Longport, N. J. — Our dear aged sister Miss Jane Sprigg went home to be with the Lord December 5, 1978. Born in England in 1883, saved in 1903. In Mascher St., Assembly, also Camden Gospel Hall and Atlantic City, N. J. in the early years of the assembly. She has been in the Home here the past 9 years. We knew members of the family many years ago in Atlantic City. She was in her 95th year - a worthy sister.

Tampa, Fla. — On October 25, 1978 our sister Mrs. Agnes Slager went home. She was saved in 1931 in Chicago, Ill., in fellowship in Roseland Gospel Hall moving to Florida ten years ago and in fellowship in Marjory Ave. Assembly. We knew her in Chicago years ago, hospitable to the Lord's people. She leaves her husband and two sons.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE FADING GENERATION

THEY went, left home and hearth they loved
To spread the Saviour's Name, of yore;
They published little, travelled light -
Are seldom spoken of . . . no more.

With baggage scarce and friendships few,
They looked to God to see them through;
No friendly door to open wide,
But far more often - left outside.

Yet on they pressed at Spirit's urge
And knew not where or how to lodge;
But God did work and open hearts,
They trusted God and did their part.

O'er sea or ocean was their aim
To spread His only Blessed Name;
Nor looked for pelf or earthly gain
Thus would they spread the Saviour's Name.

W.H.F.

FEBRUARY, 1979

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CHANGE OF CORRESPONDENT

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REPORTS

Boscobel, Wisc. — Our brother S. Mick mentions that the Conferences in Iowa etc., are passed and were large - he mentioned the loss of older brethren at these conferences, this we deplore but we must accept things as God orders them and seek to help in prayer when not able to be present, and pray earnestly that the Lord will raise up those able to "feed" and care for the Church of God - more exercise as to those who are present and those who might be. Brother Mick has visited La Crosse, Brodhead and was recently giving help in Rockford, Ill., where the small assembly at Loves Park seeks to carry on. Small assemblies are rarely visited only by those with a true spirit, the large centers and assemblies have no shortage of visiting preachers. There is a reason for this. Bro. Mick is thankful for some relief from his eye condition.

Longport, N. J. — Things here go along about as usual. The bi-weekly morning Bible Readings show a very nice interest - taking up the labors of the New Testament servants, their work, and assemblies planted and cared for by various brethren, according to the New Testament pattern.

Mason City, Iowa — Bro. Mick and bro. Joe Clarkquist had a week here just before the holidays. Bro. Clarkquist mentions that bro. Mick may have some surgery in the near future, we would judge probably for his eye. Our brother Steve has been a steady worker for many years among us.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

VOL. 70

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NO. 2

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THE SHEPHERD

NEEDFUL - He is so needful and rare today, yet marked out in the Word as essential to all who gather together in Church fellowship and Testimony. It was so in the early days of the apostles and those who went before the flock. Such is our example today on the page of Holy Writ.

OUTSTANDING - They were able to map out the path as outlined and carefully planned by their Lord.

GUIDES - They guided but did not **DRIVE** the true flock of Christ. They knew they must give an account at the last - Jer. 13:20.

REWARD - They looked forward to the coming day of manifestation and reward at the Bema of Christ where an unfading wreath would be granted by the **CHIEF SHEPHERD** - 1 Peter 5:1, 4. Such wear the "serving apron of humility" as did their Lord in John 13:5. Such are **NEVER** "lords" over God's heritage but ensamples to the flock - all such we honour and respect as in Hebrews 13:7, 17.

Dr. Doddridge, writing of the godly Leighton -

"I never knew him to say an **IDLE** word, that had not a direct tendency to **EDIFICATION**; and I never once saw him in any other temper but that which I wished to be in the last moments of my life."

F.

THE WRONG PRIEST

W. Wileman

THOUGH I am not at liberty to mention the name of the gentleman to whom reference will here be made, I am able to record a very interesting incident, and to vouch for its strict truth in every detail.

The incident occurred in a City restaurant. The men at one of the tables were conversing and the argument grew so lively that it became impossible for those at the nearest tables not to hear it. As it proceeded the interest of the listeners became intense. The argument was chiefly as to whether salvation was by works, or of grace, and whether a person could be assured of his salvation in this life. One of the disputants firmly insisted that salvation is by grace, through faith; not of ourselves, but the gift of God. Another, a Roman Catholic, contended that no man can know he is saved until he dies, and, as a final argument, he exclaimed, "Well, all I can say is this: I have placed myself in the hands of my priest, and he is responsible for my salvation."

At this point a gentleman rose from his table, and, lifting his hat said: "Gentlemen, I believe I am well known in the Law Courts, and in this room. I could not help hearing the argument at your table, and I feel bound to say that our Roman Catholic friend is perfectly logical in what he has said, I also have placed myself in the hands of my Priest, and He is responsible for my salvation. The mistake our friend has made is that he has chosen the wrong priest. My Priest is the Lord Jesus Christ. By faith I have committed myself into His hands, and 'I am persuaded he is able to keep that which I have committed to Him.'"

The effect of this, from a well-known King's Counsel, was marvelous. Perfect silence reigned as he spoke, and I believe that some men there heard the Gospel for the first time, thus preached in a restaurant by an exponent of the law.

Reader, who is your priest? Be not deluded to think that any fellow-mortal who may call himself a "priest" has any right to be come between God and your soul. Beware also of placing any trust in anything you have done, your character or your prayers. Salvation is entirely by grace, and faith is the hand that receives it as a free gift from God. All the fitness He desires is that you feel your need of Him, and this He graciously bestows. I wish I could make it plain to you that Jesus Christ is the one and only Priest. But if my poor words fail, listen to the words of God: "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners."

APPOINTING ELDERS

Wm. H. Ferguson

THE following extract from the writings of the late William Kelly, one of the oldest brethren of the past century is worthy of consideration, although we must remember that, in the beginning there was a tendency to place too much confidence in the teachers, especially those who had been responsible for the work in the beginning, and also in their gifts, which were pronounced and valuable, but not without question at times. Even considering this we reprint his article as it shows the manner in which God revealed His Word to them in the early days of our testimony to His Name, in this past century early.

“AS the elders by unbelieving development sunk into various sorts of clerical irregularity, so did the younger lose all sense of their due place of subjection. It was an early error that they began to choose bishops on the plea that the multitude of the disciples were allowed to choose men full of the Holy Ghost and wisdom for the apostles to appoint over their diaconal work. For where elders or bishops were appointed among the Gentile churches, the disciples never choose, but the apostles for them, as in Acts 14:23; or if an apostle could not go, he wrote (not to any church) to an apostolic man like Timothy or Titus to appoint elders. For the principle is as plain as it is important. As the church contributed its means, it was allowed to choose those it confided in for due administrations. But apostles, not the church, had spiritual discernment of the qualities suitable to preside or rule; and they therefore chose elders. Besides there were endowed with power that were the gifts of Christ, such as evangelists, pastors, teachers etc., who never appointed like elders locally, but acted freely in their work as they were led by the Spirit in the unity of Christ's body, the church.”

Mr. Kelly continues with the following observation, which is worthy of consideration that

“In our day both the clerical spirit and the democratic are so rampant that there is all the more need to heed the gracious appeals of the apostle. Let those who guide never forget that the flock is not theirs, but God's; and that they are to be models to the flock not lords. Let the younger be subject to elders on principle, instead of seeking their own will or innovations so natural to youth. No doubt blind guidance ends in a ditch; but such direction is not of a Christian type, which is rather the seeing leading the seeing, with eye and heart fixed on Christ, Who thus gives singleness of purpose.

But he also fortifies the call with solemn admonition, that God opposes Himself to haughty men, and gives grace to humble, the same quotation word for word as in James 4:6, see Proverbs 3:34 and Romans 12:16. Thus indeed it is a moral principle on both sides which runs through scripture; and it is a lesson for every soul in the church from day to day which none can afford to overlook. It is more needed, because there is a ready danger of being haughty under a misapplied idea of position and duty, and of losing the grace God is so willing to bestow through failure in cherishing that lowliness which is only found perfectly in Christ."

The above quotations are very timely today - they were written by Mr. Kelly seventy six years ago, when he had ample time to note the declension from the early days of the testimony in the early part of the century in which he lived and he had seen the rise of autocracy and self-will and the "Diotrephes spirit" which he could not stand nor uphold. Likewise we, in this latter part of this century are confronted with much that grieves the heart in so-called assembly rule. In most cases where the godly elders are replaced by death etc., there is a measure of what one might term political working to install (place in office or dignity) those who will uphold that which those who have gained control desire. This is fatal to a true continuance of assemblies "gathered to the Name of our Lord Jesus Christ" and is little more than the formation of a society of men who have been able to reach the control, perhaps by business acumen or a measure of wealth.

The truly godly, humble elders are at a minimum amongst us in some cases, we thank God for the measure in which they are still with us but they are becoming scarcer as the days go by. Hence, let us cling to the Word of God and seek in all humbleness of mind to go on with God in the old paths of the Word, looking for the mercy of our Lord in all decisions of the assembly, remembering that the assembly is responsible for their decisions, irrespective of decisions made without the fellowship and consent of the godly in the assembly. If we would be true to the Word of God we could never agree to a "church order" if it conflicts with the Scriptures of Truth, and godly men do not submit to such. Diotrephes could seek to close the door against the apostle John, and such can use their devious means to hinder godly men from the midst of the saints but our God still lives and when "He opens the door no man can shut it; for thou hast a little strength, and hast kept My Word, and hast not denied My Name." Rev. 3:8 etc.,

We trust these few thoughts may give due consideration to this important subject as we enter another year in which our Lord may come - but if not, then we shall have due *recognition of the right desire* as to testimony, when we stand before His Bema in the future. Men who stand for God and His Word will never suffer from the rise of the Diotrephes spirit, which seeks control to their own eter-

nal loss.

Some will say . . . "What shall we do when some drop out either by death or otherwise? The answer is . . . *"Wait upon the Lord"* - cp. Ps. 37:3, 7 etc.,.

There are godly and humble men amongst the saints, who are known and respected for their wisdom and humility and work for the assembly. Such are the men to look to and acknowledge. It is not a question of "voting" either by the assembly or the company of elders who have been able to gain control. When the need arises, godly and humble men will be able to sense those who are already doing the work of visiting and overseeing in a humble manner and have ability to feed the flock by ministry suitable and timely and there should be no difficulty then of the assembly recognizing such, inasmuch as they have been doing the work already. Such are important considerations if we would desire to see continued a true assembly gathering to His Name as we have in the past.

To depart from godly order is to merely form a firm sectarian order which can function but will lack the true Philadelphian pattern of these closing days.

We have need to remember in prayer the elders of any such assembly that they may be helped of God as it seems today it is a sort of closed society and governed largely by those who have gotten control and intend to keep it.

When in any larger centers overseeing brethren agree to meet together and form united judgment regarding questions outside of their own assembly gathering, we have the seeds of hyper-exclusivism, or the so-called "Neced Truthism" which would carry out the dictates of such an "overseeing body" - this has continued largely to this day and while it may give a form of satisfaction to those who promulgate the theory, it lacks scriptural authority, therefore we refuse it altogether as being unworthy of any true assembly patterned after the New Testament pattern of assembly fellowship.

That God has been able to help assemblies, worldwide to carry on in the scriptural pattern is cause for thanksgiving midst the prevailing sectarianism of Babylon - we often say that the pendulum swings to the opposite side and the outcome of a self-governing body is the rise of popery (Luther said "every man has a pope in his belly") or a "Diotrephes" enemy of God.

* * * *

LET no man trade upon grace and refuse to bring his thoughts and words to the test of Scripture. And above all, let every one who claims to be a minister of the Gospel shun what savors of flippancy or levity in a sphere so solemn.

SEVEN WONDERS FROM THE ROCK**"That Rock Was Christ"****1 Cor. 10:4**

S. J. Saword

WATER FROM THE ROCK

IN EXODUS 17 we read of the miraculous providence of God when His people were thirsty, in bringing water out of the rock. The previous chapter tells of the manna in the wilderness, type of Christ in His humanity as a pilgrim in this world. The rock in Horeb is type of Christ in His deity, immutable, eternal, unmoveable, "the strong one of Israel," Who alone was able to endure the tremendous load of sin and the relentless wrath of God which our sins deserved. Moses had the rod of God in his hand, symbol of divine justice, and, in the view of Calvary, when the representatives of the nation assembled to demand the crucifixion of God's beloved Son. God is also represented there: "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of Hosts; smite the shepherd. . . ." Zechariah 13:7. The water gushing from the rock is type of the spiritual life that proceeds from Christ, the eternal Son of God, for "In Him was life, and the life was the light of men," which life is so communicated to the believer by the Holy Spirit, see John 7:39. Thus we see fulfilled the statement: "Where sin abounded, grace did more abound." Rom. 5:20. The rod of God should have fallen upon us sinners but Christ in love bore the punishment instead. Isa. 53:5.

"SPEAK TO THE ROCK"

In Numbers 20 we read of another occasion, in another place - Meribah, and another rock. We understand that the word for the rock in Horeb, means a low rock, type of Christ as Saviour humbling Himself to suffer the shame of Calvary, Philippians 2:8; whereas the word for the rock in Meribah signifies an exalted or high rock, typifying Christ as exalted at the right hand of God. In this case God did not order Moses to smite the rock, but to speak to it. Moses and Aaron committed a terrible error in smiting the rock twice for the smiting had already taken place at Horeb and in this later type we have Christ in glory, never to suffer again. Moses acted in the energy of the flesh and so disobedience cost him the privilege of leading God's people into Canaan. Ours is now the privilege of making our requests known unto the Lord: "Speak to the Rock," casting all your care upon Him for He careth for you. If instead we continue to murmur and complain we wound the heart of our Lord through our evil manners, and bring upon ourselves His discipline.

These waters from the rock are a figure of the inexhaustible source of spiritual refreshment which the believer has in his glorified Saviour.

IN THE CLEFT OF THE ROCK

The third aspect of the rock is seen in Exodus 33:18-23. Moses needed an assurance from God that His presence would go with them, so he beseeched the Lord to show him His glory. The Lord said: "Behold there is a place by Me, and thou shalt stand upon a rock; . . . while My glory passeth by "that I will put thee in a cleft of the rock, and will cover thee with My hand." Thus God provided a firm foundation for Moses "upon the rock;" also a place of safety "in the rock." What a marvelous communion and revelation for Moses, feeling the presence and effulgent glory of God but covered by God's hand! After Moses' death we have the inspired testimony concerning him "Whom the Lord knew face to face." Surely this speaks to us of the sublime privilege which we enjoy of fellowship with the Father and with His Son Jesus Christ. The basis is the work of the cross: ("upon the rock"); and our position "in the rock" is our acceptance in Him. All that we are and have is through sovereign grace "in Christ." In the Song of Solomon 2:14, the Bridegroom addresses the bride, saying: "O my dove, that art in the clefts of the rock, in the secret places of the stairs, let Me see thy countenance, let Me hear thy voice, for sweet is thy voice and thy countenance is comely." Christ longs for our fellowship, and if we are in our first love our greatest longing will be communion with Him. When worldly affairs begin to swamp our hearts, there will be less love for Him.

FIRE FROM THE ROCK

The story of Gideon begins with the visit of the angel of the Lord (Judges 6:11-14) After listening to the angel's message, Gideon brings a sin offering of a boiled kid with the meal offering of unleavened cakes, with the broth in a pot. The angel tells him to lay them on the rock and pour out the broth (perhaps symbolizing the poured out blood of the Saviour). Then the angel touched them with the end of his staff, "And there rose up fire out of the rock and consumed the flesh and the unleavened cakes." This was the sign that God had accepted his offering, then came the Lord's Word of assurance: "Peace be unto thee: fear not: thou shalt not die." This led Gideon to build an altar unto JEHOVAH and called it "Jehovah-Shalom", that is, Jehovah is peace. Instead of that fire consuming Gideon, it brought him peace. What a beautiful picture we have here of the work of the cross! We, who like Gideon, deserved to suffer the fire of divine justice, have been brought into a lasting peace *with* God, also we enjoy the *peace of God*, and even more, the *God of Peace*. How that atmosphere of peace should pervade our private, family and assembly life; in contrast to all the strife and turmoil which surrounds us!

THE MIRACLE OF THE ROCK

The charming story of the meeting of the angel of the Lord with Manoah and his wife, who were to be the parents of Samson,

is found in Judges 13:9-23. After receiving the promise of a son, Manoah begs the angel to wait until they prepare a kid for him. The angel replies that he will not eat of any meal but that Manoah could offer a burnt offering unto the Lord. Then Manoah asked the angel what his name was, to which the angel replied, "why askest thou thus after my name, seeing it is *wonderful*" vs 18 R.V. The repetition of this word brings to mind Isaiah 9:6: "His name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace." So Manoah took a kid with a meal offering, and offered it upon a rock unto the Lord, and the angel did *wondrously* . . . "for it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame." Here we have a clear foreshadowing in the Old Testament of the Ascension: "But this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God," Heb. 10:12. We must never separate the fire of His sufferings from the triumphant resurrection and glory, see Luke 24:26. Manoah and his wife then had the assurance that God had accepted the offering and that His Word of promise would be fulfilled.

THE ROCK THAT IS HIGHER THAN I

Psalm 61:2 reveals the great longing of David, crying in prayer to God that he might be led to the rock that is higher than he. This speaks to us of the preeminence of our Lord Jesus Christ, Col. 1:18: "That in all things He might have the preeminence." The Epistle to the Hebrews likewise presents Christ as supreme in all things, and as our Great High Priest in His ministry of love from the throne of grace, accessible to His people at all times. He is touched with the feeling of our infirmities (or weaknesses), and is the foundation of grace to help in time of need. He has passed into the heavens, made higher than the angels. How wonderful that we have been raised up and made to sit with Him in the heavenly places! We who were beggars of the dunghill are now seated with the princes of His people, (Psa. 113:7-8). His coming again for His people is drawing near, then we shall be like Him for we shall see Him as He is and become His glorified bride forever. Blessed be His Name!

HONEY FROM THE ROCK

"He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied them." Psalm 81:16.

In Psalm 78 we see Israel as a privileged people, vs 72, under the care of a royal shepherd. In Psalm 79 Israel is seen as a praising people, vs 13; in Psalm 80 as a praying people, determined not to forsake the Lord their God vs. 18-19; but in Psalm 81, what a change! a rebellious people: "My people would not hearken unto My voice; and Israel would none of me." For this reason they for-

feited all the precious things that their God wished to bestow upon them and among other things "honey out of the rock." What is sweeter than honey? Christ is the rock and His love, His grace, His Word, His fellowship and presence have an unequalled sweetness for His people. The Psalmist wrote: "My meditation of Him shall be sweet: I will be glad in the Lord." Psal. 104:35. The manna upon which God fed His people for forty years tasted like wafers made with honey, and it is referred to as angels' food, but towards the end of their pilgrimage Israel despised it and craved for the flesh pots and other things of Egypt. History repeats itself, and as the Church approaches the end of its earthly pilgrimage, for many the newspaper, the novels, the radio and television are robbing them of much time that could be profitably employed in reading, meditating and acquiring spiritual help from God's precious Word. For David it was more to be desired than fine gold, sweeter also than honey and the honeycomb. Psal. 19:10. How we should be interested in getting acquainted with the Man Whom we are going to see face to face and to enjoy Himself throughout the countless ages!

THE VINDICATION OF CHRIST

A. J. Higgins, M.D.

The glorious day when the Lord Jesus Christ will be fully vindicated has not yet arrived. It means so much to the Father that a crown has been promised to all who love His appearing (2 Tim. 4:8).

Yet God has been pleased to vindicate His Son in stages. Around the scenes of His trial and cross, we have *THE ATTESTATION OF MAN - THE CONFESSION OF HIS INNOCENCE*. At the Resurrection, we see *THE DECLARATION OF THE SPIRIT - THE CERTIFICATION OF HIS SATISFACTION*. At His future unveiling, we see *THE MANIFESTATION BY GOD - THE CONSUMMATION OF HIS JUSTIFICATION*.

The confessions which men made are most important and weighty. A lawyer knows that favorable testimony from the opposition is of more weight than testimony from the witness and his friends. God, in His infinite wisdom, drew forth acknowledgements from those least likely to own the Saviour. Disciples, followers, friends, and family all deserted Him. Yet six people are brought forth to own the Lord's moral purity.

1. Judas acknowledged his *sinlessness* (Matt. 27:4). "I have betrayed innocent blood." Few would be more anxious to see that the charges be successfully prosecuted. Yet even he is caused, by the malignant torment of Satan, to return with unavailing remorse, owning his own folly and Christ's innocence.

2. Pilate's wife owns his *superiority* (Matt. 27:19). Stealing into the privacy of her dreams at night, God impressed on her the tremendous reality of the Man standing before her husband. Sadly, like many sinners, while she recognized something of the greatness of Christ, she valued her sleep more than Him, advising her husband to have nothing to do with Him. She realized that somehow He was above them, His welfare being the very interest of the One Who could speak in her dreams.

3. Pilate owned His *spotlessness* (Luke 23:32). If a careful comparison be made between Luke's account and John's, the astonishing fact is that at least on five occasions Pilate confessed or inferred he could find no fault in Christ. Pilate interrogated, antagonized, and scourged Him, yet could find no grounds for accusation in His life and response.

4. Herod confesses His *stainless character* (Luke 23:15). With malicious curiosity and fearful forebodings, Herod longed to see the Lord Jesus. What relief to his conscience to find the accused made no defense, issued no condemning word as had John the Baptist, displayed no miracle to call in question Herod's supremacy.

In that scene, Herod and his men of war set Him at nought and mocked Him. Men of war would be acquainted with every conceivable form of brutality. Restraint would be unknown to them. The verbal abuse, violent treatment, and vile actions could find no response in the Stainless One. The summary of the "interrogation" was given. "Herod . . . nothing worthy of death is done by Him."

5. The thief recognized His *Saviourhood* (Luke 23:41). The greatest confession of faith in the Lord while upon earth was made at the darkest hour. To the One being mocked he said "Lord"; to the One being crucified in apparent weakness he said "Remember me"; to the One being chased from the face of the earth he said "When Thou comest"; to the rejected king he said "In Thy Kingdom". What a rebuke to the representatives of the legal system when a common thief dying upon a cross had more discernment than the leaders of the nation. They crowned Him with thorns; he confessed Him. "This Man hath done nothing amiss."

6. The centurion owned His *Sonship* (Matt. 27:54). "When he saw what was done," the dignity of the Saviour in His gracious words and silent suffering, the darkness, the dismissal of His Spirit, the disruption of the earth, all forced upon the experienced centurion the unshakable conviction that the One before him was indeed a divine person.

Pilate, Herod, Judas, and thief
 Centurion, woman with grief
 Attest Thy sinlessness.

The empty tomb, the throne above
 The lips of men, the deeds of love
 Now own Thy victory.

Thy Name to which all knees must bow
 The diadems upon Thy brow
 Proclaim Thee King of Kings.

Thus we by faith await that day
 When to the world God will display
 His vindicated Son.

MISREPRESENTING THE PERSON OF CHRIST

W. Fisher Hunter

When speaking of the glorious Person of our Lord Jesus Christ, one must take great care not to misrepresent Him. Many whose belief in the Deity of Christ is unquestionable, inadvertently speak erroneously concerning His Person. I'm referring specifically to such statements as the following:

As man, He prayed; as God, He walked on the water.

As man, He wept when a loved friend died; as God, He raised Himself from the dead.

As man, He slept when weary; as God He stilled the storm with a word.

When carefully examined, this type of teaching actually amounts to dissecting Christ, to give the idea that He is two personalities. But the testimony of Scripture is that He is *one indivisible Person*. His actions can never be divided into subheadings of "human" and "divine", for that immediately introduces a duality, rather than retaining His singular uniqueness. It gives the impression that at times He laid aside His Deity to act as a man, and at other times He laid aside His manhood to act as God. Whereas, we know that in the incarnation He took upon Himself the "form of a servant" -- humanity, but not another person. He is fully God, yet clothed with flesh and bones; God manifest in the flesh. (1 Tim. 3:16).

The transfiguration experience underlines this point. The disciples saw the Lord transfigured, or metamorphosed, before their eyes, so that the divine glory which was continually on the inside was temporarily unveiled. The transfiguration revealed our Saviour as He really was. But He chose to keep this glory veiled as He moved among men.

When the Lord said to His disciples, "Let us pass over unto the other side", (Mark 4:35), He did not have to add, "if the Lord will", as we are enjoined to do. It is interesting to note in this incident, the attitude of His disciples. When the storm arose on the lake, and they rushed to awaken Him, their words indicated their sincere belief that He could save them. "Lord, save us; we perish"! (Matt. 8:25). However, it seems they believed He could save them only if He were awake. But the Lord Jesus rebuked them for their misconception. "Why are ye fearful, of ye of little faith?" In other words, His divine power over the elements prevailed, whether He was awake or asleep. He was in constant control of the universe. "What manner of man is this?" they exclaimed, and well they might.

This indissoluble meshing of absolute Deity with perfect humanity is well illustrated by the coat which our Saviour wore to the Cross. It was "*without seam*, woven from the top throughout," (John 19:23). The unique character of our Lord Jesus Christ remained undivided, like the coat, even in His death. Let us not be guilty of introducing "seams" into His personality, creating a weak point whereby the enemy will have opportunity to slander His peerless Person.

JONATHAN

(From an address by Mr. S. McEwen)

(Read 1 Sam. 17:56-58; 18:1-4)

THERE are some precious things that I want to bring before you about Jonathan, and I trust that God will give me help in speaking a few simple words to those who have been recently converted. One day Jonathan saw a great sight that won his heart - David with the head of the Giant Goliath in his hand - and he loved David: his soul was knit to David: they became one. Jonathan stripped himself of the robe that was upon him, his sword, his bow, and his girdle, and gave them to David, such was his love to David. It says "he delighted much in David." That is very beautiful. And he spoke well of David." That was nice, was it not? And he was grieved when he heard David's enemies speaking against him. He said to David, "Whatsoever thy soul desireth that will I do for thee." He fell on David's neck and kissed him: and they wept together.

If I were to ask each soul in the meeting tonight what was it that won your heart the time you were saved, would it not be this? "A sight of Christ." Yes, a sight of the One who won the victory, on the cross of Calvary. David went out that day with one stone in his sling: guided by God he gave it one whirl; and it buried itself in the temple of that awful enemy and he fell; and David leaping upon him took off his head. It was a bloody sight; but a victorious sight.

Turn with me to the cross. What a bloody sight to see our David nailed by the hands and feet; to see the blood pouring from His side. What a sight was this for each one of us! Our eyes were turned away from self. We had tried to believe. We had tried to feel. We had tried to pray. In our helplessness and desperation we had concluded, there is nothing but Hell for me. God by His Spirit turned our eyes to the Cross. We found ourselves occupied with the One who was dying in our place; with the One covered with blood; and it dawned upon us for the first time, "It was for me, yes, all for me, the love of God so great so free."

How did it affect us? For the first time in our life we loved the Lord Jesus Christ. For the first time we could repeat those sweet words, "He loved me and gave Himself for me." Unsaved one, turn your eyes to the cross, and see Him hanging there, nailed by the hands and feet, crowned with a crown of thorn, covered with blood, for sins not His own; and let these sweet words sink into your soul, "He loved me and gave Himself for me." Repeat them to yourself: believe them: no soul will ever go to Hell that takes them in. Stand there and gaze upon that love told out in precious blood and hear God say, "He that believeth on the Son hath everlasting life."

When Jonathan got that sight of David, he loved him as he loved his own soul. It was a very practical love; and love is always linked up with giving. "God so loved the world that He gave His only begotten." "Christ loved the Church and gave Himself for it." and Jonathan gave to David. Notice where we find David. He was rejected. He was in a cave: but he was God's choice, God's anointed King. David should have been on the throne, and everybody in Israel should have been bowing to his authority. But he was despised: he was rejected: he was hunted like a partridge: he was hiding in a cave. Who were with him? Four hundred men, those who were in debt, the discontented, and distressed. These gathered unto David who became a captain over them; and not a move was made without his authority.

Who was on the throne? A man by the name of Saul. He was a man of the people's choice. The people had on the throne a man of their own choice, and the man of God's choice was rejected. What a solemn state of affairs! Three things led up to this sad state of affairs, and I would like if I could get every Christian to think about these three things for history has repeated itself among those who have been gathered unto the name of the Lord Jesus Christ out of the religious world. The first of these things was that Eli refused to deal with the sin of his sons, allowing sin to go unpunished. Second, Samuel took his sons and gave them a place as rulers in Israel, a place which God never gave them and for which they were not fitted, neither naturally nor spiritually. Third, Israel remained loyal to a man whom God had set to one side. These were the three things that led to the rejection of God's anointed.

Just as sure as God removed the testimony in that day, so surely will He remove the testimony in our day if these three things are allowed. I trust that each one of us who seek to go before the flock will lay these things to heart. It was a sad day for Israel. God's will set aside, and only so much of God's Word carried out as pleased them: standing for Saul after the Spirit of God had left him: and rejecting the man of God's choice. Sin could not be plainer, and not a hand to be raised against it. Samuel the prophet, dear godly Samuel, had failed in giving his sons a place God never gave them. Let us beware of this. I have known men given a place in oversight that God never gave them. God's people never cost them an hour's sleep. God's people never cost them a tear because of waywardness and sin. They were never known to have a care and love for the beautiful flock of God. On the other hand I have known men who never sat in a business meeting and yet they were grand overseers. When a young man stopped praying at the meetings, or stopped coming to the prayer meeting, these true overseers sought to get a word from God, and with Bible in their pocket they went to visit such. Everybody recognizes them as overseers. They are like the shepherd who sits on the mountain side and watches the flock: sees that there is no enemy approaching: sees that there is water and pasture for the flock. You do not have to appoint these overseers. You may have a hard time to get them to attend a business meeting, and yet they are true overseers. Too often we find just what we find here in Israel: gross sins unjudged: men given a place that God never gave them: God's people loyal to those whom God has set to one side because of failure to keep His Word. Every one of us should feel the fear of God in our souls lest we fail as they failed.

David was in the place of rejection, but he was God's choice: and Jonathan loved David dearly. He spoke well of David, and was grieved when he heard the enemies speaking against him. But where was Jonathan? Was he in the cave with David in rejection? No. Where was he? He was over there with Saul, in the place where David was rejected, where David's enemies were, where David's will was trampled under foot. You ask, how could that be? How could he love David and remain there? There was one thing Jonathan never gave David. He gave him kisses, tears, his sword, and his garments, but there was one thing that he never gave to David. He never gave himself to David, never. He never surrendered himself to David. "David went to the woods, and Jonathan went to Saul's house."

(To be continued next issue)

BROKEN VESSELS

S. Ridout

Here is that which speaks of the greatest poverty, of the greatest weakness, - barley. And it is a loaf of barley bread, tossed over into the camp that is going to destroy the whole power of the enemy. It is no wonder that Gideon could take courage when even out of the mouth of his enemies he finds the knowledge of the weakness of God's people; the knowledge of a weakness that has cast them upon Him, is a pledge of His victory. **IF I AM STRONG, THEN IT IS SIMPLY MYSELF THAT SATAN HAS TO MEET. IF I AM WEAK AND CAST UPON GOD, IT IS ANOTHER MATTER.** He knows whom he has to meet, the Lord of hosts; and that is a very different thing from meeting self-confident men, whose strength is their shame. Little wonder is it that Gideon bows in worship as this is made clear to him.

Now we come to the victory, which is easy, after these preparatory steps have been taken. It is an easy thing to do the work after our own coward hearts have been overcome. It is not hard to face the world, when we have faced ourselves. It is not hard for me to stand out against spiritual foes publicly, when I have already gone through the conflict in my soul, and am before God, as having judged myself. I am then ready to judge others.

But still the lesson is emphasized again in that which is very familiar to us, but which must not on that account be overlooked. I mean the actual character of the warfare. They were divided, these three hundred men, - as even that number was too great to be trusted together - into three companies. These are all armed alike in a strange way. They had no sword in their hand, or bow, or spear; nothing but pitchers, earthen vessels, in which was a light concealed and in the other hand a trumpet that was to tell out the note of victory.

There were lights in the pitchers. "God who commanded the light to shine out of darkness has shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." God has shined into the earthen vessel; that is the light. God is light, and the grace of God which has been made known to us is the light that has shined in our hearts. But it has shined in our hearts, in order that we may let it shine out. But here you have the pitcher whole, with the light down in it; - and therefore the pitcher conceals the light. There is nothing to do, as we find here, but to break the pitcher, and then the light is unhindered in its shining out. The only way to let the light shine out is to break the pitcher. And you can understand that the more valuable the pitcher is, the less likely it is to be broken. And the more you realize that it is an earthen vessel, in which you hold the treasure, the more

ready you will be to break it, in order that the treasure may be exhibited.

Beloved brethren, that is the lesson that we all know so well, and may I say, that we all practice so little? The lesson that breaking the best thing that you have. The taking of your vessel, the breaking of self in all its forms, and all its excellence, self with all the preparation and care that has been put upon it, self that is so tenderly handled. This self has now become the recipient of the grace of divine light. God has shined into the heart, now what are you to do? It is a question between the light, that has shined in, and the vessel that contains the light and may hinder it from shining out. The vessel has received the light. That is what grace has done, and the same grace exhibits itself through a broken vessel.

As long as there is no light, I do not wonder at the sinner holding his earthen vessel as very dear. A man does not want to waste what he has. He is in a scene boasting in its own excellence, and all that; it is all he has got to boast about, why should he not boast in it? Now here is something else that has shined in the heart. The excellency of the knowledge of the glory of God has shined, in the power of the Holy Ghost. That at once raises the question, which is to be exhibited? Is it now the vessel that is to be exhibited, or the glory of God? And so we are brought face to face with the question that either our vessel must be marred, or the divine glory shining through us. What can we do? God's glory is filling your soul, with the sense of His love and grace, of all that He has given in Christ. What do you think of yourself now? What do you think of yourself? Why do you think of yourself, if grace really has taken possession of you in that way, as simply wanting to obliterate yourself, and get it out of the way. And the best way, the most effectual way is not to take your light out, so to speak, and to set the pitcher carefully to one side, to be used again, but it is to break the pitcher, and that is the end of it. That is what faith will do. It will break the earthen vessel, in order that the excellency of the power may be seen to be of God and not of ourselves. That is all there is to it.

Oh this self; why is it that God's people have no power over the world? This wretched miserable self. I was much struck, some time ago in reading the seventh chapter of Romans, to see how many times the first person is there spoken of, "I", "me," "my" - forty times! Surely that was a vessel enough to prevent the light from shining out. You do not see any light shining out in the seventh chapter of Romans. "I" beclouds it all. There is nothing to do therefore as the apostle shows us, but to reckon ourselves dead. That is the practical end, the breaking of the vessel. Now it will be seen that the excellency of the power is of God.

What a comfort that is. Who can think of meeting all that we have to face in our own strength? I do not wonder, if the Lord's

dear people are careworn, oppressed with fear, when they think of meeting all kinds of things in their own strength. But, if you trust God, are alone with God, and just learn from Him that all He wants of you is to be a broken pitcher, with no strength in you at all, that is a comfort, and one is ready at once to blow the trumpet when the vessel is broken.

The apostle, in the fourth chapter of second Corinthians, is evidently making use of this history of Gideon. I have already quoted the part referring to the light; the remainder of the chapter is an illustration of how the pitcher is broken, by outward circumstances. There is first, the reckoning of faith by which self is refused, and then all the untoward events, - trouble, persecution, perplexity, even death, - are but the practical breaking of that which faith had already set aside, creature strength. As a result, he is led about in triumph, in Christ. Stones, dungeons, long years of captivity only serve to let shine the excellency of the power of God, the light that no calamity can darken.

I believe that the blowing of the trumpet is necessarily connected with the breaking of the vessel. People may try to blow the trumpet of testimony, that which is God's martial note of victory. But the first necessity, the absolute accompaniment of a trumpet testimony is a broken vessel. The testimony and the breaking of the vessel go together. God does not want the trumpet testimony and darkness. He wants the testimony accompanied by light. He wants not merely words, no matter how powerful the words may be, no matter how true and clear they may be, no matter what trumpet ring of victory there may be in the words. He wants more than words. He wants the broken vessel, in order that the light may come to the front. Trumpet and light, testimony and life, as in Philippians. "We shine as lights!" There is the light shining. "Holding forth the Word of Life," there is the trumpet testimony, that accompanies the light. The world cannot stand that. It cannot stand the feeblest company of God's people holding forth the Word of Life, and they shining as lights in the world.

Therefore, you find all that Gideon and his friends had to do, was simply to stand out boldly with their light, with their trumpet sounding. They proclaimed, "the sword of the Lord and of Gideon," and Midian turned every man against his fellow, the army melted away. That mighty host fled like a flock of frightened sheep before the irresistible power of God. We, too, can put to flight the armies of the aliens. We, too, can be made strong out of weakness and wax valiant in fight, if we learn this lesson in our inmost souls. May it be a practical reality for us.

(Above submitted by Wm. J. Oliver, Villanova)

EXTRACTS FROM SUBSCRIBERS

"We are thankful you are able to continue and we feel sure the saints in many places have a tender place for you in their thoughts. Many are pushed aside when they get on in years, we have to be prepared for it. It was a bad day when the elders ceased from being doorkeepers in God's assemblies, just as bad when the elders ceased from the gates, Lam. 3:14 - in verse 12 they had not been honored. They were not favored, Lam. 4:16. They were sitting upon the ground and keeping silent, Lam. 2:10. I suppose it was all they could do.

Almost everything as we see today is supposedly to hold the young and, if many only realized it, they are leading them back to Egypt (from where God did most decidedly take them out). There is a mixing between believers' families and the families of outsiders, later marriages take place, the separated place is lost, all power to witness for God gone - there is a *running after* the way of Balaam.

I must not burden you. Those of my age group on whom I liked to lean have been taken home to glory and a new generation has come forward as guides among the assemblies. Plenty of brethren just go from place to place - conference to conference. (This was written from the Antipodes). It is nothing to go from north to south and then to Australia, odd ones even to your land. Young men, before they seek to teach, should have learned to be taught by some years in the back country work with the gospel. I would not like, if I did have it, to spend the Lord's money travelling long distances between conferences. I believe every effort should be made to attend conference gatherings run on right lines . . . I cast longing eyes to your land with its many conferences. Sorry our brother Alves is no longer with us - I valued his balanced answers to questions. I do hope they have others to suitably fill his place. It often means a deterioration.

The conferences here were well attended over the holiday season and the ministry for the most part was good. There is always the intrusion of the flesh, with men unsuited rushing the platform - you cannot get oneness of mind to deal with the forward, this all leads to the drift to invited speakers and closed platforms with its chairman. So far I have never been to any. Pray for me, dear brother, as I will and try to help you along."

Yours affectionately in Christ,

QUESTIONS AND ANSWERS

Question: WHEN in assembly and one is speaking, opening up the Word of God, should we not give our undivided attention to the message? To act irreverently before the audience, as we have seen Christians leafing over their own Bibles and even preachers looking up scriptures etc., to make notes evidently with a view to their own possible ministry, looks bad. Such irreverence is very distracting and has a diversionary appearance, not alone to the speaker but to the audience, generally-speaking a mark of irreverence before our God. What about this?

Answer: Verily true! It betokens a lack of courtesy, is very irreverent and an ignorant proceeding. It is unnecessary if the brethren who are responsible for handling the Word are giving the attention they should expect for themselves. Worse still to see preachers leafing over their notes or Bibles to pick out a sermon. Sermons from old note books is a mark of spiritual sloth or picking out something to get ready for an opportunity to preach, apart from the leading of the Spirit.

The Lord teach us common courtesy in such matters and respect for the good Word of God which we should handle reverently.

Question: Should we not reprint old messages which have been a help and blessing from former ministry of the Word, if such seem suitable for today, when there is a possibility of losing or turning away from the truth of God which has been brought to us by men of God of a former day who were largely responsible for the planting and development of the Assemblies in their day?

Answer: We believe we ought to do this from time to time as we have personally stated in these pages the fact that . . . "truly spiritual ministry never dies." It maintains its freshness and spiritual character to meet conditions which were warned against in their day and which they could see developing.

Such are better for us than some modern ideas, evidently with the idea of appearing very erudite, while the profession is very faulty, with a smattering of professed learning. The introduction of some Greek words etc., by "would-be" Greek scholars among us is an unnecessary appendage and as we look back over truly Scriptural ministry, our earlier brethren were very slow to introduce them in their messages since they knew their readers would not be enlightened. The late Winston Churchill was a great exponent of simplicity in the use of our English language in his numerous histories.

The Bible was given for simple readers, even the ploughman of England etc., and it is unnecessary for us to make it difficult by our "explanations."

Question: What about the angel in Rev. 22:8, 9 - in what way an angel here?

Answer: The word "angel" here signifies "a messenger" and we would judge an angelic messenger sent with this special message to John. It was given to John, when exiled to Patmos for the Lord's sake, to have a view of the "seeds of time" and a "view of the future." The word ("aggelos - Gr.) signifies a messenger - this could be an angel or any special messenger to whom the Lord had committed a special message - we believe this to be the thought in Rev. 2 etc., through this chapter where "angel" could be translated "messenger." The "seven stars" in the right hand of the Lord in Rev. 1:16 are explained in verse 20 - "the seven stars are the angels or messengers of the seven churches." As to Matt. 22:30 and Luke 20:36, the Lord refers here to the difference between the glorified bodies of the saints and earthly relationships.

THE HOME MISSION FIELD

WITH considerable attention being paid today to the subject of missionary work among the needy peoples of the world, we do well to consider the possibility of being a "home missionary." Vast spaces of the country lie available and unevangelized as far as assembly Gospel work is concerned.

It is possible to be reckoned a commended worker more or less with a field of labor to work in and labor therein, with very little evidence of the "call of God" in it at all. The strange thing that has developed is that men are classed after the character of evangelism without having received a call from God and without any field to work in apart from the assemblies that will open doors for a series of Gospel meetings where the worker shall be well cared for, financially and otherwise, with considerable fanfare. This has no scriptural basis or background to commend itself to any exercised and intelligent person who understands the Word and Work of God.

It appears today that commendation means, literally, to travel worldwide across continents and oceans for a few weeks spent in assemblies of the saints, being well cared for, rather an enjoyable opportunity to meet some good friends, but this is not at all evidence of the Spirit of God in the leading, rather that of the "opportunist" and one who has found a "good thing" and intends to hold on to it.

It is evident to any reader of the Scriptures that this is not the mind of God as to carrying out the mind of God relative to the "commission" as found in the closing of the Gospels. The early lives of the men of God who have been instrumental in the work of God in the land ought to have a voice to us, but it seems we have entered a period of "plush living" and "easy money" which has a lure difficult for any except true laborers to resist.

Let us weigh things in the "balance of the Sanctuary" and there would be much less of this aimless travel and conference to conference opportunity, without any "new work" being attempted or continued. Such a "worker" is a scarcity today in this favored land. He may be more or less unknown but he will stick to his field of labor (where God has placed him) and carry on faithfully, thus being prepared for a work in later years where his words and ministry shall have "weight" so different from the light and frivolous sermons of today which seldom touch the heart and conscience, a smattering of accumulated knowledge or undeveloped truth - this seeming to be acceptable to some listeners who are neither prepared for, nor anxious for, the plain unadulterated Word of God in its practical bearing on the life and testimony. Truly we live in rather an immature age where immature listeners listen to immature lecturers, without much opening up at all of the good Word of God.

Instead of our Conferences being a season of "holy convocation" with much exercise of heart as to our true condition, it seems to be a gathering center of younger people who enjoy the company of each other rather than lending an ear to the precious Message of God. The theme of conversation used to be the "precious Word and its exhortations" but all this has changed to conversation befitting the younger generation and their gregarious tendencies. A "Conference circuit" is well known and highly prized because it is an easy course to follow and a profitable one. Our older brethren of a former day NEVER encouraged it.

The "field of labor" requiring the constant attention to it, is a thing of the past, and has given way to a generation which can pass over vast areas of country, lying needy and unevangelized, accepting the path of "easy service" while maintaining the outward name of laborer in the harvest field of their choice. You used to be able to tell where some laboring men are, (at their work), but this is a distinctly improbable state of affairs today. "while the common people heard HIM gladly" - today "the common people are paying the fare for such travel," either to AIRWAYS or AUTO COMPANIES. It is time to awake to a condition which exists and few to mention it.

Pennsauken, N. J. — The recent Conference we had the privilege of attending and it was probably the largest they have had to date here. The ministry seemed to be, on the whole, fresh and timely. We had bre. George Campbell and bro. Bingham from the Maritimes. We had not met bro. Campbell prior to this, though we knew his uncle well in Vancouver. These workers from Nova Scotia to Labrodar, P.E.I. etc., have had a good pioneer spirit and it is encouraging to hear of God's ways with the work there. Younger brethren are losing out greatly if they do not know something of this sort of work, with a measure of self-denial and "rough going" - this will tell in later years if they are left here. It develops character, stamina and dependence upon God unknown by those who favor the large centers and well-favored assemblies, with everything to hand. The Lord encourage all such - we seek to do this in W.I.S. as did our former editors. Bro. John McCracken was with us also from Nova Scotia.

Dunkerton, Iowa — The Christians here had an all-day meeting Dec. 10th in their new Hall - good attendance and a happy and profitable time.

Stout, Iowa — Recent Gospel meetings here closed of bre. Elliott and Surgenor with good attendance but little evidence of God working or conviction amongst unsaved.

Deland, Fla. — A good number of the Lord's people present for their all-day meeting December 24th. The Word of God enjoyed.

Bracondale, Toronto, Ont. — Saints here are encouraged by the spiritual exercise of young people in their midst. In a day when the "weekday" meetings are small (if not cancelled) in many places we enjoy goodly numbers at both Bible Readings and Prayer meeting. We trust this healthy interest shall continue and we thank God for this.

Osorno, Chile, S. A. — The work has been encouraging of recent weeks, several new families interested -these were result of meetings held in the home by David Rodgers and brother Ernest Moore - our brethren seek to bring before interested ones the truth of gathering to the Lord's Name. The first half of the year we were working almost every week on the construction of the new Hall in Reo Negro, 40 km. south of us - they were delayed by heavy winter rains but they are now attending to some final details. They are hoping also to build a new hall in Osorno. The nearest functioning assembly in this region is in Concepcion, 550 km. to the north, or about 230 miles. Keep our brethren here in your prayers. Bre. Ernest Moore and David Rodgers, formerly of Charlton, Ont., A grand training ground for younger servants.

Jackson, Mich. — We have learned that the only surviving member of the original gathering of the Assembly here, Mrs. Chas. Atkinson, is quite frail and in a nursing home here. We spent many times of labor here in those early days, we trust they shall be preserved for Himself.

France — Our brother Dennis O'Hare has been laboring pretty much alone this past year, in towns and villages, renting Halls, or an empty garage as in BEZIERS, 55 miles from home - a few nights weekly a town of 90,000 souls - continue to pray for our brother in this scriptural approach as to new territory. He enjoyed much his visit to this land of last year, and we also enjoyed having him among us. His address is 9 Rue du Moulin, 66390, BAIXAS, France.

CONFERENCES

Nineveh, N. S. — Lord willing we purpose having our second conference, commencing Friday, April 13 at 8 p.m. for prayer, continuing over April 14th and 15th., Visitors welcome and those walking in the old paths of the Word welcomed in ministry - Corresp. George Hubley, R. R. 4, New Germany, N. S. Canada., BOR IEO Telephone no. 1-902-644-2246.

FALLEN ASLEEP

Vancouver, B. C. — Our dear sister Mrs. Agnes McWhinnie went home to be with the Lord December 4, 1978, at age of 92. Born in Ayshire, saved when 13 years of age. She was for some years in Edmonton and came to Vancouver in 1938 and in fellowship with us here in Fairview Assembly. She leaves one son who is saved and in the assembly.

Boston, Mass. — Our beloved sister Mrs. William Farquhar (of the old Cliff St., Assembly) went to be with the Lord December 10 aged 94, she had burial in Manchester, N. H. December 13 where she had lived for some years after leaving Boston district.

Her deceased husband was one of the elder brethren of the Cliff St., Assembly, whom we knew well in days long past when he was one of the youngest of the overseers. He went on well and of good memory. Bro. Jas. Stevenson sent us on this information.

Cumberland, Md. — Our sister Mrs. Ruth Spiker was called home, aged 84, from a Nursing Home in Texas, her husband Isaac predeceased her 18 years ago. She was identified with the Assembly here some years ago - we understand four daughters and five sons survive.

Brodhead, Wisc. — Our beloved sister Mrs. Paul Gadow, went to be with Christ after a short illness December 21st., '78. Saved with her husband the Summer of 1935, later baptized and in the Assembly here from its commencement. Much missed by her family and the Lord's people there.

Waterloo, Iowa — Our dear brother, Roy M. Reints passed suddenly into the Lord's presence from a heart attack on Nov. 21st., '78. He was in fellowship in the Waterloo Assembly here - saved in 1945 when in the U. S. service in Miami, Fla. He leaves his wife, Ruth, also in the Waterloo Assembly.

Arborfield, Sask. — Our dear sister Mrs. Dave Lloyd, was called home Nov. 16th., aged 77. Remember her husband in his great loss. Many over the years enjoyed the hospitality of their home.

Longport, N. J. — Our dear sister Mrs. Margaret Mackey went to be with the Lord Dec. 31st., '78 in her 79th., year - she leaves three daughters, one of them being our sister Mrs. Wm. Knieriem of Frostburg, Md., well known among us.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE MINISTRY OF CHRIST

HE only spake with Spirit's touch,
He dwelt on lowly things so much
That men of earth could scarcely hear
The Teacher's words, tho' e'en so clear.

In words both clear, with glory filled
To turn their thoughts to glorious things,
To dwell with Him, the Royal King
And make the courts of heaven ring.

He humbled self to dwell with men,
Whom heav'nly hosts did vie to serve;
He knew the end meant shame and death,
Yet from the path He did not swerve.

He lowly served Whom angels high
Did wonder at the path He took,
That led Him to the 'cursed tree
Yet paused to wash disciples' feet.

His followers true, if one denied,
Still clung to Him, e'en sorely tried
They supped with Him the very night
That hellish forces met to fight.

The glorious Son of God in might
Though nailed upon the 'cursed tree;
Thank God, He put them all to flight.
SINNER! 'Twas all for you and me.

W. H. F.

MARCH, 1979

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ALL OTHER MATTER FOR THE MAGAZINE SHOULD BE MAILED TO THE EDITOR, William H. Ferguson, P.O. Box 426, LONGPORT, N.J. 08403. Deadline for news items is the 10th of the preceding month - for Conference notices give us two months notice ahead. Editor's Tel. No. is (609) 823-8189 - Personal and Office.

ANNOUNCEMENT: by Editor:

We are pleased that our brethren Dr. A. J. Higgins of the Barrington, N.J. Assembly and Wm. J. Oliver of the Bryn Mawr, Pa., Assembly have agreed to give help in editorial and composition work of the Magazine.

REPORTS

Washington: Meetings by Albert Ramsay and David Jones saw some blessing in Linden last November. The recent conference in SEATTLE larger and many young believers present - some helpful ministry.

Oregon: A New Testament Assembly was planted in GRANTS PASS after years of exercise and labor.

Vancouver, B. C. Albert Ramsay and Jas. Allen (Malayasia) started in the Gospel in Woodland Drive Hall on February 4th.

Kirkland Lake, Ont. Before the holiday season brother Ed. Doherty had a good visit with the saints here - they have been encouraged by seeing a number of unsaved attending the regular Gospel meeting as a result of visitation work there.

Hickory, N. C They had some profitable, ministry meetings by brother George Graham here of late and Jas. Smith visited them for a few nights.

Dromore, N. I. Our brother Wm. J. Nesbitt mentions that presently he is engaged in Gospel meetings with T. W. Wright from Brazil on his first furlough, cheered by seeing some blessing. In a recent letter from BRAZIL, were tidings of seven having professed in Porto Alegre at meetings of Harry Wilson and Tom Meekin - also five professing at SALSO in meetings of Wilfred Glenn, giving encouragement. Consistent labour there is providing fruit.

Australia: Our brother John Gray of London, Ont., has been here since Sept. 27th. giving help in assemblies and some conferences, kept busy and happy in the work. He arrived in New Zealand December 18th., giving help with local brethren in the end of year Conferences - he expects to leave early in March D.V. for Vancouver. He states that the assemblies he has visited want, on the whole, simple New Testament teaching.

Great Britain: We have reports of heavy weather over here, with accompanying strikes etc., causing much inconvenience and problems and we pray for our brethren there that God may preserve and encourage His own in testimony. It has been quite severe in this U.S.A. in parts but we thank God for His good hand with His own people as they carry on for Himself. The "field" is large but we have a great God.

Words in Season

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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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EXTRACT from my old Wide Margin Bagster of the "twenties," regarding James Gilmour of Mongolia, one of the pioneers of China:

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

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

"For doubt not that in the worlds above
There must be other offices of love:
That other tasks and ministries there are,
Since it is written that His servants there
Shall serve Him still." (Trench)

Dear Gilmour, writing home to his loved ones, wrote in ink and let the paper (wet with tears while writing) dry ere he turned it over to continue. Well for us, who write, if we knew something of this in daily correspondence in certain cases. We feel much that has been written should NEVER have been. W. F.

THE GIRL AND THE LORD'S COMING

A. M.

A YOUNG girl, a child of many prayers, left her home for a boarding school. The first night she could not sleep. The thought that filled her mind was this, "If the Lord comes to-night, I shall be for ever as far removed from my parents as the peerless heights of glory are from the fathomless depths of the lake of fire."

The bare possibility of being eternally separated from her loved ones, was to her a dreadful thought. She knew that the Lord might come before the morning dawned; and were He to come that night, she would be for ever lost.

Some people talk as if their religious upbringing stood instead of conversion; but she knew that unless she accepted Christ as her own Saviour, she could never see the kingdom of God. John 3:3.

If the reader of these lines has never experienced the great change - conversion to God - and the Lord were to come tonight, his doom would be fixed, his fate would be sealed, and he would be eternally lost!

The following night was spent in great soul distress. Her governess, noticing that something was disturbing her, asked her the cause of her trouble. She told her. The governess, not being a real Christian, advised her to read her Bible and say her prayers night and morning, and do her duty as far as she was able, and added, "Then you must hope to be all right at last." The governess' way of obtaining peace is alas! a very common way, but it is not God's way. Reading our Bible, saying our prayers, and trying to do our duty, will not blot out past sins, and "God requireth that which is past." Eccles. 3:15. "Turning over new leaves," won't blot out the old ones, and God's Holy Word has said, "Whosoever shall keep the whole law, and yet offend in one point, is guilty of all." James 2:11.

The poor girl did what the governess told her, but the burden of unforgiven sin still pressed upon her, and she became ill. One night as she lay on her bed, John 3:16 came distinctly to her mind, "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." She looked at it in this way: - "This verse says, 'God so loved the world.' I am part of that world, so He must love me. She had been doing her utmost to love God, but had not succeeded. She saw, for the first time, God's great love to her, and she cried out, "God loves me! God loves me!" Her school fellows were awakened by what she had said, and being alarmed, asked what was wrong. She then told them how anxious she had been about her soul, and now she had learned that God loved her, and had proved it in giving His only begotten Son, that "whosoever believeth in

Him should not perish, but have everlasting life." She could not keep the good news to herself, and knowing that her parents would be glad to learn that she could say with her heart, "GOD LOVED! - GOD GAVE! - I BELIEVE, and I AM SAVED!" she sat down and wrote to them, telling them what great things God had done for her.

Why don't you take God at His Word, and rest your weary sinladen soul on Christ Who died for you? Jesus is coming. He is coming to take those whom He has saved to be with Himself. What then will become of you? If unsaved, you will be left behind for judgment.

* * * *

THE SYMPATHY OF THE LORD JESUS

By the late John Dickie

O HOW we crave for sympathy, especially when we are in sore trouble; and how sweet it is for us to get it. Now all of this is quite right, for the Blessed Lord felt the same craving, still more than we do. The wrong thing is, that we turn to get sympathy to the wrong quarter. Will you read the feelings of the Lord Jesus in respect to this, in Psalm 69:20-21, and will you muse on every word, until it burns itself into your hearts? But He got not one particle of sympathy from anybody. I sometimes think of the sweet solace it would be to His most loving human heart, to commune for a few minutes with Moses and Elias at the Transfiguration, respecting His coming DEATH. It weighed on His heart like a mountain, that heart of love which so yearned for human sympathy; and yet there was no man, not so much as ONE, to whom He could open His mind. When He spoke of it to the twelve, they shrunk from it with a sort of horror. Matt. 16:21-23; Luke: 31-34. And what did Jesus do in these circumstances? In the lack of human sympathy He turned to His Father. "I am not alone because the Father is with me." John 4:32. Had it not been for this, His life would have been an unbearable solitude. And it is here where we err: not in craving sympathy, but in seeking it from man. Poor Man! so empty of all true goodness, has it not to give. Let us seek it from Christ, as He sought it from His Father. And O, how rich in sympathy is He; and how ready to bestow it. I am amazed at what I see of this in the Gospel story; and of what I have had in my own life. Only think of God becoming a Man, and living amid all the sorrowful experiences of a human life, for this very end (among other ends), that, through the actual experiences of our human sorrows, He might be able fully to sympathize with us, and efficiently to help and comfort us. Heb. 4:15; 2:17-18. Since then, we so yearn for sympathy, and since we always seek it at first from our fellow-men, what a mercy that we do not get it from them, and that we are driven to seek it from the glorified Man of Sorrows. We would not go to Him for it, if we got what satisfied us on earth.

REMNANT TESTIMONY

Wm. H. Ferguson

WE are living in the day of "remnant testimony" and are nearing the day of His Coming for His Church, therefore we should give good heed to this blessed possibility as it is precious to our Lord. He has appeared to put away sin and is now appearing in the presence of God for us. He is our Advocate and our High Priest and the Blessed Spirit of God maketh intercession for us according to Romans 8:26, 27. But the time is short and the apostle John reminds us that "it is the last hour," therefore we should give earnest heed to our conduct and our testimony in view of the soon coming of our Blessed Lord.

It is a blessed privilege to be found amongst a remnant people. An honour which shall have a suitable reward in a coming day. The Word relative to this is . . . "To him that overcometh will I give to sit with Me on My Throne." Rev. 3:21. Also the word to the true Philadelphian remnant . . . "I will keep him from the hour of temptation which shall try all the earthdwellers." We have also another word to the overcomer . . . "I will give him to eat of the hidden manna." This would seem to suggest that He, Himself would give us some insight into His days of rejection and humiliation while down here among us on earth - perhaps not hitherto revealed as to its effect upon Himself and His thoughts therewith. There shall be some blessed recompense for those who are waiting and watching for Himself. We hold the truth of His Coming as a matter of doctrine but we fear it does not hold us. If it did, our homes would be different - our expectations would differ from those of the world and the ideas and ideals of the world would be less in evidence.

The "remnant testimony" involves a measure of self-sacrifice, with opposition from the world but there shall be an eternal reward when He comes. True testimony has always been rewarded and it shall be still.

OUR CONVERSATION

If we turn to Deut. 6:6, 7 we get a view of this relative to when they were to go into the Land of their possession in Canaan. It would have an effect upon their manner of life. The Word of God should be very prominent, even on the posts of their doors and spoken of as they sat at home and as they were about to retire - when they rose up and when they talked by the way on their journeys. The Word of God was to be their habitual conversation, they were never to tire of it and it was true that the more they were taken up with it, the more it became the object of their conversation, and so it is with us today where you find a "remnant people." How often when we meet together the time is spent in

needless gossip or some light talk, or even some light singing and the precious Word is not a matter of conversation or consideration. Perhaps we give it nominally a place for a few moments to give the occasion a "religious" accent but to get down to business with the Word, basically, is becoming unknown to us generally speaking. This delights the enemy of the "remnant," it betokens the spirit of the world rather than the Spirit of Christ and the love for the Word of the Lord.

ENCOURAGING ONE ANOTHER

We find an example of this in Psalm 84:7, 8, where the pilgrims on the way UP to Zion . . . "they go from company to company, encouraging and helping, to appear before God in Zion. This is a blessed occupation and when we find that exercised ones visit the companies of His own people, it should be with a view to and desire to encourage them on their way heavenward, up to our Home above. This is uphill work, climbing and getting on to higher ground. So many of us live on a low level, unbecoming to a "remnant people."

So let our conversation be such that it shall always strengthen the remnant, feed the flock of Christ, tenderly seek to help the young in Christ and condescend to their weakness as we seek to feed.

The true remnant will never be popular in the world and any attempts to make it popular are bound to have repercussions and ultimate loss as to our testimony. Only God can show to the exercised soul the true path of testimony and if HE should reveal it such shall not leave the path but continue to the end.

Referring again to Malachi 3:10 we find that the failure to bring the tithe into the storehouse was that which God deplored. The "tithe" here evidently refers to the offerings for priestly service, the meal offerings, etc., which speak of the true spirit of worship which becomes a mark of decline in testimony. The true spirit of worship also marks out a "remnant people." The quiet, humble, godly deportment in the presence of our God is always characteristic of true worship.

THE DENIAL

The denial of this remnant testimony and character is evident today in the generation which wants to be like the world, and have Christianity as a sort of fire escape, but not vital evidences of true Christianity manifest.

TODAY "The Church and the World
walk hand in hand
on the changing sands of time."

It used to be "far apart" and now it is "hand in hand largely."

This shall be the trend to the end of Man's Day. The Man of Sin, the Antichrist of the closing days of history as to Man's Day, shall seem to impress much of what seems to have the Name of Christ today. Such shall encourage him, bow before him - have the mark of the Beast in their hand and forehead.

Let us therefore beware of going into the spirit of the age and becoming identified with that which Christ must destroy at His Coming in judgment to the earth, as in Matthew 24 and 25.

Our portion is to be translated, taken home by Himself for ever and to enjoy all the blessings which He has treasured up for us. He is coming - His promise is sure - to take His future Bride to Himself with His Word of cheer at His Coming. Let us take heart, let us remain true and faithful to the Word and pray for special grace in the meantime to remain loyal to HIM.

We thus emphasize the possibility of denying the true "remnant character" and pursuing a life of self-pleasing. This shall mean loss at the Bema of Christ in Heaven when the rewards are given and will be manifest in the kingdom age, many of them eternally.

"Better is a little with the fear of the Lord
than great treasures and trouble therewith."

REMNANT DAYS

THE LAST days of every bygone dispensation have been "remnant days" - that is, days in which the faithful were merely a remnant as compared with the surrounding mass of profession. Take Malachi's day, for example. The roll of Old-Testament history was about to close. Gross darkness had fallen upon the people. Departure from God was the great characteristic of the times. Profession abounded, it is true. But, when we read the divine testimony concerning the state of things in Malachi's day, we find that it was really hypocrisy that abounded. Yet God was not left without some who found their all in Him. He never leaves Himself without a witness. In Malachi's day He had a remnant. "Then they that feared the Lord spake often one to another." Mal. 3:16. Those "kindred spirits" soon found each other out. It is not hard to divine what was the burden of their converse; for we find that "The Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His Name." ver. 16. What peculiar delight Jehovah took in that remnant who thought upon His Name! Now, the present day may be dark in the history of the Church, and a Laodicean torpor may seem to have paralyzed the energies of the great body of professing believers. Yet let us not forget that our God has His remnant, a remnant who refuse to bow down to the Haman of popularity, and who will not

barter the dew of heavenly youth, Psa. 110:3 for the gold or flatteries of earth; - a remnant who read the signs of the times only too well; and who can discern that Rehoboam's shields 1 Kings 14:27, though like the very precious metal, are only brass after all! The multitude may shout with a great shout, 1 Sam. 4:5, and the uncircumcised may seem even to tremble for a little while. 1 Sam. 4:8. But "the remnant" perceive that the God of the Ark is not there. Let us therefore praise our God for His remnant, whatever that remnant may be. Yet, let us remember that no inexorable law has limited their number. The heavenly lists are open for you, brother, and for me, and for that sister who may perhaps fancy that she is of but little account in the Church.

"Would'st thou secure a place
Amid that remnant band
Who see, by faith, the Master's face, -
Who hear His voice, and love to trace
The working of His hand?
Then know thou that no studied art
Shall give thee claim to lot or part
In remnant company;
But one thing does our God desire -
Nor less could love divine require -
'Tis the surrendered heart.

W.S.

JOSEPH

A. J. Higgins, M. D.

The Old Testament worthies are like stars moving across the darkened sky of the former dispensation. As the stars of night must recede behind the full glory of the sun, so each patriarch, prophet, and king fades before the greatness of the great antitype, our Lord Jesus.

Joseph occupies more chapters in Genesis than any other patriarch. He shares with Boaz the distinction of being an almost flawless picture of the Lord Jesus. The Spirit of God, as well, has singled him out as an instructive type of Him Whom Israel rejected (Acts 7:9-19). The purpose of this meditation is not to find defects in Joseph but to appreciate moral glories in the Lord Jesus. His moral glories are so abundant that at times we fail to see them. The Spirit has given us instructive contrasts to enhance His beauties.

Genesis 40 depicts the depths of Joseph's humiliation and ends with those pathetic words, "Yet did not the chief butler remember Joseph." The long trial of sorrow and humiliation which began when he left the father's house, reaches its culmination here. The chapter depicts the prison scene, often compared with the Lord Jesus between two malefactors (Luke 23:35-43). In this portion we see a contrast in

SILENCE

Joseph graciously does not mention the crime of his brothers. Egypt never knew of their sin. It is a natural and obvious course that Joseph takes when he attests his own innocence (vs. 15). "Here also have I done nothing that they should put me into the dungeon." None would dare condemn Joseph for this. Yet how much more wondrous to consider that the Lord Jesus never attested His own innocence. Instead God caused the thief to acknowledge "this Man hath done nothing amiss."

SUFFICIENCY

Joseph in need, turned to one about to be promoted to a place of influence: "remember me when it is well with thee." The contrast is striking when we consider the Lord Jesus turned to no man. Others illuminated by the Spirit and animated by faith could see in Him, the rejected and apparently destitute sufferer, the great sufficiency for all their need: "remember Me when Thou comest in Thy Kingdom" (Luke 23:42). In the hours of greatest extremity He never turned to man; man always turned to Him for aid.

SUFFERING

Joseph speaks of "this house" and "the dungeon". The years must have been filled with tears and sorrow. The deprivations and rigors of prison life, the loneliness and years away from his father all combined to form his sorrow Psalm 105:18 says, "the iron entered into his soul" (Newberry Marg.). Our Saviour never murmured at His cup. Knowingly and willingly He went to Calvary in complete submission to the will of His Father.

Thus, while Joseph proclaimed his own innocence, the Lord Jesus had His innocence proclaimed by the thief. Joseph had need of others; the Saviour met the need of another. Joseph sought relief from his circumstances; the Saviour was the only one Who could frame His own circumstances and willingly accepted them.

* * * *

AGAINST GOD

A TRUE apprehension of sin will ever lead us to set it down as committed against God. When temptation was presented to Joseph, we find him saying, "How then can I do this great wickedness, and sin against God?" Gen. 39:9. When David had repented of his "great wickedness" we hear him making the confession, "Against Thee, Thee only, have I sinned" Ps. 51:4. Some mourn for sin because it has grieved a brother, or damaged the general testimony; while others mourn because sin entails bitter waters. But he who has learned in God's presence something of what sin is, will view it in its immediate relation to the God of holiness. The sin in question may be known to others or it may be locked up in the breast of him who has perpetrated the wicked thing. Yet it is God Who has been sinned against. It is God who has been dishonored.

S. S. CONF. ADDRESS BY JOHN RITCHIE

THIS gathering is one of many proofs that the Lord is awakening His people to see the importance of seeking the salvation of the young. A remarkable feature of the work of God during the last few years, is the large number of young persons who have been converted. Wherever you find the people of God assembled, one is struck with the large number of youthful, happy faces that present themselves. The assemblies of the saints are largely composed of such, and that mighty band who go forth to proclaim the message of God to a dark and guilty world is greatly enhanced by the number of earnest and devoted youthful workers. Large numbers of these have been brought to Christ, and equipped for His service through the efforts of the people of God in the Sunday School. Some of them, doubtless, are the children of Christian parents, who have had the unspeakable privilege of a godly training, and who have been Timothy-like instructed in the Scriptures from their earliest days; but many others have been dug from the lowest dens of ignorance and vice, and through the blessing of God on the patient faithful work of the Sunday School teacher, have been led to Jesus.

Thankful as one is for all this, it must be admitted that the salvation of the young has not been sought after and laboured for, with half the energy that the importance of the work demands. Effort of a kind there has been and still is, but a real downright longing and labouring for the conversion of the young, with the expectation of seeing it, is sadly a-lacking.

Some are fatalists on the subject: nothing need be expected therefore from them. They seem to think that a child is of so very little importance, and its soul of so little value, that it is unworthy of much attention; or that, because of its youth, it is unable to understand anything about so grave a subject as the love of Jesus and the salvation of the soul. Quite competent to battle with letters and figures, moods and tenses; to work out sums, solve problems, study languages, and to seek after knowledge and attainment for the life that now is; but utterly incapable of understanding or appreciating anything of the simplest and sweetest of all knowledge - the knowledge of Jesus, and the glories that surround His Name! But we do not for one moment believe such miserable sophistry and carnal reasoning: we have a thousand proofs around us, moreover, that it is utterly untrue. It has been perfectly delightful to some of us to have the pleasure of speaking again and again to a class of these little ones. To see before us a row of chubby little faces, the sparkling bright eyes peering into ours, and all giving the deepest attention as we sought to tell them the grand old story of the cross of Christ. We can assure our friends that we have found less difficulty in securing and keeping their attention than with older people; and we have found again and again that our words were carried home, and re-iterated to their parents without a blunder; and better still,

that many of the dear little ones have been truly converted to God, and are now walking in His ways, and adorning His doctrine. So, notwithstanding all the hindrances to, and difficulties in the work, here we are to-night to raise our Ebenezer to our faithful God, to encourage our own and each other's hearts in Him, and to strengthen one another's hands in the work of God in

THE SUNDAY SCHOOL

IT has sometimes been asked, "Where have you any Scriptural command to have a Sunday School?" We answer, in the same chapter and verse that we have for a gospel meeting. Mark 16:15, is conclusive as to both. And this defines, in a word, the prime object of the Sunday School. It is a place where we preach the gospel to the young, seeking their salvation. Of course it is not the only place or time when we do so, but this is its distinctive character. We ought to labour there, with this definite object before us - to see the children brought to Christ - and pray in faith expecting it.

This has been greatly lost sight of. In many cases the Sunday School is looked upon as nothing more than a place of religious instruction, where the young are to be made ready to fill a place in the Church, as the day school instruction fits them to fill a place in the world. But this is far short of the mark; in fact where this is the only object in view, it will be a positive evil instead of a blessing; because the children will be made to believe that a religious education is all that is necessary in order to a place in God's family and His Church, whereas we see clearly from His Word that a child needs to be "born of God" before it can be in any such place. Children are sinners, and need a Saviour; they are lost, and need Christ. To see them saved ought therefore to be our object, and to show them their ruin and tell them of God's remedy our work. Persuaded that youth is the best and easiest time for them to receive Jesus, let us plead with them to receive Him as their personal Saviour, and plead for them before the throne of God, and that His power may rest on the word we speak. As fellow-labourers in this blessed work, we have met to-night with a sincere desire to help one another. A few practical hints and suggestions may assist some of our younger fellow-labourers.

THE TEACHER

Much depends on him. If he is wrong all will be wrong. The Sunday School teacher must be a converted person - he must be "born of God." This is the first thing - one absolutely essential - and I think on this we are all agreed. We set our faces like a flint against the malpractice of admitting unregenerate religious young men and women into the ranks of our teachers. We could lend no countenance to the absurdity of a child of the devil attempting to point the way to Christ. This is quite common alas! in some Sunday Schools. We hold most firmly that a Sunday School teacher must be

a Christian; and, moreover, a decided one, whose life and ways bear testimony that it is a reality. A worldly, carnal, light-headed professor ought not to be admitted as a teacher. Children are keen observers, and capital copyists; and they imitate what they see in their teachers. Parents will soon remove their children from a school where they find some giddy proud young man or woman set over them as a teacher, and they are right in doing so. How could they respect such a person? His influence would be most damaging to the young. But there are other qualifications needed. One may be a true and decided Christian, and yet have no real ability or heart for the work. It is a terrible mistake to suppose that any one or every one will do for a Sunday School teacher. Some who have tried it have found the opposite. One essential qualification, there, is **A HEART FOR THE WORK**. This is a very necessary thing. It is the backbone of a Sunday School teacher. We would strongly advise our friends who feel the lack of this not to attempt work among the young. It would be more drudgery to you; and very likely you will soon love your class and break down. It requires one who loves the children, and whose heart is really set upon the work, to bear all the rebuffs and discouragements, that a Sunday School teacher has to meet with. If any of you has been forced into the work by others, or if you have taken it up of yourselves as a sort of pastime, with no very definite object in view, I pity you, for I am sure you are unhappy in it. I would advise you to quit it, and make room for another, at your earliest convenience. It will be good for yourself, good for the children, and good for all concerned if you do so speedily.

* * *

LIGHT DISOWNED

LIGHT may be rejected at the time it is presented to us. Or, it may be received, and held for a while, and then rejected. This latter form of rejection is even a more serious thing than to reject light in which we have never rejoiced. He who receives light from God, and walks in that light, thereby testifies that the light is good. Therefore, in rejecting that light he comes under the greater condemnation. In rejecting light to which we at one time bore witness, we simply build again the things we had destroyed, and thereby become transgressors. Gal. 2:18. In these declining days one of the saddest sights is the professed believer who has rejected light in which he once rejoiced. In the things of God it is really lamentable to see a going back to the weak and beggarly elements by believers who, in other days, were "as clear as a sunbeam" on the truths they now disown.

THE BEST GIFT

THE BEST gift of a soul-winner, be he evangelist, visitor, or Sunday School teacher, is a compassionate heart - a real love for souls. This is indispensable. He may be much used to win souls, even if he has little gift in the way of utterance, but he cannot have success as a soul-winner, if he lacks a warm heart.

To these words of a brother beloved, who, when he was here with us, was much used in leading sinners to the Saviour, we heartily say - Amen. We believe "the compassionate heart" to be "the best gift" of one who goes forth to win souls to Christ. He may have little ability as a preacher, in fact, may never be seen on the platform at all, and yet be a successful winner of souls. The words spoken by him go to the heart, because from the heart they proceed. They may lack the eloquence of the lips, but they have the eloquence of love. They quickly find their way to the conscience; they are felt to be words of power. Even if they are but few, they are the message of the Lord, to those to whom they come. Surely then the soul-winner should seek to be possessed of this great qualification for his work. Where is it to be found? Only by daily living in communion with the heart of Him who was "moved with compassion" for the needy multitude. It is not a plant of Nature's growth. We do not possess it as men. Only as we drink in the Master's spirit, and become conformed to the Great Soul-winner's likeness, do we gain and retain "the compassionate heart."

Selected.

THE POWER OF CHRISTIAN SYMPATHY

A Letter

The late John Dickie of Irvine

A LITTLE thought comes into my mind, which I will try to express. Is not the exercise of sympathy a very important Christian ministry! and is it not greatly neglected? There are few of us who can give money-gifts: or who can stir up masses of people by an eloquent discourse. But is there anybody in the Church who is not able if he tried it, to make some one or two, or twenty persons happier, by his tender Christ-like sympathy with them. Perhaps there is nothing whatever, which produces so much unhappiness as the general unsympathetic thoughtlessness which is careless in small matters, about the feelings of those who are round about us. Men are not positively cruel; and would not dare to be, but then they are not lovingly sympathizing, as each of us should pray, and strive to be. What an immense difference, for instance, would it make in the sum-total of happiness in Scotland, if every professing Christian were to set himself to care tenderly for the troubles, and to sweeten

the lives of the six persons, whom God in His providence had placed nearest to him? Why, this would make a new town of it! And though most of us might not have the power to do any services that were more than a mere trifle, yet by one ceaseless selfdenying, loving, Christ-like attention to these trifles, we could, each of us, relieve some one, or two, or three neighbours of half their burdens. And this sympathetic spirit would commend the Gospel to their wounded hearts, as nothing else can. A single Christian making it his or her business to live in this spirit, and looking for opportunities of showing sympathy, as a trader looks for a bargain, might do more real work for God, than all the preaching in the town. For to the suffering heart, sympathy is a hand very sweet, and some Christless mourner might be drawn by tasting its sweetness from the sympathy of some poor fellow-worm, to desire, and to heed, and to seek after, the higher, fuller sympathy of the Blessed Lord Jesus. And besides all this, where they saw a fellow-creature - a Christian - sympathizing with them, genuinely, it would make it easier for them to believe in the Infinite love of the Son of God.

PRAYER AND READING OF THE WORD

"I HAVE made it a rule, throughout the many years of my Christian life," says an active, earnest Christian man of business, "to secure a quiet hour every day alone with God, for prayer, and the reading of the Scriptures; and I can testify to the blessing I have derived from this rule."

There are few among the saints who will not acknowledge this arrangement to be a good one; but at the same time it is to be feared, that there are not so many of us who practice it. Want of time would be given as the principal excuse for its neglect. No doubt the time of many - especially of those, who, in addition to domestic and business responsibilities, have definite service for the Lord, in His gospel and among His saints - is found to be all too short for the amount of work to be done; and yet, while body and mind will bear the strain, no true servant of God, whose heart is exercised unto the need of those around him, is willing to curtail his labors, or reduce the circle of his service for the Lord. The tendency of all this is, to neglect the hour alone with God; until, by habitual neglect, we accustom ourselves to do without it. But we are persuaded that there is no reparation can be made for such a loss to the soul. It is like cutting off the staff of life, or depriving the labouring man of his daily bread. He may survive for a season, but it must eventually "tell" upon him. Hurried snatches will not do instead. Listening to addresses, or even the fellowship of saints, cannot compensate the loss of that quiet hour with God. It is indispensable to spiritual freshness, and to a daily walk with God. So the Christian merchant found it, and so, he says, he "secured" it. No doubt it took some watching and conflict to do so, for the enemy would cer-

tainly contest the ground - aye, every inch of it. Excuses of all kinds would be raised: engagements would be sure to crop up, friends to call, disturbances to occur, anything or everything that would draw him away from that season of being alone with God. Yet there, as nowhere else, the Christian finds the strength of his life to lie, because there, as nowhere else, his heart is searched before the Lord, and his inner life is strengthened, and nourished. Therefore, beloved brethren, let us seek, like the Christian merchant, to "secure" our daily hour alone with God "for prayer, and reading of the Word."

J. R.

The late John R. Caldwell, industrialist, was asked how he found time for his plentiful ministry among the assemblies - His reply . . . "I do not find time I take it." W.H.F.

THE LORD'S WORK - IN EARLY DAYS

AS one looks back and traces the hand of God, we are faced with the changing conditions, generally speaking, today amongst us.

When the writer started out in the work of the Lord in Northern Michigan, his home State, there were no young preachers on the scene at all there, i.e. in December 1918 and the years following. There were the older servants of Christ, the late T. D. W. Muir, the editor's father John Ferguson, Leonard Sheldrake and a few brethren came from Canada occasionally - Mr. Alex. McDonald, Mr. Dan McGeachy was a frequent visitor to the Thumb district then and one or two others. The writer's thought was to reach out with the Gospel where there had not been such visitation, among parts unreached, in visitation and when he suggested a Bible Carriage, after the old "covered wagon" style of travel, some thought it would not work. The country, north, had no good roads, mostly trails through the forests etc., at that time, and sparsely settled districts, with lonely settlers therein, but the Lord enabled to do work of this sort and continue it for years.

The conditions were very primitive, without any to lean on in the way of room, lodging and board, or shelter (save a very few), but the thought of the Bible Carriage, which was small, with made up bunks for sleep, no modern conveniences, appealed to us as making our visits more or less self-supporting as to accommodations and with constant visitation, year after year, openings came sometimes in farm homes, or schoolhouses or old town halls etc., and the people began to realize that this was not a seeking to take advantage of them but a real desire for their welfare in salvation and our Bible Carriage, with its texts on sides and front etc., became well known throughout our State. This continued for the most part of the early forty years. My wife and I often say that if we were able we would be very happy to tackle it again. I remember one of our first visits to the Thumb of Michigan, and an older brother

spending a few weeks with me, from his work - we visited the small assembly in Glencoe in 1919 where we were laboring in the vicinity and were there for the Lord's Day. One of the sisters in the Assembly kindly did my washing and brought it nicely laundered to me, when leaving, next day or so, as her part in the work and the assembly gave an offering for the Lord's work. It was a silver offering, there were few bills in that day and while the farmers had plenty to eat etc., money was rather scarce in those days. It was encouraging to be remembered thus by them and this was more or less common in early days. We had one or two small Conferences in early days in the lower part of the State. The "conference gift" from such would be about fifteen dollars at the most, sometimes less, but our faithful God took care of us in remarkable ways. Here and there God had a few faithful friends who would show kindness and fellowship for the work of the Lord. I remember a godly family of older sisters in a town visited with the carriage and when calling on them, we were welcomed into their large old-fashioned home. After some conversation they brought on a silver tray some tea and goodies ere we went on our way. The remark of the senior lady was characteristic of the godly of these early days . . . "If you are the Lord's servants, you will be glad for it and if you are not, it is too good for you." They turned out to be some of our most faithful friends, I used to stable my horse in their stable at times and when we laid away the bodies of all three of that family, I felt the loss of faithful intercessors and true helpers to the work.

I remember another visit in lower Michigan. There was an elderly couple who had been longing for someone to visit that district - they had been saved through a brother Hook in Quebec in Canada. Farmers, he hitched his team and the old democrat, we started out to visit a number of the families some miles through the country. They were of the old school. It was cold but we were warmly wrapped in the democrat and as we left the farm home he slipped into my hand, under the robe, two gold double eagles, which was a princely sum in those days, even would be more today. Earlier, when I started out from the home assembly in Flint, Michigan, for the north woods the assembly gave me their fellowship gift of \$15.00 - things were so different in the early days. A bag of oats for my horse cost about sixty cents - we had an enameled pail for milk from farm homes and with a few potatoes and a simple diet we managed - we built a fire by the roadside and with a few pine chips from some of the old pine stumps, it was enough and with overalls rolled up for a pillow many months were spent under the blue canopy of heaven - no sleeping pills necessary to induce sleep, you may be sure and no alarm clock necessary, the insects invaded us in the early morning.

As doors open for the Gospel in isolated parts this type of work appealed to some of God's stewards and we were able to continue to this day, almost sixty years now since starting out, I had home re-

sponsibilities. and later in life, after marriage my wife shared this primitive type of work for about thirteen years or more.

As we look back and travel along "memory's trail" we thank God for His forbearance and concern for such an effort and we would gladly, as we often say, do the same type of work today were it physically possible. While, as I mentioned, some questioned the character of this work at the first, we had the prayerful support of such well known laborers as the late Robert Telfer of Toronto, Mr. W. P. Douglas of Cleveland, Ohio, Dr. Martin of New England, Mr. T. D. W. Muir, Wm. J. McClure and many less well-known saints.

We are often asked to recount some of these earlier labors and this is with a view to the encouragement of any like-minded, also all younger ones in whose heart God has placed the same desires Editor

"I CANNOT DIG AND TO BEG I AM ASHAMED."

Luke 16:3

The late John Ferguson

THIS statement of the unjust steward is worthy of our notice as bringing before us in a spiritual sense the condition of many believers. "I cannot dig and to beg I am ashamed." There are two methods by which we get supplies from God, digging and begging. The teachings we need are not to be found on the surface of the written word; they lie deep in its heart and it is only as we dig for them that we can truly make them our own. How few today are good at digging. They get all they learn from the platform. To listen to addresses and to carry away what the preacher has said is about all many are exercised about. The prevailing shallowness in ministering God's Word can often be traced to this want of digging. If there is a real food for the soul, and words that will help others, there must be digging. To read for my own soul's edification, comfort, and rebuke, is the sure way to gather for others that which will be of use to them. It is alarming to see how little real meditation there is upon the Holy Scriptures. The mad rush for money and the keen competition of today has robbed many of the time so much required if there's to be real soul prosperity. Let the needed digging be attended to, getting from God's Word that which will feed my own soul, and it will feed my own soul, and it will be seen by others that I am not lazy, but can dig.

To "beg I am ashamed," this man was ashamed to be known as a beggar. Yet we are beggars. As beggars, He found us on the dunghill and He lifted us up and set us among Princes. Though this is the case, yet, at the Throne of Grace, it is our privilege to BEG. Are we begging? Is it not the case that we receive so little because we beg so meagerly? If there were more real begging at His Throne of Grace there would be more abundant supplies of grace given to

us. He has said, "Ask and ye SHALL receive," when we come as beggars, feeling our deep need and applying to Him, with earnest supplications, to supply that need, He is only too ready to do so. The poor returns to our many prayers is because we do not come as needy beggars. A beggar is eloquent in his request because of his felt need and is often supplied because of the earnestness of his appeal. What is needed is more real begging. To come, burdened with the need of souls; the need of the saints in all their pressing requirements of grace and revival; the need of a poor world lying in the arms of the Wicked One, is to take the place of the beggar. It is when we really feel, in our approaches to God, that we are in such deep need of what we ask for, that we are assured of answers to our supplications.

Let the words used by this man, expressive of inability and pride, lead us to be stirred both to DIG and to BEG in the things of God and there will be blessed results that will gladden His heart who asks us to come "Boldly to the throne of grace that we may obtain mercy and find grace to help in time of need."

* * * * *

WEDDED HAPPINESS

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

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

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

QUESTIONS AND ANSWERS

Question: Could we have an explanation of the use of "Chapel" instead of the usual "Gospel Hall" we have been accustomed to for years? They say "Chapel" is in the Bible - as in Amos 7:13.

Answer: The use of the word "Chapel" substituting it for Gospel Halls of the years is merely an attempt to meet a popular need and seeking to make the so-called Assembly "acceptable" to the world or worldly-minded professors.

The use of "chapel" in Amos 7:13 is a "sorry" affair to use as an example as it refers to the king of Israel in his opposition to the prophet of the Lord and the use of the word "chapel" in Bethel, which has the meaning in the Word of "House of God."

It puts us in mind of an old rhyme in the days of Bunyan etc., as follows:

"Wherever God erects a house of prayer,
The devil's sure to build a chapel there
And this we've found by observation,
The latter has the larger congregation."

And so it goes today - it is in opposition to the simplicity of gathering to the Name of the Lord and makes way for the introduction of substitutes for the Gospel, such as musical entertainment, picture films etc., etc., with the idea of increasing the attendance - it has its Bible Schools of a denominational character, its association with the religious Christendom surrounding us, caters to the flesh in younger professors and, altogether, is one of the attempts Satan has, today, to hinder the spread of the old-fashioned Gospel and make their meetings more palatable to the world and carnal professors.

The "fellowship of saints" - especially at the Lord's Supper is tainted by this sort of thing and when they get into assemblies of the saints, they bring some of their "grave-clothes" with them usually and of these the Lord Jesus said in John 11:44 . . . "Loose him, and let him go." The next time we read of him he was in the home in Bethany at supper and "Lazarus was one of them that sat at the table with Him." The best thing to do, relating to this "Chapel business" is to avoid them and those who advocate such - inasmuch as they are linked up with the denominational world and sectarian ideas, and as Jeroboam the son of Nebat did in his day, setting up idols to attract any discontents from God's order as to the House of God and of whom God states "he made Israel to sin." Solemn proclamation as we view all in light of eternity.

Question: The little foxes of S.S. 2:15, are they children? Preachers, sometimes, have unruly children which spoil testimonies among the assemblies. A word of warning.

Answer: Children, well trained at home, are generally known to be such and are a credit to their parents but, occasionally as our question states, they can be otherwise. Especially is this noticeable and out of order in the "morning meeting" for remembrance of the Lord. We know of cases where several children sit back and not a sound or a whimper from them during any meeting - this is commendable. We who are older should show

this reverence. How lowering to see young, healthy men come into a morning meeting sit down comfortably in their chair, lean back and throw their legs crossed, as if relaxing - this should never be in the presence of the Lord it betokens lack of appreciation of the divine presence and would not be tolerated in a court room, elsewhere. The preacher's children are the target of criticism often, which is unfortunate but here again, conduct is most important. We believe Prov. 22:6 is a timely scripture regarding this. In Israel's day the children were to be taught the reason for their wilderness experience and told about deliverance from Egypt and also of the Lord's commandments for His people . . . "When your children ask?" etc., This is a timely and profitable question for all to heed. Note Paul and all at Tyre - Acts 21:4, 5. Cp. Deut. 6:6, 7.

(From the middle West).

Question: Is it the Assembly or a few brethren that "lift" the discipline which has been exercised on a person overtaken by "sin" - we have always thought it was the Assembly that so acted, and still think so?

Answer: It is the act of the Assembly in the case of excommunication and the Assembly must be satisfied by life, actions and testimony, coupled with true repentance and acknowledgment of the sin by the one who has offended, ere such an individual can be scripturally restored to the Assembly and restrictions lifted as to eating socially with such etc., removed.

To act otherwise is without scriptural authority or example, compare Paul's letter to the Corinthians, first and second epistle, which shows the necessity for the discipline and the requirement for reception on the part of the one to be received back into fellowship.

We very much fear that decisions of this sort have been made, and this to our knowledge with other cases, where the spirit of Diotrephes has ruled rather than the Spirit of God. It is of the utmost importance that we adhere strictly to the divine order regarding such cases as they arise. Assemblies that do otherwise will lose their sweet savor and degenerate further in testimony as to the world and godly men who fear God. It is God alone who can remove the lampstand but it is His prerogative. The loss of the early love, godly wisdom precedes this - Rev. 2:4, 5.

Question: Is the common practice of giving "letters of commendation" to men to preach and travel among the assemblies, scriptural or worthy?

Answer: It is neither scriptural nor worthy of men of wisdom to impose men upon the saints, opening doors for their reception and gifts of fellowship, merely on the ground of a "letter" of this sort. Amongst men of God and assemblies going on with God in earlier days, there was the requirement of evidence of work done, or undertaken in true pioneer service, before any such a "letter" would be granted. One of our old country Magazines stated that there are "full-time servants around the world which must number nearly two thousand and adds . . . "Do they justify their existence? . . . after all the whole idea of full-time service is to be able to spend more time at it than one would be able to do if he were engaged in a secular job as well." Let us not increase the number of assembly to assembly and conference to conference preachers but rather give exercise as to increasing their number, as a load on the assemblies.

Livonia, Mich. Brethren Oswald MacLeod and David Oliver expect to commence Gospel Meetings in Stark Road Assembly on February 11th., D.V.

Willmar, Minn. Local brethren from this Assembly hope to have a series of Gospel Meetings in a suburb of Minneapolis, beginning February 27th., D.V. Add this effort to your prayers.

Boscobel, Wisc. Our brother S. Mick has undergone surgery in hospital, we understood in Madison, Wisc. - last report is that he is recovering, we continue to pray for our dear brother, a servant of the Lord well known among us.

Ireland: A note from our dear brother T. McKelvey of Ireland in which he speaks of ability to carry on still, despite age, as the Lord enables, in the Gospel or ministry. He is about the same age as your editor and in the Lord's work about the same length of time, over 60 years. Pray for him and other faithful laborers in the old land.

Scotland: Brother Harding of England had been in Shetland Isles and north of Scotland in November and part of December for ministry of the Word and had just returned when he wrote from Johnstown, North Wales - hoped to be in Fraserburgh in the Gospel month of February D.V.

Kilmore, N. I. Brother Nesbitt and T.W. Wright of Brazil were in their 10th week of meetings with some conversions, among them, giving much joy, brother Nesbitt's daughter Ruth trusted Christ January 20th., in her own room, through Romans 5:6 and Matthew 11:28. We rejoice with them in this also and continue in prayer - Bro. Nesbitt states that "it is well worth while to maintain the "family altar" - as many of us have proved.

Labrador: George Campbell and Jim Jarvis, a local brother were in the Gospel in the North Shore - some interest shown. Albert Hull and Robert McIlwaine started Gospel meetings January 21st., in L'Anse Au Loup - prayer requested for this. Some have been coming, one of whom opened his home for the Gospel at first in English Point - pray for the Christians' children. Bert Joyce and Marvin Derksen started the same day at Flowers Cove.

Orkney: Bro. Michael Brown who lives here hoped to visit the Faroe Islands, we heard. Bro. David Richards expected to be in Shetland Islands in the Gospel in February D. V. Remember the lonely North in your prayers.

Steubenville, Ohio Bre. Lavery and Metcalf hoped to commence in Steubenville in February D.V. in the Gospel, in the assembly there.

Marion, Iowa The work on the Home for Aged believers here is progressing and it seems this Summer later should be well towards completion, as the Lord leads our brethren. Address - Grand Haven Homes, Inc., 777 Grand Ave., Marion, Iowa 52302.

Editor's Note: Your editor may be hospitalized in Bryn Mawr Hospital, Bryn Mawr Ave., Bryn Mawr, Pa., 19010 for a few weeks, but hopes to keep the Magazine work current - prayer valued to this end. Mail to our office in Longport - P.O. Box 426 will reach us, hence we remind you of the 10th., deadline for reports.

Sarnia, Ont. Brethren Gustafson and Wm. Metcalf had about two months with the Sarnia Assembly in the Gospel, with a number professing faith in Christ. This assembly has been a fruitful field for Gospel preaching. The Lord lead them on in His ways.

CONFERENCES

Nineveh, N.S. Lord willing we purpose having our second Conference commencing Friday, April 13th., at 8 p.m. for prayer and continuing over the 14th and 15th., of April. Visitors welcome - those walking in the old paths of the Word welcome in ministry. Corresp., George Hubley, R. R. 4, New Germany, N. S. BOR IEO - Canada.

Toronto, Ont. The West Side Assemblies will convene D.V. their Annual Conference April 13, 14 and 15, commencing with Prayer Mtg. in the Rexdale Gospel Hall at 7:30 p.m. on April 12th. Bible Readings each day from 1:30 p.m. to 3 p.m. on Matthew 24, dealing with "the end times." All meetings in the Royal York Collegiate, Royal York at Bloor St. W. and Queensway . . . Corresp. Sam McIntosh, 324 Fairlawn Avenue, Toronto - Ontario - Phone 783-1543.

Culver City, Calif. Annual Conference D.V. Fri., April 13th., at 7:30 p.m. continuing over April 14 and 15. All meetings in the Gospel Hall 11138 Venice Blvd., Zip 90230 - Corresp., Harry E. Bingham, as above . . . Phone 213-342-7594.

Waterloo, Iowa The Annual Conference of Western Ave. Gospel Hall will be held as formerly in the Masonic Temple Cor. Park & Mulberry in the city, commencing with prayer in the Hall at 726 Western Ave., Friday, May 11th., and continuing over May 12 and 13 as above. All cordially invited to attend, usual accomodations. May the Lord guide His servants to be with them at this Conference - we love to see due exercise regarding this. Corresp. Clifford J. Smith, 3466 Hammond, Waterloo, Iowa 50702

East Boston, Mass. The Annual Conference of Bible Readings will God-willing be held here June 2nd and 3rd. Readings at 10 a.m., 2 p.m. and 2 p.m. Lord's Day. The Breaking of Bread will be at 10 a.m. and the Gospel preached Saturday and Sunday at 6:30 p.m. There will be five readings on Philippians. All Bible Readings will be held in the Masonic Building, 47 Adams Ave., Saugus, Mass. Correspondence to Frederick E. Hill, 26 Sheafe St., Malden, Mass 02148. A hearty invitation to the Lord's people and all exercised to attend these Bible Readings and the Gospel. Telephone (617) 322-3274.

Deseronto, Ont. Annual Conference of Deseronto - Picton Assemblies will D.V. be held in the Legion Hall, Main St., Deseronto, commencing with Prayer Meeting May 19th., at 3:30 p.m. (There will be no meeting on Monday night) continuing over May 20 and 21st. The Lord's servants walking in the old paths welcome in ministry. Corresp. Wm. Root Box 241, Deseronto, Ont. Visitors freely entertained, as usual.

Toronto, Ont. Annual Conference of the East End Assemblies will be held April 13, 14 and 15 in Birchmount Park Collegiate Institute, 3663 Danforth Ave., Scarborough. Meetings all three days at 10:30 a.m., 3 and 7 p.m. Bible Readings each afternoon at 1 p.m. on The Local Assembly. Prayer Meeting will be held in the Pape Ave., Gospel Hall April 12th., at 7:30 p.m. Corresp. Earl Barnett, 4001 Bayview Ave. Apt. 714, Willowdale, Ont. Phone (416) 226-0070 and Lyle McMullen, 65 Huntingdale Ave., Apt. 504, Scarborough, Ont., Phone (416) 497-5997.

Winnipeg, Man. Annual Conference D.V. April 13, 14 and 15 in the John M. King School, 1 block east of West End Gospel Hall, 492 Victor St., commencing with Prayer Mtg., in the Gospel Hall April 12 at 7:30 p.m. Corresp., Harold Warnock, 410 Moray St., Winnipeg, Man. R3J 3A5

Vancouver, B. C. Joint Annual Conference convened by Deep Cove, West Richmond and South Main Assemblies will be held D.V. April 13, 14 and 15 at the John Oliver Secondary School, 41st and Fraser Sts. Prayer Mtg. at South Main Hall, 60th & Main Thursday April 12 at 8 p.m. Corresp. W. A. Boyd, 6540 Sophia Vancouver, B. C. V5X 3N3. Tel. No. (604) 327-5985.

Manchester, Conn. The 61st Annual Conference will commence, God-willing Thursday, April 12th., with prayer meeting in the Gospel Hall 415 Center St., Meetings will continue April 13, 14 and 15 in the Masonic Temple, in the Center. Usual arrangements and accommodations for visitors. Correspondence to Joseph Jassie, 159 Thompson Road, Manchester, Conn. 06040.

McKeesport, Pa. The Annual Conference will be held D.V. April 28th., and 29th., commencing with Prayer Mtg. in the Gospel Hall (Prescott & Broadway) April 27th at 7:30 p.m. Conference meetings will be held in a new location Sat. & Sun. The Francis McClure Junior High School, White Oak Boro . . . Turn off Lincoln Way on Eisenhower (Guise Drive) uphill to school. The Lord's servants walking in the old paths welcomed in ministry. Advance requirements for accommodations are necessary and should be sent to Donald Garnham, 257 Knickerbocker Drive, Pittsburg, Pa., 15235 - phone (412) 373-2558, giving arrival time and number coming. Failing advance notice, you may be required to find personal accommodations. Corresp., Wm. H. Moore, 2705 Hill St., McKeesport, Pa. 15132 - Phone 412-672-7575.

FALLEN ASLEEP

Bangor, N. I. — Our beloved brother Richard Frederick Hall was called home December 12, 1978 from the hospital, peacefully into His presence - aged 85. At age of 20 he joined the Dublin Met. Police and had never heard the Gospel until then. Invited to meetings for policemen specially. The late Miss Fry of this city for a lifetime took an interest specially in these men - many were brought to Christ, resulting from her labors among them. One day while on duty in the city his eyes were opened and, trusting Christ as his Saviour, he was gloriously saved, and all his life proved this.

Soon he was baptized and received into Merrion Hall and late came to Ballymagarrick in N. I. and enjoyed happy fellowship there. For the past 15 years he has been in fellowship in Ebenezer Hall, Bangor. He spent six years, after retirement distributing Gospel literature and personal work. He was a real assembly man and loved the Lord dearly, together with His saints, His Word, His assembly and his work, much missed by all. His wife and all his family are saved and in assembly fellowship.

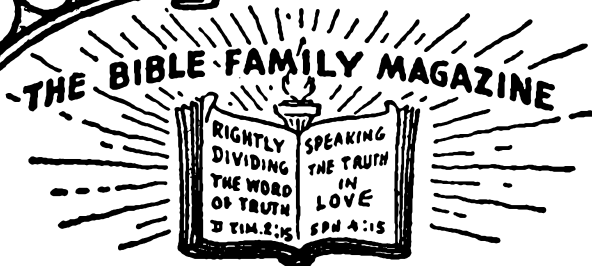
Englehart, Ont. — Brother Alexander Stevenson "went home" suddenly from here, aged 58. Saved in 1949 at meetings of the late B. Widdifield and B. Grainger in the Orange Hall here - his wife was also saved the same day - remember her in our prayers, and the family.

Westland, Mich. — Our dear sister Mrs. Lillian (Betty) Jablonski "went home" December 26th., 1978, aged 52. Saved in 1951 at meetings of the West Chicago Hall by brethren McBain and Crawford and in happy fellowship with saints here in Stark Road Assembly. Consistent in testimony despite much suffering in recent years.

Clough, N. Ireland — Our dear sister Mrs. Wm. John Fenton passed peacefully into His presence January 17th. Saved 65 years ago and in happy fellowship in this Assembly. Godly in life and a grand testimony in the country. She had the joy of seeing all her family saved and in Assembly fellowship. Funeral service large, a token of esteem in which she was held.

Waterloo, Iowa — Our beloved sister Mrs. Minnie Cirksema went to be with the Lord January 17th. Saved Dec. 10th., 1906 after a Gospel meeting in the old Baptist building in Parkersburg. About fifty years ago, with her husband who predeceased her in 1958, received into the Assembly in Stout, Iowa - later she was with her son Roy in this city and in happy fellowship with the saints of Western Ave., Gospel Hall. Two of her sons and a daughter and her husband are also in the Assembly there. She will be missed. She was aged 93.

Words in Season



HE RAN WELL

He ran his course, he finished well,
He knew his God, His Word to tell;
The course was hard, the trials deep,
But on he went - he fell asleep.

To Roman sword he bowed his head,
The end came swiftly as they led
God's faithful servant to his doom,
He swiftly entered glory's room.

Prepared for him by hand Divine,
He ran the course, kept true to line,
And wavered not when Satan growled,
He's honored now at God's right hand.

In brightest glory he shall shine,
Who lived to serve, to bide the time,
When his own Lord did bid him come,
His course was run, He called him home.

True lab'ers followed where he trod,
They feared not man, they knew their God;
And now amidst the heavenly throng,
They wait to sing the Lamb's own song.

W. H. F.

APRIL, 1979

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REPORTS

To Correspondents --- To clarify our reporting, it has been the principle in Words In Season to send reports, as reliable as possible, especially if younger men have been doing some constant pioneer work and have commended themselves to the hearts of exercised and intelligent brethren. A night here or a night there and assembly to assembly and conf. to conf. visits do not follow this pattern of earlier editors who were particular as to this. We would desire to be faithful to the stewardship likewise entrusted to us and continue this scriptural principle. Editor

Tilbury, Ont. --- Brother Paul Kember, with bro. Jas. Webb have started in the Gospel here, which is near the Christians of Merlin assembly, also Chatham - the Lord help them.

Osorno, Chile, S.A. --- Bro. David Rodgers mentions some blessing in their labors in the district this past year and were renting a small building on another part of the city for the Gospel - they only get such for a limited time.

Longport, N. J. --- The directors of the Home have arranged the Annual Meeting for Saturday, April 21st., with the usual arrangements, the dinner at noon, and reports and a word of ministry following - those who have attended in the past have found this annual meeting profitable and we look to the Lord to exercise His own as to being present with us. Thos. Williams, 208 So. Moore Ave. Barrington, N.J. 08007. (This is the week after Easter and should not conflict with usual conferences.)

Prayer Requests --- Remember in prayer some of our ailing fellow-servants such as brethren Stephen Mick, of Boscobel, Wisc., David Calderhead, Albert Klabunda of Mansfield and Akron respectively.

Also remember in prayer pioneering laboring brethren who keep at their field and work, missionary or at home fields, bro. Dennis O'Hare of France, bro. Ernest Moore of Chile, S.A. - our Venezuelan brethren who carry on faithfully in their chosen field, with God's blessing and with a desire to see the scriptural pattern of Assembly fellowship carried out, also others known to us all, some in Brazil and in the West Indies, Guatemala etc., as well as Africa and the East. It is good to have a real interest in certain fields, in this day of missionary lists (many names unknown to us etc.,) This would save us from spreading our interest outside of the divine pattern for the spread of the Gospel etc., and would keep us more in line with proper assembly testimony. Remember in prayer also brother Louis Brandt of Garnavillo and our sister Mrs. Alves of Vanc. B.C. The editor entered Bryn Mawr Hospital February 18 for surgery on hip and leg Feb. 20th., D.V.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

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THE GREATEST STORM OF ALL

AMID that storm 'twas calm for Him, our Lord -
In power the Sovereign of the Universe;
He spake and e'en that storm fulfilled His Word.

His "Peace be still" brought calm upon the lake,
But in that dreadful storm, the Saviour cries
"MY GOD, MY GOD, why didst Thou Me forsake?"

For us, 'tis calm, but for Him, who can tell
The depths of anguish in His holy soul,
When o'er His head the fearful tide doth swell?

Then calm was great, their joy was full, but see,
They worshipped HIM, the Master of that storm,
And cry - "What wondrous man is He!"

From Calvary's billows see Him spotless rise,
The darkest hour but makes His every grace,
Though deeply tried, more precious to our eyes.

With deepest wonder now our song we raise;
We view the MAN, majestic, o'er the storm -
Unique, He claims our highest notes of praise.

David Oliver

"Oh, lightest burden, sweetest yoke!
It lifts, it bears my happy soul;
It giveth wings to this poor heart;
My freedom is Thy grand control.

Upon God's will I lay me down,
As child upon its mother's breast;
No silken couch, or softest bed,
Could ever give me such sweet rest.

Madam Guyon in the Bastille, France.

THE LONDON RUNAWAY

TOM BROWN'S home was in the city of London. His people were decided Christians but he made no religious profession. Often he was spoken to of the importance of getting the matter of his soul's eternal welfare settled by accepting the Lord Jesus Christ as his Saviour but, like many young men and women brought up under Christian influences, he believed in "religion" but considered his relatives made too much of it - there was a time and place for everything, he thought, but he was "bored" by the questions such as - "Are you saved?" and "Are your sins forgiven?" - so he determined to set off 'on his own' and see the world a little. He fully intended becoming a Christian ere he died but it was not for him at the present.

He left a comfortable home and obtained a situation on the River Tyne with a shipbuilding firm there. He had not been long in their employ when an incident occurred which altered the whole course of his life. On a hot Summer day he stood at the water tap in the yard, waiting his turn for a drink. Suddenly he felt a hand on his shoulder, and heard someone saying . . . "WHAT A POOR PLACE HELL IS! Not a drop of water can be had in it." And another word - "If you were to die now, where would your soul be?" Turning to see the speaker, he observed that it was Mr. Macgregor, one of the foremen, a fearless, faithful and consistent Christian. Though feeling annoyed and irritated, he made no reply. "What a poor place hell is!" rang in his ear. The question . . . "In Hell." He knew that he richly deserved to be there. Reader! if you were suddenly called out of time into eternity, where would your soul be? Are you prepared to meet God? What a dreadful place the abode of the lost must be. I know that there are those that tell us that hell is a man's conscience. If this were so, what of the Scripture - "The wicked shall be turned into hell, with all the nations that forget God." Psalm 9:17? But when people affirm that there is no hell, the WISH is the father of the thought. The same BOOK that tells us of Heaven speaks to us of Hell. The same BOOK that tells us of the happiness of the redeemed in the glory, tells of the unutterable misery of the lost and their eternal doom.

No river of forgetfulness,
As poets dreamed and sung,
Rolls yonder to efface the past,
To quench the sense of what thou wast,
Or cool thy burning tongue.

The Holy Spirit strove with the young Englishman and as he thought of his wilfulness, obstinacy and rebellion, and as he remembered God's dealings with him in grace and mercy, he could not help exclaiming . . . "I got away from my relations in London, but God has followed me here." His eyes were opened, his guilt and danger apprehended, he asked what he had to do to be saved.

Not long after Brown's awakening, as he was taking a walk, he observed a crowd congregated on a street corner. On drawing near he perceived that a Gospel Service was being held and that Mr. Macgregor was the speaker. As he listened he heard that Christ by His death had settled the sin question, that through His work on Calvary the claims of justice were met, and that all who believed on Him were saved, Rom. 10:9, justified, Acts 13:38, 39 and possessors of eternal life, John 5:24. As he stood on the street corner he believed in Christ, obtained salvation, and rejoiced in the knowledge of sins forgiven. "How simple" says one! "How easy" says another! Thank God it is easy for the sinner, but it was not easy for Christ to bear sin's judgment and die in the sinner's room and stead!

Tom Brown could not keep the news to himself. He told Mr. Macgregor the story of his departure from home, his arrival on the Tyne and his awakening and conversion. He also mentioned that it was his intention to return to his relatives in London and tell them what great things God had done for him.

SINNER FRIEND! Does not this simple story of God's grace find an echo in your heart and soul? The days are fleeting, a dying Saviour, a crucified Saviour, a risen Saviour all attest this blessed fact that God is satisfied with the work of His beloved Son on the Cross and is willing and ready this moment to receive you when you throw down the arms of rebellion and, acknowledging your lost and hopeless condition, flee to the open arms of Him Who said . . . "Him that cometh to Me, I will in no wise cast out." John 6:37.

Editor's note: James Macgregor's name was a household word in our home in the old land. This dear man was won to Christ in Jarrow on Tyne in the shipyard when James Campbell and Donald Ross went there.

SERVICE TO CHRIST

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.

It is our wisdom not to seek praise of men: if, in our intercourse with saints, rather than look after a good name, we seek to approve ourselves to God, a good name will surely follow us.

Look not at the quantity, but at the quality of your service, whosoever that service may be. If it be preaching, preaching is not the first thing: the heart must first be kept; then two or three words spoken in the power of the Spirit may avail more than many a long discourse.

PAUL'S FRIENDS

A treatise on human friendships.

Wm. H. Ferguson

As to Paul's assembly friends the Macedonian churches stand out as an example. They were not highly favored as to wealth but when Paul was in Corinth after his visits to them, he writes: 2 Cor. 11:9 - "And when I was present with you and wanted, I was chargeable to no man, for that which was lacking to me the brethren which came from Macedonia supplied; and in all things I have kept myself from being burdensome unto you, and so will keep myself.

This is something to be considered. When men have labored to see something done for God in the way of assembly testimony, it is lovely to see any exercise as to this in the case of those who have labored in the field.

We are living in "plush days" as far as assemblies are concerned in this part of the world and the idea of "great need" is seldom known, but it is very cheering to be remembered by the saints who have been nurtured formerly by some whom they have largely forgotten as far as exercise is concerned.

We are living in days of "Missionary Lists and favoritism" and true exercise to cheer God's servants, and true pioneer work, is a scarcity. There are assemblies who have decided to shut off all fellowship in the Gospel from those who do not cater to their theory, but such have forgotten, if they ever knew, of the God of Elijah and many of His prophets of old whom God could sustain even in dark days of departure from God, even when men and women like Ahab and Jezebel would seek their destruction. God has enabled such to help those for whom they were exercised without the vanity of professed assemblies who thought they could regulate such by withholding their fellowship. This we have seen much of during a long lifetime and such have never prospered in seeking to harm God's servants. God is a great God and has unlimited resources to help and cheer His servants in their times of discouragement. He enables them, even in their distress, to help others for whom they likewise are exercised.

To all assemblies, we suggest that you reevaluate your exercise - think fairly and with a view to maintaining proper testimony to His Name and all such shall have the blessing of the Lord. Doubtless some servants (professed) have been responsible for harboring wrong thoughts of other laborers and have helped on, or contributed to, this folly and debacle.

THE APOSTLE'S FRIENDS

Such were quite numerous as we note the fruit of his labors but, as he neared the end of his service, we find that they declined.

There could be a lesson for us here not to depend too closely on

human friendships which must be, at the best, transitory.

As we read the Epistle to the saints at Rome, as he closes this Epistle which he wrote from Corinth, he was surrounded by quite a number there in the home of Gaius, his host in Corinth. Timothy was there and Lucius, two of his kinsmen and his amanuensis, Tertius, - Gaius whom he baptized, also the treasurer of the city, Erastus and Quartus. This was quite an array of friends as he had labored in that city for eighteen months and was shortly to leave for Ephesus and would have a worthy couple accompany him, doubtless to make a home for him in Ephesus, by name of Aquila and Priscilla.

However, about six years later this faithful servant of Christ was in a much different situation and was shortly to lay down his life for his Lord. He states . . . "Only Luke, the beloved physician, is with me." He had lately parted company with some whom he could see could be of much help elsewhere. He longs for Timothy to come and bring his cloak (left at Troas) - it was cold where he was under detention, and he requests the books, also the parchments which later may well have been skins for transcribing of his closing words, but he had a grand friend who stood by him - 2 Tim. 4:17 . . . "The Lord stood with me and strengthened me" etc. Doubtless there were others of the saints in Caesar's household who would befriend him, if possible, but some of them may have already paid the price of their faithfulness to God.

The above is a classic illustration of the fading character of earthly friendships and it behooves those of us who are older to spend more time with our Lord, Who shall never fail us. Thank God those of us who serve Him have been initiated into the secret as Paul was in Phil. 4:12 etc. and have learned this secret as to true friendship - i.e. ONE Who never fails.

In the days of youth and strength friendship is comparatively easy to obtain and we would leave on record the fact of many good and faithful helpers (personal and assembly-wise) in the work of the Lord during the past 60 years in His service and thank God some still are with us with a word of comfort and strength for the battle of life, under the eye of our gracious Lord.

One has to thank God for not being turned aside by some offers of help from some who thought that money could buy friendship and help in various ways, and projects. This was a lesson learned early in life through observation and being in assembly fellowship. Thank God for all who can not be bought. The old saying . . . "every man has his price" is well known and we thank God for all **who can not be bought** and who are able to stand for God when such offers cross their path. Such often vanish with time, and quickly too.

REMNANT TESTIMONY

You will find that there are part of that "remnant testimony" who have the right vision and heart for the truth of God in its varied

character - in maintaining a scriptural path of separation and identification with a rejected Lord and such encourage all, company to company, on the way up to Zion - Psa. 84.

So to all faithful laborers who have learned to lean on God and look to Him alone to provide the necessary companionship for the journey we wish you well, and in the words of Livingstone of Africa to Stanley, as the latter was about to leave him in Africa to finish his work while he went back to convey greetings from Livingstone, the last words dear Livingstone gave him, thinking of the arduous trip back to the coast and home on ship . . . "Put a stout heart to a stae brae." (Put a stout heart to a steep hill.)

"The way may be long, but it cannot be long, so
We journey on singing the conqueror's song."

A CHOSEN VESSEL

From notes of an Address by B. Bradford

GOD sent Jeremiah down to the potter's house where he saw the potter making a vessel on the wheels; and the vessel that he made of clay was marred; so he made it again another vessel as seemed good to the potter to make it. See Jer. 18:1-4. By our natural birth we are all marred by sin, corrupted by the devil. Because of this we all needed to be made over again. We needed the "new birth." Thank God, with the most of us here this afternoon, this has taken place. We have been made new creatures in Christ Jesus. If this has not taken place, and you die as you are, heaven you will never see. The marred vessel was not patched up. Men try to patch sinners up by reformation, or temperance, or religion, but the potter set it aside completely and made it again another vessel. God is not putting new wine into old bottles. He makes new vessels.

Turn to Acts 9:12-15. "A chosen vessel." This is what every made over vessel becomes. We sing "Chosen not for good in me." Every one saved by the grace of God is a chosen vessel. Think of our many friends sitting in darkness, on their way to everlasting destruction, and God has picked us up, Why did He do it? What was His object in choosing us? Was it merely to give up a place in heaven? What did He choose Paul for? "To Bear MY NAME before the Gentiles, and kings and the children of Israel." The Lord's name was put upon him, and he was to bear it wherever he went. And God has put the name of His Son upon us and we are to bear it wherever we go. How careful we should be when we know that we bear the name of Christ upon us! Our behaviour ought to give weight to our testimony. If we are mere worldlings, making our nests down here, and living for self, stepping into places where we have no business to go, theatres, moving pictures, dance halls and such like, we drag down the Name.

Paul was a chosen vessel to bear that Name. The Name separated Israel from the Nations. What a testimony they were to the Nations when they obeyed the Word of God! And so it will be when we walk worthy of the Name. In China the Christians are called "Jesus men." And this is what we ought to be, in our homes, in the mills, in the Assemblies. The ungodly blaspheme the Name in their homes, and in their business; and carnal Christians cause that Name to be blasphemed. It is done sometimes through the unequal yoke in marriage. God cannot honor disobedience to His Word. Uniting with a child of the devil - think where such doings bring the Name that is called upon us!

Paul was to bear the Name before kings and Gentiles and the children of Israel: "For I will shew him how great things he must SUFFER for my Name's sake." What an honor to suffer because we belong to Christ! It is a sorry day when the children of God cease to be persecuted. It is a sorry day when the unsaved cease to persecute you. "All that will live godly in Christ Jesus shall suffer persecution." If you do not suffer your life is not speaking. How are you getting on as a vessel to suffer for Christ?

Turn to 2nd Tim. 2:20, 21. We have spoken about Christians as born again vessels; as chosen vessels to bear the Name and to suffer, and here we have them as VESSELS UNTO HONOR, or honorable vessels. I believe that the wooden and earthen vessels here are those who are born again, and redeemed. The born again vessels are responsible to purge themselves from the unconverted who make up the bulk of the great house of Christendom. The unconverted glory, every man in his particular system of religion, the bulk of which is unconverted. Singers from the theatres are paid to come and sing for them. Think of Christians listening to that. What a sight for heaven to look down upon! The influential ones in such places are those who have the most money, no matter how ungodly. How few in so called "church work" are honorable vessels. Most of the preachers do not believe in a real hell of fire and brimstone. God's Word is to purge ourselves from all such, "Come out from among them and be ye separate." This is how to become a vessel unto honor. Then we are to flee youthful lusts. Are any of you indulging in lusts. If you are you are not an honorable vessel. Flee from your lusts as you would flee from a copperhead snake. And "follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." This is how to become a vessel unto honor. Are you going in for it?

Read Tim. 4:6-8. In Acts 20 we read of Paul commencing his journey to Rome. Difficulties, dangers and imprisonment lay before him, but he was going forward to finish his course with joy. It is a solemn thing to begin the course and not finish with joy. How many I have seen that have not finished with joy. I remember one who was happy in his soul when he was a common laborer earning his daily wages. Some lots were for sale in Yonkers, and he bought some.

Then after he built a house there. He never used to miss a meeting, and was always ready to help in every way, but now he was miles away from a meeting, and he seldom got out to any but the morning meeting. Then he became foreman; and bye and bye he went into business for himself, and attendance at all meetings stopped. He was too busy to get out. He was visited, and pleaded with, and prayed with but to no effect. One hot summer day a storm was gathering and he hurried home, took his child onto his arms and was cooling off on the porch when the lightning flashed and killed him instantly. The great prospects were all blighted. Creditors came in and grabbed up everything and his poor wife was left penniless and the Christians had to minister to her need. How sad! How solemn to have Christ's name called upon us if we drag that Name in the dust.

How did Paul end? He says, "I have fought a good fight, I have finished my course, I have kept the faith. Hence forth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day." He was like a vessel just ready to enter the harbor with flying colors. What was his chart and compass? It was the holy Scriptures. He says, "I have kept the faith." All that was committed to him he had kept; and now he was ready to enter the glory. May God work these truths into our souls, for His Name's sake.

THE PERFECT LOVE OF THE SON OF GOD

A letter written to a Friend, by the late
John Dickie of Irvine.

YOUR parcel of most beautiful flowers came safe to hand last week, and I beg now to thank you for them with all my heart. I got them put in water, and they shed their loveliness and their sweet odours around my corner for many days. But more delightful far, than the loveliness of the flowers, is your kindness and sympathy in thinking of me at all, and taking trouble to send them . . . I like exceedingly to hear from, or about, beloved friends, and whatever may be interesting them. My world is now become a very small and narrow one; and there is constant need for me to watch and pray, that I do not permit myself to become the centre of it, the great point of interest in it, to myself. That would simply be spiritual death, and I dread it; and so I feel thankful for every little help I can get, to be occupied about others; to think of, and be concerned about, and pray for, beloved ones everywhere. SELF-ABSORPTION would be uttermost ruin.

Indeed, I may say, my little world is the Bible; and increasingly I am finding in it everything that I can need. I have just been digging among the golden nuggets in Gal. 2:20 - a passage which I believe has given me many months (put it all together) of the happiest enjoyment possible on earth. It seems to me to contain the concentrated essence of the entire Word of God. O to have the

anointed eye, to discover clearly the wonders comprehended in it. My last exercise on it, was taken up with the closing words - "Who loved Me, and gave Himself for Me." What an exquisitely delightful subject for believing meditation is this LOVE OF JESUS! And how fruitful is it! One hungering for a delicious apple or two, with which to comfort himself, Song 2:3, no sooner attempts to pluck one, than the loaded branches half bury him under a pelting shower of mellow fruit. How wonderful is this love of Jesus! And how delightful when a hearty faith appropriates it, and enjoys it, and rests in it! It is wonderful in the fact of it; that such a One would so love creatures like ourselves; and it is equally wonderful in the measure of it, I John 3:1. It is wonderful in what it has done; in what it is now doing, and in what it purposes to do, for its blessed objects, for evermore. How inexpressibly sweet is love! I know nothing near so sweet as to be worthily beloved, except it be to be the giver of the love rather than the receiver, and this last is far the sweeter. In regard to faith's fellowship of love with Jesus, we have the twofold joy of both getting and giving. We get, up to Christ's uttermost capacity of loving us; and we give, up to our capacity of loving at all, when that capacity is enlarged by the Holy Ghost. What an incomparably happy life, then, is a life of true communion with the Son of God in love! Let Him grant me such a life (and indeed He is doing it), and let those who prefer health and riches and outward comforts, have the whole of them for me. His love is not only incomparably sweet in itself, but it sweetens everything else to us. Trying providences cease to be bitter; and death loses every particle of repulsiveness. Were it not for His love, His very power and wisdom and holiness would be too terrible for us; but the omnipotence of LOVE, and the unerring wisdom of LOVE, and the perfect holiness of LOVE, constitute a vision which is most delightful to a sanctified and trusting heart. It sweetens this love to us to remember, that it is FREE. Nay, so far from finding anything in us, to attract it to us, it found everything in us to repel it, His only reason for loving us, He finds in His own heart. The Lord loved us, because the Lord loved us: and that is all the explanation we can give of it. See Deut. 7:7-8. Indeed, we no sooner saw him, than we hated both Him and His Father. John 15:24. So hated Him, that nothing less would satisfy our hatred, but His death. And yet, the murdered Son of God, yearned in love unutterable, over His murderers. Even in accepting His murder from our hands (your hands and mine among the rest), He was dying in very love to us, to save us. How can we think calmly of a love like this? There is no love known, or knowable, by us, which we can compare with the love of the Son of God. Holy Scripture takes up every tender and loving relationship among us, in order to shadow it forth; but all these are rather contrasts than comparisons. It goes infinitely beyond them all. It can be compared with nothing, save with the love of the eternal Father for the Son. "As the Father hath loved Me, so have I loved you." O saint of Jesus! believest thou this? If so, how unseemly to be disturbed about trifles: how much more unseemly to squander the love which He

prizes so highly, upon the poor trash of this world! Thou art thy Saviour's darling, weep no more! Let the joy of that, fill thy cup of joy to the brim. He withholds nothing from thee; He could not keep it. He gives thee constantly; He gives thee His all; He gives thee HIMSELF. It is more a delight for Him to give, than for thee to receive. Indeed, at this moment, Jesus in heaven has nothing more than thou hast who are still on earth. In pure love He shares everything with thee; His Sonship, John 1:12; His Glory, John 17:22; His Throne, Rev. 3:21; His Everything, Rom. 7:11-17. Perfect love, is unable to keep anything back from its beloved. And thou are the object of His perfect love. Many circumstances in our earthly lot will suggest to us the opposite of all this: but we must seek to walk by simple faith, and not all by the inferences which our beast-like devilish wisdom, prompts us to draw from what we see, James 3:15. And he who looks with the eye of faith, on the providences of God towards him, shall see nothing in them but **PURE AND PERFECT LOVE.**

JEHOSHAPHAT

WHEN Jehoshaphat became king, he strengthened himself against Israel. 2 Chron. 17:1. There had been a sad division about eighty years previously. Prosperity and "strange wives" had turned away the heart of Solomon and, at his death, the kingdom was left in a weak state. His son, instead of being advised by older men, had foolishly called a "young men's meeting" 1 Kings 12, and the result of their advice was division.

They may have intended to go on with God, but "grievous wolves entered in among them not sparing the flock." Acts 20. Jeroboam led them away from God and back to Egypt's worship.

As years went on, Jehoshaphat had riches and honour in abundance. He joined affinity with Ahab, 2 Chron. 18:1, making peace with Israel, 1 Kings 22:44, and no doubt there was rejoicing that the long standing division was now at an end. Then followed an

UNEQUAL YOKE IN PLEASURE

A social gathering was arranged at Samaria (the opposition centre to Jerusalem - see John 4:20-22.) It was all of man - God was outside of it for, unto this day, the division continues and will do so till God comes in according to His promise and unites them. "In those days the house of Judah shall walk with the house of Israel." Jer. 15:18; 50:4; Isa. 11:11-16.

UNEQUAL YOKE IN MARRIAGE

Such social gatherings with the world and worldly Christians open the door for young believers to get linked up with the world and unhappy marriages are the result. It was so on this occasion. A marriage was arranged and Jehoshaphat's son Jehoram was married to

Ahab's wicked daughter, resulting in the murder of all his brethren, a wicked reign and a most miserable death. 2 Chron. 21:6, 15.

UNEQUAL YOKE IN RELIGIOUS SERVICE

Another arrangement was entered into at the social gathering. Ramoth-Gilead, a city of refuge, was in the hand of the enemy. "Wilt thou go with me to battle?" said Ahab. Of course after all the kindness received, Jehoshaphat could not refuse. When their own plans were formed, they asked God's guidance. Rejecting the faithful warning of the prophet, they continued in their self-chosen path. Ahab was slain and Jehoshaphat, after a narrow escape, was rebuked by the prophet of God.

Now that Ahab was dead and the union broken, Jehoshaphat went on with God and Judah prospered, but a godly recovery was marred by

AN UNEQUAL YOKE IN BUSINESS

with Ahaziah, king of Israel. Ten years they had labored together to build ships to go to Tarshish for gold, but God broke the ships. Jehoshaphat had now learned his lesson and, when approached again, perhaps to build new ships, "Jehoshaphat would not" 1 Kings 22:49.

"Whatsoever things were written before time were written for our learning that we, through patience and comfort of the Scriptures, might have hope" Rom. 15:4. May the Lord enable us to learn the lessons taught by the Holy Spirit.

H.J.B.

"ONLY IN THE LORD"

1 Cor. 7:29

S.D.

Motherwell, Scot.

"ONLY in the Lord," is a truth of the greatest importance to every believer who desires to please the Lord. When the Israelites were about to enter the land of Promise, they were warned against forming alliances, or making marriages with the nations around. Deut. 7:2-4. They transgressed this command, as in Numbers 25:1-3: and even Solomon also was guilty, Nehemiah 13:26.

Amongst the remnant that came up from Babylon to Jerusalem many were ensnared and had to confess "We have sinned against our God, and have taken strange wives of the people of the land, Ezra 10:2. They not only repented, they also put away their strange wives and children. Confessing and forsaking their sin they found mercy. Prov. 28:13.

The Corinthian believers were exercised as to what persons who were unsaved when they married, should do when one became a

believer: should they separate? The answer given was that if there were separation it must not come from the believing one. Then as to children, the apostle makes it plain that both the unbelieving husband, as well as the children are set apart - "sanctified" - by the believing wife, or mother. This Scripture has been greatly perverted to favor the human device of "infant sprinkling." But why not sprinkle the unbelieving husband as well as the children? The same word, Hagiazo, or sanctify is used regarding food in 1 Tim. 4:5. Such is the explicit information given in the New Testament concerning such cases. But marriage between a believer and an unbeliever is distinctly forbidden. "Be ye not unequally yoked together with unbelievers." 2 Cor. 6:14. Yet in spite of such a plain command many enter the unequal yoke: and are encouraged by believing parents who became of social position, or worldly gain desire the union. The blessing of the Lord cannot rest upon such unions: and brethren requested to perform the union ceremony should give a decided No, refusing to be partakers in the sin. 2 John 11. The believer who would enter such a union has been out of touch with the Lord for some time: and surely no one would claim the leading of the Lord, for the Lord never leads contrary to His commandments. It is a spiritual calamity for a Christian to be deluded into such a union - the living with the dead. The home that should have light, has a mixture of Egyptian darkness, Ex. 10:21: where there should be harmony, there is discord. The home where there should have been a family altar for prayer and praise: where the Bible should be read and taught to the children becomes a home where the Bible is disputed until the believer succumbs, and in the end almost ceases to be known as a believer. "The backslider in heart shall be filled with his own ways." Many a broken hearted witness could bear testimony as to the sorrow that comes to those who transgress this commandment of the Lord.

THE WORD OF GOD - Continued
(Read Deut. 17:14-20)

George Graham

In the reading of these verses, certain things arrest our attention:

1. We see our God to be the omniscient, all-knowing, all-seeing God. He knows all; He knows the end from the beginning. Foreseeing what would take place in the experience of His earthly people, Israel, some 350 years later (recorded in 1 Samuel 8), He gave definite instructions regarding the king who would sit upon the throne. The king is the symbol of authority and power. In Ecclesiastes 8:4 we read, "Where the word of a king is, there is authority." (Newberry)

The book of Judges presents to us a dark period in the history of Israel. In chapter 2:7 we read, "And the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua . . ." Then in verse 10 we read, ". . .

there arose another generation after them which knew not the Lord, nor yet the works which He had done for Israel." Nearing the end of the book we read a number of times, "There was no king in Israel, every man did that which was right in his own eyes." In chapter 17 the expression is linked with idolatry, first in a home, then in a tribe (Dan). This idolatry continued, according to chapter 18:30, until the captivity of the land. In chapters 19 - 21, it is linked with the sordid story of the Levite of mount Ephraim, his concubine and the sons of Belial in Gibeah of Benjamin. What a dreadful condition of things! What terrible consequences! The book closes with the expression, "In those days there was no king in Israel: every man did that which was right in his own eyes."

II. The Lord states certain definite things which would mark or characterize the king:

- A. As a nation separated unto God, the king must be one of themselves (not a stranger) and the man whom the Lord would choose. This is the divine prerogative. God ever acts in this way. He is the Sovereign Ruler of the universe; He is God over all, blessed forever. In Isa. 40:13-14 we read, "Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him . . ." In Job 33:13 we read, ' . . . He giveth not account of any of his matters.' The king would be the man of Sovereign choice.
- B. He had not to multiply to himself horses, wives or silver and gold. Solomon, the king of Israel, the wisest man who ever lived, was guilty of these three things. We read in 1 Kings 10, he multiplied to himself silver, gold and horses, and in 1 Kings 11 he multiplied to himself wives. If Solomon had been reading the Word of God as instructed, the historian no doubt would have had a different story to write. How miserably he failed! (Read 1 Kings 11:1-13) There we have the sad results - the rending of the kingdom.
- C. He had to write him a copy of the law in a book, and he had to read in it all the days of his life. This had to be a daily exercise. God had a threefold purpose in view:
 1. That he may learn to fear the Lord. This surely was essential and is the first of these three important things. The fear of God is the wholesome dread of doing anything purposely that would grieve the Lord or would hurt, hinder, or stumble the people of God. David said, "He that ruleth over men must be just, ruling in the fear of God." (2 Sam. 23:3) This is the testimony come to the man Hananiah, the ruler

of the palace, who was given charge over Jerusalem. We read, "... he feared God above many." (Neh. 7:2) The ruler would speak to us of the overseer in God's assembly according to 1 Tim. 5:17; Heb. 13:7, 17, 24. He should be characterized by the fear of God. Their lives should have a salutary effect upon the people of God. Without being unkind or critical, let us ask ourselves if it is not so that such men are sadly lacking amongst us as the gathered-out companies of God's people?

2. That his heart be not lifted up above his brethren. The man who fears God and spends time with His Word is not proud or high-minded but humble. Pride is one of the things God hates. (Prov. 8:13) In James 4:6 we read, "God resisteth the proud, but giveth grace to the humble." The humble mind is the Christlike mind. (Phil. 2:5-8) The spirit of Diotrophes, who loved to have the preeminence, is a sharp contrast to the mind of Christ. In Micah 6:8 we read, "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" This should be true of all believers, but particularly those entrusted with the care of the flock, the local assembly.
3. That he turn not aside from the commandment to the right hand or to the left. His actions, counsel and judgment should be according to the Word of God. He should not be influenced by others to turn either to left or right, but to be guided solely by the Word of God, irrespective the cost. He should be a man of conviction, principle and character - not a politician. These, then, are the divine requirements of the Ruler: the fear of God, a humble mind, and faithfulness in relation to the Word of God. To such, God promised He would prolong his days in his kingdom - he and his children in the midst of Israel. In Prov. 3:1-2 we read, "My son forget not my law; but let thy heart keep my commandments: For length of days, and long life, and peace, shall they add to thee." In Prov. 10:27 we read, "The fear of the Lord longeth days: but the years of the wicked shall be shortened." It will mean life, blessing and prosperity (spiritual) for himself and also for his children. What encouragement the Lord has given! May the Lord give us who go before the flock the grace and desire so to live that God's people may be led on in ways pleasing to Himself.

(To be Continued)

"WELL PLEASING UNTO THE LORD"**Notes of an Address by J. R. Caldwell, of Glasgow.**

"WHEREFORE We labour that whether present or absent we may be accepted of Him," 2 Cor. 5:9, or as it may be rendered, "We are ambitious," it is our one aim and object "whether at home or absent, to be well-pleasing unto Him." (See R.V.) The apostle Paul's one ambition in life was to be well-pleasing to the Lord Jesus. He is not here referring to his being accepted by God as a justified sinner. That was a settled fact. In Eph. 1:6, he tells us that "God hath made us accepted in the the Beloved." This does not change, it continues as long as Christ is the Beloved of the Father. He is speaking of a different subject altogether, when he speaks of making it his aim and object to be "well-pleasing unto the Lord." The Lord Jesus is his Master; he is Christ's bond slave. He has been made His servant by redemption. He has been delivered by the blood of Christ from the bondage of sin, and set free to serve a new master. The Lord Jesus will take very good care of the one that is trying thus to please Him. Many are seeking to please themselves, and others seeking to please men and fellow-saints. All these ought to exercise no power over us, the one object of our life ought to be, to please our precious Lord. He has kept nothing back of all that He has from us; He has given Himself for and to us. How reasonable that he should have the first place in our hearts, and that we should seek only to please Him. To please Christ will cut very deep. When we have His glory before us, "What is the harm in doing this?" or, "Where is the harm in going there?" All these thoughts will be completely extinguished, the moment you "make it your aim" to please the Lord Jesus. There is a little incident recorded in 2 Sam. 23:13, 17, concerning the three mighty men of David's army, which beautifully illustrates this. David was in the hold, and a garrison of the Philistines was then in Bethlehem. "And David longed, and said, Oh that one would give me to drink of the water of the well of Bethlehem, which is by the gate." That well was in the hands of the enemy, and it was long since he had drunk of its refreshing water. Three of his men were standing by, and heard him speak. Notice it was not a command, only the longings of his heart, that they heard. These servants of David went off at once with their lives in their hands, broke through the ranks of the enemy, drew the longed-for water from the well, and brought it in triumph to David. They did it because they made it their aim to please Him. If we have in us such a heart for the Lord Jesus, as these men had for David, we shall not be found saying, "What is the harm in this?" but it will be our one object. "How shall we please Him." If I have got a Saturday afternoon, how shall I spend it? I shall consider what will please Him best. If I have got some money to dispose of, how shall I use it? I shall consider what will meet His approval best. This goes right down to the spring and motive in the heart. This applies not only to what we do, but to why we do it. It tests the motives of our service. If we seek to please the Lord, we shall not go about His service in a half-hearted way, but we shall go

into it with all our might. If we have it distinctly before our heart to gratify Christ, we shall take our place at His feet, desiring to learn from Him. Mary, who sat at His feet, pleased Him better than Martha, who was cumbered with much serving. This is exceeding solemn and searching. Let us take it, and search our hearts to see how far we have given Christ His true place, and in how far we have sought to make it our aim, the one great object of our life, to be well-pleasing unto Him.

A RICH REWARD

DURING the reign of one of the tyrant Roman emperors, a youth of noble birth was ruthlessly confined to the dungeon. For years, the heavy iron chains of a felon bound his ankles and his wrists, as day by day he lay in the dark and loathsome prison at the emperor's pleasure; suffering, not for crime, but for speaking the truth, and for faithfully exposing the sins and crimes of those in high places in the world. Now the once bright countenance is worn, and the locks are gray with suffering. But the righteous will not always suffer thus. The day must come when the sufferer for righteousness' sake will be rewarded. The cruel emperor dies, and his successor sits on the Imperial throne. Hardly has he been raised to wear the purple and the tiara, than he visits the dungeon to have the prisoners released. Worn and weak with suffering, in his heavy chains, the prisoner is brought before the throne. His fetters are struck off, he is clothed with purple, and instead of his narrow cell and gloomy prison, he is raised to royal rank and honour. A pair of scales are brought forth, and the iron chains that he has worn are heaped on, one after another, and carefully put in the balance. At the emperor's word, gold is piled on the other scale, and for every pound of iron that he has worn in the dungeon he now receives a pound of gold in return. Think you that he wishes now his fetters had been lighter? Nay, verily. And so shall it be with all who suffer for Christ and His truth down here. "If we suffer, we shall also reign." 2 Tim. 2:12. Pangs and abuses borne for righteousness' sake will have a full return, in the day when the Lord shall reward His servants. Our "light affliction" here, shall have as compensation "an eternal weight of glory" there.

Selected

* * * * *

What is at the bottom of restlessness with us, is wanting to be somewhere or somewhat the Lord does not want us to be.

Christians are apt to live far too much in the newspapers and far too little in the Bible.

If you would win the world, melt it; don't hammer it.

QUESTIONS AND ANSWERS

Question: What is involved in the "Ministry of Christ?"

Answer: This is even confined to a more or less devotional character of dealing with the Person of Christ. This is very valuable and needful but does not fulfill the mind of the Spirit with reference to the "Ministry of Christ."

Such ministry has to do with His Blessed Person but, further, has to do with His Lordship and involves the necessary teaching as to our responsibility to acknowledge this in all ministry. We read in John, chapter 13 - "Ye call Me Master and Lord; and ye say well; for so I am . . . If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet" . . . verses 13 and 14. You will note how the Lord reverses the statement in v. 13, making it read "Your Lord and Master." The word used for "master" is (*didaskalos* - Gr. used in N.T. often as Rabbi). This shows to us the proper attitude to take as to Himself, He must be acknowledged as LORD ere we fully learn of Him, Who also is our Master or Teacher. This seems to be where much of the failure to comprehend His teaching lies in our day - it is the failure to scripturally acknowledge His Lordship. We note this also in Romans 10:9 . . . "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."

The acknowledgment of Christ as Lord is most important to all of us who are saved by grace. He is Lord of all and we must give Him His rightful place in our hearts and in the assemblies of believers gathered to His Name. It is possible to have a "gathering" with Christ outside as in Revelation 3:20 etc., This seems to be fairly general today with not a few of such who are "rich and increased with goods and have need of nothing." The true state differs very much from the true state of things - money-wise etc., - and should adjust our thinking.

THOU ART POOR: So states the Risen Lord seen walking in the midst of the churches. This, of course, is a spiritual poverty. We have lost so much of the Spirit of Christ, His humility - His self-sacrifice and the simplicity of His life that we should readily acknowledge this condition. We have lost the richness of His love, i.e. the enjoyment of it to the many cares of this world and lust for other things, thus robbing us of the enjoyment of His love. We speak of this, listen to ministry about it but it is largely absent from us in our lives and conduct and conversation. May the Lord increase our apprehension of His love so that we do not continue in the down-slide so evident today. The day of prosperity has destroyed largely the enjoyment of His love and Person.

RICH WITH GOODS: How true this is today. Too many cares, too much time spent in caring for things, thus denying us the proper time for consideration of His love and enjoyment of it. True lovers sit and enjoy the company of each other - the conversation may be limited but the love is there - the self-sacrifice is there also when opportunity presents itself. Much of the so-called "ministry of Christ" does not have this practical bearing at all on the life of the listener. We should always remember that "the end of teaching is practice." And teaching which does not have this practical character is not really the ministry of Christ, but rather a sort of sentimental consideration of Himself, without the practical life being reached and searched, the conscience left untouched. Many love this sort of preaching as long as it leaves them free to carry on as they have - no mention of the soul - destroying T. V. in their homes - the immodest dress of women, dressing as men (and acting like them betimes) - the concert - the CHRIST-MASS of the world recently which is an affront to our Blessed Lord. We worship

a Living Christ, we do not direct our prayers to a dead Mary or worship in front of her image. Such is idolatry. But we have gotten far away - the early brethren NEVER considered the CHRIST-MASS as anything but idolatry and, today, with its commercialized money-making and money-taking is a religious farce. There is no acknowledgment of Christ as Lord in it at all, therefore we should be done with it entirely.

The simplicity of the early life is gone. Early assemblies enjoyed each other. It was a cheer to meet, they enjoyed their companionship which was sweet, they were the "excellent of the earth" but now we meet without warmth and also, perhaps, filled with a spirit of envy because some are better cared for than others, or have a better house to live in or a larger automobile, (denoting so-called class).

Some have had the benefit of a college education, their parents never had, they were poor and did menial work to put them through their college years, and now with a smile of presumed distinction, forget their humble origin - an old philosopher said once . . . "Those in fear lest they cast pearls before swine, are often lacking in pearls."

The assemblies of saints are not being nourished by the "intelliential" but by saved men and women who "know their God and have learned of Him". Truly we are unlike the early saints and early assemblies of God's people when men and women of distinction, as to the world, stepped down to associate themselves with the humblest and commonest of people who had been saved and had learned the truth of separation and gathering to the Lord's Name. It is still true that those who are in the forefront as to ministry, both oral and written, are simple men who have learned of God, been in God's school and live devoted lives for the benefit of the work of God in general. Such can give to us the "ministry of Christ."

THOU KNOWEST NOT: The true condition is unknown. This is where the ministry of Christ is so important, as it takes us back to the "meek and lowly ONE Himself" Who trod this scene in dependence upon His Father constantly - HE walked as the True Light amidst the darkness of the world and was not contaminated by the filthiness of it.

How vain and empty is the life where the true condition is unknown and where we glory in our poverty instead of glorying in the fact that we have HIMSELF and His PRECIOUS WORD to fill these hearts and lives of ours.

Question: Does acceptance by Christians and Assemblies prove that we are in the right course?

Answer: Not necessarily so. Their condition has a lot to do with their evaluation of the things of God. There is the possibility of carrying on with Christ outside the door, seeking for a response to His knocking. Thank God there are always some who will respond and invite Him in to heart and soul and have a feast with, sometimes pretty much to themselves. What a feast! "Did not our heart burn within us was the confession of the two who walked with HIM." Note "our heart" not our hearts, plural. Nothing like fellowship with Christ to bind the heart of God's people together and God knows, we need it badly today - HE IS COMING SOON!

The Editor

CORRESPONDENCE:

... "I see that the closer I am to my Lord and the more I understand His will, the more separated, the more peculiar I am going to become to the world, or even to some of my brethren. Who can judge the love a person has for the One to Whom we owe all? I fear we are living in days where true servants of the Lord who are walking in the fear of the Lord, and in communion with Himself, are unjustly accused of being legal.

There is certainly a wrong idea which has crept in, that when you see men and women seeking to live before God, and acting in His fear, having a conscience void of offence, they are being marked as legal Christians."

No wonder, at times, God's people are confused - I know many share my feelings as to this matter of so-called "legalism."

Keep up the good Word in your Magazine, it is a real encouragement in this day of declension.

2 Chron. 22-24

Joash was wonderfully preserved when wicked Athaliah sought to destroy all the seed royal. He was hid in the house of God six years by Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest.

In the seventh year Jehoiada carefully planned with the chief of the fathers of Israel, every man having his weapon in his hand, and they brought out the king's son with the word - "God save the king."

Athaliah rent her clothes and cried treason but she was soon slain. Jehoiada the priest is very busy with the house of God, with the priests and the Levites. The king is brought down from the house of the Lord and at seven years he begins to reign. He reigned forty years and does what is right in the sight of the Lord all the days of Jehoiada. A solemn "but" comes in, verse 15, Jehoiada waxes old and dies - he had done good in Israel.

A great change takes place. The princes of Judah came - the king who, apparently, had no convictions of right and wrong, falls in with the princes. The house of God is left, false idol worship comes in, God sends His prophets, perhaps Elisha and Micah etc., but they would not give ear.

Zechariah, the son of the priest comes on the scene but they conspired against him and stoned him to death. They remembered not the kindness of Jehoiada - no wonder he could not prosper and his servants slew king Joash - a solemn lesson for all God's people today. We are told to "remember them that have (or had) the rule over you who have spoken to you the Word of the Lord."

How many today are drifting along and as long as they have a Joshua to lean upon, all seems to go well but when a godly one is removed, they are ready to forget all they should have learnt and run with the popular element ... No personal conviction and purpose of heart to remain faithful to all that has been learned and we "have been assured of."

(Above from an old correspondent - James Brand of New Zealand)

Joliet, Ill. - Our brethren here in this outpost of Chicago carry on for the Lord faithfully. There was to be some sort of regulations which might have affected their Jail Meetings which they have carried on for many years, but the authorities, learning of their consistency have given their approval. They are still interested in the building of a suitable Hall.

Marion, Iowa The Grand Haven Home for Aged believers is progressing according to schedule - let us remember our brethren in this venture into this field.

Argentina, S.S. - - Our brother Paul Boichenko of Cordova, recently paid us a visit in these parts - had a meeting in Bryn Mawr, also here in Longport, giving warm words and telling a little of his labors in central Argentina. Our brother was saved in Russian Ukraine, emigrated to S.A. and with exercise to reach the unsaved, proved God's leading and blessing. We were speaking of some of the older missionaries there, brethren Langland of Ireland, T. E. Stacey, brother Clifford etc., He helped bro. Langland in Bible Coach work in earlier days. The Editor

Marion, Iowa Brother Dobson had three weeks with them here on chart Egypt to Canaan, good attendance despite the weather and much snow. He was with them in LAURIUM, MICH., the Copper Mining country - the snow was something there as we well know, but Christians cheered. Young Bob Pike from Joliet came along on his vacation and opened the meetings for him nightly while there with a word of Gospel, while bro. Dobson continued with ministry. This is a very remote country for visits, so we thank God for all who show some concern for it. Bro. Dobson mentioned that he expected to have a visit with them in Manchester, Iowa using model of the Tabernacle.

Clyde, Ohio - Blessing of late, bringing cheer to the assembly.

Saginaw, Michigan - - Children's meetings started recently. Monthly ministry meetings first Lord's Day of the month have been profitable and to nearby assemblies.

Calumet, Michigan ---- Christians were encouraged by visits from B. Dobson and Robert Pike, Jr.

Welland, Ontario ---- Brother Surgenor is having two weeks ministry meetings. They had a baptism recently.

Blue River, Wisconsin - - Had an all day meeting Feb. 4th., well attended in spite of the severe weather.

Willmar, Minn. - - Gospel meetings starting Feb. 26th in Minneapolis by Gavin Collins who lives in Minneapolis. Brother Hopkins taking vacation to help in the meetings.

North Ireland ---- D. Kane and J. McCann, Brazil, laboured faithfully at Fintona, C. Tyrone, J. Martin and J. Hawthorne saw some blessing at Banbridge, Co. Down. Brethren J. Owens and J. Thompson plan D.V. to visit Venezuela from March onwards.

Unionville, Ontario - Bre. Paisley and E. Higgins had a good spell of meetings here during severe weather. Some saved and the Christians encouraged.

Sorry we are pressed for room this month on our reports.

CONFERENCES

The following are brief notes of the usual conferences. See last month's issue for further particulars.

Toronto, Ont. West Side Assemblies D.V. April 12 in Rexdale Hall for prayer at 7:30 p.m. continuing April 14 and 15 in Royal York Collegiate, Royal York & Bloor. Correspondence to Sam McIntosh 324 Fairlawn Ave., Toronto - Phone 783-1543

Nineveh, N.S. Canada --- Usual Conference commencing April 13 at 8 p.m. for prayer and continuing over the 14th., and 15th. Corresp. George Hubley, R. R. 4, New Germany, Lun. Co. N.S. Canada BOR IEO

Toronto, Ont. - Annual Conference of East End Assemblies April 13, 14 and 15 in the Birchmount Park Collegiate Institute, 3663 Danforth Ave., Prayer Mtg., in Pape Ave., April 12 at 7:30 p.m. Correspondence to Earl Barnett, 4001 Bayview Ave. Apt. 714, Willowdale, Ont., Phone (416) 226-0070 or Lyle McMullen - Phone (416) 497-5997.

Winnipeg, Man. --- April 13, 14 and 15 in the John M. King School. Prayer Meeting in the Gospel Hall, 492 Victor St., at 7:30 p.m. Corresp. Harold Warnock, 492 Victor St.

Culver City, Calif. --- Annual Conference d.v. with Prayer at 7:30 p.m. April 13, continuing over April 14 and 15 - All meeting in the Gospel Hall, 11138 Venice Blvd. Corresp. Harry E. Bingham Phone 213-342-7594.

South Main, Deep Cove, West Richmond --- d.v. in the John Oliver Secondary School, 41st., and Fraser Ave., Prayer mtg., in South Main April 12 at 8 p.m. Correspondence to W. A. Boyd, 6540 Sophia - Telephone (604) 327-5985

Deseronto, Ont. --- May 19, 20 and 21st in the Legion Hall, Main St., Prayer Sat. 19th., at 3:30 p.m. Corresp. Wm. Root, 241, Deseronto, Ont.

McKeesport, Pa. --- April 28th and 29th with Prayer Mtg, April 27th., at 7:30 p.m. in the Gospel Hall, Prescott & Broadway. Note new location for conference The Francis McClure Junior High School, White Oak Boro - off Lincoln Way on Eisenhower, uphill to school. Advise before hand if desiring accomodations - Corresp. Wm. H. Moore, 2705 Hill St., McKeesport, Pa., 15132 Phone 412-672-7575.

Waterloo, Iowa --- Usual Conference of Western Ave., Gospel Hall, 726 Western Ave., with Prayer Mtg., in the Hall May 11, other mtg., in the Masonic Temple, as formerly. Corresp. Clifford Smith, 3466 Hammond, Waterloo, Iowa 50702 Tel. (319) 234-6095

East Boston, Mass --- Usual Bible Readings D.V. June 2 and 3, with Gospel each night and readings through the day on Philippians - Masonic Bldg., located 47 Adams St. Saugus, Mass., Corresp. Fred E. Hill, 26 Sheafe St., Malden, Mass., 02148 - (Tel. 617-322-3274).

Please Note: --- Usually all our Conferences have the notation that those walking in the old paths of the Scripture, accredited brethren, are welcome to minister the Word. Please note this.

Sarnia, Ont. --- Conference will be held D.V. May 26 and 27 in the Central Collegiate, 281 East St. Prayer mtg. will be held in the Gospel Hall, College and David St. at 7:45 P.M. May 25th. Corresp. Robert W. Kember, 2493 London Rd., Sarnia, Ont. Phone: 542-7978.

Calgary, Alta --- The Conference of West Hillhurst, Huntington Hills and Forest Lawn Assemblies will be held D.V. in the West Hillhurst Gospel Hall May 19, 20 and 21. Corresp. Garry W. Scale, 2326 7 Avenue, N.W. Calgary, Alta T2N 1A1

Mimico, Ont. -- Bible Readings will be held on April 20, 21 and 22. Subject: The first letter to Timothy. Usual times of the meetings. Correspondent E. Cottrill, 44 Rosburn, Etobicoke.

Maryland, Frostburg ---- Annual Conference will be held in Grahamtown Gospel Hall, May 19th and 20th, with prayer meeting May 18th at 7:30 p.m. Please advise of your coming. Phone 301-689-8820.

Ottawa, Ontario - - Conference May 12 and 13 in the Gospel Hall. 1087 River Road, the 12th at 10:30, 2:30 and 7. Lord's Day the 13th at 9, 10:30, 2:30 and 7. Prayer mtg. Friday, May 11 at 7:30 P.M. Correspondent K. E. Prince, 1246 Kitchener Ave., Ottawa, Ont. KIV 6W5 Telephone 613-733-1668.

Manchester, Conn. - Annual Conf. to be held April 12th, Prayer Mtg in the Gospel Hall, 415 Center St. Friday, Sat. and Sunday, April 13, 14, 15, at 10:30 A.M. 2:30 and 7 P.M. Correspondent, Joseph L. Jassie, 159 Thompson Rd., Manchester, Conn. 06040

Crapaud, P.E.I. - Annual Conf. of Island assemblies to be held D.V. on May 19, 20, 21 with prayer mtg. in Crapaud Gospel Hall May 18th at 8 P.M. Other meetings in Kensington High School as before. Corresp. Donald Ramsey, North River, P.E.I. COA 1HO

Stout, Iowa - Conference will be May 19 and 20 with prayer meeting May 18th at 7:45 P.M. Correspondent, Richard Stickfort

FALLEN ASLEEP

Longport, N. J. --- Our beloved and esteemed sister, Mrs. Robert Crawford, Sr. went home to be with the Lord from the home Feb. 20th., in her 95th year. She was saved in Feb. 1913 and very well known in the Pittsburg district where the present editor knew her well and shared her hospitality with her dear husband who survives her. They spent a few years in Florida and came to the home in June, 1978. Her son Robert Crawford, well known among us has been incapacitated lately and lives now in Pa. Her daughter Mrs. Wm. Clark who, for many years was in the Ferndale Assembly now lives in Fla. also. We extend love and sympathy to the family.

Youngstown, Ohio - Our dear brother James Hughes of Youngstown Assembly went home on Dec. 24th. He would have been near 90 and was predeceased by his wife a year ago. Survived by several daughters, some of whom are saved.

Mansfield, Ohio -- Our dear sister Mrs. Wm. Sigler of Mansfield assembly was called home from her weakness and suffering on Jan. 12th. Survived by her husband.

Akron, Ohio -- Our dear brother Samuel Jess of Akron Assembly went home on March 3rd, aged 76. Survived by his dear wife who has been ill for some years, also 4 daughters. Born in Scotland and saved in his teens. Moved to Akron in 1925 after being married and gathered to the Lord's Name in Auchenleck.

Vancouver, B. C. ---- Our dear sister, Miss Mary Vollans, went home, Jan. 21st age 50, after a long illness born with cheerfulness. Saved on June 29, 1942 and in fellowship in the Cedar Cottage Assembly until 1955 when she became one of the original members of the Woodland Drive Assembly. A faithful and devoted S. S. teacher where fruit remains. Remember her family in prayer.

Midland, Ont. --- Mr. George Cox in his 96th year passed away on Feb. 28th. Saved about 1909 he was for many years in the assembly at Huntsville until going to "Elim Homes" some years ago. Regular in attendance when able and seemed to always have his Bible with him in the home. Funeral was at the Hall in Huntsville. There is a large family connection, a number not saved.

Words in Season

THE BIBLE FAMILY MAGAZINE



FRIENDSHIP IN THE LORD

THE joys of life are friendships real,
To strengthen bonds of love in Christ;
To enervate and urge one on
To finish work and earn "Well done."

For such we thank the Lord of all,
Who urges such at His own call;
To cheer each other for their task
Until we finish what He asks.

True friendships in the Lord are rare,
And are not promised everywhere;
But when it comes, the favor shone
On pilgrim pathways drear and lone.

All leads up to our Blessed Lord
That looks for faithfulness to God;
This always marks the path of all
Who heed the Master's loving call
To show such love to strengthen souls,
And thus add to the Body whole.

W. H. F.

MAY, 1979

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ALL OTHER MATTER, including manuscripts, news items etc., should be sent to the Editor c/o Box 426, Longport, N.J. 08403. Deadline here for news, conferences etc., 10th., of preceding month. MSS should come to editor earlier and have one inch margin, double spaced. Keep copy. THANK YOU.

REPORTS

Longport, N.J. --- Editor has been hospitalized for several weeks, but we have tried to keep reports (especially conference) up to date - this has been difficult, so where we have failed to report accurately this we regret. We hope to be back in Longport soon, trusting our good God for grace and strength to continue the work He has laid to our hands.

Hitesville, Iowa -- Brethren H. Paisley and Norman Crawford closed the gospel meetings in Hitesville, March 18, after five weeks. A number professed, some of whom are related to our late brother Walter Eltjes.

Omaha, Nebraska --- This past year has been one of blessing in souls saved and added to the testimony. A number of the Lord's servants visited us in the last months, Alex Wilson, John Gray, enroute to Australia, R. Orr and P. Elliott.

Waterloo, Iowa --- Remember purposed gospel meetings about April first, with Bro. Orr. Meetings in this area encouraging with a number professing at West Union, Ia. and Hitesville, Ia.

Deland, Florida The assembly has been encouraged by many visitors from local assemblies. The Lord is adding some that will remain for permanent fellowship. Also had appreciated visits by a number of the Lord's servants.

London, Ont. - Our brother John Gray is on an extended trip to the Antipodes with some interesting visits amongst the assemblies there, expecting to return by Vancouver and Western Canada. He speaks of a good reception on the Word ministered according to the Scriptures.

Midland, Ont. --- Our brother E. Doherty has had a recent visit to Cuba, the scene of some of his former labors, finding a response to the Word in a number of places.

Mervin, Sask. --- Following ministry meetings at West End Min. bro. Boyle visited Mervin and Maidstone assemblies before going South to Wilmar, Min.

Sturgis, Sask. -- Besides holding weekly mtgs. for young folk in Prince Albert with personal visitation, Jas. Ronald, Jr. commenced weekly mtgs. in Sturgis, Sask. a town near where summer mtgs. were held.

Newfoundland --- In condensed report our brother Bert Joyce makes mention of new work at Grand Bank with some opposition; also work at Eastport with encouragement.

Flowers Cove --- Encouragement in Jan. and Feb. Various brethren giving help in above mentioned work.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

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THE PLACE

Hebrews 4:14-16

There is a place where thou canst touch the eyes
Of blinded men to instant perfect sight:
There is a place where thou canst say: "Arise!"
To dying captives, bound in chains of night:
There is a place where thou canst reach the store
Of hoarded gold and free it for the Lord:
There is a place - upon some distant shore -
Where thou canst send the worker or the Word.
There is a place where Heaven's resistless power
Responsive moves to thine insistent plea;
There is a place - a silent, trusting hour -
Where God Himself descends and fights for thee.
Where is that blessed place - dost thou ask "Where?"
O, Soul, it is the secret 'place of prayer.'

A. Pollard

INSCRIPTION ON OLD GRAVE STONE IN HOWFF CEMETERY, DUNDEE, SCOTLAND

BOLD INFIDELITY, TURN PALE AND DIE,
BENEATH THIS STONE FOUR INFANTS' ASHES LIE;
Say! Were they saved or lost?
IF DEATH'S BY SIN, they sinned, for they lie here
IF HEAVEN'S BY WORKS, in heaven they can't appear.

REASON! - OH HOW DEPRAVED, REVERE THE
SACRED PAGE, THE KNOT'S UNTIED -

THEY DIED FOR ADAM SINNED,
THEY LIVE FOR JESUS DIED.

(An answer to hyper-Calvinism)

(Copied from an old Bible of my Father - the Editor)

ANSWER IN THE OLD BOOK

THE answer's always found therein,
Whether for sin, or heav'n to win;
Hence! Reader, turn your thoughts afresh
To Holy Book, not sinful flesh.

W.I.F.

IN "SAFE HARBOUR"

W.C.

I WENT one day into a great ministry institution in the United States to speak to some of the old soldiers. When I came into the building one of the chief officials told me that they used to have an old captain of Marines there. It was just after one of the great battles, and this old captain was a bit of a hero. When he came, at the close of his life, to this institution, he came as a sceptic, and would never attend the services.

One day he was taken seriously ill, and this officer went into his room and said, "Captain, why don't you read the Bible?"

"Because I don't believe in the Bible," answered the old man.

A few days later the officer came again, and said, "Captain, here is a Bible; if you find any place that you think you can believe, mark it with red; and if you read the Bible through, and cannot find any such place, when I come next time you tell me so."

The old captain said, "Where shall I begin?"

"Begin with the Gospel of John," said the officer.

So the old man started through the Gospel of John. He read the first chapter and never made a mark. He read the second chapter and not a mark. He read to the fifteenth verse of the third chapter, and never reached for his pen; but when he came to the sixteenth verse he took up his pen, dipped it in the ink and marked the sixteenth verse in red.

By the time we had come to this part of the story we had reached the door and I stepped in. It was the room the old captain had occupied, and it was now empty. Swinging over the cot he had occupied was paste-board anchor, and written across it in red was this sentence: "I have cast my anchor in Safe Harbour, thank God."

The old captain had gone to his eternal home, and the officer said, "I wish you could have seen his Bible; but we have sent it to his daughter in Philadelphia. There was scarcely a page in the whole Book that was not marked with red. He had come to believe it all."

What had wrought the change? Not a minister, because he would not listen to ministers. Not the officer, because he would not let him talk to him about Jesus. It was the Spirit of God. There has never been a man or woman converted in this world in whom the Spirit of God did not do His work, convicting us of sin, convincing us of Jesus, lifting up the Saviour before us, and then energising us so that we could take hold of Him.

"Be it known unto you therefore, men and brethren, that through this man (Christ Jesus) is preached unto you the forgiveness of sins,

and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses," Acts 13:38-39. Receive Christ now, as your own personal Saviour, and then like this old captain you will enter "Safe Harbour."

* * * * *

INVITING CHRIST INTO THE KITCHEN

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

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

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

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

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

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

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

"My friends, I have just been convinced of the truths of Christianity. I have found out that Jesus Christ died for me on the cross. I have given myself to Him, and now I am going to invite Him to my house. While I offer my first family prayer, you can remain if you will: I leave it to your choice.

The lawyers all declared they would be glad to remain, and they did so, while their host conducted his devotions.

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

CHRISTIAN SIMPLICITY

Our Meeting Places

Wm. H. Ferguson

FROM the beginnings of the Church's history we read of places where the Christians met, gathered together by the Spirit of God and for mutual fellowship in worship, prayer, praise and ministry or preaching, thus maintaining a "light" for God, likened unto a "lamp-stand" as in Rev. 1, 2, 3.

SOMETIMES their meeting place was an "upper room" as in Luke 22, Acts 20 etc., or some such place. Again, some devoted Christian would open up his or her home as a "meeting place" and the Church would meet in their house. But wherever we see the saints gathered together we are confronted with the thought of CHRISTIAN SIMPLICITY pervading the whole atmosphere. They had much reproach to contend with in those days and the thought of ornate, imposing and outstanding structures was not in their minds at all. It remained for the days following Constantine, the Roman Emperor who sought to make Christianity popular, to witness the attempt to make the Christians popular, consequently there arose the great Babylonian attempt to impose itself upon the populace by a display of grandeur and power.

In any movement of God with a desire to get back to God, there has been evidenced an attempt to be occupied with the spiritual, rather than the material, hence in early days of testimony and power when God was working, a home, a humble cottage kitchen, a simple meeting place was all that seemed necessary and, lo! the strange part of it was, as some of us have seen, that such places were filled with, and sought out by, earnest men and women, young and old, anxious to listen to the Gospel and to the ministry of the Word of God. Strange, wasn't it, and yet not strange, for the power of God and His Word was present?

BUT now a much different picture presents itself. No longer is there much reproach, and in certain cases beautiful and imposing meeting places are built, with all kinds of provision made for various activities, furnishings are of the best; but people don't come in. Saints are often absent, save on special occasions (perhaps only when there is feasting or lightness prevalent-.) WHY? Because of the lack of the power of God in the gatherings of His own and the substitution of materialism for spirituality and instead of godly, spiritual leaders being conspicuous as "guides," often worldly-minded men have taken the helm, forced the godly out of their true and proper place to the grief and sorrow of all spiritual ones in the Assembly.

THEN the "structure" must be given a NAME suitable to the purpose of those who thus lead and often a simple name designating the meeting place is changed and out of it "evolves" a "Chapel."

The use of this word suggests a Sanctuary or a hallowed place, and it has never been used by Assemblies throughout the world until very recently and distinctly follows the trend of worldliness and world conformity and is a deliberate attempt to place the "assembly" on a level with the Christendom around. It is used in Exodus 15:17 - "The Sanctuary, O Lord, which Thy hands have established" and there it is very evident that it points to the hallowed Sanctuary of God which shall be built on the earth in Millennial glory in a coming day. We do not believe there is anything hallowed or consecrated about the meeting place of the Christians (the Church is made up of living stones). Why, then, should it be thought necessary to copy the world which believes that the very stones of their chapels are "hallowed" and "sacred"? The word could also be used of a consecrated place, a palace, whether for Jehovah or for idols - compare Amos 7:13 where the king's chapel at Bethel is NOT God's but the king's and where the Word of God CANNOT come. Is it not true today that where such a trend is developing, more emphasis is placed on giving such a place the appearance of a hallowed sanctuary of Christendom where that which religious worldlings expect to find, they will discover, and where the soft, sweet strains of a musical will lull them into false security and amidst pleasant surroundings and often genial men and women, they may go comfortably on their way downward.

AGAIN the "Chapel" must have its minister, or a near approach to it. Not far away perhaps this "minister" may be found and the Lord's Supper instead of being given prominence is soon gotten over to make room for the preaching which is counted by some of more immediate value and concern. Such is the apostacy so evident today and not a few, Micah-like, are willing to say as to the young Levite in Judges 17 - "Dwell with me, and be unto me a father and a priest, and I will give thee ten shekels of silver by the year, and a suit of apparel, and thy victuals. So the Levite went in. And the Levite was content to dwell." until he found a better place and a larger field as in Judges 18, 19, 20. Then we read as he left Micah's house for his "new and more popular" field . . . "The priest's heart was glad."

WHAT a sad condition, only possible because of what we read in the last verse of Judges - "Every man did that which was right in his own eyes."

LET our meeting places be neat and inviting and suitable, as commodious as necessary; let them be on a standard at any rate with our homes - never below that standard - inside and outside show every evidence of our attention to details. Carelessness, slothfulness in the things of God becomes very evident to the stranger coming amongst us and is displeasing to God. Herein lies a good service for young men and women who would use some of their energy and time for God and could ask the elder brethren what they could do around the Hall to help. There will always be something for "willing

hands" to do. But, above all, let us see that our main thought lies in the fact that we are gathered "to Himself" and the Word of God must have the preeminent place in our gatherings and where His Word is honored and upheld and preached without worldly accompaniments and with an absence of human show and pride, Christ will be preeminent in the midst of His own and "if there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and falling down on his face he will worship God, and report that God is in you of a truth."

"THE BODY OF CHRIST," and "HOUSE OF GOD."

By W. H. Hunter of Manchester, Eng.

THE Scripture says - "There is one Body, and one Spirit" Eph. 4:4, and "in that one Spirit" - the Apostle declares authoritatively - "were we all baptized into one body," I Cor. 12:12, R.V., that each and every man, woman, or child, who had believed in Christ, whatever their previous history might have been, whatever the present position might be, was sealed with the Holy Spirit of promise, was made a child of God, "a member of Christ," and thus witness was borne to the unchangeableness of the place "in Christ," which sovereign grace vouchsafes to each believer, so that all are "of Christ," "members of His body," parts of that great, that Divinely constituted whole, that "Mystery of God, which is Christ." That is to say "Christ" not as a personal title, the Son of God, but in the larger sense in which Adam and the woman who had been formed from him and for him, was jointly called "Adam."

This is as the shadow of a great rock in a weary land to the child of God, whose heart is torn by perplexities, and whose soul is vexed by divisions; for in it there neither was, nor is, the possibility of any failure or shortcoming; in it there is no place for human agency, and no place for human responsibility; all is of the Divine decree, the immutable purpose that is from everlasting to everlasting.

"For the Lord of Hosts hath purposed, and who shall disannul? And His hand is stretched out, and who shall turn it back." And we still recognize the tones of the Christ, as He cries to His God, in the dark words of the ancient song, "In Thy book all my members were written . . . when as yet there was none of them." Psalm 139:16.

THE HOUSE OF GOD

As contrasted with the foregoing line of truth, there is, in the New Testament, a very plain record of the formation and maintenance of a circle of believers on the earth, of a "Communion of Saints," which was brought about by human agency, the affairs of which were administered by men, as stewards of God, and in which human responsibility had a necessary and momentous place, for, "it

is required in stewards that a man be found faithful."

It is not difficult to follow its course, nor to understand, at least in some degree, its constitution.

When the day of Pentecost was fully come, and Peter stood up in the streets of the guilty and yet beloved Zion, the Jerusalem which had been wet with tears, and stained with the blood of the Son of God, to preach repentance and remission of sins "upon the name of Jesus," he proclaimed, in the peroration of his great address, the cardinal truth upon which all depended, and to which all others were subordinate, and proclaimed in the plainest possible terms, "Let all the house of Israel know assuredly, that God hath made that same Jesus whom ye crucified: both Lord and Christ." Acts 2:36.

This cardinal truth was accepted by thousands on the Pentecost day, and on many days following. These thousands gave public testimony to their acceptance by baptism, and so comported themselves, that the testimony was borne to them in turn, that they "continued steadfastly in the teaching of the Apostles, and IN THE FELLOWSHIP" Acts 2:42, IN THE COMMUNION, and so through Apostolic labours and instrumentality, (and yet through Divine power, for "the Lord added") the nucleus of what came to be termed "The Church" was formed; "the Church" being "the fellowship" looked at from a different point of view.

It is clear that, at that time, no unbaptized person could have been regarded as "in the fellowship," which is only saying in other words, that faith in Christ did not, of itself, bring the believer into it. If there could have been any doubt as to this, the doubt would have been dispelled by the significant words used in the brief account of the effect that the power and dignity, which were manifested through the Apostles, had in Jerusalem.

"By the hands of the Apostles many signs and wonders were wrought among the people, and they (the Apostles), were all with one accord in Solomon's porch: and of the rest durst no man join himself unto them: and believers were the more ADDED TO THE LORD, multitudes both of men and women." Acts 5:12-14.

Now in this two things are plain. 1. That the Lord was so closely connected with "The Fellowship," that those who were added to it, were added to Him.

2. That the operations, through which men were brought into the fellowship, progressed through two stages; a. unbelievers became believers; b. believers were added to the Lord.

The strong contrast between this and the baptism in the one Spirit into the one Body, presents a distinction, which it would be disastrous to overlook, or to ignore.

As time wore on, numbers were increased, and persecution scattered, until "the Church which was in Jerusalem" Acts 8:1, R.V.

became "the Church throughout all Judea, and Galilee, and Samaria" Acts 10:31, R.V., there still being no indication of any change, in the constitution of the fellowship, or in the principles upon which it was governed.

Difficulties arose from time to time; the trouble about the widows, the uncertainty about the reception of the converted persecutor Saul, the great doctrinal contest as to the law, and so forth; but these only served to bring into greater prominence the agency of men, in things which pertained to God, and the responsibility of men as stewards of God.

Then the history, slender as it is and somewhat disjointed, carries the inquirer on from Jerusalem to "the regions beyond," from the Gospel of the circumcision, to the preaching among the Gentiles of the unsearchable riches of Christ, to the great results which followed thereupon, and to the formation of the "Churches of the Gentiles."

To the formation of these churches we owe, under the providence of God, the Epistles, which remain, unto this day, a priceless legacy for us and for all generations.

Editor's note: - While we agree largely with Mr. Hunter's observations as to the house of God referring to the assembly according to the New Testament pattern, yet we link up with this the words of Hebrews 10:21 "And having an High Priest over the house of God, let us draw near etc., It is God's purpose to gather His own together in assembly fellowship and the House of God suggests this but we cannot, and would not, deny the priesthood of Christ to any true believer. This would amount to a sectarian position which we cannot find in the Word of God and we could not deny to any believer, baptized into the Body, baptized by the Holy Spirit, who are really His own.

Mr. Hunter was a well known civil engineer, consulted and interested in the building of the Liverpool - Manchester ship canal, and also a consultant of the British Government in the construction of the Suez Canal - a brother of ability, firm principals and much accepted as to his ministry in the North of England etc., W.H.F.

* * *

FALSE FREEDOM

IN these days of boasted freedom we must see that, in the things of God, we do not seek freedom at the expense of truth. Even in the government of this world's kingdoms the highest freedom is ever found associated with strict subjection to law. The country in which every man can do as he pleases is a lawless country. And this holds good in heavenly relationships. The greatest and truest freedom will always be found where there is the greatest subjection to the revealed will of God.

THE DAY OF GREAT THINGS

**"And with great power gave the apostles witness
of the resurrection of the Lord Jesus; and great
grace was upon them all."**

The Late W. Williams of Venezuela

THE word Great is used to express the high-water mark of the Church's testimony before the first fatal downward step was taken. Rev. 2:4. We get great power, great grace, great fear, a great company. It was the day of great things. We do well to ponder those balmy days, not to sigh and cry and wish that we had lived then, we are highly privileged to be amongst God's remnant today. God has His remnant of witnesses for every age, and His grace is sufficient for these closing days, as it was for the early days, if we keep in heart touch with Himself. And more, we would not have served His purpose in Abraham's day, nor in Daniel's, nor in Paul's, nor perhaps would those mighty men of valor have answered God's purpose for the present days of apostacy. God raises up His own men, and we firmly believe that ours is a specially privileged day, as we pass from Philadelphian to Laodicean testimony, to identify ourselves with those who seek to keep His Word and not deny His Name, even though we have but a little power.

Great power was with those apostolic witnesses. "The multitude of them that believed were of one heart and one soul." The unity of Ps. 133 was really there, and the consequent blessing: the unity that comes through believing and obeying the apostolic word. They had the power of first love. They were of one heart. That is, the heart's affections were not divided and they could truthfully sing

"Take the world but give me Jesus,
All its joys are but a name."

There was beautiful harmony; but Satan soon produced discord and Ananias and Saphira resolved privately to divide their heart's affections. We can do the same thing. Sing the same old hymn in public and keep up an appearance, but first love has gone and an appearance without the heart's affections is a lie, not to men, but to God which trieth the hearts. Our testimony today is marred sadly by divided hearts, and then hypocrisy to hide it from our fellow saints. How often we hear that word in Gal. 6:7-8 applied to the unsaved; but we forget that its primary application is to us, God's people. It is we who run the danger of trying to mock God, and when could there be greater mockery of our Holy God and Father, than when we come together and pretend to sit as brethren and sisters, all one in Christ; and all the time, the heart is neither right with God nor with our brethren?

Then these early Christians had the power of purpose. What makes Daniel one of the most exemplary and interesting characters

in the Old Testament? Simply because he was a man with a purpose. He purposed in his heart that he would not defile himself with the portion of the King's meat. Others could, he would not; he purposed to live for God in that foreign land, cost what it might; and so he won the victor's crown. What made Paul the leading character in the New Testament? He also was a man of a purpose, and that purpose was to Know Him and the power of His resurrection. And so in some degree we see in all the scriptural examples left for our learning; they were men of purpose. Rank indifference and spiritual apathy are characteristic of our day. Professing Christians and preachers in general follow the line of least resistance. It is neither popular nor convenient with the masses to: -

"Dare to be a Daniel, Dare to stand alone:
Dare to have a purpose firm: Dare to make it know."

Purpose is ever at a premium with God: purpose to read and obey His Word daily: purpose to attend all the Assembly meetings, making other arrangements subservient thereto: purpose to give to God according as He hath prospered us: purpose to run a clean business with no shady deals: purpose to keep separate from its theaters, parties, dances, card playing, smoking, novel reading, and all such like things.

Purpose to fill our niche in seeking to carry the Gospel of God's good news to earth's remotest bound: purpose not to defile our skirts with sectarian half-way places: purpose to try and see in every saved one a brother or sister, and seek to lead them as the Lord raised up others to lead us outside the religious camp to our blessed Lord: purpose in a word to cleave unto the Lord.

We get a beautiful example in Ruth with her Mother-in-law, sister-in-law, family claims, an unknown country, and an untrodden path, never daunted for a moment that noble spirit said "Intreat me not to leave thee, or to return from following after thee, for whither thou goest I will go, and where thou lodgest I will lodge. Thy people shall be my people, and thy God my God: where thou diest will I die, and there will I be buried. The Lord do so and more also to me if ought but death part thee and me." This was purpose indeed, and it brought its precious harvest. God lifted that Pagan Moabiteess from the dunghill and set her among the princesses of the Royal line. Orpah followed the line of least resistance, and drifted back to her people and her God's and stands a warning to all who put self interests in the place of purpose to live for God.

* * * *

TEMPTATIONS

Our chief temptations do not lie in unlawful things, but in lawful. Whatever the work may be, it is a most unlawful thing to leave Christ out.

R. C. Chapman

SOME THOUGHTS

Suggested by the Home-going of older brethren

By the late W. J. McClure

THE Home-going of older men of God should deepen in us who remain the desire to end well, to cleave to the Lord and His Word in these days when it is so easy to drift away from that which has reproach connected with it, and to seek a path more congenial to our flesh. Thoughts have been revived in my mind, which for some time have been struggling for expression. During about fifty four years connection with assemblies gathered to the Name of the Lord Jesus, I have observed a considerable change both in meetings and preachers. With regard to the latter, the change is not wholly their fault. Indeed, in a great measure it may not be their's at all. I am not quite old enough to know much personally of the earliest preachers of the movement, but it has been my pleasure to sit under the ministry of their immediate successors: H. Groves, H. Dyer, etc. Fifty years have not erased from my mind their messages. They come back with a freshness that makes one wonder if it can be so long.

After these dear men came another crop, if I may put it, and amongst them we think of D. Ross, D. Munro, James Campbell, W. McLean, J. R. Caldwell and John Ritchie. All were not gifted alike, but all were rare gifts to the Church. To these men personally I am greatly indebted for teachings which helped and established me in the truth of God. Some of them, as for instance D. Ross and James Campbell, had much to do in shaping my life, and personal acquaintance and correspondence with John Ritchie did much to strengthen and encourage in seeking to hold on our way, "in the midst of the paths of judgment."

Of the class to which these men belong, very, very few now remain, and the going of each one leaves us weaker and poorer. The saddest part of it is they are not being replaced by men of the same spiritual power and energy. We gladly own that there are men, dear men, who seek to follow in the footsteps of that generation of preachers - men devoted to the Lord and His Word, and who have no desire to escape the reproach that is inseparable from carrying out the Word of God in these days of easy indifference to it.

But what gives us much concern is the coming crop of preachers. Again and again it has presented itself to us like this. What is to become of the testimony of assemblies if we are not to have men of spiritual power and energy to stand in the gap and make up the hedge? We dread to think what assemblies will be like in twenty or thirty years, should the Lord not come before then.

One thing we judge all must admit, who have eyes to see, and that is that each successive generation of preachers is weaker than the preceding one. Is the Lord thus letting the glory depart? Shall things be at a low, or at the lowest ebb when He comes? Who that

remembers, can help comparing the dear men we have just mentioned with so many more recent preachers. These dear men had such a grip on God that they could push on into new fields and plant assemblies. The usual thing now is making a round of the assemblies, and rarely ever touching a new place. Hundreds of towns and cities are passed by, in which there are no meetings, and the place which has a meeting, with local brethren capable of preaching the Gospel, gets all their time. These dear men of days gone by kept themselves in form by getting a bag of tracts and scattering them from door to door.

To go into the Gospel meetings conducted by some of the newer preachers, one would think that it was some sectarian mission in which one had come, the methods and ways are so identical with these of the sects. Now, if the rule holds, which we have observed, namely deterioration, then what shall we expect of the generation which will succeed the present? We confess we do not care to think of it. We gained some inspiration from the lives of the men we have named. Their example has helped us and given us the desire to end well. Thus Paul's example was followed by Timothy, see 2nd Tim. 3:10, R.V. They committed to us the testimony in scriptural simplicity. Shall we do the same to those who come after us? 2 Tim. 2:2.

ADDRESS BY C. C. FITE AT BYFIELD CONFERENCE

1 Sam. 1:11-27

2 Kings 4:8-10

1 Kings 18:42-46

Rev. 3:8-12

We read these scriptures for the sake of one word, remembering these young folks in our midst and perhaps we can impress that on them. There is no connection in these verses, only for one word. The word is *little* and it has almost faded out of our vocabulary. It has almost faded out of our memory. These are days when things are enormous and gigantic.

A little coat of growth, a little chamber of prayer, a little cloud of encouragement and a little strength to go in the door which he has opened. First of all, we would like to just speak a practical word. A mother goes up to see her boy and each year as she goes up to meet him she carries with her a little coat. The little fellow is developing and growing before the Lord. It would have been awfully pathetic to see that mother going up and see that new coat which has been enlarged and find that he had not developed. A little child we saw not long ago was 12 years of age and yet he had never grown. He could not so much as feed himself. What a disappointment and sorrow of heart to the parents. It must be something like that to the Lord and to those who have a care over us to see **no growth**. How much have we grown in the last year? Friend, if we were to ask those who have a care over us, "How about that girl in the meeting,

has she grown any?" Is she developing before the Lord and in the knowledge of Him? I want to repeat, how much have we grown before the Lord in the last year? Someone may say, "I can preach a little better." Very good, but is there growth before the Lord? There are things that hinder the vine. The little fox will hinder the vine. The little fox of selfishness will hinder the vine of love. A brother said to me, "Will you come with me to a Bible reading we are having down the street? There is a sister who does not manifest the same interest for God's word as she has in the past." We went and had the meeting and she listened in a disinterested way. Afterward the folks were standing around talking. I saw six True Story magazines. What a fox to destroy the vine and hinder her development before God. Feeding on stuff that lots of worldlings would not have allowed under their roof. It is the little foxes that spoil the vine, and hinders growth.

The second thing we read of was a little chamber of prayer. We are all ready to admit this is being neglected by us. That woman put on the side of the house a little chamber of prayer. I have often read that scripture, "What will I say unto the king for you. Do you want me to mention your name before him." She said, "I dwell among my own people." What a spirit of contentment to dwell among that little people. Friend, are you willing, are you satisfied to dwell among God's people. I often wondered at that dear woman saying that. Where did she get the inspiration for that statement? She got it from the man of God, a man who had favor with the king, with the captain of the host. He was dwelling in a little room on the side of the house. His life was an influence on that woman. How can an elder who runs every place have influence over the younger ones? If we expect them to dwell among God's people in simplicity, we should set an example by abiding ourselves. He was content to dwell on the side of that house. His chamber of prayer consisted of a bed, a table, a stool and a lamp.

I do not care how perturbed or how perplexed we are, let us go into the chamber of prayer. I assure you God will have us in the place of rest. No matter how burdened we are, in that chamber there is a place of rest.

Then in that place there is a light and a stool of discipleship. We often cater to a spirit of rebellion. In the presence of God in the little chamber of prayer, we lose that self-will and we become submissive to God and His word. Why is it that we are going on in our own way? Is it not because we are neglecting the little chamber of prayer where everything comes out in its true colors. May God enable us to resort there.

The cloud of encouragement. Let us picture that. Here is Elijah and he falls down on the ground and covers his head with his mantle, shutting out the world and all around him. His is a link of faith. He says to the servant, "Go up and see." He went up and came back. He said, "Go again." He went up seven times and the seventh time

he saw something, a little cloud the size of a man's hand. He gave him the token the seventh time, that we might obtain the promise through faith and patience. God did not answer that prayer the first time. God will show you the little cloud of encouragement. Many times I have said, "What is the use, I have gone so often." My friend, let me exhort you, if you have carried that request to God, remember the little cloud the size of a man's hand and go again to the throne of grace.

A little strength. The Lord Jesus said, you have a little strength and have not denied My name. What a privilege for us to be in a little circle with Christ in the midst, where Christ is given the place of Lord. In the biggest place instituted by man and where man's will has the preeminence, if the Word of God is given its right place, it will break it down. In the smallest circle where Christ is owned as Lord and the Word of God given its proper place, it will build that little circle up. Are you connected with anything where, if this Word would have its place, it would break it down? If you are, we exhort you and we would say there is something wrong with the place you are in. "Thou hast a little strength, let no man take thy crown." Many a man is losing his crown. Sometimes our service has to be curtailed so that we can go where the word of God can go. At the judgment seat of Christ it will seem very unreal. I used to think when a man spoke fluently that he was spiritual. A spiritual man and a spiritual woman are those who acknowledge the Word of God in their life and by their lips, and submit to that Word. The Apostle Peter said, "We saw the Lord Jesus glorified, we saw Him where we could hardly look upon him. Would not we say that is the surest token eye ever had. There is a token more sure than that, the Word of prophecy. His Holy Word." "Thou hast kept my Word and hast not denied My Name."

THE WORD OF GOD - Continued

(Read Deut. 27:1-8; Joshua 8:30-35)

George Graham

Here in Deut. 27:1-8 we have the Lord giving instructions concerning His Word upon their crossing the Jordan into the Land. They had to build a pillar of great stones plastered together upon which they had to write the words of this law as given by God. This I believe to be very significant. The pillar would suggest the thought of witness or testimony. (Read Gen. 31:43-55 and 1 Tim. 3:15). The pillar would be a witness and testimony to the faithfulness of God. He had fulfilled His Word and promise to Abraham, bringing them into the land, and He would surely fulfil all He had spoken to them by Moses. Both Joshua and Solomon bear testimony to the faithfulness of God saying, "... not one thing hath failed of all the good things which the Lord your God spake concerning you ..." (Josh.

23:14; I Kings 8:56). Even Balaam, the false prophet, when called by Balak the king of Moab to curse the people said, "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it." (Numbers 23:19-20). They would be reminded that God, who is faithful to His promise, is also faithful to His Word. If they were obedient to His Word it would mean for them blessing, but if they were disobedient it would mean cursing. In this respect their actions would be a testimony against them.

In the book of Deuteronomy chapter 31:25-26 we read, "Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." Here we have the unchanging and unchangeable Word of God bearing witness in the Presence of God and, in Deut. 27:1-8, bearing witness on the earth. This was the standard given to govern in every sphere of their lives. What a favored people! What a responsible people! Unto them were committed the oracles of God (Romans 3:2).

When we come to Joshua 8:30-35, the children of Israel have crossed the Jordan into the land. Jericho and Ai have been taken in battle. Now we read that they built the pillar of great stones plastered together and wrote upon it the law of God as commanded by Moses. At the same time Joshua read in their hearing the blessings and cursings and "there was not a word of all that Moses commanded which Joshua read not before all the congregation of Israel." It must have been a very solemn and heart-searching occasion. How revealing! How humbling! God had given to them some wonderful descriptions of the land into which He had brought them. Such is the grace of God. We read in Deut. 8:7-10, "The Lord thy God bringeth thee into a good land . . . a land where thou shalt eat bread without scarceness, thou shalt not lack any thing in it . . ." In Deut. 11:9-12, ". . . a land flowing with milk and honey . . . a land of hills and valleys . . . A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year." What a wondrous provision! What wondrous grace! What a wondrous inheritance! It was their's to enjoy to the fullest. (This inheritance has been forfeited for the time present as the result of their own sin, rebellion and departure from God. The promise of God to Abraham was, "I will give unto thee, and to thy seed after thee, the land wherein thou are a stranger, all the land of Canaan, **for an everlasting possession**; and I will be their God." It is being disputed today, but the Word of God stands. It abides; it will be fulfilled. Read Ezekiel chapters 36 to 39; also Isaiah chapters 2 and 11 and other portions of the prophetic word. The prophets speak glowingly of Israel's future).

In Romans 15:4 we read, "For whatsoever things were written aforetime were written for our learning . . ." That Word of God forever settled in Heaven (Psa. 119:89) we have in our own hands. It is continually bearing witness to the grace of God and to all the fulness of blessing into which we have been brought (Ephesians 1:3). It also testifies concerning the glorious future in store for us in the coming of our Lord Jesus Christ (John 14:3). How little we enjoy these precious things! The Word of God testifies against us, revealing our sin, failure, departure and worldliness. May the Lord speak to our hearts and consciences.

WHAT DAY DO YOU KEEP FOR THE SABBATH?

SOME time ago, on board a train in Northern Michigan, I had just taken my seat opposite an intelligent looking man, when he remarked, "I would not like to be a commercial traveler."

"Why?" I asked.

"You have so much baggage to carry. May I ask what you are selling?"

"I am giving the gospel away", I said.

He answered, "O I am glad to meet you. In what part of the field do you labor? to what denomination do you belong?"

I said, "I will ask you a question before I reply. What is the all-sufficient guide for the child of God?"

"The Bible", he replied.

"Well, what denomination does the Bible put me in?"

"If you follow the Bible you will be a Seventh-day Adventist", he said.

I asked him to show it to me in the Scripture; but he evaded my question by asking, "What day is the Sabbath?"

I replied, "The seventh day."

"And what day is that?"

"Saturday." I said. This seemed to please him, but to make sure he said, "What day do you keep for the Sabbath?"

"I do not keep any day as Sabbath?"

My answer shocked him; with surprise he said, "What, a Christian minister, and not keep any Sabbath!"

"That is just the reason - I am not a Jew, but a Christian; and because I am a Christian, I celebrate the first day of the week. The Sabbath is that which speaks of old-creation rest - of God's six day's of work, and of His resting on the seventh. Besides it was given to

Israel as a distinctive mark between them and the Gentiles.

'But sin came in, and God's rest was broken, so that our Lord said, 'My Father worketh hitherto and I work.' God began a new creation in connection with our Lord Jesus risen from the dead on the first day of the week, the Lord's day, the new creation day, in contrast to the Sabbath, which was the old-creation day.

'In John 20:19, the Lord Jesus showed Himself to his disciples as they were together on the first day of the week. The early disciples met on that day to remember the Lord in the breaking of bread, Acts 20:7, and on the first day of the week the Holy Spirit was given at Pentecost."

"Then", he replied, "according to your theory, the law is done away with."

I said, "O, no, the law is not done away with, but I am. God's holy law is just as able to curse and condemn the sinner as when it was given amid thunders and lightnings at Mount Sinai; but the law is not for dead people, and I am dead." "Wherefore by brethren ye also are become dead to the law by the body of Christ." Rom. 7:4. He did not seem to understand this simple statement of scripture, so I said, "If a man murders another, is arrested, tried and found guilty, and on the appointed day is taken by the sheriff and hanged by the neck until he is dead, has the law any more claim upon that man?"

"No, of course not", he replied.

"Has the law been done away with?"

"No, but the man has paid the penalty and has died."

"Now," I said, "that is just how it once was with me. Once I stood in the place of condemnation, with nothing before me but death and judgment; but God, in love for me, gave His Son, who took my place, assumed all my indebtedness, and died in my stead. So now, in God's sight, in Christ, I have died, and the law has no more claim upon me, because I am dead. But do not think because one knows this blessed truth, that he will go on in sin and breaking God's law; for, as born of God, and having the Holy Spirit as power, and Christ before me as a pattern and an object, 'the righteous claims of the law are fulfilled in us, who walk not after the flesh but after the Spirit.' Rom. 8:3, 4."

"Well", he said, "that is the strangest doctrine I ever heard." Search the New Testament Scriptures, reader, and see if it is a strange doctrine.

Selected W. I.S.

If we call Jesus "Lord," and do not give Him the place of rule in our hearts, we are like the soldiers who bowed the knee and said, "Hail, king." But the crown they crowned Him with was a crown of thorns.

QUESTIONS AND ANSWERS

Question: Does Isaiah 58:13 have an application to us today?

Answer: While written (and spoken) to God's earthly people, Israel, and a mark of obedience to God and His commands, there is, undoubtedly, an application to us as to the "Lord's Day" - the eighth day which we commemorate as the Lord's Day.

It used to be that God's people had a healthy respect for the Lord's Day but the changing world has brought about a lack of this respect and a consequent license as to what we can do on the Lord's Day of an earthly or worldly practice.

We should, by all means, avoid any disrespect shown to the Lord's Day as it invalidates our testimony, is displeasing to our God, and a mark of the ungodly world. Pleasure parties, picnic dinners and other outdoor activities, so common to the world, would be certainly out of order for an exercised Christian people. The world soon notes any departure from their accepted mode of using the "Day" and that, in itself, would be testimony against their ungodliness and pleasure seeking. We have sought to refrain from "picture taking" also on the Lord's Day. The sabbath was a "shadow" of Christ, Col. 2:17.

Question: How could we best spend the Lord's Day, if not as above.

Answer: The truly scriptural answer to this question, is found in the Word, Revelation 1:10 . . . "I (John, the apostle) was in the Spirit on the Lord's Day." A truly spiritual work or meditation, or other work of the Lord should characterize us on the Lord's Day.

Question: In what way can the believer better serve the Lord?

Answer: We suggest the exhortation of Romans 12:1 . . . "That ye may present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service, or acceptable worship. So it is not - what more can be done? But what more of ourselves can we give to our gracious Lord for all He has done for us, i.e. giving of body soul and spirit. If our souls are kept true to Himself and in good healthy condition, it is very likely we shall be desirous of yielding ourselves to our Lord.

This involves an acknowledgment of the truth that we belong to the Lord and it is not an unreasonable request that the Lord makes of us.

We must accept the fact that we are HIS - just as to Israel, after their deliverance from Egyptian bondage, God said to them . . . "Sanctify unto ME the firstborn. I spared your firstborn sons in Egypt the other night of deliverance, now they are MINE. This acknowledgment lies at the very foundation of "yielding ourselves to God." It recognizes the divine requirement of submission. We are, or should be, SUBMISSIVE, OBEDIENT, WILLING TO SUFFER, LIVE A HOLY LIFE. ACCEPT THE BOND-SLAVES PLACE.

In all this we trace the Spirit's leading and power and guidance (coupled with the necessity) to live such a life of FREE, OBEDIENT and SACRIFICING service.

The yielding of the will, thus, is very precious to our God. It shows Divine appreciation of God's giving His Beloved Son for us. The Holy Spirit

humbles, breaks and makes useful the willing soul. We see in scripture how God can make use of an individual, 2 Corinthians 4:7. The broken vessel throws out the light more powerfully.

Question: Now in Matthew 13:38 we have the expression - "the children of the kingdom = the good seed. Again in chapter 8 of Matthew, verse 12 we read that the children are cast into outer darkness. Could this apply to Rev. 12:7 - "war in heaven and the angels cast out."

Answer: We do not see Rev. 12:7 in this passage at all. The "sons of the kingdom" occur in both passages - here and in chapter 13:38, but not in the same sense, in chapter 13:38 they are spoken of as "sons by the effectual grace of adoption, the kingdom spoken of in chapter 8:12 in this imperfect earth - here, in chapter 13:38 - in its true accomplishment, in the new heavens and earth, wherein dwelleth righteousness, but in their present state among the tares, waiting for the manifestation. (Alfred's Gr. Testament helps here). It has to do with Israel.

We note in chapter 13 the expression, the k. of h. is "like unto" showing us that there is the real kingdom spoken of and an imitation of it in this present world. The tares, of course, are the "darnel or bastard wheat" - the work of the great enemy himself, Satan, v. 39.

Your other question as to Matt. 25:41 - "will the nations on His left hand who depart into everlasting fire stand before the Judgment of the Great White Throne?

We would judge their judgment has already passed upon them, in the absolute rejection of the coming King and Kingdom, therefore it has been passed upon them in that coming day of the Judgment of the Living Nations, therefore "eternal judgment." It is the eternal fires of God's judgment against the Devil and his angels and the antichrist and his false prophet. It is judgment passed upon them by the same Judge Who shall sit upon the Great White throne of Rev. 20:11, 15. Satan cast into the eternal fires - Rev. 20:10.

Question from Canada.

Question: How can we know the will of God and understand His guidance relative to our movements, or purposes?

Answer: The very good answer to this question is found in the Word itself in Romans 12, verses 1 and 2. It involves a surrendering of ourselves to the Lord as an act of acceptable service, remembering that we belong to Him by right, also a non-conformity to this world and the transforming power of the renewed spiritual mind. The result is proving "what is that good, and acceptable, and perfect, will of God."

This is sufficient for such a question - may we all know more of the truth of this in practice.

Question: "And having an High Priest over the house of God" - Heb. 10:21 - Would this apply only to the assembly of God, gathered scripturally?

Answer: It would apply to every believer in our Lord Jesus Christ. John 17:9 shows plainly any priestly service would be for His own "I pray not for the world." The world has no interest in the priestly work of our Blessed Lord, but all believers do.

The Editor -

THE PILGRIM PREACHERS

WHO are these that come among us,
 Bearing news so strange and free:
 Not to sell, or trade or barter,
 But to preach "CHRIST died for thee."

Yet they keep on coming to us,
 E'en we treat them with disdain;
 Come to tell us just of JESUS,
 Just to tell of CALV'RY'S shame.

Lonely men and lonely women,
 Far away from home and hearth,
 Yet they bear the sweetest message,
 Joy eternal in their heart.

Gloom and trouble lines our faces,
 Tells of empty, baneful life;
 All the world can never give them
 Days with disappointment rife.

Yet the stranger keeps on coming,
 Footsore, tired and wearied men:
 We can see his heart is longing
 Just to win the sinful man.

W.H.F.

* * * * *

VERY ACCOMMODATING

"WHAT new preacher is this?" "O he is the messenger of a new sect that is attempting to establish itself in this place." After we had gathered some more information about the new sect we found that its doctrines were of a most accommodating character. It was quite ready to acknowledge you in full church standing, even although you attend the world's concert to-day and its theatre to-morrow! The new sect allowed the fullest liberty on these points. "Just the very thing that some professors are waiting for," we said to ourselves. No doubt they will declare that they have made some wonderful discoveries in the field of truth. But the real discovery they have made is a "confession of faith" that allows them to have as much of the world as they please, while providing them with all the "privileges of the church," and assuring them that they are in the highest favour with Heaven!

Green River, N. B. - Murray McCandless and Jim Smith encouraged here.

Labrador Bro. Albert Hull and Robt. McIlwaine with encouragement in the gospel. Also at Charlottetown good interest. Irishtown progress slow but some encouragement. Buchans, isolated but encouraged by visits of Peter Matthews. Bro. Goff expected later in the gospel.

Fergus Falls, Minn. --- Brother DeBuhr has spent some tent seasons and it seems now there are about a dozen exercised as to gathering in assembly capacity.

Augusta, Maine Change of Correspondent to James Thompson, Rt. 4 Augusta, Maine 04330 Tel. 495-3590

Chico, Calif. John Frith visited Chico, Cal. for two weeks' ministry.

Los Angeles Area Albert Ramsay visited area following gospel series in Vancouver.

No. Huntington, Pa. Our brother Geo. Graham was taken sick while in Arizona and New Mexico, with pneumonia and cardiac arrest. An enforced rest is ordered apart from local meetings. We remember our brother in prayer.

Welland, Ont. Harold Paisley is having interesting and helpful meetings with the assembly here on the subject of the Lord's Return. It has been encouraging to see the growth in this assembly. The Lord bless them.

Tampa, Fla. Recent conference reported large, with excellent and practical ministry - saints cheered. Bro. Paul Elliott continued for a few meetings - the Winter ministry monthly meetings continue with blessing and fellowship.

Soo, Ont. Bre. W. Gustafson and Don Nicholson had five weeks here with a number professing faith in Christ.

New England E. Boston had a call from bro. Boichenko, much enjoyed - ministry simple, practical and timely - a commendable trait. He left for Argentina April 26. They also had a visit with bro. Louens Swaan, visiting in district. He left for Holland March 26. They also had calls in E. Boston from E. Higgins, Jim Smith, and Albert Ramsey, enroute home from the West.

CONFERENCES

Byfield, Mass. Ninety eighth annual conference to be held D.V. commencing with prayer meeting May 25th at 7:30 P.M. and continuing Sat. and Lord's Day, May 26 and 27. Usual arrangements. Correspondent John H. Short, 145 Main St., Byfield, Mass. 01922 Phone 617-465-3254; 617-465-2207

Forest Grove, Oregon --- Annual conference will be held in the Gospel Hall, corner of 21st and Cedar, May 26, 27 and 28 with prayer mtg. at 7:30 P.M. May 25th. Corresp. Frank Goff, 2242 B. St., Forest Grove, Ore. 97116. Phone 357-9128; Hall Phone 357-4986.

Omaha, Nebraska --- Usual conference May 26, 27 and 28. See April issue for details. Bible readings 27th and 28. Subjects: The Lord's Coming and the Judgment Seat of Christ.

East Boston --- Annual conf. of Bible readings to be held, God willing, June 2 and 3. See April issue for details. Corresp. Fred E. Hill, 26 Sheafe St., Malden, Mass. 02148. Phone 617-322-3274.

Deseronto, Ont. Annual conf. of Deseronto-Picton assemblies to be held, D.V. May 19, 20 and 21. Corresp. Wm. Root Box 241, Deseronto, Ont. See April issue for details.

Waterloo, Iowa Annual Conf. of Western Ave. Gospel Hall to be held May 12 and 13 D.V. Corresp. Clifford J. Smith, 3466 Hammond, Waterloo, Ia. 50702. See April issue for details.

Midland, Ont. Annual conference of Midland and Waubesa will commence D.V. May 19th at 2:30 P.M. for prayer and ministry, continuing over May 20 and 21. B. of Br. at 10 A.M. Bible Readings at 8:45 A.M. on Psalms 45 and 69. All mtgs. in the Penetanguishene Secondary School. Corresp: W. E. Daniels, Box 6, Midland, Ont. L4R 4K6 Phone 705-526-2022

Augusta, Maine - Annual Conference, D.V. June 23rd and 24th with prayer meeting 7:30 P.M. June 22nd - Corresp. James Thompson, R. 4 Tel. 495-3590.

Eden Grove, Ont. Annual Conf. begins with Prayer Mtg. June 2nd at 7:30 P.M. and over Lord's Day June 3rd. Further particulars next issue, D.V.

Sarnia, Ont. Annual Conf. here will be held D.V. May 26 and 27 in the Central Collegiate 281 East St. Prayer Mtg. will be held in the Gospel Hall, cor. College and Davis St. at 7:45 on May 25th. Corresp. Robert W. Kember, 2493 London Rd., Sarnia, Ont. Phone 542-7978.

Garnaville, Iowa - Conference D.V. are June 2 & 3. Prayer meeting June 1st at 7:30 P.M. Robert Brandt, Corresp.

Victoria Road, Ont. --- Conference meetings June 16 and 17 in Gospel Hall, Prayer mtg., June 15 at 8 p.m. Corresp. Arthur J. Stone, R. R. 3, Kirkfield, Ont. KOM 2B0.

FALLEN ASLEEP

Huntsville, Ont. --- Our dear brother George Cox, in his 96th year, passed away on Feb. 28. Saved about 1909 and for many years in the Huntsville assembly until going to "Elim Homes" some years ago. Regular in attendance when able, and always had his Bible with him in the home. Funeral from hall in Huntsville. A large family connection - a number unsaved.

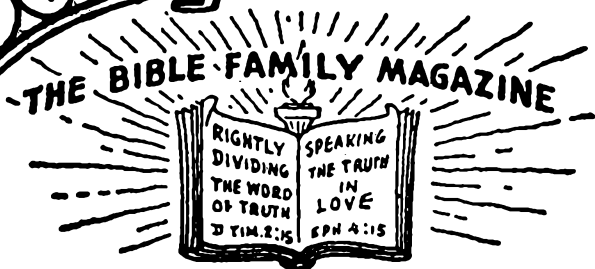
Bryn Mawr, Pa. - Our dear sister Mrs. Frances Baldwin went "home" to be with the Lord on March 5, '79. Born March 22, 1883; saved March 25, 1937, and connected with the Bryn Mawr Assembly since that time. Remember her large family, also the many grandchildren. Mother of the well-known servant of the Lord, brother Geo. Baldwin, now with the Lord.

Indiana, Pa. --- Our dear sister Mrs. Maria H. Walker of Homer City, Pa. went "home" to be with the Lord March 13, in her 94th year. Saved as a young girl in Scotland. A quiet godly woman, loved the Lord and His people. In assembly fellowship in Indiana, Pa., for many years. Laid aside for the past several years. Our sister, Mrs. Harold Clark, of McKeesport, well-known amongst us is her daughter.

Our dear sister Miss Victoria Brown, of Indiana, Pa. went "home" to be with the Lord on Feb. 28. Saved many years ago and in assembly fellowship. A quiet sister and had been laid aside for the past few years.

Clarksville, Iowa --- Our dear brother of the Antioch Assembly, Matt Franzen, aged 69, passed on to glory March 2nd. Saved about 5½ years ago - the community of friends and neighbors, as well as his family much impressed by his changed life. Will be missed by his warm hearted response to the Word of God.

Words in Season



BONDS OF FELLOWSHIP

THE precious bond of friendship
As found in bonds of love
Does cheer and help to lighten
Our eyes to look above.

The many dang'rous problems
Besetting life's short day;
Which sometimes give us trouble
Along our pilgrim way.

To know that some are praying
And bear our names above;
Is cheering to each other
Of all we've learned to love.

So! let us seek to strengthen
By earnest, trustful prayer,
The many we would mention
Until God takes us there.

Where love begotten here, may
In wondrous ways unfold;
And hearts shall joyful utter
The half hath not been told.

W.H.F.

JUNE, 1979

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Our deadline for succeeding month is the 10th of prior month. MSS a month or two earlier.

REMEMBER - All subscriptions to Mr. Brescia, as above - all other, news items etc., must be sent to the EDITOR - in Longport, N. J. as above. Condense such items as much as possible.

CHANGE OF ADDRESS

Agincourt, Ontario **MIWIA6** -- Mr. Harold S. Paisley, 4 Argonaut Place.

REPORTS

Welland, Ont. -- At last writing, brother Paisley was having good ministry meetings here with the Assembly which has grown of late years, speaking on "The Lord's Return." The Assembly seeks to go on in scriptural ways and it is always encouraging to visit them.

West Union, Iowa -- The Christians here plan their all-day meeting the 4th of July, as usual, God-willing. Visitors please bring your Believers Hymn Books. Correspondence to Lester Crain, Clermont, Iowa 52135 - Telephone 319-423-5586.

Victoria Road, Ont. - Saints here will have their usual Conference D. V. June 16 and 17 commencing with Prayer June 15 at 8 p.m. The Lord's servants walking in the old paths welcomed in ministry. Meeting in the Gospel Hall. Corresp. Arthur J. Stone, R. R. 3, Kirkfield, Ont., KOM 2BO Phone Cambray 29W2.

Fraserburgh -- Bre. Robert Souter and Philip Harding finished here - a few professed near the close of the meetings.

Venezuela -- Bro. Sydney Saword and Jos. Turkington finished in a country place called Chorrera then they had two weeks in the Onoto assembly where 6 were baptized, bro. Saword started in his home assembly in Puerto Cabello. Mr. John Wells, an old pioneer, arrived March 9 on a six weeks visit, together with bro. John Thompson, well known in Northern Ireland. Bro. Thompson preaches by interpretation with his son-in-law, Noel McKeown. Bre. Walmsley at La Sorpresa and bro. Fairfield at Bejuma with Sr. Naranjo, had fruitful seasons.

Livonia -- Recent meetings of bre. MacLeod and David Oliver saw faithful preaching with few professing - one young man gives promise, saved the third week. Stark Road bi-monthly Bible Readings finish for the past season on May 5th. They expected Thos. Bentley and Sydney Maxsell to come along for this.

Washington & Oregon -- Lou Swaan of Holland gave missionary reports. James Campbell and David Jones visited the saints - bro. Ben Sutton had a week of Bible Readings in Arlington.

Waterloo, Iowa -- At last report one had professed at meetings of brethren Orr and Lavery.

Calgary, Alta. -- Saints of West Hillhurst had visits recently from brethren James Thompson, John Gray and F. Krauss with helpful ministry.

Words in Season

A MONTHLY MAGAZINE

for the ministry of the Word of God with accounts of work
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ADDRESSING DEITY

It is reported that a man who was grieved at the use of the word "you" in addressing God in prayer compiled the following facts about the use of the words "you" - "thee" and "thou" in the Bible:

In our English Bible the word "you" is found in 2,011 verses. It is used when God addresses men and when men address one another, but never when man speaks to God.

In the Book of Psalms, "you" and yours occur thirty times and never in addressing God, but "thy" and "thou" occur 2,860 times. Solomon's great prayer recorded in 2 Chronicles uses "thy" 61 times, but "you" is not to be found.

The prayer of our Lord in John 17 lacks a single "you", but contains "thou" and "thine" 41 times.

In view of these facts, it seems only proper that we address God according to the pattern set forth in His Word. God is sovereign, eternal and infinite. As such, He deserves the utmost respect from His creatures.

While "thee", "thine" and "thou" may not be familiar terms to the world in general, it is for that reason that they lend themselves aptly to the addressing our God in a distinctive and reverent manner.

Light

"Thy Brother's Burden"

"Is thy burden hard and heavy, do thy steps drag wearily;
Help to bear thy brother's burden, God shall help both it and thee?"

Lost and lonely on the mountains, would'st thou fall amid the snow;
Chafe the frozen form before thee and together both shall glow.

Is the heart a living power, self-entwined its strength sinks low,
It can only live by loving, and by loving strength will grow?"

(Verses from the Swiss mountains)

THE BROKEN ROPE

Wm. J. Oliver

The Swiss Village of Zermatt is situated at an elevation of 5300 feet in the Pennine Alps on the Swiss-Italian border. The loftiest of the peaks near the village is Monta Rosa stretching skyward to 15,217 feet. Directly above Zermatt is the famed Matterhorn at 14,700 feet.

Because of its forbidding appearance and sheer cliffs the Matterhorn has attracted climbers for generations. A walk through Zermatt's quaint graveyard unfolds the stories of young adventurers and seasoned guides who lost their lives in the struggle to conquer the mountain. Among the artifacts found in the small alpine museum of Zermatt is a strong appearing rope displaying a broken end. It is a silent reminder of tragedy connected with the first successful expedition to the top of Matterhorn in July 1865.

The organizer of that expedition was Edward Whymper who many times before attempted to scale the dizzy heights of the famed mountain. His party consisted of three fellow climbers, two guides who were brothers by the name of Tangwalder, plus a famous guide, Michael Croz. The climb went well and the peak was reached; the first time that man had conquered the summit. From the heights of the great mountain the group enjoyed the wonderful view which Whymper described later as "one crowded hour of glorious life."

The expedition re-rope in preparation for the descent with Michael Croz taking the lead followed by the three climbers, a Tangwalder brother, Whymper and the other Tangwalder. Croz was out of sight from the last members, cautiously letting himself down a treacherous precipice while guiding the climber above him. Suddenly a loud cry rent the stillness of the mountain air as the climber fell on Croz dragging the next two men after him.

The Tangwalder brothers and Whymper reacted immediately by securing a firm hold in order to bear the shock of the rope as it would take up its slack. The rope ran its length and the blow came, but to the shock of those that watched, the stout strong appearing rope snapped like a thread. Horrified they watched their companions fall hopelessly to the glacier floor some four thousand feet below.

Terrified and weeping they stood fixed to the spot for an hour fearful to proceed farther. Finally, nerved on by Whymper, they made their way safely down to the village to tell their story. Almost immediately, the examination of the rope revealed that it was not a genuine Alpine Club rope. The Alpine approved ropes have woven through them a red strand confirming the fact that they have satisfied the test. The broken rope did not have the red thread and no one could explain why they had come to use an unapproved rope on such an occasion.

Reader, you may never duplicate the experience of Whymper

where life or death is dependent on the strength of a rope. However, as a fellow traveler to eternity I would like to ask you, on what are you basing your salvation for eternity? Have you honestly examined what you are depending on?

From the earliest of the Genesis record to the culminating of the Revelation there is a scarlet thread that links man with safety, salvation for eternity. It meets the requirement of God's standard "Without shedding of blood is no remission." Hebrews 9:22.

When sin entered the world through man's disobedience it brought separation from God's presence, and death. Provision was made for man by God to receive a covering, typical of acceptance in God's presence. This was accomplished by the shedding of the blood of a sacrifice, Genesis 3:21. That first sacrifice began what was to be innumerable sacrifices which all pointed forward to the perfect sacrifice.

That perfect, one-for-all offering took place at Calvary when the Lamb of God, the Lord Jesus Christ was offered in the place of you the sinner. His precious blood was shed to provide cleansing, forgiveness, the basis whereby a Righteous, Holy God could forgive sin. God in His Holy Word tells us "The blood of Jesus Christ, His Son, cleanseth us from all sin." I John 1:7. We read further regarding the work of Our Lord Jesus Christ "In whom we have redemption through His blood, even the forgiveness of sins." Colossians 1:14.

Of what importance is the blood of the Lord Jesus Christ to you? What are you resting on for eternity? What do you claim to satisfy your need for the forgiveness of sins? Dear reader, be assured from God's word that anything less than the knowledge of sins forgiven through cleansing by the blood of Christ can be likened to the fallacy of Whymper who depended on a rope that did not meet the test. For you to trust on anything but the blood of Christ will mean to know God's wrath, Hell and the Lake of Fire for all eternity.

Your opinions, your works, your honest life, your religious persuasion will all fail to provide salvation for eternity. There is but one shelter, found in a person, our Lord Jesus Christ "who His own self bare our sins in His own body on the tree." I Peter 2:24. "He that believeth on the Son hath everlasting life." John 3:36. Claim Him today as your Saviour.

* * * * *

CHRIST FOR ME

Learn to know Christ and Him crucified. Learn to despair of yourself, and sing to Him such a song as this: "Lord Jesus, Thou art my righteousness as I was Thy sin. Thou hast taken to Thee what is mine, and given to me what is Thine. Thou hast taken unto Thee what Thou hadst not, and given to me what I possessed not."

FINISHING THE COURSE**2 Timothy 4**

Wm. H. Ferguson

AS the beloved apostle speaks thus in his closing message to Timothy, it was not just a matter of telling him that his life would soon end (which took place shortly after) but rather that he had run the course in accordance with the course mapped out for him by the Lord Himself. This may have a reference to the course of the priesthood of old which were marked out and observed scrupulously by the Levitical order and the apostle realizes that the time had come when his work was done and he was "ready" as he wrote and already was being poured out as a drink offering with joy as he looked to the coming day of manifestation and reward.

It would seem that God does mark out the course and sets apart for their courses, particular servants for a particular work. To realize this when one ventures on the life of service for the Lord gives energy and purpose to the life of the servant.

We do not say that, at the outset, this is perfectly clear to all but it soon manifests itself and the servant learns in the path of service and by a proper apprehension of his work what God has in mind for him.

An aimless life, an aimless running to and fro, as the opportunity seems to avail itself, assembly to assembly, conference to conference, never shows to the true servant the mind of God.

There has to be the desert training (learning from God, in God's ways, in isolation with God and proving God in daily care, in order to know the mind of God and have God reveal Himself in a particular way to that servant). The present, popular course that presents itself, without this desert training, will surely betray itself in any future service and the one who has not had this will feel the lack of it and many already know the lack of it in the passing of a generation of men who had that experience of being famous according as he had lifted up the axe upon the thick trees of the forest (speaking of the hardy work of the pioneer). This will eventually produce those who will readily "break down the carved work thereof with axes and hammers." Psalm 74:5, 6 etc., The "soft life" takes away the hardy determination to finish the course.

To obtain a following of friends and assemblies would seem to satisfy some that they are in the right path but this is no criterion for a true servant. God's servants raised up of Him, specially, soon learn the work God has marked, and they like good soldiers pay for and can accept a life of hardship etc., and accept: -

1. That God has a distinct path for them -
2. That it is an arduous and distinct path.

3. Which way God would guide them in.
4. It means the opposition of the world.
5. They have learned to enter a life of isolation & testing.
6. They learn how to take care of themselves, board and lodging.
7. They seek not renown or rewards down here.
8. Would rather have the prize as He sees fit.

Their course is not always a very long one. It may be short, as God sees fit and still it is the course He has marked for them and if they choose to follow in that path, it shall be seen that they were God's men for the opportunity. They are few today, remembering that "God is not only great in great things, but He is also great in little things." They can see, as they go on in simple faith and courage filling the niche He has chosen for them, not always favored by friends down here but satisfied with the Master's smile and favor, looking on to the goal He has chosen for them.

When the course is run the Lord watches out for them in His own matchless way and cheers the end of the course as He shone on it at the beginning.

Life's fickle estimates fade so soon,
Heaven's honour waits the faithful one,
Tho' earthly honours he eschewed
He'll find it was for his own good.

Our feeble estimates are vain,
When contrast we . . . with heaven's gain;
Oft flavored by man's plaudits here
Are found so faulty when we're there.

F.

CHILDREN'S WORK PAGE - Introduction

A. J. Higgins, M.D.

In the months that lie ahead we intend, in the will of the Lord, to devote some space to outlines for children's work. The writer makes no claim to originality, the outlines being the result not only of personal study, but the contributions of others.

The approach to working with children will vary with circumstances. A home or neighborhood children's work among those who are not familiar with the gospel may require simpler messages than would be required for Sunday School in the local halls. In either case, a principle that many have found useful when speaking to children is to emphasize **one** truth at a time. There is no need to cover the gospel "A to Z" at each meeting. Educators often remind us that the young mind can usually only grasp one truth at each lesson. The words of Scripture agree with this, "line upon line". The parables of the Lord Jesus were usually given to press home one important

truth. Select one principle or truth and gather illustrations from life or the Scriptures to emphasize it. Lessons on the holiness of God, character of sin, grace, etc., can all be valuable and provide the Spirit of God with the background needed to accomplish His great work (John 16:8-11).

The format of these articles will mainly be in keeping with this approach. Teachers whose classes are familiar with the gospel will probably not benefit from these. A cross-sectional rather than a chapter-by-chapter format has been chosen for variety.

Teachers with classes familiar to the gospel often search for new approaches and techniques. Techniques must be appreciated for their value and limitation. They are tools for aiding the teacher in organization, and the pupil is learning. The technique should never be allowed to determine the value of a lesson. It should enhance it. The teacher must avoid the danger of thinking that a successful technique means a successful lesson. Techniques will vary with the teacher. Acrostics, alliteration, and others will be employed in these articles.

There should be no hesitation to teach all the scriptures with its multitude of Divine principles. We must never lose sight that all scripture is designed to reveal the character of God and the person of Christ. The teacher is also laying a good foundation in the Word of God against the time of conversion.

One interesting way to impress divine truth on young hearts is to take a verse or proverb and then illustrate it from different examples in scriptures.

"Thou God seest me."

God saw Ishmael in despair - - Gen. 21

God saw Achan in deceit - - Josh. 7

God saw Namaan in defilement - - 2 Kings 5

God saw Rahab in her desire - Josh. 2

Now this may seem exceedingly simple and it is so intended. Simplicity is to be coveted in speaking with children. Yet there is room for flexibility. It can be stressed that God not only saw souls in their condition, but did so when no one else could. Ishmael was seen under the cover of the shrub; Achan was seen in the crowd; Namaan was seen in the country away from Israel; Rahab was seen in the cursed city. God used the ministry of an angel to Ishmael; the massacre at Ai to reveal Achan's sin; the maid in captivity to speak to Namaan; the messengers to reach Rahab.

* * * *

If we call Jesus "Lord," and do not give Him the place of rule in our hearts, we are like the soldiers who bowed the knee and said, "Hail, king." But the crown they crowned Him with was a crown of thorns.

THE TRANSFIGURATION

According to Luke 9:28-35.

Thomas Newberry, Editor of "The Englishman's Bible."

IN MATTHEW 16 and Mark 8, the Transfiguration is stated to be "after six days," bringing us to the SEVENTH day, typical of millennial, earthly rest. But in Luke it is, "about an eight days after these sayings," thus connecting us with the eighth, or resurrection day, as foreshadowing the heavenly and resurrection rest of the saints of God.

In Matthew and Mark the ORDER in which the disciples are named is, "Jesus taketh with Him, Peter, and James, and John," and this is emblematic of the three remnants of Israel during the great tribulation, and last week of Daniel's seventy weeks. Peter and James represent the two slain remnants, James, those slain at the beginning, and Peter, those who subsequently suffered, Rev. 20:4, 5; and John, the type of those who are brought through the tribulation into the millennial kingdom. But in Luke the order is disarranged; it is here stated Peter, John and James, because the three disciples in Luke typify the risen saints.

In Luke we have Christ as the Son of Man, and hence His dependence on His Heavenly Father, and on the Holy Spirit especially noted, in His habit of prayer; He "went up into the mountain to pray. And it came to pass (Gr.) as He prayed, the fashion of His countenance was altered, and His raiment was white and glistening" (Flashing as lightning). This is the FIRST element of HEAVENLY BLESSEDNESS, the contemplation of the Son of Man in His Divine and heavenly glory, for THEN we shall see Him as He is, and be conformed to His image.

"And, behold, there talked with Him two men, which were Moses and Elias (Elijah): who appeared in glory." These two men may be regarded as representing the law and the prophets, or perhaps more especially as types of the RAISED AND CHANGED saints, for Moses died and was buried, and Elijah was caught up without dying, but both appear in glory. This we may notice as the SECOND element of blessedness, FELLOWSHIP with the GLORIFIED REDEEMED, who are represented in the Revelation by the four and twenty elders and the four living ones.

These two men are seen talking with Jesus, and we are told that the subject of their conversation was the decease (departure) He accomplished at Jerusalem. This is the THIRD element of blessedness, communion with the risen Christ respecting those wondrous scenes of the crucifixion and calvary, learning deeper, fuller lessons of the wonders of the cross from the very lips of the Redeemer Himself, and the secrets of the communion between the Father and the Son, and the witness of the Spirit, during those solemn hours.

We now meet with a **FOURTH** element which does not appear in the accounts of Matthew and Mark, the men that were with Jesus **"WERE HEAVY WITH SLEEP; and when they were FULLY AWAKE, they saw His glory, and the two men that stood with Him."** Thus, **TYPICALLY**, these three men take their place in **RESURRECTION**.

While Peter spake, not knowing what he said, "There came a cloud (Matthew adds "bright"), and overshadowed them: and they feared as **THEY** entered into the cloud;" this gives us a fifth element of heavenly blessedness, the manifestation of Divine glory in the Shekinah, and the fellowship of the redeemed in that glory; for "He that dwelleth in love dwelleth in God, and God in him" I John 4:16.

Then, sixthly, we notice the fellowship of the Father with the Son, and His delight in Him. "And there came a voice out of the cloud, saying, This is My beloved Son: hear him." Peter refers to this in his second epistle, first chapter: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount.

We next take notice of the language of Peter, which though out of place in connection with the vision of heavenly glory, is dispensationally true, for while the risen saints are keeping their eighth day, or resurrection sabbath in glory, the millennial saints will be keeping their seventh day eternal rest, they will be celebrating their feast of Tabernacles, or feast of ingathering at the year's end, the seventh day, sabbath of created rest.

THE BLESSINGS OF ASHER

The late David Scott

WHEN blessing his sons before his death, how few words Jacob used in connection with Asher: "Out of Asher, his bread shall be fat and he shall yield royal dainties." Gen. 49:20. Yet how much was said in those few words. Again in Deuteronomy 33 the blessing was brief, but what a great deal was embodied in it - "Let Asher be blessed with children, let him be acceptable to his brethren, and let him dip his foot in oil."

God's people in this age are "blessed with all spiritual blessings in the heavens in Christ. So, if the blessings of Asher are not spiritually experienced by us, "is there not a cause?"

We have eaten of the bread of God. He has brought us into the banqueting house, and we can sing "What food luxurious loads the board, when at the table sits the Lord. The wine how rich, the

bread how sweet, when Jesus reigns His guests to meet." What were the dainties that loaded Solomon's board compared with these? Not only what He bestows on His guests, but what He permits the guests to bestow on Him.

Simon the Pharisee gave Him no "royal dainties," but the woman from the city who was a sinner yielded Him some that day. She washed His feet with her tears and wiped them with the hairs of her head - kissed and anointed them. On another occasion a woman brought an alabaster box of ointment, very precious, and broke the box and poured the ointment upon Him and the odor filled the house. These "royal dainties" were rare, and they'll never be forgotten by Him.

How refreshing it has been to some who have sat at His feet, heard His words, and learned of Him, and drunk deeply of His Spirit - like Naphtali, "A hind let loose." They gave "goodly words." What wholesome bread! What royal dainties! Not like the dainties of those who work iniquity, and are to be shunned. Far better have the righteous smite me than to practice wicked works with lawless men, and eat of their dainties. See Ps. 141:4. But those who eat of His royal dainties will also receive of His royal bounty. I Kings 10:13.

"Let Asher be blessed with children." His name means blessed, or happy. There is no danger of the children being starved where there is such abundance of good bread, and "royal dainties." We read of Ephraim in a later day feeding on wind and ashes. Pity the children fed on such poor fare as this - wind and ashes. What a substitute for "fat bread" and "royal dainties."

How about the children spiritually born and brought into the assemblies today, who need to be fed on sincere milk and wholesome bread and "royal dainties?" If the older ones are carnal, worldly, and cold, having little of the bread that strengthens and few dainties either from God, or for God - what about the poor children? Perhaps this is why we are not more blessed with children; there are so few to care for them.

Being blessed with spiritual children is a healthy condition and with this there is the desire to be "acceptable to our brethren." Sometimes, however, this being accepted causes envy on the part of carnal Christians who enjoy few of these blessings themselves.

"Let him dip his foot in oil." What a simple thing to do if the vessel is big enough and there is plenty of oil in it, and as we see from 2 Kings 4, there is no stint there. Apart from the anointing of the Holy Spirit of which the oil would speak to us, all the other blessings will be short lived. The Holy Spirit alone is the power. We cannot even say in truth that Jesus is the Lord, but by the Holy Spirit. If our walk is to be pleasing to God, we must walk in the Spirit. With the foregoing blessings realized and enjoyed, "how good and how pleasant it is for brethren to dwell together in unity. It is

like the precious ointment upon the head that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garment." Then there would be "royal dainties" for God Himself, and for His dear people. How satan seeks to hinder such a state of things.

SEVEN PHASES OF "THE WORLD"

1 John

The late Robert Telfer

THE LUSTING WORLD - I John 2:16

JUST three things in it, in spite of all its attractiveness, progress and advancement:

1. the lust of the flesh;
2. the lust of the eyes;
3. the pride of life.

The same three things seen in embryo in Gen. 3, when our mother Eve looked at the tree:

1. "good for food";
2. "Pleasant to the eyes";
3. "To be desired to make one wise" - "ye shall be as gods, knowing good and evil." Gen. 3:5-6.

Men and women of the world are proud of its progress, but the higher up in it that child of God aims at getting, the harder he finds it to live for God. Many people of God have made shipwreck by allowing the lustful world to get a grip of them, instead of being satisfied with small things.

THE PASSING WORLD - Chap. 2:17

Don't follow the fashions of this world, for they are transitory; but he that doeth the will of God abideth forever. The course of the world is downward and the terminus is the "pit"; the devil is its prince, its political ruler, Eph. 2:2; but God is going to shake it, and He is doing it now, "overturning it until He comes whose it is; and God will give it to Him." Ezek. 21-27.

THE IGNORANT WORLD. Chap. 3:1

This is the 20th century of progress, wonderful discovery and invention; yet the world is ignorant. It does not know

1. God the Father, I Cor. 1:20-21;
2. Christ, John 1:10;
3. The Holy Spirit, John 14:17 - He strives with them but they do not know Him;

4. The believer, I John 3:1.

When God saves a soul, He breaks the spell that binds him or her to the world.

THE HATING WORLD - Chap. 3:13

The world hated Christ without a cause, John 15:18, 25, although there was everything in Him for it to love. It has not changed since it said, "Away with Him, Crucify Him." The reason we don't get more of its hatred is that we are so unlike Him. The days of open religious persecution are past; the hatred is of a different stamp now - ostracising you - making you feel you are not one of them. But if one is becoming cold and indifferent perhaps the world is saying, "He is not so bad as he used to be; he used to be preaching at us all the time but now he doesn't say a word about God, heaven or hell, of Jesus." If we do not get the world's scorn and contempt, we may be sure there is something the matter.

THE ANTI-CHRISTIAN WORLD. Chap. 4:1-3.

The anti-Christ, that wonderful coming super-man, will not be manifested until the Holy Spirit takes the church away, 2 Thess. 2:7-8, but the spirit of anti-Christ is here already, denying that Jesus Christ is come in the flesh. Many people besides Jews and Unitarians, deny that Jesus was God and man in one Person and do not believe in the virgin birth and the divinity of the Son of God. Infidels, like Ingersoll, are not needed today; the devil succeeds in getting men in high places to do such work. Spiritualism is a defiling system.

THE DELUDED WORLD. Chap. 4:5-6.

Men who preach the atoning work of Christ and the necessity of regeneration are not wanted today. The world demands men that can draw and hold the people - Satan's ministers, transformed as ministers of righteousness, telling them to do what is right and follow Jesus, while they deny the total ruin of man and the atoning work of Christ - "The spirit of error." "Holiness people" call us the sinning Christians because we would not say we could live without sin. They would quote I John 2:1. We find that God does ask a Christian to do what he cannot do in perfection. God puts a perfect standard before us - Christ - and wants us to aim at living like Him. God knows we will never attain to it fully down here, but He wants us to go on increasing in the knowledge of God.

THE SATANIC WORLD. Chap. 5:19.

The world lies in the arms of the evil one and all the unconverted belong to their father, the devil. When a soul gets troubled, he rocks it to sleep and tries to keep it deluded and led captive down to hell. If you are a professing Christian, and love the world more and more, the love of the Father is not in you.

SEND PORTIONS

"EAT the fat and drink the sweet, and send portions to them for whom nothing is prepared." Neh. 8:10.

Much good literature is wasted by not sending it on to others for whom "nothing is prepared." The following letter came to hand recently. We insert an extract hoping that it may stir up the minds of the saints to pass on their magazines which they do not purpose keeping for reference.

"Some four years ago, about this time of the year, while lying in the hospital in P. Ont., through injury sustained at work, Mrs. G. R. sent me several copies of Words In Season. In one of them was the account of John Bunyan, and his sufferings for conscience sake, which I read again and again. Some months later on returning to England, after an absence of fifteen years, these two or three pages accompanied me. I think I returned the copies of Words In Season to Mrs. R. by request. Since that time the pages have been carried in my Bible. About a year ago, at a little country place called Crowle, at their annual conference of Believers they were led to speak from Hebrews 13:11-13, and I felt led to use these pages giving the account of how John Bunyan went forth outside the camp bearing His reproach for twelve years in prison for conscience sake. The message was received as from the Lord. I have several times since felt that I would like to receive a few more copies; but not knowing where the magazine was published, I put off from time to time. About three months ago I was led to write Mrs. G. R. asking her to send me some back numbers, as I did not know where else to write for them. The article in the January number "A word to the Lord's people," by Donald Ross has been much blessed to my soul, in searching ministry leading to confession. I only mention this that the Lord Himself be glorified; and because we are exhorted to exhort one another while it is called today, and to encourage one another. God forbid that any of His people should glory save in the cross of our Lord Jesus Christ." C.V.H.

May this letter help to stir up the Lord's dear people to make good use of their back numbers of all sound magazines.

E. A. M.

(One of our faithful laborers, a missionary, first read our little Magazine in the Jungles of Borneo - a Navy man. A subscriber living in Fremont, Ohio, led brethren to that district where God worked later on - we know "God watches over His Word to perform it."
..... Editor) -

LARGENESS OF HEART**2 Cor. 6:11 to 7:1**

IT IS one of our difficulties at the present moment (indeed, it has ever been a difficulty) to combine a narrow path with a large heart. There is very much on all sides tending to produce isolation. We cannot deny it. Links of human friendship seem so fragile - so many things crop up to shake confidence - so many things which one cannot possibly sanction, that the path becomes more and more isolated.

But we must be very careful as to how we meet this condition of things. We have little idea of how much depends on the spirit in which we carry ourselves in the midst of scenes and circumstances which, all must admit, are peculiarly trying.

For examples, I may retire in upon myself, and become bitter, morose, severe, repulsive, withered up, having no heart for the Lord's people, for His service, for the holy and happy exercises of the assembly. I may become barren of good works, having no sympathy with the poor, the sick, the sorrowful - living in the narrow circle within which I have retired - thinking only of myself, my personal and family interests.

What, we may well inquire, can be more miserable than this? It is simply the most deplorable selfishness. But we do not see it, because we are blinded by our inordinate occupation with other people's failures.

Now, it is a very easy matter to find out flaws, foibles, and faults in our brethren and friends. But the question is - How are we to meet these things? Is it by retiring in upon ourselves? Never, no, never! To do this is to render ourselves as miserable in ourselves as we are worthless, and worse than worthless to others.

There are few things more pitiable than what we call a "disappointed man." He is always finding fault with others. He has never discovered the real root of the matter, or the true secret of dealing with it. He has retired, but it is upon himself. He is isolated, but his isolation is utterly false. He is miserable, and he will make all who come under his influence, all who are weak and foolish enough to listen to him, as miserable as himself. He has completely broken down in his practical career - he has succumbed to the difficulties of his times, and proven himself wholly unequal to meet the stern realities of actual life. And then, instead of seeing and confessing this, he retires into his own narrow circle, and finds fault with every one except himself.

How truly delightful and refreshing to turn from this dismal picture to the only Perfect Man that ever trod this earth! His path was indeed an isolated one - none more so. He had no sympathy with the scenes around him. "The world knew Him not." "He came

unto His own, and His own received Him not." John 1:10, 11. He looked for some to take pity, but there was none. Psalm 69:20. Even His own beloved disciples failed to sympathize with or understand Him. They slept on the mount of transfiguration, in the presence of His agony. They roused Him out of His sleep in the ship with their unbelieving fears - they were continually intruding upon Him with their ignorant questions and foolish notions.

How did He meet all this?

In perfect Grace, Patience, and Tenderness. He answered their questions - He corrected their notions - He hushed their fears - He solved their difficulties - He met their need - He made allowance for their infirmities - He gave them credit for devotedness in the moment of desertion - Luke 22:28. He looked at them through His own loving eyes, and loved them, notwithstanding all." "Having loved His own which were in the world, He loved them unto the end." John 13:1.

Christian reader, let us seek to drink into our blessed Lord and Master's spirit, and walk in His footsteps. Then our isolation will be of the right kind - and, though our path may be narrow, the heart will be large.

Selected.

THE WORD OF GOD - Continued

(Read Deut. 31:9-13)

George Graham

In these verses we have the Lord giving commandment concerning the public reading of His Word. The responsibility for this important service devolved upon the shoulders of the priests, the sons of Levi and the elders of Israel. They were now stewards of God entrusted with His Word. As such they had a responsibility to God and again to the people. In 1 Cor. 4:2 we read, "Moreover it is required in stewards, that a man be found faithful," that is faithful to God and His Word and faithful to His people. Malachi 2:7 says, "For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts." Their responsibility was to teach, to instruct and to shepherd the people of God. In our subsequent reading of the Word of God, we see how miserably they failed and with dire consequences. This is very instructive; it has a very important lesson for us. Romans 15:4 states, "For whatsoever things were written aforetime were written for our learning. . . ." We cannot close our eyes to the sad truth that we too have failed and failed miserably. It is a comfort to remember that "God hath not left Himself without a witness" Acts 14:17. There was a godly remnant in Israel even in her darkest days. As we open Luke's gospel to read, we find that godly remnant waiting for the coming of the Messiah. Thank God it is still so. In the midst of all the failure abounding, there is a godly remnant seeking to maintain a testimony (even in confessed weakness) according to the Word of

God awaiting the coming again of our Lord Jesus Christ. We believe this testimony will be maintained and sustained till He come.

Returning to our reading we notice three things in connection with the public reading of the Word of God:

1. **When it had to be read:** At the end of every seventh year, in the solemnity of the year of release, in the feast of tabernacles. It would be at a time of great joy and gladness.
2. **Where it had to be read:** In the place of God's choice. This place speaks of God's local assembly where there alone is room for all God's word.
3. **Why it had to be read:** That they may learn to fear the Lord their God and to observe all the words of this law.

The question may be asked, was this public reading ever carried out as specifically instructed? We don't know of any record of it in the Word of God, being done in precaptivity times.

After they had been established by God in the land, the occasions upon which the Word of God was read publicly were few indeed. In Joshua chapter 8:32-35 when they had built the pillar upon which the law was written, Joshua took advantage of the occasion and read in the hearing of the people all the words of the law. The next occasion we read about was some 540 years later in the days of Jehoshaphat, king of Judah. We find that he sent some princes and priests throughout the cities of Judah with the book of the law teaching the people (2 Chron. 17). Think of the results -- the fear of God, peace and prosperity. It is always so when the Word of God gets this place and respect among the people of God. If the Word of God gets its rightful place in God's local assembly we too can know and enjoy this happy condition. Some 190 years later in 2 Chron. 30:22, " Hezekiah spake comfortably unto all the **Levites that taught the good knowledge of the Lord . . .**" In the days of Josiah king of Judah some 85 years later, the book of the law of Moses was found while they were repairing and cleansing the house of God (2 Chron. 34). It was read in the hearing of the king, who was so affected by it that "He rent his garments." Later in the chapter we have the king himself reading the book of the law publicly in the hearing of the people: "The king stood in his place, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul . . . And he caused all that were present in Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers." There seemed to be a genuine response on the part of the people, but it was not so. In Jer. 3:10 we see that ". . . Judah hath not returned unto me with her whole heart, but feignedly, saith the Lord." Consequently, upon the death of Josiah the king, their failure became very evident. Some 17 years later we have Baruch, the son of Neriah, reading the Word of God publicly in the upper court of

the house of God as instructed by Jeremiah, who was then shut up in the prison. Jeremiah said in chapter 36:7, "It may be they will present their supplication before the Lord, and will return every one from his evil way: for great is the anger and the fury that the Lord hath pronounced against this people." Was it so? It was then read by Baruch in the hearing of the princes and by one of the princes in the hearing of the king, Jehoiakim the son of Josiah, who cut it in pieces with a penknife and cast it into the fire. This was the last occasion of the public reading of the Word of God in pre-captivity days. No wonder it is written in 2 Chron. 36:16, "But they **mocked** the messengers of God, and **despised** his words, and **misused** his prophets, until the wrath of the Lord arose against his people, **till there was no remedy.**" To reject the Word of God is to reject the Lord Himself. Ichabod could now be written over the house of God (1 Sam. 4:21) and Loanni said of His people (Hosea 1:9). Ichabod means the glory is departed; Lo-anni means not my people. What a solemn lesson! Our salvation lies in our getting back to God and the Word of His grace (Acts 20:32).

(To be continued)

BETHEL

Gen. 35:1-7; 1 Pet. 5:1-8.

The late John Blair

"GOD is for us," is one side: we are for God is the other side. Bethel means "The House of God." It was the mind of God that Jacob should not only go there but also dwell there. God has only one place for us to dwell, and that is in His presence in fellowship with Himself and with those who are in fellowship with Him, until He takes us above.

Jacob was not only to dwell there, he was also to build an altar there. This call to a closer walk with God stirred up Jacob's conscience to see that the strange God's were put away. That which controls our minds so as to make the Word of God of none effect, so as to hinder fellowship with God is a false God, and must be put away if we are to go up to Bethel. Keeping the Lord Jesus before us will keep other gods out of our hearts. Do we feed upon Him daily. Do we **GET SOMETHING FRESH FROM GOD EVERY MORNING**? We won't get anything if something is between us and Him. What we get direct from God grips us and humbles us. Our **UNION** with Christ **CAN NEVER BE BROKEN**, but **COMMUNION** **CAN BE BROKEN** by a thought, word or deed. How can we get right again? We must go back where we got off the track. We must **CONFESS OUR SIN** - What we did or said or what we didn't do that we should have done. Communion is like an electric trolley wire and the great power house is above. Is the wire broken? It is if we have grieved the Spirit of God. No one can move or do anything to please God if that wire is broken. **WE SHOULD BE IN A**

GREAT HURRY TO GET IT SET RIGHT so we can enjoy communion again.

Gen. 35:2. There should be putting away of all strange gods, and a washing and changing of garments. It is an awful thing for any child of God to displace God's Son. He belongs on the throne of our hearts. How can we expect to get blessing from God if He is not there? The nations were not trembling at Jacob's coming, until the strange gods were put away, "They gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem. And they journeyed: and the terror of God was upon the cities that were round about them," Gen. 35:4-5. The strange gods were a hindrance to the people being reached by God. If we are not in fellowship with God, we are a hindrance to God getting at our friends and neighbors. See John 11:39. "Take ye away the stone." That is what we should be doing - **ROLLING AWAY STONES**, between Christ and poor, dead sinners - if we are living in fellowship with God. But if we are not, we are rolling stones in between them. The devil uses the lives of carnal Christians to keep the unsaved from Christ. What is the best thing any child of God can do for the Assembly? - **KEEP RIGHT WITH GOD YOURSELF**. When the strange gods were put away the terror of God was upon the nations. Gen. 35:5. All the time we are out of fellowship with God we will bring no terror to our neighbors.

I Peter 5:3. All of us should be ensamples, walking before the flock. All of us have **AN INFLUENCE OVER GOD'S PEOPLE**, either for good or bad. Peter said, "I go a fishing." The result was that others followed him. Should we not be careful in talking about what we are going to do? We should never allow our feet to stand upon ground where all in the Assembly could not be.

Verse 5. "Ye younger, submit yourselves unto the elder. Yea, all of you, be subject one to another, and **BE CLOTHED** (not patched) with humility." There will be no humility as long as we are away from God. **IS MY SOUL RIGHT WITH GOD?** If we can read our Bibles without getting anything from God, we are away from God. Getting back into fellowship with God will bring the clothing of humility, - standing on separated ground and living and walking before Him. Verse 7 - "Casting all your care upon Him, for He careth for you."

FAITH STRENGTHENED BY EXERCISE

The sailor, by using his eyes in looking for land, acquires great keenness of sight. Use the eye of faith in looking for your eternal heavens, and you give it greater clearness of vision. To strengthen faith, exercise faith.

QUESTIONS AND ANSWERS

Question: Could you give us some help as to John 10:9 etc.?

Answer: There are certain principles raised in this passage as to the Lord's care of His sheep - the protection and provision for them.

Who is the "porter" who opens the door for the Shepherd? Most speak of this as John the Baptist in announcing the Lord Jesus, as in John 1:29. This seems to lie before us here, i.e. The Holy Spirit in John the Baptist pointing out the Lord Jesus as the Lamb of God and appointed Saviour of men.

The "fold" in John 10, v. 9 is doubtless the Jewish fold and, as the Lord called them, His own sheep - those who would hear and heed His voice, they heard and followed HIM. This is important to notice as they would go forth into a hostile and deceptive world. This is a source of comfort to us, even today, to realize that amidst the alien world of the true believer, HE has gone before.

You will note in v. 16 - the words - there shall be one flock and one shepherd - (correct rendering).

The "fold" speaks of an enclosure of safety, and when the shepherd leads to the fold, they follow him - and it is generally accepted that the shepherd "lies across" the entrance to the fold to resist any intruder and keep the sheep safely within the fold.

In this case the "other sheep" would doubtless be of the Gentiles with the thought ultimately of there being "one flock" and "one Shepherd."

In following this thought, the sheep could enter for safety and protection and go out for pasture - the word used for pasture is an interesting one, it includes the following thoughts:

To find - to detect - to discover - further, in pasture there is that which would feed, nourish and satisfy the flock.

TO ACQUIRE - OBTAIN - WIN AGAIN. TO FIND MENTALLY - TO COMPREHEND, RECOGNIZE & OBSERVE.

Question: What should be our attitude towards the present conflict of ideas between Israel and the Arab world?

Answer: We read in the Word - "Pray for the peace of Jerusalem." - The two elements at work have been directly opposed for many years - the old conflict between Jacob and Ishmael. We must come back to Genesis 16:8, 12 to find out more of this. It began with the defection of Abraham, going down into Egypt, at which time he brought Hagar back with him. From that union came an Ishmael, of whom God said, Gen. 16:8, 12 - "he shall dwell in the presence of all his brethren" or another rendering "he shall dwell over against his brethren." This seems to describe the very condition which exists today.

PIONEER PAGE

ONE of the problems of pioneer work is that of loneliness.

For one in good health and in the prime of young life, this presents a test and yet, as one looks back over the weeks, months and years of comparative loneliness with one's Bible and the companionship of the Lord's treasured, we can only thank God for it.

We had companionship in knowing of others who had trod this path and ultimate blessing in seeing God's hand and, in measure, knowing that we were in the prayers of exercised believers. This all gave courage to keep at it for the Lord.

I think my faithful horse must have sensed this too - my horse had originally made a team for a doctor who had to drive in the neighbourhood of his town for miles, and get there in a hurry and as we traversed miles of lonely country, backward places and forest trails, the faithful beast must often wondered where we were going. Tied to a tree in the forest, as I look back, it is a wonder that he did not break loose and start for home - in fact he did this once when about 300 miles in the north country but God was good to us in not having this sort of trial, i.e. to be left sitting in the midst of "nowhere" with our Bible Carriage.

As one called on the people and, where possible, had cottage meetings etc., the circle of friendship grew and over the years, through consistent visiting again and again, much of the opposition was broken down when the people realized that there was something for their welfare in the visitation time after time. Many thousands of Gospels, Testaments and at times Bibles were circulated. God, in His own matchless way can use this sort of work and we have been encouraged thereby through the years.

Especially is this loneliness felt when laborers are few and it is a good thing when there are several laborers to ease the loneliness in any new district. In our early days in Michigan there were few who tackled it and some wondered at the thought of visiting the lonely and backward peoples in this way but there were few towns and villages that were not visited house to house - often the same year after year.

We always tried the motto "Work in and then work out." When we considered the lonely weeks and months of "working in" to new territory, we might have lost heart but we had to work over the same countryside, and it must be done. This same type of work could scarcely be attempted today, as we think of the increasing lawlessness, but we have been, even my wife and self, preserved in the most lonely and strange places. One time dear brother William Warke and myself had a sort of experience when a drunken "Finn" set out to attack us in a lonely woods but God delivered us. The "mining country" of the north (Lake Superior district) is rather a rough country and lonely.

And so, take heart if lonely, there is the recompense of His presence and cheer. There is a reward as well as the "abiding presence" of Himself Who watches over, cheers and strengthens for "all the way." "The road may be rough, but it cannot be long, so we journey on, singing the conqueror's song." Our prayers go out to ALL faithful laborers over the land who attempt something for God out of the ordinary "circuit" and thus prove GOD in their lives. There is nothing like to "desert training" to fit for future blessing among the people of God and one shall never be sorry for the years thus spent "alone with God and His Word."

W.H.F.

Antigua Bro. Dan Ussher (Trinidad) expected for Gospel meetings in St. Johns. Bro. Jim Stewart saw blessing in Balata Hill (Trinidad) Two school teachers and a young Hindu were baptized and received into fellowship in December. Bro. Ussher visited also TOBAGO with appreciation. (News from Sam Maze in Ireland).

Glen Ewen, Sask. In January James Thompson, helped by local brethren, held three weeks Gospel Meetings in the Oxbow School and in February gave profitable ministry for two weeks to the saints. J. Thomson and Arnold Adams also had four weeks in the Gospel in March. Some blessing in both series.

Zambia - A note from our brother W. D. Halliday mentions that he, with brother Neill were in a little corner of Zambia, touching on the Angola border - bro. Neill and his wife settled here in 1962. Bro. Neill had to go to South Africa in '75 to settle the children for schooling, so he is enjoying this visit to his old home. I cannot be here for long as I go back to Loloma to give help there, brother Neill returning here at the same time. God-willing we will go to the Zambezi district to make a visit to my old home to see some of the saints we have known for years. - I hope D.V. to settle again in the Chingola district. There is a lot to do and I pray for the help to do some of it. There is opposition to the Gospel but more opposition from some to the truth of gathering. Food is scarce and to go into a food store is most distressing. Brother Halliday sends us his change of address, as follows: **P. O. Box 120, Chingola, Zambia.**

Manchester, Conn. Reports reaching us tell of a very good conference here, quite large, and profitable. Six messages on Lord's Day afternoon were encouraging. Bro. Paisley continued in Hartford, Charter Oak and bro. E. Higgins was to start there April 29, D.V. in the Gospel.

Thunder Bay, Ont. Brother Bingham and his father had meetings in Thunder Bay and in Peterboro recently, three professing at Thunder Bay. Bro. Bingham and Floyd Stewart are commencing in the trailer-hall in AMHERST, N. S. - prayer requested. Bro. Hull and Murray McCandless commenced April 18th., in Freetown, P.E.I. Recent conference at Nineveh encouraging and profitable, two souls professed, saints strengthened.

McKeesport, Pa. Recent Conference reported good with a number of the Lord's servants giving help - attendance perhaps a little less than usual but helpful ministry.

Lonaconing, Md. This small assembly goes on steadily, upholding the things that are according to the Word. This is one of the oldest assemblies planted in the country. Bro. Slabaugh had a few nights with them, in ministry.

Lake Whore, Ont. The assembly here has commenced construction of a new Gospel Hall. The old one was built in 1887 - this in the Forest area proved a very fruitful field in the early days of Donald Munro (visiting his brother then) T. D. W. Muir, John M. Carie. We have known and talked with some who sat under the Word in these early years in cottage meetings etc., - refreshing to listen to their accounts. May the Lord bless the assembly and grant further help as they continue in the right ways of the Lord, this being their desire.

Gospel Meetings At last report R. Surgenor in the West Side Assembly of Cleveland, Ohio. Some interest. We understand brethren David Oliver and Paul Kember were preaching in a rented building south of Albany, N. Y. with some interest.

CONFERENCES & REPORTS

Glen Ewen, Sask. - Our annual Conference D. V. will commence with Prayer Mtg., June 28 at 7:30 p.m. continuing June 29 and 30 and July 1. Accomodations provided. Correspondence to Roy Macfarlane, Glen Ewen, Sask.

Eden Grove, Ont. Conference D.V. commences with Prayer June 2nd at 7:30 p.m. in the Gospel Hall. Lord's Day June 3rd in the Elmwood Community Centre, six miles north of Hanover - Breaking of Bread at 10 a.m. Servants of the Lord walking in the old paths and teaching likewise welcomed in ministry. Corresp. S. R. Purdy, R. R. 4, Walkerton, Ont. NOG 2VO (This insertion is late but may reach some prior to conf. date). See last month's issue.

Barrington, N. J. - Bro. Eugene Higgins had two weeks here recently on his Two Roads chart, the Lord giving help.

Barinas, Venezuela - A national worker, Delfin Rodriguez has done a real pioneering job in the new state of Barinas - one assembly was formed some years back and now next month another is to be formed. Bro. Saword and Jos. Turkington are going there for some meetings the week before - I expect to join them on my return from Merida, Lord-willing. Continue to pray for our laboring brethren in Venezuela. Our brethren Ed. Fairfield and Noel McKeown had Bible Readings in Nirgua while working by day renovating the Bejuma Gospel Hall. Now our brethren Naranjo and Fairfield are preaching in this hall at Bjuina.

Charlton, Ont. - The Northern Conference of Earlton, Englehart, Kirkland Lake and Charlton assemblies will convene D.V. in the Englehart High School June 30, July 1st and 2nd., with Prayer mtg., June 29th., at 8 p.m. Servants of the Lord walking in the old paths welcome. Bible Reading subject - RECEPTION into the local assembly - to Whom do we gather - Assembly Discipline and responsibility. Supper served for visitors arriving Friday. Correspondence to Norman Ferguson, Earlton and Harvey Pratt, Charlton.

Sioux City, Iowa 51103 - A small assembly of believers has been established here, meeting at 1520 Rebecca Street here, desirous of going on in simple and scriptural ways. They purpose an all-day meeting July 15th., 1979 since it was on this date two years ago that the assembly was established. The Lord bless and guide them - they would appreciate ministry from those walking in the old paths of the Word. They are known as the Sioux City Gospel Hall, 1520 Rebecca St., Pray for them, brethren from Omaha, Nebr. have helped them, and still do.

Portage La Prairie, Man. The usual Conference will be held on June 16th., and 17th D.V. Prayer Meeting Thursday June 14th at 7:30 p.m. "We pray earnestly that in these times of so much uncertainty that God will meet our need as in the past with ministry given for the times in which we live." Correspondence to S. Rey, P.O. Box 725, Portage La Prairie, Man.

Pugwash, N. S. - Annual Conference will be held D.V. in the Gospel Hall June 30, July 1st and 2nd., with Prayer Mtg., June 29 at 7:45 p.m. Usual order of meetings will prevail. Brethren walking in the old paths welcomed in ministry. Corresp. M. C. MacLeod, Pugwash Jct., N.S. BOK 1MO Phone 1-902-243-2334.

Northern Ontario Annual Conference will be held here June 30, July 1 and 2, commencing with Prayer Meeting June 29 - see further details under CHARLTON in our Reports section this issue.

Victoria Road, Ont. Conference dates June 16 and 17 in the Gospel Hall, Prayer June 15th., at 8 p.m. - see under Reports section of this issue.

FALLEN ASLEEP

Waterloo, Ontario The "house of clay" of our dear brother and servant of Christ, John Rankin, was laid away here where his daughter lives (Mrs. Jessie Harrison of 242 Shakespeare Drive). We regret we did not have earlier details. He "went home" Dec. 4, 1978. Born in Motherwell, Scotland - in fellowship with Roman Road Hall, from which he was commended to the Lord's work. He left Scotland in the "twenties" and labored in U.S.A. He and the late Hugh Thorpe labored together at times. We met frequently when visiting the East. He was a kindly brother with a missionary heart. We understand he lost his sight and was recently in a Nursing Home near here. He was aged 95.

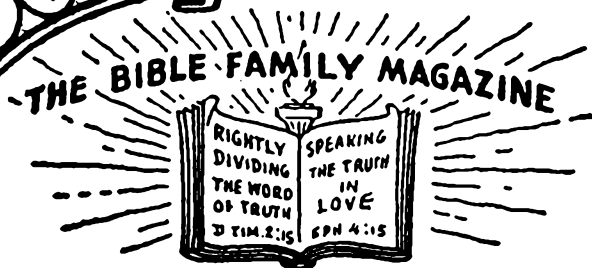
Toronto, Ont. Our dear brother Hubert C. Lucas went to be with the Lord March 19 in his 89th year. Saved in England at the age of 17 and later gathered out. He was instrumental along with our late brother Thomas Street in seeing the Lansing assembly formed over 50 years ago. The assembly was his life until the day of his homecall and he knew, in a practical sense to lay down his life for the brethren, I John 3:16. He was a true shepherd and will be greatly missed, not only by his family but by all who sat under his faithful ministry. At the time of his homecall our brother was connected with the Unionville Assembly.

London, Ont. -- Our dear sister Mrs. Albert Hobbs passed away April 6th, 1979 here. Saved 64 years ago at meetings in Merlin, Ont. and has been in happy assembly fellowship for over 60 years most of the time with saints gathered in the Lord's Name at Highway Ave., Gospel Hall. She had a love for the Gospel and faithful in the assembly. She is survived by her husband and two daughters.

St. Thomas, Ont. - Our dear brother Mr. Fred Bolt went suddenly to be with the Lord April 5, 1979 at age of 64 years. He was saved in 1936 and in fellowship here until his homecall.

Lake Shore, Ontario --- Our dear sister Mrs. Robert Kersey (nee Sadie Fuller) of Ravenwood, Ontario passed away in her sleep April 2 in her 94th year. She was saved in March 1901 when the truth of Isaiah 1:18 dawned in her soul while riding home with a team and sleigh after a Gospel meeting. For some years she, with her husband (Robert Kersey) lived in Flint, Michigan where we knew them well in the Assembly in Flint but in fellowship in this Assembly most of these years. Her prime motive was to see souls saved and her life could be summed up in one word . . . "Charity".

Words in Season



THE RIGHTEOUS LIFE

THE aim of life that pleases God
Yet pleases not the earth-born crowd;
Who'd rather aim for earth's applause
While thinking not of God's own cause.

The set of life thus changed by God,
We're sure the world will not applaud;
So! let's pass by the giddy throng
And seek to please God all day long.

The life that pleases Him shall shine
And tell to others . . . "We are Thine;"
It spurns the thought - "our life's our own,"
But gladly aims to make Christ known.

"Self-righteous human" - this "divine,"
One seeks its own, the other "THINE" -
So let us strive, e'en here below
To only live that we may shine
In time to come.

W.H.F.

JULY, 1979

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Our deadline for Reports, Conferences etc., is the 10th., of preceding month, manuscripts etc., much earlier and should have one inch margin, double spaced - we do not return manuscripts.

CONDENSE ALL reports, articles etc., as much as possible - THANKS!

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REPORTS

Ottawa, Ont. — Recent Conference reported good, ten laborers present to help in ministry and Gospel.

Frostburg, Md. — A profitable time around the Word here at Conference time - five of His servants present and a goodly number present. It was a joy for us to be present this year again and enjoy the fellowship of saints from district surrounding.

Osorno, Chile, S. A. The most encouraging news from this corner of the vineyard is that we have begun meeting as an Assembly here in Osorno. After four years and more of labors, weekly meetings with many homes visited and tracts distributed. We sat down for the first time April 8th. Now we have six meetings on Lord's Days in Osorno and Rio Negro, which are 40 km. apart. Ernest Moore, Casilla 338.

Burwell, Nebr. — We believe our brethren who have been interested in this work from Iowa etc., have decided to pitch the tent here about June 1. Interest is good there, we can pray for this effort.

Venezuela, S. A. — The 80th. Assembly was formed in Campo Alegre yesterday. Delfin Rodriguez, one of the Venezuelan evangelists has pioneered this Barinas State and now has seen the second assembly formed. Bro. Saword and Turkington had a week's meetings in the new hall that this brother has built. On Saturday 6 were baptized. Some eighty visitors from assemblies hundreds of kilometers away joined the 24 Christians who form this new assembly, in the first breaking of bread. The two Easter conferences at Aroa and Valencia were at maximum capacity; it is hard to know how to control and reduce the attendances at such occasions . . . Bruce and Rhoda Cumming have returned to Venezuela; Joe and Georgina Milne have gone to Ireland.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

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THE PRECIOUS BLOOD

Hurrying to make a connection on 7th. Ave. N. Y. almost at the entrance to the station, a middle aged man was passing out something to passers-by. I took what he offered and when I glanced at it found it was a small Gospel of John. I hurried back to him shortly, asked him how long he had been doing this on the streets of New York - he told me . . . "for almost thirty years." I said that was lovely - he said he got many Jews to receive the booklet. I only had a few moments but I said to him - "I am going now - are you saved? He gladly said Yes, I am. With only a few moments to spare, I said to him, as kindly as I could . . . "Tell me - what is there between your soul and the eternal fire of God's wrath?"

His reply was instant and a beautiful confession . . . He said, Sir . . . "THE PRECIOUS BLOOD OF CHRIST." And so we parted to meet again in the glory.

Brother Warke and myself, in the Bible Carriage in Wisconsin were holding forth in the open air in a little town near the lake (Michigan) - the crowd was fair and we both preached the Word - giving out a hymn at the close we both stood by the platform of the carriage and tried to sing . . . "What can wash away my sin, nothing but the blood of Jesus." We got through one verse, when one of the listeners came forward to us and joined in as we sang the other verses and sang, heartily with us about The Precious Blood. He was a sailor, just on shore leave and had to return to his ship but evidently had drank in the message and told us he had trusted Christ. We did not meet again, but we may have the joy of meeting that soul also in the glory. The pass-word to Heaven and Glory is "THE PRECIOUS BLOOD OF CHRIST."

Sinner! Take advantage of His wonderful sacrifice and enter heaven through THE PRECIOUS BLOOD OF CHRIST.

The Editor

A sacrifice of value
To sinners of all race;
Who trust the precious Saviour
And prove God's saving grace.

'Tis yours this very moment.
As you look off to Christ,
And prove His great deliverance
From sin, and hell and vice.

W. H. F.

TICKETS, PLEASE

"TICKETS - Tickets, please," said the guard one dark night, as we stopped for a few minutes at a wayside station before we reached the great city. Instantly every one pulled out the required ticket. The guard was satisfied. I don't suppose he looked to see what sort of coats we had on, or if we looked respectable. I fancy he didn't look at us at all. All he wanted was the ticket; and certain it is that no one in the carriage attempted to escape without a ticket by pleading his respectability, and that he was So-and-so, an influential individual. What a fool he would have been, seeing the railway time-table distinctly stated that he must have a ticket! Foolish as it may seem, this is just what ever so many are doing on the big journey. They are going up to the bar of God intending to plead their religiousness and their respectability. God has plainly declared in His time-table. "When I see the blood I will pass over you." Ex. 12:13. And yet they hurry on to the bar of God as if it was written, "When I see you are religious I will pass over you," or, "When I see your name on the communion roll I will pass over you." What madness! God will not allow Himself to be made out a liar in that way. What He has written He will hold by. **Reader, are you washed in the blood of Christ? In the great day God will make inquisition for blood.** Psa. 9:12. When He inquires for it, what will you do? Will you point to your church attendance, and church membership, and your attention to religion? It won't do. God is not going to put out a new Bible in the judgment day. If not sheltered by the blood you must perish!

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"AS MY FATHER HATH SENT ME, EVEN SO SEND I YOU"

John 20:21

BEHAVE yourselves, Christian brethren, for you bear a great name and are sent on a great mission. Do not disgrace the holy and gracious name of our Lord. It was shameful of Sheridan, when he was picked up drunk in the gutter, to give his name to the constable as "Wilberforce." It is ten thousand and times more shameful for brethren to be harsh in their feeling and words and dealings with one another, to bring division and trouble into the church of God, and to so act in the name of the Lord. It is a cruel sin when they so far forget the name by which they are called that they stoop to backbiting and evil-speaking of one another. It is a heinous wrong when Christians become selfish, worldly, pleasure-loving, and money-grasping, and consequently indifferent to the salvation of souls, the prosperity of their fellow-believers, and the glory of their Lord. May God forgive us if in any way we have been guilty in these respects, and give to us grace to walk worthy of the Lord unto all pleasing.

RIGHTEOUSNESS A NECESSARY**1 Samuel 24:17**

Wm. H. Ferguson

We see in this chapter the forgiving heart of David when it was possible for David to avenge himself, but instead he spared Saul's life and became a benefactor. "He that followeth after righteousness shall find life, and righteousness and honor." Prov. 14:34 tells us that righteousness exalteth a nation, but sin is a reproach to any people.

David had his failures in life but he was characterized by righteousness and thereby honored. In his sparing of Saul when he had him under his power he manifested and showed he was trusting to the Lord to manifest in His own time the kingdom under David. He would take no shortcuts to bring about this matter.

So today we learn many lessons from the Word with regard to certain matters. How often we see men take into their own hands to make right what appears to them to be wrong without prayer and waiting upon God for His guidance in the matter. "It is a long road that has no turning." And old saying but very true and if we wait God's time we shall surely prove this to be so. In fact for a long lifetime we have proved it.

Let us therefore seek to be righteous in all our dealings with people, or even those closest to us - our own brethren and sisters in this close bond.

We could also say "righteousness exalteth an assembly" therefore it is so necessary that all assembly judgments be after this character. Such must be according to the Word of course, and according to righteousness, no favoritism, no winking at sin, no assembly judgment that cannot stand the tests of God's Word. To act otherwise is to leave an assembly divided in thought, the godly are often grieved and it becomes a reproach to a nation or to an assembly.

Time not always erases this but we can be sure the judgment seat of Christ shall; and individuals responsible shall be manifested and rewards shall be lost. The order of discipline is so treated in I Cor. 5, which involves the whole assembly. The assembly is held responsible for any such judgment, therefore this is so essential for guides in the assembly to take note of the godly in their midst and not override the judgment of such. Wrong judgment could lead to weakness of testimony and give occasion to some to be so grieved that they are lost to the assembly witness. We must consider all matters from the standpoint of scripture as grace and righteousness in close communion which necessarily follows good assembly judgment.

It is comparatively easy at times to be affected in our judgment and this sometimes betrays a spiritual condition of persons responsible, likewise the whole assembly. How much need we have to pray

for spiritual guides and leaders of God's people to be raised up as elder ones are taken home.

NEEDFUL MINISTRY FOR THE YOUNG

This ministry is needful for younger believers to understand God's ways of caring for and guiding an assembly of saints in the right ways of the Lord, so that due respect may be shown to such and have righteous dealings manifested to be the action of each assembly.

We have no confederation of assemblies and each assembly is responsible for their action. It is good when other assemblies are able to concur in such judgment and recognize the rightness of assembly action. This tends to fellowship, as the lack of it weakens fellowship.

We do well to seek the face of God continually in the event of the necessity arising at any time amongst His own; i.e., that is amongst assemblies of God who gather to His Name alone. Our younger believers must realize that such actual care is in a sense to keep the assemblies clean for God. They must be careful of associations connected with their personal life that would affect the assembly. Sometimes the leaders of an assembly would need to speak to such young folks and give them warning as to such associations. This would be in connection with a believer keeping company with an unbeliever to show them the danger here and advising them that if the association is carried far enough to lead eventually to marriage, with a distinct warning that the assembly must take note of it to maintain fellowship. Even though the prospective partner says they are saved, to have the blessing of the Lord, it should be a "marriage in the Lord" I Cor. 7:39. Some think erroneously that the profession of salvation is sufficient but to be "in the Lord" signifies a total submission to the Word of God. Especially is this so if the prospective partner is mixed up with Sectarian ideas and Sectarian company. If such does not show a desire to learn God's ways and be humble enough to receive them such a marriage involves a great question and the creation of further marital divisions. A warning may be sufficient or further action shall be necessary.

THE ELDERS OF ISRAEL

A. J. Higgins, M. D.

For centuries the church has been thrilled and edified by the pictures of Christ as seen in the books of Moses. The first four, Genesis through Numbers, abound with types and shadows of our Lord Jesus. The value of the teaching from these books has enlightened and enraptured the church, the Spirit delighting to take of the things of Christ and reveal them unto us.

In contrast, Deuteronomy has few direct types of Christ. The Spirit here employs the technique of contrast to enhance His Person to us. Many lines can profitably be pursued. As we consider the oc-

casions when the judges and elders are in prominence, we find a contrast with the activity of the elders in Matthew's Gospel in their dealings with Christ.

It reveals for us something of the depths to which the nation had sunk as we see the activity of its elders in bold contradiction to the Scriptures. It impresses us afresh with the gross injustice done to our beloved Lord and His patient submissive way before the elders.

A Man Before the Judges - Deut. 25:1-3 Chastising of the Wicked

The very foundation of justice and stability of the nation depended upon the elders judging righteously between the wicked and the righteous.

As our Lord stood before the elders of Israel, they persuaded the people to call for the release of the wicked and the chastisement of the innocent. The leaders who were responsible for assuring the innocence of the just willingly perverted judgment. The stripes were endured by the Righteous One, while the wicked went free at the instigation of the elders.

A Servant Before the Judges - Deut. 15:12-15; Ex. 21:1-4 Commendation of the Worthy

The Hebrew servant was to acknowledge his love before the elders and they were to witness to his devotion and love to his master. His ear was bored through by an awl to mark him out forever.

Linger a moment, however, at the cross as the perfect servant attests His love to His master. Not words of commendation, but mockery and reproach fill the air. "He trusted in God . . ."

Instead of the relatively insensitive ears being bored, the tender sensitive hands and feet are cruelly nailed to the cross. The eye of heaven alone could value the devotion of the servant. The elders mocked and rejected Him.

A Son Before the Elders - Deut. 21:18-21 Condemnation of the Wayward

One of the most solemn acts the elders were witness to involved the rebellious son who refused to profit from the chastening of his parents. With the testimony of the parents filling the air, "This our son is stubborn and rebellious, he will not obey our voice", the elders were to witness to and carry out his death.

How marked the contrast as we consider the one who was the Son of His Father's love. The very words used to describe the wayward son, "stubborn, rebellious, refusing to obey and hearken," stand in marked contrast with the words of Isa. 50:4-6, "The Lord God hath opened mine ear. I was not rebellious neither turned away back."

But see the elders of the nation surrounding the cross (Matt. 27:41-43). They mock His claim to Sonship. No longer do the righteous elders command the death of a wayward son, but the stubborn, rebellious nation which would not hearken (Matt. 23:37-39) now puts to death the perfect Son.

A False Witness Before the Elders - Deut. 19:16-21

The Clearing of the Witnesses

Another of the functions of the elders was to diligently search out the truth when false witness arose against a man. The false witness was to be punished with the judgment he had sought to inflict on the accused; the accused was to be exonerated. The words of Matt. 26:59 mark the antithesis of the scene, "The chief priests and elders, and all the council sought false witness against Jesus to put Him to death." Again Matt. 27:12, "He was accused of the priests and elders." No longer is truth the object of diligent search and inquiry, but false witnesses are sought to witness against Him Who is the truth and Who had come to bear witness to the truth.

The Unwilling Redeemer Before the Elders - Deut. 28:7-10

Censuring of the Willful

The only man whose face was to be spat upon was the man who refused to carry out the responsibilities of a redeemer. Dishonor and shame were to be his portion. We never read of this actually being carried out. Even in Ruth where the nearer kinsman refuses to redeem, all we read of is the removal of his shoe.

It was left for the willing redeemer alone to endure the shame and mockery of being spit upon (Matt. 26:67). He, alone, in the pages of Scripture endured this shameful deed. Yet He, alone, was the willing Redeemer. While each unwilling redeemer had to loose his shoe, John the Baptist marked Him out as the Worthy One whose shoe none was worthy to unloose.

May our hearts bow in worship as we consider Him Who endured such contradictions of sinners against Himself.

JONATHAN

Sam McEwen

IN JONATHAN we have a picture of many in the religious world, and by the religious world I mean the denominations all around us. What do you have there? You have man's will set up and God's will set aside. You have Christ as Lord set aside. I care not what denomination you go into, there is not one of them you can find room in for a whole Bible. I doubt not that I am speaking to some dear children of God tonight that are associated with these denominations and you feel keenly what I have said: and I owe you Scriptural proof for what I have said. Is it true?

I was asked by a Methodist minister to go to his place and preach the Gospel: I have been asked by other Christian ministers: but I have always said "No." I dare not go into a place where I can only carry out part of the Word of God. I dare not purposely leave any part of it out: and I would consider it dishonest to accept any invitation that would hinder me carrying out any part of the Word. My commission is this: "All power is given unto me in Heaven and on earth. Go ye therefore and teach (make disciples of) all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world (age.) Amen. Think of the words behind the commission, "All power is given unto Me in Heaven and in earth." If I went and preached in one of these places, think of the organization, of the wealth that is behind it. Supposing I said to the Methodist minister, Do you really want me to go and preach? He answers, "Yes, sir: I want the people to hear the simple Gospel." I would have to say to him, if I accept your invitation, this is what I will do. I will preach the Gospel: I will seek to get those in that place saved: then I will teach them believers' baptism: I will teach them that they are dead with Christ, and that they are risen with Christ: I will teach them that they have eternal life, and that they will never perish. I think I see his hands go up, and hear him say "Sorry brother, but likely your coming would cause confusion, for we believe we can be saved today and lost tomorrow: we don't believe in baptism by immersion, we believe in sprinkling the people.

I would have to teach the dear people that the Holy Ghost was to be their leader: and the Word of God their only creed: and that in giving the minister the place they give him, they are setting aside the Holy Ghost and giving a man His place: for there is not a man in the Methodist church that dare pray in a meeting unless the minister called upon him to do so. I would have to say to the minister, You have converted and unconverted in your membership, and God says, "Be not unequally yoked together with unbelievers." You have communion service the first day of the month whereas the Word of God says on the first day of the week the disciples were gathered together to break bread. I ask you candidly, do you think that that man would let me preach in his building? Indeed not. Large doors! yes, but not large enough to let in a whole Bible.

Are there any Christians there? Yes, those who have had a sight of Christ dying in their place, and their hearts have been won to Him. Do they ever speak well of Jesus? many times. Do they ever give? They would give anything under Heaven to the Lord Jesus. Are they ever grieved? Very often they are grieved. They are grieved as they hear the preacher address all as Christians; calling the unconverted "Brother," "Sister". There are Jonathans there who love the Lord Jesus: who speak well of Him: who are grieved because of conditions existing in that place - man's will set up; God's will set aside: Christ as Lord rejected. He is outside of it all, for He says

"Where two or three are gathered together in My Name, there am I in the midst of them." If you are gathered as a Methodist, a Baptist, a Presbyterian, you are not gathered in His Name. You are wasting your time, your money, your energy in supporting sectarianism. You are like Jonathan who remained in the house of Saul, while David was outside in the place of rejection.

Why did Jonathan stay there? what kept him there? The very same things that keep many a Christian in these unscriptural associations. Natural ties: everybody that was near and dear to Him was in Saul's house. He might have said, Shall I leave my relatives whom I love dearly? Christians say shall I leave everybody that is dear to me? Shall I leave my Sunday School class? Should I not stay rather than leave them in the dark? And so they go on in their path of disobedience; the thing that cost Saul his crown. God told him to do certain things; and he did some of them, just as in the religious organization they carry out some of the Word of God, just so much as pleases them. Samuel asked Saul if he had carried out the Word of God. Saul said, "Yes." Well said Samuel I hear the bleating of sheep, and the lowing of oxen: you were to destroy them all. But Saul said, They were so fat I spared them to sacrifice to the Lord. Samuel said, "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord. Behold to obey is better than sacrifice, and to hearken than the fat of rams."

God would rather have my obedience than my self-chosen services. Suppose that I were given an invitation to preach to 1500 men, at eleven o'clock next Sunday morning, men who would never have another chance to hear the Gospel, would I go? I would have to say, No thank you! I have an appointment at eleven o'clock. They would ask, With whom? With the Lord Jesus Christ, I am going to meet Him: to take the bread and wine, to shew forth His death until He comes again. "Behold to obey is better than sacrifice." God would get more delight from my obedience than He could possibly get out of my service. Young Christian, remember that.

Some one may say, Well if these places are unscriptural how is it that God blesses them? Stop a moment. Remember that God told Moses to speak to the rock. Moses did not do it, but smote the rock. He set aside the will of God and carried out His own will. Did God withhold the refreshing waters from the thirsty people because Moses acted in self-will? No, but Moses never entered the promised land: he paid dearly for this act of self-will. Read Heb. 13:13-17. Here we have the Lord Jesus outside the camp; and we are to be sanctified unto Him. Perhaps you have heard that to be sanctified is to have the root of sin eradicated so that man can live without sin. If you will look up the word sanctify in the Bible you will read of an ass being sanctified. What does it mean? The first-born was to be set apart for God. To be sanctified was to be set apart for God. Jesus that He might sanctify the people, suffered without the gate. There are men in the sectarian pulpits who deny the virgin birth of the Lord Jesus: who deny the eternal punishment of the wicked: the Deity of

Christ: the inspiration of the Scriptures, is this not enough to make Christians discontented? to be in distress? There was Jerusalem; the Temple; the priests; the sacrifices - everything in perfect order, but they rejected Christ. Where was the man that all these sacrifices spoke of? that all these priests were a type of? He was hanging on the cross, outside the camp; outside of it all, despised and rejected. There were the priests robed in pure white: there the blood of lambs flowed like rivers; there was all the religious machinery in solemn activity, how solemn? and yet there, outside of it all was God's Lamb covered with blood, despised and rejected. Jesus that He might separate His people suffered without the gate. Let us go forth therefore unto Him. Leave it all, no matter how near and dear, and go forth unto Him. It is unto Him. I don't leave it because there are no Christians there: nor because they do not carry out some of the Word of God there: I leave it because He left it. Nothing will satisfy but His presence: not even the company of Christians. He won my heart when He was on the cross. He filled it then, and nothing else can fill it now, therefore let us go forth unto Him. "For where two or three are gathered together unto My Name, there am I in the midst of them," Matt. 18:20. There is the Trinity: we worship God the Father, by the Spirit, and shew forth the death of the Son, in His own appointed way.

I ask every Christian, Have you been baptized? buried with Christ? When people die they don't sprinkle a handful of dirt on them, they bury them. Dead with Christ, buried with Christ, raised out of the liquid grave in the likeness of Christ's resurrection. They that gladly received His Word were baptized; they were added; and it says that they continued steadfastly. They did not break bread today, and next Lord's day run off some where else. They continued steadfastly in the apostles' doctrine, in breaking of bread, and in prayers. Gathered by the Holy Ghost unto the person of Christ, to own Him as Lord, to share in the sorrows of His rejection, and to share in the joys which He gives. "As often as ye eat this bread and drink this cup ye do shew the Lord's death till He come." Not while things run smoothly, but till He come. You will suffer, for truth is costly. It may cost you the dearest friend on earth, but ask yourself the question, Who is dearest to me, my mother or my Lord, my Sunday School Class or my Lord? "Let us go forth therefore unto Him bearing His reproach."

(Reprinted by request from 1926 Words in Season)

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A MAN may possess all the learning of the schools; he may bask in the most brilliant light that science can pour upon his understanding and his pathway; he may garnish his name with all the honors which his fellow mortals can heap upon him; but if there is the breadth of a hair between him and Jesus - if he is not in Christ and Christ not in him - if he has not believed on the name of the only begotten Son of God, he is involved in death and darkness.

THE TRUE VINE AND THE HUSBANDMAN.

By Dr. Goodwin (about 1640)

WE ARE to honor the Father in all the works tending to our salvation, even as we honor the Son. If Christ be the vine His Father means to be the husbandman; indeed we are to honor all three Persons in every work that is saving, for in all they bear a distinct office. The Father hath not only a hand in election, but also in sanctification. If Christ be the root that affords us sap, whence all fruit buds, the Father is the husbandman that purgeth the branches; and then the Spirit also comes in to have a work herein also, for He is the sap which lies hid in the vine, hence the fruit is called "fruit of the Spirit." None of the three Persons will be left out in any relation, or in any work, that is for our salvation, and sanctification, and we ourselves neglect it! If they all do so much for us, what should not we endeavor to do for ourselves!

Be careful of your words, thoughts, ways, affections, desires, all which are the fruit of your souls. God takes notice of all. He walks in His garden every day, and spies out how many raw, unripe, indigested performances as prayers, etc. hang on such or such a branch, what gulf of pride, what leaves, what luxuriant sprigs, what rotten boughs, and goes up and down with His pruning knife in His hand and cuts and slashes where He sees things amiss; He turns up all your leaves, sees what fruit is under. Thus He walks in His garden.

When the Assembly is in any distress or misery, go to Him that is the Husbandman and complain as in Psalm 90:12, "Why hast thou broken down her hedges, so all they which pass by do pluck her? They bear out of the wood doth waste it." Complain to Him that the hogs are in His vineyard, and do much havoc and spoil therein, and tell Him that He is the husbandman who should take care of it. "Return we beseech thee O God of Hosts, look down from heaven, behold and visit this vine, and the vineyard which thy right hand hath planted.

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THE "TIME IS SHORT"

I Cor. 7:29

WE HAVE no time to spend in worldly pleasure. The "narrow way" cannot be broadened by music. Men and women are not converted by entertainments. Time spent thus will surely be like some of the "wood, hay, and stubble" burnt up in THAT day. Better to fill the heart with anxious thought and conviction of sin than fill the pews by mere excitements such as these. God has beautified the world with flowers in His creative power, but flowers do not tell of His love to sinful man; it is only at Calvary that is seen and heard. There it is that His hatred of sin is seen; but there, and only there, can the sinner find pardon. "Time is short."

LOCAL FELLOWSHIP

John Ferguson

IN A TRACT, recently put into my hand, the opening sentence is, "The fellowship of His Son is the only fellowship known in the Scriptures." It teaches that there is but one fellowship and all God's people are in it. At first sight this looks nice and plausible, but is it true? We do read that we are called into "fellowship of His Son," and we are glad of this great fact. We share in common with all God's people this blessed position, in grace given to us. But we find the "one fellowship" theory breaks down when we examine, in the light of God's Word, the LOCAL fellowship with which His people are to be identified for the carrying out of His will.

When Paul found opposition to his preaching the truth in the Synagogue he "separated the disciples." Was there not formed then and there a local fellowship? It is true that these believers were already in the "fellowship of His Son" - no one would ever think of disputing the fact - but was there not formed there in the School of Tyrannus a gathering into which believers could be received, if seeking to walk in His way? Assuredly there was; and that gathering was a local Assembly, and has its counterpart today in local gatherings in various towns and cities throughout the world.

When we turn to the fifth chapter of the first epistle to the Corinthians we find that a man had to be dealt with for sin, and "put away." Put away from what? He was not put out of the "fellowship of His Son" - that could not be - but from the local fellowship with which he had been identified. How can any one speak of there being but "one fellowship" when it is as clear as can be that there is a fellowship from which a man must be put away in discipline?

When we exercise godly care as to reception it is not into the "one fellowship" but into a local Assembly. Let not the minds of the Lord's people be disturbed by plausible talk about the "one fellowship" which is right enough in its place, but the fact remains that there is also a local fellowship connected with the testimony of God, where those who seek to obey the whole Word of God may unitedly seek to please Him.

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CONFLICT WITH SATAN

From the Ministry of Mr. Robert C. Chapman

EVERY day I am exposed to Satan's temptations, and he will, among other things, seek to make me think myself something. While the Spirit of God is teaching me that I am nothing, the spirit of darkness will be tempting me to think that I am something.

If I, as a fool, encounter the devil, trusting in my own heart, I have not a promise that God will uphold me. I shall be swept away as with a flood. Let me, on the other hand, walk by faith in the Son of God, and by His power I shall put to flight all the hosts of hell.

SATISFIED

"O Naphtali, satisfied with favor, and full with the blessing of the Lord: possess thou the west and the south." Deut. 33:23.

By J. Pearson

SOMETIMES people say, "What are your prospects?" Dear children of God, our prospects are the very best. God had saved His people out of Egypt; had cared for them in the wilderness; and now Moses in his parting words could say of Naphtali, "O Naphtali, satisfied with favor." This Scripture might well remind us of when God came in, in mercy, and saved us. We were satisfied with the favor of God. The one who is newly saved is all taken up with Christ. He sings:

"Jesus all the day long is my joy and my song;
O that all His salvation might see."

The unsaved are not satisfied. The little bit of joy that they try to extract from the world is nothing but an empty bubble. We call them "the poor unsaved." Like the prodigal, they feed upon husks. But how is it with us today, are we as satisfied now as we were at the first? When we first commenced to enjoy the Word, and prayer, we discovered everywhere that God loved us, and we were satisfied to be loved. Are we as satisfied with what we find now? There are more dangers to be encountered as we grow older in the faith. We are more liable to get entangled in the things of the world, and especially so if we do not keep a clean conscience. When we were not long saved, if we saw a Christian edging toward sin we would find ourselves asking the question, How can a child of God do this or that? We were shocked at the thought of a Christian dabbling in what was questionable. May the Lord ever keep us so. And are we as satisfied with the Word of God as we were at the first? Israel was satisfied with the manna when they first fed upon it; then they commenced to beat it down in a mortar, and prepare it in various ways to please their own tastes; and then they despised it. May God keep us satisfied with the pure, simple, unadulterated Word. How many, who once found Christ enough to satisfy, have turned to the poor empty world, and now the Word is neglected, and prayer is neglected, and they are high and dry, wondering if they are really converted at all.

"My soul shall be satisfied as with marrow and fatness." Psal. 63:5. The Psalmist thirsted for God. This thirst is satisfied when God reveals Himself through His Word. In it we find the marrow and fatness of our Lord. Sometimes our appetite for the Word seems to be almost gone, and what shall we do about it, shall we let it go and not confess our sin? How much better to confess it and get our souls restored, for only so can we grow in grace and in the knowledge of God. It is a most repulsive thing to see one not growing naturally,

and to grow children must have good food; and the only way to grow spiritually is to feed upon the "sincere milk of the Word." Starvation soon reduces men to mere skeletons, and I fear that if God were to turn His X-Rays upon many Christians they would appear as skeletons because of the lack of feeding upon the marrow and fatness of His Word.

"They shall be abundantly satisfied with the fatness of Thy house." Ps. 36:8.

The house of God is another source of satisfaction to the believer. What a source of satisfaction we have found the Assembly of God to be. I was brought up in the Sunday School of the Assembly, and baptized, and brought into the Assembly, and for seventeen years have been connected with the Assemblies gathered unto the Name, and I am satisfied. I have never seen anything else compared with an Assembly gathered according to the Word of God. The world sees no great persons in many of the Assemblies, and it does not think much of us, and God never meant it to. There is great danger when an Assembly becomes popular of drifting away from simple ways of God. Beware of the very beginning of this drifting - first dissatisfaction, then no heart, then finding fault with the plain fare of God's house, criticising when plain things are spoken, until at last they have no heart for God's house and stay away altogether. The Assembly is God's house; it has Jesus in the midst; and the Holy Spirit, and the Word. The Lord keep us satisfied with the fatness of His house. "Blessed is the man whom thou choosest, and causeth to approach unto Thee that he may dwell in thy courts: we shall be satisfied with the goodness of thy house." Psa. 65:4. God brought us to the right place at the first; may we not be looking with eager eyes to see if there is not some other place where we may run, for gratification of the flesh.

"Let your conversation be without covetousness, and be content (satisfied) with such things as ye have; for He hath said, I will never leave thee, nor forsake thee." Heb. 13:5.

Here we have a warning against covetousness. The craving to get more of this world's goods, and dissatisfaction with our present circumstances go hand in hand. In Canada the farmers hear of the great Northwest, and the newspapers picture the farmers plowing out five dollar gold pieces, and they get dissatisfied and sell out and go and often get away in heart from God. You may be working in the mill and getting enough to supply food and raiment, but if a craving for more gets hold of you then you get dissatisfied and unhappy. It takes grace to be satisfied with our present circumstances; but God wants us to be satisfied and happy, and not to worry and fret as if He had forsaken us, or might forsake. He has said I will never leave thee nor forsake thee, so we have every cause to be satisfied, and He can easily move us into a better place if He sees that it would be for our good.

"I shall be satisfied when I awake with Thy likeness." Psa. 17:15.

We are going home. The turmoil and strife of the wilderness journey makes us long for Heaven and home. Some day we will turn up there satisfied when we wake in His likeness. There will be no more world, no more evil, no more flesh to drag us down. Is it real to us? Will it really happen? Thank God it will. May He keep us from getting drunken with the things of the world; and from saying My Lord delays His coming. If regret could enter Heaven it would be regret that we had not been more out and out for Jesus. We will soon be with Him, and like Him, and perfectly satisfied. May it spur us on the little while "until He Come."

GLEANINGS IN RUTH

H. L. H.

THE heart that is not close to the Lord Jesus does not want the difficulties and trials of faith; it only longs for quiet rest. But this is not God's plan. "My son, despise not the chastening of the Lord . . . for whom the Lord loves He chastens, and scourges every son whom He receives . . . But if ye are without chastening, of which all have been made partakers, then are ye bastards, and not sons." Heb. 12:5-11. And where do we find more trials and exercises of faith than in that place where God's children are gathered to the Name of the Lord Jesus?

When one follows a humanly constituted church order and a humanly devised confession (even though one may be convinced that these are supported by Scripture), then one has rules and regulations according to which one may act, whatever the case at issue may be, and to which one may appeal should objections be raised. But when one is gathered to His Name and acknowledges only His authority, and when one only executes that which He commissions in every case, then we have a different situation. Then each time one requests that he be allowed to take part at the Lord's table we must ask, "Lord, what wilt Thou have us to do?" Then we must ask the Lord what He wants us to do in any matter whatsoever, whether great or small. Then every decision made by the assembly and every decision arrived at in the administrative meetings of the brethren should be the interpreter of the Lord's mind on the matter. Then discussions do not degenerate into pushing one's own opinion, but are a united seeking the will of the Lord. These then are the exercises of the heart, that we should not allow our own thoughts to run away with us and that we should not express what is our own mind, but that we should really come to know the mind of the Lord in this specific case. When the church council determines the procedure of the meetings and who is allowed to participate actively in the services, there will not be many problems left. But when we let the Holy Spirit guide and direct - when He is to choose what He will do and through

whom He will do it - then the exercises of the heart begin.

How can we discern and acknowledge the guidance of the Holy Spirit when we do not live close to the Lord and consciously submit ourselves to His direction? How does anyone know whether the Holy Spirit wants to use him at a certain moment and for a specific purpose? This requires watchfulness, utter dependence on the Lord, and also a willingness to be used by the Holy Spirit.

How does the assembly know whether a brother is acting on the impulse of the Holy Spirit? For this one needs to live very close to the Lord. One needs to be spiritual in order to discern the leading of the Holy Spirit.

How should the assembly act when the flesh manifests itself? And where does the flesh have more opportunity to manifest itself than in the place where the Holy Spirit is given full liberty? Where everything should be of the Spirit and spiritual, there the flesh has more opportunity to manifest itself than anywhere else. And where believers confess that the Lord Jesus alone has authority and that they have nothing to say - just there Satan seeks to corrupt as nowhere else. Those who are gathered in this way are still human beings on earth. The flesh still dwells within them and, alas, they are sometimes still carnal. No doubt, there are also among them emissaries of Satan disguised as angels of light, who have crept in unawares because of lack of dependence on the Lord. How should the assembly act?

How does one know whether a brother acted in weakness or ignorance, or whether his self-will was at work? Toward weakness or ignorance we ought to exercise patience and try to instruct in love: as to self-will, we ought never to tolerate it, but ought rather in a spiritual way to correct it. How shall we act, as those responsible to the Lord, in any case when weakness, the flesh, or self-will manifest themselves in the midst of the believers? To what limits should we exercise patience, and when must we be in subjection to His will separate ourselves from vessels of dishonor.

These are the exercises of faith and of the spiritual life which are found at Bethlehem-Judah. God has willed it so: He knows that our hearts are foolish and easily inclined toward independence. That is why He has not given us a book of laws for the church which might give us instructions as to how to act in each case. That is why the New Testament contains mainly principles - so that we must continually ask which principle bears upon this or that case. The Holy Spirit dwells therefore in each believer and in the church - so that we might have a concise, clear, and divine answer. But we must listen to and heed the still small voice of the Holy Spirit.

We can only be found in such a state when there are no unjudged matters in our hearts and lives and when we live in practical fellowship with the Lord.

QUESTIONS AND ANSWERS

Question: How do you reconcile the statement in Matthew 27:7 . . . "they took counsel and bought . . . the potter's field," and the further record in Acts 1:18 . . . "Now this man purchased a field with the reward of iniquity etc.,"? Judas here was the buyer.

Answer: It is clear that Judas threw the money down in the temple and the chief priests were in a dilemma as to what to do with the betrayal money. It would seem from Acts 1:18 having the name of Judas on the transaction, that the priests took counsel and bought the field - the potters field - but had Judas' name placed on the title deed of the property, thus seeking to clear themselves and posterity from this dreadful act of perfidy and treason which, indeed, involved the whole nation - Judas being the representative of the nation in this - Zechariah 11:12 - and the fact that the deal was spoken of as the "reward of iniquity," Acts 1:18 marks it out as this particular shameful act which the priests and posterity would, according to their thinking, clear themselves of by transferring the title to Judas' name. But God has revealed the truth of Judas and the nation in this.

Question: Is it incumbent on an assembly to accept the judgment in discipline of assembly when there is distinct evidence by reliable source that the so-called discipline lacks the divine characteristic and is more or less the result of personal feelings or animosity?

Answer: The facts being as stated, after due and proper investigation, any assembly would require from such as have instigated the discipline scriptural proof of their actions as to the matter. It is never wise to encourage an assembly, perhaps, without proper and wise shepherds in an unscriptural action. We can never set aside the Word of God for the sake of friendship or any other advantage, to please others, even friends.

We are never required to acknowledge unrighteous judgment or discipline.

Question: Shall we recognize each other in the glory?

Answer: This is an old question - but we believe can be answered in the affirmative. Moses and Elijah had recognition on the "holy mount" with our Blessed Lord and it was preview of resurrection and the kingdom. The glory will evidently not be the same with each one, as in I Cor. 15:41, 42 etc., There shall be a "glory that fadeth not away" to be granted by the Chief Shepherd as to the godly and true elder in relation to the flock of Christ, a crown that shall not fade. For the one who can look beyond the earthly and present, there is working for us a far more exceeding and eternal weight of glory - 2 Cor. 4:18 This is a weighty subject for us all who are able to rise above mere earthly reasoning and something of the glory that excels and is waiting to be revealed to us and in us - undeserved but to be granted by the One Who knows us best. "What grace and glory shine in every Word of Thine! ! ! !"

Question: Is it a mark of disrespect to see children of believing parents sitting and reading a book of some sort while the meeting is in progress?

Answer: We are sure it is not only disrespectful for parents to permit this in the case of their little ones or older children, but also distracting to the saints of the assembly whose thoughts are centred on Himself and who must certainly be disturbed when they see this in their midst.

The answer, of course, is with the parents. As in Israel's case the parents were to teach diligently their children as to the words of the Lord, so today it is incumbent upon parents to teach their children the solemnity of what we do at the remembrance of the Lord and require their young ones to think of what they have told them and refrain from giving them books to read or color during the meeting. This may seem a small matter to some but it is an important thing in connection with the children and their welfare, even their salvation. God has spoken to young and older in the solemnity of the Lord's Supper and one would be afraid to incur His displeasure with that which would be distracting and disrespectful - see Deut. 6:7 etc.,

We know it is difficult to have the children quiet during the meeting but it would not be wise to encourage this pastime for the children which, of course, would turn their young minds from the "solemn gathering" around Himself. This would apply also in the Gospel meeting, or really any assembly meeting.

Question: Had Rahab, the harlot, saving faith before the coming of the spies to her house on the town wall, as in Joshua, chapter 2?

Answer: We believe so. You will note her first words when she came up to the men she had hidden under the flax on her roof top . . . "I know that Jehovah hath given you the land . . . your terror is fallen upon us etc." You will note also that in the agreement the spies made with her as to her deliverance when they entered the land, she required that they "put the Lord into the agreement (Joshua 2:12)" even though they had promised her safety.

Personally, we believe that she had abandoned her sinful life earlier. for she had flax on her roof top and this is the mark of a virtuous woman. as in Proverbs 31:13. She is also spoken of in James 2:25 as being justified by works - such works as were an evidence of a faith already possessed.

Question: On the holy mount, the mount where the transfiguration took place as in Luke 9:28, 36 Peter's expression . . . "It is good for us to be here: and let us make three tabernacles:" was out of order . . . WHY? The words "Not knowing what he said" tell us this. Peter with the other two had been drowsy and were only thoroughly awake - missing the conversation of the Lord with Moses and Elias - Peter thought the "kingdom" had come and the suggestion of the tabernacles would suggest he thought the Feast of tabernacles had really come. His other error was in making our Blessed Lord on the same level as Moses and Elias - one for each of the three. The voice from heaven set the record straight as in verse 35 . . . "There came a voice out of the cloud, saying, 'This is My beloved Son: HEAR HIM.'" Peter's suggestion would have meant "THE GLORY without the CROSS" - so today we must remember the Cross is our portion now - the glory hereafter. The old saying . . . "No Cross, no Crown" is still true.

PURPOSE IN SERVICE

J. R. Caldwell

TWO things are closely connected with service - lowliness and love. Don't let anyone "think of himself more highly than he ought to think." Rom. 12:16. "Have fervent love among yourselves." 1 Peter 4:8. Lowliness and love were the two great characteristics of the Lord Jesus Christ. These two elements are essential in connection with all service for God.

God has mapped out service in the Church in great variety. He has not entrusted all the functions to one person. As each member in the body has its own function to fulfill, so in the Church each one has his own peculiar gift; another cannot do his work, and he cannot do that of another. "As every man has received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. 1 Peter 4:10, 11. Each one should learn from God what gift he has received, and the work that God would have him do, and be diligent about it.

God can use what instrument he pleases, but His usual way is to take up the spiritual and use such in His service. He uses the learner at the feet of Jesus; and the one who is characterised by lowliness, meekness, and love, God will use in blessing to His people. The spirit of the Master was fully exemplified in the apostle Paul, who said to the Ephesian elders; "I have been with you serving the Lord with all humility of mind, and with many tears and temptations." Acts 20:17-29. We see the deep lowliness of mind in which the apostle served the Lord in serving His people. Let us who have been serving the Lord see if these have been the spiritual characteristics of our service; see whether we have been each one ministering according to the grace given, and see whether we have sought of God the spiritual fitness and experience for the work. Have we been serving the Lord first, and serving the Lord in serving His people, and doing that in the lowliness and in the love that can only be got from the Fountain head. - Christ Himself?

* * * * *

REMARKABLE PRAYERS

ELIJAH prayed four remarkable prayers, which God openly answered. He prayed that it might not rain, and it rained not for a year and six months. He prayed that life come into the widow's child and God gave the life. He prayed again for rain and rain came abundantly; and he prayed for fire from heaven, and God sent it. But a little later we find him sitting under a juniper tree praying that he might die, and God denied him his request. Was God's denials not as much in love as His answers? Let us not think when God denies us that He does not love us. Elijah never died. God had something better for him. He went up, accompanied by chariots of fire.

THE PIONEER PAGE

A SOBERING THOUGHT:

**"Many that are first shall be last,
and the last shall be first."**

Cp. Matthew 19:30 - Matthew 20:1,16 Mark 10:26,31

THIS sobering statement by our Lord, relative to service and testimony and the Kingdom, can well speak to us all.

In our vain estimation we would have all things according to our determination but God has willed it otherwise. There is a wealth of deep thought in all the words of our Saviour, likewise in these expressed words of His. The first in regard to forsaking and following Him. The second as to the parable of the laborers. Note the murmuring in chapter 20:11 - "These last have wrought but one hour and Thou hast made them equal unto us that have borne the burden and heat of the day, vs. 11, 12. "The last shall be first, and the first last: for many are called, but few chosen." v. 16. This is given in the same light in Mark 10:28, 31 and especially in connection with the rich entering into the kingdom of God.

The statement of our Lord should have a real effect upon us all, especially those who labor in the vineyard of the Lord or the harvest field. There is so much vanity and "spirit of contest" - Phil. 2:3, individually and collectively that it is very difficult today to look at things from the divine standpoint. Well for us to maintain a humble spirit and seek, in our daily life and service, to maintain that humility of mind that does not seek "great things for thyself, seek them not." Jer. 45:5.

Even the disciples, when the Lord had sought to tell them of His coming sufferings of the cross etc., seemed not to apprehend the meaning of it all and were questioning among themselves - "who should be the greatest in the kingdom." That spirit still prevails among us today, even of self-satisfaction and pride, even though clothed in a cloak of humility. The Lord preserve us from this. How quickly some seem to be "teachers" instead of learning quietly what it is to listen and prove God's mind. It has been well said that "The greatest pastor (shepherd) is the evangelist and best teacher is he that has been both." The day is coming when all shall be manifested in the true light of the Sanctuary and "many that are first shall be last, and the last first." Blessed sanctifying truth to keep in mind. W. H. F.

CHEERFULNESS honors Christ; it proclaims to the world we serve a good Master. It is a friend to grace; it puts the heart in tune to praise God. Uncheerful Christians, like the spies, bring an evil report of the good land. Be serious, yet cheerful. "Rejoice in the Lord always."

A CHRISTIAN is the world's Bible; in many cases a revised version is needed. Known and read of all men. 2 Cor. 3:2.

Clinton, Ont. - Brother David Kember feels keenly the loss of his wife Phyllis, as do the saints of this assembly. They continue in the good paths of the Word and we commend them all here to our gracious God for His comfort and blessing.

Venezuela We heard recently from brother Neal Thomson that Mr. Saword's new Gospel tent had arrived - brother Jim Walmsley and Sr. Faneite have found a house to rent in Maturin, capital of one of the only two states in Venezuela where there are no assemblies. They purpose accompanying Mr. and Mrs. Saword on a pioneering effort there at the end of May. Unlike tent efforts in the homelands where Christians from other parts give good support, there are no believers known to us within 200 Kms. (120 miles) of Maturin, so these brethren can count on no such support. But prayer knows no such limit.

Nova Scotia - We could mention that Mr. and Mrs. McIlwaine will be fifty years in Nova Scotia this coming year D. V. They have had much sickness recently and yet their hearts are still in the work, desiring to see souls saved and the assemblies go on in the right ways of the Lord. Many are thankful for their sacrifice in coming to the South Shore. Brother McCracken had the joy of seeing the Lord's hand in the late sixties resulting in an assembly being formed in Weaver's Settlement, 35 miles from Clementsvalle. We are thankful for the laborers who are now engaged in the gospel in N. S.: brethren Bingham, Stewart and Swan.

Clinton, Ont. - Saints here were encouraged in the meetings held about 9 miles east of here in Scaforth in the High School - a central location - attendance good, four professed. Meetings were conducted by John Slabaugh and Gary Sharpe of Midland. Our S. S. treat was large, the hall filled - brother Paul Kember gave a nice word to all present - they may try some children's meetings later in the year, D. V.

Albany, N. Y. Brethren David Oliver and Paul Kember were trying some cottage meetings some miles south of the capital - not too much to encourage but the seed sown.

Baixas, France My time spent in Beziers has been difficult, confirming a pattern which is very common in France - I think the brethren in Holland have been having very similar experiences in recent times. For the moment I shall be stopping in Beziers to continue door to door visitation in the region nearer Perpignan. "Except the Lord build the house, they labour in vain that build it." Dennis O'Hare.

Joliet, Ill. We understand the brethren here have the prospects of starting building their new Hall in New Lenox district nearby shortly. We can pray for them in this undertaking. The location, where they have been carrying on temporarily, has been quite difficult.

Marion, Iowa The work on the new Christian Home for aged has been progressing quite well and we can continue to remember our brethren there as they look forward to a completion date probably in late Summer. They are looking to the Lord for His help in the many details connected with this work.

Burnaby, B. C. From August 15 our brother A. E. Bergsma can be addressed to the Missionary Home. 5525 Harley Street, Burnaby, B. C. Canada.

Soldiers Grove, Wisc. Brother Elliott had three weeks in the Gospel here, with good attendance. At last report brother Steve Mick of Boscobel, Wisc., had to return to the Hospital for further surgery. Continue to pray for our brother.

Newfoundland --- George Campbell at Togo Island in Bible Readings. The Gander Bay Conference good with a number of young converts present, saved the past four or five years, a little blessing. Brethren Fred Holder and Marvin Derksen at Corner Brook with some blessing in the Gospel, giving cheer. Continue in prayer for the Maritimes.

Detroit, Mich. Recent Bible Reading (bi-monthly) May 5th., was well attended and considered profitable. Brethren Bentley, Crawford and Maxwell were with us and brethren Bentley and Maxwell continued with ministry, much appreciated. (Stark Road Assembly)

CONFERENCES

Akron, Ohio --- The annual Conference here will commence with Prayer Mtg., August 31st., at 7:30 p.m., continuing over Saturday Sept. 1st., and Lord's Day Sept. 2nd. Two Bible Readings will be held on Hebrews 13 during the Saturday. All meetings in the Gospel Hall, 1225 Wooster Avenue. Correspondent - Thomas Wright, 1571 17th. St., Cuyahoga Falls, Ohio 44223 - Telephone (216) 928-2093.

Sioux City, Iowa, 51103 --- All day meeting purposed here, meeting at 1520 Rebecca St., on July 15th. Address Sioux City Gospel Hall, 1520 Rebecca St.

West Union, Iowa --- Usual all day meeting here July 4th., D. V. Lester Crain, Clermont, Iowa 52135 . . . Phone 319-423-5586.

Lindsay, Ont. --- Annual Conference at 5 Howard St., Lindsay, Ont., commencing with Prayer Mtg., August 3 at 8 p.m. continuing over Aug. 4th., and 5th., Bible Readings in between mtgs. on I Peter 1 and 2. The Lord's servants walking in the old paths welcome to minister. Corresp. Tom Nicholson, 20 Sussex St., S. Apt. 310, Lindsay, Ont. K9V 5A8 - Canada, Tel. 324-5826.

Sault Ste. Marie, Ont. --- The Soo, Michigan and Soo. Ontario Conference will be held D. V. in Lakeway Collegiate in Soo, Ont., Sat. & Lord's Day September 1st and 2nd., with Prayer Meeting the evening of August 31st. in Soo., Ontario. Correspondence to Mr. S. H. West, 479 Albert St. E., Soo., Ontario.

E. Coston Bible Readings A late report reaches us of the East Boston Bible Readings which seem to have been very helpful and profitable. Several younger Christians present, evidently with considerable interest. Several servants of the Lord gave good help. We heard bro. MacLeod and Eugene Higgins, purposed tent work in June in Middleton, Mass., from June 4th. Byfield Conference reported good and helpful also.

Garnavillo, Iowa The Lord helped here in their Conference also in STOUT. IOWA, where all went well, the Bible Readings seemed to be appreciated.

FALLEN ASLEEP

Detroit, Mich. --- Our beloved brother George Flutur "fell asleep" May 4, 1979. He had been in Rest Haven Homes in Grand Rapids about four years. He was saved in 1915 through the efforts of Moses Munshun of St. Louis, Mo., and identified with the Laflin St., Gospel Hall in Chicago. Later he moved to Detroit and was in fellowship in the old Central Gospel Hall for many years and a familiar figure among us - took a real interest in the Assembly. He married into the Wubbena family of Standish, Mich., well known to us in our travels. He was a contented and happy Christian and loved the place of His Name. He was buried in the Grandlawn Cemetery in Detroit where many of the Detroit saints' bodies are interred. He is survived by his wife, Ella, one son Duane and one daughter Virginia . . . It is only "till He Come." Titus 2:13.

Clinton, Ont. - - Our beloved sister Mrs. David Kember went home to be with the Lord after her serious illness May 8th, 1979. She was saved at age 14 in Grand Bend when the late Thos. Wilkie had Gospel Meetings there. She bore a consistent and faithful testimony and was a great help to her husband David, and a kindly, faithful mother. She will be greatly missed by her loved ones and the saints of this Assembly, very kind, faithful, considerate, helpful and very, very hospitable. Many were refreshed on their way by our dear sister over the years. We should remember her husband, David and we think of the two younger. During her illness in the hospital a nurse who waited on her was so impressed by her certainty of salvation, just a week before her death this dear lady was able to tell the Kembers that she had trusted Christ.

Culver City, Calif. --- Our aged sister Mrs. Beatrice Paul of this assembly was called home April 16, aged 82. Born in England and saved in Toronto in 1919. She and her late husband Bohas Paul (from Armenia) were in the Junction Assembly in Toronto, later in Chicago and here since 1930. Although weak in body our sister attended most of the assembly meetings until she was hospitalized with a stroke. Seven children survive.

Philadelphia, Pa. - Our beloved brother Samuel Gilmore went to be with the Lord from the old Pennsylvania Hospital (where he worked) after a heart condition. Dear Sam endeared himself to many of God's dear people who knew him - wonderful tract distributor on streets of Philadelphia and New York City for years - a brother who loved the right ways of the Lord and good, sanctifying ministry from men God raised up. In fellowship in the old downtown assembly for some years, latterly connected with Camden Assembly and Pennsauken Assembly. He died June 4th., at 8 p.m. aged 70. No doubt many would receive dear Sam into eternal habitations as a result of a faithful, self-sacrificing life, where he counted the things of this life "strangely dim in the light of eternity." A close friend through the years, now at home with the One he sought to serve - "faithful above many."

Words in Season



THE DIVINE MESSAGE

"PREACH THE WORD" 'tis a saying old,
For preaching something else is cold,
It cannot warm or touch the soul,
NOR can it make the sinner whole.

So leave the modern preaching off
And fill the lip with message warm;
To touch the heart, conform the life
And lead us into useful strife.

With world and Satan, this old self,
A warfare we must wage through life;
Until we see His Blessed Face,
And finish well the Christian race.

We may not please the empty crowd
Who clamour for a change so loud;
But thank God for the men who FEAR
Naught else save HIS OWN WORD,
SO CLEAR.

W.H.F.

AUGUST, 1979

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ALL OTHER MATTER (mss., or news items) should be mailed to the Editor, as above, P.O. Box 426, Longport, N. J. 08403.

Our DEADLINE for reports, conferences etc., is the 10th of the month. Give us more time for manuscripts which should be double spaced, with one inch margin - short, timely and practical articles are much preferred - always keep your copy, as we do not return.

ADDRESS CORRECTION

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REPORTS

E. Aurora, N. Y. — Bre. Gustafson & Jas. Smith had a spell in the Gospel here recently, with some blessing reported.

Deland, Fla. — The assembly seeks to go on in His ways, recently had a baptism June 24th.

Wallace Bay, N. S. — Bre. Wm. Bingham expected in tent work here, with Eric McCullough.

Salem, Oregon — Some blessing reported in the Gospel here recently. L. DeBuhr visited Forest Grove and Grants Pass recently.

Deseronto, Ont. — Recent Conference reported good, attendance as usual, eight taking part in the ministry of the Word. Murray McLeod had some weeks on the "Tabernacle" with assembly in MABERLY, ONT.

Venezuela — Bro. Neal Thomson, was expecting to leave for the south Amazon Territory of Venezuela, no assembly work there so far.

Toronto, Ont. — Bre. Jack Noble and W. Radcliffe had Gospel meetings in Bracondale assembly, encouraging, some blessing. Bro. Paisley had two weeks of ministry in LANSING assembly here on Revelation, using large chart - good interest - one professed. Also in PAPE AVE. assembly bro. Sam Patton had two weeks children meetings, one young man professed.

Middleton, Mass. — Bre. MacLeod and E. Higgins had a spell in the Gospel here recently, some blessing reported towards the close.

San Diego, Calif. — Bro. Ballhagen gave help in ministry meetings here, also Culver City and Long Beach and purposed going to Monrovia for some Gospel Meetings.

Mckeesport, Penn. — Friday night open air meetings commenced early in June, fair interest - S. S. rather encouraging.

Indiana, Pa. — Bro. Jas. Smith here around July 8th to start meetings.

Longport, N. J. — Saints here get an occasional visit from preaching brethren and missionaries. The bi-weekly Bible Readings in forenoon have been cheering and we trust helpful, subject was the Life and Journeys of our Blessed Lord and apostolic ministry after His Resurrection and Ascension.

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. 70

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MAN'S ESTIMATE OF OUR BLESSED LORD WHEN HE CAME TO
EARTH - -

IS NOT THIS THE CARPENTER'S SON? Matthew 13:55

CAN THERE ANY GOOD THING COME OUT OF NAZARETH?

..... John 1:46

SAY WE NOT WELL THOU ART A SAMARITAN, AND HAST A

A DEVIL? John 8:48

HE CASTETH OUT DEVILS THROUGH THE PRINCE OF THE
DEVILS

..... Matthew 9:34

WE KNOW THAT THIS MAN IS A SINNER.

..... John 9:24

HE DECEIVETH THE PEOPLE.

..... John 7:12

THIS MAN BLASPHEMETH

..... Matthew 9:3

BEHOLD A MAN GLUTTONOUS, AND A WINEBIBBER, A FRIEND OF
PUBLICANS AND SINNERS

..... Matthew 11:19

OUR ESTIMATE:

"UNTO YOU THEREFORE WHICH BELIEVE

HE IS THE PRECIOUSNESS - I Peter 2:7

Hast thou seen Him, known Him, loved Him?

Yes! We love our blest REDEEMER -

We shall see and LOVE HIM EVER

Naught from Him our hearts shall sever.

'Tis our great delight to KNOW HIM

Point to figures of His GLORY;

TELL HIM FORTH - The Wondrous STORY,

'Twill be heard when time is HOARY.

Midst t'eternal realms beyond us;

When we see Him in such GLORY;

Listen to HIS LOVELY STORY

How HE loved one so UNWORTHY!

W.H.F.

MEETCALL OF A HAPPY PILGRIM**Samuel Gilmore**

THE CHRISTIANS of Philadelphia, and many parts, where our brother Sam was known, lost a valued helper in prayer and intercession in his meetcall in the old Pennsylvania Hospital downtown (where he worked during and since World War II).

WELL KNOWN TRACT DISTRIBUTOR

Dear Sam had his work mapped out and if you saw him on train or bus bound for New York City, he was bound for some of the busiest corners of this large city to hand out good Gospel tracts. This he carried on faithfully for many years also in his own city, Philadelphia and we believe he will meet many souls in the glory who "shall receive him into the eternal habitations" according to Luke 16:9. He was a very notable brother, lived a real pilgrim life, putting some of us to shame in his self-sacrificing life for his Lord. He lived in an old hotel downtown in Philadelphia, turned into a sort of rooming house, where he had his room and few earthly belongings.

He was respected by all who knew him where he worked, also by the policeman on the street, whom he passed constantly as he went by. The President of the hospital (where he worked etc.,) accompanied by his wife called to see him shortly after his heart attack at the first. His meetcall was on June 4th., at 8 p.m. we believe.

He was aged 70, saved downtown Philadelphia in Dec. 1932 and in fellowship in the old Dickinson St. Assembly there, later in Camden and Pennsauken Assemblies in New Jersey.

He is now "at home" with HIMSELF, his Lord. He was a lover of the good Word of God told out by faithful men who were not afraid to give good and searching ministry.

He was laid away in the grave in the simplest possible fashion and many of us feel, I am sure, that we have lost for the time being, a valued friend - brother beloved and he, "being dead is yet spoken of."

FAREWELL! BELOVED SAMUEL

We'll miss dear Sam, his cheery smile,
 Finishing well, the last, long mile;
 Serving the Lord with faithfulness,
 For earthly honor he cared less;
 He loved the Word, e'en tho' it warned
 'Gainst much of what we see today;
 He loved the work the Master gave,
 And quietly went his pilgrim way.

W.H.F.

THE CONVERSION OF A VENEZUELAN

While the first World War raged in Europe, Delfin Rodriguez was born in poverty in Venezuela. He was orphaned very young, so a religious Roman Catholic grandmother brought him up. She insisted on his reciting the rosary, and punished him very severely for disobedience. Yet even when she tied him to a post to flog him, and strung his feet up to a rafter somewhat like the stocks of old, he never shed a tear: he was born tough.

As a youth given to worldly pleasure, he had his eyes opened to the deceit and corruption of his religion, by the wicked behaviour of the priests in the country festivals. So he had lost all respect for his religion by the time that he moved to Guacara to work. Yet he had less respect for the gospel, seeing he had always heard that it was of the devil. So although he made a keepsake of a Bible presented to him by a Christian, he became a bitter enemy of the believers, who gave him tracts and invited him to the meetings. He joined in throwing stones at the Hall to disturb the preaching and persecuted Don Pedro Escalona, one of the elders. Though he had several children out of wedlock, he resented being called a sinner, for he was not a criminal, and he felt justified in opposing the gospel which he thought was diabolical.

In order to escape being molested by the christians of the Guacara assembly, he moved to Puerto Cabello where he found employment and board in a shop. The proprietor's wife happened to be a sister in fellowship, so what was Delfin's surprise when he found a gospel tract under his plate when he sat to eat! He felt he had "jumped out of the frying pan into the fire." That sister spoke to him about his soul until Delfin could bear no more. In order to escape, he proposed a "deal" with the woman; he promised to go to a meeting provided she promised she would speak no more to him about the gospel. She decided it was wise to accept the proposition so that he might hear the preaching.

Delfin kept his promise. Cottage meetings were in progress nearby, so he decided he could slip in there without being seen by his friends. He was determined to go out immediately if the preacher called him a sinner. However the first hymn captivated him.

Come away to Jesus, He is willing to forgive,
His love will shine around you
Every moment that you live.
You'll find Him good and true,
The pilgrim journey through,
He'll do better for you than this world can do.

In his heart, he knew that the world had done little for him, so he was prepared to listen. One of the preachers read from John 14. "Ye believe in God; believe also in me . . ." He thought he believed in God, but began to understand his ignorance of personal

trust in Christ as the way to heaven, and as the truth, the life. The Holy Spirit convicted him of his sinful, lost condition. When he went home, he could not sleep, so got up and sought for that old Bible he still had in the bottom of his trunk. Though he didn't know Genesis from Revelation, the Spirit of God overruled and he opened the book at John 14. He read down till he could not read clearly; the page was wet with drops from tear-filled eyes. What punishment in childhood had not produced, the love of Christ did; he wept. "I will not leave you orphans, (as the Spanish correctly gives for "comfortless") I will come to you."

That poor convicted orphan realized that if he trusted Christ for the pardon of his sins, he would be genuinely saved. Christ lives to keep those who trust him; he will not forsake them as orphans. So he dropped to his knees and accepted the Lord Jesus as his Saviour. Immediately joy filled his soul and he opened the door to the street to see if someone was passing at that hour, to tell them he was saved. No one came, but next morning he confessed his faith to his employer and told him he could sell no more beer and tobacco, for he was now saved.

That memorable night was 24th May, 1948. Thirty years have passed, and Delfin has gone on with a clean testimony. Though he suffered much at first, he did not turn back, and was soon baptized and received into the assembly at Puerto Cabello. At a conference, he met Don Pedro Escolona of Guacara, and the old man wept as the two embraced. The persecutor had become his brother in Christ. Such is the marvel of grace through the power of God.

(Submitted by Neal R. Thomson)

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A PRACTICAL TEST

AND so you are not sure whether that thing is wrong or not - you would not like to call it sin, you say. But, dear brother, tell me this: is it helping your soul to prosper? Is it drawing you nearer to God. Or is it blunting your spiritual appetite - causing you to lose relish for the things of God? That is how to look at the matter, if you are not sure about it. If it is bringing leanness on your soul, it is clearly the wrong thing for you. What can recompense you for such a calamity as leanness sent upon your soul? Tell me, is there anything that can outweigh the loss - the eternal loss - at the judgment seat? Let not a little fleeting gratification rob you of an eternal weight of glory; and remember that "whatsoever is not of faith is sin."

MINISTRY FROM THE HOLY SPIRIT

Wm. H. Ferguson

OUR platforms should be graced by healthy, warmhearted preaching to reach the souls of our listeners, saved or unsaved.

We are living in rather strange and evil days as to this and we need to beware of preaching that does not "grace the platform" as our former brethren used to say and practise. Any attempt to "score a point" by the use of vulgar or colloquial language should be resisted. In former days when evidenced there would be the spiritual stamina to resist such and it would have been rebuked when it was heard . . . "PREACH THE WORD" should be the watchword for the platforms today amongst assemblies of His own.

Speaking of the immorality of today some seem to think there is need to emphasize their preaching by the use of the immoral or vulgar terms in use today quite frequently in the "media" but this is unnecessary. The plain Word of God warns against all such evil and by using scriptural terms and expressions we can speak against the prevalent immorality without condescending to use the colloquial or filthy terms of today.

We realize the world is becoming very filthy and things today seem quite commonplace to some and give license to use such vulgar and filthy terms to enforce their thoughts on the young in Christ etc., This is altogether unnecessary as the Word of God is sufficient to warn against the filthiness of the world, using scriptural language - Romans 1:18, 36 and Romans 2:4, 16. We have heard expressions used which would cause one to blush with shame, very embarrassing in a mixed audience.

Our young believers know enough of what is going on to receive the Word as God has given it to us without any human embellishments as to the nature of immorality. Again we say, the answer to this is - "Preach the Word" and allow God through His Spirit to work it out in the soul.

THE PURE WORD

There is so much that is pure and wholesome in the Word that as we bring that before the hearers, the Light of the Word shows up the darkness, also the human mind and wicked ways.

This is also true when speaking of the truth of gathering to the Lord's Name without openly ridiculing the sects of men. It is the Word of God which works effectually in the mind and heart and we could leave all to the Spirit of God to work eventually in the mind and heart and work out God's purpose rather than we, ourselves, delineating the errors of the denominations.

It takes purity of heart and mind to give weight to our preach-

ing and when God gives us His clear Word to preach, that is sufficient. Personalities seldom add anything vital except to stir up anger and strife amongst the hearers.

THE PRESENCE OF THE YOUNG

With young believers present in our gatherings we have a precious opportunity of giving them some clear direction from the Word as to their relationships without branching out further into the follies and sins of the world crowd - they live on the mention of this sort of thing and the dwelling on it on the part of preachers does not enhance their message and can cause doubts as to the motive.

As we read and seek to open up the Epistles to the Churches, the language used is very timely both as to marriage relationship of husband and wife, also relationship of children to their parents and the purity of the conjugal state.

Let us remember that we are reckoned by God to be a kingly priesthood to show forth the excellencies of Him Who hath called us out of darkness into His marvellous light. Our behaviour, pure and wholesome before the world, shows this forth. When it is otherwise as in the case of old Eli's sons, God had to take a dealing with the evil and evildoers, I Samuel 2:17 and chapters 3:12, 14. Defiling the priesthood was very evil in God's sight. He cut them off on account of this very thing.

NAZARITE MINISTRY

"Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord." Numbers 6:2 etc.

This was voluntary separation to the Lord and while God's Nazarites were men, we can see how the women were in accordance with the vow and, though not openly moving in and out among the children of Israel as Nazarites, yet their hearts were with the brethren who took upon themselves this separated life. It is always a source of encouragement to all who have an interest in any assembly of believers to notice the separated conduct of women who know what it is to be in accord with godly conduct of believers. This keeps such from participation in activities which are purely natural, often childish or aiming at a more positive acceptance of women as to the ordering of the affairs of fellow believers. For instance, it is always for such desiring to sew and do so with the company of a few likeminded believers but, when this takes an evident leading towards women becoming teachers of even other women in an assembly, it has always its dangers of introducing such meetings as women's meetings, with women teaching or preaching and getting otherwise satisfied saints (i.e. satisfied with God's order) to reach out for leadership which, generally speaking, runs counter to godly and spiritual rule amongst the saints.

We need more practical teaching and opening up of the Scriptures which point us to our lives as sojourners and pilgrims, showing forth the kingly qualities of a holy priesthood outside of the sanctuary as it were and developing some interest amongst unsaved neighbours and daily acquaintances in a proper manner while, at the same time, keeping ourselves from transgressing the boundaries of a scriptural separation while living in close proximity to the world.

So! let's us have more the simple and plain truth as to our true Christian character as separated from a world that knows not our God. Good ministry meetings are always in order and practical opening up of the Epistles as to Church order and conduct etc.

CAN TIME RECTIFY DEFILEMENT?

Dennis O'Hare, France

This may seem a strange question yet it is one that touches the life and the testimony of all God's people. When sin is committed or false doctrine adapted then there must be a specific act of repentance if there is to be recovery and restoration.

Conversion demands repentance. When God saved us we participated in the sentiments of the Lord Jesus: "Thou hast loved righteousness and hated iniquity." Hatred of sin is one of the distinguishing marks of the reborn. A necessary feature of the redeemed.

When a believer is overtaken by a fault, be it moral or doctrinal, communion with God is broken. This can only be restored through repentance. Absence of this signifies that the poison is harboured in the breast rendering the saint powerless. This will entrain either spiritual flabbiness in every circumstance or, perhaps more subtly, a harsh and cold legalistic spirit on issues where only appearances are in question.

Now in Numbers 19 instructions are given pertaining to the red heifer. Notice how easily defilement is incurred and notice how difficult it is to restore a clean condition. Undue attention to that which is unseemly and impure will sear and mark the mind. And how hard to remove those stains. Thus in Numbers 19:11 we learn that it sufficed a gesture of a fraction of a second to render the Israelite impure. After that seven long days were necessary to restore him.

But please notice verse 12: "If he purify not himself the third day then the seventh day he shall not be clean." It was absolutely vital that the unclean man apply the ashes of the red heifer and the water on the third day if he was to be clean on the seventh. Had he not done this, then at the end of the seventh day he would have still been unclean. No, time alone was not enough.

The application of the ashes and the water was an avowal of

defilement and expressed a desire for restoration. The saint who has come under the disciplinary hand of God and who is no longer in fellowship with his brethren must learn the truth of the "third day." There must be due acknowledgement of guilt and repentance if fellowship is to be restored.

It may seem legalistic to require signs of repentance from one that erred many years previously and who desires to be received back into the fellowship of the saints but who hitherto has shown no regret for erroneous deeds or doctrines. However to act otherwise is to do something that God NEVER DID.

GOD - THE ANSWERER OF PRAYER

C. MALAN was an eminent French preacher. The following incident, which occurred in one of his pedestrian excursions, is related by his son.

After walking two hours we came to a little hamlet, where we stopped to take some coffee. While waiting for it to be prepared, my father perceived that the young woman who was making it ready wiped her eyes from time to time with her apron. "You seem to be in affliction," he remarked. "Alas, sir," she replied, bursting into tears, "I lost my poor husband but a few days ago, and I am very unhappy." My father at once, making room for her on the bench by his side, said: "Come here my poor woman, and let me speak to you of the consolations of the Gospel." He had conversed with her but a short time when she interrupted him: "Permit me, sir, to go and bring my friend Jeannette; she would be so pleased to hear you. She often talks to me in this beautiful manner." She soon returned with a young peasant, and my friend and I went out of the house, leaving my father in conversation with the two women. Presently he opened the window and asked us to accompany them a short distance to see Jeannette's father, who was ill. Reaching a small wooden house, Jeannette led us into a large room, at one end of which, near the window, lay an old man with silver locks. "Father," said she, "I bring you a minister of the Gospel." "Blessed be God," replied the invalid by whose couch my father seated himself, soon discovering in him proofs of sincere and tender piety. In the course of conversation he asked him how he had found the Lord. "On this bed, to which I have been confined many years," replied the sick man, "and also by reading of a book written by a Mr. Malan, of Geneva. Oh! had it not been for my age and infirmities, I should long since have gone to Geneva in search of him. Oh, sir, I have so earnestly implored God to permit me to behold this man before my death! For a long time I thought he would grant my prayer, but I must give up the hope."

I glanced at my father, who was silently looking down. Suddenly raising his head he addressed the old man: "What is the name of the book of which you speak?" "Here it is, I always have it here,

it never leaves me;" and so saying, the old man drew from under his pillow a well-worn copy of one of the first edition of the Songs of Zion, and handed it to my father.

"Can you also sing these hymns?" he asked, as he turned over the leaves. "Oh, Jeannette knows some of them, and often sings them to me, and it does me good and gives me pleasure." Then he added, as if to himself, "If I could but see that dear man who wrote these beautiful hymns. He must be a thoroughly good and true Christian."

"Listen, my brother," said my father, "these lads and I have come from Geneva." "You have come from Geneva?" interrupted the old man; "and can it be that you have there seen this Mr. Malan?"

"Certainly," replied my father, "all three of us are acquainted with him, and I can assure you that if he were here, he would remind you that he has been but a weak and imperfect instrument in your case, and he would speak to you, not of himself, a poor sinner like you, but of the eternal and perfect grace of our God."

The conversation was continued for a short time; then my father offered prayer, and when we had sung one of the hymns familiar to Jeannette, he prepared to leave, telling her that he would preach the next day, Sunday, at M-----. On reaching the door, however, he paused, then returning to the couch where the old man lay with clasped hands, he said with emotion - "My father, God has granted your prayers; I am Malan, of Geneva, your brother in the faith of our blessed Lord!"

The poor old man looked on him long, with eyes full of tears, then slowly raising his trembling hands - "Bless me, bless me, before I die!" he cried. "You for whom I have so long prayed to God! Bless me, now that I see you with these eyes!" My father knelt by the bed, and in a voice that betrayed his deep emotion said: "It is for you to bless me, for you might be my father. But all blessings come from God alone, and once more we will implore it together. Then putting his arms around the humble brother whom he was leaving, never again to behold till they should meet in the heavenly mansions, he implored for him "the peace that Jesus gives," and we left.

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"TRUE TO NAME." The florist thus catalogues certain varieties of seeds that can be trusted to produce the color and form specified. Such seeds are always at a premium. Of how many Christians can it be said, today, that they are "true to name," producing the love, joy, the peace, the long-suffering, the gentleness, the goodness, the faith, the meekness, the self-control of the Bible catalogue? Such Christians are needed. Are we among them?

CHILDREN'S WORK PAGE

SIN

A. J. Higgins, M. D.

Young children should be taught the character and consequences of sin. A few outlines are suggested, illustrations are given, but implementation is up to the teacher. Biblical examples are excellent. With care, current events can be used effectively.

	Finds	
	pays	
SIN	runs	OUT
	keeps	
	blotted	

Finds out: Illustrate from Achan, the story of Joseph and his brethren, and the life of Adonibezek (Jud. 1:5-7).

Pays out: Rom. 6:23 Jonah "paying the fare"

Runs out: The prodigal (Luke 15); the slave (I Sam. 30:11)

Keeps out: Rev. 20:11-15; Unbelief which kept Israel out (Num. 13 and 14)

Blotted out: Isa. 44:22, Peter's preaching (Acts 3:19 and 4:4)

Sin is a -

Cord Prov. 5:22

Heavy burden Isa. 53:6

Ruler that enslaves Rom. 6:12

Illness that needs curing Isa. 53:5

Stain to be cleansed Isa. 1:18

Transgression to be forgiven Isa. 53:6

Sin can be viewed as a debt:

2 Kings 4:1 - Woman in debt. We see her danger; stress on creditor

Luke 7 - Two men in debt. We see their despair; stress on condition

I Sam. 22 - Nation in debt. We see their deliverer; stress on captain of their salvation.

Each can be enlarged according to the capacity of the children or what the teacher feels needs to be emphasized. In I Sam. 22 the cause of the debt could be shown: the cruel taxation of Saul. In Luke 7 the condition for cancellation is shown: "When they had nothing to pay . . .". In 2 Kings 4, the channel is shown: Faith.

REMARKS ON "GIVING"

AS TO the subject of "Giving", we must not suppose that the box on the first day of the week is the only medium of our giving to the Lord. To fancy that all our offerings must pass through that channel would gender to very serious bondage. Fellowship is sweet and comely; and, where there is confidence in those who take charge of the money, it is pleasant to see oneness of mind being manifested in collective offerings. But, even where there is such confidence, there may be many occasions in which I am called as an individual to give unto the Lord. If I see a brother in need, I may not feel warranted to shut up my "bowels of compassion" until the church can act as a whole in the matter. A servant of the Lord may be in actual need; and I may feel called to render immediate help; for in many cases the saying holds good, "He gives twice who gives quickly." In short, there may be a hundred and one different circumstances in which I might be called as an individual to open the bowels of my compassion, although that compassion should not find its expression through the church.

Again, when, as our brother points out, the brethren who have charge of the money do not enjoy the confidence of the saints, the situation becomes difficult in the extreme. Current church expenses must be met; but beyond that point, the saints may not see their way to give, if they have not confidence in those who lay out the money. But such circumstances cannot justify us in neglecting the Lord's servants, or the Lord's poor.

STEWARDSHIP

We have all received a stewardship which we may not hand over to others by putting a small weekly sum into the church box, and then folding our arms and virtually saying, "That relieves me of all further responsibility." If our offerings are reaching the proper quarter through the channel of certain brethren, it is well; but if we have not confidence in the channel, why not minister direct to those about whom we may be exercised? Indeed we have a letter from an esteemed brother in the Lord, calling attention to some of these very points, and showing that scripture does not lay down hard and fast lines, confining us to one particular mode of giving. Therefore, we would humbly say, let each saint of God be taught the great truth of individual responsibility in this matter; and, thus acting "in the liberty of a joyous surrender to Christ of ourselves and all we have," we shall soon see a day in which the needy shall have their portion, and in which the Lord's servants shall not be forgotten, as it is to be feared they often are to-day.

Believer's Treasury.

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If I think of the world, I get the impress of the world. If I think of the trials and sorrows, I get the impress of my sorrow. If I think of my failures, I get the impress of my failures. If I think of Christ, I get the impress of Christ.

"AND THEY CRIED TO GOD IN THE BATTLE"

John Ferguson

THE simple statement here made is very beautiful and refreshing. The sons of Reuben and those with them in the fierce encounter here recorded, had reliance, not on the weapons of war or numerical strength, they "CRIED TO GOD IN THE BATTLE." Do we cry to God in the battle we are waging? Our foes are numerous and mighty; our own strength is altogether inadequate to overcome but we have God, the living God with us, do we appeal to Him? Is our "strong crying and tears" coming up before Him? Let us cry to God in the battle; He is near to succour. Our cry will be heard and answered.

Many have fallen before the enemy because they did not cry to God in the battle. When the fight was fierce and the foe coming strongly against them, they failed to cry to God, they depended on their own ingenuity, wisdom, or some such arm of flesh and they failed and fell. We are ever in need of His help and it is that we realize this and look to Him to supply it that we are overcomers. Our battle is against the world, the flesh and the devil, and these mighty foes are far too much for us. Let us cry to God and He will give the needed succour. The battle is His, not ours, - we can therefore rely on Him to enable us to be victors. We also read "They were helped against them." Have we not many times been HELPED against our foes? How often, when the fight was too much for us, has God come in and we have indeed been helped. Past victories give courage to the soul. When David faced the mighty giant, Goliath, it was the remembrance of his former victory over both lion and bear that nerved his spirit for the fight that day.

The battle is against sin. It is the very nature of the divine life we have from God to be at war with sin. We were at one time the slaves of this cruel master; no mercy was shown us, relentlessly, continuously, fiercely he drove us in his harshness. Now, thank God, all is changed; a new Master has taken possession and the old one resents His holy rule. The Spirit within us is the willing helper on our behalf and as we allow Him to order the battle the fight goes ever against the foe. It is the design of God that the enemy be defeated and soon the coming Saviour will give us the final victory over sin.

Sin is a wily enemy, and does not always come in the same way to wage war against us, no, we read of the strange woman - a name for this enemy - that her ways are moveable. At times the enemy will appear in the garb - she became possessed of at first in Eden - the open denier of God's Word, but in that dress we know her so well that we are more or less on our guard. It is when she assumes the respectable dress of religion and professed sanctity that she is most deceptive. To be sound in the fundamentals is now considered a sufficient guarantee of fidelity to God, but is it? Is it only

necessary that the foundation of a building be right to ensure its safety? What about the building itself? Are the other parts of it of so small account that they can be dispensed with? The whole building of The Temple of God is dear to Him and He will have no trifling with any part of it. It is a sin to make light of the smallest of the truths of God, if indeed any can be called small. Whosoever therefore shall break one of these LEAST commandments, and shall teach men so, he shall be called the LEAST in the kingdom of heaven; - not the word LEAST. God says that to break even one of such is to suffer shame in a coming day. Let us not be deceived on this point. It is wrong to participate in any way in making light of any part of His Word. If I am found condoning or winking at sin, even if that sin be of the kind that is not looked upon as such, I will have to answer to God for it, and even now it will hinder my spiritual progress. Let us cry to God in the battle, cry to Him for real discernment that we may be able to detect sin, and turn from it. In our day it is those who are ready to make light of many of the commandments of our God who are most applauded. How often we hear it said "let us not bring up the points we differ on, but these on which we are agreed." Amalgamation at the expense of truth has its origin in Satan and is the foreshadow of the coming antichrist's deception. The battle for the whole Word of God is a very real one and we have to cry to God in it if we are to be victors. Nothing is unimportant in God's Word, and nothing is held in so much esteem by God as implicit obedience to even the least of His commandments. Satan is transformed into an angel of light and we need to be continually upon our watch tower to detect his wily advances. Let us then cry to God in the battle and His help will be forthcoming so that we, in humble dependence, may overcome.

"ONE OF THESE LITTLE ONES"

A. J. Holiday

IT IS a good thing that we should be very careful to follow closely the directions in Matt. 18:15, etc., when we deal with a brother who has sinned against us. But we much fear there is often plenty of zeal for the exact order of action in Matt. 18, and very little of the needed state of heart in ourselves, that the Lord takes such pains to instruct us about in this same chapter. "I first went to see him alone," says a brother, "so that I might carry out the rest of Matt. 18". But the object of going to see the erring one alone should be to gain thy brother. Carrying out the other steps is the sad alternative when we have failed to gain our brother. And if ever we need to be humbled before our God, it is when we have to resort to these other steps because we were powerless to gain and to restore. Now, all the earlier part of the chapter is the preparation for this deeply important matter of how to act towards a brother who has sinned against us; and, if we neglect the preparation, no wonder if

we only succeed in hardening instead of gaining our brother. God speaks of His people under many different characters, but in this chapter they are specially set before us as His "little ones." From this point of view we are reminded how precious they are to Him, and consequently how ceaseless and how tender His care of them is. "In heaven their angels do always behold the face of My Father which is in heaven." verse 10. And the 103rd Psalm tells us how these angels excel in strength, and do His commandments, because they hearken to the voice of His Word (see verse 20). But, if God takes such jealous care over His little ones, He cannot be indifferent as to the way in which others act towards them. "Who so shall receive one such little child in My name, receiveth Me," says the Lord Jesus; "But who so shall offend (cause to stumble) one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Matt. 18:5, 6. First of all, the Lord Jesus seems to speak of believers as little ones, because it was only in learning our littleness that we ever believed on Him at all; and it is only as we are kept lowly in heart that we can be great in the kingdom of heaven. All this was in complete contrast to the thoughts of the disciples, when they asked, verse 1, "Who is the greatest in the kingdom of heaven?" But there is another way in which we are also seen as little ones. When we have forgotten our true character, and begun to think ourselves big, then we get astray at once; and how soon we are manifested as "little ones" by our utter helplessness. Left to ourselves, we should only wander further and further; but the grace that delighted to keep us in safety, when we knew we were little ones and held fast to Him, sees us still as little ones, notwithstanding our pride and rebellion. So the owner of the hundred sheep leaves the ninety and nine, to go after the one that is gone astray, verse 12. The figure used here closely resembles the one in Luke 15; but there the Lord was illustrating His compassion for lost sinners, see verses 1 and 2, while here it is His care for straying saints. So, in Luke the sheep is always spoken of as lost, and the end is "joy in heaven over one sinner that repenteth," verse 7. But here the sheep is mentioned each time as going astray, and the lesson taught us is - "Even so, it is not the will of your father which is in heaven that one of these little ones should perish" verse 14. Now, it is just here that we want to learn from God Himself to see our brother at all times as one of the Lord's little ones. And we cannot learn this about our brother unless we are learning it about ourselves. So the 8th and 9th verses teach us how jealously we must put away the stumbling blocks from our own path, even though we need to cut off a right hand or a right foot, or to pluck out a right eye. For are not we ourselves His little ones, to be kept and guarded for Himself. All this leads us up to verse 15; and, if we have learned the lesson of it all, we shall see in the words, "thy brother," how God is making us sharers with Himself in His care of His little ones. What a difference this would produce in our thoughts about the sin. If we have started only with verse 15, then our chief thought will be of the trespass against our-

selves. Our rights and the injury done to us will be very prominent before our eyes. Perhaps the brother has said something injurious about us; and we are greatly concerned that he should be made to own that it is false, so that we may be set right in the eyes of others. Then we are going for ourselves, not for God: we are anxious about our own injured honour, not about God's straying little one. We had far better stay at home and ask God to teach us the difference between the ten thousand talents that we have had forgiven us and the hundred pence we are going to claim. And if we are honest in the prayer, and willing to have our hearts searched in the presence of the cross of Christ, when we do go to our brother, we shall be ashamed to think that we had ever a thought of any claim of ours; and our whole longing will be that God's precious little one may be restored and healed.

"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you. Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and given Himself for us, an offering and a sacrifice to God, for a sweet-smelling savour" Eph. 4:30-32; 5:1,2.

EARLY LABOURS IN THE SOUTH SHORE OF NOVA SCOTIA

Albert Hull, Nova Scotia

In the year 1930 our esteemed servant of Christ, Mr. L. K. McIlwaine, his beloved wife and family left the old country for Nova Scotia. His great ambition was to preach the gospel of the grace of God where it was not known. After two years in Nova Scotia he moved to the South Shore. He had a deep burden for the lost and perishing, and vision and passion for this area. It was during the depression years that they all arrived in Bridgewater on the South Shore. They were many miles from assembly life. A volume could be written relative to their proving the all-sufficiency of God during their early pioneer years. All is recorded above: their tears, toils, trials and triumphs! The Lord blessed their labours and from time to time others joined in the work. The late Mr. Brennan is worthy of mention. He was a beloved fellow labourer with Mr. McIlwaine and his memory is still revered in these parts.

In the mid-thirties the first assembly was formed meeting in the home of Mrs. E. Beck. (This dear sister is over 90 years of age and still at ALL THE ASSEMBLY meetings.) The assembly now meets in Nineveh where they have a nice hall which accommodates their Easter conference. While they laboured here, they sustained the loss of their first hall by fire (the work of the enemy) and later the loss of a hall and house. But the Lord met their need without appeals of

any kind, thus proving that when God is in the work nothing can hinder its progress.

Mr. McIlwaine's son Robert left Nineveh at the age of eighteen to carry tidings to the Clementsvale area. All he had when leaving was his father's car, five dollars, and God. This proved enough! He recounts how that on his way through the woods (all mud roads in those days) he had contemplated returning on a number of occasions, feeling unfit for the task. However, each time he heard the voice of his godly mother saying to him, "Remember, Robert, all Heaven is behind you!" Thus, with fresh courage he went on. The Lord never failed him, and again many experiences could be told of the ways God supplied his needs. After some labour in surrounding areas, his father joined in the work, and they had the joy of seeing an assembly formed there. They first remembered the Lord in an old schoolhouse and many tears were evidenced that first meeting. The assembly now has a very commendable hall which accommodates all at their annual conference.

Two other assemblies were formed: one at Brickton, and the other at Avonport. It is well for us to remember that these assemblies were not formed without sweat and tears. Amidst threatenings, loneliness, and stonings, the work went on and the Lord blessed in souls reached by the grace of God. They were also happy days, for their Heavenly Father was real, the Lord was near to them, and they could trace the unseen power of God in providing, sustaining and delivering.

Mr. McIlwaine tells that on one occasion when in a new area, he rented a hall and lodgings. When the rent came due, the Lord provided for the hall, but there was nothing for the lodgings. He received a letter from his wife with two and a half dollars enclosed, but he needed five. He visited the area that day and found a home where a saved woman welcomed him. He had a happy visit with this dear sister and her blind husband. After a few more visits he was returning when this lady appeared and called him. She placed a gift in his hand, a gift he was reluctant to receive owing to the circumstances. She prevailed, saying that the Lord had placed this exercise upon her heart. When he got out of sight, he opened the hand and discovered it was two and a half dollars! He was overwhelmed and deeply thankful once again to his Heavenly Father.

As the days become increasingly lawless and the Lord's return seems so near, may we all take fresh courage in this great work and serve Him who is worthy of our best. Looking back on what God hath wrought should encourage pressing on, knowing that our God remains the same. "This God is our God for ever and ever." Psalm 48:14.

* * * *

SATAN is always busy, therefore God's servants should never be idle. While men sleep the enemy sows tares. Take heed to the napkin - the Lord is at hand. Whatever you do for God throw the whole soul into it.

QUESTIONS AND ANSWERS

Question: Recently, a fairly well known Radio preacher, followed by his booklet gives us the declaration that JESUS COULD SIN, although He did not.

Another question to the Witness of Britain, well known, had the question "Is the Secret Rapture of Christ at His Coming a myth?" such being answered very ambiguously by the editor of that paper, instead of being soundly rebuked as heretical teaching, or divisive teaching.

Is there significance in these developments?

Answer: We certainly believe so. As we get nearer the Coming of the Lord and the end of the "Day of grace" - it seems Satan is taking advantage of men of uncertain principles, but with a measure of evangelical following, to confuse God's people. Satan knows he cannot reach the souls of the believer in Christ but he can destroy his testimony, so as, if possible he could detract from the glory of the Son of God in His people and Church down here.

Both of the fallacies above are destructive - the first against the Blessed Person of Christ our Lord, the other seeking to deprive the believer of that "Blessed Hope" - the Coming again of our Lord at any moment, SILENTLY, SUDDENLY SECRETLY, for His Church, for which moment He is patiently waiting as we read in 2 Thess. 3:5. The "patient waiting for Christ" here is the "patience of Christ", as He waits patiently for that day to come when He shall come for His Bride, the Church, as in Eph. 5:27 "That He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

May we all, who know HIM as Saviour and Lord be in the same attitude of patient waiting until He come SILENTLY, AT ANY MOMENT, when the "dead in Christ shall rise first, Then we that are alive and remain shall be caught up together with them in clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16,17.

Question: Can you suggest the minimum of believers which could constitute a scripturally gathered assembly? (From England)

Answer: Matthew 18:20 is before us . . . "For where two or three are gathered together in My Name (or "unto My Name" a/c to Thos. Newberry's margin), there am I in the midst of them.

Women must keep silent "in the church" so, if such is the case, they must wait God's time to add a brother or two, visiting them, and seeing their exercise before God, being added to the little company.

Some small assemblies are quite weak, but carry on faithfully in testimony, and we have often visited such in our travels and can thank God for their desires to carry on for Himself, "till He come." Meantime, preachers and exercised men should have an exercise as to such, instead of favoring the well organized assemblies, probably motivated by the size and comfort and ability of such to be of practical assistance to them, but we are living in strange days and much of the early simplicity and exercise is lacking, sad to say. Men are seeking "great things" instead of being satisfied with that which seems lesser - Jeremiah 45:5.

Question: The DAY OF THE LORD is said in 2 Peter 3:10 to "come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Again in ch. 3:12 the DAY OF GOD is mentioned as originating in the destruction of the old . . . "the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." What do we understand from this appearance of the final destruction of the heavens (the aerial heavens above us) being associated with the end of the DAY OF THE LORD and the commencement of THE DAY OF GOD which is the eternal day?

Answer: The DAY OF THE LORD, the thousand years of the Millennial day of one thousand years ends in rebellion at the end when Satan liberated from the bottomless pit is released and gathers the forces of evil which have been in restraint during the thousand years, though not at all changed from their inveterate hatred of God and His people, under the leadership of the old Gog and Magog mentioned at the commencement of the Day of the Lord in warfare against God and His people, and seen now in that old hatred (kept under during the reign of Christ but still burning in their hearts) revived, but destroyed by "fire from God out of heaven which devoured them." Rev. 20:7,9. Thus ends the DAY OF THE LORD and rebellion of Satan and the forces of evil. In addition to this judgment of God against Satan and his dupes, we have the heavens passing away with a great noise, and the elements melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10. This makes way for the unveiling of the DAY OF GOD, the eternal Day, which shall be characterized by "the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." 2 Peter 3:12.

The question raised in 2 Peter 3:11 could apply to all believers today "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the Day of God?"

The DAY OF GOD is thus marked by a holy tranquility through eternity relative to the new heavens and a new earth, verse 13 and both shall be seen in complete accord, suggested to us in the statement of 1 Cor. 15:28 that "God may be all in all." Heaven and earth shall then be seen in that state which was suggested ere man "fell" in Eden . . . "wherein dwelleth righteousness." v. 13, of 2 Peter 3. That blessed DAY shall be seen to be the result of the mighty victory won by the Son of God at the CROSS. Eternity alone shall unveil to us the full effects of that Blessed work, triumphantly finished by HIMSELF, before Whom all opposition must fall and fail. Thank God !!!

We feel there are not a few of God's dear people who are uncertain and confused, sometimes owing to modern professors of the Prophetic Word in relation to:

MAN'S DAY - THE DAY OF CHRIST - THE DAY OF THE LORD and THE DAY OF GOD. If we get the truth of these four days clear in our minds, by the help of the Holy Spirit in unfolding of the Word, we shall be helped greatly in our study of the WORD.

A VENEZUELAN PIONEER

Delfin Rodriguez was saved in Puerto Cabello in 1948. He was later married in the Lord, and he and his wife Carmen went to live in a new suburb called La Sorpresa. Cottage meetings were started there, and when interest grew, Mr. Williams put up a Portable Hall in 1952, which became the location for the formation of the second assembly in that city two years later. Delfin was esteemed as one of the shepherds of the flock from the beginning. He had obtained three adjacent building lots, one of which he used for his own home. Then in 1956, he helped Mr. Williams and others build a nice Gospel Hall there, into which the assembly moved. The other lot now has a Sunday School Hall.

In 1961, Mr. Saword got Delfin to share with him and Bruce Cumming in Gospel Tent meetings in a country place called San Pablo. Delfin's activity in the gospel was manifest, and his exercise to serve the Lord full time became known to others of the Lord's servants and assemblies. As a result, in February, 1962, he and his wife were commended to the work of the Lord. During the first years that followed, they spent much time at San Pablo, and in October, 1962, an assembly was formed there. Then, while living at home in La Sorpresa, he shared with his brethren in a new work in an adjacent suburb called La Libertad. There he built a Hall in 1964, and two years later another assembly was planted there.

Delfin and his wife became exercised about Miranda, the town of his birth. Mr. John Wells and others had preached there years before, but seen no fruit. It was a hard place. Nevertheless, in 1963, this couple moved there and he started preaching. Mr. Saword joined him for meetings, but there was little to encourage. Years of labours were put there, but in 1968 they left the place, rather sadly, and no others have preached there since.

However, though this pioneering effort was apparently unsuccessful, Delfin was not disheartened. He laboured in Temerla and Chirgua, two other places where there are no assemblies, until he became exercised to go to more distant fields. In 1971, he and his wife went 400 Kms. westward to the state of Barinas where there were no assemblies, and rented a place to live in and preach. Though a little interest developed, a door opened up 50 Kms. out in the country at Bototal. So he devoted more time there, until fruit was seen. In August, 1972, the first seven converts were baptized. John Frith joined him there for several months, and Mr. Saword and Joe Turkington also went for meetings. As a result, the first assembly in Barinas state was formed at Bototal in a little Hall they built out of split palm trunks.

But Delfin's wife, who had suffered for years with diabetes, grew

worse. Just when they got a housing estate cottage in Barinas, Carmen passed into the presence of the Lord, and Delfin was left alone. However the Lord provided him with another help, very fit for him. After Livia and he married, they decided to make their home in Barrancas, about 25 Kms. in the other direction from the capital city. In a country place near there, called Campo Alegre, Delfin had seen fruit in cottage meetings. So while he built a house, he preached the gospel every night. Two years ago, three of the missionary brethren joined him for the occasion of the first baptisms there. This year he has built a Gospel Hall at the side of the main highway, with the help of Jose Pena and other brethren. Now, on the 29th April, 1979, the second assembly in that Barinas state was formed there with 24 in fellowship. Mr. Saword and Joe Turkington joined him for a week's meetings beforehand, and another of the baptisms and the first breaking of bread.

The same spirit of the earlier foreign pioneers, brethren Williams, Johnston, Fletcher, Saword, Wills, Douglas, Wells and Fairfield, has been reproduced in this Venezuelan disciple. So his example is worthy to follow. Not only is there still a tremendous need for pioneering work in Venezuela; this example indicates that simple scriptural principles are still effective in the planting of assemblies. Campo Alegre is the 80th assembly formed in this land. Great is the need for ministry to consolidate all these assemblies that they may continue to be preserved in simple active obedience until the Lord comes.

(Submitted by Neal R. Thomson.)

Hatboro, Pa. — Brethren Albert Ramsay and David Oliver were here in tent work in June, with nice interest, some evident exercise.

Eden Grove, Ont. — They had a recent visit from Thos. Wright of Brazil, also Ken Moore for a week between here and Owen Sound. They had four of His Servants present for their Conference this year and are encouraged to go on in the right ways of the Lord. Some of these smaller assemblies have been a strength to the testimony through the years.

Midland, Ont. — Special meetings in tent by brethren Paisley and Gary Sharpe well-attended by strangers - some blessing reported.

Hatboro, Pa. — Brethren Albert Ramsay and David Oliver were under canvas at times of writing, some interested reported.

CONFERENCES

Dunkerton, Iowa — The believers here purpose having an all-day meeting on September 2nd., God-willing.

Midland Park, N. J. — The annual Conference will be held again this year, commencing with Prayer Meeting in the Gospel Hall, 61 Prospect St., at 7:45 p.m. Sept. 28th., continuing over Sept. 29 and 30. They look for a godly time together again around the good Word of God. Usual arrangements - Corresp. T. Edgar Chambers, 550 Franklin Terrace Wyckoff, N. J. 07481.

Cleveland, Ohio — The usual Monticello Conference will convene again, D.V. in the Monticello Gospel Hall, 4970 Monticello Blvd., Richmond Heights, commencing with Prayer Meeting Fri. October 19th., at 7:45 p.m. Meetings on Saturday will be at 10 a.m.: a Bible Reading at 1 p.m., the subject The Second Coming of Christ. Ministry at 3 p.m. and ministry and the Gospel at 7:00 p.m. Breaking of Bread Lord's Day Oct. 21st., at 10:00 a.m., ministry at 2:15 p.m. and the Gospel at 7:00 p.m. Correspondent — Arthur E. Pile, 5858 Briar Hill Drive, Solon, Ohio 44139.

Arnstien, Ont. — Our annual Conference will be held D.V. Sept. 15 & 16 commencing with Prayer Sept. 14th at 7:30 p.m. Supper served Fri. eve. at 5 p.m. Subject for Bible Readings - The Lord's Coming.

Clementsvalle, N. S. — Our annual Conference will commence with Prayer Mtg., Sept. 1 at 7:45 p.m. continuing Sept. 2 and 3. Those walking in the old paths welcomed in ministry . . . Corresp. Ronald Berry R. R. 1, Clementsvalle, Annapolis Co., N. S. Bos lgo.

Hitesville, Iowa — Usual annual Conference D.V. Sept. 15 and 16 preceded by Prayer Meeting Sept. 14th at 7:45 p.m. Usual accomodations will prevail.

Akron, Ohio — Annual Conference D.V. Sept. 1st and 2nd. Prayer Mtg. the 31st Aug. at 7:30 p.m. Bible Readings on Heb. 13 - all meetings in Gospel Hall, 1225 Wooster. Corresp. to Thos. Wright, 1571 17th., St., Cuyahoga Falls, Ohio 44223 Tel. (216) 928-2093.

Sault Ste. Marie, Ont. — Conf. dates D.V. in Lakeway Collegiate Sept. 1 & 2 see last issue. Corresp. Samuel H. West, 183 Albert St. E. (Joint with Michigan)

Arlington, Wash. — Annual Conference Sept. 1st, 2nd & 3rd. Corres. John Portman 115 Seventh St., N. E.

St. Martins, N. B. — Annual Conference Sept. 7th, 8th & 9th. Late announcement reached us.

FALLEN ASLEEP

East Aurora, N. Y. — Our dear brother Charles A. Boies went to be with the Lord June 7th., 81 years of age. Saved 31 years ago at meetings held by our brethren William Warke and L. McBain. Our brother was a standby in this assembly and will be much missed by his family as well as saints here and many of his acquaintance - he had a heart condition for some time. Remember his family in prayer and the assembly, deprived thus of his presence and care.

Longport, N. J. — Our dear brother William L. Edson "went home" early July 8th, aged 97. He was saved 66 years ago, Dec. 12th. He left word to make Ps. 116:15 the theme of the service held here in the auditorium, burial was in Springfield, Mass., former residence. A faithful and esteemed brother. His wife predeceased him in 1948.

Glendora, Calif. — Our dear aged sister Miss Minnie Porter "went home" June 20th., in her 105th year. She was born in Co. Down, North Ireland, saved in Belfast on April 29, 1892 - these sisters were well known among the assemblies. One was married to the late Samuel Greer and another to brother John Blair, well known evangelist in Australia and here in U.S. also the old land. The earthly tabernacle was interred in Rosedale Cemetery, Los Angeles, where many of the older saints have been interred . . . only "till He come." We knew this family of sisters in Bangor, No. Ireland - we believe it was their desire to "adorn the doctrine."

Byfield, Mass. — Our beloved and esteemed brother William Ward "went home to be with the Lord" from the Mass. General Hospital, Boston, where he had been undergoing treatment for a possible malignancy in his arm. He died June 23rd at 4 a.m. leaving his wife and two married daughters and grandchildren. One of his sons-in-law professed faith in Christ about the time of his passing and one previously during Gospel meetings held nearby - our brother was quiet and retiring, but an excellent shepherd and could lead the saints to the green pastures of the Word. He was aged 67 when called home and was saved in 1929 in Connecticut and was in fellowship in the old Cliff St. Assembly in Boston for a brief time ere in Byfield. He was a true friend through the years and faithful to the truth of God he had learned of God. The Assembly here is one of the oldest in this land and we commend them to the prayers of the saints.

Garnaville, Iowa — Our brother Dale Palmer of Garnaville "went home" June 2nd., aged 63. Although professing for years, a Gospel tract he was reading last Fall brought him into the clear knowledge of sins forgiven - good of the Lord to reach him after so long a time.

Long Beach, Calif. — Our dear sister Mrs. Eliza (Lizzie Patterson) Terhorst was called home May 22nd, aged 86. For many years in Jefferson St. Assembly (Culver City) and in latter years here. Given to hospitality loved His Word and His people.

Also Mr. John H. Terhorst died June 26, aged 87. With his wife as mentioned, given to hospitality, entertained many of His servants and God's people. Survived by a large family.

Also on May 25 our dear sister Mrs. Frank Muir "went home" aged 95. With her late husband she had been in Long Beach over 50 years and a faithful sister, loving the Word of God. One daughter survives.

Sarnia, Ont. — Our dear brother Joseph McDowell "went to be with the Lord" May 19, aged 91. Born in Ireland, saved in Scotland in 1903. Before moving back to Canada where he was in fellowship for years in Sarnia, we knew him well in our early days in Flint, Michigan. He was faithful to the Word as He found it and was true to the testimony to His Name and was in fellowship about 75 years.

Larne, N. I. Our dear sister Miss Jeanie (Sister Mac) McGlenaghan went to be with the Lord June 8th. Saved over 60 years ago and witnessed faithfully for the Lord, keenly interested in the Gospel - much given to hospitality . . . H. A. Walker, Corresp. of Craigie Gospel Hall.

Midland, Ont. — Our dear Mrs. Rennie Morrison "went home" June 16th., aged 88. She was saved 72 years ago in Martin's Mill under preaching of the late J. C. Beattie.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE MARRIAGE FEAST

Service Relative To It

IT is the LORD'S - 'tis thus we undertake
To serve Him fully, whate'er else it takes;
'Tis He Who laid the burden; fits the one
Who readily accepts ere day is gone.

'Twill not be long, earth's sun so soon it sets,
The chill of earth already we have felt;
But let's go on, all faithful labor gains
A recompense bestowed by His own hands.

The work of God has serious unfoldings
Of all His skilful mind has turned our way;
But all His purpose of grace we may
Not understand until "revealing's" day.

So let's continue just to do His will,
To be content to leave alone until
The tapestry is fully wrought, which shall,
One Day, ere long, enhance the Marriage Hall.

W.H.F.

SEPTEMBER, 1979

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ALL OTHER MATTER, news, conference notices etc., MUST BE SENT TO THE EDITOR, c/o P.O. Box 426, Longport, N.J. 08403.

OUR DEADLINE FOR reports, conf., notices etc., is the 10th of the preceding month, manuscripts much earlier - please keep copy as we do not return manuscripts. CONDENSE ALL REPORTS, etc.,

REPORTS

N. I. — Our brother Jas. Martin visited Ballintoy and purposed meetings in the portable Hall at Stewartstown.

Arlington, Wash. — A number of outsiders heard the Gospel in the recent tent meetings - some professed. And in Seattle our brother Thompson had appreciated meetings in ministry on his way back to Alaska.

Marion, Iowa — We understand the work is progressing well - the Lord has granted His help thus far as we continue in prayer as to this exercise for the aged saints.

East Boston, Mass. — The Lord gave help in the recent Bible Readings - several of our brethren giving help. The Epistle to the Phillippians was under consideration.

Clinton, Ont. — The assembly had brief visits from bre. Gray, Sharp and Dryburgh. Brethren David Kember and Patterson under canvas at St. Marys, Ont.

Pugwash, N. S. — Summer Conference reported large and profitable ministry, several of the Lord's servants giving help.

North Ireland — Recent Conferences at Ballybolla July 12th., and Bleary the 13th., good and encouraging, with about 700 present at each, also at Ballybolla, Dunmulla, Kings Mills.

Marion, Iowa — The brethren expect to have open house for the 'home' in Marion about the middle of August - we continue to pray for them in this undertaking.

West Union, Iowa — Recent 4th., of July Conf. well attended, three of the Lord's servants gave help and local brethren.

Chapin, Iowa — Bre. Paul Elliott and Gravin Collins were in the Gospel here at last report.

Sioux City, Iowa — Robert Orr helped by Dick Bruley were here lately. Several brethren from Sioux, Iowa have a tent in the Durwell area of Nebraska again this year. Pray for such openings.

Venezuela — During meetings shared with Mr. Saward in Onoto, six believers were baptized in the local river. We look forward to seeing a new assembly formed in San Rafael at the end of the year. A new Assembly in the State of Barinas: brother Rodriguez has labored much in this district for a number of years. (Joe Turkington.) In MARACAY our brother Ed. Fairfield was helping one of our Venezuelan brethren and Mr. Thompson. Among those who have professed to be saved are a woman aged 90 and her granddaughter. (Ed. Fairfield.)

Brazil, S. A. — Our brother H. Reid and family left Ireland June 21st to return here. They planned first to visit Descalvado and then in August to move northward to a new field of service in the State of Para - (Caixa Postal 230, 68100, Santarem, Para, Brazil).

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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A. J. Holiday of Bradford

THE TRUE GEM

Amidst the glitter and colorful array of synthetic or common jewelry, there shines forth the true and beautiful gem - defying other comparisons - its various facets expertly cut reveal the real gem or stone which imitation cannot duplicate, in spite of constant effort to do so.

So it is of believers, of whom it could be said . . . "they are gems" - this means in whatever facet of testimony we consider them carefully, the handicraft of the infallible "Master Craftsman" shines forth.

F.

"He was a gem, true hearted, kind and real,

Amidst the many he shone forth for weal;

Midst poverty, or wealth, he was not hid,

But flashes of his goodness, God did bid

That men should notice, ere this world he fled,

And thus, unnoticed, 'midst the million dead."

"His Memory lives."

(Tribute to memory of dear Sam Gilmore)

W.H.F.

Who love the Saviour, 'tis enough to say,

They loved HIM well, Who was the Living Way;

But love is scarce in this sin-hardened day;

So all who love HIM, may our love display.

F.

FOLLOWING HIS OWN FOOTSTEPS

Wm. H. Ferguson

A story heard in our earlier days stood me in good stead, later, when travelling through the lonely woods of Northern Michigan, as follows:

YEARS AGO a man started through the woods, one who thought he had a good idea of where he was going etc., etc., but before reaching his destination, the snow began to fall quite heavily, not at all uncommon in that northern country, but he pressed on but did not seem to be reaching the point he desired.

After a while he noticed footprints in the snow ahead of him and took heart and went on - after a considerable time he noticed other footprints which seemed to him a good omen that he was getting nearer to civilization and his destination - as the prints increased, he felt more sure but was very tired and night settling on very soon when out of a clearing in the woods he spied an Indian and wondered whether friend or foe, but the Indian stood in his position and grunted in broken English . . . **WHITE MAN LOST . . . WHITE MAN LOST.** What had happened was that he was treading in his own tracks and would likely have perished in the woods that night but for the Indian's warning which led him to a correct trail where he could find help.

The lesson for you, dear unsaved sinner, that you may be following your own tracks to your destruction, or the tracks of other deceived souls . . . "There is a way that seems right to a man, but the end of that way is death," so says the warning Word - Why not! **STOP** and consider well where you stand, consider well the end of your earthly walk, where it will end and to what it will end, above all turn at once to the Blessed One Who said . . . **"I am the WAY and the TRUTH, AND THE LIFE: no man cometh unto the Father but by ME."** John 14:6.

In the woods, it was so easy for that man to be so deceived when he saw other footprints. Little did he understand that they led to a bitter end as he was **LOST, LOST** and did not know it. May you find out in time that you are the **LOST SINNER** whom Jesus came to save . . . turn to Him, place your soul in the shelter of **HIS** sin-cleansing blood, poured forth on the cruel Cross for you and instead of tramping uncertainly to sure ruin, believe in Him to the saving of your soul, commit your soul to Him Who has said . . . **"I am the door: by ME if any man enter in, he shall be saved."**

It may not be too late just now, although the world-shadows are darkening and your day of opportunity may be soon gone, the day of grace will end and you shall be lost eternally in the fires of God's judgment, hence heed this warning - **YOU ARE LOST, YOU ARE LOST.**

We have told this story often in Gospel preaching and the people of the north country did not need to be told the seriousness of the traveler's predicament. HE WAS LOST without a doubt and so shall you be if not saved ere the day of grace ends, or your short day ends.

* * * * *

PRAYER

GOD COMMONLY takes the season of prayer when His people are pouring out their souls to Him to open His heart to them. Whereas was it that God so marvellously dignified and knighted Jacob with that new title of honor, 'Thou shalt be called Israel,' but in the field of prayer? What was the happy hour in which the angel knocked at Daniel's door to let him know how God loved him? Was it not when he was knocking at heaven's door by his prayer? Yea, Christ Himself heard that miraculous voice from heaven, "This is my beloved Son," when He was lifting up His voice in prayer to heaven. Luke 3:21.

In prayer the Christian's sincerity shews itself in plain-heartedness to confess his sins freely without extorting, and nakedly without reserve. When there is no false box in the cabinet of the soul to lock up a darling sin, but all is confessed, like David, he will be able to say, "Thou forgavest the iniquity of my sin."

Prayer is the channel in which godly sorrow pours itself and runs down in saltish tears. Here the soul's love to holiness flames forth in vehement desires and requests for grace that can bear no denial. What is prayer but the breathing forth of that grace which is breathed into the soul by the Holy Spirit? When God breathes into the sinner the breath of spiritual life, he becomes a praying soul: - "Behold he prayeth," was the word to Ananias; Acts 9:11. As if he had said, Be not afraid of him, he is an honest soul, thou mayest trust him for he prays. Praying is the same to the new creatures as crying is to the natural. The child is not taught by art to cry, but by nature - it comes into the world crying. Praying is not a lessib got by forms and rules of art, but flowing from principles of new life.

Prayer helps to bring faith into exercise. How often do we find the Psalmist, when he first kneels down to pray, full of fears and doubts, who before he was done grows into a sweet familiarity with God. He begins his prayer as if he thought God would never again give him a kind look: "How long wilt Thou forget me, O Lord? forever? But after praying a little the mists scatter and his faith breaks out as the sun in its strength; "I have trusted in Thy mercy, my heart shall rejoice in Thy salvation; I will sing unto the Lord," Ps. 13. Thus prayer stirs up faith to lay the cloth, expecting a feast ere long to be set on. He who questioned if ever he would hear from God is now so strong in faith as to make himself merry with hopes of mercy that he is assured will come at last. Abraham began with fifty, but his faith got ground on God at every step till he brought down the price of their lives to ten.

HOLD FAST

Wm. H. Ferguson

WE read in I Thess. 5:21 - "PROVE ALL THINGS;
HOLD FAST THAT WHICH IS GOOD."

THIS verse follows the other exhortations - "Quench not the Spirit" "Despise not prophesyings." It seems this is one of the common failures among us today, that is, to refrain from preaching of things unless to our notion of acceptable preaching. Especially is this so when it comes to personal matters of church order, also the example of Bible laborers and work for the Lord.

In the days when the Epistles were written, profession and service was so definite. There was persecution, there were not the present-day conditions among the churches of the saints of more or less prosperity and facilities and comforts and money. In the days of privation and difficult times, it seems the Lord worked on behalf of His people when He saw their earnest lives and desires to branch out with the Gospel message.

In studying the Life and Journeys of our Lord, we noticed that He spent about thirty years in a very limited sphere. His territory would not exceed perhaps 50 or 60 miles x 30 or 40 miles, but the One Who inhabiteth eternity thought it a very necessary sphere for His visitation and His preaching journeys among the people.

It seems that some are taking literally the words of the Lord in Mark 16:15 to mean that they should travel continent and over oceans constantly wherever they get an opportunity to preach the Word (we do not refer to true missionary work). With this constant travelling little is accomplished except to satisfy the craving of many to hear a new voice and have something for itching ears to hear. We know this is not what our Lord had in mind at all, nor did the early servants of the Lord, in apostolic days, go from place to place after this sort. They went, by the Spirit's direction, preached the Word and where God gave distinct help they taught any who believed the truth of the Word as to conduct and the truth of "gathering to the Name of the Lord" in church capacity-they opened up new territory for the Gospel wherever they went at the call of God, 2 Cor. 1:15, 18 etc., as led by the Spirit of God, following His leading.

We are proving today the fruits of men of God who were not afraid to lean upon God. They had very few, if any, assemblies to lean upon but they went forth, trusting only upon the Lord to supply their need, as Elijah of old, and God did just that. Some of them have told us as they lay dying of some experiences they had where God, signally, came to their assistance in the matter of care for them and for their families. He is just the same God today and He can do just this, but the laborers to work for God in a limited field, after this fashion, are scarce. In this land, it was not uncommon for servants of Christ to tackle difficult and trying places and prove their

God during the trial. The men who opened up States in the middle West, also Virginia, Florida and the South and the far West, were men of this stamp. As they labored they saw the work of God take root but it is a pity to see that same work being more or less discarded for more popular ways and means of carrying on the Gospel work. In not a few cases the "simplicity of Christ" is gone and, in such a case, we need to give heed to the Word . . . "HOLD FAST THAT WHICH IS GOOD." This is more and more needful today lest we lose all semblance of true "assemblies gathered to His Name and become something like the modern missions where one gets so much money for so much preaching and accepts the world's ways of attracting the people by adopting the ways of Babylon (the church pattern of today).

We are becoming like the world in many ways. The MARRIAGE CEREMONY among believers was after a very simple manner. Now it is being carried to excess and we have largely copied the world and its fashionable ways to the loss of a proper Christian testimony.

We note in Matthew 24:38 . . . "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage until the day that Noah entered into the ark, as in v. 38. It seems the current excesses and accompaniments of any marriage ceremony today is becoming a sort of attempt to outdo the other party and become very like the world and unlike the simple professed believers that we profess to be.

In the case of the contemporaries of Noah and Lot, the outstanding thing was not "open wickedness" but they were described as sensual men.

"that the wicked are lost is easily noticed but the man who, in glaring evil deeds, wastes his life upon external things alone, fancies himself in his freedom from positive crime, secure from the judgment of God; however he little thinks that his whole existence and being is sinful because it is worldly and alienated from God - James 4:4. The discourse of the Lord here in Matthew 24:37,39 is directed against this carnal security, and not against vice, which is condemned by law, the law of God. (Olshausen)" The copying of the world is the sin which should speak loudly to the believer, as it is the mark of an unbeliever rather.

We are getting to look like the world in such a thing as the marriage relationship which, of course, (according to God - Hebrews 13:4) is honorable. However, this should be carried out in the fear of God, in simplicity, which the present trend seems to deny and is contrary to the separated life of the pilgrim going home.

The late John R. Caldwell of Scotland, the editor of the Witness in his day, used to warn the Christians against extravagance in arrangements for FUNERALS and MARRIAGES, which even those of wealth did not overmuch practise. Sometimes debts were incurred, be-

yond the station in life of the participants, in order to put on a show of "standing" beyond them entirely. The "show" and "dress" and "culinary arrangements" is so pronounced today that we are losing our testimony as a "separated people" - i.e. separated from the world's false ways.

May the Lord preserve us and enable younger believers to have a simple and quiet wedding, instead of succumbing to the popular idea of making it a proceeding to satisfy the ideas of the world, which are largely sensual. If we are looking for the Lord's return, Titus 2:13, at any moment, we shall have the proper perspective.

Let us then "HOLD FAST THAT WHICH IS GOOD" which is a timely word for us today in the seemingly harmless proceedings, connected even with this marriage ceremony. We believe godly servants of Christ will always give good and solemn advice against this sort of thing if they are asked to perform the necessary part of the ceremony. We have seen a few words of advice and scriptural consideration changing worldly or Babylonish ideas.

MEDITATIONS ON RUTH 2:19

"And her mother-in-law said to her, Where hast thou gleaned today? and where hast thou wrought? Blessed be he that did regard thee! And she told her mother-in-law with whom she had wrought and said, 'The man's name with whom I wrought today is Boaz.'" verse 19.

The apostle Paul could write to the Thessalonians: "For the word of the Lord sounded out from you, not only in Macedonia and Achaia, but in every place your faith which is towards God has gone abroad, so that we have no need to say anything; for they themselves relate concerning us what entering in we had to you, and how ye turned to God from idols to serve the living and true God and to wait for His Son from Heaven." I Thess. 1:8-10. It was the world that proclaimed their conversion and the results. The same thing happened to Ruth. She had not yet uttered one word when Naomi began to question her. The fruit she had brought with her was in itself an abundant testimony. Others will always notice it if one spends all day gleaning in the field of Boaz and has personal communion with Him. Our facial expression, our dress, our behaviour, our spiritual riches also testify to the fact that we have had communion with the Lord Jesus and have sought for food and wealth in His fields. "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Isaiah 55:2. Though Ruth had not uttered a word, Naomi realized that someone must have regarded her and done her good. This must be a wonderful person. Naomi blessed him.

And what did Ruth do? Yes, she knew what she had gleaned:

but more important, she knew with whom she had worked. Naomi asked where she had gleaned. But Ruth told her with whom she had gleaned. It was the person and not the place that had become most important to her. Certainly, the place was precious. It was even more precious because she knew she could find HIM there and because it was HIS field.

The place where the Lord Jesus gathers His own (Matt. 18:20) is precious to the heart which really knows its value. But it is not only precious because it is the place where blessings are received, although this is true. Rather, it is precious because He is there, and because we may be with HIM there even while we are on this earth.

It is apparent that Ruth did not know that Naomi was acquainted with Boaz, and thus also that Naomi had never mentioned his name. Boaz had never held a pre-eminent place in the heart and life of Naomi. She had never been able to sing with a joyful heart:

"When gazing at thy beauty,
In nearness to Thyself,
My heart drawn out in confidence
O'erflows with Thy great power.
Then all sinks into nothingness
Compared to this great Treasure,
Then all fades into worthlessness
Whate'er the world may offer."

Do those who come into contact with us realize that we know the Lord Jesus? Do they have an idea of WHO He is by seeing what He is for us?

Ruth had come to know Boaz in a personal way by the experiences of this day. Now she also knew His name. His name means "In Him is strength." What a comfort! What an encouragement this was for a poor weak widow who had no one to lean on. How wonderful it was to be in the favor of such a man and to experience his care and goodness. It was no wonder that she mentioned his name to Naomi with great joy.

Thy name is as ointment poured forth: Therefore do the virgins love thee," says the bride prophetically of Christ in Song of Songs 1:3. And the sons of Korah sing in Ps. 45:2, "Thou art fairer than the sons of men; grace is poured into thy lips."

Who can fathom the depth of meaning in the name of "Jesus"? Who can describe what goes on in the heart of the one who has really come to know the Lord Jesus? It is already wonderful to know Him as Saviour. But when we come to know who He is, and what He is for us in all the circumstances of life - in all the difficulties, sufferings, dangers, unfaithfulness and joy - then this is infinitely more wonderful. And even more, we may come to know what He is intrinsically in Himself - the glories of His Person and of His work on the cross, as the Father has made it known to us in words and in thousands of types and examples in His Word.

The apostle John with ecstasy exclaims: "And the Word became flesh and dwelt among us (and we have contemplated his glory, a glory as of an only-begotten with a father), full of grace and truth" John 1:14. God caused him and others to write down what they had seen, so that we also might see it. Have you seen it? Do we see it today?

The theme of the book of Ruth is that grace arouses feelings and emotions in the heart. It arouses affections which need to be satisfied. When such affections are found, then faith lays hold of grace to satisfy them. And grace loves nothing more than to answer faith's demands. This is what we will see in chapters three and four of Ruth. Here we simply see the love in Ruth's heart, caused by the grace of Boaz.

(Submitted by Win. J. Oliver)

H.L.H.

CHILDREN'S WORK PAGE

GRACE

A. J. Higgins, M.D.

God delights in being known as the God of grace. It is one of His titles in I Peter 5:10. Grace is given as one of the reasons that the Lord Jesus was manifested (John 1:5-18).

One of the best and well known illustrations of grace in the Old Testament is David's kindness to Mephibosheth (2 Sam. 9). Often overlooked is that while 2 Samuel 9 shows grace offered and received, 2 Samuel 10 shows us grace offered and rejected.

- 2 Samuel 9:1 Grace desiring
- 2-4 Grace discovering
- 5 Grace delivering
- 6 Grace delighting
- 7-8 Grace dignifying
- 9-11 Grace designating

We read of two people who were willing to take the place of a dog in scripture:

Mat. 15:21-28 Woman of Canaan, appealing for grace

1 Sam. 9:8 Mephibosheth, appreciating grace

Yet even here there is a contrast in the fact that David sent for Mephibosheth, while Christ went Himself that long journey by foot to find the Woman of Canaan.

For older children or young adults, each position from the life of Mephibosheth can be illustrated from the New Testament. Grace's desire can be aptly demonstrated from the book of Acts. Beginning in

chapter 1, the Gospel goes out to the guilty Jewish nation first as each new area was opened, until finally at Rome in chapter 28, they reject it for the last time.

Grace discovering is seen in Romans, with special emphasis upon Chapters 1-3. After the awful condition of man is discovered, it is the grace of God, and not the judgment of God, that meets men in that condition. The delight that grace finds in its object is seen best in the Gospel of Luke. Both the stories of chapter 15 and the references to Christ and the publicans and sinners will support this. The dignity and designating of grace are seen in the Epistle to Ephesians (Grace endows 1:7; Grace elevates 2:7; Grace enlightens 3:7; Grace enables 4:7). Grace delivering can be illustrated from Romans 4-8.

It may be helpful to show in the Old Testament there are two separate words which convey the idea of grace. One is "Hesed" or loving kindness and favor as in Gen. 19:19. This can be shown by God to man, by man to man, and by man to God. The other is "hen" as in Gen. 6:8 and is only used as a superior showing grace to an inferior. This is a quality that man can never show to God.

Other examples of grace are easily supplied from the wealth of the Scriptures.

THE PROPHETESS NOADIAH Nehemiah 6:14

The late John Ferguson

THERE are names in the Scriptures which have come to us with an aroma of blessing attached. To these the Lord's people owe a debt of gratitude. There are others to whom a bad savor is attached. In the passage before us we have two of the latter, Tobiah and Sanballat, whose names have become a proverb indicating opposition to the work of the Lord. We have also a woman's name, Noadiah the prophetess. It is not often that a woman figures, in the Scriptures, with evil men, though there are a few instances. Noadiah had joined with Tobiah and Sanballat to seek to hinder the building of the wall. It is sad indeed to see a woman thus helping the enemies of God.

THE WOMAN BEHIND THE SCENE

In our day there is sometimes a Noadiah busying herself in seeking to hinder the servants of the Lord in their blessed work. Such a woman does not always appear in public - her work may be done in a sly and hidden way. She makes it her business to cast aspersion on one who stands for the right, and refuses to be moved away from the path of truth and loyalty to Christ. We do not read anything commendatory about Noadiah; no works of faith, or charity, but subtle scheming and planning; a sad contrast to some of the noble women whose names are given us in Scripture.

Women have been a great blessing to the Church, many attribute their salvation to the prayers and godly lives of mothers and sisters. The mission fields witness to their self-sacrificing labors. There was an Anna who served God day and night in the temple; and a Phoebe who is called a servant of the Church; and many others.

IDLE AND WICKED GOSSIP

It is well for sisters to take warning, and see that they are not, in any way, reproductions of Noadiah. A woman can be a hindrance to the work of the Lord by idle and foolish talking. It is very easy to fall into the habit of speaking evil of the servants of Christ, of their work etc., and this may be harmful and wicked gossip. Hearts have been made sore and Christian communities blighted by the tongue of one woman. The same may be said of brethren, but we pass on the word of warning to sisters. All remember the sad case of Miriam. She made a good start . . . but alas, that it should be said of this dear woman that she used her tongue against her brother Moses, and was the means of hindering the onward march of the whole camp of Israel for seven days.

Sister, beware! do not be a Noadiah. Do not by word or action join hands to hinder the blessed work of the Lord. Let the functions and services, peculiar to women, be used to the glory of God, and to the furtherance of the gospel. We never hear again about Noadiah. Her name is shrouded in oblivion save this one mention to be known as a hinderer of the work of the Lord. She is not counted as worthy of any place among the noble women who were loyal to God. Let the name of Noadiah speak loudly to all as a beacon of warning to those who engage in idle gossip and are hinderers of the work of the Lord.

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SOME SIMPLE THINGS THAT DO NOT OCCUR TO EVERY ONE

That a speaker may be wearying the people with his talk, while he is feeling perfectly satisfied himself with his address.

That a speaker has sometimes finished what he has to say a long while before he sits down.

That he who speaks should have something to say.

That liberty for God to use whom He will does not mean liberty for anyone to talk.

That what is worth speaking is worth being said loud enough, if possible, for all to hear.

That the above applies to brethren who lead the assembly in prayer as well as those who speak.

That a brother may often better help a meeting by his silence, that when by speaking he hinders the ministry of more instructed brethren. It must not be overlooked, however, that a few words of ministry from less gifted ones are often used of God to the help of His people.

That in attending to the assembly's money matters, as in other things, "Two are better than one" - the fellowship making the service pleasanter, and being a source of greater satisfaction to the church.

That the fellowship of giving is promoted, and the interest enlarged, by communicating to the assembly accounts of its finances.

That the laying by in store, I Cor. 16, is not the giving at the Lord's table, but the setting aside for His use of that which we purpose for Him, to be used as need arises and as He directs in His work. This by no means implies that it is improper to give of that store at the Lord's table.

THE LORD WILL DELIVER HIM

IN GIVING the Lord His portion (say in ministering to the need of others), we thereby serve ourselves heir to a special and precious promise. "Blessed," says Psalm 41, "is he that considereth the poor." (that is sick or needy). It is sweet at any time to have God's blessing. But in this case the blessing takes a very tangible shape. Of him that considereth the needy, it is written. "The Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen upon the bed of languishing: thou wilt make all his bed in his sickness." verse 1-3. What a catalogue of deliverances for us! They are for a particular brother or sister - the one who considers the needy. The need may be a word of sympathy; or it may be some practical fellowship; or it may be succour in the hour of trial. But the considering one is assured that in the evil hour the Lord will "consider" him, and deliver him in time of trouble.

Selected

OUR CHILDREN FOR GOD

Some old ministry, timely, From 1890.

ARE WE training up our children for God? or are we training them up for the world? This is a solemn question in the light of Prov. 22:6, "Train up a child in the way he should go; and when he is old, he will not depart from it." We have here a command and a promise; and, however strange it may seem to us, God will make good His Word that the properly instructed child does not depart from the right way. Nevertheless, in the matter of training up chil-

dren, it is to be feared that many Christian parents are sowing the seeds of a terrible harvest yet to come. Parents have in great measure the making, or the unmaking, of their children. We have heard Christian parents bemoan the worldliness of their offspring, and express the fear that they were going from bad to worse. But had these children been trained up "in the nurture and admonition, and fear of the Lord"? It is to be feared that in too many cases the children had been influenced by parental example, and had simply followed up the training initiated by their parents. The hearts of the young are wonderfully susceptible to impressions, be the impressions good or bad - spiritual or carnal. The training they receive becomes part of themselves - woven, so to speak, into their very being. Everything a child sees, everything it hears, goes to make up its character, and influence its whole future destiny! This is solemn. Yet it cannot be denied; neither can it be explained away. And once the character of a child is formed on the lines of carnal policy, what guarantee have we to expect that the child will tread the path of righteousness in after years? If we sow the fallow-ground of our children's hearts with the seed of world-conformity, how can we expect a harvest of fruit unto God? We are aware of the standard arguments, that one must move with the times, and that those who live in Rome must do as the Romans do. But we have never found such principles in Holy Writ. We are in the world (if "Rome" represents the world); but we are not of it, and have no call whatever to move with "the times," or do what the Romans do.

But let us go to the root of the matter, and ask what is the real secret of worldly up-bringing of children. We believe it is simply a case of like producing like. If parents are not living for God, they cannot bring up their children for God. Children are powerfully influenced by the atmosphere in which they dwell. If they are surrounded by an atmosphere of heavenly-mindedness, the "law of assimilation" will have its due effect; and the character of the child will get a "heavenward inclination" that may prove a mighty bulwark against the fierce temptations of coming years. But if you deliberately surround your children with the atmosphere of worldliness, the "law of assimilation" will not fail to act. A worldly atmosphere will make worldly children; and once the young heart has received its "downward inclination," you have simply done your best, or your worst, to hinder that child from treading the paths of holiness and peace. If you train up a child in the way he should not go, be not surprised if, when he is old, he depart not from it. In the bringing up of children there is such a thing as sowing the wind and reaping the whirlwind! Hosea 8:7.

THINK of this as to thy children when we go in for so much world-conformity in our "marriage ceremonies" with all their trappings. . . . Editor.

* * * * *

No person is so liable to a fall as one who is continually ministering the truth of God if he be not careful. The continual talking about truth, and being occupied about other people, has a tendency to harden the conscience.

CHRIST IS ALL**Extracts of a letter from a young brother**

THERE is often in the hearts of God's children a yearning towards each other, that worldly relationships never approach to, - a yearning implanted, I believe, by the Holy Spirit. O how I long for the day when we shall make the acquaintance of them all, amid the splendors of the Father's home! But words fail to describe the yearning to see, with my own eyes, Him Who is the centre of that glorious company! You may talk to me of the raptures of the redeemed, and the soul-stirring song they will sing; - of the joys of the many mansions; - the harps and crowns of gold; - and of the awards awaiting faithful service. But it is not these I am longing for, - it is Himself! Ah! "Himself." I am wanting to see that One who emptied Himself of all the glory He had with the Father, to come down to Calvary's depth of woe for me. O for the ravishing sight of that face riarred more than any man's, on my account! Lord, Thou knowest how I can say with Paul: "To depart, and be with Thee, is far better." O how far better! And I am to be with Him for ever! It is wonderful - wonderful! With the Man of Sychar, - with the man of the eighth of John, - with the man of the gate of the city of Nain, - with the Man who hung upon the cross, - with the Man Who died!

I like these words, "A little while." Nearly 1900 years have gone by since they were spoken by the Master; but He was thinking of "the joy that was set before Him" - of an eternity with His Bride; and the hundreds of years that lay between seemed indeed to Him a very "little while." When feeling a little sorrowful of heart at His long delay, I just look up and think of the eternal life; and O how short appears this little span of time! Then the Lord Himself cheers me up, and says: "A little more patience, my child, and then cometh sweet rest in Heaven."

I love to talk to you of Jesus; and when once started on this theme of themes I scarcely know where to stop.

You will be rejoiced to know that in this far-distant town there is a little company who gather on Lord's Day morning to show forth the Lord's death. We have a Bible-reading, and a Prayer Meeting, and every Lord's Day evening the Gospel is preached in the Hall. Through attending the meetings, souls have passed from death unto life, and we have had the great pleasure of witnessing the baptism of six. The Lord be praised for thus blessing His Word. "The harvest truly is plenteous, but the labourers are few." There are many villages and settlements where the Gospel is rarely, or not at all, preached; and where the people will eagerly come and listen to one filled with the power of the Holy Spirit.

Now there is something else I must tell you. A few months ago I was reading the early chapters of Acts, where Peter and John healed

the lame man at the gate of the temple, and afterwards through their preaching 5000 were saved, to say nothing of women and children! Then we are told that Peter and John "were unlearned and ignorant men"! Yet what mighty deeds were done through them! This led me to search for the cause, when I saw that "they had been with Jesus". Ah! here lay the grand secret. And further, "They were filled with the Holy Spirit."

Well, it all came to my mind, that, through the Lord, there was the same power now to save 5000 souls, as then, - that He is "the same yesterday, and to-day, and for ever"; and why should we not ask Him to save twenty souls in our midst? I mentioned the matter to two brethren in the meeting (young men like myself - the youngest in the gathering - each about 23 or 24), that we should come together every Monday evening to ask and wait upon God as to this. We needed not a college training, etc.; but three things were essential: to have "been with Jesus" - "to sit at Jesus' feet, and hear His word" - and to be "filled with the Holy Spirit."

After waiting upon the Lord, we met at 7:30 P.M. in a brother's tent, down a gully, away from houses and human sounds. There we met the Lord, and spread before Him our petitions, and in faith asked to receive them. Ah! that night I shall never forget! What a royal feast we had in His presence! We have changed our meeting-place to a brother's shanty. Now there are five of us (the youngest fellows in the meeting) and one night each week we have two hours in the presence of the King. Words cannot describe our joy. The Lord never does things by halves. We told Him so, and therefore asked that every one of the twenty to be saved, should also be gathered out to His Name.

Yours, etc. etc.

THE LORD GETTING HIS PORTION

IF GOD does not get His portion, we need not be surprised if things go wrong. "This has gone wrong," you say, "and that has gone wrong; and all these things are against me." But has the Lord been getting His portion? "Portion of what?" you say. Portion of time - portion of money - portion of anything. Has He been getting that which is His due? Has God been acknowledged? Have we brought in the tithes? These are solemn questions, which we do well to put to ourselves, while girding up the loins of our mind for the warfare another year. "Will a man rob God?" Mal. 3:8. "Wherein have we robbed Thee? said the people in Malachi's day. Then comes the answer from the Lord Himself: "In tithes and offerings." The Lord had not got His portion. Therefore there could not be blessing. "Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it." Hag. 1:9. It is simply hopeless to seek to secure the blessing of Heaven if we are withholding from God. We may flatter ourselves that there is blessing. But God looks deeper,

and sees that there is none. To the remnant in the latter day of Old-Testament history did He not say: I will curse them already, because ye do not lay it to heart"? Mal. 2:2. This is startling. Our God will not be overreached. Yonder is a faithful labourer for God, with special claims, it may be, on our heart; and for weeks - perhaps months - we have not been exercised as to how it fares with him in temporal things! Yet we expect the God of Truth and Righteousness to open the windows of Heaven for our especial benefit! If He did, it would be something altogether out of keeping with the whole economy of grace.

W. S.

LORD, WHAT WILT THOU HAVE ME TO DO?

Acts 9:6

A. J. Holiday of England.

SOME years ago we had been taking part in some Gospel services in a theatre. One Lord's day evening we noticed a man and his wife, who had trusted in Christ a few weeks before, remaining behind again in the after-meeting. On going to them, they said that they wished to have some further conversation, and would be glad if we would call on them at their house. We took down the address, and the next evening we called, according to promise, and waited to hear what it was they wanted. Perhaps we had better give it in the husband's words. "Well," he said, "you know we were both saved a few weeks ago, bless God for it. After a week or two we began to feel it wouldn't do just to be going to the theatre Gospel meetings on Sunday evenings, and to nothing else, so we thought we had better join somewhere, and we made up our minds to take sittings at a Chapel close by. I was just going out to take the sittings when my wife said to me, 'Wait a bit; perhaps there's something in the Bible about what folks ought to do after they have been saved.' I saw in a moment that that was the right way to set about it; so I didn't go after the sittings, but we decided to stop behind again the next Sunday evening, and ask some of you to show us what the Bible says we should do."

Oh, how our hearts rejoiced as we listened to the simple story. It seemed so sweet. One night they had remained behind to learn what the Lord had done for them; and the next time they stopped to **inquire what the Lord would have them do for Him**. Would to God that this second inquiry always followed when the first has been happily answered. So the Bibles were got out, and we turned to Acts 2 and read verses 41 and 42. "Then they that gladly received His Word were baptised; . . . and they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Other scriptures were read, bearing on the same points, and then came the inquiry, "But are there any people who do like what we have been reading?" And how thankful we were to be able to say

that, through God's mercy, there were; and soon this dear brother and sister had obeyed the commandment of the Lord Jesus as to baptism, and were breaking bread, each first day of the week, with disciples who delighted thus to remember their Lord, and to show His death till His coming again. We had not asked them to join anything; but it was our privilege to show them in God's own Word the answer to their question, "What does God say we are to do?" So before they had become spoiled through man's traditions, they learned God's way and obeyed it.

OBEDIENCE

Who can tell how sweet this is to our God Himself, Who delights in obedience more than sacrifice? And who can tell the value to the new born soul, of being led at once to see that the commandment of the Lord must be the one reason for every step that is taken? We want to be very careful then, that we not only teach right things, but also put them on their true foundation. We fear that many today have been baptised and are breaking bread, just because those among whom they were saved practise these things, or because they got much blessing to their souls among believers thus acting, and thought they would like to join them. No wonder if such are easily turned aside when some cause of offence arises. On the other hand, some would keep the young believer back till he has an intelligent understanding of the meaning of these things. But that would no more be obedience than the other. We expect our children to do what we bid them, because we tell them to do it, and not because they understand its meaning and value. And has not God a right to expect the same simplicity of obedience from His children? Surely He has. And if we desire that believers shall gain understanding as to the meaning contained in God's ordinances, let us help them to a prompt and hearty obedience in all things. That is the surest and the safest way to real growth in knowledge.

THE PROPHETIC PAGE

The Editor -

A QUESTION was raised recently and, very ambiguously answered in an "old country" magazine, relative to the Rapture of the Church and the Lord's secret Coming for His Bride - it seems this precious truth is "losing ground" among so-called "evangelical groups" or possibly in some "assemblies" of saints gathered to His Name.

THE PROMISE OF HIS RETURN

WE are very thankful this precious truth is foremost amongst believers "gathered to His Name" throughout the world. In other quarters we are not so sure. It seems it takes a life of "separation" to make this precious truth real and lively and where we find this loosely held among evangelicals today, it is the lack of spiritual appli-

cation of the "separating" Word to the soul, likewise a desire to refrain from the reproach of Christ.

If we lose hold on the precious truth, or rather if we do not permit this truth to hold us, i.e. HIS PERSONAL RETURN to the air for His Church, secretly, at any moment, we also lose its purifying effect upon ourselves. . . . I John 3:3. We could see, further, that this "Blessed Hope" is not popular with the worldly professor who is seeking to "find a place" down here rather than continuing as a sojourner down here amongst men.

A few verses which help us greatly in relation to this are found in 2 Thess. 2:1,5 etc., in connection with the manifestation of the MAN OF SIN, as we find here that the DAY OF THE LORD will not come except there be the "apostacy" first and the Man of Sin be revealed in all his blasphemy, ungodliness and Satanic power. Energized by Satan himself, he will evidently be manifested with a flourish, to imitate, if that were possible, the Coming of the Lord from heaven for His own. Antichrist shall be brought before the world in such a fashion as will captivate the earth-dwellers who shall accept him and his sophistry and bow to him and receive his mark.

The true Church shall be taken home to glory before He is revealed as we have mentioned. Our portion is heavenly and the heavenly city is our future abode in the glory from which heavenly position we shall look down on this earth, with the destruction of the enemies of the Lord by Himself ushering in the glorious millennial day.

We believe our readers, throughout the world, are in agreement with such thoughts relative to the return of our Blessed Lord from heaven, whence we shall be caught up to meet Him in the air.

* * * *

"UNDER"

MAY I dare contribute to your understanding a little light on the simple word "Under."

1. Keep Under - I Cor. 9:27
2. Brought Under - I Cor. 6:12.

Under the first head all Christians are laid under solemn obligation to keep under all "superfluity of naughtiness." Buffeting the flesh "right in the eye." The moment it looks up with the intention of rising up; then smite it on the eye, and blind it. The thought is that of a pugilistic encounter.

Under the second head the assault is from the outside, and has specially to do with the sin of gluttony. The appeal food can make to a man's appetite is tremendous. A gormandizer is a greedy, ravenous eater. Gorging at meal time is never the act of a gentleman let alone a Christian.

T. Baird.

QUESTIONS AND ANSWERS

The following questions from a subscriber - a pre U student in Malaysia:

Question: & Answer: In the legal requirements of God in His covenant with Israel, they were required to "observe the Sabbath, to keep it holy." God rested on the seventh day in the creation, not because he was wearied - for the Almighty fainteth not, neither is wearied, but this was a - prefiguring of the Rest of God which He would have as a result of the sacrifice of His Beloved Son on the Cross. The "manna" as given by God in Exodus 16 spoke of the lowliness of the Saviour and the fact that they could not gather on the Sabbath was a reminder of the "rest" that would result from the sacrifice of Christ at Calvary.

The other question re Luke 13:19,21 we would link up with Matthew 13 where we have the parable of the mustard seed, growing into a great tree, bringing before us the growth of the great tree of Christendom, in the branches of which the birds (speaking of all sorts of evil) nesting in the branches - a true picture of that which we see develop before us today in the growth and development of the vast profession of Christianity (without Christ) all around us.

Luke 13:34 speaks of the 'salt losing its savor.' This would take place, principally, through contamination, otherwise the salt would remain valuable for a long time, but contaminated it would be useless.

As to your question regarding studying Chinese literature as fiction, a requirement of your course, you could hardly so designate, though it may lead to that. You could study it with this reservation before you.

(We could pray for this young sister, who has a desire to keep close to the Word of God - Editor.)

Question: Should not our meetings commence promptly and also close on time?

Answer: This is a timely question. Let all things be done decently and in order" would apply here. Sometimes, in the prayer meeting, there are long pauses and then, when the meeting ought to close some brother rises to his feet with a long prayer, including much repetition, far beyond closing time.

The underlying occasion of this lies in the lack of proper exercise before God as to the true character of the meeting and our exercise beforehand.

We are reminded of an old saying of former days . . . "A meeting may be finished long before we rise to disband."

(From Iowa)

Question: Why should Christian women remove their hats when the meeting is closed, or when they leave the building or arrive home?

Answer: It would be a good testimony to have their covering on until they get home, or at convenient opportunity, rather than to remove the cover immediately the meeting is disbanded. The "covering" is essential to proper assembly meetings, we remember that the "angels are on-lookers, as in 1 Cor. 11" - to be overly anxious to discard shows lack of understanding of the divine principle.

Question: Are we not in danger of emphasizing "separation from the world" relative to the Assembly as found today, generally speaking?

Answer: We believe the true answer to this is an emphatic . . . "NO" - The danger lies in the opposite direction, entirely, we are in danger of being conformed to this world far too much, consequently our "testimony" is scarcely noticed by the many.

When the "fashions" change in the world, you will notice a distinct copying of such in the assembly of professed believers. As the world has its so-called feast days etc., this generally soon finds its way into the assembly - witness the built-up hairdo of some women, coupled with expensive head covering. The simplicity of former days is being largely laid aside for world-conformity. This extends also to our "eating and drinking" to commemorate a day which seems to be important as to individuals or an individual, anniversary dates etc., which could be confined to a prayerful wish to the party or parties instead of creating a sort of custom. The "love-feasts" of the church's early days gave way, eventually, as in Jude, verse 12 to "spots" "clouds without water" - "carried about of winds" etc., While such events seem simple and harmless, as time goes on, they get more involved - this is where the "separated life" is pleasing to our God and we should seek to be satisfied with it.

While we speak thus, we must remember to show courtesy to all we come in contact with who come into the assembly, whether to hear the Gospel or to look on while the saints remember their Lord. Many a true believer has been won by proper consideration being shown them instead of a stiff attitude, forbidding and could be looked on as self-righteousness. As long as we display the apostolic teaching given us in the Word we do well. "Be not conformed . . . but be transformed by the renewing of your mind" as in Romans 12:2 etc.,

Question: We have heard it said, when there is some practical ministry emphasizing separation from the world, that this is "legalism." Is this so?

Answer: "Legalism" is going back to Judaism and the law, instead of continuing in the grace of God. This is brought before us in the Epistle to the Galatians where the apostle had seen a mighty work of God and then "legalistic teachers" sought to introduce that which would take the saints back into the bondage of legalism, as Paul warns in Gal. 5:1.

We are never brought into a yoke of bondage by seeking to carry out the Word of God, as taught by our Blessed Lord and His apostles but this is a "trademark" of some who have departed from the plain teaching of the Word and defend their proposed theories by charging those who walk by the old standards of the Word as being legalistic. The grace of God teaches us the opposite in Titus 2:12. That is enough for true believers in the Lord.

Prayer Requested — For some fellow servants laid aside - brethren Steve Mick of Boscobel, Wisc., Klabunda of Akron and David Calderhead of Mansfield, Ohio.

Garnavillo, Iowa — We purpose a baptism here this Summer. The Lord help our brethren there with guidance and wisdom.

Galion, Ohio — Bro. Surgenor and bro. N. Crawford were in tent work here, with some tokens of blessing in the Gospel - it is about 90 miles SW of Cleveland. Prayer valued for this.

Horsham, Pa. — The tent pitched near Hatboro here by bre. David Oliver and Albert Ramsay has seen some blessing in this closing week or so, which has brought cheer. Pray for continued blessing. Bro. Oliver expected to continue under canvas in Virginia, following.

Thomaston, Conn. — Bre. Dobson and E. Higgins in tent here recently, in the Gospel. This is in the Waterbury district.

Fergus Falls, Minn. — Bre. L. DeBuhr and L. Ballhagen were to be here in July under canvas we heard - prayer requested.

Magherafelt, N. I. — Our brother Norris Stewart has been delayed in returning to Zambia, but waiting His will and guidance when he wrote. We have an article he sent us in our next issue of W.I.S. Pray for our missionary brethren and sisters and their problems. So many are enamoured with some graphic tales at the time but such interest soon wanes - not so when the interest is the result of godly exercise.

Venezuela, S. A. — Sadie Walmsley, Ramona and Martha Kember went back June 20th., Martha's permit expiring that month. Remember our sisters in their school work etc., there.

HanSPORT, N. S. — Bro. McIlwaine with John McCracken hoped to try Lakeville where they found people favorable in visitation, thought of renting the Community Hall first, then the portable hall D.V.

Cherry Hill, N. J. — Bre. Maze and E. Higgins under canvas here in August. Pray for this.

North Ireland — D. Kane, J. Wells and J. McCann (Brazil) had two weeks Bible Readings at Bushmills on Heb. 1-6. Large numbers of young brethren and sisters attended. Tents in progress (last report) J. Brown and J. Lennox at DUNCANE - J. Wells & D. Kane at DUNDEAM - J. Martin & Geo. McKinley at New Mills, S. Ferguson and N. Turkington at CARRY-DUFF. T. McNeill and J. Hawthorne at Ballywatermoy Gospel Hall.

CONFERENCES

Arlington, Wash. — The Conference commences with Prayer Mtg., August 31, continuing all day Sept., 1, 2 and 3. All the meetings in the Gospel Hall, South Stillaquamish Ave. Corresp. John Portman, 115th., Ave. N. E. Arlington. Telephone 206-435-4364 or 435-3973.

(We regret we did not have proper announcement for last issue since the announcement was not sent to the Editor, as requested. This is important for correspondents to make note of as informed each issue.)

Blue River, Wisc. — Conference will commence D.V. with Prayer Mtg. October 12th., at 8 p.m. continuing over October 13th and 14th. The meetings will be held in the Blue River School Building. Further information may be obtained from brother Otto J. Studnicka, P.O. Box 537, Muscoda, Wisc. 53573 - Telephone 608-739-3674.

Midland Park, N. J. — Annual Conference D.V. in the Gospel Hall 61 Prospect St., commences with Prayer Mtg., Sept. 28 at 7:45 p.m. continuing Sept. 29 & 30th., Correspondence to T. Edgar Chambers, 550 Franklin Terrace, Wyckoff, N. J. 07481.

La Crosse, Wisc. — Our annual Conference will be held D.V. in the La Crescent, Minnesota High School Sat. and Lord's Day, October 20th., and 21st., preceded by prayer in the La Crosse Gospel Hall, 812 Clinton St. Usual arrangements and hospitality extended. Corresp. Mr. L. Uglum, 314 So. 6th. St., La Crosse, Wisc. 54601

Manchester, Iowa — Our Annual Conference will commence with Prayer in the Gospel Hall Sept. 28 at 7:30 p.m. Union & Wayne Sts., all other meetings Sept. 29 & 30 in the School Auditorium. Corresp. C. F. Foster, 149 Delhi Road, Manchester, Iowa 52057.

St. Martins, N. B. — The Assembly here plans a Conference D. V. commencing Sept. 7th., with a Prayer Mtg., in the Fire Hall in St. Martins where the Assembly regularly meets. There will be no meeting on Sat. morning - Ministry will commence Sat. afternoon at 2:30 Sept. 8th., continuing over Lord's Day Sept. 9th. Meetings will be held for ministry in the St. Martins Public School. Hospitality extended to visitors. Breaking of Bread at 10 a.m. For the Bible Readings the subject will be the Epistle to Titus. Correspondent Howard Godsoe, R. R. 3, Hampton New Brunswick EOG 2Z0 Phone 1-506-832-5896

(We are sorry this notice did not reach us in time for proper insertion last issue as it was sent to an improper address -

Please send all such to the Editor in Longport, N. J.)

Clinton, Ont. — Saints of St. Joseph St., Assembly here hope D.V. to convene their Conference September 29 and 30 in the Central Huron Secondary School, Princes St. E. Meetings Sept. 29 at 10:30, 2:30 and 7:30. Lord's Day B. of B. at 10 a.m., ministry at 3:30 p.m. and Gospel at 7:30 p.m. There will be a Prayer Meeting., in the Gospel Hall Sept. 28th., at 7:30 p.m. The Lord's servants teaching and walking in the old paths welcomed in ministry. Bible readings as in former years. Corresp. Douglas McDonald, P. O. Box 329, Clinton, Ont. N0M 1L0 Phone 416-625-3125 or 519-565-2752.

Livonia, Mich. — Our Annual Conference will be held D.V. commencing with Prayer Meeting Fri. Nov. 2nd., at 7:30 p.m. continuing over Nov. 3rd and 4th., at 10 a.m. 2:30 p.m. and 7:30 p.m. All meetings will be held in the Stark Road Gospel Hall, 9280 Stark Road, Livonia, Michigan. 48150.

Visitors freely entertained as formerly - Correspondence may be sent to Jas. K. Vallance, 47100 Maplebrook, Northville, Mich. 48167. (Gospel Hall phone is 425-4910)

Orillia, Ont. — Annual Conference will be held D.V. in the Collegiate Institute, West St., commencing with Prayer Meeting Oct. 6th at 3:30 p.m. with ministry at 7 p.m. continuing over Lord's Day October 7th. Breaking of Bread at 10 a.m. - Bible Reading from 1 to 2 p.m. on Psalm one and two. Ministry at 2:30 and Gospel at 7 p.m. On Oct. 8th., we will have morning and afternoon sessions only. Servants of the Lord walking in the old paths welcome in ministry - Correspondent Reuben J. Pears, 446 West St., N. Apt. #203. Orillia, Ont. L3V 5E8 Phone 326-4492.

St. Thomas, Ont. — Annual Conference D.V. in Central Elgin Collegiate, Chestnut & First Ave., Oct. 6, 7 & 8. Prayer meeting in Gospel Hall Sunset Drive (#4 Highway) October 5th., at 8 p.m. There will be no meeting Sat. a.m. Hospitality extended and servants of God walking in the old paths welcomed in ministry. Correspondence to Allen McCandless, R. R. 1, Port Stanley, Ont. NOL 2A0

Cleveland, Ohio — The Annual Conference of Christians here will be held D.V. at the Monticello Gospel Hall, 4970 Monticello Blvd., Richmond Heights, commencing with Prayer Mtg., Fri. Oct. 19th., at 7:45 p.m. continuing over Saturday Oct. 20 and 21st., Breaking of Bread at 10 a.m. Lord's Day - Bible Reading at 1 p.m. on the Second Coming on Saturday the 20th., a needful subject today. Correspondence to Arthur E. Pile, 5858 Briar Hill Dr., Solon, Ohio 44139

Vancouver, B. C. — The Conference will be held D.V. Oct. 6th, 7th, and 8th., Meetings in Killarney Secondary School commencing at 10 a.m. Prayer Mtg., Fri. night Oct. 5th., at 8 p.m. in Victoria Drive Gospel Hall, with the Breaking of Bread here also. Corresp. T. Barr, 935 Gatensbury St., Coquitlam, B. C. V3J 5H9 - Canada.

FALLEN ASLEEP

Longport, N. J. — Our beloved sister Mrs. John (Annie) Lindsay "fell asleep" July 13th., in her 100th., year. She was born in Scotland Oct. 1879 and was saved 86 years ago. She was in fellowship, we understand in Roman Road Hall, Motherwell and for many years in Everett, Pa., later in Bryn Mawr Assembly and for the past four years in the Home here. Survived by three children and large family of descendants - for some of these later years our sister Mrs. William Parks, her daughter, had the privilege of caring for her mother - our beloved sister was loved by all who knew her for her quiet, Christlike spirit and the remembrance of earlier life of devoted service characterized by simplicity and godly sincerity.

Arlington, Wash. — Our dear sister Mrs. Eloise Portman went to be with the Lord June 1st, 1979. Saved as a girl of 14 years she had been in assembly fellowship for many years, the past seventeen years here in Arlington. A faithful sister, unable to attend meetings for some time through illness.

East Orange, N. J. — Our dear brother Walter Stelphenson went to be with the Lord July 18th., aged 78. Born in England, he came to New Bedford, Mass., and came to New Jersey 54 years ago. He was married to Philemena for 29 years. A faithful brother in the assembly here for many years and we feel his loss. He was saved 62 years.

East Orange, N. J. — Also our brother Michael Rausee went to be with the Lord in May. Saved in Waterbury, Conn., in the old Italian conference in 1945. A faithful brother and one who is also sorely missed. He was a mailman and had a wonderful testimony on his route.

Ballyshiel, N. I. — Our dear sister of this Assembly went to be with the Lord May 27th., A sincere believer, walking in the old paths of the Word. In fellowship first in Tassagh Assembly where we understand she was received into fellowship in the mid 1930's. Upon her marriage in 1945 she associated with the saints here. They were given to hospitality while health permitted and entertained the Lord's servants.

Dunedin, N. Z. — Our beloved brother R. J. Neilson was called home suddenly June 18th., aged 80 years. He was saved for 63 years and 60 years in assembly fellowship. For many years acceptable as to ministry of the Word and for many years took care of subscriptions in his district for W.I.S. We believe his son will carry on this work for us in lieu of his father.

Glen Ewen, Sask. — Our dear brother Vernon Logue, in happy fellowship here, was called to be with the Lord July 6th., aged 20 - saved as a lad of 10 he lived to prove the reality of God's Salvation, quiet and consistent, he is missed. He leaves to mourn his parents and grandparents, 3 brothers and one sister, all saved. We can remember in prayer the bereaved ones and unsaved friends.

Akron, Ohio — Our beloved sister Mrs. Ruth Christa "went home" July 5, aged 85. She was saved Feb. 14, 1915 in a fruitful series of the late Tom Dempsey. Her family (the Beckers) were some of the first gathered to His Name here. She and her husband Jim who predeceased her in 1976 were faithful and fragrant in their lives. Humble and intelligent believers - thought much of by all who knew them.

Hartford, Conn. — Our dear sister Miss Mary Colangelo went home from a sick bed here July 13th., 1979 - a quiet, consistent, godly lady. Saved in Sept. 1927 through John 5:24. In fellowship with us in the Charter Oak (Italian assembly) since its inception in 1929. She was always in her place when able and shall be much missed. Prayer for some members of the family still unsaved, who heard the Gospel preached, requested.

Words in Season

THE BIBLE FAMILY MAGAZINE



FAREWELL TO OUR FRIEND STEVE

And, so, we bid farewell,
To lab'rer we knew well;
Who wore the armor true
With eternity in view.

A generation new
Must don the armor now,
To fight the good fight well,
To warn, to flee from hell.

To strengthen saints to walk
In old paths all well worn;
To hasten on to Zion
And never mind the scorn.

Of worldly minded ones
Who never knew the cost;
Of standing firm for God
As worldly gain was lost.

W.H.F.

OCTOBER, 1979

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ALL OTHER MATTER, News, Conference notices etc., must be sent to the Editor, c/o P.O. Box 426, LONGPORT, N. J.

OUR DEADLINE FOR reports, Conf., notices etc., is the 10th., of the preceding month, manuscripts should be sent much earlier and please keep copy as we do not return manuscripts. CONDENSE ALL.

REPORTS

Change of Address: Wm. C. Metcalf, 771 Lakeshore Road, Sarnia, Ont., N7U 2T6.

TENT WORK

REPORTS reaching us tell of some help in attendance, with blessing in the following:

Cherry Hill, N. J. — Good attendance, about four professed, bre. Maze & Higgins.

Wallaceburg, Ont. — Wm. and Ross Metcalf, some good contacts made, with some blessing.

Dike, Iowa — Good attendance and help given - brethren H. Paisley and N. Crawford.

Matoaca Dist., Va. — Meetings rather difficult here - bre. David Oliver & Gustafson.

Horsham, Pa. — A good tent effort, with some blessing. Bre. Ramsay & Oliver.

Hurricane David — This vicious storm has struck the West Indies and the Islands generally, Dominica especially devastated we hear -

Mt. Sterling, Wisc. — Correspondent's address - Robert L. Borne, Box 246, Seneca, Wisc. 54654.

Donegal, Ireland — Bre. Gilbert Stewart and Sam Patterson had good tent meetings here - several professing.

Venezuela, S. A. — Bro. Saword has been at home during July, visiting local assemblies there, but went to Caracas for the Special Meeting there. Jim Walmsley had a visit to the East and Neal Thompson to the West. Bro. Ed. Fairfield and Noel McKeown had two weeks in the Gospel in a new hall in a country place (Chirgua) where there is no assembly.

Sr. Naranjo and Sr. Gil had two fruitful weeks in one of the Caracas assemblies - a good number professing and 12 believers baptized. Four others were baptized at Salom where Sr. Sequera had two weeks in the Gospel, and another four likewise obeyed the Lord at La Villa where Sr. Chirinos was preaching. A large conference is held at Puerto Camarebo, bro. Bruce Cumming lives here.

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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"SHED" "POURED OUT"

This word translated these two ways gives the thought of a deliberate act, without any reservation or holding back. With that thought in mind, we enjoy the link in the following verses:

Luke 22:20 The Blood of Christ poured out FOR us - to save and purchase us.

Acts 10:45 The Holy Spirit poured out ON us - to secure us and preserve us.

Romans 5:5 The love of God poured out IN us - to satisfy us, to please us.

When we consider the Blood poured out for us, it should produce worship.

When we consider the Holy Spirit poured out ON us, it should produce encouragement.

When we consider the Love poured out IN us, it should produce exercise in a practical way as to HOW we manifest that love.

W. J. O.

His love is powerful as the sea,
And powerful as the mighty wind;
Yet gentle as the morning dew
That falls so quietly on parch'd lea.
The many waters cannot quench,
Nor can our faithlessness retrench
That outward flow to reach our soul
To fill with joy and make us whole.

W.H.F.



A FAITHFUL BROTHER CALLED HOME

Beloved Stephen Mick

THE homecall of our brother was not unexpected, as he had serious surgery lately, but caught us by surprise nonetheless. He was called home August 17, 1979.

Brother Steve was one of our constant laborers, always at his work. He had a pioneer's heart in always trying new ground, and laboring therein, and seeing assembly planted as result. Now he "rests from his labors."

He was aged 87 - born in Rumania in 1891. He was saved in Harrisburg, Pennsylvania January 13, 1909. He leaves his widow (Agnes Boyce of Chicago), three daughters Mrs. Louis Bethke, Mrs. Elizabeth Dill and Mrs. John Bell of Anaheim, Calif., also his son Robert, long prayed for.

In his preaching he was straightforward and plain, without pretence and at our Conferences always gave a good word of exhortation. He labored extensively with the late Samuel Hamilton of La Crosse, Wisc., also Iowa and Wisconsin brethren - the full record being on high. He took his stand as a believer in World War One and, like others of us, had his measure of persecution thereby, but wavered not.

He was buried from his hometown - a representative and large company being present. Brother N. Crawford read the obituary and brother Harold Paisley gave a good word in the Gospel, with comfort to the family, whom we commend to the prayerful interest of the saints.

"LOOKING FOR THAT BLESSED HOPE"

Titus 2:13

THE COMING OF THE LORD

Wm. H. Ferguson

THE PROMISE of His Coming sustained the early church and, in the revival of truth about two centuries ago, this truth had a very decided effect upon the Christians to whom this hope became a living reality. It molded their lives, it caused them to evaluate their lives and doings and, from them, led others to a more godly living and definite Gospel work, in view of the soon return of the King.

The Word has said . . . "Ye have need of patience (Heb. 6:15) and now in this, the approaching end of the day of grace, we must surely exercise that same patience as we wait for the fulfillment of the Word of the Lord. . . "The Lord directs your hearts into the love of God and into the patience of Christ" - 2 Thess. 3:5. Our Lord, Himself, patiently waits.

This precious truth has been attacked by not a few and lost sight of by many more, nor is the life affected as it should be by the truth of His Coming. Hudson Taylor of China said that this truth caused him to go through his house often, to throw out anything and everything which should not be there, if He should come. It would be well for us if we did that same thing. That word of the apostle John, in closing his epistle was . . . "Little children, keep yourselves from idols." It seems in the exuberance of life of the younger, this truth seems to be rather absent from their calendar, but it is hastening on, just the same.

We suggest a constant thinking and study of this precious truth which will keep us more for Himself in this fast changing scene. The words of 1 John 3:3 remind us of the purifying effect of this blessed hope of the Church . . . "Every man that hath this hope centred on Him, purifieth himself" tells us that this effect is seen upon the soul that treasures His Coming and looks for Himself.

There is abundant Scripture to fix our minds upon this blessed truth - the return of our Lord to the air for His Church silently, secretly and suddenly. Let us be on the watchtower for Himself. The words of Hebrews 10:35,37 should help us -

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise." "For yet a little while and He that shall come will come, and will not tarry." It takes faith to apprehend all this, but faith does not cease when we get saved at first. There is a life of faith lying ahead, as in v. 38 - "now the just shall live by faith." May we lay hold of this precious truth firmly to-day as in the past while we wait His return - cp. 1 Thess. 4:13,18 also 2 Thess. 2:1 . . . "Now we beseech you brethren by the coming of our Lord Jesus Christ and our gathering together unto Him." The word for "gathering together" here is the same as we find in the ex-

THE BLESSED MAN OF PSALM ONE

Jas. A. Ronald

In the light of Luke 24:44 we do well to look for the truly Blessed Man in our meditation on the Psalms, and we are not disappointed when seeking for Him in this first Psalm. What a beautiful portray of our blessed Lord is before us. Verse one presenting Him as the perfect obedient One proven in His walk while here; verse two reminding us of his enjoyment and delight being found in the Word of the Lord and that it was His continual meditation. Verse three tells of His life of fruit-bearing as the trees planted by the rivers of water. Of Him only could it be said, "Whatsoever He doeth shall prosper." Note Him as the -

THE OBEDIENT ONE

This blessed (happy-reposed) Man was marked by three exercises, His walk, His standing and His sitting. John the Baptist was attracted by His walk. Seeing Jesus coming unto him; looking on Jesus as He walked, John 1:29-35, he was moved to say, "Behold the Lamb of God." John the apostle tells of His standing when he cried, "If any man thirst, let him come unto Me and drink." John 7:37 and in Mark 12:41 we see Him sitting with eyes on the treasury and rightly valuing the offerings of the day. Again in Hebrews 10:12 "This Man after He had offered one sacrifice for sins, forever sat down," telling of a finished work and of the sufficiency of His sacrifice that stands out in contrast to Tabernacle worship. What a place this blessed Man now holds as seated on the right hand of God waiting till His foes be made His footstool. With hearts filled with adoration we, too, would exclaim, "He hath done all things well." Mark 7:37.

THE CONTROLLED ONE

Our Lord's delight (pleasure) was never shown toward earthly things, but rather the Heavenly. Isaiah writing of Him said, "He will magnify the law and make it honourable." David tells us "Thou hast magnified Thy Word above Thy name." The strength of the young men of I John 2:14 was in the fact that the Word of God abode in them. Paul in 2 Timothy exhorts, "Continue in the things thou hast learned; and that from a child thou hast known the holy scriptures." Among the many portions of the Word that would fill the heart of our Lord would be those directly dealing with His suffering and death. How often we read, "That the scripture might be fulfilled", telling that not one letter could fail. Then again what had proven precious to Himself was passed on to His own, "I have given them Thy word." John 17:14. Whither in the day of activity or the night of prayer. His pleasure was found in meditation on the Word of God. No wonder His was a life that proved to be -

THE FRUITFUL ONE

From earliest days we are reminded of the fruitful tree, yet none could compare to our Lord. Five times He is spoken of as "The Branch", and in Isaiah 53:2 "A tender plant, and as a root out of a ground," the only fresh sappy root in the midst of a scene of barrenness. He Himself could say, "If they do these things in a green tree what shall be done in the dry." If the fire of man's wrath was permitted to fall on Christ the green tree, what of the day of wrath awaiting guilty Israel? The secret of fruit with Joseph was in his dwelling by the well. Genesis 49:22 and so it is with this Blessed Man who is planted by the rivers of water. Psalm 46 tells of a river whose streams make glad the City of God. When roots find strength and nourishment from hidden streams, fruit will be seen. Note a few of the many fruitful graces that were found in Him. The grace of Wisdom - never man spake like this man, John 7:46; the grace of Love, He loved them unto the uttermost, John 13:1; the grace of Compassion, Jesus Wept, John 11:35; the grace of Devotion, "I must be about my Father's business," Luke 2:49; the grace of Submission, "Not my will but Thine be done," Luke 22:42. Fruit in season was ever true of Him whose leaf did not wither.

As the first three verses give us the only truly fruitful One, or the Godly Man, so the last three give us a view of the ungodly. What a summing up in three words, "Are not so." The virtues of the Godly are not found in the ungodly. "What is the chaff to the wheat?" Jeremiah 23:28 and the ungodly are like the chaff which the wind driveth away. Though brought into judgment they will not stand, but are to be swept away under His awful wrath. We have a closing reminder of the ever tender care the righteous enjoy. The Lord KNOWETH (present and continuous), the way of the righteous. His ever loving eye is upon them as with the Son of His love, and the closing word of the Godly "PROSPER" stand out in contrast to that of the ungodly, "PERISH". What eternal separation await the ungodly from all that is good and holy.

Children's Work Page

FAITH

Dr. A. J. Higgins

One of the most difficult principles to teach children is that of faith. To preach to children the necessity to believe is both difficult and dangerous. To many young hearts, the act of believing becomes not only the means of salvation, but also the Saviour that they are seeking. Faith must get beyond itself and be occupied with the work of Christ and the Word of God. Mr. McBain used to say that faith was "The response of the soul to a revelation from God."

Despite the problems; if we are to present the truth of God in its entirety to children, we must do so in dependence on God.

Examples of men of faith in Hebrews 11 are abundant and obvious. A fresh way of approaching the chapter may be helpful. One way would be to note the power of the influences against which men decided for God.

Noah took sides with God against the world.

Moses took sides with God against the nation of Egypt.

Abel took sides with God against a family member.

Sarah took sides with God against herself (v. 11)

Individuals can also be looked at from the standpoint of the quality of faith.

Noah moved with fear --- Virtue of faith

things not seen --- Vision of faith

prepared an ark --- Valor of faith

to the saving of his house --- Value of faith

condemning the world --- Verdict of faith

heir of righteousness --- Vindication of faith

You can also look at Moses and show (v. 26-46)

Faith's

Choice

Compensation

Courage

Faith is seen in three people in the gospels who were healed at a distance by the Lord.

1. The Nobleman's Son (John 4): Here we see the **principle** of faith - He believed what he could not see.
2. The Syrophenician's Daughter (Matt. 15): Here we see the **persistance** of faith.
3. The Centurion and Servant (Luke 7-): Here we see the **power** of faith.

These illustrations can also be used to show the **abasement of self** in the story of the Syrophenician woman, the **acknowledgement of Christ's authority** in the story of the Centurion, and the **assurance of His word** in the story of the Nobleman.

WORLD CONFORMITY

IT IS wisdom to learn from an enemy - let us hear the testimony of the sharp-sighted world against the inconsistencies of believers -

"As far as we have been able to discover, they (the serious) testify to reluctance to follow the footsteps of the worldly in the road to wealth: we look in vain for any distinguishing mark in this respect between the two classes of society; that which is "of the world," and that which is "not of the world." All appear to be actuated by the same common impulse to push their fortunes in life: all exhibit the same ardent, active, enterprising zeal in their respective pursuits."

AGAIN -

"They live in the common haunts of men, gratify their common desires, engage in their pursuits, partake of their common indulgences; they toil along with the worldly through paths beset with temptation in various shapes. They run with all imaginable alacrity and cheerfulness in the race after fame, and honours, and emoluments, where the faith and principles of men are most sincerely tried; they acquiesce in all the devices of luxury to pamper the children of prosperity, and manifest the same indifference with others to the cost of human happiness and innocence, at which these may be supplied" -

The above excerpts are from the Edinburgh Review, Scotland, noticed about 150 years ago, and circulated among the earliest assemblies of believers as a warning against the lack of conformity professed among believers
From the Christian Witness of October 1834 - of Plymouth, England. (Editor)

THE EXILE AND THE RETURN OF A REMNANT.

Norris Stewart of Zambia

Most Bible-reading believers have considerable knowledge of the history of Israel. This is particularly true of their servitude in EGYPT, then in the WILDERNESS, and finally their settling in THE LAND.

But many have only a superficial knowledge of the very important period which followed, when they had the humiliating experience of the EXILE IN BABYLON, from which some were eventually permitted to return, to become a REMNANT BACK IN THE LAND.

The importance of studying what the scripture records about this period should be obvious, if we realize that during it, God raised up such outstanding men as Daniel and his companions, also Zerubabel, Ezra, Nehemiah, Haggai, Zechariah and Malachi. Jeremiah too, who had prophesied that such a time of captivity was coming, lived on into at least the beginning of it. Ezekiel was another who prophesied entirely during this time.

THE CONDITION OF THE PEOPLE AT DIFFERENT TIMES DURING THIS PERIOD could be summarized for convenience, as follows:

(1) WHEN THEY LOST THEIR GLORY.

This was at the very beginning of the period we are studying. When the king of Babylon had slain many of the Jews, and had carried off to Babylon those who remained, the last vestiges of their glory, which had been diminishing at an alarming rate, were gone. God had desired that His people should be chief among the nations, (Deut. 26:19; 28:1). Now, as recorded in 2 Chron. 36:17-20, they had become the virtual slaves of the Gentiles. The sad condition, and experiences of the people at this time, is the theme of the book of Lamentations.

(2) WHEN THEY LOST THEIR INTEREST.

This occurred among the remnant who were eventually permitted to return from Babylon to the land, after 70 years. On their return, following a period of zeal and partial recovery, they had been thwarted in their purpose of re-building the temple, and then had lapsed into lethargy, as is evident from the rebuke of Haggai: "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?", (Hag. 1:4). This condition developed between the time when they had ceased building in Ezra, chapter 4, and the recommencement in chapter 5.

(3) WHEN THEY LOST THEIR SEPARATION.

Roused once more to service for God, they completed the work

of rebuilding the temple. But they were side-tracked again by their old failing of mixing with the nations, in marriage. The main theme of Ezra, chapters 7-10 is how God raised up a man, Ezra, to deal with this emergency, and how he dealt with it.

(4) **WHEN THEY LOST THEIR FEAR OF GOD.**

In Malachi's days, they denied the charges which God, through the prophet, made against them. Their repeated protests, commencing with the word, "Wherein?", show that they were prepared to argue even with God Himself. They had evidently lost all sense of true reverence and fear of God.

It is important to note that **ALL FOUR OF THESE CONDITIONS WERE OFTEN TRUE OF THE NATION AT ONE TIME.** But one of the four seems to predominate at the respective times suggested.

No honest believer will fail to see that all four conditions have their counterparts in the experiences and circumstances of God's people, even in our own day. Indeed, what Paul wrote relative to the wilderness experiences of the children of Israel, could also be written relative to the period we are studying. "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted", (I Cor. 10:60) "Now all these things happened unto them for ensamples: and they are written for our admonition", (I Cor. 10:11).

It is only as we keep this in mind, that our study will be profitable.

THE LOSS OF GLORY.

When the king of Babylon slew many of the Jews, and carried the remainder off as slaves to his own country, they must have seemed the very opposite of what God desired they should be - above all other nations.

They were a people whose power was gone. The last vestiges of of their former glory had departed, and they were mocked by their enemies.

All these descriptions could be used equally well of the condition of many of God's people, and many companies of His people, in our day. Not only that, but we shall see that the very same wrong attitudes which lead them to such a disastrous and humiliating experience, will undoubtedly have similar results for ourselves. Certainly the details of their experiences will not be repeated in our own. But we too shall lose our power to serve God, and our glory as His people, coming far short of what He desires us to be.

THE REASONS FOR THEIR LOSS OF GLORY.

That there were definite reasons for their loss of glory is evi-

dent from even the short summary of their rebellious attitude, which is given in 2 Chron. 36:15-20. It is recorded that they transgressed after the manner of the nations (v. 14), and polluted the temple. They rejected repeated warnings which God gave through the prophets, even to the extent of mocking the faithful messengers. These are not just recorded as historical facts, but are given as the reasons for their rejection by God.

Let us note these reasons in somewhat more detail, from other scriptures, intent on learning the pitfalls to avoid, if we would continue to please God.

(1) THEY DESPISED THE LAW OF MOSES.

God committed His commandments to writing for the first time, when at Mount Sinai He gave His law to Moses for the people. It was therefore permanently recorded as a written standard, and afterwards there could be no excuse for adding to it, or taking from it. THE KING was to have a copy of it by him at all times, to read therein all his life, (Deut. 17:18,19). THE PRIESTS, as well as doing their better known work, were to interpret and make known the law (Mal. 2:7).

This was not done by later generations who replaced the standard which God had made so clear, with their own self-will. So many instances of disobedience are recorded that to attempt to comment on them, would divert us from our purpose.

We are not under law, as many are quick to point out when confronted with these facts. But we certainly have many commandments in the New Testament, including many that Israel never had. Just as all of Israel's failure really resulted from their wrong attitude to the Book of the law, so our own failures have resulted from neglect of the Book which God has given us. Some neglect to read it. Preachers avoid preaching unpopular parts of it. Many use it only for increasing knowledge, and do not apply it.

Should not our attitude be like that of Josiah in 2 Chron. 34:19-21,27, when he had heard the words of the Book that had been discovered? (Evidently they had been without a copy of it, for a long time). He rent his clothes and wept, because he could not reconcile the conduct of the nation with the standard of the Book. Would it be any easier today to read our Book, and then accept our own standards? Thank God for believers, and companies of His people whose ways conform in great measure to the scriptures. But there are many whose attitude is more like that of which Paul warned Timothy, "... The time will come when they will not endure sound doctrine. ..." (2 Tim. 4:3). This is the attitude in the world, and in Christendom. Sadly it is also becoming that of many in assemblies.

(2) THEY LACKED PERSONAL CONVICTIONS.

It would seem that there were those who acted only under in-

fluence. "And Israel served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua . . .", (Josh. 24:31).

God also raised up Judges, or leaders, for them. But we read ". . . when the Judge was dead, they corrupted themselves, more than their fathers", (Jud. 2:19).

Evidently, they were like King Joash, who did that which was right in the sight of the Lord, all the days of Jehoiada the priest (2 Chron. 24:2). How fickle are those who do what is right only because of influence, and how futile is their attitude. We do thank God for good influence, and its results. But unless it is combined with personal convictions on the part of those who act under it, right behaviour will often pass with the good influence.

Good influence may keep us right when in the company of our brethren, but convictions will keep us right when we have to stand alone.

3. THEY WERE DOWNRIGHT DISOBEDIENT.

"They mocked the messengers of God, and despised His words, and misused His prophets. . .", 2 Chron. 36:16. This is really another way of stating what we mentioned under our first heading - they despised the law given at Mount Sinai.

The sad development is reminiscent of failure which many have observed in our own day. The law was never changed. Whatever the attitude of the people, it remained as God's word for them. He raised up men, the prophets, and some kings, to draw them back to it, but they had no ear for God's message. It is little different today. God's word will not change. He will raise up gifted men to speak for Him. But if there is no ear on the part of His people, they will lose their power and glory, as surely as did Israel. We cannot over-estimate the importance of the word of God, having men to speak it, and having an ear for it.

Israel failed to be a SEPARATED NATION very early in their history. They ceased to be a SINGLE NATION, after the division of the tribes, following the reign of Solomon. They did not look much like a SPECIAL NATION, when they were carried down to Babylon. Unless we get back to the word of God, we too will be powerless in testimony, and there will be nothing special about us. Our glory will be gone.

As we study the behaviour of Israel, may we examine our own, and see how far we have followed their example, on the road that leads to powerlessness and loss of testimony.

Our next study will deal with THE BEGINNING OF THE PERIOD OF THE EXILE, as given in the LAMENTATIONS OF JEREMIAH.

SEPARATION FROM EXISTING ESTABLISHMENTS

THE following extract from the first Christian Magazine which was published in Plymouth England, 145 years ago gives us the following very interesting and exercising article as to any separation from existing establishments to gather only to the Lord, using the Word of God as guide, amongst Assemblies of the saints. As we reprint, we suggest that the same principles should guide us today in our testimony.

ON looking back on the prophetic question, we find that we have been insensibly led on to the discovery that a great revolution has and is taking place in the minds of many of the Lord's people. (This referring to approximately 150 years ago and more - editor). That there is a craving awakened both for spirituality and the communion of saints, which existing systems, whether from their worldliness or exclusiveness, cannot meet. That there is a growing cleaving to the Word of God, as the Word of God, and the only balance of the Sanctuary. That there is a felt power of truth on the part of these, a very small portion indeed of the Lord's people, and a conscious weakness on the part of those who defend systems, so much so, as to be forced to abandon the Word. That the high standing of God's elect Church, as the light of the world, is being practically asserted in separation from the world, and that a Christian can only be a Christian in any time, place or circumstance. In a word, it may truly be said that the controversy is again renewed between Christ and the world; it is not doctrines, but practical holiness which the world hates. It has been fearfully made manifest that doctrines may be held, and the world served; but Christ CANNOT be loved and the world served, - "If ye love Me, keep My commandments;" "if any man will serve Me, let him follow Me."

A WORD TO SEPARATED BELIEVERS

One word to those who have separated from any existing establishment: let them remember that obedience is their only security, even keeping the word of the patience of the Lord; let them be content to remain weak, and learn what it is by "patient continuance" on well-doing to seek for glory, honour, and immortality. If any have acted on impulse and not principle, the trial of their faith will soon force them back to the leaning on men. It is most important to know that separation from evil is separation into felt and acknowledged weakness, that which is so contrary to the flesh. But their little strength is real strength because of the Spirit.

Let all, then, count the cost, whether they are content to leave the Lord's people, even, ostensibly for the Lord's sake. It is from the Lord's people leaning upon man that they must expect the hardest trial, so that only cleaving to the Lord with purpose of heart will really avail, and much need will they have of the Lord's grace in sending them those who may confirm their souls and exhort them to

continue in the faith, and that they must, "through much tribulation, enter into the kingdom of God."

(You can see in the above the true exercise which reached the hearts of many of God's people to separate from establishments, which were venerable, though not scriptural, and led them "outside the camp" to the Person of Christ in their testimony. The above is from the very first bound volume of the year 1834 of The Christian Witness which we have in our library. Many of the writers of that day were humble men, such as J. N. Darby, Samuel Tregelles, Anthony Norris Groves, George Mueller, J. G. Bellett etc., yet "giants" in the Word of God and their Christian testimony. Editor).

THE OLD MAN DEAD

"DON'T think that I am annoyed," said brother -----; "the old man's dead." The brother I was speaking to was one of an excellent spirit. He had espoused perfection theories, and we were having a chat about scriptural obedience. Perhaps he felt I was pressing him somewhat too closely; and he betrayed, as I thought, a little impatience. But he hastened to assure me that there was no impatience on his part, as "the old man was dead." He meant me to understand that he could not speak in the flesh now, seeing the old nature was out of existence! I had my own convictions on that point. But I said very little about them. It was only at rare intervals I fell in with my perfection brother; and I felt no special call to enter into an exhaustive discussion at the time. I was satisfied, however, that he would find out for himself that the old nature was not so completely out of existence as he imagined. He was a man of a beautiful character; and, as he adorned his own doctrine as far as it was possible to do so, I always enjoyed a little chat with him on the Lord's work in the "inner life." I did not cast him off as a heretic. I was convinced that he was very little out of the way, so far as his inner experience was concerned; and I looked on his perfection idea simply as a blemish that would disappear as he advanced in experience in the school of Christ. It turned out just as I had expected. Not that the dear brother had any fall into what is called "open sin." He simply found, on searching himself in "the sanctuary" Psa. 73:17 that he was not already perfect. Phil. 3:12. In his own daily walk the little impatience here, and the little want of consideration there, showed him that he had not attained to the perfect image of the Perfect One. While enjoying the Lord's presence in no lessened degree he candidly admitted that increasing light was serving to reveal his own shortcomings. The un-Christ-like word and thought clearly showed him that the old nature was not utterly extinct.

Selected.

BRIEF THOUGHTS ON EXODUS 4:1-17

TWO COMMON EXCUSES

“They will not believe me - - I am not eloquent.”

After the revelation God gave of Himself to Moses in Chapter 3, and the assurance given that He would deliver the people out of their bondage, one would have thought Moses would have hastened to go down to Egypt to do the Lord's bidding. But it is only under some such circumstances that our selfwill and rebellion against the Lord's will is manifested. His excuses at first sight seem to indicate deep humility, and jealousy for the Lord's honor, but deep down we can see he did not want to go at all. His first excuse is one that we often hear raised up in these days, Ex. 5:1; undoubtedly such thoughts are often in the hearts of many missionaries. “If only I could work some miracle, the people would believe I was a heaven-sent messenger.” How is the excuse met? God, who sees what is in the heart of His servant, replies, What is that in thine hand? Only a shepherd's crook! That is enough for God. He makes use of what Moses had. He is commanded to cast it on the ground before God, and it immediately becomes animated with life, transformed into a serpent, so that Moses flees from his own transformed rod. But again God commands him to take hold of the creature by the tail, and it resumes its old form, a shepherd's crook, but note well, ever after it is called the rod of God. Surely this has its lesson for us all.

God uses what we have, and when wholly yielded up to Him, there is no limit as to what He may do with us. We may feel like that rod, and lifeless, but if we yield ourselves up to Him a living sacrifice, He will again take us up and work wonders by us.

If we trace through the scriptures what wonders God wrought with that shepherd's crook, it may serve to help us to cast all we have in hand at His feet, and when we get it back again, it will be God's rod to work even greater wonders than Moses' rod.

Exodus 5:10. How often is this excuse given for not doing the will of the Lord. Moses, like many of God's people in these days, is more taken up with his own resources than God's. “I am not eloquent.” Did he imagine for a moment that mere “eloquence” would deliver the people? But not only was it a flimsy excuse, but it was reproaching the Lord who made man's mouth. Mere eloquence apart from the promise in Ex. 5:12 may be a curse instead of a blessing. Many years ago I heard one of the most eloquent men in the Church of England deliver an address that caused the people to sway to and fro with fervor and applause, but I do not remember a sentence he uttered. On the other hand there are some of the Lord's servants

whom I have heard who are by no means eloquent, but they never give an address but what every word sticks fast, and to the present day, not only the passage of scripture read, but every point, is easily recalled. And that is the kind of ministry that is needed in these days. Ministry that lives and influences the life ever afterwards.

Mark well Ex. 5:12. I will be with thy mouth and teach thee what thou shalt say.

Follow Moses throughout all the interviews with Pharaoh in Egypt and you will find he speaks as frequently if not more so than his eloquent brother Aaron.

The key to all godly ministry in the power of the Spirit is contained in the Word. "The man that heareth shall speak constantly." Paul could say of his preaching that "it was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

It has been said of some that they could preach whether they had God with them or not. Naturally they had a flow of language and could speak on any subject at any length. Others less gifted felt unless they had a God-given message to deliver, it would be disastrous to attempt to speak. No true servant of God, if right in soul with God, will ever lack themes to speak upon, and the man who is a diligent student of the Word, will always be bubbling up a good matter . . . touching the King.

T. Ward Wilson of China

BINDING AND LOOSING

J.R.C.

THE binding and loosing cannot be taken to refer to anything but the receiving into or putting away from an assembly of God on earth; and the teaching of Scripture throughout is that such ought ever to be the act of the whole assembly.

Such an act, solemnly performed, after such steps have been taken as Scripture enjoins, and upon the grounds laid down in the Word of God, has the sanction of God Himself. It may be only "two or three" who thus subject themselves to God and His Word, and own the authority of the Lord Jesus Christ in their midst; but the smallness of the gathering, or the weakness or confusion around, in no way affects our responsibility to act in conformity with the Divine instructions, and in no way detracts from the validity of the action, if it be according to the Word and in faith.

QUESTIONS AND ANSWERS

Question: When a brother has a good voice and, at times, speaks in a low mumbling voice, such as cannot be heard, say in a prayer meeting, is this not very trying to those who cannot hear him?

Answer: This is a very common complaint in prayer meetings and Bible Readings, conversational, when many are deprived of any help since they cannot hear what is said, or prayed. Some seem to think it disrespectful to pray in a distinct voice but such must remember the Word in I Cor. 14:15 . . . I will pray and sing . . . "with the understanding also." We used to have an older brother in the Assembly in Detroit years ago who, quoting this verse or two, said "I will pray so that I may be heard." We believe this is the thought here.

If one is leading the assembly in prayer or spoken word as in conversational Bible Readings, it is very disheartening for many of our believers who are a bit hard of hearing to hear nothing but mumbling, as this questioner states. Let us consider one another in this respect also and improve our diction.

Question: Are we not in danger of "formality" in our prayers publicly? The same routine, general prayers etc., without much specific in it all?

Answer: We must come in the proper attitude, mere attendance is not enough. Long weary pauses between prayers are killing many a prayer-meeting. There seems to be such a condition of formality, same prayers, same statements, like repeating a record, all tending to further formality and barrenness. May the Lord stir us up to have something to pray about, apart from ourselves, also something to contribute in the Bible Reading.

Question: Although in I Peter 5:13 relative to the church which is at Babylon is in the feminine, as some would seek to infer as referring to a Christian woman rather than an assembly, does this hold?

Answer: No! R. C.'s would like to rid themselves of this reference to Peter being a couple of thousand miles from Rome here in his Epistle, but we believe **Peter's feet never walked in the streets of Rome.** The church is spoken of as the Bride, which explains the feminine but we believe God planted an assembly in the plain of Dura as an evidence of His power in contradistinction to the great Image the King of Babylon had erected in the Plain of Dura as noted in Daniel 3:1 etc.

On the campus of Yale University in New Haven, Conn., one day some years ago, in visiting their archaeological division I came across a small building dug up from the sands of antiquity by their scientists and it had a plate inscribed in English on the wall by the door outside . . . "The Christians met by in the Fifth Century A.D. 429" thus showing the existence of such a century or two after Peter's epistle. Thus God shows His ability to plant something for Himself where the proud king of Babylon's great Image was reared to the winds and dust from the Plain of Dura. I must say, also, that there was a platform in this building and, as in

many Gospel Halls, there was a baptistry with steps leading into it on either side, showing that baptism by immersion was characteristic of the early Church.

The Editor -

Question: During the millennial reign shall the Gospel be preached and saints baptized as in Matthew 28:19,20?

Answer: As to the many who shall be born during the thousand years of the Day of the Lord, we believe the words of Jeremiah 31:33,34 shall apply. You will note the closing statement of verse 34 "I will forgive their iniquity, and I will remember their sin no more." This is emphasized in Heb. 8:10,13 "Their sins and their iniquities I will remember no more", verse 12. Further note v. 11 . . . "all shall know ME, from the least to the greatest." This shall be on account of the new covenant, confirmed by Christ in God, through the Holy Spirit and this shall be plainly in remembrance in connection with the sacrifices of that time, which shall be in remembrance of the covenant, sealed by the blood and death of the Redeemer at the CROSS on Calvary. That shall ever be in remembrance and discipline as to failure shall be administered by the Lord Himself (in association with His saints) in the withholding of creation blessings to remind all of the necessity of obedience and submission to the laws and rules of the kingdom of our Lord and of His Christ is come, and He shall reign for ever and ever. The words of Jer. 31:33 shall then be fulfilled . . . "I will put My law in their inward parts, and write it in their hearts; and will be their God and they shall be My people . . . and they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: I WILL FORGIVE THEIR INIQUITY, AND I WILL REMEMBER THEIR SIN NO MORE."

The above shows the blessed effect of the covenant enacted upon the Cross between God and His Son, in the power of the Holy Spirit.

How important it is for sinners to take advantage of this Day of Grace, since the above refers to the future dispensation we have been considering.

Question: The teaching, of some years past, that the Church is coming back to the earth during the millennium, to reign with Christ on earth, seems to be on the wane. Is this good?

Answer: This is good - the other, suggesting that the Church shall come back with Christ, even linked up with the dealing with the enemies of the Lord, lacks scriptural authority. Our portion is heavenly, and our destiny so, also. There is the possibility of the Church "tabernacled" with men in the new earth, in the Day of God - Rev. 21:3, occasionally as God sees fit, in any part of the new creation, but our portion, as the Bride of the Lamb is to be with Himself in the Glory. It seems we shall be visible to the earth, shining over it and "the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." Rev. 21:23.

The searching of the Word for over 70 years has not produced any desire to change this. (Editor)

THE PIONEER PAGE

THE true pioneer "strikes out" for new territory, which God has laid upon his heart. He is not looking for sympathy, or even sympathetic churches, to stand behind him. He has his God and He is enough.

He will be lonely many times but he has his God to make up for the solitude.

His prayer life will be enlarged. He will make his confidences known to his God.

The Word of God will be opened up to him by the Spirit of God and he will learn the precious things of God as God sees fit.

He will not be self-sustained, nor self-satisfied but he will get to know the self-sufficiency of His God.

He may not be near assembly fellowship as to attendance and care but his ever-careful God is near.

Today some are making much of Anthony Norris Groves and his self-denying labors for the Lord, leading him to his difficult, chosen field, but behind all this is well-published publications, with photos etc., but little of true pioneering work being done. We have jet-travel today costing thousands but a little of the vast sums of jet-travel would open up new territory for an exercised pioneer, but with it all little exercise prevails apart from this well-publicised "missionary fervor."

THE PIONEER'S GOD

God with me is enough,
E'en tho the way be rough;
And so with lightened heart
We would with friendship part.

The jet-crowd overhead,
May cover land and sea;
Yet pioneer lone
Has trod where none has gone.

To find when all is done;
'Midst plaudits of well done;
We'll find that much was lost
We "counted not the cost".

And so he presses on,
This little-known one;
The field is lone, 'tis true,
But God has chosen YOU,
PRESS ON.

Chile, S. A. — "Time seems to be at a premium these days." Time seems to be short for holding the nine or more meetings, doing a little carpentry and other jobs in the Hall in Rio Negro, and making visits to homes. Our brother Moore enclosed an article on "Fellowship" which we shall print this issue or next D.V. (Ernest L. Moore)

Newfoundland — Our brother Jonathan Procopio has been helping in tent work here this season with Wallace Buckle we believe in Grand Bank.

Hertford, Conn. — Brethren of Charter Oak Assembly expect to commence a Gospel effort in November by brethren Hull and Higgins, for which we can pray D.V.

Nebraska — Brethren from Iowa still interested in the work here in Burwell and at Bassett.

Minnesota — L. DeBuhr and L. Ballhagen in Fergus Falls again this year in tent work.

New Jersey — Here in LONGPORT, N. J. we were spared the brunt of the recent tropical storm which did much damage in the Indies Islands. Our morning bi-weekly Bible Readings have been interested in the Books of Jonah and Nahum, both being relative to Nineveh and Assyria. The recent effort in Pennsauken district reached goodly numbers and four professed. Saints of district responded well.

Warning — We have heard from some of our missionary brethren in Africa recently of men, who once seemed to preach the truth of the Gospel, now seeking to introduce the Charismatic (Tongues movement) amongst African believers, bringing much sorrow to brethren who still hold to the Word of God as they view the debacle of turning away from the truth they once learned, even from such men earlier. This is serious and should cause us to be very careful as to encouraging work, purportedly for the Lord. The Word . . . "Know them which labour among you" is very timely today. Anything goes with the popular ideas today and some of the literature, purporting to be Assembly literature we must weigh carefully lest we support that which shall be to our loss at the Bema of Christ in the Day of Manifestation and to the loss of encouragement to our godly brethren whom we know and have confidence in . . . "A word to the wise is sufficient."

CONFERENCES

Orillia, Ont. — Conference dates Oct. 6 at 3:30 p.m. continuing until the 8th., of October. Morning and afternoon sessions only the 8th., Corresp. Reuben J. Pears, 446 West St., N. Apt. 203 - Orillia L3V 5E8 Phone 326-4492 Mtgs. in Collegiate Institute.

St. Thomas, Ont. — Annual Conference will be held as usual in Central Collegiate Institute Chestnut and First Ave., Oct. 6, 7 and 8th of October with Prayer Mtg., in the Gospel Hall, 1 Sunset Drive (#4 Highway) Oct. 5 at 8 p.m. (No mtg. Sat. a.m.) Allen McCandless, Rt. 1, Port Stanley, Ont.

Blue River, Wisc. — Annual Conference D.V. Oct. 13th and 14th with Prayer Mtg., Oct. 12 at 8 p.m. Meetings in the Blue River School Bldg. Information from Otto J. Studnicka, P. O. Box 537, Muscoda, Wisc. 53573 - Telephone 608-739-3674

Cleveland, Ohio — Annual Conference of the Monticello Gospel Hall commences with Prayer Mtg., Oct. 19th., at 7:45 p.m., continuing Sat., and Lord's Day 20th and 21st. B. of B. at 10 a.m. Communications to Arthur E. Pile, 5858 Briar Hill Drive, Solon, Ohio 44139.

Livonia, Mich. — Annual Conference of Stark Rd., Gospel Hall November 3rd., and 4th.. with Prayer Mtg., Fri. Nov. 2nd at 7:30 p.m. All mtgs. in the Hall, 9280 Stark Rd., Hospitality extended to visitors. Information from James K. Vallance, 47100 Maplebrook, Northville, Mich. 48167 - Gospel Hall phone (425-4910)

La Crosse, Wisc. — Annual Conference D.V. Oct. 20th., and 21st., in the La Crescent High School, Minn., Prayer Mtg., Fri. eve., Oct. 19 in Gospel Hall, 812 Clinton St., Corresp. L. Uglum, 314 So. 6th., La Crosse, Wisc.

Kansas City, Mo. — In the Troost Ave. Gospel Hall, 2814 Troost Ave., the believers will again convene their Conference, commencing with Prayer Meeting Friday, Nov. 16th., at 7 p.m. continuing through November 17th., and 18th., - Accommodations provided for visiting believers. Servants of the Lord, walking in the old paths and teaching likewise, are welcome in ministry. Correspondent . . . Leon Scott, 3843 Agnes Street, Kansas City, Mo. 64128

Hartford, Conn. — Believers of Charter Oak Assembly expect, God-willing, to have their Conference again this year November 17 and 18. Details in our next issue D.V. Corresp. Matthew Brescia, 81 Cobblestone Way, Windsor, Conn., 06095.

Terryville, Conn. — The 59th Waterbury Conference will be held as usual here in the High School across from the Gospel Hall, 34 No. Main St., commencing with Prayer October 26 at 7:30 p.m. continuing Oct. 27 at 10:30, 2 and 6 p.m. also Lord's Day the 28th., with B. of B. at 10 a.m. (Meetings Sat. and Sun. in the High School). Hospitality extended and brethren walking in the old paths welcomed in ministry. Believers Hymn Book will be used. Corresp. Abram VanDenBush, 13 Gosinski Park, Terryville, Ct., 06786 . . . Tel. 589-5731 Prayer Mtg., Fri., Oct. 26th., in the Gospel Hall.

Avonport, N. S. — Annual Conference D. V. will commence with Prayer Mtg., Nov. 9th., at 7:30 p.m. continuing over Nov. 10 and 11. Servants of the Lord walking in the old paths welcome in ministry. Corresp. Hugh Kelley, Usual order will prevail. Phone 542-7374. Box 1116, Wolfsville, N. S. Canada.

Phoenix, Ariz. — Annual Conf. commences with Prayer in Gospel Hall, Nov. 21st., 1246 Garfield St., East, Phoenix, continuing Nov. 22, 23, 24 and 25 D.V. All communications to James Brown, 2412 no. 37th., Way, Phoenix, Ariz. 85008. Fuller details in November issue.

FALLEN ASLEEP

Lake Shore, Ont. — Our dear brother Victor Fuller went to be with the Lord August 8th., aged 92. He was saved in 1903 after the Lake Shore Conference and has been in fellowship in our Assembly since that time. As a young man he was exercised as to the work of the Lord and labored some with a few of the older servants of Christ in tent work etc., keenly interested in this work since. We knew our brother Victor from these early days and he was interested in our Bible Carriage work and had an exercise for this type of work but the Lord saw otherwise.

Black Earth, Wisc. — Our dear sister Mrs. Louise Binius, in fellowship from our beginning here went to be with the Lord July 26, 1979. Born in 1885 in Middleton, Wisc., and born again May 29, 1927. She was saved in a series of meetings here by brethren Mick and Stewart in 1927. A sister, given much to hospitality, keeping many of the Lord's servants in her home over the years. Although ill of late years her heart was ever with the saints of the Black Earth Assembly. Uncomplaining and faithful she will be missed but remembered for her fine Christian example and testimony.

Kansas City, Mo. — Our dear brother Elwood Curtis Glenn went home to be with the Lord June 18th., 1979. He was saved in 1936 and in the Troost Ave., Assembly until his departure. He was an elder in the assembly and a great influence and help in the ministry. His presence greatly missed by us all. We knew this dear brother on one of our first visits and thought then, he would be a very helpful brother - now "at home" with Himself.

Also our dear sister Gwendolyn Ruth Williams of this Assembly in Kansas City, went to be with the Lord on June 24, 1979. She was sick for about a year and had been in happy fellowship for about four years, greatly missed by us all.

Longport, N. J. — Our beloved brother William Nelson Mowat "fell asleep" August 19, 1979, aged 86. We have known our brother well over sixty years - he was saved while he was "in the service" 1917, 1918 and was in fellowship in the Assembly in Bay City, Michigan, his home city, through the years, one of our older assemblies in Michigan.

He came to the Home here in May 1974 and, although weak for some years, a kindly brother - we were glad to be with him and his daughter Majorie in his closing hours. . . . now "at home with the Lord."

We say farewell, thus, to our friends, but only for the present, some we have worked with. Our brother spent his vacation time from the bank where he worked for years, with the editor in the Michigan Bible Carriage some years ago. A steady, faithful brother as to the Assembly and the Word of God.

He leaves two daughters, Marjorie and Mrs. Warren Pafford, also his son Donald in Chicago, and one sister in Bay City. Interment in Bay City.

Blue River, Wisc. — Our beloved and esteemed brother Stephen Mick, of Boscobel, Wisconsin, was called to be with the Lord Friday, August 17, 1979, aged 87. He was buried from Boscobel, his home town - a large company representative being present. Brother N. Crawford read the obituary and bro. Paisley gave a suitable message in the Gospel and with comfort to the loved ones of the family, his widow (Agnes Boyce of Chicago), three daughters and one son Robert, for whom he prayed long. We have a few more details in the memorial in this issue but we commend our dear sister and the family to the prayerful interest of the Lord's people.

Words in Season

THE BIBLE FAMILY MAGAZINE



OUR FOOTSTEPS

OUR footsteps tell a story,
A message old and hoary;
Yet fraught with heav'nly glory
For those with ears to hear it.

Be careful, then, O traveler
To endless joys of wonder;
Lest feet may wander aimless
And lead some souls to ponder

The meaning of our visit,
'Twas it for weal or woeful?
'Twas meant to be successful
But yet it lacked the lustre

Of heav'nly conversation
And entered more on earthly
Than heaven and things so worthy,
Be careful, then, O traveler!

W.H.F.

NOVEMBER, 1979

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ALL OTHER MATTER, News items, Conference notices etc., must be sent to the Editor, c/o P. O. Box 426 - LONGPORT, N. J. 08403.

Our DEADLINE for REPORTS, CONF. NOTES etc., the 10th., of preceding month, manuscripts should be sent much earlier, must be brief, and since we do not return, please keep your copy. CONDENSE.

REPORTS

Newfoundland The brethren and Assemblies here seek to go on in godly ways and our brother Jonathan M. Procopio from East Boston has been helping in the work here. The brethren here have extended the right hand of fellowship to him in his desires and labor and, in this, the Assembly of believers gathered to His Name in East Boston heartily concur in their commendation of our brother to the work of the Lord. The Lord bless and guide him further in this.

Hillside, S. Africa The Gospel has been preached here and a few precious souls have been saved and continue to go on well. Last Lord's Day we met together as an assembly for the first time to remember the Lord. The assembly is still small with only 19 in fellowship. It was most refreshing to be present. Some of the unsaved were present from the district and seemed much interested in all that took place. The house where the meeting was held was packed out. In the Gospel meeting that night a young man professed, his mother and sister saved last year. A lady who professed two years ago (a school teacher) waited behind to ask for baptism. Will value your prayers so that the assembly there will continue to grow and maintain a good testimony in the district.

Sincerely in Him, R. Neill -

Venezuela, S. A. August was the month of the big Puerto Cumarebo conference where Bruce Cummings labors. Ministry was excellent and six local believers were baptized. Now Bruce C. and Benigno Tirado are building the teacher's residence for the Gospel School in El Mene, and preaching every night. Several taken from Yaracal have professed to be saved. Brother Saword has joined his son-in-law Joe Turkington in San Carlos and they start their fourth week in the Gospel there this weekend. Brethren Fairfield and Walmsley had two weeks in the Gospel with the Assembly in Valencia, at the close, six were baptized. Now they are starting in San Esteban assembly in the Gospel. Neal Thomson had three weeks in the Gospel in a S. S. Hall where there are no brethren in fellowship. A few professed and now a nearby assembly will maintain a weekly Gospel meeting there.

Yours in Christ, Neal R. Thomson.

Dike, Iowa We believe recent tent work here by brother Paisley with Norman Crawford have been very encouraging with report of blessing, but without definite word. Iowa has been a fruitful field in the past, may God continue to work amongst them.

Frostburg, Md. Tent meetings of David Oliver and J. Slabaugh show signs of interest. This is in the Cumberland - Frostburg district, district of BelAir. We heard this past week two or three had professed.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

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A PILGRIM MAN

He trod the path before us
This truly pilgrim man:
He left to us example clear
To count not life too dear
For still it is a pilgrim path
That stretches out before us;
It causes us to lift our eyes
And view the fields to us arise.

F.

T H I N K

Phil. 4:8

To think on things so pure
Is balm to weary mind:
So much in Him is lovely
And carries good report:
It strengthens us in courage
And leads us on in praise,
So! fill our minds with pure things
Never err in what we think.

Anon

QUOTE

Brother George Baldwin, when visited, during his
last sickness 'laboring for breath' -
"I am still in God's work although I am not running
AROUND IN IT.

GEORGE WHITFIELD . . . "LORD! I am weary
IN Thy work, but not OF it."

THE LABORER'S REST

Hebrews 4:9

Our dear brother Fred W. Mehl went to be with the Lord Friday, September 21st. He had been taken to the hospital from the Home here suffering from heart failure and went peacefully home to be with the Lord in the afternoon of the day following. His daughter Ethel was able to be with him during his last hour, ere he "went home."

He had been cared for by his daughter in Washington for sometime and came to the Home here in Longport, N.J. a few months ago. We noticed he had failed considerably and continued to fail - now "at home" with the Lord.

I believe he was in the Assembly in Washington and later moved to Michigan. We first met him when visiting the north country of Michigan at Boyne City, in our Bible Carriage work - we heard through believers there that he was in the district and visited him in his home in Petoskey, Mich., where he was employed, and had been having Gospel meetings in the evenings in neighbourhood. I know this visit had the effect of bringing him into contact with the assemblies walking in the old paths of the Word, also Dr. Martin, Editor then of W.I.S. and the late T.D.W. Muir of "Our Record". He joined later with our laboring brother Leonard Sheldrake of the Soo, Mich., visited Duluth, Minn., and lived there for some time, continuing in the middle West of the country in the years since. We met him first in 1922 - we had visited Cadillac, Mich., and Manton, Lake City and McBain at that time. Bro. Mehl pitched his tent in Manton, Mich., about a year or so later and some came from Sherman, Mich., about 10 or 12 miles West and this led to his going to Sherman for tent meetings etc., - a number were saved and had a desire to assemble in gathering to His Name. Some from Cadillac joined with them and the Assembly was formed in Sherman, continuing to this day.

After some years in the middle West, he moved to Detroit, Michigan and was with us in the old Central Hall Assembly, later moving to Washington and was in fellowship with the Assembly at Bensonville., then with the Assembly in Longport, although not able to take part in the meetings.

He made a trip or two to Germany, after World War the Second, to visit believers in Germany, the country of his birth.

Interment was in Sherman, Mich., where Mrs. Mehl was buried.

The Day shall declare all, and until then, we bid "good night" to one who labored faithfully in the vineyard of the Lord.

He leaves two daughters, Mrs. Alex. Hall of Wash., D. C. and Mrs. Harry Dage of Calif., also one son of Dearborn Heights, Michigan. He was born January 27, 1884.

FOUND OUT

Wm. J. Oliver

The Chicago Book Mart located on Chicago's north side had been open for business about five years. The proprietor, Phil Brick, lived across the street from his store along with his wife and young son.

On March 9, 1953 the first customer entering the store inquired as to whether Mr. Brick had a certain book in stock. Shown the book the customer seemed more interested in scrutinizing the dealer's face. Thanking him for locating the volume, the inquirer indicated he would wait to purchase the volume in pocket book form. A few hours later the supposed customer returned with seven colleagues. Phil Brick thought he was facing eight robbers when one stepped forward and showed the identification of the FBI while inquiring "Are you Reinhold Pabel?"

Reinhold Pabel was born in Hamburg, Germany during World War I. Adolph Hitler had risen to power before Pabel finished high school. During his college days the German army had started its aggression to spread the Third Reich by overrunning Poland. In the spring of 1940 Pabel was inducted into that same army. This experience took him first to the Russian front in 1941. From there in 1943 to Rommel's Afrika Korps where he was involved in the defense of Italy. Wounded on the banks of the Volturno, Pabel was taken prisoner by the Americans.

This began a trek through hospitals in North Africa and finally by ship to Norfolk, Virginia as a POW to be incarcerated at Camp Grant, Illinois in January 1944. It was from a second camp near Peoria in September 1945 that Reinhold Pabel walked away. Freedom was the motivation for such drastic action and realizing he would be a hunted man he sought to be absorbed in the populace of Chicago. Working first as a dishwasher while busily establishing a new identity as Phil Brick he ultimately became active with his main interest - books. This resulted in the establishing of his own book business. With the years passing, now married and a family, the past began to take on only a vague memory. The present was lived as if the past would never come to light.

The question from the FBI man on that March 9, 1953 morning exposed all of the past which had not been obliterated even with the new identity. After so long a time he had been FOUND OUT. His business, his American family, his social security registration, and all the other identification connected with Phil Brick did not eliminate the need for Reinhold Pabel to answer to the charge of illegal entry to residence in the United States.

Many today, possibly you dear reader, live as if they will never be FOUND OUT, never need to answer to a charge that has been with them from birth. It is not the breaking of the law of a nation, or a crime against society but rather something more serious, a rejection

tion of God's requirement for men because of sin. A religious leader came to the Lord Jesus one night as recorded in John 3 and Jesus said "Except a man born again he cannot see the Kingdom of God." John 3:3. A self righteous group of people approached the Lord on another occasion during which they implied others to be wrong and the Lord Jesus said "Except ye repent ye shall all likewise perish." Luke 13:3.

Why did the Lord Jesus state so plainly that except for the new birth, repentance, man's end would be outside the Kingdom of God to perish? Because, God has stated plainly in His word "Be sure your sin will find you out." Numbers 32:23. Man is accountable for the practice of sin in his life which originates from a sinful nature. Psalm 51:5.

You are accountable to God for your sins. Your need is to repent, to change your mind toward God, to acknowledge that God is right and you are a sinner. Your need is to be born again. This is not an emotional experience or the acceptance of a creed or doctrine but rather the acceptance of One who was accountable for sin in your Stead. At Calvary the Lord Jesus Christ was lifted up on the Cross to become accountable for our sins. I Peter 2:24. "That whosoever believeth in Him should not perish but have eternal life." John 3:15.

When a person by faith receives Jesus Christ as the Substitute who has become accountable for them they receive forgiveness of sins. They are born into God's family, they begin a new life in Christ. They are no longer accountable for the penalty of their sin, they no longer fear being FOUND OUT. No one can come and bring a charge against them as happened to Phil Brick on that March 9th morning. The debt has been paid, the Lord Jesus is their Saviour by simple faith. Is He your Saviour or are you still accountable for your sin?

Remember the Bible says "Be sure your sin will find you out." Numbers 32:23. Again the Bible says "He was wounded for our transgressions, He was bruised for our iniquities, the punishment of our peace was upon Him and with His stripes we are healed." Isaiah 53:5. "But God commendeth His love toward us in that while we were yet sinners, Christ died for us." Romans 5:8. "He that believeth not is condemned already." John 3:17.

* * * * *

FAMILY AFFECTION

IT IS an interesting fact, that the word Piety among the early Romans, meant family affection, whether on the part of children or parents, or of brothers and sisters, toward each other. And so the word seems to be used in the only case where it is used in the New Testament, I Tim. 5:4, where speaking of "children and nephews" the apostle says "Let them learn first to show piety at home, and to requite their parents; for that is good and acceptable before God."

RETURN OF THE LORD TO THIS EARTH

Wm. H. Ferguson

WE SHALL consider in this article this truth which is brought before us forcibly in Matthew 24. His coming thus shall be "as a thief in the night" as mentioned in 2 Peter 3:10 . . . The Day of the Lord commences thus with His Coming and shall continue for 1,000 years.

NOTE!

The Lord's Coming to the air for His Church is never spoken of as "a thief in the night." This is relative to the world of the ungodly, when they least expect Him, and are not looking for Him, they will be taken unawares. We find this also in Luke 17:20,30, reminding us of Noah's day, also the sin and wickedness of Sodom. It is a Day of Judgment upon the nations of men.

It is essentially a Day committed to Christ to execute judgment by Himself, as we read in John 5:22. HE is not to be trifled with.

His return will be to the Mount of Olives, from whence He left forty days after His resurrection, recorded in Acts 1:9,11.

We note this in Zechariah 12:8 etc., and chapter 14:4,9 etc., At that time His feet shall stand upon the Mount of Olives. Further in chapter 14:21 we see judgment executed and righteousness and holiness returned to the earth. The bells upon the horses, holiness unto the Lord, shows us how, speaking of power and authority exercised by nations hitherto uncontrolled, henceforth show the effect of Christ's righteous reign throughout all of His Kingdom.

We note in Zech. 14:4 it states . . . "His feet shall stand in that day upon the Mount of Olives. It says . . . "His feet" not "their feet." Note HE brings about a return of righteousness to government. The bridles on the horses suggest the control of the Lord over all.

(Commences)

His Coming thus we would suggest follows the Great Tribulation of Israel about seven years after this period commences. The Church is already in the heavens, for we are a heavenly people, and as far as we find in the Word of God we (the Church) shall NOT return to the earth to help to eradicate wickedness, we know the Lord Himself shall accomplish this.

We find in Isaiah 63:1,3 . . . "I have trodden the winepress alone, and of the people there was none with Me: for

I have trodden them in Mine anger and will trample them in My fury; and their blood shall be sprinkled upon My garments, and will stain all My raiment. Cp. also Rev. 1:7 - Zech. 12:10, also Mark 13:26,27 etc., There is no question here of His saints being executors of His judgment.

Further we read in Matthew 25:31 . . . "When the Son of Man shall come in His glory and all the holy angels with Him, then shall He sit upon the throne of His Glory. This shall constitute the Judgment of the Living Nations upon the earth and there is not the slightest suggestion that the Church shall be present there at all, though principles of rewards for kindness can be found there. This is the Judgment of the Sheep and the Goats. Those who have received the "remnant" with their message of the coming King and Kingdom, and have acknowledged the King - such shall enter on His right hand into the earthly kingdom of the Son of Man, and those on His left hand, as in verse 41 hear the words "Depart from Me, ye cursed into everlasting fire, prepared for the devil and his angels." Cp. with this Jude, verse 14 . . . "Behold the Lord cometh with ten thousands of His holy ones (Newberry) and Rev. 19:14 - "and the armies in heaven followed Him and v. 16 "on His vesture and on His thigh a name written KING of kings and LORD of lords. J. N. D. reads "amidst His holy myriads and Bengel reads . . . "amidst (en) holy myriads of angels - cp. Matt. 25:31, also v. 15 of Rev. 19 and "out of His mouth goeth a sharp sword that with it He should smite the nations: and He shall rule them with a rod of iron. This gives us the clue to the work of destroying His enemies by the word of His mouth. HE DOES THIS ALONE.

We find no suggestion that the saints of God (of the Church) are coming back to earth to war or to dwell during the millennial day of one thousand years. There could be occasional visits to earth of chosen ones from the heavenly city, but it is not the general rule at all. We are a heavenly people and shall dwell over the earth then (visible from the earth doubtless) and with Christ ruling over the earth, according to the thought conveyed in such Scriptures as Matthew 19:28, the apostles being in the Church as formed at Pentecost.

As we have frequently pointed out, we shall be in resurrected spiritual bodies, like our Blessed Lord and it is inconceivable for such to be dwelling upon earth, with natural men and women who need to be kept under by the mighty power of the Lord Who ensures obedience to His Word and righteous living among many who shall, eventually, prove to have hidden enmity towards Him and His saints - cp. Rev. 20:7,8 etc.

COMING FOR HIS CHURCH

The Coming for His saints takes place prior to His Coming in power and glory and He, then, shall "present us to Himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:27.

Why, otherwise, careful students of the Word want to bring the Church down to earth, even in the fruitful and lovely scenes of the millennial earth, we cannot understand unless it be that they must follow a generally established theory, misunderstood by others, which has no sound, scriptural foundation.

We shall be in the place of rule and authority with, and under, our Blessed Lord and the ruling and dictates from the heavenly City, with its twelve gates, shall be carried out from the earthly Jerusalem, which shall be God's center on earth during the thousand years.

FELLOWSHIP

Ernest L. Moore, Chile, S.A.

"And they continued steadfastly . . . in fellowship." Acts 2:42

Are you in fellowship? Perhaps the question implies much more than each of us is willing to consider. A cursory study of the word "fellowship" in reference works will help to amplify our definition of the term. It signifies a communion, or sharing in common; a partnership, or joint participation. Let us select the word "partnership" from the list of synonyms above, and connect it with the word "yoking". Yoking is the linking for service with one of the same kind. Partnership is the relationship formed as a result.

All who are saved participate in the **fellowship of life** (I John 1:3). The completed work of Christ is the basis of this fellowship. Nothing in the universe can interrupt or blemish that aspect of fellowship, for the Lord's written promises of eternal life to those who believe must be fulfilled. However, another aspect of fellowship is presented further on in the same chapter, that of **light** (I John 1:7). The fellowship of light is variable, and conditional, depending upon our spiritual walk. We enjoy greater fulness of that fellowship in the measure in which we are willing to walk in the Truth.

The **fellowship of light** is exhibited in our spiritual walk, first with the Lord and then with our brethren. If we are enjoying intimate, sweet fellowship with the Lord, we will consequently enjoy a measure of fellowship with our brethren, no matter how difficult to please they might show themselves. Even a man's enemies will manifest a more peaceable attitude toward him when he walks in fellowship with the Lord, as stated in Proverbs 16:7. And if we are truly seeking closer fellowship with the Lord, likewise we will seek closer fellowship with our brethren, rather than simply attempt, often un-

successfully, to bear with them or accommodate them in a compromising fashion.

A short passage in John 12:1 to 3 helps illustrate our walk in fellowship with the Lord. Three family members radiate love and spiritual warmth in that humble home in Bethany where the Lord Jesus, weary in body and soul from the rigorous pilgrimage and frequent rejection, found loving companionship and delightful rest, qualities which the religious bigots denied Him in the nearby capital, Jerusalem. Each one in that peaceful home ministered something to the Lord as follows:

Martha - was on foot to **serve** the Lord.

Lazarus - was seated to **communicate** with the Lord.

Mary was kneeling to anoint His feet and by her act **worship** the Lord.

Each of the three performs an essential and non-duplicated role in his/her fellowship with the Lord. The believer's fellowship with Him requires a generous portion of each of the three elements listed above, in the inverse order. First, like Mary, a spirit of worship should pervade the inner recesses of our heart. True worship emanates from the heart of one who is consciously enjoying God's salvation. Just as surely as the Son seeks lost sinners (Luke 19:10), the Father seeks true worshippers (John 4:23).

Second, like Lazarus, a calm waiting upon the Lord, with our ears attentive to His voice, will prepare us for receiving the Divine communications, generally through His Word. How reassuring it is to recognize His **Word** or "counsel" (Psalm 73:24) applying directly to each daily matter, His **hand** (Psalm 78:72) controlling the circumstances, and His **eye** (Psalm 32:8) reflecting approval of our steps of faith in fellowship with the Lord. Finally, like Martha, we can rise to serve Him joyfully and unreservedly with this "instrument of ten strings" (Psalm 144:9), which composes our being.

The other sphere of fellowship concerns our brethren, and is consequent upon that with the Lord. An interesting illustration is found in II Corinthians 8:16-24, and concerns Titus and his two unnamed companions. Paul referred to Titus as "my partner and fellowhelper". He was evidently willing and ready to share with the apostle the responsibilities, joys and trials of his ministry. A deeper study of the text will enable us to understand more fully why Paul considers him his partner. Let us ponder two characteristics worthy of our imitation:

- 1) Titus possessed a similar spiritual perception and earnest care as the apostle - verse 16.
- 2) He possessed a willing mind, and ready hands and feet with which to serve others - verse 17.

Therefore Titus merits the double commendation of confidence and fellowship which the apostle bestows upon him in verse 23. Let us further define these words, as follows:

- 1) partner - one who is a partaker of the same circumstances, having the same unity of outlook in faith, zeal, and trials.
- 2) fellowhelper - or fellow-worker and labourer.

Regarding the other two companions of journey with Titus, they are called the "Messengers of the churches" - verse 23. The characteristics which commend them might be noted, as follows:

- 1) One had "praise in the Gospel" - verse 18. That is, his faithful ministry of the Gospel earned for him the approval and confidence of the believers in many assemblies where he was known.
- 2) He was chosen of the churches for this important mission of conveying spiritual greetings and monetary relief - verse 19.
- 3) The other brother was diligent in many things - verse 22. He was earnest, zealous and not slothful in his service for the Lord, in the tenor of Ecclesiastes 9:10.

Therefore the apostle commends the three of them unreservedly to the fellowship and care of the saints in Corinth, in verse 24 of the passage. In conclusion, we might apply the words written about other faithful stewards in the church to these three faithful messengers, and at the same time direct the message to our own heart - "whose faith follow, **considering the end** of their manner of life" (Hebrews 13:7).

Children's Work Page

DEATH

The reality of death could be shown using Hebrews 9:28 as the background verse to be emphasized. This subject must be handled with great care. Imagination and emotionalism could unnecessarily offend parents of neighborhood children.

Death is seen from the standpoint of human wisdom in Ecc. 9. It is shown to be Universal v. 1-3

Unchangeable v. 4-6

Unpredictable v. 11-12

Death is a

Door to eternity

Enemy

Appointment

Terror

Humbler

Job 38:17

Ecc. 8:8-10

Heb. 9:28

Job 10:14

2 Sam. 14:14

The way men reacted when faced with death is instructive.

I Sam. 28:20 Saul was weakened by it.

Isa. 38:2-4 Hezekiah wept over it.

2 Tim. 4:7 Paul waited for it.

Luke 2:29-32 Simeon welcomed it.

The words of famous men as they neared death are important insights into the world of reality, beyond the outward pride and profession. Caliph Abder Ralunan 111 (961 A.D.), a sultan of Spain, said, "Fifty years have I been sultan of Spain. Riches, honor, pleasure - I have enjoyed all. In this long life of seeming happiness. I have numbered the days on which I have been happy - 14"

Voltaire: "I am abandoned by God and man".

Tom Paine, the great infidel: "I would give worlds if 'Age of Reason' had not been published . . . Send even a child to stay with me, for it is hell to be alone. If ever the devil had an agent, I have been that one".

Ben Franklin: "A dying man can do nothing else".

John Wesley: In his last moments cried out twice, "The best of all is, God is with us".

THE EXILE AND THE RETURN OF THE REMNANT

Norris Stewart, Zambia.

WHEN GOD'S PEOPLE LOST THEIR POWER

They were a powerless nation, when carried down into Babylon. It was at this time that JEREMIAH lamented over them. In this paper, we want to attempt to discover, from his lamentations, THEIR CONDITION AT THE BEGINNING OF THE EXILE.

1. THE PROPHETS HAD NO MESSAGE.

"Her prophets also find no vision from the Lord." Lam. 2:9. These were the men who were to have messages from God, and speak for Him. But they had become silent. It was not a sudden change. For a long time they had not really wanted to speak for God, being more intent on satisfying the desire of the people to hear "smooth" things. Isa. 30:9,10; Jer. 5:31. Jeremiah and a few others had been exceptions.

Some may try to evade the serious application of this by saying, correctly, that there are no prophets today. But in every age, there has been a need for men to speak for God. The teacher or exhorter should be no less effective, and is no less necessary, than the man

who spoke by direct revelation then.

And yet, is there not a dearth of such men? Many assemblies just do not have them. Saints are sad, and few have a word of cheer. Spiritual declension makes rapid progress, and no one corrects. It may be argued that we are stating an extreme case. But it is far from being hypothetical. Those with experience have seen it again and again.

The situation is far more serious than we realize, for the condition of God's people depends much on the availability of men to declare God's Word, their faithfulness in doing so, and attention that is paid to them.

But we should not miss the point that the prophets were so far from God in heart, that He would no longer use them. Often in the past they had refused to speak the truth. But now God would not commit the truth to them. He had given them no vision. Those who would speak for God must be in a fit condition to be used. Surely there was nothing that a faithful prophet should have dreaded more, than that he would ever reach a stage, where, because of his condition, God would no longer count him worthy to receive and declare His messages for the people. The same should be true of those who minister the Word of God now.

2. THE PRIESTS HAD NO SACRIFICE.

The priests were far from the site of the ruined temple, and were no longer functioning in their sacred office. They were priests without a sacrifice, something that God never intended.

But again, there is an application to ourselves, who are just as surely called priests in the New Testament, as the sons of Aaron were called priests in the Old Testament.

One of the greatest evidences of the condition of heart of the Jews, in the latter part of their history in the Old Testament, was that they often robbed God of His offerings. This is the very complaint of God, through Malachi. Mal. 3:8. While there were times of partial recovery from this sad condition, they quickly lapsed again.

But if we are aware of what our offerings should be, according to the New Testament, we may have to conclude that God is no less robbed today. As we consider these offerings, may we examine ourselves, as to whether we are really functioning as priests.

But very many believers act as though their wealth were their own. They do not seem to realize they are just as much responsible to act as good stewards of what God has given them materially, as are others with spiritual gift, to act as good stewards of what God has given them spiritually.

Our PRAISE. "By Him therefore, let us offer the SACRIFICE of praise to God continually, that is, the fruit of our lips giving thanks to His Name." Heb. 13:15.

A carnal man would find this one of the most difficult things he could be asked to do. It may take less spiritually to offer to God the sacrifice of material things, than the sacrifice of praise. Perhaps that is why there is such barrenness in our public attempts at praise and thanksgiving.

How weary are the vain repetitions that have come in among us. They mean so little to fellow-believers who have heard them so often. Do they mean much more to God? Are they more from our memories, so well stored with much-used expressions, than from our hearts?

It would be wrong to think that it is only in public that we offer unto God the sacrifice of praise. But while we could not know what takes place in private, we are all aware of what characterizes our public meetings, especially in relation to the remembrance meeting on the first day of the week.

These "sacrifices" would hardly exhaust the list in the New Testament, but they are some of the principal ones. We can determine whether or not we are functioning as priests by asking ourselves if we are offering them.

It is a sad commentary on modern "christianity" that much of the emphasis is put on what we receive, and so little on what we are to give. Many want only ministry that tells of the blessings of salvation, and does not remind us of our responsibility. But there are a few studies that will correct this attitude, and face us with responsibility, like the study of New Testament priesthood. Are we priests with sacrifice, or priests in name only, like the Aaronic priests in Babylon?

3. THE YOUNG CHILDREN HAD NO FOOD.

"The young children ask bread, and no man breaketh it unto them." Lam. 4:4.

The lack of food for the young children, and the inability of others to feed them, were evidences of the decline of the nation. It is no less a sign of decline among us, when young believers need nourishing food for their souls, and there is no one to feed them. They need spiritual food for their spiritual development, as much as any child needs natural food for natural development, but often, no man breaketh it unto them! Thank God, there are many assemblies of believers where this is not the case, but may we ever be on our guard against such a situation developing, and acknowledge our weakness where it does exist.

It is a mark of decline and unspirituality, where the man who is skilled in the Word and its exposition, is much less appreciated than the man with skill in, say, music and games. The latter is the kind of man who would be sought after by worldlings, as a "youth leader", but where in the Word of God would we find that he has a

place in the building up of the young believers in assemblies?

He will never produce maturity in those of whom he has charge, but will make them live in a state of perpetual infancy spiritually. The real trouble is that he is often an infant himself! There could even be the extreme case where such a man is not born again at all.

We acknowledge that the kind of activity we have mentioned, is found more in non-assembly circles. But it is far from unknown in some assemblies, and there is a growing trend towards it.

The situation against which we are warning, is not an exact parallel to what we have in our verse, for there the young children ask for bread. Sadly, young believers do not always manifest the same hunger for spiritual food, but when they do, how depressed and discouraged they must feel when "no man breaketh it unto them."

PROFESSION AND MANIFESTATION

A BROTHER recently made the remark concerning the condition of things among professed believers today: "Never was there a time when profession of Christianity counted for so little; and never was there a time when the manifested life counted for so much." We need not say that we entirely agree with that statement. Profession has become an easy thing now, - at least in many quarters. The world has become accustomed to the constant increase in the roll of professors. In our young days the world was startled when the report went around that James So-and-so was converted. But now-a-days the world is not moved to anything like the same extent by reports of that kind. It is clear that profession does not count for so much now as it once did. What is the cause of this? for cause there must be. Profession is counting for less and less, until now it is quite common to hear the remark made, "Anybody can profess now-a-days"! The cause we believe is to be found in this, that the standard of holiness among professed born-again people has come down to such an extent that the most undoubted worldlings can bring themselves up to the popular standard, and pass themselves off as children of the heavenly country! In former times it was considered a much more serious thing to make a profession, simply because a profession involved a clear separation from the world and the things of the world. A "great gulf" was fixed between the children of light and the children of darkness; and no one but the most consummate hypocrite attempted to cross from darkness to light, save by the door of conversion unto God. But, in quarters where everything must be "popular," the dividing gulf has been made so narrow that the worldlings can leap it with ease, and count himself "quite as good a Christian as what is going." The result is, that a great "mixed multitude" are professedly going up from Egypt to the heavenly Canaan, shouting with all their might, "Christ for me!" This must ever be the case where the great aim is to make converts, and where the standard of holiness is regulated to suit the public taste. But let the scene be

changed - let the atmosphere surrounding the Lord's people be the true revival atmosphere of holiness to the Lord - and the worldling shall find that it is not a very easy thing to "profess." He views the Christian workers with a critical eye, and comes to the conclusion that the atmosphere would be too "trying." In other words, the atmosphere would be so withering to the flesh that the worldling would find it impossible to pass himself off there as a child of God. After making a mental inventory of the things he would have to "give up," he then turns away, abandoning all intention of making a profession, unless in some other company he fall in with a Gospel without a Cross! Let the standard of vital godliness be maintained, and you have some warrant to expect that awakened souls have been awakened from above, and that professed converts have truly turned to God from idols.

But if profession, in many cases, counts for little, "the manifested life" (Christ manifest in the believer), is counting for more than ever it did, on the simple principle that light is always brighter in the midst of surrounding darkness. The greater the darkness, the greater is the need for light. The greater abounding worldliness, the greater the need for those who shall manifest that they are not of the world, even as Christ is not of the world. The manifested life never fails of its effect. Profession may become a byword; and preaching may, for certain reasons, be powerless to move the heart. But the manifested life makes its power felt at all times and in all circumstances, - raising its silent but impressive voice against all the hollow profession that abounds in this evil day.

Timely Ministry

PUBLIC PRAYER

AN ESTEEMED correspondent in B. C. Canada, writes "It has for many years been a puzzle to me why so many of those who profess to be the Lord's, sit dumb on seats from one year's end to the other; they go to the Lord's table, prayer-meeting, etc., quite regularly, but yet never take audible part. In other words they take in all they can get but give out nothing, or at most an occasional hymn. This seems very strange to me, and I have tried often to account for it, and just what is the cause of their continued silence.

It also gives a bad impression at a meeting especially before strangers. These silent brethren should hang their heads with shame, especially when a believer comes in from some other meeting, and is forced to take part to fill up a vacancy.

Of course no one would expect one in bad condition of soul to take part, and this may keep many more in silence than anything else. Others again, their life and walk are so worldly that it is a mercy to all concerned that they do keep quiet; there are others who seem to have set themselves a fixed rule never to take part. This is a grievous calamity and a serious loss to the assembly and themselves,

as there ought to be no drones or dummies in God's assembly. Our lips should tell His praises for what He has done for us and our lives should prove to the world that we have been redeemed with the precious blood of Christ. Some will say, I am not gifted to preach or to minister to the assembly, if so, what about the prayer meeting?

No gift is required to pray to the Father, yet they sit with sealed lips from year to year. This, we say, is not of God. It may be the fear of man, but then God says, "The fear of man bringeth a snare," so it cannot be God's will that His children should be thus ensnared. Why should I be afraid to speak to my Father in the presence of my brothers and sisters? Afraid of criticism? Never! It would bring joy instead, and the dumb saints might be stirred up and blessed in their souls. O how wonderful to hear the lisping of a real babe in Christ thanking God in the name of Jesus for His wondrous salvation.

Note - There is an opposite danger, sometimes increased, by the weakness our brother notifies, and that is of taking part too readily and glibly and without enough soul-exercise, and thus not giving time to backward brethren to make up their minds to take part. This is also an evil. - (Ed).

From Believer's Mag.

PAUL IN PHILIPPIANS
The Price He Paid - Chapter 3
(Continued)

George Graham

In chapter one, we have looked at Paul's purpose in life, and again in chapter two at the pattern (Christ) God has given. Here in chapter three, we learn a price must be paid in order to live that life, and Paul gladly paid it.

In Luke 9:23-24 the Lord said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it." Discipleship is no easy path. We must be prepared to suffer, be rejected by the world and even give our life itself for Christ. Such was the path of the Master. (Luke 9:22) One has penned the following lines:

"This is the way the Master trod,
 Should not the servant tread it still?"

When we consider Paul's former manner of life, he had all assets with nothing on the liability side of the ledger. He had everything to his credit, speaking after the manner of men, including position, power and popularity. Now he is heard to say, as he writes, "But what things were gain to me, those I counted loss for Christ." (Chp. 3:7) The revelation of the glorified Christ on the Damascus road not only changed Saul of Tarsus, but changed his sense of values as well. Here

we have things weighed in the balances of the sanctuary. Christ outweighs all else. What a wondrous revelation! Christ for me was his choice. He gladly, willingly and whole-heartedly gave up all for Christ. This spirit of self-surrender and sacrifice that we see here, at the commencement of his Christian life and experience, characterized Paul right to the end. Christ was his object in life - - "That I may win Christ - That I may know Him." Christ was his all in all. He ultimately laid down his life in martyrdom for Christ and the gospel's sake. He paid the price.

We think of another of whom we read in the Word of God - - Moses, the man of God. In Heb. 11:24-26 we read, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater than the treasures in Egypt; for he had respect unto the recompence of the reward." Here we have another man who saw things in their proper perspective, and who looked at things in the light of a soon-coming eternity. On the one hand was the throne of Egypt with all its glitter, pomp and glory for a season; on the other hand was the reproach of Christ and the recompence of reward. To Moses, there was no comparison. He made the wise choice, the reproach of Christ and recompence of reward. He turned his back upon Egypt (type of the world) and all it had to offer. He, too, paid the price and paid it willingly. Of some of the disciples we read in Luke 5:11 that they left all and followed him. All of these considered that no price was too high to pay if it were for Christ. What devotion! What loyalty! What self-sacrifice!

In 2 Cor. 8:9 we read, "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." Think of the infinite price that He paid, and the awful depths to which He stooped, in order to lift us from the squalor and degradation of sin and place us with "princes, even the princes of His people." (Psa. 113:7-8, I Sam. 2:8) He is worthy not only of our best, but our all. Think of that sad note in Phil. 2:21. It must have grieved the heart of the apostle to have to pen these words, "All seek their own, not the things of Jesus Christ." (R. V.) What about ourselves? What price have we paid, if any? Is it not so that most of us, as the people of God, have settled down in the world, and have become snug and complacent? Hasn't this resulted in the things of Christ meaning little to us? May the Lord search and stir up our hearts to give Him our all. The day of recompence is at hand.

"Only one life will soon be past;
Only what's done for Christ will last." Maranatha

(To be continued)

QUESTIONS AND ANSWERS

Question: Is there not a danger of encouraging work, professedly for God, but lacking the true Scriptural character, by sending money indiscriminately for missionary and evangelical work without knowing the true character of the work undertaken?

Answer: We believe there is much of this today. There are movements afoot to discredit the work of the pioneers of some continents by favoring a sort of inter-sectarian movement today which makes use of the labors of men of God, but at the same time deriding them as "archaic, and in need of something entirely new."

This is part of the tactics of the old enemy himself who ever seeks to corrupt that which is of God by substituting something of the flesh to take advantage of the results of the faithful pioneering spirit of men who blazed the trail and suffered hardship for Christ's sake.

There are faithful men, doing God's work without the modern interpreters of service for God, this later group taking advantage of wavering souls to line their own pockets or encourage their religious hobbies.

BE CAREFUL WHERE you send your fellowship. God's men are not spectacular, but always at their work.

The recent "tirade" against the Brethren Movement, so-called, of the group at Swanwick last November could be aligned with what the apostle Paul warned against in 1 Thess. 5:13 etc. Much of this movement which advocates women taking part in Assembly meetings will appeal to the modern "liberating of women" etc., but of course finds no support from the Word which the modern advocates of change find too binding, contracting, to make way for their advocacy of gaining assemblies already established for their "would-be" semi-pastorates. Beware of all such. "Know them which labor among you, and are over you in the Lord, and admonish you: and to esteem them very highly for their work's sake, in love. And be at peace among yourselves."

So! Afresh - We would commend you to the Lord, and to the Word of His grace etc. Acts 20:32.

All of the above movements are characteristic of the soon fulfillment of the promise of our Lord . . . "I will come again, and receive you unto Myself." - John 14:3.

Muzzling The Ox: How can this be done? William Lincoln states in his "Javelin of Phinehas", I believe, this can be characteristic of a Laodicean state . . . "Missionary boxes everywhere," and the local men and home-workers neglected. The mere mention of "missionary work" stirs up the hearts of such and, too often, is a "sweeping rain" when it comes to anything left for the home work and home workers. This is a further mark of Laodicean self-satisfaction.

Question: When does the Day of Christ commence?

Answer: When with resurrected, or changed, bodies we rise to meet our Lord in the air at His Coming. We read in 2 Thess. 3:5 - "The

Lord direct your hearts into the love of God and the patient waiting for Christ." It is really "the patient waiting of Christ." Our Lord Himself is patiently waiting for the moment when He shall come to take His Bride (the Church) home to Himself. We enter into Heaven itself at His Coming and we shall be in that city described for us in Rev. 21:9,27 - and in Rev. 22:14 - looking down on the earth and reigning with Christ over the earth and earthly people. Our heavenly position is seen thus for the 'millennial reign of 1,000 years' - then at the end of the Day of the Lord with the beginning of the Day of God we shall enter into the eternal state of the Day of God when God shall be all in all. Thus we shall be in the Church's eternal Home in that Four square city - There shall be no temple therein: for the Lord God Almighty and the Lamb are the temple of it - Rev. 21:22 - and "There shall be no more curse; but the throne of God and of the Lamb shall be in it and His servants shall serve Him: and they shall see His face: and His Name shall be in their foreheads. And there shall be no night there . . . for the Lord God giveth them light: and they shall reign for ever and ever." Rev. 22:3,5.

It will be possible in the Day of the Lord and the Day of God to visit any part of the heavenly sphere, according as our God sees fit. There shall be perfect and unhindered relationship between heaven and earth in this eternal state and God shall be all in all - cp. I Cor. 15:28.

Question: When shall we be manifested and where?

Answer: We shall be manifested before the heavenly hosts after the Bema of Christ (His Judgment Seat) in heaven before the assembled hosts of saints and angels, then we shall go in to the Marriage Supper of the Lamb and into happy service, companionship and relationship with our Blessed Lord in His administration and glory.

This shall be the culmination suggested in Romans 8:18,19-29 etc. v. 19 is the "manifestation of the sons of God."

Editor

MISSIONARY PIONEER WORK

P. O. Box 1768
LUSAKA, Zambia, AFRICA

Dear brother in the Lord:

This letter is not with a view to publication but just a reminder that your publication is appreciated right here in Central Africa. God has called out and gathered many in this city unto the Name of our Lord Who stands in the midst of the gathered company. Many who did gather with us are to be now found in many parts of the country for which we thank God. We hear that our young brethren are a great help to the companies with which they are now associated and the other assemblies

are thus strengthened and helped.

Employment is a major problem; they come to Lusaka and after getting saved and baptized they gather in the fellowship and when their university or college studies are over and they take their degree, many of them need to leave to go elsewhere.

Up country this phenomenal "tongues" movement, this strange noise, has taken hold in some places and missionaries commended by assemblies from different countries are carried away with strange doctrines, men who have spent many years out here among Africans. What a debacle resulting in young African believers seeking to maintain the truth of God and white skinned missionaries turning them away (in many places) from the truth as contained in the Scriptures.

My wife and I spent some years in the city of Basrah, Iraq, over twenty years ago; there was no assembly testimony at that time and I had the joy of baptizing a few believers in the river Euphrates - then trouble arose - . . . later an assembly sought quietly to honor the Lord.

Toward the end of last year many believers were arrested in Baghdad, Basrah and Kirkuk. My heart is sore for some in that dry and thirsty land. Our brother Isa Haddad and his brother Naemann are arrested with over a score of others, brethren. Isa is 71 years and his sight is none too good and he has a sentence of five years and his brother one year and the others between one and seven years. During the month of August the temperature is over 120 degrees F. in the shade. What are the conditions like in a prison in such a temperature??? Prayer is requested for our beloved brethren in bond for the sake of the Hope. My prayer is that they may, in living faith, lay hold of the hope set before them, which we have as an anchor of the soul both sure and steadfast, whither the Forerunner for us did enter.

Remember us in your prayers that the Word of God may have free course and may be glorified, as also with you.

Sincerely yours in our Lord Jesus Christ, Jim Munro

While the above was not sent us for publication as mentioned, we feel it should draw forth some real, believing prayer in our prayer meetings, that sometimes get quite formal, when we consider the need of our brethren suffering and tried. It should make us so grateful for the liberties we have here on this continent - Thank God. (The Editor)

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St. Mary's, Ont. The tent was pitched near the Gospel Hall here and brethren David Kember and George Patterson had about six weeks here - with a little blessing towards the end of the meetings.

Maritimes Bre. Ramsay & McCracken at Port Bickerton in the Gospel J. Smith & McCandless at Clementsvalle, 3rd week. Floyd Stewart continues work in the Gospel with some blessing also brother David Swan. Albert Hull had four nights in New Glasgow, interest good. Brother Bingham visiting some assemblies to help.

St. Martin Recent Conference a blessing to many. Bible Readings good and the ministry. The new Assembly at Green River doing well. God is working about 60 miles from there.

Larne, Ireland The Annual Bible Readings were held here the second week of September, brother Wm. Oliver reporting - The Hall overcrowded for four Bible Reading sessions, one Report meeting, and one Ministry meeting. Those responsible for this year's Bible Readings were brother A. McShane, C. Hocking, J. Hunter and S. Ferguson.

Also at Ballycastle at the annual Fair where thousands gather for "buying and selling wares etc., and animals" formed a good opportunity for our brethren in open air and tract distribution. Thousands of tracts were distributed and some had three sessions of preaching.

Merlin, Ont. The Kember brothers, Paul and Timothy, had five weeks of tent meetings here, a number of the young men of the district gave help in visitation etc., and in morning childrens' meetings.

Bel Air, Md. Brethren David Oliver and J. Slabaugh continued here to end of Sept., under canvas, with some tokens of God's blessing.

Midland Park, N. J. Recent Conference seemed to be somewhat larger on the Saturday and plain and practical ministry was the rule of the meetings, with God's help. Saints of Charter Oak Assembly in Hartford, were looking forward to some Gospel meetings by bre. Albert Hull of Nova Scotia and E. Higgins - they value prayer. See accompanying conference notice in this issue. Eugene Higgins went to Hardwick, Vt., for meetings with the saints there. Bro. Macleod continued for two nights after the conference. Much of the ministry exalting Christ and encouraging to walk in the plain path of HIS WORD, with confidence in the Living God.

Washington & Oregon Profitable ministry was enjoyed at the Arlington Conference, two professed as result. Several assemblies have been interested in tract distribution etc., at the local and county fairs throughout the Summer. Brethren Billingham and Myers had tent meetings in Mt. Vernon, Wash. Visits of A. M. S. Gooding were appreciated, in ministry, in various assemblies.

Cleveland, Ohio Monticello Assembly had two weeks of special children's meetings with Eric McCullough, interest good and Thursday evening meeting for children resumed. They were expecting brethren Ed. Doherty and W. Lavery in the Gospel in November. Bro. Macleod had a week of ministry on Nehemiah after the Akron conference, appreciated and needful among us in testimony today.

Marion, Iowa Reports are reaching us of the Home here, we believe our brother Elmer Brandt is there, also our bother Wm. Ismay of Phoenix, Ariz. and others from Iowa district. The Lord guide in all for His glory.

CONFERENCES

San Diego, Cal. — Annual Conference D. V. in the Gospel Hall 4646 Twain Ave., San Diego. Dec. 28 at 7:30 p.m. for prayer - Saturday Dec. 29th., from 10:30 a.m. Lord's Day Dec. 30th., B. of B. at 10:30 a.m. Ministry & Gospel at night. Usual arrangements will prevail. Corresp. Andrew M. Hall, 5168 Ewing St., San Diego, Ca. 92115 - all correspondence should go to him. Phone 714-583-3875.

Phoenix, Ariz. — Conference Meetings will be held as usual this year, God-willing - in the Gospel Hall, 1246 East Garfield St., Phoenix, commencing with Prayer Nov. 21st., at 7:30 P.M. continuing each day, Nov. 22 at 10:30 a.m. for Bible Reading, for ministry at 2:30 P.M. and Gospel at night - 7:30, continuing 23rd., the same order and Sat. also the Nov. 24th., Lord's Day - S. S. at 9:45 a.m. B. of B. at 11 a.m., ministry at 2:30 and Gospel at 7:30. Usual order of meetings and Correspondence should be directed to James Brown, 2412 No. 37th Way, Phoenix, Ariz., 85008 Tel. No. 267-9239.

East Boston, Mass. — Our 27th., Conference will be held D. V. Dec. 1 & 2 in the Masonic Temple, 47 Adams, Saugus, Mass., commencing with Prayer Mtg., in the Gospel Hall, 35 Putnam St., East Boston, Mass., at 8 p.m. Nov. 30th., Other meetings as follows: Saturday Dec. 1 Prayer, Praise & Ministry 10:30 and 2:30 with Gospel preaching at 6:30 p.m. Lord's Day - B. of B. at 10 a.m. - S. S. at 11:45, usual ministry at 2:30 p.m. and Gospel at 6:30 p.m. Brethren, accepted among us as to their labors, practising the principles of Scripture, are welcome.

All correspondence to be directed to Frederick E. Hill, 26 Sheafe St., Malden, Mass. 02148 - Telephone No. 1-617-322-3274.

Hartford, Conn. — Annual Conference of the Charter Oak Assembly, (49 Charter Oak Ave.) will be held God-willing Nov. 17 and 18, commencing with Prayer Mtg., Friday Nov. 16th at 7:30 p.m. Breaking of Bread will be at 10 a.m. And the Saturday morning will be devoted, as usual, to a Bible Reading. Prayer valued for our brethren. Correspondence to Matthew J. Brescia, 81 Cobblestone Way, Windsor, Ct., 06095 - Tel. (203) 608-2388. Servants of the Lord, walking in, and teaching the old paths are heartily welcomed in ministry.

Picton, Ont. — Annual Conference D. V. commencing with prayer Dec. 28 at 7 p.m. All meetings will be held in the Elks Hall, Mill Street. Bible Readings after breakfast and lunch - ministry at 10:30, 3:15 and 7 p.m. Supper served for those arriving Fri. at 5:30 p.m. Subjects for the Bible Readings are "THE CHURCH" - Composition, Purpose, the ordinances and prospect. Corresp. A. C. Davis, General Delivery, Picton, Ont. KOK 2T0. Telephone 613-476-6226.

Kansas City, Mo. — Annual Conference D. V. Prayer Mtg., Fri., Nov. 16 at 7 p.m. continuing through Nov. 17 and 18 - hospitality extended to visitors. Servants of the Lord walking in the old paths welcome in ministry. Corresp. Leon Scott, 3843 Agnes St., Kansas City, Mo. 64128. Mtgs. in Troost Ave., Gospel Hall, 2814 Troost Ave.

Deland, Fla. — A one day Conference is purposed here for Lord's Day Dec. 23rd., D. V. at the University Inn, 644 No. Woodland Blvd., Center of Deland. B. of B. at 10 a.m. - 2:30 and 7 p.m. Correspondence to Anthony Orsini, 140 No. Spring Garden Ave. Deland, Fla. 32720 -

Bryn Mawr, Pa. — The annual Thanksgiving Conference will be held as usual this year, God-willing, commencing with Prayer Mtg. in the Gospel Hall on Summit Ave., at 7:45 p.m. Friday, November 23rd., at 7:45 p.m., continuing over Sat. and Lord's Day Nov. 24th., and 25th., in the Radnor Senior High School Auditorium - commencing at 10:30 a.m. Saturday. Lord's Day the Breaking of Bread will be at 10 a.m. Usual hospitality extended. Corresp. Wm. M. Parks, 1714 Balsam Lane, Villanova, Pa. 19085 Tel. No. 215-525-5961.

FALLEN ASLEEP

Kitchener, Ont. — Our dear sister Mrs. Irene Jones, resident of Elim Homes, widow of the late George Jones who was well known by many of us, a man who feared God, was taken to be with the Lord Sept. 21st., aged 82. She was saved in June 1920 and they were both given to hospitality for many years.

Vancouver, B. C. — Our dear brother Benjamin Hunter went home to be with the Lord August 7th., 1979, aged 88. Born in Wales and saved there when seven. Coming to Canada while young, he was on the prairies and later came to New Westminster where he was in fellowship for a number of years, then in Fleetwood. For the past 10 years he has been in fellowship here in the Fairview Assembly . . . a brother who was faithful to the Word.

Longport, N. J. — Our aged sister Mrs. Edna Thomas Parker "went home" Sept. 7th, aged 91. In fellowship years ago in West Philadelphia, later in New Jersey and for the past years here in Longport, saved 80 years. She leaves one sister, two sons and two daughters and grandchildren. Funeral was large. We can remember the family in prayer.

Longport, N. J. — Also from the Home here our aged and well known brother F. W. Mehl went to be with the Lord Sept. 21st. A service in the auditorium of the Home here the following Monday and he was interred in Sherman, Mich., where he had seen the small assembly formed there, where his good wife was buried. Obituary in this issue. Aged 95. His closing days marked by much weakness of body.

East Orange, N. J. — Our dear brother Louis Cappiello went to be with the Lord Sept. 16, aged 82. Led to Christ through his brother Rocco and was one of the original Italian assembly here. A great tract distributor, it is estimated he distributed about one hundred thousand New Testaments within the past years - a faithful brother who shall be missed.

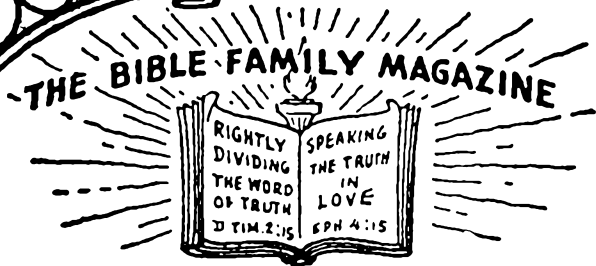
Longport, N. J. — Our beloved sister Mrs. Eleanor R. Cunningham went home to be with the Lord September 29, 1979, aged 89. Born in Flushing, N. Y. Jan. 22, 1890. She has been in the Home here five years. She was saved in 1900 and leaves two sons and two daughters. Service in Auditorium of the Home here, interment in Hackensack, N. J. A quiet and godly sister, she loved the Lord and the place of His Name - we would think of Phil. 3:21 and think of the glorious change to be "fashioned like unto His glorious body."

Detroit, Mich. — Our dear sister Thomasina M. Burgess went to be with the Lord Oct. 1st., 1979, aged 75. In fellowship with the saints of Stark Road Assembly. She was stricken suddenly while visiting in Canada with a heart ailment and soon "with Himself." We commend this family to the prayers of the saints.

Mesick, Mich. — We have heard without complete details of the homegoing of our beloved brother Chas. R. Lebeck of Ferndale, Detroit (Stark Road) and of recent years with the small assembly here, and sought, as the Lord enabled to give help in the testimony. Recently he made a model of the Tabernacle for the benefit of Bible Study. Always a constant helper of our Magazine, Words In Season, for which he now and again wrote articles and a patient sufferer through the years through physical disability, especially with his eyes. They settled here recently to be of help to the company of His own, now at home with Himself. We may have further details later. Our sympathy and prayers go out to the bereaved.

Pawtucket, R. I. — Our dear brother William Naysmith went to be with the Lord August 28th., aged 82. Saved Nov. 5, 1924 and in fellowship with the Assembly at 125th., St.. N. Y. (now E. 73rd St.) until 1934, when he moved to Pawtucket, R. I. He has been in assembly fellowship for the past 45 years and he will be much missed. Survived by his wife, two sons and a daughter.

Words in Season



"INASMUCH"

Matt. 25:40

THUS spake our Lord and recognized
His brethren in their lonely guise;
Who stood for Him through thick and thin
And to the Kingdom entered in.

An earthly Kingdom, it is true
While our's is heavenly in view.
But principles lie here for you
Who seek to serve Him and be true.

To precious Word Himself hast given
To guide us on our way to heaven;
To meet Him in that glory sweet,
Prostrate ourselves before His feet.

And reckon all worthwhile the loss
Of human friendships and the cost
Of close adherence to His Word
Because we know HIM as our Lord.

W.H.F.

DECEMBER, 1979

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CHANGE OF ADDRESS

Please note Matthew J. Brescia's address change to 66 Connecticut Blvd., E. Hartford, Conn., 06108.

CHANGE OF CORRESPONDENT

Bridgewater, N. S. — For the Nineveh Gospel Hall, Nineveh, N. S. BOR IEO Robert Kaulback, 19 Medway Street, Bridgewater, N. S. Canada.

REPORTS

Conferences: We heard Clinton, Ont. and St. Thomas were quite good as to attendance and ministry.

Cleveland, Ohio, a little smaller this year, five or six brethren there for ministry etc., Reported good ministry.

Forest Grove, Ore. — John Frith had a week with the Christians here, speaking on 1st Peter.

Linden, Wash. — David Jones had ministry meetings here on the ministry of the Lord Jesus, in the upper room.

San Carlos, Venezuela — Bre. Saword and J. Turkington had four weeks here in the Gospel - at the end of the meetings they had the joy of baptizing 18 which were the result of former meetings, they were continuing in the country place of Gerareno where five of those baptized lived. Three of the Turkington sons were included in the baptized ones. Heard our sister Mrs. Saword has had a fractured right arm. Bre. Fairfield and Walmsley were having good attendance in a suburban assembly of VALENCIA.

Bro. Neal Thomson encouraged to see over 100 attend each of the fourteen nights of ministry on the Tabernacle, in the assembly of Maracay. He used a new model he made.

Brother Cumming was still at El Mene working on their building there. Bre. Thomson and Ussher in Palo Negro, looking for blessing.

Prayer Requests — Our aged brother Louis Brandt, with his wife, now in the Home in Marion, Iowa.

Brother Sam Rey, known to many of us, evidently in quite serious condition.

Our brother Val Brandt of Garnaville, Iowa, requiring surgery, prognosis good. Also heard our brother Ed. Doherty hospitalized in Ont.

Ireland — Tents down now - some brethren encouraged in seeing some young folks professing, one man around 70. Other brethren disappointed in not seeing known cases of conversion. At last report following Gospel meetings in progress . . . McShane & J. Allen at Castlereagh. T. McKelvey & J. G. Hutchinson at Antrim. P. Harding & D. Morgan, of Wales at Omagh.

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. 70

DECEMBER, 1979

NO. 12

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FAITH'S RESOURCES IN GOD

TO bear patiently and calmly the abuse of men, or the ill-treatment of my brethren, I must be able to say in reality, "The Lord is my shield." And to know that if He does allow a sharp arrow, even a bitter word shot from a brother's bow, to pierce my heart, it is only that He may heal it with the tender touch of His deep sympathy, that thus I might know Him and His love better, and instead of causing ill-feeling in my own breast, the matter becomes the occasion for the expression of that love in me. And there can be no thought of returning their treatment, not only because one sees that their conduct itself, in its consequences to them, is of sufficient retribution, but because divine love leads on to take sides with Christ as their Advocate, instead of Satan as their accuser.

(From an Irish subscriber and helper in prayer)

Psalms 69:26 - 2 Cor. 1:5

The following, by the late Dean Alfred adds worthy note to our "leaving all with our gracious Lord."

MY BARQUE

My barque is wafted to the strand by breath divine,
And on the helm there rests a Hand other than mine;
One Who has known in storms to sail I have on board;
Above the raging of the gale I hear my Lord.
He holds me when the billows smite, I shall not fall,
If sharp, 'tis short; if long, 'tis light, He tempers all;
Safe to the land, safe to the land! The end is this
And then with Him go hand in hand, far into bliss.

DISCOVERY OF THEIR LOST CONDITION

Andrew Bergsma - Holland

"I am Joseph! Does my father yet live? I am Joseph, your brother, whom you sold into Egypt". Genesis 45 vs. 3,4.

To be clothed or found in Christ is an absolute necessity to become a child of God and an inheritor of eternal life. Without this personal experience and possession, we are sure to be lost forever.

In order to be clothed, we must first learn the truth that by nature we are in God's sight naked, in need of a covering that satisfies Divine justice. **Secondly**, we need to discover, like the brothers of Joseph, that all things are naked and opened unto the eyes of God with Whom we have to do. Hebrews 4 vs. 13. It is the Christ that was crucified and raised Who can meet all our needs as sinners. We must be reminded of our guilt, an unpleasant thought yet a most necessary discovery, if we are to be cleansed from sin and made fit for Heaven. Where Christ is preached in the gospel, the guilty are impressed with their guilt. John 16 vs. 8-11.

For example, when Christ was made manifest to Thomas, it was not to pass over his condition, but rather to expose it. That made him ashamed. When the risen Christ appeared to Saul of Tarsus who unconsciously was heading down the broad road that leads to destruction we hear these words. "Saul, Saul, why persecutest thou ME." Saul is confronted with his guilt.

In Genesis 45, we see the same. In order to appreciate our line of thought, read the story of Joseph beginning from Gen. 37:39-45. See how the relationship between Joseph and His brethren became a distant one. See how the food shortage drove them out to go to Egypt in order that the dreams of Joseph might be realized.

And now in Gen. 45, the brothers of Joseph stand before him for the third time, accused now of being spies. Because of Joseph's command they have brought back with them Benjamin. Now Joseph is ready to reveal himself to them as the one whom they sold into Egypt. We want to see Joseph in the light of the New Testament as a type of Christ, and his brothers as a type not only of the Jews who rejected Him, but as well as sinners who by nature have no place for the crucified Christ both in their hearts and lives. We don't mind thinking about Him as the babe in Bethlehem or the miracle working Jesus in His life, but to own Him as the One crucified for us, means an acknowledgment of our sin and guilt which is humiliating. That in essence touches our pride.

When Joseph reveals himself to his brethren, they are anything

but happy. Their past actions and feelings concerning their brother are brought to light and they are afraid. If the reader, by the power of the Holy Spirit, gets a glimpse of who Christ is, then he too must cry out, "be merciful to me the sinner." Past and hidden sins come to view, causing the fear of God to enter into the soul. There he stands in self-righteousness, doing his own will and going his own way, with every desire calculated to please self. That is the reason why the brothers sold Joseph and why sinners do not want Christ to reign over them. They want to go their own way and live independent of God who has a right over us. It is only the grace of God that can alter such a course destined to end in destruction.

When we begin to feel our guilt inwardly, then there is hope, since God has a remedy. It was one thing for these brothers to hear "I am Joseph". But now to hear "does my father still live"? was yet to make their guilt deeper. Notice, he did not say, "does your father still live? but "does my father yet live?". Remember, these brothers years earlier gave their father the impression that Joseph was killed by some wild animal. Now they must confess that this was a lie. Remember, dear reader, it is a scriptural truth that they who reject the Son, reject the Father. This rejection of Joseph was an indirect rejection of their father Jacob, which was the cause of his sorrow. By rejecting the Son of God dear friend, you are grieving the Father. This deception was only for a time. All will be brought to light in a coming day. Be sure your sin will find you out.

Don't follow in their footpaths, since God sees and will reward every man according to his works. Far better to acknowledge who you really are and find acceptance to cover your guilt in the Lamb of God Whose blood alone can cleanse from sin and fit for Heaven. Far better to be made right with God now and be blest forever, than to keep up an outward form of respectability or hold to a false profession and be lost forever.

It was only when these brethren began to rethink their past actions, and repent of their guilt that they heard from Joseph, "draw near to me my brethren." Now the great distance that they had made was bridged through him whom they had despised and rejected. Upon confession of your sinful past and a true acknowledgment of deserved judgment, you will be able to appreciate the Words of our Heavenly Joseph, the Lord Jesus Christ, who said, "him that cometh to ME, I will in no wise cast out." John 6 vs. 37. Will you come? Believe that He died and rose again to put away your sin and thus close the distance between your vileness and God's holiness.

Wonder of God's grace, if this should be your personal experience. Then when you must come to die, it will not be, I must die, but I can die. Dying means meeting God. All die in one of two ways. To die in Christ means knowing Him as Saviour, the One who bore our sins in His own body on the Tree. 1 Peter 2 vs. 24. To die in your sins means that where He is, you cannot come.

THE COMING OF THE LORD JUDGMENT OF THE LIVING NATIONS

Wm. H. Ferguson

AS we approach the Day of His Coming, it is well that we lay hold of certain facts, as revealed in the Word, relative to this day and our attitude because of it.

When the Church is safely in the glory the Son of Man is coming forth to put down His enemies and take to Himself His Kingdom. One of the very important events of this time is the Judgment of the Living Nations, according to Matthew 25:31,46. The nations before Him shall be representative and He shall judge them according to the treatment, i.e. of the Jewish remnant, they had accorded them as they spoke of the coming King and Kingdom throughout the time of their persecution under the Man of Sin and his bitter persecution of such who are recognized by the Lord as "My brethren" v. 40 and as they had persecuted such, they had done it "unto Me."

It would seem that this Judgment shall take place shortly after the Coming of the Son of Man to the Mount of Olives, when He shall sit upon the Throne of His glory, as in v. 31. The "remnant" had been scattered and as they visited the nations in various quarters, had been accorded different treatment as they spoke of the Coming King and Kingdom. In some cases there were a good many even Gentiles (who had never heard the Gospel) reached and through the Spirit's power, brought to a knowledge of the Coming Lord, as Redeemer, and saved, and thus they are the company on the right hand of the Lord and shall enter into the glorious Kingdom which shall be marked by peace and tranquility under the beneficent reign of the Lord Himself, during the thousand years - its center being Jerusalem and the House of the Lord to be built through the outline in the closing chapters of Ezekiel - a blessed scene truly for this poor world which has had so much turmoil and suffering on account of sin and wickedness. But those on His left hand shall hear the words . . . "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels - v. 41. Leaders of government, of business and manufacturing, military and financial leaders also who have thus been against the Son of Man and His coming Kingdom, come into this immediate judgment of the Lord at this time. Our Lord shall make no mistakes. What a sad end to earthly ambition and pride.

THUS the way shall be cleared for God to effect the true gathering of Israel again to their own land. The "remnant" in the van and those nations which have showed them kindness and received their message, during this severe time of the enmity of Satan and the man of sin and his false prophet, shall now enjoy the righteous rule and authority of the beneficent Ruler, the Lord Himself and long enjoy the work of their hands in peace and quietness in that especial time we speak of as the Millennial Reign of our Lord for one thousand years.

The earth shall be blessed, even the animal kingdom return to their peaceful state as God intended before sin entered Eden and the Name of the Lord known, and respected, throughout the whole world. Satan shall be bound in the bottomless pit during these 1,000 years - sin restrained.

Jerusalem shall become the center of the earth during these years and men, and nations, shall gravitate to it in acknowledgement of God and His Christ and the earth shall revert to God's purpose when He placed man in Eden before the advent of the serpent and the fall of man. We forbear further in this article but a precious subject unfolds to us as we pursue this in the Word.

Thus the ingenuity of men, politically to solve problems of the earth ends in the casting of the man of sin and his false prophet, and those who received the mark of the beast and worshipped his image "cast alive into the lake of fire burning with fire and brimstone."

Men must be made to realize and acknowledge their Creator - Eccles. 12:1 or else he must suffer eternally for his folly.

We leave the subject for the time being with the thought that "the Judge of all the earth shall do right." At the Coming of the Lord for His Church the Gospel of the grace of God will not fail in unveiling any unsaved who have rejected these present "glad tidings."

GOD SPAKE ALL THESE WORDS

The late E. Allen of Lurgan, N. I.

GOD spake in various ways before the Scriptures were written. He spoke to Adam, Cain, Noah and Abram, Jacob, Joseph and many others. No doubt these men had better memories and powers of recollection than many of us have today. Life was longer.

When the Scriptures were written, however the position was different. Joshua was directed to the Book of the Law, Joshua 1:8 which, of course, at that time meant the five Books of Moses. The last one, Deuteronomy would not have been more than a few weeks or months old at the time, as Deut. 1:3 and chapter 31:2 shows. Nor, indeed, was the Book of Numbers long written at the time either. This can be seen by a reference to the second numbering of the people in Numbers 26. And the death of Aaron in ch. 33:38 which took place in the fortieth year after Israel came out of Egypt.

Although the books seem to have been in the custody of the High Priest, (see Deut. 31:26 - 2 Chron. 34:15) Joshua had access to them seeing he was to meditate in them day and night, ch. 1:8. Perhaps a copy was made out for him as for a king, see Deut. 17:18. In both cases we see how much importance was attached to the con-

tinual reading of the Word of God. In no other way could men of God make their way prosperous, and be assured of the presence of God with them in their work to which God had called them. This was much needed by Joshua seeing he was responsible to bring Israel over Jordan and get them established in the land of Canaan. No doubt he was feeling his weakness and his need of wisdom etc., after the death of Moses. Previously he received his instruction from Moses but is now cast entirely upon God.

NEGLECT OF THE WORD

Neglect, or refusing to obey the Scriptures by Solomon led to a divided Kingdom, (see I Kings 11:4 and 29:33) - this is still the cause of division among the people of God to this day - only by disregard of God's Word, or what is written, can division come into an assembly at any time. Some would blame those who, in the fear of God and with a conscious void of offence that hold firmly to what is written, for being the cause of trouble in meetings. This is impossible and one would search in vain in the Scriptures for an example of such a thing.

One might as well blame Daniel for refusing to defile himself with a portion of the King's meat - ch. 1:8 or the three Hebrew young men who refused to worship Nebuchadnezzar's golden image and so brought themselves into trouble, Daniel 3. God gave His Word for the very opposite of this and fitted men of His own choice to proclaim it as Ephesians makes abundantly clear, verses 11-16 - especially verses 12-13. . . . "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ till we all come to the unity of the faith."

The faithful ministry of the Word of God has a stabilizing effect on the people of God and preserves them from being led astray Eph. 4:14 - Jeremiah 23:22. And in no other way can this be accomplished.

The seriousness of turning from what GOD HAS TAUGHT is seen in Galatians 2, where Peter, fearing that he would be unpopular with the Jewish Christians if they saw him having fellowship with Gentile Christians, and where the elements of division were in the early stages. Already Barnabas and others had been carried away by Peter's dissimulation, v. 13, and the Gospel in danger of being corrupted, v. 14. The only remedy was faithful and courageous handling of the truth (of the Gospel which each of them believed) as Paul did on this occasion and thus recovered Peter and his followers. Paul did not yield any truth nor was there any compromise, such as "we can agree to differ" which we sometimes hear but there was a firm holding to the Word of God, withstanding Peter to his face, v. 11.

When anything arises which is plainly seen to be contrary to the Scriptures, godly men should point this out and stand firmly and graciously on that which is written, guarding that good thing by the

Holy Ghost - 2 Timothy 1:14 - as God enables them.

Editors note: The precious "deposit" which Paul so strenuously sought to hold true to his Lord, he committed it by faith to the Holy Spirit, then to his son in the faith, the faithful Timothy. Where are such Timothys today, who would strenuously guard the deposit "against that day?" God shall reward all such. The precious truth we have received from Himself is worth guarding in view of the Day of Manifestation.

THE EXILE AND THE RETURN OF THE REMNANT.

Norris Stewart - Africa

WHEN GOD'S PEOPLE LOST THEIR POWER.

They were a powerless nation when carried down to Babylon. It was at this time that Jeremiah lamented over them. Those lamentations reveal **THEIR CONDITION AT THE BEGINNING OF THE EXILE**, and that is what we want to try to discover in this paper. Our last study was devoted to seeing how they got into their powerless condition. This one is concerned with what they were like in that condition.

(5) THE YOUNG MEN AND WOMEN HAD NO FUTURE.

"My virgins and my young men are gone into captivity". (1:18).

The future strength of the nation depended on these young men and women, but they were in captivity to the enemy. Their potential for service for God seemed to have been destroyed. They had no future of usefulness to God. Most of them would live in Babylon, learn its ways, and be indistinguishable in many ways from Babylonians.

The first chapter of Daniel makes clear that this is what happened. There were only a few notable exceptions, such as Daniel and his companions. The total number of those who honoured God in captivity, was very much in the minority.

Could we really argue that there is a smaller proportion of young lives being ruined by worldliness now, than were ruined then by Babylon?

Yet we have noticed that Daniel and others rose above the circumstances imposed by Babylon. When young people realize how applicable were those circumstances to our own in this present world, perhaps the words "Dare to be a Daniel" will have a new meaning and challenge.

May young people have the purpose of Daniel (Dan. 1:8). pray like Daniel (6:10). and read like Daniel (9:2)!

The only alternative is to become a slave to the world, and like the world, just as so many Jews not only became the slaves of Babylon, but like Babylon. Evidently many others without Daniel's pur-

pose and steadfastness, accepted the conditions imposed to make them like Babylonians. They learned its speech, and its learning, and accepted its defiled food.

A Jew should have dreaded that he would ever look "Babylonish", yet that is exactly how so many of them looked. We should no less dread being worldly.

And so we have briefly considered the condition of the Jews, when they lost their power, at the beginning of the exile.

It will be no less instructive to consider the remnant of them, who at the end of 70 years, left Babylon again for Jerusalem.

Children's Work Page

REDEMPTION

The subject of redemption opens the way for a discussion of a number of truths for the teacher. The subject lends itself to both the simplest and most elementary lessons for young children and pointed and practical lessons for teenagers who may profess to be saved.

Redemption as the grand theme of the Bible can be seen by considering the Figures of Redemption in the O. T. Facts of Redemption in the N. T. Future aspect of Redemption, and the Fruit of Redemption in the Believer's life.

In considering the Old Testament foreshadowings of redemption

Exo. 13:11-13 Nature of Redemption

Exo. 15:13 Need for Redemption

Ruth 2:19,20 Near kinsmen who redeems
4:6-12

In the first case, it is redemption from the sentence of death. In the next instance it is from the slavemarket of sin; in Ruth, from the status of stranger. In Exo. 15 we see the captivity and condition of the children of Israel. In Exo. 13 firstlings redemption exphasizes the cost and consequence. In Ruth however, we trace the character and conduct of the Redeemer Himself.

In the N. T. redemption is shown to be

I Peter 1:18,19 Precious as to its price

Col. 1:12-14 Secure because of his person

Rom. 3:24 Simple as to its possession

Eph. 1:7 Rich as to its principles

Heb. 9:12 Eternal in its prospects

To young believers, the practical aspects of Redemption can be emphasized. Link the following together. Redemption and

I Cor. 6:18-20 Sanctification

I Cor. 7:20-23 Service

Titus 2:11-14 Self will

I Peter 1:14-19 Sojourning

Gal. 3:13,14 Spiritual fruit

Gal. 3:4,5 Sonship

Without a doubt the little book of Ruth is the Spirit's commentary on Redemption; Exodus 12 is the main chapter; I Peter 1:18,19 is the key verse.

Profitable lessons can be drawn from the story of the Egyptian in I Sam. 30:11 who was forsaken, famishing, found, fed, and freed. Show the Scripturalness of David's action in view of Deut. 23:15. Contrast him with the young man of 2 Sam. 1:16 and show why one was spared, the other slain.

Ruined man ----- Exo. 13:11-13

Enslaved by Sin ----- Exo. 12

Deceived by Satan ----- Col. 1:13,14

Enfeebled to Save himself ----- Psa. 49:7,8

Mercifully purchased by ----- Eph. 1:7

Precious blood ----- I Pet. 1:18,19

Totally freeing us from sin ----- I Cor. 6:18-20

Inviting us to serve ----- I Cor. 7:20-22

One master ----- I Cor. 7:23

Never to be sold back ----- Col. 1:12-14

THE DIGNITY OF SOUL-WINNING

"I should not like you, if meant by God to be a great missionary, to be a millionaire. I should not like you, were you fitted to be a missionary, that you should drivel down and be a king. What are all your kings, all your nobles, all your diadems, when you put them together, compared with the dignity of winning souls for Christ."

CHOSEN VESSELS

DAVID wanted to build the Lord a house. In this desire he no doubt had the best of intentions; but, though it was the right thing to do, David was not the one chosen of God to do it. There is a great principle brought out here, which, if it had been duly weighed, would have prevented a world of trouble in the Lord's work. David was, no doubt, a very good man; but he was not the man the Lord had chosen to build the temple; and, whenever this was made clear to David, he acquiesced joyfully in the divine counsel, and took the humble place of a preparer of material for the man that should come after him. Now, in the Lord's work there may be things we would like to do; but the question is this: What has the Lord called us and fitted us to do? He has given to every man his work. Mark 13:34. What is my work? Let this question be taken humbly and prayerfully into the presence of God, and He will make it clear what our path of service is. We may have an ambition to do some "great work"; and some Nathan may say to us, as in David's case, "Do all that is in thine heart." I Chron. 17:2. But if our ear were tuned to catch God's voice we should perhaps hear another message. No doubt some may say: "But there's the work to be done - why not do it? - it matters not who does it, so being it is done." This is not heavenly counsel. Even the children of this world are too wise in their generation to go by such a rule. If it is a workshop or manufactory, the man best fitted for some particular work is the one set apart for that work. Anybody will not do. In earthly service every man has his work; and the result is that the work is well done. In the Lord's work the same principle applies. Every man has his work there, too; and surely the Lord of Heaven is as much entitled to have His work well done as an earthly master? Yea, we will go further and say that the Lord's work cannot be done according to God, unless it be done by those whom He has chosen to do it. In the Kingdom of grace the instrument is always fitted for the work to be done. The Lord may choose unlikely persons; but He Himself buckles on their armour, and equips them for the fight; and it is soon manifest that God is with them. It is a great mistake to suppose that the Lord works with any kind of instrument, and even without any instrument at all. Such has not been His way heretofore. He has always wrought through means. He could have revealed Himself directly to the Eunuch in the desert, Acts 8:27; but He chose to send Phillip to preach to that son of Ethiopia. He could have delivered Israel from the oppression of Midian without any instrumentality; but He chose Gideon as the instrument in saving His people at that time. Thus it has ever been. Through human instrumentality our God is pleased to carry on His work; and He ever finds a chosen vessel to suit His purpose. **Happy for us if we have discovered what our work is.**

WELL-BALANCED CHRISTIANS

AS speaking of Christ in the evenness of His character, in this, as in everything that is pure and lovely, He has left us an example that we should follow in His steps. There is in us naturally a strong tendency to be one-sided. We are prone to have our convictions formed rather by the current of circumstances than by the unchanging mould of divine truth. Unevenness of character abounds. Some believers can scarcely find words to express their horror of certain kinds of evil, while other evils, equally heinous, do not seem to rouse their indignation in the slightest degree. Some believers become enthusiastic over a particular line of truth, while utterly indifferent to some other line equally inspired, - but which circumstances render it inconvenient to follow. Some believers, if they take a fancy to a ministering brother, will stand up for him, no matter what questionable doctrines he may propound. Others, again, if they take a dislike to you, will keep up the grudge to the end of their natural lives, no matter how you may commend yourself as a man of God! Such believers seem to forget that one-sidedness is a distinct deformity of the Christian character. The human body may have certain features so unnaturally prominent as to amount to deformity. And so it is with the Christian character. It is important to manifest what is called "the Christian graces." But these must be developed evenly: and they will be developed evenly if we are truly learning of Him in Whom it pleased the Father that all fulness should dwell. The more even we are in our Christian character the more faithfully shall we represent Christ on earth. If, for example, our public service for God be in excess of our private communion with God, there will be unevenness - an unevenness that must sooner or later become manifest, however well it may be concealed for a time. Again, we may have great zeal in service; but if, in our daily walk, our manner of life does not commend the Saviour, there will be such unevenness that the spoken testimony will be in large measure rejected. We may contend for obedience to the words of Christ, and yet manifest so little of the spirit of Christ, that our words shall be nothing better than sounding brass and tinkling cymbal. Again, there may be a devoted walk, and an earnest seeking after God, with much that might adorn the Christian character. Yet, like dead flies in the apothecary's ointment, everything perhaps is spoiled by spiritual pride! All this shows us the importance of being well-balanced Christians. And to be well-balanced Christians, we have simply to learn of Christ. There were no "angularities" in Him - nothing out of divine proportion. In sitting at His feet our character as children of God shall have a true development in all its parts.

Selected.

* * * * *

If you cannot do mighty works as a preacher, you can at least avoid being a hinderer. If you cultivate the Christ-like spirit you cannot fail to be a helper of your brethren who truly serve the Lord.

COMFORT FOR THE BURDENED**Numbers 7:5-9 - I Cor. 10:13.**

I READ a verse here which I believe will be a great help to the Lord's people if they try to memorize it. Here is one comforting thing in this verse: "There hath no temptation taken you but such as is common to man . . ." There is a danger of beginning to feel that you are having it just a little harder than other Christians and thus getting discouraged. ". . . but God is faithful, who will not suffer you to be tempted above that ye are able . . ." You will never bear a burden you are unable to bear.

That is the reason I read that word to you in Numbers. You will notice some of them received two wagons and four oxen whereas others received four wagons and eight oxen. Why? Did they stand there full of envy saying, "You got more than I did." No, Moses knew exactly the burdens they had to bear. Some of them had to carry the boards of the tabernacle; their burdens were very heavy, but if the burden was heavy, he furnished the power to bear it. If you need four wagons and eight oxen, he will supply your need to bear the burden, because you must remember it is the Lord Himself who places the burden. He knows exactly the weight of it and exactly how many oxen and wagons you need, and will supply that need to bear the burden.

I think this is comforting to know: ". . . who will not suffer you to be tried above that ye are able." And I wouldn't wonder but what the burdens are going to be heavy. I wouldn't wonder but what our sorrows are going to be multiplied. "But God is faithful, who will not suffer you to be tempted above that ye are able." He will never put a heavier burden upon you than you are able to bear.

Look at the next clause: "But will with the temptation also make a way to escape, that ye may be able to bear it." That is a great promise - He promises that with the trial He will make a way to escape. I like that. You can see omnipotence behind that - "He will make" - and everything is at the disposal of God. You may not see a way out of it, and I may not see a way out of it, but God is able to do it; but you will observe it doesn't say, "He will make a way so that you will get out of the trial." Did you notice that? He doesn't promise to make a way for you to get out of the trial, but a way so that you will be able to bear it. Sometimes children of God try to get out of the trial. You will remember God sent a trial into Naomi's life. There isn't much said about her husband, and I think that is suggestive and lets us know who has the most influence. It is usually the wife. Naomi was going to get out of the trial and she took her husband and her boys with her. She wasn't going to wait and let God make a way so that she could bear it. How did she get on? She said, "I went out full but God hath brought me back empty. If you are away from the Lord today He will bring you back. I heard a brother who lived in a Western City tell about a brother in the assembly he was in, and he

had fallen into sin and caused a great deal of sorrow and dishonor on the Name of the Lord. They wanted him to be restored, so they suggested having a prayer meeting, and they gathered together to pray. He said the prayers went just like this: "O Lord, if it is going to be for Thy glory and the blessing of our dear brother, restore him and bring him back, but if not, take him home." And God took him home. Maybe you will not be willing to confess and forsake the sin the devil used in getting you away from God; but God brought Naomi back.

I wanted to encourage you a little by this verse. I wanted you to see that the heavier the burden, God would supply all the power that's needed to carry that burden. I repeat: If you need four oxen and two wagons, you will get them; and if the burden is heavier He will give you four wagons and eight oxen. He will supply all your need in the time of your trial. He will make a way of escape so that you will be able to bear it.

Let me repeat it again: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that you are able; but will with the temptation also make a way to escape, that ye may be able to bear it." God is coming very near now to every home - coming near to every heart. It is quite a trial to have sons in these camps - they are ungodly places. The environments are ungodly. And I don't think we pray enough about it. It is very difficult to reach these camps with the gospel. We have a camp near our home where they have twenty chaplains, and the head of them is a Roman Catholic. And if you inquire, all you hear is "Very kind of you to be interested in these men, but their spiritual interests are being well looked after. You know what that means.

Let us remember that we are not going to be tried above that we are able, and that when we are tried God will promise us He will make a way - it may not be in your way and it may not be in mine - but in some way or other the Lord will provide - He will make a way so that you will be able to bear it, and don't forget, God is able!

Unrevised From W.I.S.

Mr. Sam McEwen, Waterbury Conference October 31, 1942

EVEN A FEW

YOU may have remarked that even a few truly surrendered men in a body of believers will give a tone to the whole company. Their godly example is a rebuke to lawlessness, and serves to maintain a certain standard of holiness. Thus, whether they are ministering brethren or not, their lives bear an unbroken testimony against that which is not of God. We have heard it said that the Church is the salt of the earth. But, if the whole truth were known, we would perhaps find that there is such a thing as the salt of the Church, viz., that godly remnant who are found hungering and thirsting for God,

even in the midst of abounding declension. The Lord has set His mark upon those longing souls - He has marked them for blessing. In a bygone day we hear Him saying: "Go . . . through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh, and that cry, for all the abominations that be done in the midst thereof." Ezek. 9:4. We have no reason to believe that in this day the Lord has forgotten to hear the sighing of those who seek Him with the whole heart.

Selected.

SOME SIMPLE THINGS To Help Assembly Meetings

THAT coming into a meeting late disturbs some who are present, and sometimes interrupts the speaker.

THAT late comers (if not deaf) may sit at the back with less disturbance than if they walked to the front seats. That for this, as well as other reasons, those who come early should always occupy the front places.

THAT late comers could help the meeting more by walking in quietly.

THAT it is not necessary for every one to look to see who is coming in, and have their eyes alternating between speaker and door. (This is ignorant, to say the least).

THAT it is better for those who know they must leave early to sit at the back. That they should go out early, if needful, quietly.

THAT when a meeting is announced to begin at a certain time, it is to be expected that those who fix the time will keep their word.

THAT a cure for unpunctuality is surely to be found in the remembrance of the Lord's presence when we assemble to do His will. "When the hour was come."

THAT every brother is not able to lead the singing.

THAT when tunes are pitched too high for all to unite in singing, then it follows that only one or two with extra high vocal powers are able to join their cheerful songs.

THAT solemn tunes to cheerful hymns, and cheerful tunes to solemn hymns are out of harmony.

THAT long prayers may have little prayer in them. (Most long prayers are merely repetition, formal and pharisaical and soul-withering and denote less praying at home).

THAT announcements made at the close of the meeting should be concise, spoken so that all may hear (no mumbling).

THAT when a child cries in a meeting it does not minister to the mother's comfort for everyone to be looking at her, nor does this help the speaker to find the infant absorbing the attention of the people rather than the preaching. (Children should be sitting with their parents in public meetings and not allowed to congregate together and sit elsewhere, with consequent noise, chattering and looking at each other. This neither benefits them, their parents, nor the speakers).

THAT the poor man's pigeon may be as acceptable as the rich man's bullock.

THAT a speaker may be wearying the people with his talk, while he is feeling perfectly satisfied with his address.

THAT a speaker is sometimes finished a long while before he sits down. The habit of saying - "with this I am finished" usually means another 10 or 15 minutes of the peroration is an affliction and unnecessary.

THAT repetition of almost every other sentence doubles the length of time a speaker should be on the platform - if he would be concise it would shorten the discourse in half and be more profitable and understandable.

THAT he who speaks should have something to say.

THAT liberty for God to use whom He will does not mean liberty for anyone to talk.

THAT what is worth speaking is worth being said loud enough, if possible, for all to hear.

THAT the above applies to brethren who lead the assembly in prayer, as well as those who speak.

THAT a brother may often better help a meeting by his silence, than when by speaking he hinders the ministry of more instructed brethren. It must not be overlooked, however, that a few words of ministry from less gifted ones are often used of God to the help of His people. (Younger men, when older brethren are present, should be very slow to take the platform and, when they do, should be short, concise, with something they have gleaned themselves, not some parrot-like, imitating other brethren of their choice, which is so easily discernible to many in the audience and an evidence of pride and forwardness).

THAT in attending to the assembly's money matters, as in other things, "Two are better than one" and the fellowship makes the service more pleasant, and a source of greater satisfaction to the Church.

THAT the fellowship of giving is promoted, and the interest enlarged, by communicating to the Assembly accounts of the finances. This should be done promptly.

THAT the laying by in store (1 Cor. 16:1 etc.) is NOT the giving at the Lord's table, but the setting aside for His use of that which we purpose for Him, to be used as need arises, and as He directs in His work. This by no means implies that it is improper to give of that store at the Lord's Table.

THAT oversight work is not DOING the work of the ASSEMBLY, as much as guiding the assembly ITSELF to act in right ways.

THAT no special gift is required to open the meeting-room door, sweep snow, move the seats, hand hymn books etc., nor is it especially the work of those taking oversight to attend to such things.

THAT none in the assembly, whose willing heart prompts to such service, need be debarred from it, provided always that their life and walk is a consistent one.

THAT he who undertakes to have the room opened should be a most punctual man.

THAT things which appear correct are not always accurate.

Though never so clear
A matter appear
I'll never believe,
Unless I receive
Full proof; full as clear
As matters appear.

(We trust a consideration of the above, with a careful marking of our attitude towards the exhortations simply stated, shall produce fruit. These are excerpts from an old WORDS IN SEASON, nearly fifty years ago, but profitable for today - Editor). Parentheses are our's.

* * * * *

THE POWER OF A LITTLE TRUTH

"I DESIRE to know the power of a little truth, rather, far rather, than to increase the stock of truths."

This, beloved, is surely a "desire" which it would be profitable for us all to have, and to know the accomplishment of in our experience.

There is great danger in these days, of abundant information, of gathering mere geological specimens of truth, if I may so express it, and having a fine stock of them in our heads, instead of having them in our hearts, in the power of the unction from the Holy One, teaching us in such a way, as to humble us, and fill us with real knowledge of our blessed Lord Jesus.

Oh my soul! dost thou really know in the grace and power of the Holy Ghost, the truths which thou hast learned? - Extract.

QUESTIONS AND ANSWERS

Question: What about young children (infants etc.) and even young with undeveloped minds (unable to comprehend etc.) relative to the Judgment Seat of Christ, since we believe all such are covered by the atoning work of our Saviour? Seeing all must be manifested there, what about such?

Answer: INASMUCH as the Judgment Seat of Christ has in view service and testimony, or stewardship, with corresponding rewards, we do not see that babes are reckoned here, nor present. Such shall be in heaven, doubtless since they come under the atoning work of Christ, have not had the capability as those who refuse or reject the Saviour.

In the Epistle of John we have the family brought before us, the babes need to be disciplined and to be taught, but such as we have had mentioned in this question have not the capability to receive such and are dealt thus in pure grace on God's part, they shall be in heaven because the Saviour died to redeem mankind and bring back to God what had been lost in the Fall and lawlessness of men. Eternal judgment is the portion of all who refuse to accept God's testimony regarding His Son or who refuse the testimony of His creative power - Romans 1:19,22 - there is sufficient evidence in the creative acts of God to cause men everywhere to bow before the God of heaven and thus God sends His message to those who thus bow before HIM and acknowledge HIM. Pioneer missionaries have told us, as they went into such a part of the earth, they found that God had gone before them and prepared the way for the message of salvation and the Saviour.

Question: Are all who stand before the Bema of Christ responsible as to stewardship and testimony?

Answer: We would judge so. God's gracious choice involves responsibility and faithfulness to that which has been revealed in His WORD. It gives to us eternal life and also places responsibility upon us as we accept the position HE places us in for service and testimony. "It is required in stewards that a man be found faithful and the indwelling spirit of God reveals such responsibilities. To refuse the striving or conviction of the Spirit of God is a very serious matter.

Question: Does the multitude of Rev. 7:9-17 entering in to the Millennial Kingdom suggest to us those on the right hand of the Lord in the Judgment of the Living Nations who have been reached through the testimony of God as a result of the testimony of the saved remnant during the great tribulation period under Antichrist?

Answer: We would judge that this multitude of the nations, who shall then enter in with the Lord into that blessed period are such - they could not be of any who had previously rejected the revelation of God as in the Gospel, as such come under the condemnation suggested in 2 Thess. 2:12. All the references to this company in their blessedness suggest the earthly scene or the earth during the thousand years of the peaceful reign

of the millennial Kingdom. We read . . . "The Lamb shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. We, in the glory, shall look down on this peaceful scene and rejoice with our God and our Lord in it all. ALL of this magnifies the grace of God, as a mighty river flowing from the Cross of Christ, the fountain and source of all blessing.

Question: IN view of the determined effort to change the character of assemblies who gather to the Name of the Lord into a sort of copy of religious institutions which favor a "paid pastorate," also women having equal place with men in the business and arrangements of the assemblies, what is our responsibility? WHAT SHOULD WE DO?

Answer: WE should just go on and continue in the "old paths" of the Word of God and leave all such fanciful ideas of a few liberalists to "try it elsewhere."

JUST KEEP AT the good old BOOK, the precious WORD, and let the world go by. Their little day will soon be over and the great mass of Babylonish Christendom will have vanished as we read in Revelation 18 - its doom is secured and assured by God Himself.

JUST KEEP AT THE WORD OF GOD and let it be sounded out more and more at our Meetings, Conferences and Gospel work - there is nothing like it to make way for HIMSELF. The old preacher used to say . . . "Let the lion out of his cage, he will take of himself." THE WORD takes care of itself - let us keep at it, let us preach it faithfully, let us continue in the old paths of the Word as we find in Jer. 6:16. God has sent His best of men into the world, faithful men whom we can trust and it is well also to "know them that labour among you" and encourage all such instead of "falling" for some new voice or someone with a "new idea" telling us we are at the "crossroads" and need overhaul etc., This is all of a sort of spiritual "gimmick" for the benefit of "opportunists" who would like to gain entrance into the assemblies of the saints and realize certain advantages.

The beloved Paul spoke against any "hucksterizing of the Word of God" which he never did, but the nearer we get to the Day of His Coming, we may expect such attempts to take advantage of the saints. The loved Apostle John warned against this in his Epistle, 1 John 2:26 . . . "These things have I written unto you concerning them that seduce you." Little children . . . "It is the last hour, 1 John 2:18, R.V.

All over the earth God has His people who have this desire to continue in the things which they have learned and have been assured of, knowing of whom they have learned them. This being so, "LET US GO ON UNTO FULL GROWTH" - Heb. 6:1.

Neither the world, nor the professed opportunists who profess "new light" can turn aside those who have received the truth from Himself and seek to continue in His Word, looking for the Coming of our Lord Jesus Christ. It is only a little while, "Let us hold fast . . . that no man take thy crown." Rev. 3:11.

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ALL OTHER material to the Editor, Box 426, LONGPORT, N. J. 08403 -
THANK YOU.

Orillia, Ont. — Conference reported good although the school was under construction some. A girl from the S. S. professed. Bre. Metcalf and Sharp were to commence in the Gospel the following week.

Ireland — J. Brown and J. Lennox at Ballymoney. J. Hawthorne and T. McNeill at Shanaghan. (Bro. McNeill just recovering from illness). J. Finnegan (Zambia) expected at Ebenezer, Bangor.

The following Believer's Meetings held recently well attended and judged profitable . . . In KILMORE (Tyrone) where they opened a new hall. KILLCURRAGH, SHANAGHAN, BALLYSHIEL.

Welland, Ont. — The Christians here go along well and happy. Many went to the St. Thomas Conference where the ministry was very acceptable. We are always happy to hear of the welfare of this Assembly. They had good instruction in earlier days and have profited by continuing therein - Jer. 6:16.

Toronto, Ont. — Our brethren who carry on open air meetings in downtown Toronto every Monday night have been encouraged by seeing God's hand with them. They continue D. V. until December in this effort. Our brother Yocum secured the city hall square for an open air meeting one Saturday afternoon in September - about 12 brethren took part during the 2½ hours. Many heard the Gospel - 100 wall texts given away and over one thousand tracts.

Bro. Paisley was in the West Toronto assembly, with good attendance, hall well filled most nights, some blessing.

Odesa, Ont. — Gospel meetings were held twice weekly in a classroom in the High School, with unsaved present, some strangers. Our brethren Kember and Badgley did considerable house to house visitation - this is always good.

Ottawa, Ont. — Children's work going on well here in a school in the west end of the city - two young people were baptized here lately, Murray McLeod giving an appreciated message.

Valencia, S. A. — Our brother Saword at a recent funeral service for an aged saint found many professional people there, nurses etc., in their special uniforms (her oldest son was a well known bone specialist) - the large hall crowded and our dear brother used the opportunity for preaching the Word - great respect and interest was shown considering the preaching was mostly for the benefit of the unsaved. His dear wife had a severe injury to her right wrist, the bones set by good doctors and wrist in a cast, but it had to be done all over again, probably middle of December before it will be healed - (We can sympathize in this as we had the same experience in our hip implant of two years ago). He speaks of preaching seven nights a week without a break, which is remarkable at his age. The Lord bless him.

Akron, Ohio — Gospel meetings by bre. Maxwell and Crawford, show interest among believers but it is hoped some may be saved ere they close. Bro. Klabunda not too well, continue to remember him in prayer, also bro. Calderhead of Mansfield, Ohio, nearby.

Bel Air, Md. — Tent meetings here by bre. Oliver and Slabaugh finished Oct. 17th., a few unsaved professed, husbands of sisters here, also some outsiders - we trust they will prove an encouragement to the testimony of these parts.

The editor had a visit to EVERETT, PA., nearby recently and the two or three assemblies of the district gave help in these tent meetings.

Midland, Ont. — Please note CHANGE OF CORRESP., for Midland Gospel Hall, Midland Avenue . . . Mr. David W. West, Box 741, Midland, Ont. L4R 4P4 Tel. No. (705) 526-4687.

East Boston, Mass. — Bro. Jas. D. McColl (Australia) had an appreciated visit with the saints here, with practical and helpful ministry - he is visiting among us for a while, in this Continent.

Yugoslavia — Our faithful brother Samuel Ribar of this section of Europe writes recently - with others of the general district they enjoy the plain messages of W. I. S. He states - "there is not much of sound Biblical teaching", he states that "even in their country, as we do here, see evidences of this decline" - he continues "How grateful we should be for those men who continue to teach Biblical truths in spite of all difficulties and opposition." We can pray for the assemblies in that region who seek to carry on for the Lord - he states that there is a very good response to the Gospel amongst them. They value our prayers that all may prove faithful to the "old paths" of the Word of God.

Culver City, Calif. — All Correspondence for the Culver City Gospel Hall must be mailed to 11138 Venice Blvd., Culver City, Calif. 90230. Tel. No. (213) 663-5905 and **not** to Mr. Bingham's former address . . . Harry Bingham, Corresp.

CONFERENCES

Washington, Seattle — Annual Conference will be held D. V. in the West Woodland Gospel Hall, 516 N. W. 56th., St., January 19 & 20, commencing with Prayer Mtg., Jan. 18 at 7:30 p.m. Breaking of Bread Lord's Day will be at 10 a.m. Visitors welcome and hospitality extended. Correspondence to David C. Hale, 16813 19th S. W. Seattle 98166.

San Diego, Cal. — Friday, Dec. 28th., over Lord's Day Dec. 30th., in the San Diego Gospel Hall, 4646 Twain Ave., (see last month's issue) Breaking of Bread at 10:30 a.m. Corresp. Andrew Hall, 5168 Ewing St., Phone No. 714-583-3875.

Pictou, Ont. — Conference D. V. Dec. 29 & 30, in the Elks Hall, Mill St., Prayer Mtg., Dec. 28 at 7 p.m. - Corresp. A. C. Davis General Delivery, Pictou, Ont. Tel. 613-476-6226. See last month's issue.

Pennsauken, N. J. — Annual Conference will be held D. V. in the Gospel Hall, 6530 Caroline Avenue, commencing with Prayer Meeting Friday eve., Dec. 28th., at 7:30 p.m. Meetings will continue Sat. and Lord's Day, Dec. 29 and 30. Usual arrangements will prevail. Visitors welcome. Corresp. Charles Strom, 4763 Popar Avenue, Merchantville, N. J. 08109.

Long Beach, Calif. — Annual Conference of the Long Beach Gospel Hall, 3516 Linden Ave., will commence with Prayer Mtg., January 11 at 7:30 p.m. continuing over Jan. 12 and 13 at 10 a.m., 2:30 p.m. and 7:30 p.m. Hospitality extended to visitors - Corresp. Dr. John P. Bell, 580 South Reynolds Place, Anaheim, Calif. 92806 Phone (714) 956-8236.

FALLEN ASLEEP

Midland, Ont. — Our beloved brother Wallace E. Daniells suddenly passed into the Lord's presence this morning, October 4, 1979, aged 68. He was a faithful brother in the assembly for many years, an elder who shall be much missed. He loved the right ways of the Lord - we knew him well in the northern visits in New Ontario.

Levering, Mich. — Our dear brother Robert Hicks went to be with the Lord October 7th., 1979, from the Hospital in Petoskey. He remained active until about two weeks before his death. On occasion he was able to visit the small assembly in Sault, Mich., but also frequently drove 102 miles East to visit the small assembly in Alpena, Mich., which they much appreciated. With his wife Ann he was in the Assembly in Alpena the day before he entered the hospital. A faithful witness and one who loved the place of His Name - we knew him very well for many years. His widow and three sons survive. He was aged 86. Prayer requested for unsaved ones of the family.

Sauli Ste. Marie, Ont. — Our dear Brother Russell Rankin went to be with the Lord Sept. 18th., 1979. He was saved five years ago and a beloved brother in happy fellowship - he was aged 62. He leaves his wife and family of three sons and two daughters. The large service showed respect in which he was held.

Salem, Oregon — On October 5th., our beloved sister Mrs. Emily Mulholland passed into the presence of the Lord aged 86. Born in Dunganon, North Ireland and saved in Toronto, Ontario in 1920 while reading a copy of the "Travellers' Guide" and Acts 16:31. In fellowship for many years in Jefferson Assembly in Los Angeles and entertained many of the Lord's Servants. Later, for 30 years she was in the Forest Grove Assembly, the past few years in Salem assembly. We knew this dear sister well, she loved the truth of God, spoke faithfully to her family and others and saw three grandchildren saved this past year. To the last a faithful attender at all the meetings. Some 40 or 50 neighbours and business folk attended the funeral, as a result of which one man wrote that his life has now been changed, mentioning Acts 16:31.

Livonia, Mich. — The date of our dear brother Charles R. Lebeck's homecall was Oct. 5, 1979 - he was aged 74 - we add this to our previous note last month.

North Ireland — Following notices to hand this month:

Our good brother William Hughes of Portavogie Assembly "went home" after a short illness August 20th., Saved when he was a sea captain, he maintained a good testimony and had a real exercise for the Assembly. A faithful tract distributor for years also distributing "Words In Season" to the saints. He was a lover of good men and God's truth.

Also our brother William Donnan of the same assembly passed away after surgery August 26th., Saved in 1945 under preaching of David Walker - quiet and unassuming he maintained a good testimony. Prayer requested for his wife and family. The people in this fishing village feel these losses they have sustained recently, a rough death. Titus 2:13.

Cylinder, Iowa — Our beloved sister Mrs. Helen Hays "went home" Oct. 15th., aged 90. With her husband, Earl, was among the first saved in meetings held here by the late Oliver Smith - saved Nov. 23, 1933.

Mt. Sterling, Wisc. — Our dear sister Mrs. Stella Campbell "went home" Sept. 27th., aged 87. Saved in 1933 and in fellowship here, formerly Lynxville, a consistent and happy Christian, she bore a good testimony.

Longport, N. J. — A quiet, unassuming sister Mrs. George (Wilhelmina) Burns went home to be with the Lord November 5, 1979, aged 83. Born in Scotland, saved when about 22 years of age, she had been in the Home for the past nine years. Interment was to be near Cheshire, Conn. Services here in the Auditorium.

Eden Grove, Ont. — Our beloved sister Mrs. Stanley Purdy of this Assembly went to be with the Lord Oct. 25th., following an attack of pneumonia. She was saved in 1926 at tent meetings of J. Sylvester and H. Harris. Baptized and in fellowship until her homecall. Both gave themselves to hospitality, which many of us enjoyed and always had a care and respect for the Lord's servants. Remember her husband in his present loss - Titus 2:13. She was aged 78.

Byfield, Mass. — On Sept. 8th., 1979 our dear sister Mrs. Fred (Marguerite) Pearson was called home to be with the Lord. She was saved here in Byfield in 1921 at the age of 15. Her husband, Fred and four children survive. Remember her husband and family in prayer. She was aged 75.