

Words in Season

THE BIBLE FAMILY MAGAZINE



Thou Remainest

FOR ever Thou remainest;
Thou Whose Name
Is Alpha and Omega,
First and last:
Jehovah-Jesus,
Changelessly the same
In future, present, past.

Thou, Lord, remainest;
Through the lifting gates
Of the New Year we pass:
Our hearts grow strong
In the blest hope
For which creation waits—
The new eternal song.

JANUARY, 1950

WORDS IN SEASON

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NOTE: We are publishing, beginning with this issue, a few papers on DISCIPLINE IN THE HOUSE OF GOD as we believe there is need for such exhortation but inasmuch as many from all over the Continent and other lands have written of help received from the articles on CHRISTIAN SIMPLICITY bearing on practical Christianity and Assembly conduct and have urged us to continue such ministry, we feel exercised regarding the further need of such and D. V. will commence, probably with April issue, further articles on THE CHRISTIAN PATTERN.

FOR the encouragement of those of our brethren who have contributed to our pages we would say that many write appreciatively of the varied ministry given. May the great Head of the Church deign to use all such humble efforts for His glory and the good of the Testimony.

CHANGE OF CORRESPONDENT

Westerville, Ohio—D. W. Stephens, 2431 Smothers Rd. (for Columbus).

UNITED STATES

Atlanta, Ga.—For the benefit of the Lord's people passing through this city, the Assembly meets at the Gospel Hall, Candler Rd. Brookhaven (greater Atlanta)—Breaking of Bread at 10:45—Gospel 8 p.m. Visitors are requested to bring Letters of Commendation. Corresp. Robt. Muir, 824 Yorkshire Road, Atlanta, Ga.

Everett, Pa.—A. P. Klabunda was visiting the saints here recently.

Pittsburg, Pa.—The annual conference at Friendship Hall was not quite as large as formerly—snow on the mountains hindered some coming but there was cheer and encouragement in His ways for the many who came and the saints felt helped and rewarded for the effort. Ministry was good and Gospel preached faithfully.

Akron, Ohio—Bro. D. L. Roy had three weeks with us speaking on "The Church and the Churches of God." The ministry was very instructive and Christ exalting.

Copper Country, Mich.—The small assembly in this extreme Northern part of our State continues in testimony to His Name. Bro. Balsan speaks of branching out in the district with the Gospel. Saints here appreciate good, straight ministry from the Word but few visit them. It is one of our old Bible Carriage fields.

Detroit, Mich.—The Conference of West Chicago Ave. Assembly here was a season of spiritual cheer, not alone to the saints of this city but to many from representative assemblies surrounding and farther afield. The Lord was pleased to send along His servants and the Spirit of God ministered through them varied, practical and comforting words to large companies. It was judged to be one of the best conferences we have had—seventeen of the Lord's servants were present.

Deckerville, Mich.—Saints here carry on their Gospel meetings and have had helpful visits of brethren from Cass City and Sarnia. The weekly prayer meeting is not too large but His promise is true—Isa. 40:29, 31.

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. 42

JANUARY, 1950

No. 1

GATHERED GEMS

O LORD, we do not understand
As yet, the fulness of Thy ways;
But, pilgrims to Immanuel's land,
At every step we'd sing Thy praise.

« « «

The nearer we reach heaven in hope, the farther we
recede from earth in desire.

« « «

The last words from the opened heavens are—"Surely
I come quickly." He may arrive today—watch.

« « «

"Study to be quiet." 1 Thess. 4:11.

« « «

Study to be habitually calm. "A meek and quiet
spirit—is in the sight of God of great price." The rush of
modern social life is especially fatal to the prayer habit;
for until the spirit is hushed and becalmed in His presence,
God cannot work His gracious way in us.

« « «

The great cause of neglecting the Scriptures is not
want of time but want of heart, some idol taking the place
of Christ.

« « «

Nothing does so establish the mind amidst the rollings
and turbulence of present things, as both a look above
them and a look beyond them; above them, to the steady
and good hand by which they are ruled; and beyond them,
to the sweet and beautiful end to which, by that same
hand, they will be brought—Jeremy Taylor.

« « «

A tear in the eye for sin adorns a sinner far more
than a jewel in the ear.

« « «

We must feed upon Christ with fresh energy of spirit
each day, else we shall cease to grow.

« « «

The path is often lost to sight,
But faith in darkness still can see;
We know Thy choice is ever right,
And gladly leave our way to Thee.

L. G. K.

THE MOUNTAINEER'S ESCAPE

 SOME time ago there appeared in one of the leading papers of South Africa an interesting article on "Mountaineering in Switzerland." An experienced Alpine climber related to a party of tourists at the Cape some thrilling adventures in which he and his friends were personally concerned.

ONE of these was about an able mountaineer of much experience, who was well acquainted with the dangerous icy passes and treacherous holes and crevasses with which the glaciers abound. He was climbing one of the Alpine mountains alone, without a friend or guide, when by some means he slipped and fell down into a deep crevasse.

IT is a dangerous thing to attempt to travel icy mountains alone. But it is far more dangerous to travel the road to eternity alone, without Christ. And in this direction the Word of God gives another solemn warning: "What shall the end be of them that obey not the Gospel of God?" (1 Peter 4. 17).

HE appeared to be not much the worse for his fall, but what was he to do? Think of his position — around him towered walls of ice, forty or fifty feet high. To climb up was impossible. To cry out was of little use. To wait there was to die. There appeared to be nothing before him but a lingering death from starvation and cold. To die alone, with no friend or helper nigh, away on a lonely glacier, how sad! Have you ever thought, dear reader, what it will mean to die without Christ? (1 Thess. 4:13).

NOW let us first of all see from the Scriptures how the circumstances of the unfortunate traveller seems to fit the sinners' case exactly. Please turn to your Bible and read 2 Samuel 14:14: "For we must needs die, and are as water spilt on the ground which cannot be gathered up again." I will leave you to read the next part of the verse for yourself. Also read Romans 3:19-23 and Psalm 40:2. Man has fallen into a horrible pit called SIN.

TO climb up to God is quite impossible, for in the 3rd chapter of John, verse 13, we hear Christ saying to Nicodemus: "No man hath ascended up to Heaven, but He that came down from Heaven, even the Son of man which is in Heaven." The sinner cannot climb up to Heaven by religious observances or good works, or by anything else that he can do (Rom. 10:6-9).

EVEN poor Jacob could not climb one rung nearer Heaven on the ladder of his dream, but the Lord came down to Jacob (Gen. 28:12). And in wondrous grace Christ has come down to the sinner, as we read in 1 Tim. 1:15. This is a faithful saying, and worthy of all acceptance that Christ Jesus came into the world to save sinners, of whom I am

chief." The Lord Jesus Christ by His atoning death on Calvary's Cross opened a new and living way, by which the vilest sinner who believes may return to God (Isa. 1:18).

NOW, then, to come to our story. How did this traveller escape from his icy prison? There appeared to be no possible hope of recovery. But as he sat and looked around him he observed at the bottom of the crevasse, a river which ran under the glacier, having formed a natural tunnel for itself.

"IF I were to plunge into that river," said he to himself, "I wonder where it would take me!" And the more he thought of it, the more convinced he became that the river running under the mountain was his only hope of escape; he would have to trust himself entirely to that river. In relating the adventure to our tourist friend afterwards, he said: "My mind was made up in a very short time, and, taking a deep breath, I plunged into the stream, and was borne along under the glacier. My head felt as if it would burst in the icy waters, but in a very short space of time, to my intense joy, I was carried out into the sunshine." "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun" (Eccles. 11:7).

NOW just think of this man—only a few minutes before, surrounded by walls and threatened by death, now standing in sunshine and liberty, and that by simply trusting himself to a stream. How great must have been his joy, as he emerged from the darkness of the tunnel—saved from death! His case reminds one of the Israelites at the Red Sea.

JUST a few words and my lesson is finished. The sinner has fallen into a place more terrible than a crevasse. He has fallen into sin (Rom. 3:23). He has fallen into the grip of Satan (Acts 26:18), and though in his blindness he appears to himself to be not much the worse for his fall, yet the Word of God plainly declares that he is dead in trespasses and sins (Eph. 2:1), and on his way to eternal destruction (Rev. 20:15; Heb. 9:27). What shall he do? How shall he escape? The fallen Alpine climber in his icy prison was convinced that his only way of escape was in the stream running under the mountain. He decided to trust himself entirely to the stream, and he plunged in, and was carried out into the sunshine. And so with you, dear friend, all other ways of escape from death and Hell are cut off. The darkness of Calvary is the only way out into the light. And unless you trust entirely to the finished work of Christ you are bound to perish eternally. It may be you have oftentimes joined in singing the familiar lines:

"Ere since by faith I saw the stream,
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

without realizing their beautiful meaning. In Zechariah 13:1 we read of a fountain opened for sin and uncleanness. Believe the good news, dear friend, believe for yourself. Plunge right in by faith, trembling soul. Venture your all on the atoning Blood of Jesus. Take a long look at Him, there on the Cross—bearing your sins, dying for you, the Just for the unjust (1 Peter 3:18). Hear His heart-breaking cry: “My God, My God, why hast Thou forsaken Me?” (Matt. 27:46). And again hear Him cry with triumphant voice: “It is finished” (John 19:30). And yet again, look at Him rising from the dead, and seated at the right hand of God, crowned with glory and honor (Heb. 2:9), with not one sin left upon Him, and you, too, if you believe, shall be brought out into the sunshine and joy of salvation.

—Selected.

SALVATION

SALVATION is magnified grace. God’s greatest and noblest deed. An unmerited favor. A perfected act. A rescue, not only from peril, but actual destruction. A reinstating into God’s favor, with fullest security of eternal happiness to all who receive this gift.

Anon.

REPENTANCE AND REMORSE

REPENTANCE is a change of mind accompanied by a deep-felt contrition. Remorse is the dire consequence of yielding to sin. Repentance is the way back to God. Remorse is caused by the knowledge of deeds done, or opportunities lost—never to be recalled.

Anon.

THE DYING INDIAN SOLDIER

DURING the Indian Mutiny, Sir Henry Lawrence who commanded the British Army, went out with his staff to succour the wounded after a severe engagement. As they passed along, a deep groan fell upon the general’s ear. It came from a wounded Indian soldier, an under officer of a native regiment, who had fought on the side of the English that day. “I thirst,” said the wounded man. Sir Henry raised him gently and held a vessel full of water to his parched lips. But when the dying man saw that it was a European that offered it, he waved it away with his dying strength. He would have lost “caste” had he taken the water, much as he desired it, and rather than that, he would die in his thirst. It is to be feared that many are rejecting “the water of life,” for fear that they lose “caste” among their companions, and be looked upon as “fools” by the world. Are you one of them? Better far to lose “caste” in a godless world, than to lose your soul, and be cast into the company of the lost in hell.

Gospel Narratives.

THOMAS E. TOUZEAU

1866-1949

ANOTHER of God's faithful servants, esteemed and loved, departed this life midnight of November thirteen at Detroit, Michigan. It was from this city he "went forth" to preach Christ's Gospel many years ago. Active in His service almost to the last, it was difficult for him to realize, e'en though eighty three years old, that he must desist and soon lay down his armour.

AN ardent Gospeller, in company with Thomas Dobbin who pre-deceased him a few years, he carried the Gospel to many parts of Ontario and the "Thumb" of Michigan as well as parts farther afield and fruit remains from their service.

GO UP HIGHER

IT was never his place or desire to be in the "highest room." Of a lowly frame of mind he just tended his work and fitted into his sphere of service and thereby won the respect and confidence of many saints and assemblies of God.

OF late years, when unable to travel farther afield, he made the districts around Tillsonburg, Ontario (his home for many years), his especial care, and with his auto stocked well with fine Gospel literature and helpful reading matter for Christians, he kept at his "rounds" like the old circuit preachers. Without doubt many, saved and unsaved, will miss his earnest and constant visits and thank God for his interest in them in eternity.

HIS CONVICTIONS

LED to see the truth of Gathering to the Lord's Name alone, in separation from organized sectarianism, right after his conversion to God, he maintained

this path of reproach undeterred by flattery or pressure and he knew the peace and joy of walking in God's ways. He was saved in 1883 in Strathroy, Ontario and the interesting account of his conversion appeared in our March issue, 1949.

FUNERAL SERVICE

ON November 16, in Detroit, Michigan, many came from far and near to pay their respects to the memory of our beloved brother. The fruits of his Gospel effort were evidenced in the large gathering and it was an excellent expression of that old truth—"he that humbleth himself shall be exalted."

THE SERVICES were shared by brethren William Ferguson of Detroit who spoke from 2 Timothy 2:1, 15, dwelling especially on v. 15—"approved unto God," also reading Psalm 12:1, and Robert McRory of Hamilton, Ontario, another old friend and fellow worker who followed with thoughts from 2 Cor. 5 etc., IN Christ—FOR Christ (as an ambassador) and WITH and LIKE Christ. Words to the unsaved present were in both messages.

IN Grandlawn Cemetery the precious dust awaits the resurrection shout of the Lord he loved and of Whom he loved to speak. Brother Lorne McBain of Jackson commended us all to the Lord and we left that graveside feeling the poorer for his loss but thankful to God for precious memories of His loved servant.

A HAPPY AND PROSPEROUS NEW YEAR

LLOYD W. WINEBERG

THE SEASON has again arrived as we journey along life's highway when hearts seem to become more tender and thoughts become more sublime as we exchange the age-old greeting, so familiar and so friendly—"Happy New Year!"

THE New Year of 1950 is unique, in that, it is the middle year of the Twentieth Century. Therefore, as the page of history turned between the old year and the new, exactly "seven times seven" or forty-nine years of the present century had elapsed, the number "seven" from a scriptural standpoint generally denoting the complete number or perfect condition. This new year is further unique, in that, its first day is Lord's Day, its middle day is Lord's Day, and its last day is Lord's Day; thus it has one extra Lord's Day or fifty-three in all instead of the usual fifty-two. Moreover, this year being the fiftieth year of the century brings to mind the old economy wherein the fiftieth year was the year of Jubilee when the servant was set free and property reverted to the original owner. May this be true in a spiritual sense during our new year that many will be set free from sin and its consequences, and be returned to the Lord who made provision for redeeming them to Himself by His "precious blood" (1 Peter 1:19).

WHILE from the viewpoint of the shores of time, we wish a happy new year to all, especially with respect to salvation, nevertheless from the solemn viewpoint of eternity, it is obvious that true happiness here is the rightful portion of those only who know the blessedness or happiness of "transgression" forgiven and "sin" covered (Psalm 32:1). However, even for those really converted to God, much depends on the discharge of human responsibility to God and man in daily living as to whether or not the new year will be constantly and continuously a happy one, either collectively or individually. Certain requirements leading to a happy year for (1) the assembly and (2) the individual Christian are here briefly outlined from the scriptures.

A HAPPY YEAR FOR THE ASSEMBLY

SIX steps or conditions precedent to the seventh or perfect condition of happiness are set forth in Psalm 144:12-15. Each Christian in fellowship, especially those who exercise care for the Lord's people, may well adopt the language of the four verses of this Psalm as a New Year's wish for the assembly—that

1. OUR SONS—may be "as plants grown up in their youth" (spiritual growth);
2. OUR DAUGHTERS—may be "as corner stones, pol-

ished after the similitude of a palace" (noble refinement and inward adornment);

3. OUR GARNERS—may be "full, affording all manner of store" (diversified public ministry and individual gleanings);
4. OUR SHEEP—may "bring forth thousands and ten thousands" (fruitfulness and addition or increase);
5. OUR OXEN—may be "strong to labor" (patient, faithful service to God and man);
6. OUR STREETS—there "be no complaining" (Godliness with contentment).

If the foregoing be the experience of the collective company locally throughout the year, then in some measure the seventh or "happy" state will be realized by the assembly, as set forth in the last verse of this Psalm, "Happy is that people, that is in such a case; yea, happy is that people, whose God is the Lord." May there be such exercise of the heart and sincere effort put forth that each assembly will be "in such a case" during the entire year.

A Prosperous Year for the Individual

OUR spiritual state collectively or as an assembly of Christians will to a great extent be determined by the spiritual state of each individual forming a part thereof. As individual Christians we should take time to "prosper" spiritually. The wish was expressed to Gaius that "thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2. Daniel was an individual in such a prosperous spiritual condition that he would have been a blessing and help to any company of the Lord's people, either in his day or in ours, for he was saluted on three occasions with these remarkable words: (1) "For thou art greatly beloved," (2) "O Daniel a man greatly beloved," and (3) "O man greatly beloved." Daniel 9:23; 10:11 and 19.

UNDOUBTEDLY, Daniel did not become a man "greatly beloved" by a single act or in a single night and yet these words were not flattery—flattery is a gift whereas praise is earned. Daniel must have earned this repeated commendation by consistent, life-time exercise of godly traits of character. Certain of these traits of character are found elsewhere in the book that bears his name which are described by six lovely words that begin with the letter "P," giving the sequel to the seventh or perfect condition of spiritual "prosperity" in his case. The words are as follows:

1. PURPOSE—he was a man of purpose, having "purposed in his heart that he would not defile himself" (Ch. 1:8);

2. PROVE—he was a man of convictions as to godliness and willing to be put to the test, saying to the prince in charge “prove thy servants” (Ch. 1:12);
3. PULSE—he was not one-sided or obstinate, for while refusing the king’s meat he was willing to be given “pulse to eat” which answers to the written Word of God (Ch. 1:12);
4. PRAISE—he was a happy man, praising the “God” of his “fathers” (Ch. 2:23);
5. PREFERRED—he was a man of high esteem and in special demand, being “preferred above the presidents and princes” (Ch. 6:3);
6. PRAYED—he was a man of prayer in a consistent manner for, after the decree was signed, he “prayed” just “as he did aforetime” (Ch. 6:10).

IT is little wonder then with these six things in him and abounding, that he attained to the seventh or wonderful condition recorded in Ch. 6:28, that this Daniel “prospered” and did so during the reign of two kings, notwithstanding (1) decrees, (2) dreams, (3) demands, (4) deceit, (5) darkness, (6) dens, and (7) the denizens of those dens. May we as individuals prosper in 1950 as Daniel “prospered.”

GOD'S HONOR BRINGS MAN'S ENVY

NONE of you can be the people of God without provoking envy; and the better you are, the more you will be hated. The ripest fruit is most pecked by the birds, and the blossoms that have been longest on the tree, are the most easily blown down by the wind. But fear not; you have naught to do with what man shall say of you. If God loves you, man will hate you; if God honors you, man will dishonor you. But recollect, could ye wear chains of iron for Christ’s sake, ye should wear chains of gold in heaven; could ye have rings of burning iron round your waists, ye should have your brow rimmed with gold in glory; for blessed are ye when men shall say all manner of evil against you falsely, for Christ’s name’s sake; for so persecuted they the prophets that were before you.

Anon.

WORKING TOGETHER FOR GOOD

OH, CHRISTIANS, see what a harvest of blessings ripens from this text—Rom. 8:28! The Lord is at work, all creation is at work, the Holy Spirit is at work, angels are at work, all are busy, working together for good. Blessed God! What hast Thou seen in us that Thou shouldst order things so wondrously for us and make ALL things—all things to work together for our good?

Selected.

DISCIPLINE IN THE HOUSE OF GOD

Origin and Purpose of Discipline

WM. H. FERGUSON

AN UNDISCIPLINED life is an unhappy and unfruitful one and can never be useful to God for time or eternity. One often forgets that the life we live here, as children of God, is preparatory to the existence we shall continually enjoy in the future glory and the "everlasting kingdom of our Lord and Saviour Jesus Christ" 2 Peter 1:10, 11. That God disciplines and prepares us for this future glory should not be a subject to incur our displeasure but should fill us with earnest desire to profit by this discipline and chastisement that our lives might be to His eternal glory.

Its Instruction

DISCIPLINE in its relationship to man at the hand of God originated from God. It is really instruction and is God's method of showing man how he must and should act to continue in fellowship and communion with God. The word is translated "instruction" twenty four times in the Book of Proverbs. It occurs much earlier in the Book of Job, ch. 36:10, where we read—"He openeth also their ear to discipline" (or instruction) and in this passage in Job we read the happy results of such in v. 11—"If they obey and serve Him, they shall spend their days in prosperity, and their years in pleasures." Thus prosperity and pleasure (spiritually, we suggest) can only be obtained by an obedient life of service as one lends the ear to the "discipline" or "instruction" of our God.

WHEN, therefore, there has been a failure in life and testimony and service, there has been first of all and prior to such failure a shutting of the ear to the discipline and instructing voice of God. This constitutes rebellion and must be dealt with by measures God has instituted which take the form of punishment inflicted—"sufficient to such a man is this punishment (penalty), which was inflicted of many" 2 Cor. 2:6. This, of course, was a severe case, requiring the severe penalty prescribed, and not all cases call for such severe measures—this we may consider later—but it shows the absolute necessity of even very severe disciplinary action to keep the Assembly of God or the house of God clean and in order for God to dwell amongst His own. This has always been a requirement where God's presence is known and desired; cp. Ex. 25:8 "Let them make me a sanctuary; that I may dwell among them." When we consider what is involved in the presence of God amongst His people, it certainly should give us all deep concern to see

that our ways in testimony for God are conformable to that which He desires and which He has revealed through His Word.

THE antithesis of this in days of departure and back-sliding, accurately described for us as a warning, is found in the closing verse of the Book of Judges—"Every man did that which was right in his own eyes." This condition is very manifest today in many quarters. No longer, at times, is there the fear of God and the desire to carry out His Word but corruption of life and testimony has set in and is proceeding in all its offensive odor which sometimes seems to reach to heaven. What a calamity has befallen when such is the case and when there seems little power or moral courage to bring the Word of God to bear upon the condition.

GOD'S description of the first outstanding apostasy of Israel in the wilderness in Ex. 32 (though there had been murmuring prior to this with the request for the fleshpots of Egypt in ch. 16 and the "chiding" with Moses in ch. 17) is found in v. 8 "they have turned aside quickly out of the way which I commanded them:" And as Moses and Joshua heard the noise of the people, what a sight greeted them—"And when Moses saw that the people were naked (unruly, disorderly, 'running loose' is the word in v. 25) unto their shame among their enemies," there was only one cure for such a condition; the swift disciplinary action taken in response to the question "Who is on the Lord's side"? At that time (and God never forgot this; cp. Deut. 10:1, 5 with v. 8) the sons of Levi gathered themselves unto him, and despising family relationships and purely natural ties, they stood for God amidst the defection, thus bringing an eternal reward for their taking sides with God in "discipline."

IT IS TO BE FEARED today that much necessary discipline is avoided and no action taken when it is a case of favoritism or natural relationship and, at times, the case is judged not from the standpoint of God's Word but purely from the effect it will have upon certain individuals and their relationship with those involved or their connections and one's own personal standing. This is calamitous and can only be rectified by a definite acknowledgment of this sin and a getting back to where the Word of God was set aside.

The Rule for Discipline

IN Paul's closing letter to Timothy, and indeed to the whole church through the centuries, he emphasizes the necessity of continuing in the Word of God, 2 Ep. 3:14 and in v. 16 we read his tribute to the power of God's Word over the life of individuals and assemblies—"All Scripture is given by

inspiration of God, and is profitable for doctrine, for reproof, for correction, for discipline in righteousness" (Newberry). The discipline mentioned here is the word (*paideia*) which is the original word for the nurture and instruction and training of children—the teaching, education, discipline and correction of the child. For this excellent manner of life there is only one provision made—THE DISCIPLINING WORD OF GOD.

Shepherding and Discipline

IT IS THE DUTY of all who shepherd the flock to see that this rule is ever maintained. The true shepherd FEEDS (this is a primary requisite—John 21:15, 17) but he also RULES and guards the flock. This includes visitation, a constant watchfulness and knowledge of the condition of the flock by men of unblemished character, without seeking for a place or self-exaltation and such godly overseers would be the last to override the consciences of others of their brethren and sisters in the church in any matter of change but would give heed to the exhortation to under-shepherds in 1 Peter 5:5. Where such are in evidence and in place of leadership the saints are kept in a happy, restful state and the Word of God regulates in a disciplinary way each and every defection from it. But, where another condition exists and men of mixed principles have grasped control, men who can wink at sin and its pleasures and cater to worldliness and world-conformity, who have no definite convictions regarding the sin of Babylon with its sectarianism; it is little wonder that discipline breaks down. It becomes an unpleasant subject then and those who have been dealt with or whose lives are unsavoury can walk into so-called fellowship in certain quarters without the slightest question even though they are not right in relationship to their home district and in some cases have been "put away" from an assembly of God.

WE ARE LED TO THE CONCLUSION that some who take to themselves the place of oversight are unfitted for such in grace or godliness and may comprehend the overseer's duty to be fulfilled when they attend so-called business meetings or count the offering on a Lord's Day morning. Little wonder that the spiritual condition in some of the churches is indeed at a very low ebb. May God exercise the hearts of us all to a more ready and healthy compliance with the Word of God in the matter of discipline with its accompanying instruction and safeguarding of our testimony.

WE MUST talk much with God and talk much to Him ere we can safely talk much ABOUT Him.

THE APPROACHING END

FRANKLIN FERGUSON, NEW ZEALAND

"IT CANNOT be long now" is a saying among many of the Lord's people. There is a very strong conviction that the end of this present age is near. The inspired Chart of time's course indicates it. The rate at which events are travelling now is startling, and the quick succession of momentous happenings is quite bewildering. In our early days the pace was slow, but as the end draws near it becomes fast and alarming. Once we had time to consider events, now there is hardly time to do so.

THE two World Wars have set in motion a flood of evil which has devastated the whole earth, turning everything upside down. It is humanly impossible to right the universal capsize. Politically, socially, religiously, morally, financially—all is confusion, and will yet be more confounded. Is there no remedy? Some think there is; and great schemes are formulated to relieve the present distress and check the lawless forces, only to prove futile one after another. Why is this? The heart of man is in revolt against Heaven, and he is urged on to his complete ruin by Satan.

WHAT is to be gathered from such an awful state of affairs, by the child of God in whom the Word of Christ dwells richly? Let Scripture reply: "When ye shall see all these things, know that it (or He, marginal reading), is near, even at the doors" (Matt. 24:33).

THE NEARNESS

WHEN some long-expected dear visitor is at last at the door, there is only one more step to the joyful welcome. So our long-looked-for Lord and Saviour may be about to take that "one step" into the air, when in a moment the redeemed will be caught up to meet Him. Then, farewell mortality, welcome eternity! Death will be swallowed up in victory! The enjoyment of unutterable blessedness, with Him, will be our sweet portion for ever and ever! The fair prospect exceeds every imagination of the heart.

AFTER the welcome home of the Church, followed by the judgment-seat of Christ and "the marriage of the Lamb," then will the Lord come to earth to bring to naught the Anti-christ and take vengeance on all adversaries, and establish His kingdom in righteousness. Meantime our attitude should be like those addressed in Matthew 24:44.

"BE YE ALSO READY:

for in such an hour as ye think not, the Son of Man cometh." For the moment we leave aside the precise dispensational bearing of this passage of Scripture, for its present practical

application of the truth. In either case the injunction can apply— "Be ye also ready." Let us never cease being on the watch, lest we be taken unawares and are found swallowed up with the cares of this life and with the pleasures and pursuits of this world; but rather "found of Him in peace, without spot and blameless" (2 Pet. 3: 14).

WHAT sort of testimony are we leaving behind? How sad if the life has been scarcely distinguishable from "them that go down into the pit" (Psa. 28: 1). Poor Lot's testimony is a solemn warning to all Christians who leave the pilgrim path for the attractions of the world. Lot lost all but his life, and so will they (1 Cor. 3: 15).

LASTLY, we read in Matt. 24: 46, "Blessed is that servant whom his lord, when he cometh

SHALL FIND SO DOING."

That is, occupied with the service appointed us. The "blessed hope" filling the heart will teach us to be painstaking and faithful in all our labour, working as under the Master's eye. We shall be careful to observe all His commandments, which is the proof of love (John 14: 21), esteeming all His precepts concerning all things to be right, and hating every false way (Psa. 119: 128). Whatsoever we do, will be done heartily as unto the Lord (Col. 3: 23); and all the more so as we see the approaching end of the present age, and the nearness of our Lord's return.

SUPERIORITY TO CIRCUMSTANCES

A WRITER tells of going with a party down into a coal mine. On the side of the shaft grew a plant which was perfectly white. All the visitors were astonished that there, where the coal dust was continually flying, this little plant should be so pure and white. A miner who was with them took a handful of black dust and threw it upon the plant, but not a particle adhered. Every bit of dust rolled off. The visitors themselves repeated the experiment, but the coal dust would not cling. There was a wonderful enamel on the folds of the white plant to which no specks could adhere. Living there amid clouds of black dust, nothing could stain its snowy whiteness.

THAT is a picture of what every Christian life should be. This is an evil world. You go among the ungodly continually in your walk and work. Unholy influences breathe about you and upon you incessantly. But it is your mission to be holy amid all, undefiled and unspotted from the world.

IF GOD can make a little plant so that no dust can stain its whiteness, can He not by His grace keep you from the evil that is in this world?

Anon.

OUR INDEBTEDNESS

THE LATE WILLIAM MATTHEWS

A THREE-FOLD INDEBTEDNESS IS SUGGESTED! "How much owest thou unto my Lord?" asked one. God's claims on His child, in answer to such a question, might be voiced in the language of another. "Thou owest unto me thy life also" Philemon vs. 18, 19. And again, "He that saith he abideth in Him, ought (or is indebted) to walk even as He walked" 1 John 2:6. One has said that young Christians ought to be taught that conversation means a transference of ownership and all they have from themselves to God. Let there, in this, be no "mental reservation." Let us be consistent and constant in our devotedness to God. Pharaoh tried various schemes to hinder Moses and Israel in their obedience to God, as regards separation from Egypt and its ways and worship. But Moses said, "No"—"there shall not a hoof be left behind." Moses thus, on behalf of Israel, acknowledged God's claims.

"WE ought to lay down our lives for the brethren" 1 Jn. 3:16. In Acts 2:45 we find them giving up their goods for the brethren. Here we find something further in 1st. John—we are exhorted, if needs be, to lay down our LIVES for them. We are to "owe no man anything, but to love one another." This is following in the footsteps of our blessed Lord.

IN Romans 1:14 Paul acknowledged the claim of the unsaved upon him. The cultured Greek, the proud Roman, the rude Barbarian, and the religious and bigoted Jew, needed the Gospel of Christ, and to all such he felt he was indebted to see, as far as he was able, that they heard it: he counted himself a debtor—and ever strove to pay the debt. Thus to sum it up:

WE OWE IT TO THE LORD, whose children we are, to "walk as He walked"—in holiness and truth; ever seeking to please God in all things.

WE OWE IT TO OUR BRETHREN, to love them, to serve them, to care for them as members of the one body, seeking in every sense their welfare—and to spend and be spent for them—yes, even if called upon, to lay down our lives for them.

WE ALSO OWE IT TO THE WORLD, of which we once formed a part, and "which still lies in the wicked one," and is hastening with increasing speed down to hell, to preach God's one remedy for sin to them, Even the Gospel of the grace of God, telling them that God loves them, Christ has died for sin and sinners, and by His Spirit is now proclaiming salvation. Thus will we be found, "warning every man, and teaching every man in all wisdom: that we may present every man perfect in Christ Jesus" Col. 1:28.

THE LEADING OF THE LORD

Not the Will of the People

WHEN God "came down" to fulfil His promise to Abraham, He revealed Himself to Moses, and through him to Israel, by the name of Jehovah. See Exodus 6. And when He sent Moses to Pharaoh, He gave him this message, "Let My people go, **THAT THEY MAY SERVE ME**," Ex. 8:1. They were not set free from Egyptian bondage and left at liberty to do their own will. They simply changed masters. From that memorable night of the Passover, when they were redeemed by blood, they had no choice either of what they were to do, or of how they were to do it. Everything was settled for them by the "word of the Lord". "This is the thing which the Lord commanded to be done" Lev. 8:5, was their only court of appeal. Neither had they any choice as to their movements on their journey to the Promised Land. Their God settled all this for them by the movements of His "cloud" Numbers 9:15, 23. Their behaviour, ecclesiastically, politically and socially, was dictated to them by the Word of the Lord, and in all things they were to be guided solely by Him. No room was left for their own wills. On their part it was simply a matter of prompt and implicit obedience—obedience to one will, and that was the **WILL OF GOD**. Herein lies the Divine remedy for all governmental confusion, whether in the church, the world or the family—the recognition of the absolute authority of the "**LIVING GOD**."

ANOTHER important truth is that the whole nation was under one form of government, and all were led by the one cloud. There was no room for man's wisdom in the smallest matter, nor was there any room for different practices in the worship of the Lord. "One law and one manner shall be for you, and for the stranger that sojourneth with you" Numbers 15:16. There was simply one thing to do, and one way of doing it. There was no liberty given for man to alter or improve that which the Lord had commanded.

JEHOVAH, who had redeemed them, was their sole law-giver. He gave them a perfect form of government, which included the whole nation, and extended to the end of the age. When not only the nation but the restored remnant had failed, His injunction to the individual fearers of the Lord was, "Remember ye the law of Moses My servant, which I commanded unto him in Horeb for **ALL ISRAEL**, with the statutes and judgments" Mal. 4:4. There was no paring down the truth of God because of man's failure. In these days of so much spurious liberality and trifling with the truth of God, these things have a solemn voice to us.

LET us also note that those men who were called to rule over Israel were chosen by the Lord. "Thou shalt in any

wise set him king over thee, whom the Lord Thy God shall choose" Deut. 17:15 and again, "And when the Lord raised them up judges, then the LORD was with the judge" Judges 2:18. The Lord gave them a man after their own heart in the person of Saul, their first king, but it was in judgment. "I gave thee a king in mine anger and took him away in my wrath" Hos. 13:11, evidently refers to Saul. And when Saul was put to the test, he acted in a great emergency without waiting for Divine guidance—cp. 1 Sam. 10:8 with ch. 13. And again, in the case of Amalek he obeyed the "voice of the people" instead of obeying the voice of the Lord, 1 Sam. 15.

ANOTHER thing we must be clear upon, that is, that the men who were called to rule got all their orders from the Lord, never from the people. One cannot read the history of Israel without being struck with how often the authoritative words occur, "And the Lord spake unto Moses, saying." But when Moses tarried long on the mount, we read "The people gathered themselves together unto Aaron, and said unto him, Up, make us gods" Ex. 32:1, and he did it. Moses, in what he did, was the exponent of the will of the Lord; but Aaron in this case was the exponent of the will of the people.

WHETHER the tribe of Levi, who afterwards took the Lord's side, made any protest before the calf was made, we are not told; but though they had, that would not have made the thing wrong, neither did the unanimity of the congregation make the thing right.

THEN we have another case in Judges 20, where instead of inquiring of the Lord, an appeal is made to the people (verse 7), and we read that "all the people arose AS ONE MAN." and again, they were knit together "AS ONE MAN." They settled by universal consent WHAT they were to do, and then asked counsel of the Lord HOW they were to do it, and of course there was failure. The nation lost forty thousand men and one tribe was all but exterminated. Had they first confessed the sin and inquired of the Lord, no doubt the results would have been very different. It is amazing in these days to find men using this case as a precedent for the church to follow.

THEN we have the case of David, of whom God said, I have found David the son of Jesse, a man after Mine own heart, which shall fulfil all MY WILL" Acts 13:22. It was David's practice to inquire of the Lord before taking any step, but he sometimes failed; and on the occasion of bringing up the ark it is recorded, "And David consulted with the captains of thousands and hundreds, and with every leader. And David said unto all the congregation of Israel, if it seems good unto you, and that it be of the Lord our God" 1 Chron. 13:1, 2. The Lord was taken into it; but the leaders of the people were consulted first, and consequently they failed. David was clearly

out of the leading of the Lord, or he never would have put the ark on a new cart; and yet there does not seem to have been a single dissenting voice. Who proposed the new cart we are not told (It originated with the priests and diviners of the Philistines—1 Sam. 6:1, 7—Editor), but it is clear that all the leading men were of one mind; but that did not make the thing right, seeing that **NONE OF THEM HAD THE MIND OF THE LORD** regarding it.

IN THESE DAYS in which we live, when the moral air we breathe is permeated by the principles of democracy, it is most important that we be clear on this point, that **IN SCRIPTURE THERE IS NOT SUCH A PRINCIPLE AS RULE BY THE WILL OF THE PEOPLE IN ANY FORM.** Under the Divine government of Israel, when the right men were right with God, they went direct to Him in every emergency, and if ever they did depart from this principle it was sure to result in failure. It is of great importance that saints be all of one mind before they act in any case of difficulty, and also that leading men amongst the saints be of one mind; but one thing is of paramount importance, that is, that those who lead are in the counsel of God, and if they are not, no unanimity of judgment on the part even of leading men will make the conclusions they come to right, or give to their deliberations any authority over the consciences of the saints.

ONE thing is especially needed to be known in these days, and that is, that those who essay to lead among the people of God must themselves be in the leading of the Spirit of God, and any other oneness of mind is only **AN IMITATION OF GOD'S REALITY.**

G. A.

EDITOR'S NOTE: We commend this paper written many years ago by bro. Adam of Stranraer to the earnest consideration especially of those who seek to exercise rule in the church and those who minister the Word—as shepherds and guides.

Clearly, of late, a different spirit has arisen to seek to impose its will upon the saints—matters are discussed in oversight meetings and decisions reached and the Word of God is not given its true place of pre-eminence in such deliberations—then what has been decided, even of a major character, is passed on to the church as a completed thing without even the church being considered or consulted or advised beforehand of such important changes.

Little wonder that many of the saints cannot go along with such an unscriptural proceeding — their spirits are grieved and they groan under a humanly appointed authority which has neither semblance to, nor claim of, Divine authority.

The consciences of the godly cannot be bound by such a departure from the ways of the Lord in "waiting upon Him to learn His mind through His Word" as this is the only way in which He reveals Himself today.

A definite trend towards human organization is more surely manifesting itself day by day and all who fear God must be warned against being drawn into this maelstrom of worldly religion which can operate without God or His Word.

FROM OUR MAIL BAG

FROM A FAR OFF LAND:

IN Deut. 3:28 we read the Lord's words to Moses—"And encourage him and strengthen him." It has been on my mind for some time to write just to "encourage" you in your work for the Lord in the editing of the Magazine.

JOSHUA was about to undertake new and heavy responsibilities and here we read—"encourage him." Does not this indicate the responsibility and the privilege of fellowship in the work of the Lord? Today there is much to discourage but, like David, we can encourage ourselves in the Lord our God. 1 Sam. 30:6. Have been enjoying many of the articles in WORDS IN SEASON. They have been an encouragement to continue still in the "old paths" and in the "simplicity that is in Christ" 2 Cor. 11:3. We often wonder why there is so much restlessness and we might say, dissatisfaction manifested amongst those who profess to be His own. Jer. 6:16 tells us the cure. "Stand ye in the ways, and see, and ASK for the old paths, where is the good way, and ye SHALL find rest for your souls." Many have ceased to ask for these paths, know little of the good way, cannot therefore walk therein and consequently are unable to find rest for their souls, and so are restless. May we ever be kept in the "old paths" and continually find rest for our souls amid all the bustle and restlessness around. In my mind I always link Jer. 6:16 and Neh. 3:6 together. This latter chapter has often been a great help to me.

« « «

THANKS for the encouragement and the above meditation—
Editor.

« « «

FROM VENEZUELA:

"MY dear wife and I have just got home after eleven weeks in La Guaira, Venezuela's largest seaport. We went over to help them build their new hall which they badly required. It was a long hard and hot spell, often 110 in the shade but the end came. We had two weeks special meetings in the Hall while we built the back part which has rooms and accommodations for a servant of the Lord. The Lord gave us some blessing. I put up my chart and one of the three Venezuelan brethren who were with me and give all their time to the work opened the meeting. The man in whose house my wife and I slept got saved and his wife is delighted. She is a good soul. The last Saturday and Lord's Day we had the inauguration. We had a splendid time and the Lord far exceeded our expectation. On Sat. night we had the baptisms, the hall was packed and standing right out to the street. The people were very orderly and many heard the Gospel for the first time. There was real help to preach and two women got saved during the meeting. I was speaking to one of them the next day, she had never heard of the New Testament and had never seen one. I had the joy of baptizing 24. Nine of those were from La Guaira and the others from a new work in Santa Lucia and a few from Caracas. Next day there were around His table some 107 and we had an orderly meeting. Then a fine ministry meeting in afternoon, and at night the last Gospel meeting. One sister, wife of a leading man in the meeting, with tears in her eyes just held our hand and said—"Gracias a Dios! Gracias a Dios!" Thank God, Thank God. Her oldest daughter, Lydia had been baptized and the next one called Christina had got saved and her cup was full and running over. These tokens of appreciation make you forget the sweat and the pecks of trouble. We were all glad we went. My wife had looked after ten of us with the help of a Venezuelan sister. They had to cook and we

ate in the shanty we put up for the building. There are around 45 now in fellowship. Then the Hall was very costly as we had much filling in to do and extra cement work. It cost around \$5,500. In the shack each Monday night we prayed in our working togs and our God was entreated of us. Without using circular letters or asking anything from anybody, God, from a hundred sources, supplied every need and we finished, free of debt.

IS this not wonderful? WHO is like unto THEE?"

W. Williams.

« « «

LET us remember our Venezuelan brethren and sisters in their noble work as they seek to carry on in God's ways and thus prove God. They all make a worthy band as they pursue their varied service for Himself.—Editor.

"OH, blissful lack of knowledge! 'tis blessed not to know!
He holds me with His own right hand, and will not let
me go.
And lulls my troubled soul to rest in Him Who loves me so.
So on I go, not knowing—I would not if I might;
I'd rather walk in the dark with God than go alone in the light;
I'd rather walk by faith with Him than go alone by sight."

SATISFYING JOYS

JOY is a fruit that will not grow
In nature's barren soil:
All we can boast till Christ we know
Is vanity and toil.

But where the Lord has planted grace,
And made His glories known;
The fruits of heavenly joy and peace
Are found, and there alone.

A bleeding Saviour seen by faith,
A sense of pardoning love,
A hope that triumphs over death,
Give joys like those above.

To take a glimpse within the veil,
To know that God is mine,
Are springs of joy that never fail,
Unspeakable! divine!

These are the joys which satisfy
And sanctify the mind;
Which make the spirit mount on high,
And leave the world behind.

John Newton.

Waterville, Conn.—After the Conference here which was reported good and large, bro. Geo. Duncan remained for two weeks' of ministry meetings which were much appreciated by the saints and helpful.

New Haven, Conn.—Bro. Cappiello visited Worcester and Methuen where interest was good. He also visited recently Bridgeport and Mechanicville at which latter place our Italian brethren have been used of God to the building up of the Testimony in God's ways.

Manchester, Conn.—J. F. Pearson returned from a six months' visit to the West Coast where he gave help in tent work in Los Angeles with S. Mick and also visited Vancouver and other parts. He attended Phoenix, Ariz., conference at Thanksgiving where God seemed to lead His people by the still waters and green pastures and the lambs and sheep were fed—bre. Mick, Alves and Fisher Hunter were also present.

Springfield, Mass.—The Assembly here has had helpful visits from bro. Jas. McCullough in the Gospel and bre. Klabunda, Rosanio and Hatherly.

Stout, Iowa—A good all-day meeting was held here Thanksgiving when six of the Lord's servants were present to minister. Oliver Smith and Paul Elliott are holding forth at Blue River with good interest. E. B. Jamison continues at Brodhead with good numbers coming from Rockford and Beloit—two have professed from latter place. L. E. Brandt and S. Mick had ten nights in Beetown before bro. Mick left for the West. McBain and Crawford visited Mason City. Sam Hamilton still at Linxville and a few troubled souls coming out. Bro. Walter Eltjes was stricken with heart attack when preaching at Pine Hill. This will mean enforced rest at home for him. Let us pray for our brother's recovery in God's will.

CANADA

Chapman Valley, Ont.—David Miller had meetings in the Hall here—one young man professed, attendance good.

Kirkland Lake, Ont.—Bro. Widdifield had a good series of meetings here with interest and blessing. He used the Two Roads chart with profit and is now at Englehart seeking to help the small assembly.

Toronto, Ont.—God gave our brethren Joyce and Ramsay in Highfield Rd. Hall some cheer in a number professing. For weeks it seemed as though no break would come but it pays to hang on. They went on to Grand Bend and Sarnia. Gordon Reager visited the city and various assemblies for two weeks after the Pittsburgh conference.

South River, Ont.—The little assembly here seeks to go on for God in weakness. Bro. Watson spent a few nights with us and also had a night or two in Chapman Valley where he shared the preaching with David Miller. Such companies are very appreciative of help given.

Parry Sound, Ont.—Bre. Taylor and Kember came here after finishing at Huntsville and are sounding out the old, old story with some interest.

St. Catharines, Ont.—Brother George Gould spent some time in Iowa with encouragement and was at West Chicago conference in Detroit—the Lord has been good to him in restoring to health.

Orillia, Ont.—H. McCready and J. Adams are having meetings here with some interest.

Newfoundland—Bro. Moffatt and helper fixed up an old house at Flat Rock—a settlement, four miles from Carbonear—and started Gospel meetings. They also started a Sunday School—help our brethren in prayer.

Huntsville, Ont.—Only recently our brother Gordon Johnston returned from a visit amongst the small Italian assemblies in New England where he enjoyed ministering to the little flock—such cheered His own.

Simcoe, Ont.—The one day conference here Nov. 27 was a little smaller than usual due to slippery roads, etc., but the Lord gave refreshing through four or five of His servants to the saints and it was felt to be of profit.

OTHER LANDS

Argenteuil (Seine et Oise), France: (147 Avenue Du Marechal Joffre)—Bro. Wm. E. Taylor continues in Gospel effort here—finding

it a "lonely path" but cheered by the consciousness of God's presence and the comfort of the Holy Scriptures. Our brother has done considerable writing in Gospel and ministry which God is honoring.

FALLEN ASLEEP

Toronto, Ont.—A delayed report tells of the homecall of Mrs. Elizabeth Montgomery of Brock Assembly on April 7th. last which we print for the record. Saved over 40 years ago in Ireland, esteemed by all who knew her and ready to commend Christ to the unsaved.

Santa Barbara, Calif.—Our brother Robert McFadden "went home" to be with the Lord Oct. 14. Born in Cookstown, Ireland, 1865, saved in youth. A faithful follower of the Lord during his life in Philadelphia, Monrovia and here.

Pomona, Calif.—Mrs. Mary Marr Ewing, formerly of Westerly, R. I. "went home" Oct. 29. Saved at a New Bedford conference in 1903, in California since 1935. Four sisters and five brothers survive. Amongst her last words were, "I'm glad I settled it over 40 years ago."

Sarnia, Ont.—Our brother Samuel Barnes passed peacefully into the Lord's presence Thurs. Nov. 10, aged 76. In fellowship with saints here. We are asked to pray for his widow and children.

Springfield, Mass.—Our sister, Mrs. Frederick Wadge, was called into the presence of the Lord Nov. 19. Saved 56 years ago—one of the first to gather unto the Name of our Lord Jesus Christ in Westfield, Mass. Our sister's life was an example of Proverbs 31—a quiet, godly woman.

Chicago, Ill.—Our beloved sister, Mrs. Elizabeth Kennedy, "went home" to be with Christ Nov. 23, aged 85. Formerly of Victoria Hall, Belfast—since 1911 in happy fellowship with 86th. Assembly here. One daughter and four sons survive, all saved. She leaves a fragrant memory of a life well spent for God.

Steubenville, Ohio—Also on Nov. 23 the Lord took to Himself another well known sister, Mrs. Andrew Cousley of this Assembly, aged 70. Saved over 50 years ago at Homestead during meetings held by John Haliburton and has been here since about the beginning of the Assembly. Remember our beloved brother in his loss, also the three sons.

Cleveland, Ohio—And yet again on Nov. 23 in this city saints were saddened by the sudden homecall of another loved sister, Mrs. James Crawford of Addison Rd. Assembly. Born here in 1882 and saved in 1900. Two weeks after her conversion she was baptized and received into the fellowship of the Assembly where she continued stedfastly. Our dear brother should have an interest in our prayers, also the two daughters and son.

Magnetawan, Ont.—And still another beloved sister on Nov. 23 was called home—Mrs. Martha Hicks, aged 88. Saved over 50 years ago when bre. Beattie and Burge had meetings here, she has gone on for God and for His truth ever since. She rarely missed getting to the "remembrance feast" though she had four miles to go.

The decease of these four sisters in the Lord on Nov. 23rd., leaves a gap in each of the respective assemblies.

New Haven, Conn.—A good and faithful brother, saved only 6 years, Salvatore Corso, "went home" Nov. 9th., aged 71, truly "a brand plucked from the burning."

Westerly, R. I.—The saints here report the homecall of Mrs. Anna Dewey who lived in Mystic, Conn. but was in fellowship with them for 25 years. Saved under the preaching of John Rankin she was quite a help in the S. S. work there. She lived a godly life—remember in prayer the large family of daughters, two saved and in fellowship.

Saginaw, Mich.—Our beloved sister, Mrs. Florence E. Nicol "went home" Dec. 1, aged 70. One of those in the Assembly from the beginning—saved through the preaching of James Kay and W. B. Johnson 43 years ago. A steady, faithful Christian who knew and loved the place of His Name.

Words in Season

THE BIBLE FAMILY MAGAZINE



The Man of God

THERE is no glory halo
Round his devoted head,
No lustre marks the sacred path
In which his footsteps tread;
Yet holiness is graven
Upon his thoughtful brow,
And all his steps are ordered in
The light of Heaven c'en now.

He is a chosen servant
Among God's many sons;
He bears His sayings on his lips,
And on His errands runs.
No human frown he feareth,
No earthly praise he seeks
But in the dignity of heaven
His burning message speaks.

He with delight most holy
Hangs o'er God's precious page;
There finds his path, and learns the end
Of this self-loving age.
In Jesus' sacred footprints
He long hath humbly trod;
A constant man of faith and power—
Such is the man of God.

Selected.

FEBRUARY, 1950

WORDS IN SEASON

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Renewals: If you have not renewed your subscription please do so promptly as this helps us in our necessary record keeping. Also inform us if you wish to continue subscribing for those you paid for last year. THIS IS IMPORTANT. We are thankful, in the Lord's Name, for all the help many have given in the increasing of our circulation and scope of the Magazine. The Lord will reward such efforts.

CHANGE OF ADDRESS

Vancouver, B. C.—Sydney Maxwell, 5918 Beatrice St.

Albuquerque, N. M.—Ray Traxler, 1224 No. 2nd St., Corresp. for Assembly at 1201 So. Arno St.

UNITED STATES

Los Angeles, Calif.—Bro. Mick and Alves did some work in the Mexican districts where the Jefferson Assembly has been conducting a work for years. They are looking for some "reaping." Bro. F. Hunter was expected for meetings after the New Year. The annual Conference was larger this year and the good Word of God ministered by bre. Scott, Alves, Mick and Hunter.

Albuquerque, N. M.—The Assembly received profit from recent visits of Hector Alves and Fisher Hunter.

Seattle, Wash.—Weather seemed to be adverse but God's ways are perfect and saints here received much cheer from the good and practical Word of God at their New Year Conference. Seven of the Lord's servants were present. Ministry was most seasonable. A. Douglas stayed on for meetings.

Arlington, Wash.—Saints have pitched a portable Hall outside of Marysville, Wash., for Gospel effort. They enjoyed two weeks of ministry by John Govan.

Forest Grove, Ore.—Bro. J. Govan was to commence Gospel meetings here after Seattle conference. Since being on the coast he has had joy in meetings in Lynden, Everson and Arlington where the saints were cheered by the Word. As in other parts, the smaller assemblies are at times passed by while larger centers have their full complement of preachers. This is a condition that calls for prayerful exercise on the part of those who labor in the Gospel and in ministry. Younger men are losing the opportunity of their lives in neglecting such work, but it takes a true evangelist's and shepherd's heart to follow it up.

San Antonio, Texas.—"We plod on here, have had a few additions to the assembly and are seeing some blessing as a result. We change, He changes not; His lovingkindness still follows us for which we give thanks." W. E. Elford.

Guthrie, Okla.—Meeting goes along nicely, also a new meeting was formed in Ponca City, Okla, 75 miles away.

Springfield, Mo.—John Elliott plods on here, recently had some good times in the Gospel in Iowa.

Elgin, Ill.—L. W. Gabler, 617 Laurel St. tells us again of his willingness to send free Gospel tracts to any who will prayerfully distribute them. Now is the time to stock up for the months ahead, d. v. and thus be a co-worker with him "to the Kingdom of God."

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. 42

FEBRUARY, 1950

No. 2

GATHERED GEMS

NO promise what the days will bring—
Some must be dark with storm and haze;
To each the measured load will cling,
But "I am with you all the days."

« « «

A much esteemed and venerable Christian (R. C. C.) said, "Whatever, and whenever you experience dissatisfaction and disappointment in the service of the Lord, the root of these is self-seeking." Surely we do well to lay this observation to heart.

« « «

Thoughts from the Thanksgiving Conference at West Chicago Hall, Detroit, Mich.:

Someone has said, "Sin in a Christian's life is like walking with gravel in your shoes"—L. McB.

Five minutes out of fellowship with God, what a plunge we might take.—G. R.

The spirit of the morning meeting does not begin an hour or two before the Breaking of Bread.
—G. G.

Psalms 133, taken out of its connection, can be made to prove anything. It is the fourteenth of the fifteen songs of degrees—near to the apex of highest communion with God.

« « «

The lukewarm or tepid temperature is best for the working of the yeast (or leaven)—a Bakery Manager

« « «

Christ Himself is that which feeds our hearts, and His love so realized that it becomes the one object of our hearts to love Him.—G. V. W.

« « «

With us at morning to inspire
Fresh work with ever-freshened zest,
At noontide that we may not tire,
At evening to restore and rest.

THE RIGHT PASSPORT

Have You Got It?

A. T. STEWART

TRAVELING by train from Boston, through the State of Maine into Canada some years ago; I learned something of the importance of having the right passport to enter another country.

AS we neared the border the government officers boarded the train and began to inspect each passenger minutely. Sitting in front of me was a lady dressed in a religious garb, all alone.

SHE handed some papers to the first official that came to her. After looking them over, he handed them back to her saying, "Madam, these papers are no good. You will have to get off at the border and get them fixed up and also have your picture taken."

SHE tried to argue the point, but all to no avail. Turning to me (after he had left her) she said, amongst other things, that she would never submit to having her picture taken. She would go back to Boston again.

THE outcome of this was she had to get off the train at the border, and turn back to where she came from, very much disappointed no doubt. Her papers evidently didn't have the government stamp.

IN thinking this matter over, my mind turned to the Word of God (the Bible) where we read in Mathew, chapter 7, verses 22-23, "Many will say to Me in that day Lord, Lord, have we not prophesied in Thy Name? and in Thy Name have cast out devils? and in Thy Name done many wonderful works? and then will I profess unto them I never knew you, depart from Me ye that work iniquity."

WHAT solemn words these are! Spoken, too, by the Son of God, the One "who spake as never man spake."

THESE people are right at Heaven's door, yet they are shut out. Why is this? They do not have the right passport!

HOW many there are today (like the lady just referred to) who refuse to have their picture taken; or in other words refuse to bow to God's Word when it plainly states that sin has made all of us unclean and unfit for God's holy presence. (Isaiah 64:6). Others again are satisfied to go on careless and indifferent; thinking that all is well, only to discover when it is too late that they have been deceived.

Reader! Is This Your State?

IN the epistle to the Romans, chapter 3, God gives us a picture of man as He sees him. Every member of the body

is seen in rebellion against God, and then in verse 19, "Every mouth is stopped and all the world is guilty before God." All man's efforts to save himself are of no avail! Who can meet such a condition as this?

None—But God Himself

This He has done in the person of His Son, and by His work on the Cross.

"Calvary's Cross is God's one answer
Tears or groans can ne'er avail,
All who on its fulness venture
Must eternally prevail."

HEAVEN'S unalterable law is this: "Without the shedding of blood there is no remission of sin" (Hebrews 9:22).

LISTEN to these wonderful words: "The blood of Jesus Christ, His (God's) Son, cleanseth us from all sin" (1 John 1:7).

NOW is the time to have this matter settled, and make sure for eternity, lest you discover when it is too late that not only is heaven's door shut against you, but that the door of Hell will open to receive you, and then for all Eternity you will bewail your folly in rejecting God's provision.

REST assured this is not God's will for you! "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

A GREAT FOREST FIRE;

Or, Fleeing to the Only Place of Safety

A TERRIBLE forest fire raged in Minnesota. Every building in the town of Hinckley lay in ruins, and many of the inhabitants perished in the flames. While the fire raged, the panic-stricken people rushed hither and thither in wild confusion, actually pushing each other into the burning furnace. In the midst of the confusion, a voice was heard saying—"Hasten to the gravel pit!" "What will that do for us?" was the scornful reply by one. "Better use your legs and run from it," said another. But a few of the simple folks heeded the call, and followed the speaker to the pit, where acting according to his directions, they soon found themselves standing to the neck in cool water. A ring of blazing timber and houses soon surrounded their place of safety. For hours they stood in the fierce heat with blistered lips and scorched faces, while the tongues of fire leaped forth

all around them. One man encouraged the others by telling them they were perfectly safe, and procuring a bucket, he drenched their heads with water to keep them cool. At last the fire passed across the country, burning up everything as it went. But the little band who fled to the gravel pit and stood there, were safe, while others perished. They stood in an element upon which the flames could not feed. Nay, it repelled them. In the midst of death and destruction, that little band stood in life and safety. So stands the sinner who has fled to Christ.

THE judgment of a righteous God, like that devouring fire, will one day pass over this world, consuming the ungodly. Only those who have fled for refuge to the Cross of Christ, will be safe on that day. No wrath, no judgment can reach them there. On the contrary, life flows to them from that Cross, and through the death of Him who hung thereon for sinners. All other refuges will fail. In Christ alone is life eternal. In Him there is immunity from judgment. There is "no condemnation to them that are in Christ Jesus" Rom. 8:1.

ARE you sure that you are in Him? Have you fled for safety to the Son of God, the only Refuge? Then you can sing fearlessly and joyfully—

"A flame was kindled in God's ire
O Christ it burned on Thee.
It was a hot consuming fire,
Even in the fair green tree;
There did that fire feed and expire,
Now it is quenched for me."

WHY THEY DID NOT FIND HIM

Exodus 14:23-28

ARCHAEOLOGISTS tell us that they have discovered the remains of all the Pharaohs of the dynasty that ruled Egypt during the years of the Israelitish captivity, but they have not discovered the remains of the Pharaoh who ruled Egypt at the time of the Exodus. No wonder they haven't found him for they haven't looked in the right place as yet. His remains are in the bottom of the Red Sea, for the God who can act in mercy is the same God who acts in judgment. The God who prepares Heaven for those who love Him, is the same God who prepares Hell for the Devil and his angels. Where there are those who choose the company of the Devil and his Satanic host, then there is only one place for them to find fellowship with him and that is to go to the same place where he is to dwell eternally. Selected.

DISCIPLINE IN THE HOUSE OF GOD

Warn the Unruly, 1 Thess. 5:14

WM. H. FERGUSON

WARNINGS are not resented by the wise in the daily affairs of life, nor should they be thought unnecessary or unadvisable in spiritual things or in a spiritual assembly. In fact they are a distinct characteristic of the assembly of God when functioning according to the Word of God.

"OPEN rebuke is better than love that is hidden," so says the Proverb. Thus we are reminded that rebuke is not inconsistent with love but is an accompaniment of it where necessary. The question will arise as to the manner of the warning referred to in our Scripture under consideration and the individual or individuals referred to. We should consider then, first of all, the meaning of the expression—"warn them that are unruly" and then seek the rule by which such should be adjudged and then consider the "manner" of the warning and "when."

WE believe the thought underlying the expression—"the unruly"—is that of "disorderliness," "out of order," not according to the order God has imposed on the assembly of God. That God regulates our behaviour in the house of God is brought forcibly before us in the Word of admonition by the apostle Paul through the Spirit to Timothy, his own spiritual son—1 Tim. 3:15. If it should be essential that Timothy should know how to behave himself in the house of God who, himself, was an evangelist and true shepherd and teacher, as many Scriptures point out, how much more should the rank and file of God's people, if we may so use the expression without offense considering that all are on one plane as to testimony, be constantly reminded of a proper and fitting behaviour in the house of God, the assembly of God's people locally being in mind.

THE disorderly would be those "walking out of rank," failing to keep in step and walk according to the Word of God. They would be characterized by a spirit of lawlessness, a disobedient spirit, a spirit that shows no disposition to be subject to the Word of God.

SUCH a spirit we believe to be found in not a few today, who refuse advice of godly shepherds, who act to the grief of the spiritual and take their own way in relation to the world and its false ways. Not a few today are mixing in the world's pleasures, being found in places of amusement, at games of the world, football, baseball, etc., etc., where the Name of the Lord is constantly abused, at concerts and operas, arenas, skating or otherwise, where sensual orchestras give

their accompaniment and where the "world" gathers and parades itself in its open forgetfulness of God. All this brings reproach on the testimony of God in their locality. **SUCH DISORDERLY ONES SHOULD BE WARNED.**

AGAIN others may not go in for such but, in one way or another, are bringing reproach upon the Name of the Lord, perhaps by lack of godly living, perhaps accumulating debts and avoiding payment of them, failing to live up to marital responsibilities, etc., (Some of the shameful marital estrangements amongst professed Christians today call for the strongest efforts of the assembly to bring the parties together in a scriptural way and thus save the assembly from the charge of "harboring" unfaithful husbands or wives who fail to live up to their marriage vows). To permit such evidences of disorderliness to continue in an assembly of God is only to invite more of such and bring further dishonor on the Lord's Name. All such should be warned decidedly and notice taken of the reaction to the warning.

TRUE it is that spiritual ones will realize the "love" that lies behind the warning. Some may give no heed, constantly resent and rebel, such may not even be of God's family and will constantly show this by their actions.

THERE may be some who need warning regarding "doctrinal" matters. While not advocating anything openly false, there may be a constant effort to undermine the truth of God in its sanctifying, separating effect and in the introduction of questions and strifes and religious practices that are contrary to sound teaching. There may be the "mixing" with denominationalism, the going hither and yon where some of God's Word is denied even though part is professedly preached. This, too, calls for warning.

SOME assemblies, of course, will resent such ministry calculated to correct. One brother was told in such a company some time ago, after giving a word of ministry after the breaking of bread—"Look here, we don't want any corrective ministry of that nature" and I heard another good and earnest servant of Christ who was told by one, his junior in years and experience—"your ministry is not constructive but destructive." Such are conditions today in many parts and unless assemblies of God are prepared to warn the unruly, the condition will only deteriorate and become more general. **THANK GOD THERE ARE MANY EXCEPTIONS YET THE WORLD OVER.**

THE next thought might be as to the TIME of the warning and WHEN and HOW. All cases are not alike and a simple word of warning might suffice to one, administered in private by two or three responsible shepherds, with a shep-

herd's heart, considering the exhortation—"considering thyself" in the spirit of Galatians 6:1. When this should prove ineffectual the warning should be further made through the assembly, probably at the close of the morning meeting when visitors may be asked to retire. The case should be stated briefly, the efforts to administer the warning privately could be reported and the person or persons involved could be thus publicly warned and urged to a proper attitude and repentance.

IF such repentance is not manifested and a defiant attitude taken, we believe the principles laid down by our Lord in Matthew 18:15, 20 covers the case, generally speaking, and the offenders should be put under a form of discipline which might include a temporary "withdrawing" of oneself from their company, 2 Thess. 3:14, 15 with a consequent withdrawing of the full fellowship of the assembly from full intercourse with them until the desired effect is produced.

ASSUMING that after all this, and every effort of the assembly as guided by the Word of God has failed, the Words of our Lord again would apply—"let him be unto thee as an heathen man and a publican," that is, one outside. That such a **SERIOUS** matter should be evident to all, that it is unnecessary **EVER** is to deny the wisdom of our blessed Lord when He spoke the same in Matthew 18 and leads to further encouragement of lawlessness.

WE came across something some time ago which purported to deal with certain cases and it said, in effect, that we should be like the Lord and have His spirit, Who received the publicans and sinners instead of rejecting them, the inference being that there was harshness and censoriousness in refusing fellowship to all who profess His Name; this, notwithstanding the fact that there may have been very proper grounds for refusing full fellowship until things were rectified in the cases involved. Such a perversion of Matthew 18 would be difficult to imagine. To be able to leave one assembly without reason or under a "cloud" and walk into another without question and be welcomed as a "brother" in full fellowship is flagrant defiance of scriptural discipline and open lawlessness on the part of the assembly involved. To countenance such, which many are doing today is difficult to understand. One fears that the "fear of God" has vanished from the lives of those responsible. There is a reckoning day coming, nevertheless, at the Judgment Seat of Christ.

THE true shepherd's work is not an easy one, his task at times is pleasant, as feeding and watering the flock and guiding into tender pastures but, again, his task is unsavoury—he would rather not undertake it—but there is no alternative if such a case presents itself, **HE MUST NOT FAIL**. By

the Spirit, Paul (a true under-shepherd) wrote to another true under-shepherd, "reprove, rebuke, exhort, with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables," 2 Tim. 4:2-4. In this spirit we write and urge saints and brethren in responsibility everywhere today to pay more heed to PREVENTIVE discipline which may save from many an open breach and many a dishonorable matter arising in the assembly. Let the finger be on the pulse, let the symptoms of departure from God be watched for eagerly and carefully, give good advice, and often, where necessary, bring the Word of God to bear upon the matter, pray earnestly, but above all, act promptly and courageously for the glory of God, the strengthening of the assembly in testimony and the good of the individual and **THE LORD WILL STRENGTHEN AND SUSTAIN IN THE ADMINISTERING OF HIS GOOD AND CLEANSING WORD.**

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FURTHER NOTE: We should have mentioned above another very glaring evidence of disorder which should come in for open rebuke—we refer to the presence at the Lord's table of professed Christian women with painted lips and finger nails and earrings (like the so-called heathen). When one considers the object of our gathering to Himself and the partaking of the bread and wine in memory of His broken body and outpoured blood, His bruising and His suffering, surely it should be evident to all that this Jezebel character has no place at His table. In the R. C. hierarchy controlling some 300 million souls (and we hold no brief for their monstrous idolatries and vagaries and blasphemous assumption) we believe such a thing is unknown in the partaking of supposed part—even by proxy—of the emblem of suffering; yet in assemblies professedly gathering to the Name of our Lord Jesus Christ such is being constantly permitted. **SHAME THAT IT SHOULD BE TOLERATED OR ALLOWED.**

DIVERTING CONVERSATION

IN Andrew Fuller's diary is the following entry: "Jan. 3, 1782.

This afternoon being on a visit, as I stepped aside from the company, I overheard one of them saying, 'I love Mr. Fuller's company, it is so diverting.' This expression moved me much. Oh, wretch that I am! Is this to have my speech seasoned with grace? O Lord, forgive me! Some humbling thoughts for the above in prayer."

"JAN. 4! Tender this morning in remembering the above circumstance. Lord, make me more spiritual in time to come."
Anon.

CONFORMED TO HIS IMAGE

FRED G. WATSON

WHEN God saved us it was not alone that we should be saved from Hell but that we might eventually be conformed to the image of His Son, Rom. 8:29. Man was created in the image and likeness of God, Gen. 1:26, 27 but through the fall and entrance of sin man has lost that image or likeness to God and sin and guilt are seen upon him.

THE Lord Jesus said "I am come that I might destroy the works of the devil" and, again, "I restored that which I took not away."

THE first step towards accomplishing the purpose of God was our conversion. The moment the camera is snapped the image of all that is before it is produced on the film but before it is visible to the eye of man a definite process of development is necessary, so the moment we, by the eye of faith, got a glimpse of Christ dying for our sins, the image of Christ was begotten in our souls and a deep desire to be LIKE Him was produced in the heart. From that time onward God's process of developing that has been in progress. Just as the taking of a picture takes the fraction of a second but the development of it much longer, so conversion to God is instantaneous but the development takes all our lives. After years of such Paul could say—"For me to live is Christ." The image was coming out more and more each day. In 2 Cor. 3:18 we read—"We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

HERE we get the first step in bringing out the image of Christ in us. Just so we by the daily reading of the Word behold the glories of Christ as revealed there and are changed into likeness to Him without being conscious of it ourselves albeit others will see it. In developing a film clear water is run over it for a long time compared with the time it took to take the picture. So the clear water of the Word will bring out His image in us if we but let it pass over the soul.

IN Rom. 8:28 we read — "All things work together for good to them that love God, to them who are the called according to His purpose." And in the next verse, as we have already noticed, His purpose is that we should be conformed to the image of His Son. So we see that all the multitudinous trials of life, little and big, are to bring out the image of Christ in us. The sculptor, at times, takes a heavy hammer and with a hard blow takes off a big chunk but the most of his work is done by thousands of little taps that may not take off more than a little dust, but all are working together to

bring out the image in the mind of the master sculptor. So, whether it be the heavy blow that seems as if it would crush us, or the millions of petty trials of life, all are working together to bring out the image of Christ in us.

AGAIN in 1 John 3:2 we read—"We shall be like Him for we shall see Him as He is." So thank God the day is coming when we shall be perfectly like Him and He will not be at rest until He has finished the matter. Oh! to be more like HIM now, that it may be true—"FOR ME TO LIVE IS CHRIST."

THE KING'S WORD CHANGED

Daniel 3:6

NEVER, perhaps, in the history of man, was there a grander spectacle. The haughty master of the world, the "head of gold," had done his best. He had made a golden image of enormous height and had summoned all peoples, nations, and languages, to its dedication. At the sound of all kinds of music they fell down and worshipped the golden image that Nebuchadnezzar the King had set up. And whoever refused was to be cast into the burning fiery furnace.

THUS the chapter begins. But before it ends "the king's word is changed." The proud monarch now blesses the God of Israel, and makes "a decree that every people, nation, and language, which speak anything amiss against Him shall be cut in pieces, and their houses shall be made a dunghill, because there is no other God that can deliver, after this sort."

WHENCE this great and sudden change? Three captive youths had refused to worship the idol, and had taken the consequences. But He, for whom it is written, "Fire and hail . . . fulfil his word," bade this fire to burn not their bodies, but their bonds. And Himself with them there, they walk free in the midst of the furnace before the eyes of the astonished despot.

"SURELY, the wrath of man shall praise Thee." The result is that Jehovah is proclaimed throughout the earth as the living God, the only God that can save; and His servants come out of the fire to be promoted to honor in the province of Babylon.

AGAIN! Daniel, in his turn, becomes the object of a successful plot to get him cast to the lions. His watchful enemies persuade King Darius to set himself up for God, the only one whom prayer shall be offered, during a whole month. Daniel, like his three friends, prays to the God of Israel, and

to no other. To the lions he is cast, and a seal set on the den, "that the purpose might not be changed concerning" him.

SO ends the first act in the tragedy. But what follows? The king who, because for a short time the earth's master, set up himself as God, now in view of the mighty deliverance wrought by Jehovah, proclaims Him to all that dwell in all the earth as "the living God, and steadfast for ever, and His kingdom that which shall not be destroyed, and His dominion shall be even unto the end."

THUS was the wrath of man made to praise God. But more than this. Daniel was delivered not only from the lion, but from the worse teeth of his jealous enemies. As soon as he was taken out of the den, they were cast into it, and there was an end of them. God shut their mouths, so that they could hurt him no more. "So Daniel prospered."

NO wonder that the wise of this world would like to get rid of the Book of Daniel, though the proofs of its historic accuracy—which they so much assail—are coming out one by one from their graves to silence such opposition. We are not likely to find on Chaldean cylinders, or in Persian coffers, any record of these two miracles. They are matters for faith, not in ancient monuments, but in an Almighty God.

We read no more of the golden image. If Nebuchadnezzar had learned his lesson, he would have cast that into the furnace; better still than if he had thus punished the Chaldean accusers. As it was, perhaps men would go on worshipping the idol all the same. Miracles do not change the heart.

WHAT had the three Jewish youths done to bring about these vast results? What had Daniel done? What could they possibly do? By yielding to the temptation they might have escaped the fire or the den; but it would be to their own everlasting shame. Their part was simply to obey God rather than men. It was for Him to work these wonders for His own glory, and for their deliverance.

IS He not the same today for us, if we will believe Him and obey Him? We may not see miracles now. He has other ways of working wonders, if we have hearts to trust, and eyes to discern. Paul sought that God should be magnified in his body, whether by life or by death. In the death of His saints—precious it is to Him—He can sometimes even more strikingly glorify His great name, and reward their obedience, than by any miraculous deliverance.

WHICH shall we choose? Shall we be content to escape the frown or the loss—not to say the furnace or the lions—by walking in the fear of man and conforming to this present evil world? Or shall we be of those who by simple obedience to God's work seek to bring glory to Him? Selected.

FEEDING THE LAMBS AND THE SHEEP

John 21:15, 16, 17

W. J. DRILLER, NEW ZEALAND

IN these few verses we get very instructive, very appropriate and very needful ministry for this our day. Peter is told by the Lord **ONCE** to feed His lambs but **TWICE** to feed His sheep. How necessary this ministry is. The Lord addresses Peter **THREE TIMES** "Simon, Son of Jonas." Being his name before the Lord told him up it would remind him of what he once was, and would remind us also of Eph. 2 where the Lord tells us what we were. How this should humble us as no doubt it did Peter. It is only in this humble condition of soul that we are of any use to Him to feed His lambs and sheep.

HOW necessary it is to feed the lambs but **DOUBLY** necessary to feed the sheep, and why? The lambs follow the sheep. If the sheep are walking in God's ways so will the lambs, but if walking in unscriptural paths the lambs do the same. David, the man after God's own heart, whom God called to feed His people Israel, prayed in Ps. 25, "**SHEW ME THY WAYS, O LORD**; teach me Thy paths. Lead me in Thy truth, and teach me." This should be the continual prayer of every shepherd raised up of the Lord to feed His people. The cry today is the Lambs, the young people, the young must be catered for. So we have young people's meetings and conferences, youth rallies, camps, house parties, etc., yet no scriptural example, principle or precept for even one of them. What dreadful departure from God's ways for His people. The God-given place for the young is **BESIDE THE SHEPHERDS' TENTS**. S. S. 1:8.

OH the dire necessity of the **SHEEP** being fed upon God's ways for them! Simon Peter was to be the Lord's shepherd so the Lord made known to him how much more important it was for him to **FEED HIS SHEEP**. The lambs are not to be neglected, but **IF THE SHEEP ARE NEGLECTED**, how disastrous for the lambs. Many of the Lord's people profess to be so concerned about the lambs that they foster, provide for and encourage in unscriptural ways. How much better it would be if these sheep made straight paths for their feet (Heb. 12) and thus by example showed the dear lambs how to walk. What an unscriptural, ungodly, stumbling example is set by so many older believers by their frequenting the so-called churches of the mother of harlots and her daughters (Rev. 17:18) entering into the pastimes, games, social gatherings, fashions, picture palaces, shows, etc., of this poor ungodly world. Their very manner of life tells out in clear unmistakable language that dreadful lie "Christ cannot satis-

fy." It is no wonder the young people go astray. What else can be expected? What an example is shown them. How sad it is that the one, alone and only gathering Name of our Blessed Lord does not suffice for all such.

IS it not then of great importance to take heed to the Lord's instructions and not deviate from them—**FEED MY LAMBS, FEED MY SHEEP, FEED MY SHEEP? THE LAMBS FOLLOW THE SHEEP.** Dear brother and sister in Christ, **"WHERE ARE WE LEADING THE LAMBS BY OUR EXAMPLE?"**

MANY sheep and professed shepherds, by their ways, deny that the Assembly is God's (1 Cor. 3:16), that Christ as Son is its Lord (Heb. 3:6), and that the Holy Spirit is the alone and Divine administrator of its gifts (1 Cor. 12). Thus the lambs are brought up to see the Triune God—Father, Son and Spirit—displaced in the Assembly gatherings and conferences. Speakers are humanly appointed often with a plea that prayer has been made for guidance; subjects are likewise announced; and time legislated for. So these shepherds advertise to one and all that they are more capable of knowing who should speak, what should be spoken about and the time allotted to speak, than God, His Son and the Holy Spirit. What presumption! What pride! Unprofitable ministry is their lame excuse.

WE well remember the time when saints sought to be exercised before the Lord. Conferences were preceded by nightly prayer meetings from one to two weeks when our God was pleaded with to take control, and to raise up those with messages from Himself. Did He fail His people thus dependent upon Himself? No; He came in blessing. The ministry was plain, wholesome, separating, heart-searching. Such God-given ministry was manifest in the lives of His people. Occasionally there was unprofitable ministry but the Lord allowed this to keep us dependent upon Himself. Nowadays there seems to be just one short prayer meeting the previous night. These human arrangements make prayer meetings unnecessary, but what a loss to the dear saints of God.

LITTLE wonder it is **ONCE**, "feed My lambs," but **TWICE**, "feed My Sheep." It is impossible to overestimate the importance, the dire, needful necessity of God's shepherds to "feed His lambs, feed His sheep, feed His sheep." How we all need it. A very successful sheep farmer once said that he took great care of his sheep and the lambs did well. If this be so true of natural sheep, how much more so of the Lord's sheep. Then let those who serve the Lord seek, by His grace, in their ministry to feed the lambs, but don't neglect to **FEED HIS SHEEP, FEED HIS SHEEP.** They need

it. If double the time, labor and prayer were devoted to FEEDING THE SHEEP, how few of the lambs would wander away but would feed beside the Shepherds' tents (S. S. 1:8). They would not go from where there was good wholesome feeding.

AGAIN, let us keep our Lord's instructions—FEED MY LAMBS, FEED MY SHEEP, FEED MY SHEEP. For the raised-up shepherds of the Lord to do this the continual experience of Ps. 23:3 and Luke 22:32 will be necessary. To thus carry out His instructions may be a COSTLY SERVICE, popularity lost, doors closed, restricted service, shunned by many, etc., but what a harvest for God there will be. If HIS SHEEP were walking in His ways how soon would disappear all these unscriptural methods of catering for the young. How much do some of us owe to the godly example of those in our younger days. Let us lay these things to heart for His sake, for our own sake and for the sake of His lambs.

MELCHISEDEC

Extract from an Old Letter

YOU ask me, Do I think Melchisedec was Christ? No! The apostle speaks (in Hebrews 7) of him as a type of Christ—"made like unto the Son of God" verse 3. I believe he was literally what Genesis 14:18 describes him—king of Salem, there was really such a place, and the meaning of the word is "peace," as the meaning of the word Melchisedec is "king of righteousness." The Spirit of God in the apostle uses these names, and the fact that the man connected with them is mentioned without any account being given in Genesis of his father or mother or pedigree, the beginning of his days or the end of his life, is to illustrate the peculiar features of Christ in His priesthood in heaven, in contrast with the Levitical priesthood of Aaron, the law of which prescribed the necessity of all those things of which Melchisedec was destitute, or rather did not require, to constitute him priest of the Most High God. Melchisedec blessed Abram, though Abram was to be the father of the Levitical priesthood according to the flesh—and Abram gave Melchisedec a tenth part, or the tithe, of the spoils.

THUS before the Levitical order existed it was acknowledged to be inferior to Melchisedec—by him from whom Levi sprung, and derived his fleshly honor. The high priests of the family of Aaron (who was of the tribe of Levi) were made priests by the law of a carnal command, i. e., they must be of Aaron's flesh—of such an age, etc., and were dying men, for they had "end of days." But Christ, as the true Melchise-

dec, is risen from the dead, and the "days of His flesh" are past, Hebrews 5:7. "Though we have known Christ after the flesh, yet henceforth know we Him no more." He is in resurrection; in heaven, where He assumed and exercises His Melchisedecal priesthood, "according to the power of an endless life." In this priesthood there is no succession, as in the Aaronic (according to which the figment of apostolic succession is ignorantly framed), for He never dies, therefore not only engrosses it to Himself, but is able to save to the uttermost them that come to God by Him. Blessed security that hangs on One who is not only willing to save, as shown in His dying for us, but able to do so by ever living to make intercession for us! Selected.

THE LOVE OF GOD

THE love of God is the muscle that enables us to endure in the hour of trial, and the time of suffering. The love of God causes us to be willing to sacrifice, and to give as God has given to us. Anderson, of Glasgow, gives the following: "A man came to me a short time ago and gave me a sovereign for the Lord's work, and, said he, 'I know your reality, and give it for your sake.' After thinking the matter over I felt bound to return the money, so I went to the man and said: 'Excuse me, but you gave me this sovereign for the Lord's work. You must take it back, I cannot receive it. If you had given it for the Lord's sake I would use it, but as you gave it for my sake I cannot accept it.' A short time after, he came and said: 'I have been thinking over the matter, and I have brought 10 pounds for the Lord's work, and I give it for the Lord's sake.'" You see it will make all the difference if we give to Christ for His own sake. I would not accept a "bawbee" if the giver was giving simply because it was the custom, and not as unto Christ, or in a Christly manner.

ONE has well said, "The love of God is the motive-power in Christian work. He that hath love can no more be motionless than the aspenleaf in the gale, the sere-leaf in the hurricane, or the spray in the tempest. As well may hearts cease to beat as love to labor. Love is instinct with activity, it cannot be idle, it is full of energy; it cannot content itself with littles, it is the well-spring of heroism, and great deeds are the gushings of its fountains; it is a giant, it heapeth mountains upon mountains, and thinks the hill but little; it is a mighty mystery, for it changes bitter into sweet, it calls death life and life death, and it makes pain less painful than enjoyment." Selected.

LIVING IN VIEW OF THE JUDGMENT SEAT

THE sands of another year have run out. Its days and months of privilege and responsibility are past. Another period of our stewardship is completed; its record closed and sealed, until that hour when the Lord of all the harvest shall call His servants together before His face, to give an account of their stewardship. Solemn, yet blessed are the prospects of that coming hour. Weary toilers in far-off corners of the field, who seldom see a fellow-labourer's face, or hear a word of cheer, will meet that day with the unnumbered host of the servants of their Lord, and learn the "needs be" of their long isolation in the desert place. Downcast labourers now sighing and crying for the salvation of the lost, yet not seeing all that they pray for, will read the answers to their midnight wrestlings, in many of the faces that appear amid that glorified throng. Faithful servants of the Lord who stand in hidden places of the field, quietly holding fast their posts beneath His eye; unknown, unnamed, uncommended by men, will hear the "well done" from their Master's lips, and from His hand receive the promised crown; while many who have been praised and flattered for their apparent success, by fellow-worms on earth, may miss the honours of the faithful, on that day.

SOLEMN and searching are the voices that speak to us as the servants of the Lord, at the opening of another year. We live in strange and testing times—times which unmistakably betoken that the end is near. The shades of night are falling all around us on the world. Dark delusions from the destroyer, multiply on every side, making old and young less accessible to the Gospel's message, less careful to hear the truth of God. Once active labourers, discouraged at their little success, and alarmed by the opposition of the world, have in many cases succumbed before the enemy, and fled from their post, while others have been lured like Demas, by the siren seductions of the present world. Truths once held with a firm and godly grasp, while in return they held and exercised the consciences of saints unto holy living and godly walk in the midst of a pleasure-loving age, have by many been frittered away, or toned down so as to make it easy to go on in carnal compact and wordly style with those whose maxim is to "make the best of both worlds." The reproach that comes from going forth "without the camp" to a rejected Christ, is almost a thing of the past, and so is the pilgrim spirit and unworldly style of those who trod that lowly path. Yes, no matter where we look, the trend of things, even among true believers, is worldward, and as thus they go, less of God, less of the spirit of the lowly Christ, and less of the power of the Holy Spirit will characterize them, while more and more of human expedient and man's device will be resorted to, in order to hold things to-

gether. We do not prophesy; we simply state what any open eye can see, and what all must sooner or later see and own. What then is the responsibility of the man of God, the witness for Christ, in the midst of these declensions? **IT IS TO STAND FIRM AS A ROCK, CLEAVING TO GOD AND HIS WORD WITH HIS EYE ON THE JUDGMENT SEAT.** The power of Christ is able to keep him from stumbling, the Word of God is sufficient to guide and direct him in all his path, and the judgment seat, before which as the bondman of Christ and the steward of God he is so soon to stand, will even now, as it is held in view, preserve him from frittering away his Master's goods, in order to make friends with his enemies, or to earn for himself a flattered name where his Lord was cast out. The time is short, it behooves us then to live as those who are not to be here for ever: to live for God and for eternity. Things below will have a very different appearance when we view them from the eternal world, when we see them in the light of God's eternal throne. This is the light in which to view them **NOW**: the only light in which a true estimate of their character can be formed. O to look at men and things in the light of eternity, to weigh them in the balances of the sanctuary, to view them in prospect of the judgment seat of Christ. With girded loins and burning lamps, let us then hold on our course, beloved in the Lord. To some, this year will be the last; it may be so to all, for the "shout" of the Master may any day greet us in the midst of our toil, and waft us from the fields of service to the rest and joy of His home, and thence to the unveiling of His judgment seat.

J. R. 1898

SONGS IN THE NIGHT

WE CAN sing away our cares easier than we can reason them away. The birds are the earliest to sing in the morning. The birds are more without care than anything else I know of. They sing in the evening. Singing is the last thing that robins do. When they have done their daily work, when they have flown their last flight and picked up their last morsel of food and cleaned their bills on a napkin of a bough, then on a top twig they sing one song of praise. I know they sleep sweeter for it.

OH, that we might sing every evening and morning, and let song touch song all the way through! Oh, that we could put song under our burden! Oh, that we could extract the sense of sorrow by song! Then, sad things would not poison so much. When troubles come, go at them with song. When griefs arise, sing them down. Lift the voice of praise against cares. Praise God by singing; that will lift you above trials of every sort.

THE TIMES OF THE GENTILES

GENTILE domination over Israel has been an established fact since God delivered the nation over to the will of the king of Babylon many centuries ago and is still true of Israel. The fallacy that such ended in 1914 or thereabouts doesn't deserve serious consideration. A Scripture that settles this is found in the Gospel according to Luke, ch. 21:24—"and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." This, compared with v. 27, points to the end of Gentile power and domination when the Son of Man comes in glory to the earth.

WE came across, recently, an observation by Louis Lipsky, chairman of the American Zionist Council, public-relations arm of all Zionist bodies in this country. He called upon the President of the United States to repudiate the plan for the internationalization of Jerusalem and he labeled the project as "a shocking desecration and injustice." He continued:

"JERUSALEM is the historic capital of Israel and without its integration in the State of Israel the old prayer—'If I forget thee, Jerusalem, may my right hand forget its cunning' will continue to be repeated in humiliation and mourning by Jews the world over, to whom its name and memory epitomize all Jewish history and faith."

THE feet of foreign soldiers shall tread the streets of Jerusalem and she shall indeed be "trodden down of the Gentiles, until the times of the Gentiles be fulfilled." So said our blessed Lord nearly two thousand years ago.

W. H. F.

HOW TO CRUCIFY THE WORLD

SOME are saying, Oh that the world were crucified to me, and I to the world! Oh that my heart were as dead as a stone to the world, and alive to Jesus! Do you truly wish it? Look then to the cross. Behold the amazing gift of love! Salvation is promised to a look. Sit down like Mary and gaze upon a crucified Jesus. So will the world become a dim and dying thing. When you gaze upon the sun, it makes everything else dark; when you taste honey, it makes everything else tasteless: so when your soul feeds on Jesus, it takes away the sweetness of all earthly things—praise, pleasure, fleshly lusts, all lose their sweetness. Keep a continued gaze. Run, looking unto Jesus. Look, till the way of salvation by Jesus fills up the whole horizon, so glorious and peace-speaking. So will the world be crucified to you and you unto the world.

McCheyne.

FROM OUR MAILBAG

From an elder in one of the States:

QUESTION: Relative to the Assembly, we seek to walk in the "old paths" and reject many of the new innovations . . . There are other assemblies in the district where denominational men are permitted to sit at the Lord's Table, which of course we don't sanction. Because of this and the possibility that some within these assemblies are at the Lord's Table without having been baptized as believers, we do not attend any of their meetings. Now, should one who is from one of these assemblies visit us to "remember the Lord," bringing a letter signed by the elder brethren, should we receive them or not? Is the fact that they're permitting denominational men to be at the Lord's Table to be construed as a doctrinal evil? Am I correct in assuming that their reception of unbaptized believers to the Lord's Table is a doctrinal evil?

Any help you are able to give me on these questions would be greatly appreciated.

« « «

ANSWER: I note the problem. I do not think it is incumbent upon you to be guided by what other professed assemblies do—our guide is the Word of God. If these assemblies do not recognize that it is the "Lord's Table" and show no regard for His Lordship and authority at His Table, they surely should not expect saints who seek to be guided alone by the Word and are not in sympathy with such procedure to acknowledge their actions. While one would hardly speak of their carelessness in permitting denominational men to sit at the Lord's table as "doctrinal evil," it surely is disorderly—therefore should one present themselves, carrying a letter of commendation from the same assembly, it would be your duty to find out something about them: as to their conversion first, then to find out if they have been baptized according to the Word of God and if they understood something of what they were doing when they sat down at the Lord's Table—only then, and when the assembly as a whole is satisfied, could they be properly received into fellowship. There is nothing in the Scripture which suggests a half-hearted fellowship, therefore we must know those who present themselves amongst us, especially is this the case if they are accustomed to minister the Word.

A "letter of commendation" is only "commendatory" when the assembly is known and the men who sign the letter are those who are known and in whom we, or saints generally, have confidence.

On the other hand, I would certainly classify as "doctrinal evil" the so-called "household baptism" which characterizes so many places today. It is "infant sprinkling" and "baptismal regeneration" in a different garb—they believe that when baptized as unconverted children, these unconverted children are brought into the kingdom of heaven which is distinctly false teaching and, if allowed amongst the saints, must surely work havoc. Therefore you should see that those who present themselves are free from this evil.

We came across a report of a so-called "worker's conference" lately where the principal places were given to those who hold and countenance "household baptism" and in the photo accompanying they were given "seats of honor." What a tragedy has befallen many when such should take place. Thank God many faithful men and assemblies refused to have anything to do with such proceedings. **STRENGTHEN THE THINGS WHICH REMAIN, Rev. 3:2—HOLD THAT FAST WHICH THOU HAST, Rev. 3:11.**

« « «

From a Christian lady in Missouri:

Thank you especially for the Dec. 1949 issue of WORDS IN SEASON. It set a spiritual feast for us instead of celebrating a worldly festival.

DISCHARGING OUR DEBT

Col. 2:14, 15

SIR RICHARD WHITTINGTON entertained King Henry V. at the Guildhall with unparalleled magnificence. The braziers in the hall were supplied with logs of rare, sweet-scented wood for fuel; but they burned with a far more delicious fragrance when the noble citizen bringing forth the king's bonds for the repayment of the large sum of 60,000 pounds (equal to a few millions of dollars now), thrust them into the blazing fire, saying, that he was too happy thus to discharge the king's obligations. When the handwriting which was against us is put away, we receive a choice mercy indeed. That blessed fire of Christ's most fragrant sufferings hath consumed all his people's sins; this is royal bounty with an emphasis.

Anon.

Be Still

BE still, amid the roar of life without thee,
 Be still, amid the heaving strife within;
 And let the Master, in those solemn moments,
 Subdue all sin.

Be still, for He that purchased thee is waiting
 To purify the vessel of His choice;
 Oh, let no murmur of earth's care be hushing
 His tender voice.

Be still and know that God, thy God is leading,
 He has a purpose fair in every trial,
 And veils the light that thou mayst, in the darkness,
 Stand still awhile.

Be still, and in that hallowed, sweet communion,
 He will reveal what is, and what shall be;
 Within that gentle hush of soul, declaring
 His will for thee.

Be still, and hasten not with eager striving,
 An answer, that as yet, He would refuse;
 But wait, in silence, for the glad unfolding,
 Till He shall choose.

Be still, and when thy heart is faint and weary,
 Amid its weakness, thou shalt learn at length,
 "In quietness and confidence" abiding
 "Shall be your strength."

F. M. T.

Hitesville, Iowa.—The two days' meetings at New Year were good and large—present to help in ministry were brethren Warke, McBain, Dobson, L. H. Brandt, E. B. Jamison, C. Yost, S. Hamilton. Oliver Smith and Paul Elliott were going on at Blue River, Wisc., with good crowds, some professing. Sam Hamilton still at Lynxville. Walter Eltjes is a little improved in health.

McKeesport, Pa.—The New Year Conference here was a precious season around the Word with many from Pittsburgh district and assemblies farther a field represented. Eight of the Lord's servants were present and the Spirit's guidance and unction could be readily discerned. Saints were cheered and sent away happy with a goodly portion to share with others. The comparatively small assembly performed a worthy service in hospitality and care.

Detroit, Mich.—Wm. Ferguson is spending some time with the saints at Williamston, Mich, 75 miles West and ministry on the Tabernacle in the Wilderness illustrated by charts of the vessels of the Sanctuary. The assembly here has built a very suitable Hall by their own efforts and we trust the Lord will preserve them for His glory. The saints of Central Hall had a ministry and report meeting the last day of the year.

Long Branch, N. J.—Bre. Carboni, Pizzulli, Patrizio and Rosanio all write encouragingly of the work amongst the Italian Assemblies through the year. Let us pray for our brethren.

Haddon Heights, N. J.—Our reports from the Conference indicate a time of encouragement with 10 or 12 preachers present.

Hopewell, Va.—The scattered saints here were much cheered by the efforts of Bre. Rea and Morrison some months ago. At the last cottage meeting we heard from recently there were 22 present. Pray for Hopewell.

Philadelphia, Pa.—C. Fite returned home after New Year. Had a spell of meetings in Wisconsin and was at McKeesport conference.

Hartford, Conn.—Bro. F. Watson was called to the funeral of Bro. White's son and spent a few nights with the Assembly, also visited Manchester.

Akron, Ohio.—Bre. Joyce and Warke were to commence a series of Gospel meetings here the middle of January. Pray for this effort.

CANADA

Sunny Brae, N. B.—Isaac McMullen and R. Jordan finished 8 weeks at Dundas, N. B. with God's blessing seen in salvation—one case, a woman who had been troubled about her soul at various times for 40 years. He also visited Cambridge, N. S. where the saints are building a Hall. Prayer is requested for these districts.

Moncton, N. B.—"We had our brother David Leathem with us for a week recently. The ministry was very good and much appreciated." Norman MacNeil.

Montreal, Que.—The N. Y. Conference was the largest held here—ministry varied, fresh and helpful and was shared by about 12 of the Lord's servants. R. McCracken and J. Gray remained for meetings.

Toronto, Ont.—The saints in Mimico began Breaking Bread in the new Hall there on the New Year Lord's Day in full fellowship with Brock Ave. Assembly where most of them have formerly been going. E. Sprunt and F. Pearcey were to commence Gospel meetings in Brock Ave. Hall, Jan. 8th.

Huntsville, Ont.—B. Widdifield has been seeking to help the saints here and at several smaller places in this district.

Chapman Valley, Ont.—D. Miller had four weeks here recently, some baptized and received into the Assembly as a result of the meetings.

Parry Sound, Ont.—Robt. Bruce recently visited Eden Grove for 3 weeks and had 2 weeks at Owen Sound, also a week at Sunnidale. Saints were refreshed, with a little blessing in the Gospel.

Grand Bend, Ont.—A. T. Stewart was purposing some meetings here for young Christians and in the Gospel.

Windsor, Ont.—As is their custom of late years saints of Partington Assembly spent the New Year season over the Word of God. Ministry by brethren Stewart, Fletcher, O. MacLeod, Mehl and a visiting missionary—all were refreshed. Saints here seek to go on in simplicity in His ways.

Arborfield, Sask.—C. H. Willoughby visited saints here and had a happy time over the Word and good Gospel meetings. He also had a short visit with the "little flock" at Prince Albert.

Abbotsford, B. C.—Geo. McKinley and Sydney Maxwell were having Gospel meetings here with the Lord giving help to preach.

Vancouver, B. C.—A. Douglas had good meetings at Cedar Cottage, Fairview and No. Vancouver, using his chart. T. Robinson of Monrovia paid a visit here in the Fall and visited some of the smaller meetings on his way home down the Pacific coast. Although retired from business bro. Robinson enjoys helping where there is need.

CONFERENCES

No. Vancouver, B. C.—The Annual Conference of Believers gathered unto the Precious Name of our Lord Jesus Christ will be held D. V. at the Easter Holiday season, April 7th, 8th and 9th. Circulars to follow. J. W. Dennis, 153 E. 12th St., Corresp.

FALLEN ASLEEP

Bath, England.—The following letter regarding the homecall of our beloved brother William E. Vine on the 2nd of November will be read with interest by our many subscribers who knew him or knew of His work:

"Thank you so much for your kind letter of sympathy to Mr. Lewis who is at present confined to the house, we very much appreciate it. Mr. Vine had been up at the Annual Meetings at Westminster the week before, when he seemed remarkably well and vigorous. The following Tuesday night he had a bad heart attack but this was not uncommon and he came down on the Wednesday morning, Nov. 2nd, as usual. He went to bed early, as he often did, and continued with his studies as usual. About 10:45 Mrs. Vine asked him whether he was tired, and he said that he thought that perhaps he was a little more tired than usual. She was out of the room for two or three minutes, and when she came back saw that something was the matter and within a minute or two he had gone to be with the Lord Himself. Those who knew him personally, and lived so closely to him, can only thank God that he was spared a long illness which to one of his energetic temperament would have been very trying."

Alpena, Mich.—On Dec. 19 our beloved brother John M. McHarg "fell asleep" in Christ, aged 87. Saved as a young man of 21 in Rawdon Township, Ontario, he knew many of the older brethren, including John Smith, W. H. Hunter, W. J. McClure, in their early pioneer days and learned the truth of God through them. Their's was a most hospitable home and ever open to the Gospel. We have called on him in No. Mich., for over 30 years and had many happy cottage meetings in the home in days gone by. His widow and two daughters survive.

Hamilton, Ont.—On Nov. 16 our sister, Mrs. Catherine M. Clarkson "went home," aged 83. Saved in So. Wales when 16 years old. In fellowship in McNab St. Assembly for more than 40 years. She delighted to speak about the Saviour she loved and was a truly consistent Christian.

Chicago, Ill.—Mrs. John McCullough, formerly of Pittsburgh, Pa., "went home" in the early dawn of Dec. 13. Saved 54 years ago in Glasgow, Scotland, it was the joy of her life to wait upon the brethren. For the past 9 years in fellowship with saints in Avondale Assembly. Her husband, her children and all who knew her rise up and called her blessed.

Monrovia, Calif.—Mrs. Annie Brophy went to be with Christ Dec. 21, a steady, faithful sister who was intelligent in the Scriptures and displayed great faith and confidence in God in her sickness. Saved years ago in England.

Midland Park, N. J.—Saints of this Assembly were saddened by the sudden homecall of Miss Agnes McCabe, Dec. 26th, aged 60—ill just one day. Saved at Belfast, Ireland when 14 years old, she was baptized and received into the fellowship of God's Assembly. She served the Lord "by His grace" with a meek and quiet spirit, leaving a good testimony. She will be greatly missed by many.

Detroit, Mich.—On Dec. 27th, Mrs. T. J. Belanger "went home" to be with the Lord, aged 81. Of late years unable to take her place in the Assembly meetings of Central Hall through infirmity, she nevertheless kept happy in soul and fed on God's truth and it was a joy to speak to her about the Lord.

Augusta, Maine.—The saints here will miss the fellowship of their aged brother John S. Heap, who departed this life Dec. 30, aged 92. The Word of God was precious to him. He was recently at the Morning Meeting, Lord's Day and gave thanks very clearly and earnestly.

Words in Season

THE BIBLE FAMILY MAGAZINE



Completeness

"YE ARE COMPLETE IN HIM"

Col. 2:10

THINE the riches of His grace,
Thine in fullest measure.
Walk the palace through and through,
Claiming all thy treasure;
For the kingdom He will give—
'Tis the King's "good pleasure."

All His fulness is for thee,
All His intercession.
Laud Him! Give Him thanks today!
Utter love's confession;
And with glad and grateful heart
Enter faith's possession.

For His service He will give
All the needed meetness;
Resurrection power bestow
In surpassing sweetness:
Yea, thy life shall find in Him
Infinite completeness.

L. A. B.

MARCH, 1950

WORDS IN SEASON

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CORRESPONDENTS' ADDRESSES

Alhambra, Calif.—E. F. Roy, 332 So. Cordova St. for West Jefferson Gospel Hall, Los Angeles.

Mechanicville, N. Y.—Henry Palmieri, 228 South St.

Mimico, Ont.—W. K. Beesley, 38 Eastbourne Crescent, Corresp. for the new Mimico Assembly recently formed with the full commendation of the Assembly in Brock Ave., Toronto. We would commend this new Assembly to the prayers of the saints.

Taylor'side, Sask.—Address all communications now for the assembly here to Clifford Paul. Bro. Wright had to relinquish this post on account of ill health.

Tacoma, Wash.—Wm. H. Mitton, Box 108, Milton, Wash., for Tacoma Assembly.

CHANGE OF ADDRESS

St. Johns, Newfoundland.—D. B. Moffatt, 332 Pennywell Rd.

UNITED STATES

Garnavillo, Iowa.—The new addition to the Hall is finished and the Christians had an all day meeting Jan. 15. O. Smith and Paul Elliott stayed on for Gospel meetings. Louis Brandt has been giving help at home in connection with the necessary work of the Hall. Walter Eltjes is reported improving. E. B. Jamison at Beetown, Wisc., C. Yost and S. Hamilton at Wilton, H. Dobson recently at Lake Geneva. Several professed at meetings of O. Smith and Paul Elliott at Blue River recently.

Lenoir, N. C.—Bro. MacLeod reports the new Hall ready for meetings and an effort will be made in the Gospel. Pray for this needy field.

Detroit, Mich.—Hy. Fletcher paid an appreciated visit to Schoolcraft Hall recently for a weekend. West Chicago Hall had an appreciated visit from David Leathem, speaking on Revelation. Interest and attendance good. Bre. McBain and Crawford were to begin Gospel Meetings with them about the middle of Feb. These brethren had a Gospel series in Jackson and a weekly cottage meeting in Ann Arbor, Mich., a little blessing. The brethren of West Chicago Hall, Detroit, have requested us to mention that visiting Christians bring with them Letters of Commendation.

Seattle, Wash.—A. Douglas spent a helpful two weeks here and expected to go on to Tacoma. Inclement weather in the North West has hindered attendance somewhat, generally speaking.

Fresno, Calif.—W. F. Hunter and H. Alves had meetings here, attendance good, saints refreshed. Bro. Alves went on to join John Govan at Chico.

Phoenix, Ariz.—Bre. here were contemplating pitching tent in the South part of the city. D. R. Scott is giving help at Sunnyslope.

CANADA

Arnstein, Ont.—The new Hall was completed and opened the middle of Jan. Bre. Widdifield and Johnston were with us for the opening. We trust God's good hand will be seen in it as in the old Hall which has given good service for 43 years, and in which we have seen much blessing.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

Vol. 42

MARCH, 1950

No. 3

GATHERED GEMS

HEARER of prayer, O guide aright,
Each word and deed of mine;
Life's battle teach me how to fight
And be the victory Thine.

G. P. M.

« « «

Prayer is the peace of our spirit and the calm of our
soul.

Jeremy Taylor.

« « «

Christians are called—

Disciples, for their knowledge,
Believers, for their faith,
Saints, for their holiness,
Brethren, for their love.
“Let brotherly love continue.”

« « «

Payson well says, “Oh! when we meet in heaven, we
shall see how little we knew about it on earth.”

« « «

John Rees, preacher of London, uttered the following
words on his death bed:

“Christ in His Person,
Christ in the love of His heart,
And Christ in the power of His arm,
Is the rock on which I rest;
And now (reclining his head on the pillow)
‘Death—strike.’”

« « «

Richard Cecil asked one of his family to write in a
book—“None but Christ, none but Christ” said Lambert
dying at the stake; “the same, in dying circumstances,
with his whole heart, saith Richard Cecil.”

« « «

Teach me to live, no idler let me be,
But in Thy service heart and hand employ;
Prepared to do Thy bidding cheerfully,
Be this my highest and my holiest joy.

Anon.

GOD CHOSE TO SEND JESUS

SOME years ago, after the conclusion of one of Mr. Brownlow North's addresses in Edinburgh, a young man came into his room where he was receiving persons anxious for private conversation, and said to him, "I have heard you preach three times, sir, and I neither care for you nor your preaching unless you can tell me why did God permit sin."

"I will do that with pleasure," was the immediate reply—"Because He chose to."

THE young man, apparently taken by surprise, stood speechless; and Mr. North again replied, "Because He chose to; and," added he, "if you continue to question and cavil at God's dealings, and vainly puffed up by your carnal mind, strive to be wise above what is written, I will tell you something more that God will do—He will some day put you into hell-fire. It is vain for you to strive with your Maker—you cannot resist Him; and neither your opinion of His dealings, nor your blasphemous expression of them, will in the least lessen the pain of your everlasting damnation, which, I again tell you, will most certainly be your portion if you go on in your present spirit. There were such questioners as you in St. Paul's time, and how did the apostle answer them? 'Nay but, O man, who art thou that repliest against God?'"

THE young man here interrupted Mr. North, and said, "Is there such a text as that in the Bible?" "Yes, there is," was the reply, "in the ninth chapter of the Romans; and I recommend you to go home and read that chapter; and after you have read it, and seen there how God claims for Himself the right to do whatever He chooses without permitting the thing formed to say to Him that formed it, 'Why hast Thou made me thus?' remember that, besides permitting sin, there is another thing God has chosen to do—God chose to send Jesus of His own free and sovereign grace, God gave His only begotten Son to die for sinners in their stead—in their place; so that, though they are sinners, and have done things worthy of death, not one of them shall ever be cast into hell for his sins who will accept Jesus as his only Saviour, and believe in Him, and rest in His Word. I have no time to say more to you now. Go home, attend to what I have told you, and may God the Holy Spirit bless it for Jesus Christ's sake."

THIS conversation took place on Sunday evening. On the following Friday, Mr North was sitting in a friend's drawing-room, when the servant announced that a young man wanted to speak to him. On being shown upstairs, he said, "Do you remember me?" "No." "Do you not remember the young man who on Sunday night asked you to tell him 'why did God permit sin?'" "Yes, perfectly." "Well, sir, I

am that young man; and you said that God permitted sin because He chose to, and you told me to go home and read the ninth chapter of Romans; and also that God chose to send Jesus to die for such sinners as I am; and I did, sir, what you told me, and afterwards I fell down in God's presence and asked Him to forgive my sins, because Jesus died for me, and He did; and now I am happy—oh! so happy, sir; and though the devil still comes sometimes to tempt me with my old thought, and to ask me what reason I have to think God has forgiven me, I have always managed to get him away by telling him that I do not want to judge things by my own reason, but by God's Word, and that the only reason why I know I am forgiven, is that for Christ's sake, God chooses to pardon me."

THE changed expression of the young man's countenance was quite sufficient to account for Mr. North's not knowing him again. It was radiant with joy and peace.

DEAR reader, the first lesson a poor sinner has to learn, is to trust in the Lord, and not to his own understanding; to trust God not only for what he does understand, and for what is explained, but for what he does not understand, and for what is not explained. This is faith, and such faith honors God and saves the soul. This is receiving the kingdom of God as a little child; and let us ever remember that it is written (and the scripture cannot be broken), that unless we receive the kingdom of God as a little child, we shall in no wise enter therein.

"GOD commendeth His love toward us, in that while we were yet sinners, Christ died for us," Rom. 5:8.

Gospel Narratives.

A WORLDLING'S END

Remember Lot's Wife, Luke 17:32

 HE received the angels, and hospitably entertained them; she believed their message, and prepared to act upon it; she obeyed their command, and left Sodom and her children behind her. She forsook the ungodly, and went in company with the saints: yet her heart was left in the city, and she looked back. She was deprived of life, for too highly prizing its comforts. She was cut off by a visible display of God's judgment. The situation in which she died was instructive; it was not in Sodom, but on the plain; she escaped one judgment, but was overtaken by another. She was left as a sad example of God's jealousy, and displeasure against sin. Here is a warning to the covetous, whose hearts are set on

things below; to the self-willed, who trifle with God's commands; and to the undecided, who stand between Sodom and Zoar. God will be honoured by our obedience, or by our suffering. It is dangerous to trifle with the smallest of God's commands. We may overcome one temptation, and yet fall by another. Let us examine—are our hearts detached from the world? Be not high-minded, but fear. Remember Lot's wife.

Waiting for our Lord's returning,
Be it ours His Word to keep;
Let our lamps be always burning;
Let us watch, while others sleep:
We're no longer of the night;
We are children of the light.

Warning Notes.

PRECIOUS BLOOD

1 Peter 1:19

THE blood of Jesus is the price of our redemption, the object of our faith, the ground of our peace, the subject of our meditation, and our constant plea at the throne of grace. It satisfied divine justice, and speaks peace to the humbled sinner's heart. It overcomes Satan, and cleanseth from all sin. It purges the consciences from dead works, and leads us to joy in God. We build on it as our foundation, flee to it as our refuge, look to it as the cure for sin, and sing of it as the joy of our hearts. It has made a perfect, a satisfactory, an infinite atonement; and no sinner can perish who relies upon it, washes in it, and pleads it before God. It is indeed precious blood! It is invaluable! Whenever you feel guilt on your conscience, fears rising in your mind, or a gloom comes over your spirit; look to, meditate upon, make use of, the precious blood of Jesus. It makes peace, it gives peace, and it secures peace. It cleanses, heals, and sanctifies; and we could not live happy one day without it. The blood of Jesus Christ cleanseth us from all sin. To this alone we must look as the foundation of our hope, and the ground of our peace.

Dear dying Lamb, Thy precious blood
Shall never lose its power;
Till all the ransom'd Church of God
Be saved to sin no more.

Selected.

DISCIPLINE IN THE HOUSE OF GOD

Taking the Oversight—1 Peter 5:1, 4

WM. H. FERGUSON

THE great Shepherd of the sheep is Christ Himself. He is spoken of in 1 Peter 5:4 as the chief Shepherd or arch-Shepherd. There is only one Arch-Shepherd notwithstanding the many who bear this misnomer in the religious world—where we hear of archbishops, etc., etc. These all usurp a place which belongs to our blessed Lord alone. However, there are many under-shepherds whom the Lord raises up to care for the people of God who are the sheep of His pasture. That there is necessity for such we all should recognize since God has so minutely legislated in His Word regarding them, their qualifications and their work.

Godly Overseers

AN assembly of God is never healthy or satisfied unless there be such godly men in place of leadership, and as they exercise their stewardship in the fear of God, remembering that they are under-shepherds only and must give an account of their stewardship, they are worthy of the most sincere respect of the saints, 1 Thess. 5:12, 13 and 1 Tim. 5:17, and can be assured of the supporting grace of God in their arduous and, often, ill-requited labors.

THERE are three words used in the New Testament which describe such "under-shepherds," viz., **ELDERS**, Acts 20:17; **OVERSEERS**, Acts 20:28; **SHEPHERDS**, Acts 20:28 where to "feed" the church or assembly of God is the word (poimainein) which is the original word for "shepherding," especially bringing before us that phase of the shepherd's work which includes feeding and guarding and ruling. It was Luther who said, as he thought of the designs of the false and evil wolves and enemies of his day "The sheep must be guarded as well as fed for if the wolf come and find the sheep unprotected he will snatch the well-fed first." These three words are found again in 1 Peter 5:1, 4 where we have the **ELDER** in v. 1, the **SHEPHERD** or "ruler" in verse 2 where his duty is to "feed the flock of God" and "rule" them and as **OVERSEER** in v. 2, "taking the oversight thereof." All three terms apply to godly overseers who are mature and able in distinction to the novice or one newly come to the faith who lacks experience. Such godly men have the welfare of the flock uppermost in their minds without a thought of self-seeking or place or power and no ulterior motive dominates them in the discharge of their duty.

EVEN when an assembly is young, there are some who soon manifest themselves as those with a shepherd's heart,

a tender yet loving and faithful heart. Paul told Titus, by the Spirit, to point such out, Titus 1:5 and gave very definite requirements which must govern all such recognition. We do not repeat the words of Scripture here which, however, should be carefully and prayerfully read by all, especially those who at the present time seek to go before the flock—read 1 Tim. 3 and Titus 1:5, 9 and the afore-mentioned Scriptures.

The Godly Deacon

CLOSELY allied to the overseer or bishop is the “deacon,” 1 Tim. 3:8, 13. Such evidently work along with the overseers in the assembly of God since bishops and deacons are only legislated for in connection with a divinely planted assembly of God notwithstanding the confusion of Christendom which would seek to confuse and lead astray from the divine pattern. There is never the suggestion in Scripture that ONE bishop is set over a local church. Bishops or overseers and deacons are always in the plural; thus the thought of one man being at the head of a congregation finds absolutely no support from the Word of God, is contrary to it and never was God’s mind for the church in local testimony in this dispensation of the grace of God and the “mystery which hath been hid from ages and from generations, but now is made manifest to His saints.” Col. 1:26. In this unfolding of God’s purpose there is room for the acknowledgement of only one Head and Lord—our blessed Lord Jesus Christ.

THE word DEACON is (diakonous) meaning “those who serve”—the root word for “servant” being in mind. The men who thus serve the saints in the assembly in their various spheres must also have the high qualifications of elders or overseers. It would seem that the overseer must excel in ability with regard to the “teaching” and “feeding,” “ruling” and “looking over” the lambs and sheep of the flock. However, the deacons must be men who are loyal to the Word of God and have a distinct apprehension of the purpose of God in relation to the Church’s testimony. 1 Tim. 3:9. Deacons will look after such matters, always more or less essential in an assembly of God, which would absorb the time and energy of overseers or shepherds too much, thus relieving them and at the same time carrying on the essential services required by the saints. The “tables” of Acts 6:2 suggest the thought of temporal care but the word (trapedzais) also includes the dining table, the hospitable board, which suggests hospitality and care, and further includes the money-counter’s table. This should be sufficient to suggest the difference possibly between the work of the overseer and the deacon. Both are important and should only be undertaken by men of unblemished character and definite ability, men “full of

the Holy Ghost" on whom the saints can rely and to whom they can look up with the utmost confidence and respect.

Visitation

INASMUCH as the shepherd or overseer must know the state of the flock he must essentially know of its welfare and this includes the visitation of the flock. One of the things which God held against the pastors or shepherds in Israel's history was—"Ye have not visited them" Jer. 23:2. According to this standard there are not so many godly shepherds today as in days gone by and this may account largely for the weak and ill condition in which many of the sheep are found. The question asked of God of old will, doubtless, be asked of those who have failed in this grave responsibility—"where is the flock that was given thee, thy beautiful flock?"—Jer. 13:20. We could wish that there might be more desire for this evidenced—if a man "desire the office of a bishop," more literally, "if a man stretch forth the hand toward," or in other words, seek to do this work with a God-given desire and fitness, a large field lies right at hand in helping older brethren in this service and if there IS a God-given care in the soul, the Spirit of God will undoubtedly have already stirred up the proper exercise and suggested the distinctive work He would have such go in for. Nothing can change God's order in the raising up of the shepherds of the flock; it is God's own prerogative and can never be forced or imitated and human schools of instruction are powerless to produce one true overseer or teacher. The divine pattern must be followed in its entirety.

Unproved Men

OF the overseers or deacons one outstanding necessity is emphasized as in 1 Tim. 3:10, "And let these ALSO first be proved." This necessity of the proof of their work is apparent in the heading of their qualifications. When young and unproved men are brought into so-called oversight meetings and we hear a lot about "the oversight" today—God does not speak of it thus although He does speak of elders "taking the oversight" or doing the work (it is a work, not an office), the results are tragic both for these younger, unproved and unfitted men and for the assembly of God as a whole. It is never possible to depart from a godly order and find blessing to follow, our only safety lies in adhering to His Word and His divine and perfect order in all details of assembly and individual life.

WHAT joy it gives to the godly to see men being raised up of God, men who have given proof of their work. Paul, writing to the Philippians concerning Timothy and his tender care for the church at Philippi and saints elsewhere, states with joy—"Ye know the proof of him," ch. 2:19, 23. They

KNEW it, he had abundantly given evidence of it in a life of self-denying service to the Lord and to these older servants of Christ with whom he had been associated and evidenced it immediately after his conversion amongst the saints at Lystra and Iconium, Acts 16:2. He was God-given and God-sustained in his work. So must it ever be, not alone in the wider range of evangelists, shepherds and teachers, Eph. 4:11 but in the more circumscribed conditions of a local church or assembly. There seems to be an idea today that several brethren may be asked into "oversight" responsibility just as it seems good to those who are exercising that care for the present, irrespective of the general feeling of the assembly or the divine qualifications set forth in the Scriptures. Perhaps these see eye to eye with those who thus invite them into their counsel or are willing to go along with them in their judgment. This may be done at times even without the full fellowship of the elder brethren who have shown their care and exercise in the past. This is disastrous. We find younger, self-confident men "set up" as overseers in whom the saints generally have no confidence. This is the democratic spirit of the age certainly (and remember that it was the introduction of the "youth movement" into the economy and political life of the nations that brought about their downfall in this last terrible conflict) but it is in direct violence to God's commandment regarding such, which states—"Not a novice, lest being lifted up with pride he fall into the condemnation of the devil." 1 Tim. 3:6, 7. Overseers after a godly sort have had time to show that self-seeking does not form a part of their manifest desire to feed and lead the flock, they are not proud, they are humble and some of the best overseers and shepherds we have known in our experience have been the most humble, approachable men, of lovely Christian character whose counsel and fellowship has been a boon and a blessing. Such men feel their own weakness, spend much time in prayer and over God's Word and know His mind through waiting upon Him and are conscious of their own failure as in Gal. 6:1.

Revival and Blessing

WE have dwelt at considerable length on the subject as we feel that if there is to be a reviving and blessing amongst us, a godly leadership must be in evidence, then a godly understanding of God's requirements in discipline with a consequent separation from evil and a fresh desire to keep the place of His Name "clean for Himself." It is unquestionable that the spirit of amalgamation for which so many have contended (sad to say in a most carnal way) has neither been productive of blessing nor unity amongst the saints. **HOW COULD IT BE OTHERWISE** when "we sought Him not after the due order," 1 Chron. 15:13?

ASAHEL, OR THE YOUTH MOVEMENT

IN the days when young Asahel came to the forefront, things were far from being what they ought to be among the people of God. There was great failure and confusion among the elders. Abner, like many another today, was still serving the house of Saul; and the house of Saul never had any interest in the ark of God—the great Old Testament figure of Christ acknowledged as Lord in the midst of His gathered people, as in the present-day assemblies of God. Joab, the ruthless place seeker held the most important and influential post among David's men. Though Abner, a man described by David as "a prince and a great man in Israel," was far too good to be alienated from God's chosen center of gathering and God's chosen man as Lord there, and even Joab could show a surprising measure of wisdom on occasion; both were guilty of deplorable folly when they faced each other over the pool of Gibeon—1 Samuel 2:12, 13. There Abner said—"Let them arise." This they did with merciless zeal. "They caught every one his fellow by the head, and thrust his sword into his fellow's side; so they fell down together."

THEIR uncontrolled primitive zeal outran their discretion. It was a scene of "emulation, wrath, strife," Gal. 5:20, occasioned by the foolishness of their elders who thus brought the young men into prominence and called upon them to **DISPLAY THEIR PROWESS BEFORE ALL**. They know little of human nature who make the similar mistake in the field of testimony today. We have heard young men touched by an emulative zeal destroying each other (and themselves) in a spirit of merciless criticism.

THE originator of this youth movement got more than he had bargained for. Quickly it got beyond the control of its sponsors and developed into a God-dishonoring strife among the people. Abner and the men of Israel were defeated by the servants of David. It was then that Asahel came to the forefront. He was "as light of foot as a wild roe" and he fastened on Abner. He was out for big game that day, full of his own ability; but again his zeal far outran his discretion. He represents many in our day who are seriously deficient in respect for their elders. Repeatedly Abner, anxious to save his young life, called on him to turn aside, saying, "Wherefore should I smite thee to the ground?" but the fired zeal of Asahel's youth movement refused to be counselled or warned. Observe the significance of the result: Abner did not need to even turn and face him with the point of his spear, but smote him with the hinder end of it so that it came out behind him, "and he fell down there." His zeal cost him his life; and it resulted in the murder of the

afterwards admirable Abner at the hands of the treacherous Joab, the place-seeker.

WHAT have we here for our consideration in this day when Satan fashioneth himself into an angel of light, and his ministers fashion themselves into ministers of righteousness? 2 Cor. 11:14, 15 R. V. Prudent men who have long loved and labored for the Lord and His people are deeply perturbed to find that the enemy seems to be out to destroy the assemblies of God these days by means of the innocent-looking youth movements in the land. Very many are deceived by his methods; and Joab will dare you to touch Asahel. Wherein is the danger?

ALL collective activities undertaken, relative to the testimony, in independence of the assembly and the order pertaining thereto must inevitably have the serious effect of alienating the interests of those engaged in them from the assembly, and lowering their respect for it. This is undoubtedly the studied design of the devil. When such activities are widespread and zealously pursued what can be the result in the assemblies of God in a few years? Will those who have been so accustomed in their youth to an attitude of independence of and resultant disrespect toward His assemblies learn to respect them in His fear in later years? Certainly the enemy would like to have them regarded as unimportant sanctuaries for the aged and infirm. Then is behind all such organizations the unwholesome innuendo, that, in the field of the testimony, the assemblies are not sufficient and, indeed, that God's Word is incomplete. There is no room for such activities in First Timothy, or elsewhere in the Word. Has it been overlooked? Assuredly not! Yet we hear of young people arranging and running a Conference in complete independence of the local assembly overseers; and of one, in giving out the assembly intimations, adding the strangely foreign item: "The Crusader's overseers will meet on . . ."

WHEN much light singing is needed to keep up the enthusiasm there is surely something wrong. Saints, old and young, cannot be built up on choruses. True joy is a serene and sober notion; it lies where pearls lie—deep. All professions of conversion made in such a modern, musical atmosphere would need to be very carefully considered indeed. Satan seeks to bring a flood of strange children into God's assemblies to rob Him of pleasure in them. The responsibility is in the hands of overseeing brethren to prevent this.

MANY say that the assemblies have failed to cater for the young. Cater for the young! Whence this strange idea? The only young that should want such catering for are the unconverted young—and such catering is likely to keep them

unconverted. Imagine Paul thus catering for the young. The young, full of youthful exuberance in the things of everyday life, are generally very sober and serious in the things of God—if their elders will allow them, and not put other ideas into their young minds

WHAT IS THE REMEDY? It is simple and certain if taken according to the Divine prescription. My dear young friends, put your whole heart's interest into the assembly of God in which you are. Understand clearly that the most important life you have to live is your assembly life; that that company of saints, builded together for a habitation of God in the Spirit, Eph. 2:22, is God's House, to be regarded with reverence and awe. Love it, live for it, labor for it if you can, suffer for it if you must. If you do this patiently and respectfully you will find favor with God, Acts 7:46, and have the joy of the Lord in your souls. At all costs show respect to your elders. "Thou shalt rise up before the hoary head, and honor the face of the old man, and thou shalt fear thy God; I am Jehovah." Lev. 19:32. If your elders are not all they ought to be, and not even the young men are that, pray earnestly for them. Do not convene special prayer meetings for them among the young. That would be offensive to them. Pray for them earnestly and privately. Pray for the best of them as well as for the others that need it most. Suggest to others of like mind that they do the same. If need be, entreat them as fathers, but rebuke them not at all, 1 Tim. 5:1.

YOU will find ample scope for activities among the unsaved without any fancy organizations of your own. Do not take any offence at the plain words of this paper. Remember Asahel. We desire to save you from the hinder end of that reluctant Abnerian spear; and if we have incurred the displeasure of a Joab, we can but look to our God for protection. Remember that, amongst all the gathered saints in God's Assemblies, the heart that does not ring true to the Assembly does not ring true to the Lord.

I. Y. E. (Selected).

WOMEN PREACHING

WHEN Boswell told Johnson one day that he had heard a woman preach that morning at a Quaker meeting, Johnson replied, "Sir, a woman preaching is like a dog's walking on his hind legs. It is not done well; but you are surprised to find it done at all." We will add that our surprise is all the greater when women of "professed piety" mount the platform for they are acting in plain defiance of the command of the Holy Spirit, written by the pen of the apostle Paul.

LUTHER DISCOVERS A BIBLE

1503 A. D.

IVERY moment which the young student could spare from his academical labours was spent in the library of the University. Books were still rare and he felt it a great privilege to be able to avail himself of the treasures amassed in this vast collection. One day (he was 20 years of age) he opens several books of the library to see who their authors were.

ONE of the volumes which he opens in its turn attracts his attention. He has never before seen one like it. He reads the title—it is a BIBLE! a rare book, at that time unknown. His interest is strongly excited; he is perfectly astonished to find in this volume anything more than those fragments of gospels and epistles which the Church has selected to be read publicly in the Church every Sabbath day. Hitherto he had believed that these formed the whole Word of God. But there are so many pages, chapters and books, of which he had no idea! His heart beats strongly as he holds in his hand all this Divinely-inspired Scripture, and he turns over all these Divine leaves with feelings which cannot be described.

THE first page on which he fixed his attention tells him the story of Hannah and young Samuel. He reads and his soul is filled with joy to overflowing. The child whom his parents lend to Jehovah for all the days of his life; the song of Hannah, in which she declares that the Lord lifts up the poor from the dust, and the needy from the dunghill, that He may set him with princes; young Samuel growing up in the presence of the Lord; the whole of this history, the whole of the volume which he has discovered, makes him feel in a way which he has never done before.

HE returns home, his heart full. "OH," thinks he, "WOULD IT PLEASE GOD ONE DAY TO GIVE ME SUCH A BOOK FOR MY OWN!" Luther, as yet, did not know either Greek or Hebrew; for it is not probable that he studied these languages during the first two or three years of his residence at the university. The Bible which had so overjoyed him was in Latin. Soon returning to his treasure in the library, he reads and re-reads, and in his astonishment and joy returns to read again. The first rays of a new truth were then dawning upon him and in this way God has put him in possession of His own Word.

EDITOR'S NOTE: Should not the above, dear reader, send you back to your own Bible with fresh praise and thanksgiving to God for such a treasure so liberally distributed to men and women today? Never let its bountiful circulation render it commonplace—it is still as wonderful a treasure as ever, LIVING, POWERFUL, HOLY.

HOW TO READ YOUR BIBLE!

JAMES HAMILTON

TO SOME the Bible is uninteresting and unprofitable, because they read too fast. Amongst the insects which subsist on the sweet sap of flowers, there are two very different classes. One is remarkable for its imposing plumage, which shows in the sunbeams like the dust of gems; and as you watch its jaunty gyrations over the fields, and its minuet dance from flower to flower, you cannot help admiring its graceful activity, for it is plainly getting over a great deal of ground. But, in the same field there is another worker, whose brown vest and business-like straight-forward flight may not have arrested your eye. His fluttering neighbor darts down here and there, and sips elegantly wherever he can find a drop of ready nectar; but this dingy plodder makes a point of alighting everywhere, and wherever he alights he either finds honey or makes it. If the flower-cup be deep, he goes down to the bottom; if its dragon mouth be shut, he thrusts its lips asunder; and if the nectar be peculiar or recondite, he explores all about till he discovers it, and then having ascertained the knack of it, joyful as one who has found great spoil, he sings his way down into its luscious recesses. His rival, of the painted velvet wing, has no patience for such dull and long-winged details. But what is the end? Why, the one died last October along with the flowers; the other is warm in his hive to-night, amidst the fragrant stores which he gathered beneath the bright beams of summer.

READER, to which do you belong?—the butterflies or bees? Do you search the Scriptures, or do you only skim them? Do you dwell on a passage till you bring out some meaning, or till you can carry away some memorable truth or immediate lesson? Or do you flit along on heedless wing, only on the look-out for novelty, and too frivolous to explore or ponder the Scriptures? Does the Word of God dwell in you so richly, that in the vigils of a restless night, or in the bookless solitude of a sick room, or in the winter of old age or exclusion from ordinances, its treasured truths would perpetuate summer round you, and give you meat to eat which the world knows not of?

THREE WHATS

“NEVER forget the three Whats. First, What from? Secondly, What by? And, thirdly, What to? What from? Believers are redeemed from hell and destruction. What by? By the precious blood of Christ. What to? To an inheritance incorruptible, undefiled, and that fadeth not away.”

FAITHFUL AMIDST UNFAITHFULNESS**Thoughts on Matthew 26**

WILLIAM WILLIAMS

WE NOTED the other day on reading Matthew 26 the great contrast between the faithfulness of the Lord and the unfaithfulness of man. First of all we notice the reasoning of the unscrupulous priests and elders in verses 3-5. They were the leaders of the people. They knew too well that error cannot stand against truth; that light is greater than darkness. Therefore they must use subtlety and kill Him. They planned with full knowledge of the case. It was not ignorance or even religious zeal and bigotry—it was deliberate sinning against the light. They knew that the common people heard Him gladly; therefore He must be disposed of as quickly as possible. It was envy and jealousy which filled their heart and they are cruel as the grave.

THEN a sincere and grateful woman wished to bestow upon Him, her best and most precious gift. She gave her ointment before His death. He had thrice announced His coming death so that she did it for His burial. But now another form of sin appears—covetousness under the guise of caring for the poor. The suggestion was made by the perfidious Judas. The disciples allowed the wicked thought of that man to lead them astray.

HOW often the same insidious sin today leads God's people in the counsel of the insurance agent to "prepare for their own." The gift that should have gone to the Lord to gladden His heart has been diverted to where moth and rust doth corrupt and thieves break through and steal.

FROM verses 14-16 we have the "fifth columnist" at work. It was a clear heartless bargain. "What will you give me?" He would sell the Son of God for filthy lucre. Shame! you say. Yes, but are you, dear reader, selling Him for the weak and beggarly elements of this world?

FROM verses 20-25 we have the last passover. The Lord knew that Judas was waiting his chance to betray Him and it would seem that He warns him of the terrible outcome of his premeditated crime.

IN verse 22 the innocent disciples said, "Lord, is it I?" But notice Judas said, "Master, is it I?" Judas never knew or acknowledged Christ as Lord. He went very far and, up to a certain point, may have been sincere and deceived himself until the devil entered into him. But now he is deliberately sinning against the light. The little light he may have had became gross darkness. How dreadful it is to reject God-given light and seek to pass as a Christian calling Him "Master,"

yet never having had a definite revelation of Christ as Lord to the soul!

BETWEEN verses 25-26 we believe that Judas went out and a night began for the "son of perdition" of which there will be no dawn.

FROM verses 31-35 the Lord warned all of their coming defection—"All ye shall be offered because of me this night." But a special warning was given to Peter as he was the most outspoken.

FROM verses 36-46 we get Gethsemane, that fathomless prelude to Calvary. He would leave the eight sitting (verse 36). He did not expect from them but an outer court experience. But He did hope more of Peter and the two sons of Zebedee. They saw Him sorrowful and deeply depressed. They were told not to sit but to "Watch with Me." They were allowed into the sanctuary, while He goes "a little further." He always does this. Where He finishes, "There is no man save Jesus only."

NOW let us consider what an opportunity they had to watch with Him one hour. What a contrast to the faithfulness of our beloved Lord, is the weakness of the flesh of the favored three. He knew the desire of their hearts. How tenderly He chides them that they could not watch with Him one hour.

MOST likely, in later days, they would be filled with remorse as they thought of that heartless hour. They lost their chance. That hour would never come back again. The heavy, dull, lazy flesh outwitted the spirit to their eternal loss. Does this not speak to us all? The lazy lying in bed on Lord's Day morning. The best assemblies in Venezuela have the Lord's Supper at 9:00 A. M. and none later than 10:00 A. M. This hour would find some of our Northern Christians still in bed! Then the big Sunday dinner and the flesh has to be catered to. 3:00 P. M. comes and the Sunday School and Bible Class are forgotten. But it soothes the conscience to be at the gospel meeting at night. An ill spent Lord's Day makes for a week of defeat. Think of the eight sitting, the three sleeping and then of the One on His face sweating as it were great drops of blood.

IN verse 2 the Lord says, "After two days." In verse 18 He says, "My time is at hand." Now in verse 45 "The hour is at hand." It was indeed "The Hour." There had never been such an "hour" since creation left His fair hand, and it could be said: "The evening and the morning were the first day." This was "the hour" of all prophecy. It would be "the hour" of all praise. It was the pivot of all God's plans. It was the parting of two eternities.

VERSE 49 gives us Judas' salutation, "Hail, Master": and he kissed Him. It was a threefold deception. "Hail" literally "Oh Joy!" He used the Lord's salutation in Matthew 28:9. He called Him "Master" but his real master was the devil. He kissed Him, thus using the closest token of Christian love.

IN this the basest act of human perfidity our Lord does not lose His divine poise. He leaves the traitor with no excuse for betraying Him. "Friend, wherefore art thou come?" Christ used for "friend" a word which means "companion" or "comrade." It was the last word that Judas ever heard from the Saviour. How it will haunt "the son of perdition" in "his own place," no human mind can fathom.

IN verse 51 we see Peter again out of the current of the Lord's will as he was when he sought to persuade Him not to go to Calvary in chapter sixteen. What was Peter doing with a sword anyway? Some Christians carry around things which are only a temptation. All they are good for is to cut off sinner's ears.

FROM verse 69 to the end we get the sad history of Peter's fall, with which we are all familiar. At each fresh accusation he becomes more callous. In verse 70 his first weakness is, "I know not what thou sayest." In verse 72 he backs home his lie with an oath; but in verse 74 "then began he to curse and swear." The devil has indeed sifted him. But the Lord, in spite of the rabble crowd around Him, has His eye and ear on His failing servant. That tear-producing look enhances our adorable Redeemer. He just looked at Peter at the right instant. The two looks met. Fusion took place. The hard heart melted and tears of repentance flowed freely.

"'Tis that look that melted Peter; 'Tis that face that
Stephen saw,
'Tis that heart that wept with Mary: Can alone from
idols draw."

SONGS IN THE NIGHT

Job 25:10

THERE is a story of a German baron who stretched wires from tower to tower of his castle, to make a great aeolian harp. Then he waited and listened to hear the music from it. For a time the air was still and no sound was heard. . . . At length came the stern winter winds, strong and storm-like in their forces. Then the wires gave forth majestic music which was heard far and near. There are human lives that never in the calm of quiet days yield the music that is in them. It is only when the storms of adversity blow upon them that they cry unto the Lord, and proving His divine help, give forth notes of sweet praise. Anon.

THE REGIONS BEYOND

C. H. MACINTOSH

“TO PREACH THE GOSPEL IN THE REGIONS BEYOND YOU.” These words, while they set forth the large-heartedness of the self-denying and devoted Apostle, do also furnish a fine model for the evangelist in every age. The gospel is a traveller; and the preacher of the gospel must be a traveller likewise. The divinely qualified and divinely sent evangelist will fix his eye upon “the world.” He will embrace, in his benevolent design, the human family. From house to house, from street to street, from city to city, from province to province, from kingdom to kingdom, from continent to continent, from pole to pole. Such is the range of “the good news” and the publisher of it. “The regions beyond” must ever be the grand gospel motto. No sooner has the gospel lamp cast its cheering beams over a district than the bearer of that lamp must think of the regions beyond. Thus the work goes on. Thus the mighty-tide of grace rolls, in enlightening and saving power, over a dark world which lies in “the region of the shadow of death.”

“Waft, waft, ye winds, the story,
And you, ye waters, roll
Till, like the sea of glory,
It spreads from pole to pole.”

CHRISTIAN reader, are you thinking of “the regions beyond you?” This expression may, in your case, mean the next house, the next street, the next village, the next city, the next kingdom, the next continent. The application is for your own heart to ponder. But say, are you thinking of “the regions beyond you?” I do not want you to abandon your present post at all; or, at least, not until you are fully persuaded that your work at the post is done. But, remember, the gospel plough should never stand still. “Onward” is the motto of every true evangelist. Let the shepherds abide by the flocks; but let the evangelist take themselves hither and thither, to gather the sheep. Let them sound the gospel trumpet, far and wide, o’er the dark mountains of this world, to gather together the elect of God. This is the design of the gospel. This should be the object of the evangelist, as he sighs after “the regions beyond.” When Caesar beheld, from the coast of Gaul, the white cliffs of Britain, he earnestly longed to carry his arms thither. The evangelist, on the other hand, whose heart beats in union with the heart of Jesus, as he casts his eye over the map of the world, longs to carry the gospel of peace into regions which have heretofore been wrapped in midnight gloom, covered with the dark mantle of superstition, or blasted beneath the withering influences of a “form of godliness” without the power.

OUR RESTING PLACE

Matt. 11:28

THERE is no rest in the world for the Christian. There will be always something to disturb, perplex, or distress him; it is an enemy's land. But Jesus says, "I will give you rest." He does so by enabling us to rely on His word, recognize His hand, submit to His will, and trust in His perfect work. He assures us that our sins are forgiven us; that our persons are safe in His keeping; that His presence shall always be with us; and that all things shall work together for the best. We can rest on His faithfulness; He has been tried, and found faithful. We can rest on His love, for it knows not the shadow of a turn. We can rest on His power; it is ever engaged on our behalf. We can rest on His covenant, it is ordered in all things and sure. We can rest on His blood; it speaks peace, pardon, and acceptance with God. We can rest at His feet; there we are safe, and can never be injured. We cannot rest on our graces, on our comforts, on our friends, or on our possessions; but we may rest on Jesus—we should rest on Him with unshaken confidence, and ardent love; for His promises are plain, His power in infinite, and His love passeth knowledge.

In the ark, the weary dove
Found a welcome resting-place;
Thus my spirit longs to prove,
Rest in Christ, the Ark of grace.

Anon.

A SAFEGUARD

"NONE can speak in gladsome terms or with thankful heart of the grandeur of salvation except they are maintained in happy intercourse with Christ. When heavenly streams fail to flow into the heart, then sad leanness inevitably follows. It is just in proportion as we walk with God that the freshness of His grace and love fills our hearts. The cares of the world do not canker them, the thorns do not choke, nor the 'little foxes' spoil. Care is cast upon Him, thorns are rooted up, and foxes driven away. 'Occupation with Him' is the true preventive, the blessed panacea for all the evils of the spiritual life. It is the divine provision and safeguard, the haven from the storm, health from sickness, sunshine from cloud and shade and gloom. Blessed resource, and always within reach!"

Selected

FROM OUR MAILBAG

From New Zealand:

It is my privilege daily to have you in remembrance before the Lord that WORDS IN SEASON will be preserved for plain, wholesome, preserving and encouraging truth for the dear saints of God in these days.

« « «

From the Highlands of Scotland:

WORDS IN SEASON is still being appreciated here. We would not like to be without it.

« « «

From the State of Washington:

I do enjoy the precious ministry offered each month. Truly our Lord is glorified by it.

« « «

From a young believer in Pennsylvania:

I thank God I have a hunger for these truths and your Magazine may be the means of partially satisfying that hunger, with the help of God, of course.

« « «

From New York:

We surely enjoy this blessed little book and I pass it on to others—it is just as precious as the day we first received it, sixteen years ago.

« « «

From Ontario:

I STUDY the WORDS IN SEASON. It is giving the ministry written, which we sometimes long for in these parts and of which we get so scanty a portion.

« « «

From Vermont:

We thought you would be interested to know how we are trying to put WORDS IN SEASON to work for His glory.

« « «

Question

Are all the unconverted children of the devil?

Answer

Our Lord said in John 8:44—"Ye are of your father the devil," evidently referring to the Pharisees and scribes. He used here that word for the devil (diabolos)—the slanderer, the false accuser. The Jews claimed to be of the true seed but denied it by their actions, their calumny, hatred and deceit. How much is this true also of Gentiles, see Romans 3:13, 14! Note—"The poison of asps is under their lips"—"with their tongues they have used deceit." All this but points to the lineage of Satan, as in John 8:44. **CONTINUE TO PREACH IT, BROTHER!**

RITUALISM

"THE whole system of Ritualism is one of Church instead of Christ—priest instead of Gospel—concealment of truth instead of manifestation of truth—ignorant superstition instead of enlightened faith—bondage wherein we are promised liberty—all tending to load us with whatever is odious in the worst meaning of witchcraft, in place of the free, affectionate, enlarging, elevating, and cheerful liberty of a child of God."
McIlvaine.

WAYS OF TREATING THE WORD

W. ARNOT

THERE are two ways of treating the seed. The botanist splits it up, and discourses on its curious characteristics; the simple husbandman eats and sows; sows and eats.

Similarly there are two ways of treating the Gospel. A critic dissects, raises a mountain of debate about the structure of the whole, and relation of its parts; and when he is done with his argument, he is done; to him it is dead; he neither lives on it himself, nor spreads it for the good of his neighbors, he neither eats nor sows.

THE disciple of Jesus, hungering for righteousness, takes the seed whole; it is bread for today's hunger, and seed for tomorrow's supply.

THE HOLY SCRIPTURES

JOHN MONYPENNY

The Word of God—O treasure infinite!
How rich, how true, yea wholly undefiled!
Exceeding precious gift to thee, His child.

Has it an equal 'mid the books of men?
Oh no, it stands without a peer alone:
Lofty, sublime, Divine its precious thoughts,
Yet clear and plain, when through the Spirit known.

Search well its wondrous pages, it repays
Close meditative reading day by day;
Rise early, gather thus its manna sweet
In quietness, ere going on thy way.
Prove all things by this great, unerring test;
The world abounds with error, **THIS IS PURE!**
Upon its verities repose thy trust
Receive, and act upon its precepts sure.
Eternal recompense awaiteth those who thus
Seek wisdom's ways which evermore endure.

Waubashene, Ont.—D. Adams and G. Swales have had encouraging meetings here, with some blessing.

St. Catharines, Ont.—R. Jordan commenced meetings here with local help.

Toronto, Ont.—Bre. Gray and Fletcher were to commence Feb. 4 in Pape Ave. Hall. Sprunt and Percy going on in Brock Ave., attendance good and some reached by the Word. F. Watson had an encouraging weekend at London, Ont. Pall Mall Assembly, recently—found them going on happily. He may visit them soon again with bro. A. Joyce. Isaac McMullen has been in the city for a visit with saints in Highfield and West Toronto Halls. He expects to sail for Ireland March 18, D. V.

Deseronto, Ont.—"Bro. T. Kember and I have been having some cottage meetings in farm homes in Prince Edward Co. It is a cheer to preach thus. This week we have been invited to a new home for the Gospel and trust God will give us favor with the people there." G. P. Taylor.

Newfoundland.—Don Moffatt tells of work going on here in spite of stormy weather, with encouraging attendance, in St. Johns. One had professed at last report, a number troubled. Will value prayer. Steady work at Carbonear reported where bro. S. Simms is laboring, some fruit in the Gospel and Assembly strengthened.

No. Vancouver, B. C.—A. Douglas had two weeks here and ministry relative to Christ and the Church was appreciated. Bre. Cudmore and McCready were having a Gospel effort in Fairview Hall.

Clementsvalle, N. S.—Bro. McIlwaine had another stomach operation last October. He is not feeling real well yet but is gaining slowly and able to help in usual meetings and do some visiting. Pray for our brother's further restoration to health, in God's will.

OTHER LANDS

Ireland.—A report of the Holiday Meetings reached us. Gransha and Cookstown reported very good. Armagh better than usual.

Puerto Cabello, Venezuela, S. A.—Brother Saword, accompanied by bre. Fairfield and Kerr was expecting to leave the first of Feb. for Cabimas where the little Assembly was looking forward to their help in the building of a small Hall. The site is in a rapidly growing neighborhood and people are moving in from distant parts who, heretofore, have not heard the Gospel. The nearest Assembly to Cabimas is in Barquisimeto, over twelve hours distance by bus, so they do not have the privilege of enjoying much fellowship with other believers outside of their own little company. Pray for our brethren.

Dunedin, N. Z.—Our New Year Meetings were well attended and we had what was generally felt to be a very profitable time with ministry calculated to draw us to more devoted loyalty to our beloved Lord.

Praha 135, Sporilov 736, Czechoslovakia.—Bro. F. J. Kresina writes in part—"Must thank you for sending your Magazine as did the late dear Editor, Samuel Keller, who also visited us in Prague with his dear wife. Formerly when I edited and published our little Magazine I several times translated and published articles from WORDS IN SEASON. I published our Magazine 26 years till '41 when it was stopped and in '47 I published only a few numbers. Because of want of paper we receive no permission to publish anew. My brother-in-law, Siracky publishes already the third volume of a little Magazine for believers, this is all our literature. In spite of these hindrances the Lord blesses our testimony and souls are coming to Christ and turning to God from idols. We baptized 35 new converts last year in Prague, 10 from Prague, the remainder from other parts of Bohemia. In August I was in Silesia and baptized 34 new converts there.

There is a new center of testimony in Moravia. About 74 evangelical Czech families moved to our country from Bulgaria, 32 brethren and sisters are in fellowship. Others are not saved. In Bulgaria are still about 60 families and 17 of them do remember the Lord in their village. Many believers moved to Argentina. Those in the South of Moravia got a former inn for their gathering and the believers in Brno bought 110 old chairs for their gathering. The first two

Lord's Days they remembered the Lord standing. When I was there about 115 were in the meeting. May God help them and us too, that He may be glorified among them."

This interesting report should call forth earnest prayer for our brethren in their difficult field where God is sustaining testimony in spite of all opposition.

CONFERENCES

Manchester, Conn.—We purpose convening our Conference D. V. at Easter season, April 7, 8 and 9 in the Masonic Temple at the usual hours. Prayer Meeting in the Gospel Hall, 415 Center St., Thursday at 7:30 p.m. Commun. to Wm. McBride, 98 Church St.

Moncton, N. B.—We purpose, Lord willing, holding our Annual Conference at the Easter season, April 7 to 9th, preceded by a Prayer Meeting, Thursday evening, April 6th., Meetings, as usual, will be held in the Orange Building, 124 Archibald St. N. L. MacNeil, 37 Bromley Ave.

No. Vancouver, B. C.—Conference dates, April 7, 8 and 9. See last month's issue.

Toronto, Ont.—Assemblies of the East and West of this city will hold their Annual Conference—D. V. at Easter, as usual. Full particulars next month.

FALLEN ASLEEP

Belfast, Ireland.—On the last day of the old year, Joseph Glancy, a well known servant of Christ, was called home, aged 77. Saved and delivered from Rome 40 years ago, he was a faithful witness for Christ and had a large mailing list of well known people to whom he mailed the Gospel regularly. An indefatigable visitor when having meetings. Will be much missed—a survivor of the Lusitania disaster.

Red Wing, Ont.—Robt. Sworder "went home" Dec. 31, aged 82, had a wonderful testimony all through the district. Born in Wales, saved in Ont. in '92. Some time after he saw the truth of Believers' baptism and meeting in the Lord's Name alone which truth he maintained to the end. Pray for his brother Charles with whom he lived for 60 years, he writes—"What a comfort we have in the Word of Him Who is the God of all comfort."

Pittsburgh, Pa.—On Dec. 30, at the age of 33, after an illness of only three days, our beloved brother and friend Robt. W. Kakilty went to be with Christ. Saved when 13 and in happy fellowship in Friendship Ave. Assembly. Survived by Mother and three sisters.

Tacoma, Wash.—On Jan. 9 the saints here lost a worthy elder and helper to the work when H. C. Montgomery was called home. He was struck in his car by another while driving on icy pavement to remember the Lord Jan. 1st. He suffered a fractured skull. Everything humanly possible was done for him with the prayers of the Lord's people but he did not regain consciousness. Pray for his widow.

Detroit, Mich.—Christians in this area were saddened Jan. 19 to hear of the death of Mrs. J. Bell, formerly Jean Thomson at Sakeji, No. Rhodesia, whither she went two years ago to teach in a school accompanied by her husband and two little boys. A third son was born Jan. 9 but the Mother only lived 10 days. A sweet and gracious girl who leaves a tender memory—saved in S. S. of Central Hall at age of 12. God's ways are inscrutable but He is too wise to err.

Longport, N. J.—Our aged brother David McClintock passed in to the presence of the Lord Jan. 20 from the Home here. Formerly in Barrington, N. J. assembly—he bore a quiet and peaceful testimony. Saved May 19, 1901 and served some time in the Lord's work.

Reading, Mass.—On Oct. 7 last our sister Mrs. Margaret Betts Allen passed quietly into the presence of the Lord. Had been in fellowship with Assemblies in Canada and Mass. since the Lord saved her in 1897. A faithful helper in prayer.

Barrie, Ont.—Our brother John McGranaghan passed suddenly into the Lord's presence while at the Morning Meeting January 22 in his 86th year. Born in Belfast, saved 56 years ago while attending tent meetings by David Rea. In West Toronto Assembly for many years, past 8 years here. A faithful and godly brother, much missed.

Words in Season

THE BIBLE FAMILY MAGAZINE



Serving With Humility



EACH day to grow more humble,
Yet stronger in Thy might;
More valiant, Lord, to carry
Thy standard for the right.

Each day to grow more gracious
More sweet and gentle, too;
Yet braver, more courageous,
More firm, more pure, more true.

That I may grow more like Thee,
In me Thy Spirit shine;
Transformed from grace to glory,
Touched by a power divine.

M. E. K.

APRIL, 1950

WORDS IN SEASON

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"The king's business required haste"—1 Sam. 21:8.

You who are dilatory please attend to your subscription and that of others you may subscribe for.

ADDRESS OF CORRESPONDENT

Embryo, Ontario—Mr. Stanley McDonald.

UNITED STATES

No. New Portland, Maine—Here and at Madison bro. John McCracken and F. Elliott from N. S. have been holding forth for five weeks with good interest. Two had professed we heard.

Orange, N. J.—F. Pizzulli was purposing meetings here D. V. He visited recently Jersey City and Philadelphia.

Bryn Mawr, Pa.—A. Stewart and A. Klabunda were holding forth in the Gospel here.

Akron, Ohio—Bro. Warke and Joyce had five weeks here. Interest and attendance good throughout with God's presence and power manifested in the salvation of a number of souls.

Jackson, Miss.—Geo. M. Marshall, Rt. 6, Box 186M would be pleased if Christians passing through would contact him. There is a big field for the Gospel in this state.

St. Louis, Mo.—Carlos Ostertag, who edits and publishes "Palabras Fieles" for Latin countries is cheered through many letters received telling of blessing.

Houston, Texas—R. Curry mentions in his letter that bro. Dedman is in Cuba in company with Tom Smith, seeking to reach the lost.

Stout, Iowa—Bro. DeNeui reports some good meetings in their midst lately.

Lake Geneva, Wisc.—The small assembly here goes on, seeking help from the Lord in their testimony. They appreciate help in the ways of the Lord. Bro. Dobson gave them some help recently. He purposed further meetings in Manchester, Iowa.

Rochester, N. Y.—Saints at Frost Ave., had a refreshing visit from Wm. Bousfield.

CANADA

Abbotsford, B. C.—Alex. Wilson, accompanied by S. Maxwell, commenced meetings first of March in portable Hall at Marysville, Wash., across the line.

Vancouver, B. C.—Bre. McCready and Cudmore finished eight weeks of meetings in Fairview Hall—a few professed conversion. They were to commence at Cedar Cottage Hall March 5.

Hamilton, Ontario—Bre. Wilkie and Dellandrea had large and good meetings here recently with blessing in conversions.

St. Catharines, Ont.—Meetings by Reg. Jordan of Moncton, N. B. very well attended, some fruit in conversion.

Toronto, Ont.—G. Gould and R. Crawford were to begin D. V. a Gospel effort in the Junction Hall after Easter Conference—pray for this effort. Bre. Gray and Fletcher were going on in Pape Ave., at last report.

Boston Creek, Ont.—Bre. B. Widdifield and Dellandrea had meetings in this deserted mining town. Deep snow and sickness hindered but they got a nice few to hear the Gospel. This is real pioneer work.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

Vol. 42

APRIL, 1950

No. 4

GATHERED GEMS

ALL things are restless, Lord, one great uptossing;
Afar and near, the gathering gloom we see:
Man irks control, and will with will is crossing,
Where could we rest our hearts if not on Thee?

« « «

The line of Cain begins and ends with blood. Yet we see the industrious Jubal, Gen. 4:21, with his harp and organ; the skilful Tubal-cain, and the pleasant Naamah, v. 22—all going on as if no blood cried from the earth to God. What a picture of the world today—Calvary forgotten amid industry, music, skill and pleasure!

« « «

BEWARE OF THE LEAVEN! It has been said that a single grain of iodine will impart color to seven thousand times its weight of water. Something like this is true of the Christian course. One word, one look, one habit, may affect the whole life and character.

« « «

The man who walks with God always gets to his destination.

« « «

Which has most of your thoughts, affections and money—worldly ornaments, or the conversion and salvation of sinners?

« « «

What is against truth cannot be just.

« « «

Lord, how secure and blest are they,
Who feel the joys of pardon'd sin!
Should storms of wrath shake earth and sea,
Their minds have heaven and peace within.

W.

HOW MY HEART WAS WON

The Story of a Young Lad's Conversion

WM. MCBAIN

I SHALL never forget the time when I received the Lord Jesus as my own dear Saviour. Years have passed away since then, and yet, while I write, it all comes before my mind as vividly as if it happened but yesterday. When I was about thirteen years of age, two of the Lord's servants came to the neighborhood in which I lived, and began meetings in the schoolhouse. Under their plain and faithful preaching, quite a number of young people found out their true condition before God, were saved, and made happy in God's love.

Conviction

I ATTENDED the meetings night after night, and as I listened to the truth, I began to have serious thoughts about my own condition. I knew that I was a sinner, and that God was holy and just, yet, through a feeling of silly pride, I refrained from speaking of my trouble to any one. I was ashamed to let it be known that I was anxious; afraid, lest my companions might laugh at me. The coming of the Lord was a great reality to God's children at this time. Scarcely a day passed that I did not hear some one speak of this truth. My father and mother, and many of my relatives were saved, and I often thought how terrible it would be to be separated from them for ever. I knew well, that if Jesus should come, I would be left, and the thought of spending that long, long eternity in hell was unbearable. Many a night, after retiring to rest, I was afraid to close my eyes in sleep, lest I should be called into eternity—a Christless soul. Often when at school, or some place of amusement, trying to enjoy myself with my companions, thoughts of death and eternity would flash in upon my mind, and my transient joys fled away. Thus, day after day did I carry about with me an aching, empty heart. I sought rest, but found none. I knew not then that it was Jesus I needed.

The Spirit's Striving

TIME flew rapidly past, and again two of the Lord's servants came and preached the gospel, in a town five miles from where I lived. One Lord's day afternoon, I walked to the meeting, sad and despairing. After the service was over, and most of the people had gone away, one of the preachers sat down beside me, and opening his Bible at the fifty-third chapter of Isaiah, asked me to read the sixth verse—"All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all." I read it over, and as I read this latter part of the verse, a strange light seemed to fill my heart—it was the light of the

glorious gospel. I saw then that my sins were laid on Jesus when He died on Calvary's Cross, and I was free.

"Free for ever, free to praise His Name,
Who bore for me the guilt and shame."

Love to God

MY heart, which previous to this was as hard as a rock, melted as I beheld His dying love for me. I could not but love Him now. Love for Him sprang up in my heart without an effort, for "We love Him, because He first loved us." His love and power have kept me until this day. I know I shall be with Him for all eternity, for has He not pledged Himself to His Father, God, concerning me, with a depth of meaning more than Judah expressed to "father Jacob" concerning little Benjamin, "If I bring Him not to thee, and set him before thee, then let me bear the blame for ever" Gen. 43:9. Is the reader an anxious, sin-sick soul, seeking satisfaction in the world? With all my heart I commend this Jesus to you. He will save you, and make you happy, as He has done to me. Only trust Him.

Oh! how glad I am that Jesus,
On that cruel, shameful tree,
Drank the cup, that was my portion,
Leaving not one drop for me.

Jesus! He my own dear Saviour,
Oh how wonderful to see;
How He left His home in heaven,
And came down to die for me.

Down to Bethlehem's lowly manger,
On to sad Gethsemane,
Downward still, to shame and suffering
On the Cross of Calvary.

Just for me, that I might never
Weep for all eternity;
Can you wonder that I love Him?
Since He has so loved me.

When at length I shall behold Him,
With that joyful ecstasy,
At His feet I'll fall and thank Him,
For His wondrous love to me.

Wm. McBain,
Saved March 19, 1882.

NOTE: The writer is an uncle of our brother Lorne McBain of Jackson, Mich., who submitted this story of his conversion. He was saved in Clyde, Ont. where a work of grace was wrought these many years ago. All that generation has "gone home" from the Clyde assembly except the writer—now living in Sarnia. Brother Lorne McBain states that this uncle had much to do with leading him to Christ thirty years ago.

Editor.

THE CHRISTIAN PATTERN

Of Godliness

WM. H. FERGUSON

“THE GODLY MAN CEASETH; the faithful fail from among the children of men.” So wrote the psalmist many centuries ago and how much more should this utterance be on the lips of the exercised today as expressing the deep thought of the heart when we consider conditions; being made distressingly aware of the inroads which worldliness and carnality have made amongst us.

THE RESOURCE in such a case today, as then, is the Lord Himself “Help, Lord”; Psalm 12:1. Thus the eye is turned upward to the source and Giver of all grace. The word used for the godly man (*chasid*) suggests the gracious man or the man of grace, reminding us that all godliness seen in men and women down here is the direct creation of God—cp. Col. 3:10.

THE TITLE of the Psalm tells us that it “pertains to David” and is directed “to him that presides”; so the eye and heart would contemplate afresh that blessed One Who is God over all—Romans 9:5—our adorable Lord. It seems that (*chasid*) in this verse “stands to denote the whole community of pious men, as is often the case with such nouns in the Hebrew. Indeed, even if we would read it in the singular, the same thing will be understood. “Save, O Lord, for the pious man has entirely ceased,” i. e., he is scarcely to be found in any community—he ceased to exist in this generation. Both verbs “ceased” and “failed” must refer to things which formerly existed but which had now ceased and failed to exist. There were pious and godly men in Israel in former times and, had it pleased the Lord to speak with David about the matter, he probably would have told him his mistake, as He told Elijah when he thought that he was left alone—that he was the only faithful servant of God left in Israel. But David, looking with the eyes of men, and beholding the general corruption and degeneracy of his nation, exclaimed in the anguish of his soul, “Save, O Lord, for godly men have entirely ceased,” etc. He then proceeds to describe the awful wickedness that prevailed in those days, and which gave him reason for the complaint in verse 1. In verse 2 he continues—“They talk falsehood one with another. The smoothest or most flattering language they speak with a double heart,” i. e., “Even when they speak to you in a most friendly manner, as if the words came from a heart full of love, still you cannot believe them, for the fulness of their heart is wickedness, and hatred, and malice, and the mere profession of their lips is falsehood.” (We have made use of the free and literal translation

of Weiss in this paragraph, his background as a Hebrew who became a Christian over 100 years ago being fitting).

PRESENT CONDITIONS

THAT such a condition exists today must be acknowledged. We are witnessing the passing of an entire generation of godly men and women—of the utmost simplicity and sincerity—loyal to God and His Word and truth—those who have left behind them a sweet savor of Christ. Where are those who will step into this breach which their passing has made? Again, our resource is God, Himself. Today, as of yore, we would lift up our eyes to the God of all grace that He would raise up men and women who would be preeminently godly; not brilliant men; not ambitious men; not what the world calls smart men; but **MEN OF GOD**. We believe God is already answering this cry and in not a few places we hear of some being raised up of God who seem to have the true perspective of “citizens of heaven” and have their eyes (like Abraham) on that which pleased God and is His will rather than the failing Lot who chose the easy path of prosperity and popularity which, needless to recount, ended in disaster.

The Pattern Man

IF we turn to Psalm 1 we find the only **TRULY GODLY MAN** and the thing we notice about this One Who is given the supreme place in the Psalms and in the whole of Scripture is that, first of all, the **NEGATIVE** side of His life amongst men is presented to us. “Blessed is the man that walketh **NOT** in the counsel of the ungodly, **NOR** standeth in the way of sinners, **NOR** sitteth in the seat of the scornful.” We sometimes hear it said that Christianity is **POSITIVE** not **NEGATIVE** and those who speak thus generally mean that the most important thing in Christian living is the active working for the Lord, etc., etc., irrespective of what they term barriers of Orthodoxy and tradition, etc. We heard one man state some time ago that the Scripture never speaks of a “wall of separation,” only a wall of protection; thus weakening the truth of the Christian’s separation from the world. But thinking again of the pre-eminently godly Man Whom we are considering, it was His life of separation from the ungodly which the Spirit of God presents to us first of all.

Separation

THERE can be no godliness, therefore, without separation from the world in its varied forms. The popular Gospel of today is—“be a good fellow with the world”—“don’t be an ascetic”—“mix with them”—“enjoy their sports”—“go to their social affairs and places of amusement if you like,” etc., etc., and of course take Christ with you and speak to them if you get an opportunity. But this sort of hybrid witnessing (it is the doctrine of Balaam from the plains of Moab which

ensnared the people of God into unholy yokes and brought God's disciplining hand of sore judgment on the whole nation) will only produce a "mixed multitude," professors without spiritual life or desires.

Many today seek to make merchandise of the young (and older ones, too). Our late brother Sam McEwen said to me over twenty years ago in Virginia speaking about some who were already showing tendencies towards the adoption of the religious world's methods of ensnaring the people by their catering to them and their natural desires and longings—"You know, brother Ferguson, many of the men who go in for such methods are keen students of human nature and can give the people what they desire." The intervening years have but confirmed our conviction that such methods are not of God as we have seen one thing after another lead farther and farther away from the path of true testimony and lead into the world's conception of an "acceptable religion" which the worldling can understand and which he can pleasantly enjoy and even materially support. Suffice to say that this is not the way of godliness, nor can it produce godliness.

The Delight of the Godly

"HIS delight is in the law of the Lord and in His law doth He meditate day and night." There is sufficient in Christ and the Scriptures to fill and satisfy the godly man or woman, young or older. To see some one "delighting" in the object before them is indeed pleasant and it is a joy today to behold some earnest young Christians here and there who are "willing to let the world go by"—even the religious world—and find their enjoyment in God's precious Word and in the Assembly meetings where such is opened up for we believe the Word of God should be opened and read in EVERY Assembly meeting. The tendency to dispense with the Word of God is very evident in certain places—some would even seek to limit its being read at the "remembrance feast" where, surely, all before the breaking of bread should point to the object of our gathering to Himself; to the Cross; but there should likewise be an opportunity for a word of ministry, if God so directs, afterwards and nothing should be allowed to hinder this. The most godly and able men amongst us have diligently followed this pattern of reading the Scriptures and ministering the Word acceptably, in every meeting. The godly one can say truthfully—"How sweet are Thy Words unto my taste! Yea, sweeter than honey to the mouth! Through Thy precepts I get understanding: Therefore I hate every false way." Ps. 119:103, 4. The delight, then, of the godly is THE WORD OF GOD.

His Setting Apart for God

THE HOLY SPIRIT inspired David to write in Psalm 4:

3 "But know that the Lord hath set apart him that is godly for Himself"; and the word for "set apart" here is the word (palah) which means "to separate" and is a distinguishing mark of the man or woman who desires above all to be pleasing to God, cp. Num. 6:2. We emphasize this as we feel, in the darkening days when Satan is causing many to turn aside to the world's false ways and when so many are turning back to sectarianism with all its inherent evil, that there must be a fresh apprehension of this blessed truth of being separated unto Himself. Paul gives us this same thought in his opening salutation to the saints at Rome—those who are "set apart, separate, holy."

Those who speak against such teaching you will find are linked up with something contrary to the Word of God or wish to conceal their defection by profession of a false charity and it is our firm conviction that the movement today to copy the religious world and bring as much of it as possible amongst the people of God who desire to go on in simplicity in godly and simple ways, has an occult meaning in all such attempts and there is more than meets the eye in all this. Secret meetings and secret confabs produce only their own ilk; they are foreign to the Word of God and are always abhorred by the godly whose ambition is like that of the apostle in 2 Cor. 1:12, "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward."

BEWARE of all those who minimize the teaching of the Christian's separation from the world in all its false and deceptive ways; you will find them to be unreliable, fickle, and they will eventually betray the trust placed in them.

NOT YOUR OWN

YOUNG BELIEVER, God has said that ye have been bought with a price, and are not your own. You are expected to yield yourself unto God, Rom. 6:13, and to present your body to Him, to do with it as He sees fit, Rom. 12:1. In the parable we read that at the eleventh hour the Lord came to His vineyard, and idle ones were set to work. When the pay time came the last received as much as the first.

NOW, we are living in "the last hour." Jesus will soon be here to reward His servants, and then the time for labor will be over. You have just time to set to work, and, if you do, it may not yet be too late to get the same reward as that earned by others who have obeyed the command—"Go ye into My vineyard"—earlier than yourselves. Do not waste your precious moments, "Ye are not your own." Anon.

SECTARIAN

WM. E. TAYLOR, FRANCE

PHRASES such as "sectarian in heart" are human, having no authority in Holy Writ, which condemns sectarianism in the body; because the Holy Spirit knows full well that it is impossible to be really sectarian in heart, without being sectarian in body. Thus, in 1 Cor. 3:4 He states that it is a member of the body, the tongue, that is used to violate the will of God by "adopting" NAMES as centers of gathering which is expressly forbidden. Only One Name is authorized for that purpose, even His own; "For where two or three are gathered together in My Name, there am I in the midst of them." Cp. Matt. 18:20; Hebrews 13:13, etc. The truth is that the world sees not the heart but the body; so that when the body of a believer is seen in sects, God is robbed of His "collective testimony of holiness" or separation from evil in the midst of a soiled world; for the great truth of "collective holiness" is taught as much, if not more than that of individual holiness in the Scriptures of Truth.

IN a recent publication a brother draws the attention of the saints to the importance of treating "Scriptural terms" with reverence "Touch Me not" spoke the Person of the Word of God to Mary. Too much familiarity in handling the written Word of God, is tantamount to the same loose way of treating the blessed Person of the Word of God. "It is written" was Christ's unique Authority.

BELOVED saints of God, it is a solemn fact that the Holy Spirit is working today in order to bring out of the world, and this includes its sects, a people for (epi-meaning upon or "resting upon") His Name, in this present dispensation of God's grace; and woe be to any of His children who dare to resist Him in it! Personally, I have been several times solemnized at seeing God's hand in judgment on workers (comparatively young), whose lives have been cut short through such foolish resistance. On the contrary, what a privilege one has of being a co-worker together with Him in this solemn work which concerns His holiness in a "collective form"

I REMEMBER having had the privilege of helping some of the elders of God's Assemblies in Italy in 1946, when they were requested by the religious sects there to join them in a "Confederation of Religions," which requests they triumphantly refused after we had studied the Word of God together—Jer. 6:16; Acts 5:20 and 29; Matt. 28:20 and Jude, v. 3.

THERE is no doubt that this great question of keeping separate from the Collective Evil of this world must be earnestly faced by God's Assemblies everywhere; since "The

Oecumenical Council" formed at Amsterdam in 1948 under the presidency of the head of the Anglican Church at the Conference entitled "The Confederation," will make every effort to capture Assemblies of God all over the inhabited earth, as the word—"oecumenical" means and shows!!

Dear saints of God, is not our blessed Lord Jesus Christ worthy, that we should keep His Word, and NOT DENY HIS NAME?

EDITOR'S NOTE! The above warning against the onslaught of religious bodies against anything and anyone who will not conform to the new union of religions which is getting under way faster every day, should be heeded. Think not that the many Assemblies with their fine halls, many of them with men of means in their fellowship will escape the covetous eyes of the "mistress" and "mother" who will hasten the return of her "daughters" to her adulterous bosom. The present day leaders who are leading the people of God back into sectarianism and its false unity are doing the "preparatory" work—the real onslaught will come later when false teachers and false teaching are safely enthroned in the midst of the saints. Many find fault with the true "watchmen" who warn today and may open their eyes too late. **MAY THE LORD PRESERVE HIS OWN.**

HONESTY

Rom. 13:8

RASH speculations are inconsistent with Christianity; and getting in debt is as much a breach of a divine precept as robbery or murder. Every believer should live within his income, and not bring a disgrace on the Gospel by contracting debts which he is unable to pay. If he has done so, he should be very humble; he should confess his sin before God, and pray to be enabled to fulfill his engagements. It is not necessary that he should make an appearance, as it is called; but it is necessary that he should adorn the doctrine of God his Saviour. He that is in debt, and is not grieved by it, humbled under it, striving to extricate himself from it, is a very suspicious character, whatever profession he may make. Our God says, and He speaks to all who profess His name, "Owe no man anything but love." A Christian's payments should be prompt and punctual; his word should be as firm as a bond, and his promise as sacred as an oath. Oh, may our God bring back His people to primitive simplicity! May they all be slow to promise, quick to perform, and so fulfill the law of Christ. May they dread getting into debt, and carefully avoid it.

Anon.

TIMOTHY

Honoring God

A. P. KLABUNDA

TIMOTHY is one of the few Bible characters of whom no failure is recorded. Perhaps the meaning of his name may give us a clue as to his character, and the ambition of his life. With him, it was "God first, and Timothy last," in contrast to the prevailing spirit of the day when: "All were seeking their own things, and not the things which are Jesus Christ's." That the word spoken to king Saul: "Them that honor Me, I will honor," became the inspiration of his manner of living, is evidenced in the following ways:

Conversion. The first event in this inspiring record is found in his conversion to God. From a child he had known the Holy Scriptures, which were able to make him wise unto salvation through faith which is in Christ Jesus, 2 Tim. 3:15. His grandmother Lois, was a link in the chain that led to his salvation: his mother Eunice also, and the Scriptures learned through them, God used. His first act of faith came, when hearing the gospel through the apostle, he obeyed it. Though his father was a Greek, the godly influence of his mother was now bearing fruit in the life of this young man, for Prov. 22:6 says, "Train up a child in the way he should go: and when he is old, he will not depart from it." Great is the recompense, when mothers, having much convictions, act upon them. She didn't teach Timothy that if he were a good boy he would go to the "good place": and if he were a bad boy, he would go to the "bad place." Neither did she teach him how to leave his mark in the world; but she taught him plainly his personal need of salvation, and conversion to God, if he ever would see the kingdom of God.

Commendation. The succeeding years laid the foundation for the second great event in his life; when he left father and mother, and home, to go forth with the message of the cross: and having put his hand to the plow, he never faltered, nor looked back. The fragrance of that young life was not hidden under a bushel, or a bed: neither business nor sloth was allowed to take therefrom: but it spread beyond his home Assembly in Lystra, reaching unto Iconium. And when Paul came to Lystra, and smelled the sweet savour of Christ about Timothy, he would have him go forth with him. The brethren, both in Lystra and Iconium, deferred not in commending such an one, for before they did commend him, he had "commended himself to every man's conscience in the sight of God, by manifestation of the truth; having renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully." No doubt we have

here an example of how a young man, or elder, is sent forth, together with Acts 13:1-3. He must be without reproach, and "well reported of by the brethren" of his home Assembly, and nearby Assemblies among whom he is known, Acts 16:1-2. The testimony of the Lord might be spared much grief and sorrow if more care were exercised by Assemblies commending one from their midst to the fellowship and care of God's people who share in his support. Inasmuch as the Scripture says: "In the multitude of counsellors there is safety," would it not be safer for an Assembly to seek the godly counsel and commendation of other Assemblies in their immediate vicinity before laying hands on one going forth? Such a course does not imply a lack of wisdom, but rather shows wisdom. It was done in Timothy's day, and would be a safe practice in our day, when some would go forth whose position and fitness are questionable.

Conduct. His spirit, soul and body had been bought with a price; the blood of Jesus, and now it was his reasonable service to present them unto God daily as a living sacrifice, holy, and acceptable. Paul exhorts him to be "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." His respect for, and conduct before, the elder men and women: younger men and women, were to be "in all purity" 1 Tim. 5:12. It is difficult to conceive of any necessity for Paul to rebuke him for "foolish talking and jesting," either on the platform, or off it. It is more likely that his conversation was "as it becometh the gospel of Christ." We read of David, also a young man, in 1 Sam. 18, that "he behaved himself wisely in all his ways"; "more wisely than all the servants of Saul." "And Saul was afraid of David, BECAUSE THE LORD WAS WITH HIM." It is God's manifest presence seen in the life of a Christian that makes him undesirable among the carnal and unsaved.

Concern. Another peculiarity about Timothy was his self-sacrificing concern for the welfare of others. In this he was a true follower of his Master according to Phil. 2:4, "Look not every man on his own things, but every man also on the things of others." It was this the apostle had in mind when he wrote the saints at Philippi: "For I have no man like-minded, who will genuinely care for your state. For all seek their own, and not the things which are Jesus Christ's." Phil. 2:20-21 R. V. Demas was a decided contrast. It is cause for deep concern to see young Christians more interested in worldly ambition and companionships, than making it their ambition to be acceptable unto God: preferring rather to be a "friend of the world" than to be like Abraham, a "friend of God." There may be that apparent zeal with them which produces activity after the flesh, but if it is not constrained

by the heart's affection and love for Christ, it will not win God's approval in that day, when every man's work shall be tried, so as by fire; but will be burned up as "wood, hay and stubble."

Crown. Finally, Timothy, like Moses, had respect unto the recompense of the reward. He believed it was no vain thing to devote his life unto godliness, which is "profitable unto all things, having promise of the life that now is, and of that which is to come" 1 Tim. 4:8. And having the same convictions as Paul about it, he was assured of the "crown of righteousness, which the Lord, the righteous judge, would give him at that day: and not to him only, but unto all them also that love His appearing" 2 Tim. 4:8. Thus ends the devoted life of a young Christian and servant of Christ, whose eye and heart were single toward Christ, to await the day of His coming, when the Lord Himself, would place the crown, that fadeth not away, upon his head; as the recompense for one who had set his affection on things above, not on things on the earth; where Christ sitteth on the right hand of God. The spirit of that hymn, "Take the world, but give me Jesus," were no mere words of sentiment, but a power in Timothy's life, that enabled him to "deny ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

RADIANT CHRISTIAN

WOULD you not like to be a radiant Christian? You may be. Spend time in prayer. You cannot be a radiant Christian in any other way.

Why is it that prayer in the name of Christ makes one radiantly happy. It is because prayer makes God real.

The gladdest thing upon earth is to have a real God. I would rather give up anything I have in the world, or anything I ever may have, than give up my faith in God. You cannot have vital faith in God if you give all your time to the world and to secular affairs, to reading the newspapers and to reading literature no matter how good it is.

Unless you take time for fellowship with God, you cannot have a real God. If you do take time for prayer you will have a real living God, and if you have a living God you will have a radiant life.

THE MURDERER'S WILL

SOME few years ago, in one of the Australian Colonies, a man named C— was outlawed for some crime he had committed against the state. As a consequence of this the troopers were sent out on his track, as he had taken to the bush.

NOT many days after they had started in pursuit, one of the troopers who had become separated from his comrades, not suspecting he was anywhere near the man he was in pursuit of, had dismounted, and, stooping down at a water hole, was refreshing himself. At that moment the outlaw, who was watching him from behind a tree where he was hiding, fired at and wounded him; then with the butt end of his rifle he dashed out his brains.

SUCH a brutal murder, added to his other crimes, redoubled the vigilance of the police, and a liberty so diabolically purchased was but of momentary duration. The miscreant was taken, tried, and condemned to be hanged.

JUST before the sentence was executed the murderer made a will, leaving all the property he possessed to the widow of the murdered man, supposing, perhaps, to make a kind of reparation for the dreadful deed he had committed. A notice of this duly appeared in the morning papers.

THE next morning another announcement appeared with expressions of astonishment, in which the readers pretty generally shared, when it became known that the widow refused to receive either stick or straw from the hands of the man who had murdered her husband.

A NOBLE WOMAN INDEED!

HOW could she, who was inconsolable at the loss of one who was nearer and dearer to her than any other on earth, be a debtor to the bounty of him whose hands were wet with her husband's blood? Every loving heart and every upright mind would be inexpressibly shocked at the bare mention of such a thing.

LET our beloved fellow believers reflect that this incident exactly sets forth the relationship that exists between the world and themselves as part of the bride of Christ, together with the conduct suitable to this blessed relationship.

THE world has murdered Him around Whom all the renewed affections play. It has cast Him out, and stands condemned of this act by the Holy Spirit, Whose very presence here demonstrates the guilt of the world, in respect of its unbelief in rejecting the Son of Man. As it is written, He

shall convict the world of sin, because they believe not on Me. John 16:9.

ONE of the functions of the Holy Spirit here is thus to testify against the world; and, in fact, His very presence, as stated above, is a witness to its guilt, for He would not be here if Christ had not been murdered by the world.

THE world is, then, by the presence of the Holy Spirit, put into the place of the prisoner in the dock; while the Holy Spirit is as the witness in the box, upon Whose testimony the prisoner's guilt is proved.

MEN and women in the world are either in collusion with the world, or they are in the current of the testimony of the Holy Spirit against it.

WORLDLY FAVORS

WOULD it not be an anomaly to see the witness in the box leaning forward and fraternizing with the prisoner in the dock, or receiving favors from him?

IS it not equally an anomaly to see Christians eagerly seeking the favors, the honors, the emoluments of the world whose hands are imbrued with the blood of their Lord? If natural affection and uprightness of mind repudiate such a thing, as in our illustration, how much more should spiritual affection, and that loyalty of heart to Christ which resents every insult offered to Him, lead the Christian to repudiate all the overtures of the world, which are only made with a view to draw away the affections from Christ?

HOW wily an enemy is the Devil, the prince of this world! How speciously he uses the world as an instrument in his hands to tempt the believer! Alas, how frequently is he successful! Yet "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever" 1 John 2:16, 17.

THE young men in 1 John, though they be strong, and the word of God abideth in them, and they have overcome the wicked one, nevertheless have need of the exhortation in v. 15.

"LOVE NOT THE WORLD"

WE should beware of it as a thing which always appeals to us, and from which we are never free, but as we abide in Christ.

THE need of the day is loyalty of heart to Christ; and this is in repudiation of the claims of the world, which, as a siren, would entice the soul, and rob it of its joy, and render

at the same time all testimony against itself valueless. The testimony of Lot seemed as an idle tale to the men of Sodom—his sons-in-law. Why? Because Lot valued and sought after the riches and honors of Sodom.

MAY the Lord in His mercy raise up and sustain amongst His people a band of loyal, true-hearted young men, who shall go forward for the prize of the high calling, refusing to look back to the world, or to go back in heart to it. 'Tis grace alone can accomplish this.

AND surely if natural affection can sustain a true hearted and cruelly bereaved woman in integrity of conduct toward her deceased husband, the Christian may count upon grace to be sustained by divine affection for the One Who is not only dead, as far as this world is concerned, but Who laid down His life for him—sustained in quiet devotedness to Him, loyally refusing the overtures of the murderer, and testifying against him in the current of the Holy Spirit's witness in this world.

MAY the Lord grant it to both reader and writer.

Selected.

SPEAKING DISTINCTLY

THERE are dear brethren in assemblies who have fallen into the way of not speaking up so as to be distinctly heard, and a great many of their friends would be very glad indeed if they would "consider their ways" Haggai 1:5 and amend them. Low speaking is a bad habit, and very unfair to others. If one rises to speak, to give thanks or pray, it is really a duty to so speak up that all may hear every word and may intelligently at the close say "Amen." When a hymn is given out or a chapter from the Word, the number or reference should be spoken very distinctly, and the brother not doing so is responsible for those jarring interruptions of somebody else calling out the number or the reference. Letters of commendation, and assembly intimations, should certainly be so read that the names and notices will be clearly heard. Letters from dear laborers abroad, often of real interest, are not always read in the manner they ought to be at the week-night meeting, and interested hearers go home disappointed, saying, "I wish Brother So-and-So would speak up!"

THESE remarks are not intended for any dear brother who through extreme age and infirmity cannot possibly be heard by all, but for those dear brethren who could do so much better if they tried, and in the hope that they will remember the Word of God to "lift up the voice" Isa. 52:8, and to let all things be done decently and in order, 1 Cor. 14:40.

"THE WINGS OF THE MORNING"

J. P. CONOWAY

“WELL, mother, I'm leaving home!” So spake a strong young man in the South of England.

“WHY are you going away from home and your mother, my only son?”

“WELL, I'm tired of being talked to about my soul. I get it morning, noon and night, and I can't stand it any longer. So I have been hired as one of the crew of the ship known as 'The Wings of the Morning' and we will be sailing for the East in a day or so.”

“WELL, my son,” said his mother, “You may try to get away from me, but you cannot get away from God; and my prayers will follow you wherever you go.”

THE young man was as good as his word; for he packed his trunk (his mother slipping in his Bible when his back was turned) and in a few days he said farewell to his weeping mother and sailed away on “The Wings of the Morning.”

D. L. MOODY once remarked: “The devil is not very sure of a man as long as he knows he has a praying mother.”

THE big ship, with all sails set, was soon making its way East. The young Englishman was taken up, for a while, with the new surroundings—so different from what he had been used to at home. No Bible readings, no prayers, no one to take any interest in one's eternal welfare. There were many wicked things carried on—drinking, cursing, fighting, etc. for which the crews of such ships were noted.

OTHER miseries came upon him in the form of seasickness, and what was much worse—homesickness, sinsickness and soul trouble. He was alone with an ungodly crew of men—no mother at his beck or call to attend to him.

AS he lay on his bunk, a thought struck him, and he said to himself, “I wonder if mother put my Bible in my trunk?” He sprang from his bunk and began to search. Sure enough, there was the wonderful Book. As he settled down to read it, the Book seemed to open itself and the first words that caught his eyes were those of Psalm 139:7-10. He read: “Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.”

“OH! God knows the very boat I'm on,” he cried out in despair. Days of soul trouble followed by wearisome nights and

heart searching were his, as well as searching through "the Word of Life," but soon, however, "the Light of the glorious Gospel of Christ, who is the image of God" shone into his darkened heart and he was saved, and the angels echoed around the throne, "Rejoice for the Lord brings back His own."

THE big ship reached port and was unloaded. Another cargo took its place, and soon the crew was sailing back to England. The young Englishman soon was back in his mother's arms "safe and sound." The prodigal had returned to his mother and his mother's God. Luke 15:20.

HE went no more on "The Wings of the Morning," but was now able to say with one of old, "How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings." Psalm 36:7. "Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice." Psalm 63:7.

THE GLORY OF HIS GRACE

Ephesians 1:6

THE glory of grace is its FREENESS: It fixes upon objects that are most unworthy; bestows upon them the richest blessings; raises them to the highest honor; promises them the greatest happiness; and all for its own glory. Nothing can be freer than grace, the glory of grace is its POWER: it conquers the stubbornest sinner; subdues the hardest hearts; tames the wildest wills; enlightens the darkest understandings; breaks off the strongest fetters; and invariably conquers its objects. Grace is omnipotent.

THE glory of grace is its BENEVOLENCE: it never injured one; it has delivered, supplied, conducted, supported, and glorified thousands; it brings the inexhaustible fulness of God to supply the creature's wants; it opens the treasury of heaven, to enrich poor, miserable, and wretched creatures on earth. Grace gives away all it has, reserving nothing for itself but the praise and glory of its acts. Jesus is grace personified; in Him it may be seen, in all its beauty, excellency, and loveliness; by Him it is displayed in all its native dignity. O Lord Jesus! glorify Thy free, powerful and benevolent grace in me!

O grace, thou bottomless sea,
My sins are swallow'd up in thee;
Cover'd is my unrighteousness;
From condemnation I am free;
For Jesus' blood, through earth and skies,
Mercy, eternal mercy cries.

SPOKEN FROM THE HEART

For Young Believers

IT WAS a kind word spoken to me by a young man who sat by my side on the top of a street car that first broke down my prejudice, and caused me to go and hear the gospel. I had often been spoken "at" before that day, and told in a harsh, indifferent kind of way that I was "going to hell." It was true, no doubt, but the heartless way it was told me, hardened me against it. My fellow-traveller had a kind, courteous manner, and when he handed me a tract, he simply said, "It's a grand thing to have Jesus Christ as a Friend and Saviour. None are so truly happy as those who know and follow Him." I felt I could not argue against, or scoff at that young man. He seemed to feel every word he uttered, and there was a strange power about his words that I shall never forget. I determined to know what the secret of such a Christianity was, and I found it was Christ dwelling in the heart. I know Him now as mine, and I long to serve Him in the same spirit as that dear youth, whose quiet effort on the street car won my heart. There are lots of opportunities to speak such a word for Jesus. Young believer, what are you doing for Christ? Are you spreading the savour of His saving Name, or do you go to heaven, alone, satisfied that you will be there yourself, without an effort for the salvation of others. And you who are as yet silent Christians, what do you say about all this? Have you not a word for Jesus? Selected.

MEDITATION

1 Tim. 4:15

A MAN who wants to see and know a country must not hurry through it by express train, but he must stop in the towns and villages and see what is to be seen. He will know more about the land and its people if he walks the high-ways, climbs the mountains, stays in the homes, and visits the workshops, than if he does so many miles in the day, and hurries through picture galleries as if death were pursuing him. In like manner, if a man would gain a true acquaintance with the truth of God, he must not hurry through Scripture, but pause for the Lord to speak to him. Cattle do not get the benefit of rich pasture and give their milk for the health of others by being driven at a gallop through the fields; they must be allowed to quietly graze and ruminate for this. It is only by quiet meditation on the truth of God that we are rightly enriched by it. Selected.

FROM OUR MAILBAG

FROM SWITZERLAND: I am receiving **WORDS IN SEASON** for twelve years . . . I read it with much pleasure and find it full of spiritual food. What I like is that you seem to have a correct appreciation of the church of God.

FROM CZECHOSLOVAKIA: I am glad to send you many hearty thanks for the regular sending of your blessed magazine "Words in Season." So I am your great debtor but at this time we have no other possibility to pay this great debt than to hand the check of prayer in the heavenly bank in the hope that it will be paid out. Your fine magazine devoted to the work in the Lord's vineyard is a very great help for the Lord's work among God's people in Czechoslovakia.

FROM ALASKA: This subscription is for a new babe in Christ in F——. We love this Lighthouse to come to their homes for the edifying and perfecting them . . . May the Lord bless you richly and may He give you strength day by day unto the perfecting of His saints.

FROM NORTHERN ONTARIO: It is nice to see the Lord's people interested in good reading. What a difference between what we get in this way and what is handed out to the sects—"What is the chaff to the wheat?" Some (most) of our new converts are giving us real joy but some apparently were just stony ground hearers. What a small margin it seems between those who are real and those who profess but what an expanse for eternity—"the great divide."

FROM NORTHERN MICHIGAN: It is surely a "work of faith and labor of love" that is a strength by the way for many in these closing days. God will surely reward you for feeding the flock, not for "filthy lucre, but of a ready mind." What a trembling on every hand and yet it never bothers me because I know we are not "appointed to wrath but to obtain salvation by our Lord Jesus Christ."—Thanks for the word of cheer, Editor.

« « «

QUESTION: From an Assembly Correspondent: I would like your opinion about papers we give out to the children on Sunday after the children's meeting . . . Some of these papers have articles which read as though one may be saved in a gradual manner (as enclosed) etc.

ANSWER: This whole matter has caused a good deal of concern amongst many who desire to have the children taught the truth of God's Word, without silly stories and other unnecessary reading and, as you say, some of those papers you enclosed look like a gradual "salvation." I hardly know what to advise but would not feel very happy myself regarding giving such out. This is my own personal observation but I know many of the saints would like more literature which would put the matter plainly and **SCRIPTURALLY** before the young.

There is nothing better than the Word itself and Bible stories in the words of Scripture to reach the hearts of the young; so just keep at this, breaking the bread of life small for the little ones, and looking to God to bless the Word—after all **IT IS THE WORD OF GOD THAT HAS LIFE**—"living and powerful." Helps sometimes, are more of a hindrance than a blessing in this respect. There is room for real exercise in this matter amongst God's people generally and it should be prayed over earnestly that God would supply the present need.

SUFFERING—TRUE SERVICE

OLD Betty was converted late in life, and though very poor, was very active. She visited the sick; out of her own poverty she gave to those who were still poorer; collected a little money from others when she could give none of her own, and told many a one of the love of the Saviour. At last she caught cold and rheumatism, and lay in bed month after month, pain-worn and helpless. A preacher went to see her, and asked, if after her active habits she did not find the change very hard to bear. "No, sir, not at all. When I was well, I used to hear the Lord say day by day, 'Betty, go there; Betty, do this; and now I hear him say every day, 'Betty, lie still and cough.' "

J. H.

CHRIST FOR REST

JOHN BERRIDGE

MY HEART can have no rest, unless it leans on Jesus Christ wholly, and then it feels His peace. But I am apt to leave my resting-place, and when I ramble from it, my heart will quickly brew up mischief. Some evil temper now begins to boil, or some care would fain perplex me, or some idol wants to please me, or some deadness or some lightness creeps upon my spirit, and communion with my Saviour is withdrawn. When these thorns stick in my flesh, I do not try, as heretofore, to pick them out with my own needle, but carry all complaints to Jesus, casting every care upon him. His office is to save, and mine to look for help.

"FAIR AS THE MOON"

R. C. CHAPMAN

WHEN late I saw the moon at dead of night,
In perfect beauty of her fulness rise,
I watched her steps, and as she climbed the skies,
Pondered the glory of her placid light.

Musing, I said: A fountain out of sight,
Ever the same, yon silver orb supplies
With all her peaceful beams that clear mine eyes,
Until the sun display His power and might.

Then poured I forth my prayer—So may Thy Bride,
Blest Lamb of God, till Thy appearing shine,
And in this world of unbelief and pride,
Let her who is by threefold title Thine
Walk in the Spirit—in Thy love abide,
For Thee, her Lord, a witness and a sign.

London, Ont.—Bro. F. Watson was carrying on here alone in the Gospel as brother Joyce was detained at home through sickness of Mrs. Joyce. A nice interest. Meetings are in Pall Mall Assembly.

Sarnia, Ont.—Wm. Warke was having good meetings here with interest.

OTHER LANDS

New Zealand—"Work amongst the Maori race is not easy. The Maoris have been adopting the corrupt customs of the white people around them (the heart is the same in every race) and many false cults have been among them for years. They live, like many others, from one excitement to another, in all the modern amusements, drinking, gambling etc., but God is able and He has saved a few and these are bright and happy and help their own race." —I. J. Bailey.

Guatemala, C. A.—There are fifty three Assemblies here, some small and some large—many composed entirely of Indians. Each little group arranges their own Conference, meeting all the expenses. Sometimes as many as 500 are present for meals three times a day and have to be provided with stopping places. Of course, these consist in finding a room; each one brings his own bedding, straw mats etc. and sleeps on the floor or on benches. Many strangers are thus brought under the sound of the Gospel and many are saved at these Conference meetings and others baptized and still others restored to fellowship.

There are four native Evangelists giving all their time to the Lord's work, looking to Him alone to meet their needs—all married men with families. The elders from many Assemblies are eager and godly men, seeking to bring the Gospel and the truth before their neighbours and neighbouring villages and towns. Thus the work grows.

CONFERENCES

Toronto, Ontario—Annual Convention.

The following Assemblies will God-willing, hold their Annual Convention, April 7, 8 and 9.

Brock Ave., West Toronto, Bracondale, Lansing, Mimico and Ascot Assemblies will meet in the Central High School of Commerce, 570 Shaw Street:

Fri., Apr. 7, 10:30 a.m., 2:30 and 7:30 p.m.

Sat., Apr. 8, at the same hours.

Lord's Day, Apr. 9, Breaking of Bread 10:00 a.m., Ministry at 2:30, Gospel at 7:00 p.m.

Prayer Meeting for these West End Assemblies will be held in the Brock Ave. Gospel Hall, 311 Brock Ave., Thursday, April 6 at 7:30 p.m.

Pape Ave., Highfield Rd., Broadview Ave. and Eglinton Ave. Assemblies will meet in the Eastern High School of Commerce, 16 Phin Ave., corner of Chatham and Phin Ave.:

Fri., Apr. 7, 10:30 a.m., 2:30 and 7:30 p.m.

Sat., Apr. 8, afternoon at 2:30 and 7:30 p.m.

Lord's Day, Apr. 9, Breaking of Bread 10:00 a.m., Ministry at 2:30, Gospel at 7:00 p.m.

Prayer Meeting for these East End Assemblies will be held in Pape Ave. Gospel Hall, Corner Pape and Aldwych, Thurs., Apr. 6, at 7:30 p.m.

A hearty invitation is extended to the Lord's people to come with exercise and expectancy to these Believers' Meetings. Bring your Believers Hymn Book. Correspondence regarding the Conference may be addressed to Mr. Jos. Coleman, 112 Spencer Ave., Toronto 3 for the West End and to Mr. John Robertson, 43 Howard St., Toronto 5, for the East End Conference.

Norfolk, Va.—We purpose having the usual all day Meeting Lord's Day, April 9 in the Hall over Murden's Drug Store, Cottage Toll Rd. and Lafayette Blvd. Breaking of Bread 10 a.m., Ministry 2:30, Gospel preaching 7:45 p.m. Servants of the Lord, walking in His ways, welcome to minister the good Word of God. Commun. to M. J. Rockey. Rt. 1, Box 426.

FALLEN ASLEEP

Vancouver, B. C.—A beloved brother and esteemed elder, George Basham, passed into the presence of the Lord early Feb. 6th, aged 68. Saved in So. of England over 50 years ago—held in high esteem by

many. In Cedar Cottage Assembly for over 30 years and for years Correspondent of the Assembly. He was well taught in the Word—had fresh and suitable ministry for the saints and he was a true shepherd. The Assemblies on the Pacific Coast will feel his loss keenly. In last letter we received from him, he wrote—"I just feel that I am in the Lord's hand and try to be content with His ways with me."

Springfield, Mass.—Our beloved sister, Mrs. Gourley, fell asleep in Jesus, Feb. 12, aged 84. Saved in Bessbrook, No. Ireland, 60 years ago through preaching of David Rea. Baptized and continued steadfastly in the Assembly ever since. Came to New England in 1915—her home was always open to the Lord's servants and many enjoyed her loving hospitality. Her dying testimony to all around her was—"Believe on the Lord Jesus Christ and thou shalt be saved. That's what I did 60 years ago."

Winnipeg, Man.—Mrs. Richard Western, an esteemed sister, "went home" Feb. 2, aged 91. In fellowship here for 68 years, saved in Scotland at age of 12—a long pilgrimage ended.

Waterloo, Iowa—Mrs. Jn. Harback "went home" Jan. 29, aged 37. Awakened in 1940 through the clarion words—"Saved or Lost"—"Saved or Lost"! and saved for eternity. A patient sufferer, now at rest. Pray for her three children.

Tillsonburg, Ont.—Mrs. Jas. Arnold went to be with the Lord from her daughter's home here, Jan. 31. Never strong, she still thought of others and not herself. We are requested to pray for the salvation of two sons—predeceased by her husband who died Nov. 19 last.

Saugerties, N. Y.—Our beloved sister, Mrs. J. MacNevin departed to be with Christ, Jan. 30. She will be greatly missed. Saved 15 years ago, a quiet godly sister, leaving her husband and seven little children. Pray for this bereaved family.

Brandon, Man.—Our beloved sister Mrs. J. Crews "went home" Nov. 25th. Saved and gathered out in England, identified with saints in Brandon for over 47 years. Of a quiet and retiring manner, she bore a bright testimony.

Fredericton, N. B.—On Feb. 1st our beloved brother Ernest Yates "fell asleep" in Christ, aged 64. Saved over 12 years ago when bre. Glasgow and I. McMullen had the tent pitched on their front lawn at Williamsburg. He found out his respectability was not sufficient in God's sight and he humbly owned his lost condition and was saved through Romans 5:6.

Newbury, Ont.—On Feb. 3 in her 83rd year, our beloved sister Mrs. Edward Leech was called home. Saved at mtgs. held by bre. Jos. Douglass and A. McKellar. Truly a "Mother in Israel" and "a succourer of many." She spoke often of the precious blood of Christ under which she took shelter 52 years ago last November, through Ex. 12:13.

Hamilton, Ont.—Mrs. Eliz. Swan Wilson was called home Jan. 19, aged 78. In fellowship with saints at McNab St. for over 30 years. Uncomplaining, quiet and consistent, she loved the Lord and His people.

Ireland—Word has come of the homecall of Thos. J. McClelland of Dunmurry, Nov. 7th, aged 80. Saved 62 years ago at Ballinacor. In fellowship at Lisburn and then Derriagh for 30 years—greatly missed. Also called home from Derriagh Assembly, our sister Mrs. Sarah Alderice of Lisburn, Nov. 13, aged 76. Saved 62 years ago, esteemed and faithful.

Tullycoll, Cookstown—Mrs. Martha J. Allen, on Dec. 5, after a short illness. A woman who feared the Lord and loved His Word, she shall be missed. A constant reader of WORDS IN SEASON.

Portstewart, Co. Derry—Our esteemed brother George Neely "went home" Feb. 3, aged 84. Saved Oct. 22, 1885 while reading Jeremiah 31:34. Awakened through preaching of John Blair and Wm. Johnston. He sought to walk in the old paths of God's Word and was always in his place in the Assembly.

Galt, Ont.—On Feb. 23 our beloved sister, Mrs. Chas. W. Lapsley "fell asleep" aged 62. Saved 44 years ago our sister went on well for God and loved His truth and the place of His Name. In Assembly first at Clyde, later at Valens. Her husband, three daughters and one son all have the blessed hope of Titus 2:13 to cheer them.

Words in Season

THE BIBLE FAMILY MAGAZINE



Sowing in Hope



YE sons of God, prepare the plough—
Break up your fallow ground:
The sower is gone forth to sow,
And scatter blessings round.

The beaten path and highway side
Receive the trust in vain;
The watchful birds the prey divide,
And pick up all the grain.

But where the Lord of grace and power
Has bless'd the happy field;
How plenteous is the golden store,
The deep wrought furrows yield!

Father of mercies, we have need
Of Thy preparing grace,
Let the same hand that gives the seed,
Provide a fruitful place.

—Selected.

MAY, 1950

WORDS IN SEASON

Published monthly at 2116 South Jefferson Ave., St. Louis 4, Missouri.

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"WITH CHRIST"

In this issue, which contains a brief memoir of our esteemed brother George Gould, Sr., it is with deepest feeling that we record the death of his son George with whom we arranged this memoir a few weeks ago.

He "went home" while attending the large Toronto, Ontario, Conference at Easter season during the afternoon of April 8. He ministered the Word very acceptably on the Friday afternoon. That night, in the home where they were being entertained, his wife fractured her hip and while in the hospital the next day looking after her welfare in the company with his son Graham our beloved brother suffered another heart attack and was with the Lord in one half hour. Memoir next month D. V. Pray for our stricken sister and her two sons.

CHANGE OF CORRESPONDENTS

Byfield, Mass.—William Ward, Central St.

Hamilton, Ont.—Nathaniel Davidson, 1324 Cumberland Ave., Apt. 303, for Kensington Ave. East End Assembly.

Watford, Ont.—Ernest Newman, R. R. 3.

Lansdowne, Pa.—Jn. Chambers, 2327 Marshall Rd., for Overbrook Gospel Hall.

CHANGE OF ADDRESS

New Haven, Conn.—Rocco Capiello, 110 Columbus Ave., New Haven 11.

Toronto, Ontario—Gordon G. Johnston, 140 Woodycrest Ave., Toronto 6.

CHANGE OF TIME

Simcoe, Ont.—Breaking of Bread at 10:30—Jas. A. Young, Cor.

UNITED STATES

Madison, Me.—Jas. McCullough and Jn. McCracken had several weeks here with blessing in the Gospel continuing. A needy and fruitful field.

Barrington, N. J.—David Calderhead had the month of January here in the Gospel—a faithful effort.

Mechanicville, N. Y.—Jos. Pearson enjoyed a visit with saints here and went on to York and E. Aurora, N. Y. then to Wisconsin to have some meetings with brother Mick.

Punxsutawney, Pa.—D. L. Roy was trying some meetings here again.

McKeesport, Pa.—Jas. Lipke had a spell of Gospel meetings here recently.

Springfield, Mo.—Jn. Elliott is visiting Ireland. His address while there will be c/o Alex. Johnston, Cloon, Lisbellaw, County Fermanagh, No. Ireland.

Cleveland, Ohio—Bre. Pearcey and Howard were having well attended meetings here at Addison Rd. Assembly. Full report is not yet to hand. Brother McCracken was taken to hospital but is home once more. Pray for him.

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. 42

MAY, 1950

No. 5

GATHERED GEMS

TRIALS must and will befall;
But with humble faith to see
Love inscribed upon them all—
This is happiness to me!
Cowper.

« « «

An affliction sanctified is better than an affliction removed.

The first proof of a sanctified affliction is an earnest and prayerful solicitude that it may be sanctified.

The drops of a sanctified sorrow upon earth are seeds of immortal joys in the heavenly world—2 Cor. 4:17.

« « «

From a preacher's note book:

Happiness is not found in seeking it, but in seeking God.

Nobody has ever found happiness who did not first find Christ.

Seek happiness and you fail—seek Christ and you find both.

The Holy Spirit never comforts a child of God in a path of disobedience.

Christ cannot be anything to a man who is not willing that He should be everything. Geo. B. Winemiller.

« « «

He sought for hearts that dared
To entertain a Stranger in the land,
Drew to Himself, "the little flock" prepared
Beneath Jehovah's Hand.

Carrie

CARRIE, THE NORWEGIAN GIRL

IN a neat little cottage near one of the seaports on the coast of Norway, Karl Petersen, the fisherman, lived with his wife and only child, Carrie. Although their lot in life was lowly, and during the severe winters sometimes hard, they were a happy family. Karl was known among his fellow-fishermen as a man of God, whose life was a testimony to the Gospel, while from his lips its glorious sound was often heard. Under his roof many a wandering backslider had been melted down and led back to the Shepherd, and many a lost sinner convicted of sin and led to Jesus, the Saviour of the lost. In Norway—as you may know—there was not then the liberty to preach God's Gospel publicly, or to depart from the corrupt practices of a religion, which, while protected by the State, was opposed to the teaching of the Word of God. Over and again had Karl been threatened, but the Lord who overruleth all, had hindered the enemies of Christ's Gospel from imprisoning him, or even closing his lips in testimony to the truth. Besides the meetings frequently held in the cottage, he had a class for the young, and many heard from his lips the way of life.

GOD'S STRANGE WAYS

CARRIE, his little daughter, had the advantage of a Godly upbringing, and was early taught her need of a Saviour, but it yet needed the sharp pang of sorrow to bring the words so often heard, home to her heart and soul. During a fearful gale at sea, her dear father's boat was swamped, and the whole of the crew drowned. This was a terrible blow to Carrie and her mother. Humanly speaking they had no friends in Norway, and only one on earth, she was in Scotland. Some months after the father's death, Carrie—now a tall girl of fifteen—and her mother, embarked for Scotland, leaving the pretty Bay around which her early days had been spent behind, with many a tear, and an hour or two later she took a last look at the shores of Norway, never expecting to see them again. A few days later they arrived in Scotland, and were warmly welcomed by Carrie's aunt, a sister of her father's, who, for his sake, although poor herself, befriended her brother's widow and child. They lived happily together, earning a livelihood by making hair-plaited goods—at which Carrie especially was very expert. But thus far she was without God—unconverted.

CONVICTION AND CONVERSION

During the winter evenings, while seated around the fire busy at work, reminiscences of her departed father were often told, especially these connected with his service for God, and love for the souls of others. Memories of early

days, and words spoken by him to Carrie, oft caused her to cease work and weep, and by this means her conscience was being exercised about her state, and her heart opened to receive the Gospel. She knew it full well in the letter, but she had not received it as God's message to her heart. About this time, meetings were held in the village where they lived, and many of the young were being brought to Christ. Carrie went with her mother and aunt. Although she could speak English very imperfectly, she understood it quite well. As the preacher spoke of parents and children being severed for eternity—saved ones in heaven, lost ones in hell, Carrie wept sore. That night she was deeply awakened. The next day she could not work, so great was her distress of soul, but, to the joy of her mother and aunt, at the close of the evening meeting she found peace. Do you ask how? Just by the one God-appointed way—by believing in Christ as it is written: "Being justified by faith we have peace with God" Rom. 5:1. It was a pleasure to see her night after night at the meeting, her face beaming with joy, seeking to lead others to the Saviour. So wonderfully did the Lord bless her, that within three years she was able to take her dear mother and aunt back to their Norwegian home, where amongst those who once listened to her father's voice, she told the story of Jesus and His love. Dear reader, is Carrie, the Norwegian girl's Saviour yours? Have you found rest for your troubled soul—the rest that Jesus alone can give? He and He alone can give solid, lasting peace. You will never find it amid earth's false hopes. If you come to Him now as a sinner and receive Him as your Saviour, you will find, as Carrie did, that He will save and gladden your soul. Selected.

WORLDLY MERRIMENT

I THINK the men of this world like children in a dangerous storm in the sea, that play and make sport with the white foam of the waves thereof coming in to sink and drown them; so are men making fool's sports with the white pleasures of a stormy world that will sink them. But, alas! what have we to do with their sports which they make? If Solomon said of laughter that it was madness, what may we say of this world's laughing and sporting themselves with gold and silver, and honors, and court, and broad large conquests, but that they are poor souls, in the height and rage of a fever gone mad? Then a straw, a fig, for all created sports and rejoicing out of Christ.

Samuel Rutherford.

THE LOSS OF THE SOUL

YOU may lose your money; you may be reduced to poverty the most abject; you may endure want the most distressing; you may be robbed of your liberty and reputation; you may be cast out from society, and be doomed to spend your days in solitude and suffering; but if the presence of the Lord Jesus is realized in your lonely dwelling, you can dispense with the fleeting splendor of earth. If the smile of God rests on your desolate heart, you can smile at desolation and defy calamity. You may lose your friends; one after another may depart; the object around which your affections may have centered for years, may be torn from you; but when Jesus is left to you as your unfailing Treasure, Your satisfying Portion, He will give you songs to sing for the darkest midnight of your sorrow, and His faithful heart will be the grave of all your cares.

You may sustain every conceivable early loss; the sweetest sounds of music might fall on your ear unheard; the loveliest scenes might pass before your eyes unseen; the tongue might refuse to give utterance to the thoughts of the heart, and the hand to record them; sensation might give you no sign of approaching danger, and memory's page might become a perfect blank; yea, reason herself might desert the throne, leaving the once capacious and intelligent man to become a ruin; but if your soul is saved, the honor, the glory, the immortal bliss of the future life will more than compensate for all the ills of this.

BUT WHEN THE SOUL IS LOST, ALL IS LOST. There is no remedy, no alleviation, no refuge. Heaven is lost, and with it the joy of pardon, the rest of reconciliation, the society of the redeemed, and the friendship of God. No haven of repose for the terrible lashings of an aroused and rebellious conscience! No green spot in the interminable solitude of desolation! No friendly hand stretched out to deliver! No pitying eye to shed a tear of sympathy! No struggling ray of hope to pierce the deepening gloom! Memory holding up no pleasing picture! Love breathing no soothing tale! There will likewise be real, positive punishment. "Their worm dieth not, and the fire is not quenched."

IS the reader quite sure that his soul is saved? If not, do not rest satisfied until you can say with your heart, "It is well—it is well with my soul." "What is a man profited if he gain the whole world and lose his own soul?" J. H. R.

OUR lusts are cords. Fiery trials are sent to burn and consume them. Who fears the flame which will bring him liberty from bonds intolerable?

NOT FREE THINKERS

WE ARE hearing a lot these days about freedom of thought. Men are considered behind the times and rather narrow, if not wholly ignorant, unless their thinking is broad and "free." Education is based upon such a principle. Original thoughts, new ideas, and departure from the truth of God's Word into many-toned fables are supposed to indicate culture and intellect. So the world reasons.

HOWEVER, a "free-thinking saint" is a contradiction in terms, for it is by God's truth that we are sanctified. The Scriptures tell us to cast down "imagination, and every high thing that exalteth itself against the knowledge of God," and to bring "into captivity every thought to the obedience of Christ" 2 Cor. 10:5. One of the activities of faith, you see, is to cast down the reasonings that are opposed to the knowledge of God, as written in His Word. Every thought is to be brought into captivity, as if in slavery, unto subjection to Christ.

ONLY as we live thus can we hope to be enabled to resist the temptations that are in the world today, temptations that include intellectual wisdom as well as physical appetites. "But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth" (vss. 17, 18). It is better to be a slave to Him in all our thinking, than a bond-slave to Satan through free-thinking. For only in Christ is true liberty. In Him alone are safety, certainty, and enjoyment.

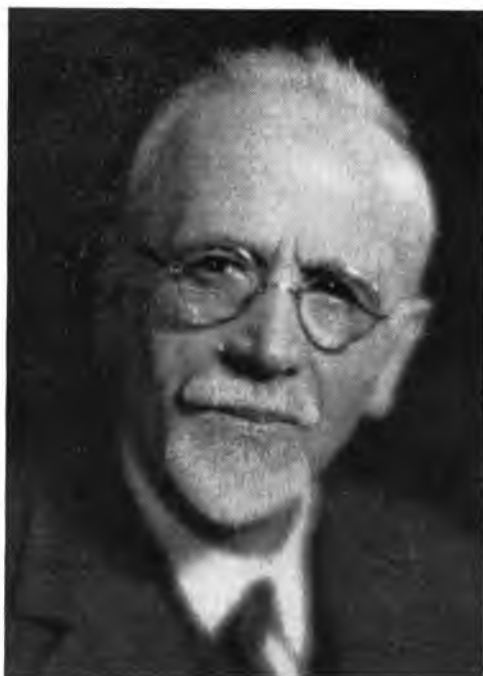
RESIGNATION REQUIRED

A LADY who had lost a beloved child, was so oppressed with grief, that she even secluded herself from the society of her own family, and kept herself locked in her chamber, but was at length prevailed on by her husband to come down stairs, and take a walk in the garden. While there, she stooped to pluck a flower, but her husband appeared as though he would hinder her. She plaintively said, "What! deny a flower!" He replied, "You have denied God your flower, and surely you ought not to think it hard in me to deny you mine." The lady suitably felt the gentle reproof, and had reason to say, "A word spoken in season, how good it is."

BEWARE OF SMALL DEPARTURES

THE carpenter's gimlet makes but a small hole, but it enables him to drive a great nail. May we not here see a representation of those minor departures from the truth which prepare the minds of men for grievous errors, and of those thoughts of sin which open a way for the worst of crimes! Beware, then of Satan's gimlet.

"WHAT I KNOW AND WHAT I DO NOT KNOW"



George Gould, Sr.

« « «

BORN—1856

SAVED—1883

FELL ASLEEP — 1941

« « «

THE following lines were found in one of his old Bibles and submitted to us by his son, George, who is well known to many of our readers.

The savour of our beloved brother's well spent life lingers. He was a man faithful above many and we are told to "remember such"—Heb. 13:7. He was saved as a young man of twenty-seven in tent meetings conducted by Mr. Francis Lough, near Edenderry, North Ireland.

« « «

I know not the secrets of God,
The myst'ry of flower and of tree,
I know not the path of the sun
Nor the depths of the world circling sea:
But I know of a love that's divine
Of a Saviour Who died on the tree,
And I know that this Saviour is mine,
And this knowledge suffices for me.

I know not the path of the stars
As they travel yon infinite sky,
I know not how seasons and years
In rapid succession pass by:
But I know my transgressions are sent
As far as the East from the West,
And for Jesus to spend and be spent,
Is the way both to bless and be blest.

I know not the mighty and high,
The pomp and the pride of the great,
I know not the purple of Kings
Nor the deep hidden secrets of State:
 But the lone Man of Sorrows I know,
 His tears and acquaintance with grief,
 And to Him my salvation I owe
 Though of sinners, alas, I am chief.

I know not the splendors of Heaven,
That realm of the angels so bright,
That wonderful city of God
Where saints are now dwelling in light:
 But I know that His own perfect peace
 Makes this life a true Heaven below,
 And whene'er this brief breathing shall cease
 E'en as I am known, I shall know.

« « «

IN the December 1933 issue of this Magazine our aged brother wrote a paper on GOD'S LOVE AND CARE from which we give the following excerpt:

TIME doesn't make any change in the Love of God. As you pass on the way you will lose many friends that you have today, and perhaps you will get many a cold shoulder. But I have one Friend today that I got fifty years ago, and I have Him now, because He is still the same. No matter which way the wind blows God is still love. In the Song of Solomon we read "Awake O north wind and come thou south; blow upon my garden." Many of God's people are feeling the north-wind very keenly at the present time. It is very cutting, very sharp. But the south-wind comes after that. I have heard and I believe it was Fred Arnot of Africa who said it, that in that continent there are many flowers more beautiful even than those in the homelands but they had no scent. The reason was, they never got the north-wind, it was the south-wind all the time. It has always been the case and always will be, that in the midst of the trials of the people of God, there has been more of God in them than when everything was going well.

AT Calvary we have proved and will always be able to prove that God loves you and me. You remember when we first tasted His love. Well do I remember that day in my own experience, and the fountain of my tears was opened up as I thought of the love of God in giving His only Son to bear my sins on the tree. It was His only Son, brethren and sisters, the only One He had! And God's love is just the same now as it was then.

THE CHRISTIAN PATTERN

Of Home Life

WM. H. FERGUSON

AND He went down with them and came to Nazareth, and was subject unto them" Luke 2:51.

THE influence and power of that holy life would most assuredly affect powerfully the humble home in Nazareth. It was a home where daily toil added to the simple comfort of it for Joseph was a carpenter. Daily, useful and honorable work always adds to the dignity and honor of the Christian home. Even though the work be of a lowly type, the doing of it in a worthy manner in the spirit of 1 Peter 2:18, 23 is acceptable and well pleasing to God and brings its proper share of happiness.

THE Epistle of James (who, in all probability, was the brother of the Lord) which shows so much of practical Christianity would doubtless have as its background that home in Nazareth where so much faith and godly living would be in evidence and where the TRUE WISDOM would be so manifest, in all its purity and gentleness, full of mercy and good fruits, (without wrangling, Margin) and without hypocrisy—cp. James 3:17. It is well that we have a godly pattern of home life in the Scriptures and when it is emulated, we are conveying to the world a picture which is both pleasant and powerful in its testimony.

TURNING to the home life of the godly in Old Testament times we find something akin to the New Testament pattern. As God thought of Abraham, He said—"Shall I hide from Abraham that thing which I do . . . for I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him," Gen. 18:17, 19. As the three men stood by Abraham, sitting in his tent door in the plains of Mamre, a place of firmness and vigour and visions of God; they were there unexpectedly but they found Abraham in a position and condition to receive them as heaven sent messengers and they found in that home of that man of God, REST and time for God, vs. 1, 2—they also found a gracious INVITATION, v. 3, REFRESHING in v. 4, HOSPITALITY AND COMFORT, v. 5 with RESPECT and COURTESY in verses 8 and 16; CONTROL of the home, exercised in justice and good judgment, v. 19—all resulting in the blessing of the Lord.

AGAIN visiting another Old Testament home many centuries later, as recorded in 2 Kings 4:8, we are introduced to a great woman who lived in Shunem, a place physically "un-

even" but meaning "double rest," cp. Matt. 11:28, 29. It was a city in Issachar and this son of Jacob we remember was noted for his willingness to bow his shoulder to bear and accept responsibility with a view to future rest and reward—cp. Gen. 49:14, 15. This couple loved the Lord. This "great woman" was on the lookout for some service for the Lord—she was not frivolous and earthly minded, nor vain and proud, but willing to make some sacrifice for God's glory. A day of opportunity came, v. 8, and she was prepared for it. Elisha passed by; she watched him carefully. He, too, was a man of God, walking in God's fear who needed a place for retirement and quietness which, of course, God knew. That she was a woman of excellent discernment was evident in v. 9. Our departed and loved brother, W. P. Douglas of Cleveland, who served God faithfully in this land for over fifty years used to say—"Many of God's dear people cannot tell 'sap' from 'sound.'" So it is today; the glib talker who knows how to 'creep into houses' often is the choice of professed Christians rather than the man of God but the man of God is not perturbed. God is exercising godly ones to think of some service for God and he finds the "hundredfold" of Mark 10:29,30 literally fulfilled. What a God we have. And so, into this home of loving service, hospitality and care; all coupled with godliness; Elisha came. Happy day it was for this unnamed woman and her husband, introducing her into new experiences, not without their trials, but fraught with the blessing of God.

THE PROMINENCE OF THE WORD IN THE HOME

The godly home must always be characterized by the Word of God being pre-eminent there. God gave instructions to Moses ere Israel passed into the land in Deut. 11:18,21 to this effect—"Therefore shall ye lay up these My Words in your heart and in your soul . . . And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the doorposts of thine house, and upon thy gates." God's principles never vary and the Word of God must be to the fore in the Christian home.

THE nice and suitable texts of Scripture are certainly not included in the world's blueprint for the modern home and if one is having "open house" for the ungodly they will be conspicuously "absent" but they grace the homes of the godly.

The Bible may be somewhere in the house of the "religionist" albeit, as someone has said, you could write "judgment" on the dust of the cover; but it will be out of sight

if the home is used for entertainment of the ungodly. It may even be left in the Meeting room for the next visit there—this will save the trouble of carrying it to the ultramodern who will never miss it until the next meeting. It may even be left in the automobile and not missed until the occasion arises. How sad to find conditions like this amongst those professedly gathering to His Name, yet it is not uncommon.

THE WORLD IN THE HOME

THEN, again, the godly home will not be characterized by the “blaring” of radio, etc., if some Christian makes an unexpected call—the “jazz” and “froth” of the world will not be in evidence in the Christian’s home, nor will there be need to run and hide a number of ungodly magazines and novels. How good that we can shut such out when we “shut too the door” of our homes.

WHAT shall we say of the latest invention to capture the mind and the eye and enslave to a corrupt and corrupting world system of pleasure and sin; the modern video sets? Suffice it to say that no godly man or woman would permit entrance of such into the home. To bring the theatre and music hall; the brutal and bestial fighting arena; the bar room and the dance floor; and the filth of a mad movie world with all its corrupting of morals, etc., into the Christian home is unthinkable. Weigh carefully 1 John 2:15, 17. If there are children, tender in years in the home, what an atmosphere of vitiated moral air must they breathe as they view the debasing scenes of a disgustingly filthy and sexual moviedom. That this brand of entertainment is produced with an emphasis on that which is in every man, woman and child naturally is unchallengeable. Even secular and government authorities are aroused by the tremendous increase in youthful moral delinquency. How could a Christian introduce into his home such an unholy combination of lustful pleasure and corrupting influences? Here lies an excellent opportunity to show that we are not of the world,” John 17:14.

INCIDENTALLY, the use of the “world” in v. 14 of John 17 is the eighth mention of “world” in this remarkable chapter—the resurrection number—and it is only as “resurrection men and women” that the world will hate us. Only as those who are on the other side of the Cross and who know something of bearing reproach for His Name, shall we follow in His steps. Otherwise, the professed Christian could fit into the picture of a corrupt world and be hailed as a progressive, liberally minded individual who will not be bound by narrow views or such an out of date book as the Bible.

WE doubt not Satan has already suggested some spacious argument for the introduction of his latest “triumph” into

Christian homes—"Can it not be educational"? . . . "it keeps the family together" . . . "I know where my children are" . . . "I see Mr. So and So (an avowed Christian leader) on the screen," etc., etc. The deadly sophistry or vicious reasoning is victor; the Christian sinks farther into the morass of backsliding; the eye and the heart is further filled with the world and, like Rev. 3:20, Christ is outside. Sad is such a condition indeed to portray but characteristically deadly true of the church in this present age.

WHAT a challenge there is here to all who will live godly and separated lives and show that the WORD OF GOD and not the words and doings of men predominate in their lives and in their homes.

THE FATHER'S HOUSE

GOD will bless all who thus keep the home for Himself in an ungodly, fast deteriorating world of sin and debauchery. One of these days our blessed Lord is coming to take us out of this scene and introduce us into the Father's House, John 14:1,3. Someone has well said—"Our capacity to enjoy God throughout eternity will be increased and enhanced in proportion as we are enlarged down here in our thoughts and apprehension of Himself." The more we know of God down here through His Word and Spirit, the more we shall know of Him and enjoy Him up yonder in the glory.

YOUNG CHRISTIAN! Let nothing deter you in your Christian course. Keep your eye upon the goal—Hebrews 12:1, 2. Devote all the time and energy possible to the quiet study and meditation of the good Word of God in your youth. You will find it giving an impetus to your spiritual aspirations or longings and **YOU WILL BE MARKED OUT AS MEN AND WOMEN OF THE BOOK.**

LOT IN SODOM.

IT WAS his unfaithfulness that had placed Lot in Sodom; it was his unmortified desire after the good things of the world.

"And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord . . . Then Lot chose him all the plain of Jordan" (Gen. 13); then he pitched his tent toward Sodom. Next he dwelt in Sodom (Gen. 14). On the eve of its downfall, "Lot sat in the gate of Sodom," in the place of influence and honor there! (Gen. 14:1). Sad example of the earthly-minded believer in the path of declension! Such men dishonor the Lord, and pierce themselves through with many sorrows.

TRAINING OF CHRIST'S SERVANTS

FRANKLIN FERGUSON, NEW ZEALAND

SHOULD not missionaries and evangelists and others have a preliminary course of training, such as given in college or school? This opens up a very important matter. Most decidedly should a new worker have Divine fitness for the work, otherwise they have no right to be encouraged. But is a school the God-designed means to this end, especially of an interdenominational character in which Church truths and principles, which we hold and should teach, cannot be taught for fear of clashing with the tenets of others?

TAKE the cases of those whom God called to publicly witness in both Old and New Testament times, all written for our guidance. The training was not in a college or school of man's establishment, but far otherwise. Moses was 40 years keeping Jethro's flock to prepare him to lead the children of Israel, despite his previous Egyptian learning. David was called from tending his father's sheep to shepherd God's ancient people. Amos was a herdsman and a gatherer of sycamore fruit, and the Lord said to him, "Go prophesy unto My people Israel." John the Baptist was in the deserts till the day of his showing unto Israel. The ability and power for testimony of our Lord's disciples was evidenced in the fact that they had "been with Jesus."

SO with the men used mightily of God from Assemblies in the early days, including those who went to regions beyond. From their farms, offices, and businesses they went forth, "taking nothing of the Gentiles"; men of the sanctuary with souls fed by the inspired word. Nowhere is it found in the New Testament, either by command or inference, that theological schools were to be established to train Christ's witnesses. **LOCAL CHURCHES, WITH THEIR ELDERS**, is all that the Lord has instituted for His people, and therein do believers qualify for service, finally commended of their brethren to the work. From such centers the Gospel will go forth to the immediate surroundings, and further afield, as He shall enable and lead.

WE gather from the Acts of the Apostles, that the believers went everywhere preaching the Word, new Churches were soon formed, and the work spread apace. There was an entire absence of organization, such as is evidenced today in religious bodies. When the Lord needed a special man, as Paul, He chose him out of the strictest sect of the Jews, saved his soul and gave him a commission. The Church did not fit him in a training school of theirs, for they had none. We know of Ministers of congregations who were led out to the

name of the Lord; also Christian doctors, lawyers and other professional men. These were used of God as preachers and teachers, and this without the Assemblies establishing schools for fitting servants of Christ. **LET IT STILL BE SO.** That only certain men of education are called, is abundantly disproved by the Lord's call to many in the ordinary walks of life, to serve according to each one's spiritual ability. In all cases there is the evidence of a divinely-implanted call in the heart, with a God-given fitness.

TIMES and circumstances change, but God and His Word and His methods are the same, generation after generation. It is not new methods and intensive organization that is now needed, in imitation of others around us; but men and women of God, and a return to God and to His Word, with a definite separation from the ways of Christendom.

EXAMINE YOURSELVES

STANDING near the remarkable spring at Ewell, in Surrey, and watching the uprising of the waters, one sees at the bottom of the pool innumerable circles with smaller circles within them, from which extremely fine sand is continually being upheaved by the force of the rising water. Tiny geysers upheave their little founts, and from a myriad openings bubble up with the clear crystal. The perpetual motion of the water, and the leaping of the sand, are most interesting. It is not like the spring-head in the field, where the cooling liquid pours forth perpetually from a spout, all unseen, till it plunges into its channel; nor like the river-head where the stream weeps from a mass of mossy rock; but here are the fountains of earth's hidden deeps all unveiled and laid bare, the very veins of nature opened to the public gaze. How would it amaze us if we could in this fashion peer into the springs of human character and see whence words and actions flow! What man would wish to have his designs and aims exposed to every onlooker? But why this aversion to being known and read of all men? The Christian's motives and springs of action should be so honest and pure that he might safely defy inspection. He who has nothing to be ashamed of has nothing to conceal. Sincerity can afford, like our first parents in Paradise, to be naked and not ashamed.

IF other men cannot read our motives, we ought at least to examine them carefully for ourselves. Day by day with extreme rigor must we search into our hearts. Motive is vital to the goodness of an action. He who should give his body to be burned might yet lose his soul if his ruling passion

were obstinacy, and not desire for God's glory. Self may be sought under many disguises, and the man may be utterly unaware that thus he is losing all acceptance with God. We must not impute ill motives to others, but we must be equally clear of another more fascinating habit, namely, that of imputing good motives to ourselves. Severity in estimating our own personal character very seldom becomes excessive; our partiality is usually more or less blinding to our judgment. We will not suspect ourselves if we can help it; evidence must be very powerful before it can convince us of being governed by sordid aims. The stream of generosity does not always spring from gratitude to God. Zeal is not at all times the off-spring of deep-seated faith. Even devotional habits may be fostered by other than holy affections. The highest wisdom suggests that we spend much patient and impartial consideration upon a matter so fundamental as the hearts intent in the actions which it directs. "If thine eye be single, thine whole body shall be full of light." Dear reader, stand by thine inner springs and watch, and make faithful notes of what thou seest, lest thou be deceived.

Selected.

DOING THINGS IN GOD'S WAY

H. G. DOBSON

IN 2 Samuel, Ch. 5, we find David is anointed king over all Israel. The trials that led to the throne are past and there is great joy in the land, but this does not satisfy the man after God's own heart. God must have His rightful place, so David's thoughts turn to the ark of God: the symbol of the divine presence. He says, "let us bring the ark of God again to us." This was the right thing to do but the wrong method was used in doing it. God had given explicit instructions that the Levites were to carry it. Wagons were used in transporting the tabernacle but the ark must be borne by sanctified hands. These instructions were apparently forgotten, but God did not overlook the unheeding of His Word. When the ark was finally brought up, David said, "none but the Levites ought to bear it" 1 Chron. 15:2. But when it was returned at first by the Philistines, they set it on a new cart. How easy it is to copy Philistine methods when not reading the Word!

NEXT, we notice the oxen shook the ark and Uzza put forth his hand to steady it; God smote him there for his error, and there he died by the ark. Here we have familiarity with divine things. In Numbers 4, we are told that Aaron and his sons must first cover the ark and the vessels, for the Levites could not go in and look on those uncovered holy

things, not for a moment, lest they die. We see how particular God is as to the carrying out of His Word and that reverence should characterize the handling of holy things.

A RETURN TO THE WORD

DAVID learned how easy it was to get away from the written Word. He also learned that a return to it was the path of blessing. We see this in the case of Israel; failure and departure marked the nation, but at times there was a return to the word. Hezekiah, in his day, opened the doors of the house of God that had been closed; the passover was again kept, joy filled Jerusalem, the like of which had not been since the days of Solomon; 2 Chron. 30:26. This was partial recovery. When Josiah took the throne, he destroyed the idols, repaired the temple and kept the feast as it is written in the book of Moses, 2 Chron. 35:12. This is getting back to the original.

THE cry in the world today is, "Let us go forward," but with the introduction of that which will not stand the plumb-line of His Word; should not our cry be, "let us go back"? How honoring it is to the Lord, when His people get back to, "it is written"! Of Moses we read, "he did as the Lord commanded him," and of the Lord Jesus, "I do nothing of Myself, but as My Father hath taught Me," John 8:28. From David's experience, we learn lessons that can be of great help to us. Many things may seem right on the surface, but how do they appear when the plumbline of His Word is applied? God is deeply interested in two things in the world today, the preaching of the Cross to those who are lost, and the upbuilding of the body of Christ. He has given us instructions and examples in His Word as to how these things are to be done. May He give us grace to do them in His way.

THE PREACHING OF THE CROSS

THE Cross reveals the utter depravity of man and what sin deserves. It also reveals the inexpressible love of God. All the good in God and all the evil in man is brought out there. The apostle Paul came to Corinth determined to know nothing among them save Jesus Christ and Him crucified. He did not dress up the Cross with the flowers of oratory or man's wisdom. He preached so that the conscience would be reached, thereby producing repentance. In Mark 6:12, we read, "And they went out and preached that men should repent." This was laying a good foundation resulting in a solid superstructure. Much present day shallowness can be traced to the lack of repentance being preached. The love of God is much more palatable, hence much more preaching of that order. The disciples never sought to do away with the offence of the cross. The Lord himself pitied sinners, warned

them, wept over them, but never amused them. He never hinted at winning the world by pleasing it. He ever taught strict separation from the world and its hatred for the things of God. Some would say we must get the people, but they forget the power. We have heard of a spring whose waters had medicinal properties. A town grew up around it and in later years amidst all the buildings, no one could locate the spring. There may be much activity and the introduction of innovations to cover our weakness, but if the spring is lost, all is vain. The early disciples had full confidence in the power of the gospel and employed no other weapons. It has lost none of its power, and if preached in fellowship with Him and in the power of the Spirit, is still God's method of reaching sinners.

THE UPBUILDING OF THE BODY

GOD has laid down principles in His Word for His working in and with His people. We see how that work was carried on in the early church. In Acts 2:41-42, we read that they that received the word, they were baptized, they were added, they continued steadfastly in the apostles' doctrine, in breaking of bread and in prayers. The ascended Lord gave gifts to the church, some apostles; some prophets; some evangelists; some pastors; and some teachers: for the perfecting of the saints; for the work of the ministry and for the edifying of the body of Christ. Here we have God's method of carrying on His work with His people. When in the fellowship of the Assembly, the young believer, indwelt and taught by the Spirit, is led on in the ways of Christ through the gifts given by the risen Lord. The ministry from those gifts differs; it may be shepherding, comforting, exhorting, Christ exalting or corrective. Corinth came behind in no gift, but to them the apostle had to say, "Ye are carnal." This was corrective, yet most necessary, though in some quarters it is resented, but the apostle says, "reprove, rebuke, exhort with all longsuffering." When many of the disciples went back because of the searching manner of the Lord's preaching, He did not say, "go after them and tell them we will have something more pleasant next time."

HE chose twelve that they might be WITH HIM, and this is still His method of teaching His own, but how easy it is in these days of departure to become like Samson who shook himself and wist not the Lord was departed from him. Ephesus was loveless and knew it not. Sardis was lifeless and knew it not. Laodicea was neither cold nor hot and knew it not. May we know something of getting back to His Word, back to Himself, and doing things His way, so that we may see His hand in salvation to the lost and blessing to us, His people.

FELLOWSHIP IN THE GOSPEL

A VETERAN missionary writes:

"I believe a word of warning should be given to the Assemblies of God to try, as far as possible to have direct fellowship with the workers abroad (i. e., rather than through committees, funds, etc.) Heart to heart fellowship is God's order; all centralization is man's expedient to save the Lord's people and Assemblies the task of waiting upon God to find out—'Lord what wilt Thou have me to do with this fellowship?'"

WE HEARTILY concur in our brother's observation and while one recognizes that the motives suggesting other means of communication may seem necessary at times, or convenient, it is true that gifts with the "true Philippian savour," Phil. 4:17, 18 are the most scriptural and cheering to the worker in the great harvest field and the God Who fed Elijah through His black servant of the wing can still find means to care for those who depend on Him.

MAY we suggest the ease with which we, in this country, can communicate in this practical way with those abroad—realizing that other countries have their own particular problems into which we do not intrude.

A NEW YORK DRAFT obtained from your local banker, with the correct name and initials of the one you wish to send it to can be obtained for a few cents. This enclosed and sent Air Mail to certain countries for 25c per half ounce (other countries, 15 or 10 cents per half ounce) provides a suitable and safe means of transmission of fellowship where the worker is located fairly near one of the larger foreign cities.

FOR countries more difficult and where there is more possibility of funds being lost or mail rifled, your local banker will arrange an order of payment to their Correspondent Bank in the particular foreign country, authorizing same foreign bank to pay the amount specified, in equal currency of that country, to the party you name. In this way you are sure the worker gets the fellowship as he is required to sign for it and this receipt is returned to your banker and yourselves in due time. Your bank will perform this service for ordinary sums under three hundred dollars for \$1.50 or thereabouts which is very reasonable, and they will forward all by Air Mail at their expense. This constitutes a very reasonable and safe way to transmit funds abroad. They will advise the worker to contact the bank there and you can send a letter to him by Air Mail, advising what you have done. You may reach all European countries this way, even satellite countries under other influences to which it would not be at all safe to send ordinary drafts or cheques.

WE MENTION above to show that it is not difficult to contact servants of Christ abroad in a safe manner and, at the same time, preserve that personal contact of the individual Christian with the Lord's servant or the Assembly's contact with him, which is indeed very precious.

WHERE discretion is left to funds and committees, there is the possibility that many whose names are less to the fore may be passed by entirely, unless of course gifts are earmarked and, again, in some of these committees those responsible have not much sympathy with the stand many faithful brethren take in the things of God and it is not likely that they would, spontaneously, contact such.

WE TRUST these suggestions may stir up exercise in regard to continuing the work of the Lord in a godly and proper and timely way and by a means of cheer to many lonely workers everywhere. We do not forget the home field when we write thus but these problems do not confront saints at home in the same way—in both cases remember that heart to heart fellowship is by far the most cheering to the worker and according to the divine pattern.

THERE is the inherent tendency in man, when he gets a measure of control of money, etc., to become arrogant and as a little "lord" to hand out the "allowances" or "gifts" to those whom he feels to "need" it or be "worthy" of it. From all such may the Lord deliver us. The true hearted servant of Christ will ever keep his eye on the Lord—his unfailing source of supply. Rich men, rich assemblies, committees, etc., etc., are often very disappointing and not at all impartial.

The Editor.

GROWTH IN GRACE

THE venders of flowers in the streets of London, are wont to commend them to customers by crying, "All a blowing and a growing.' It would be no small praise to Christians if we could say as much for them, but, alas! of too many professors the cry would truthfully be, "All a stunting and a withering."

FAITH AND WORKS

'T WAS an unhappy division that has been made between faith and works. Though in my intellect I may divide them, just as in the candle I know there is both light and heat, but yet put out the candle, and they are both gone; one remains not without the other: so it is betwixt faith and works.

FROM OUR MAIL BAG

From a Servant of Christ in Canada:

As one interested in maintaining the "Old Paths," let me express my appreciation of articles dealing with the introduction of practices that seem to be diametrically opposed to the principles held for so long by those professedly gathered unto His Name, alone. One cannot help but fear the consequences of such strange business. May the Head of the Church preserve His people in these bewildering times.

FROM ENGLAND:

I take this opportunity of expressing to you my deep appreciation of the excellent matter which it contains month by month. I can assure you that others beside myself are benefited by the very helpful articles.

FROM IRELAND:

We very much appreciate with all the Christians in the Assembly the spiritual and practical teaching, exhortation and encouragement, contained in your paper from month to month. These are days of very wide views and loose living, carelessness and worldliness amongst many of God's people. But, nevertheless, the foundation standeth sure—2 Tim. 2:19.

FROM BRITISH COLUMBIA:

How thankful we are there is a Gospel Message in our Magazine that we can read to our young children.

FROM SASKATCHEWAN:

Greatly enjoy reading its uplifting articles. Often pass the stories on to my Sunday School Class.

FROM MANITOBA:

We enjoy WORDS IN SEASON so much as we are thirty miles from meeting and often unable to be there.

FROM SOUTH DAKOTA:

Want to say we really enjoy reading WORDS IN SEASON. I have been mailing them on to Christians living too far from any Assembly. Have even typed off some pieces to send in letters.

« « «

QUESTION

How can it be said that God is the head of Christ in 1 Cor. 11:3?

ANSWER

1 Cor. 15:24, 28 may help you. There is nothing derogatory to the Person of Christ in the statement of 1 Cor. 11:3. There is perfect harmony in the Godhead (has been from all eternity since Christ was the eternal Son). It seems, that in the eternal state (after the thousand years) in the new heavens and the new earth, Christ having delivered up the Kingdom to God, even the Father, the whole Godhead finds perfect rest in a completed and triumphantly finished work relative to creation, which has been brought about by the Person of the Son of God in His finished work on Calvary.

Everything completed, perfect harmony restored between heaven and earth; the Church, the tabernacle of God being with men, Rev. 21:3, heaven and earth being at one in perfect communion, the Son can rest eternally amongst His own and in the bosom of the Father which place of affection He never left though in the turbulence of earth's sorrow and sin. Then, nothing ever to disturb again this blessed scene, the Godhead, Father, Son and Holy Spirit sits supreme and unchallenged for all eternity with an adoring "new creation" of worshippers in heaven and earth to adore God and the Lamb in the Divine energy of the Holy Spirit.

CHRIST OUR HEAD

EVERY one knows that it would be far better to lose our feet than our head. Adam had feet to stand with, but we have lost them by his disobedience; yet glory be to God, we have found a Head, in whom we abide eternally secure, a Head which we shall never lose.

HUMILITY

“OF all trees, I observe, God hath chosen the vine, a low plant that creeps upon the helpful wall; of all beasts, the soft and patient lamb; of all fowls, the mild and guileless dove. Christ is the rose of the field, and the lily of the valley. When God appeared to Moses, it was not in the lofty cedar, nor the sturdy oak, nor the spreading plane; but in a bush, a humble, slender, abject shrub; as if he would, by these elections, check the conceited arrogance of man.”

Owen Feltham.

HEAVENWARD

MY HORSE invariably came home in less time than he made the journey out. He pulled the carriage with a hearty good will when his face was toward home. Should not I also both suffer and labor the more joyously because my way lies towards heaven, and I am on pilgrimage to my Father's house, my souls dear home and resting place.

THE BLESSED JOURNEY

Isaiah 42:16

LET Him lead thee blindfold onwards,
Love needs not to know;
Children whom the Father leadeth
Ask not where they go.
Though the path be all unknown,
Over moors and mountains lone.

Give no ear to reasons questions;
Let the blind man hold
That the sun is but a fable
Men believed of old.
At the breast the babe will grow;
Whence the milk he need not know.

G. Ter Steegen.

Sparta, Wisc.—Sam Hamilton was thinking of trying some nightly meetings again here as one or two had professed recently.

Aurora, Iowa—Oliver Smith and Louis Brandt saw God's hand in a work of grace in a family here of late and had five weeks in the district. H. Dobson and L. DeBuhr were still at Manchester, Iowa, one had professed.

Seattle, Wash.—Bro. Sydney Porteous was here for a few nights with good ministry and his visit was appreciated.

CANADA

Barrie, Ont.—Our brother David Miller is at his work of distributing tracts again and can use any you have on hand if clean and sound. Mail to him at 198 Bradford St.

St. Johns, Nfld.—"Meetings here closed with six having professed. I am joining bro. Simms in Carbonear for a Gospel series there. Following these meetings, D. V. bro. Simms and I are starting another effort at Flatrock where the interest seems good." Don Moffatt.

Montreal, Que.—W. H. Ferguson found a hearty response to the Word with saints of Jean Talon Assembly, Pk. Extension. The Assembly recently acquired an old English Church building, remodeled it thoroughly and now have a very suitable meeting place. God encourages them with a good Gospel meeting each Lord's Day evening.

Abbotsford, B. C.—Bro. McKinley was visiting recently in No. Sask., and although under severe winter conditions had been encouraged with a little interest in the Gospel. This is a field of opportunity for young men with an exercise before God. Only God can produce the exercise and the men.

Merlin, Ont.—Jas. Blackwood gave us three weeks of ministry much appreciated.

Toronto, Ont.—Conference was larger again on East and West Sides and God gave help to His servants to bring practical and suitable ministry for the strengthening of the saints. Gospel meetings large. In the midst of the Conference our beloved brother George Gould was suddenly called into His presence. He spoke to the large gathering on the Friday afternoon very seasonably, the following afternoon he was "at home." All present felt it to be a dispensation of God which should solemnize us all. He looked well and spoke well on John 14, 15, and 17. We have suffered a distinct loss.

Sarnia, Ont.—Brother Warke had good meetings here—four professed.

CONFERENCES

Frostburg, Md.—Annual Conf. D.V. Lord's Day, May 21. Breaking of Bread 10:30 a.m. Prayer meeting on Sat. eve. Corresp. George Savage, Jr., 42 Wright St.

Deseronto, Ont.—Annual Conf. will be held D.V. in the White Hall, May 20 and 21. Prayer meeting May 19 at 8 p.m. in Gospel Hall. Preachers who walk in the old paths very welcome. Trains met at Napanee Stn. upon request. Toronto-Montreal buses pass through the town. Wm. Root, R.R. 5, Napanee, Ont.

Midland, Ont.—Conf. will be held D.V. in Y.M.C.A. May 20 and 21 at usual hours. P. Mtg. May 19 at 7:30. Breaking of Bread at 10 a.m. D.S.T. Graham Swales, Corresp.

Pawtucket, R. I.—Annual Conf. D.V. will commence with Pr. Mtg. in Gospel Hall, Fri. 26th of May at 7:30. Sat. 27th 2 p.m. and 7. Lord's Day, all day. Corresp. Jas. W. Winning, 162 Oakdale Ave.

Stout, Iowa—Annual Conf. D.V. May 20 and 21, P. Mtg. Fri. eve. Ministering brethren who see the need of good, sound, searching ministry will be welcome, 2 Tim. 4:2, 4. Corresp. T. DeNeui, 1320 Parker St., Cedar Falls, Iowa.

Forest Grove, Ore.—Through the goodness and mercy of our God we wish to announce our Conference and invite you to be with us, expecting God to do great things for us. Pr. Mtg. Sat. May 27, 8 p.m. continuing over 28th, 29th, and 30th. Saints will appreciate help in the Word by faithful men. Corresp. Harry Goff, R.R. 1.

Philadelphia, Pa.—Annual Olney Conf. D.V. on Memorial Day, May 30th, in Oak Lane Review Club Hall, 70th and Lakeside Aves., 6900 Old York Rd. Prayer Meeting in Olney Gospel Hall, 314 West Chew St., Mon. 29th at 8 p.m. Corresp. John McQuillan.

London, Ont.—Conf. D.V. in Central Collegiate, June 3 and 4, pr. mtg. Fri., June 2, in Pall Mall Gospel Hall, 593 Pall Mall St. at 7:30. Fred Burnside, 40 Logan Ave.

Kenora, Ont.—Conf. dates, D.V. May 27 and 28, Pr. Mtg. Fri. 26th.
Bolton, Ont.—Annual Conf. Lord's Day, June 4, in Town Hall—Pr. mtgs., Fri. and Sat. at 7 p.m. Sam Stubbs.

Garnaville, Iowa—Annual Conf. will be held D.V. June 3 and 4. Pr. Mtg. Fri. night. An invitation extended to all and the Lord's servants walking according to New Testament principles will be welcomed. Visitors entertained freely. Corresp. Elmer H. Brandt.

Winnipeg, Man.—Conf. will be held again D.V. in West End Gospel Hall, cor. Ellice Ave. and Victor St. Pr. Mtg. June 1st, and ministry meeting Fri. evening, June 2nd, continuing all day Sat. and Lord's Day, June 3 and 4. Corresp. S. M. Vanstone, 251 Beverley St.

Sarnia, Ont.—The Annual Conference of Believers gathered to the Name of our Lord Jesus Christ will be held D.V. June 9, 10 and 11 in the City Hall. Pr. Mtg. Thursday 8th, 7:45 in Gospel Hall. The Lord's servants walking in the old paths will be welcomed—no circulars. Corresp. Guy Kember, R.R. 1.

FALLEN ASLEEP

Long Beach, Calif.—Our beloved brother Alex. McDonald, servant of Christ, "went home" Fri. March 17, aged 85. Saved quite young, he entered the Lord's work over 60 years ago. He and his brother Robert went into the "Thumb" of Michigan at that time and had meetings. Later he continued alone in cottage meetings, schoolhouses etc., and saw the Assembly planted there. The Assembly gathered first in Glencoe in the home of the McDonalds (relatives) and the Hall which is still used as the Assembly Meeting place was built 58 years ago. God has worked down through the years in and through this Assembly and a younger generation carry on still in God's ways.

Later brother McDonald visited Sault Ste. Marie, Mich., gathered together the people in homes and when some were saved, taught them the truths of Baptism and Gathering to His name in separation from sects of men and the Assembly there was planted. There, too, they seek to go on in the ways in which they have been taught. In later years bro. McDonald spent most of his time on the Pacific Coast. Another faithful laborer has been called home—the time is late, let us cling fast to God and His Word.

Lake Geneva, Wisc.—On March 4th Jas. Giles passed quietly into the Lord's presence, aged 71. Saved in 1912 and for many years in happy fellowship in 86th St. Assembly, Chicago. Bore a bright testimony to his faith in the Lord Jesus—a fruitful brother.

Merlin, Ont.—Early Lord's Day, March 5, our beloved brother James Phelps "went home," aged 81. Saved 32 years ago and gathered unto the Lord alone two years later. Our brother loved to hear the Gospel and preached it in the open air. A humble one who will be missed.

Vancouver, B. C.—Mrs. Alice Jameson passed into the Lord's presence March 7, aged 82. In her earlier years connected with Assemblies in Winnipeg and Brandon and for 30 years in Cedar Cottage Assembly here. She loved to gather with His own around Himself.

Vancouver, B. C.—On March 26 our esteemed brother Norman Campbell (father of our brother George Campbell of So. Main Assembly) "went home" aged 76. Saved 36 years ago and with Cedar Cottage Assembly soon after his conversion. His special gift was his ability to speak to individuals about their soul's salvation.

Frostburg, Md.—Mrs. Alice V. Spiker "went home" March 21, aged 89. Saved in 1885 after reading over and over Rom. 10; verses 9 and 10. 71 great grandchildren survive this aged sister—may the Lord work mightily in that generation.

Alpena, Mich.—On April 5th., our beloved sister Mrs. Alex Phillips "went home" after much suffering, borne patiently and accepted as from the loving hand of a tender and faithful God. Saved many years ago in Canada. We have called on this family for many years and trust God still works in it. Her husband survives, and two daughters.

Hamilton, Ont.—On March 20 the father of our brother Henry Fletcher, Mr. A. E. Fletcher "went home" to be with the Lord. He was saved on his 81st. birthday as his son spoke to him. God graciously spared him over seven years to prove it. Pray for his widow and also for the salvation of an unsaved son and grandsons.

Words in Season

THE BIBLE FAMILY MAGAZINE



Journeying On

EVERLASTING arms of love
Are beneath, around, above;
He Who left His throne of light,
And unnumbered angels bright.

He Who on the accursed tree
Gave His precious life for me;
He it is that bears me on,
His the arm I lean upon.

All things hasten to decay,
Earth and sea will pass away;
Then will yonder circling sun
Cease his blazing course to run.

Scenes will vary, friends grow strange,
But the Changeless cannot change:
Gladly will I journey on,
With His arm to lean upon.

Selected.

JUNE, 1950

WORDS IN SEASON

Published monthly at 2116 South Jefferson Ave., St. Louis 4, Missouri.

EDITOR AND PUBLISHER

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LETTERS OF COMMENDATION

Please see that these are properly signed and dated. The date is important to Assembly elders.

CHANGE OF CORRESPONDENTS

Camden, N. J.—Due to the homegoing of bro. H. W. Staats, the Correspondent for this Assembly now is Anthony W. Wilson, 5038 Clayton Ave. Merchantville 8, N. J.

Detroit, Mich.—For Italian Gospel Hall, now located at 4711 Pennsylvania (former East Side Hall), Correspondent is Frank Mancino, 19671 Dean Ave., Detroit 34, Mich.

UNITED STATES

Madison, Me.—On Lord's Day, April 16, saints here began to "Remember the Lord" according to Matt. 18:20—some young converts were yet to be baptized, probably 20 or 25 will comprise those in fellowship. Brethren Jas. McCullough, S. Rae, Jn. McCracken and F. Elliott have been interested in this good work. Bro. McCullough hopes to continue in tent work there again this Summer.

Hopewell, Va.—Saints here have been carrying on Cottage Meetings all Winter and now are much exercised regarding "gathering to His Name" (Matt. 18:20). Let us pray that they may be guided aright and blessed of God in their deliberations and preparations thus.

Seattle, Wash.—Roy St. Gospel Hall, meeting place of the Assembly here for nearly 30 years has been sold. A more commodious building, in a good residential part of the city, is now under construction which will be ready for occupancy early in July, God willing. It will be known as West Woodland Gospel Hall and is situated at 516 W. 56th St., Cor. of 6th Ave., N. W.

Cleveland, Ohio.—Recent meetings by bre. Howard and Pearcey in Addison Road Hall were blessed by God to the salvation of several precious souls, some long prayed for. Excellent interest continued to the end.

E. Aurora, N. Y.—A. Stewart and Jn. Adams were trying some meetings in a Schoolhouse 5 miles South.

Toronto, Ohio.—Bre. Klabunda and Govan were holding forth here. Bro. Govan had 6 months on the West Coast recently and enjoyed giving help to several of the smaller companies of His own. These appreciate help in the Word very much indeed.

Bay City, Mich.—Monthly ministry meetings well attended all Winter and Spring. Last mtg. until Fall D. V. June 4. May meeting well attended, W. H. Ferguson giving help.

Detroit, Mich.—Bre. McBain and Crawford preached faithfully for seven weeks in W. Chicago Hall with some four professing faith in Christ—much prayer characterized these meetings.

Frank Pizzulli spent about two months here doing work among the believers and unbelievers. He was joined at the last by bro. Ceasar Patrizio, working in connection with the Italian Assembly. Much prayer should ascend for the Italian work in this city which suffered a setback the past year or two but now is revived. We are sure all who love the Lord and His truth will rejoice in this and help in prayer that they may be preserved and build on the only foundation—I Cor. 3:9,17.

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. 42

JUNE, 1950

No. 6

GATHERED GEMS

SINCE thy Father's arm sustains thee
Peaceful be;
When a chastening hand restrains thee,
It is He
Know His love in full completeness
Fills the measure of thy weakness;
If He wound thy spirit sore,
Trust Him more.

« « «

Faith knows there are no impossibilities with God,
and will trust Him when it cannot trace Him.

« « «

The secret of settled peace, for a Christian, is to be
satisfied with and thankful for the good and perfect will
of God.

« « «

Every trial of our faith is but a trial of His faithful-
ness, and is "much more precious than gold which perish-
eth."
from G. B. W.'s coll. sayings.

« « «

In all ages those who learn anything from God are
responsible to pass it down carefully to their posterity.

« « «

The truth of God is with us which the lies of Satan
ever assail.

« « «

We have heard of people who lived up to every cent
of their income, but none live so far BELOW their income
as God's people.
Robt. Doughty.

« « «

Without murmur, uncomplaining,
In His hand
Lay whatever things thou canst not
Understand;
Though the world thy folly spurneth,
From thy faith in pity turneth,
Peace thy inmost soul shall fill—
Lying Still.

Tr. fr. K. R. H.

"ALWAYS ABOUNDING"



GEORGE GOULD

BORN — March 29, 1891

SAVED — January 8, 1907

DIED — APRIL 8, 1950

SUDDEN death is always a shock, even when more or less expected but certain circumstances render it more distressing. Such was the case in our brother's departure from our midst during the large Toronto Conference at the Easter season. Brother Gould spoke to us during the afternoon meeting on Friday, April 7, and very fitting was that message in view of his subsequent homecall. He closed with a reference to the Father's house with the thought of the Lord's soon return to fulfill His promise to take us there. He quoted the familiar children's hymn—"There is a happy land; far, far away" and said he had heard another way of singing this hymn:—

There is a happy land
NOT FAR AWAY;
Where saints in glory stand
NOT FAR AWAY.

As he stepped down to take his seat, he said—"AND WE'LL SOON BE THERE." Little did we think how soon!!

"AT HOME"

Mrs. Gould was with him; she had kept very close to him since his heart attack of ten months ago. That night, in the home where they were being entertained, she fell and fractured her hip. The next morning the hospital doctors confirmed their fears in this respect and after our brother had looked after the necessary details and had lunch at the home where he was, he was returning to be at her bedside—had reached the floor where she was and suffered a heart attack. All that could be humanly done availed nothing; six of the best doctors in Toronto were there in a few moments and worked over him. He came to in about 15 or 20 minutes—long enough for his son Graham who had gone to notify his mother a few doors away, to hear him utter an urgent word of prayer to the God he had known so well—"Lord, help us in this" and in a few moments he was "at home," past suffering and distress.

The large Conference was saddened by the announcement of his homecall at the close of the meeting Saturday afternoon and all felt it to be a solemn visitation of God, reminding us of human frailty and eternal realities.

A TRUE LABOURER

Brother Gould was a distinct gift to the Church—a true soul-winner and an acceptable minister of the Word—greatly respected and loved all over Canada and U. S. A. where many had heard him in the 21 years of his residence on this side of the Atlantic. He was commended to the work of the Lord in 1921 from Belfast, Ireland. The account of his conversion to God appeared in the June 1942 issue of WORDS IN SEASON so we do not repeat the story he so often told.

FUNERAL SERVICES

It was felt a Service should be held in Toronto where he had so many friends ere the body was taken to his home in St. Catherines and on Monday evening brethren Fred G. Watson of Toronto and Robert Crawford spoke fittingly to the large company who gathered in the funeral home. Brother Watson spoke of his being greatly used of God in the salvation of souls and emphasized his faithfulness as a true servant of Christ, to God and His Word.

On Wednesday afternoon, April 12, in the Gospel Hall in St. Catherines, one of the largest crowds to attend a funeral in that city gathered to pay respect to his memory. Saints were there from districts far and near to show their sympathy

and about eighteen of the Lord's servants were present. They acted as honorary pallbearers. The active pallbearers were our elder brethren Agnew, Crawford, Moore and McClelland of Toronto and four younger men from St. Catherines Assembly, fruit of his gospel effort.

Brother Crawford read Genesis 25:8 (a full life, a satisfied life; now gathered in His presence) and also read Acts 8:2 and Hebrews 13:7 and spoke

A Word of Commendation of Our Departed Brother

A Call to Remembrance of His Faithful Ministry
to Saved and Unsaved

A Word of Consecration

A Word of Consolation

Brother William Ferguson followed and read Matt. 9:36,38 and spoke of the compassionate heart of the Lord Jesus as an example and pre-requisite for all labourers in the Gospel, which was true of the departed one. Then he spoke of the Master calling His servants as in Matt. 20:1, His agreement with them as in v. 2—referring to this agreement as "Lo, I am with you 'all the days' even to the end." He then called attention to the EVENTIDE and the CALLING HOME of the laborers as in v. 8 and finished by reminding all of the LABOURER'S JOY AND REWARD, suggested in John 4:36.

As one watched the hundreds file past the open casket, that Word came to mind—"THEM THAT HONOUR ME, I WILL HONOUR." At the graveside, all gathered round as the Scripture was read, part of 1 Cor. 15; a verse of hymn No. 48 was sung—"Forever with the Lord"—and brother Robert Crawford closed fittingly in prayer. Our beloved sister, lying in the Hospital in Toronto at that moment, was especially in the hearts of the saints. On visiting her the following morning we found that the Lord had been near to her and sustained her in this deep trial. Two sons also survive, his brother William in Chicago and two sisters. "Hush! be every murmur dumb, it is only "Till He come!"

The Editor

MR. GEORGE GOULD**His Last Message, Toronto Conference, April 7, 1950****Scriptures: John 14:16; 15:8; 16:26-27; 17:11; 14:1-3**

THIS is a favorite topic of John—the thought of the Father and the Son. From the very beginning of the gospel to the closing, John seems to speak in especially endearing terms of the Father and the Son . . . “We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth” . . . “No man hath seen God at any time; the only begotten who is in the bosom of the Father, He hath declared Him.” . . . “The Father loveth the Son and hath committed all things into His hand.” Through the entire Gospel you have the thought of the Father and Son going together.

Just as it was spoken of that Old Testament father and son (Genesis 22), so we see it exemplified in the person of our Lord Jesus—always speaking of the Father, always in fellowship with the Father. “I ascend to my God and your God, to my Father and your Father.” Never until the resurrection could the Lord Jesus say “My Father and your Father.”

John 14:16—**THE FATHER'S GIFT**—the Holy Spirit of God.

John 15:8—**THE FATHER'S DESIRE**—that ye bear much fruit.

John 16:26-27—**THE FATHER'S LOVE**—“The Father Himself loveth you.”

John 17:11—**THE FATHER'S CARE**—“Keep them in Thine own name.”

John 14:1-3—**THE FATHER'S HOME**—“In my Father's house are many mansions.”

I suppose you noticed the emphasis I placed on the personal pronoun in John 14. Here is the gift of the Holy Spirit—“Another Comforter.” Christ had been a comforter to His own, but now He is going away and He says He will send them another comforter, the Holy Spirit. Let us never speak of the Holy Spirit as IT. This dishonors one who should be very dear to the heart of every Christian. Here is clear proof of the personality of the Holy Spirit; the same attributes that apply to God the Father apply to God the Holy Spirit. I hope you will always remember to set a high value upon this blessed Person, this marvelous gift that the Father has given to us. The Father and Son are eternal—so is the Holy Spirit. They are omnipotent, omniscient, and omnipresent—so also is the Holy Spirit. The first move ever made on the dark waters of my heart and your heart was made by the Holy Spirit of God. It was the blessed Spirit that illuminated our hearts to see ourselves as we were, introduced us to the Saviour, guided us to the Lord Jesus Christ.

We are told in the Scriptures to quench not the Spirit,

grieve not the Spirit, be filled with the Spirit, walk in the Spirit and pray in the Spirit.

In Acts chapter 1, when it looked as though the saints were in a dilemma regarding one to take the place of Judas, they fell back on the old Jewish custom of taking or casting a lot. That was the last time the lot was used. The coming of the Holy Spirit of God gave them all the necessary instructions regarding every matter. Let the word "vote" never be heard in an Assembly of God! The Holy Spirit should have the preeminence in the life of the child of God, and within the Assembly of God. The Holy Spirit is quite sufficient to place whom He will on this platform this afternoon, and when there is due submission to the Spirit on the part of the servants of God, there is no need of "arranging a platform," and I sincerely hope it will never be done in this Conference.

In Chapter 15 we read that it was the Father's desire that we bear fruit, and thus will God be glorified in our lives. We were left here to be fruit-bearing branches on the vine . . . "Ye have not chosen me but I have chosen you that your fruit shall remain." God wants you and me to bear fruit for His glory. Oh, that we would be exercised in our lives to bear fruit for the glory of God. Are you bearing fruit? Without ME ye can do nothing. Is it possible for me to be in Christ yet not bearing fruit? Yes indeed. If there is a prolonged season of no fruit bearing we are in danger of being taken away. When Peter refused to have his feet washed, the Lord said: "If I wash thee not thou hast no part with me" . . . not IN Me. Let me ask you—have you ever led anyone to the Lord Jesus Christ? I would like to stir up your hearts in this way if I can. Are you exercised about your life, and about bearing fruit? If you only knew the joy that comes from leading a soul to Christ, you would go in for more of it.

"Must I go and empty handed,
Meet my dear Redeemer so;
Not one soul with which to greet Him,
Must I empty handed go?"

In John 16 we read about the Father's love—"the Father Himself loveth you." I hope this will sing through every discouraged heart this afternoon. It is an individual love, bestowed upon each Christian . . . "and to KNOW the love of Christ" . . . "Now the Lord direct your hearts into the love of Christ." As you lie down on your bed at night, remember: "The Father Himself loveth me." In John 3:16 we have water to the ankles. In John Chapter 16 we have water to the knees; in John 17, water to the loins, but in the 1st Epistle of John, chapter 5, we have water to swim in. God the Father has all

the world to look after, but He will personally take care of you and me, because "the Father Himself loveth you."

In John 17 we have the Father's care: "Keep through thine own Name those whom thou hast given me." This is spoken of as our Lord's high priestly prayer. We would have a very meager conception of how the Lord prayed had we not been given John 17. This prayer speaks as though the Cross was already passed. "Keep them in thine own name whom thou hast given me." (R. V.). Our Lord prayed not only for the keeping of them, but that "they may be one as we are." I ask you—has this prayer been answered? All the prayers of our Lord have been answered. While I sincerely believe in the local aspect of the Church and the oneness of God's people (for divisions are the enemy's work), yet I ask you—has this prayer been answered? Notice it says: "But for them also which shall believe on me through their word." The body is not yet completed, so the world cannot see them in their oneness inasmuch as some have not yet been saved. I believe it is the body aspect that we have here, and the oneness of that body is being maintained by our Lord Jesus Christ, and is what He has in mind in this prayer.

Our last thought is the Father's home—Heaven and Home. When the last valley has been descended and the last hill climbed, He will bring us safely home. "Home where the brethren meet and never, never part," "In my Father's house are many mansions." We should think more of Heaven, for none of us knows how soon we shall be called to enter the Father's home. We should live there more in Spirit every day of our lives. John Bunyan was once asked by an unsaved man what Heaven was like. Replied Bunyan: "You get saved and live for God—and then go and see for yourself."

(Abridged)

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 elo-

quence 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."

"WALK IN WITHOUT KNOCKING"

“WALK in without knocking.” Such is the notice that appeared on an office door in the city of Oakland, California. The announcement seems to us to be an apt illustration of the blessed truth that the door of mercy is open for every one, and all who will may enter. At the fall, communion with God was broken. Adam and Eve, on account of their disobedience, were thrust out of Eden, a flaming sword being placed at the entrance of the garden “to keep the way of the tree of life.”

“How can a guilty sinner enter into the presence of a righteous and holy God?” is the question that has agitated the minds of men and women. Hundreds of thousands of sheep and bullocks have been slain; rivers of sacrificial blood have flowed; but “it is not possible that the blood of bulls and goats could take away sins” Heb. 10:4. Eighteen hundred years ago the Lord Jesus on Calvary’s Cross offered Himself as a sacrifice to God. When the triumphant cry escaped his lips, “It is finished” John 19:30, and He bowed His head and gave up His Spirit, the veil of the temple was rent from the top to the bottom showing that the way into the holiest was opened. On account of the “finished work of Christ,” divine justice is fully satisfied, and God can righteously justify ungodly sinners who believe on Him. The door of mercy is open wide, and all are invited without qualification or preparation to enter. “I am the door,” said the Saviour; “by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture” John 10:9. Numbers who reject the truth of salvation by works, prayers, or ordinances, have never entered the “door.” Has the reader entered? An antediluvian might have looked into Noah’s ark without entering. Whether he was three paces from the ark or three miles, if on the outside when the door was shut, he perished. You may believe that Christ is a Saviour, a great Saviour, and all-sufficient Saviour,

and an only Saviour, and perish in your sins. Only those who have accepted Him as their personal Saviour—those who have entered “the door” by simple faith—are delivered from wrath and judgment.

“Walk in without knocking” was an encouragement to the business people of Oakland to enter the office door without delay. Thank God, unconverted persons don’t require to “wait” or “knock” at the door of mercy. It does not stand “ajar;” it is open wide, and all are urged to enter.

One may ask, “Does it not say, ‘Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you?’” Matt. 7:7. True; but to whom was the exhortation addressed? To saved or unsaved, to “children of wrath” or children of God? The words were spoken to Christ’s “disciples,” to those whom He spoke of as “the salt of the earth” and “the light of the world” Matt. 5:13,14. It is the duty of all men to pray; but though this is so, salvation is not promised to those who “knock,” “ask,” or “seek” for it;—“Now the door is open enter while you may.”

“Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the house is risen up, and hath SHUT TO THE DOOR, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and He shall answer and say unto you, I know you not whence ye are.” Luke 13:24,25.

No Time to Lose

There is no time to lose. The “Master of the house” may “rise up” at any moment. The Lord Jesus is now seated at “the right hand of the Majesty on high” Heb. 1:3. His long-suffering is salvation to the perishing. When He “rises up,” the door of mercy will be closed, and unsaved ones will be shut out for ever. Why not enter into life, and light and happiness by believing on Him who loved you and gave Himself for you?

Selected

THE DESTRUCTIVE POWER OF HABITS

THE surgeon of a regiment in India relates the following incident: “A soldier rushed into the tent, to inform me that one of his comrades was drowning in a pond close by, and nobody could attempt to save him in consequence of the dense weeds which covered the surface. On repairing to the spot, we found the poor fellow in his last struggle, manfully attempting to extricate himself from the meshes of rope-like grass that encircled his body; but, to all appearance, the more he labored to escape, the more firmly they became coiled round his limbs. At last he sank, and the floating plants closed in, and left not

a trace of the disaster. After some delay, a raft was made, and we put off to the spot, and sinking a pole some twelve feet, a native dived, holding on by the stake, and brought the body to the surface. I shall never forget the expression on the dead man's face—the clenched teeth, and fearful distortion of the countenance, while coils of long trailing weeds clung round his body and limbs, the muscles of which stood out stiff and rigid, whilst his hands grasped thick masses, showing how bravely he had struggled for life."

This heart-rending picture is a terribly accurate representation of a man with a conscience alarmed by remorse, struggling with his sinful habits, but finding them too strong for him. Divine grace can save the wretch from his unhappy condition, but if he be destitute of that, his remorseful agonies will but make him more helplessly the slave of his passions. Laocoon, in vain endeavoring to tear off the serpents' coils from himself and children, aptly portrays the long-enslaved sinners contending with sin in his own strength. "Can the Ethiopian change his skin, or the leopard his spots?"

PUNCTUALITY

"IS the meeting not going to commence?" "O, no; the saints here don't come till about twenty minutes after the time." Such was the answer the servant of God received to his question. He looked discouraged; and we did not wonder at it. Coming in late, in that place, seemed to be a general "failing," to use a mild word. But, indeed, *failing* is too mild a word. If we are right with God there shall be an exercise of soul as to being in time for the meeting, if such be within our power. The world puts us to the blush in this matter. How often you will find meetings filled to the door long before the hour of commencing! The world has a heart for its work and its enjoyments. Why should it be different with the people of God? Have we less enjoyment than the world? Is it not the case that we are drinking at the streams of everlasting joy, while the worldling is feeding on the husks of the far country? Let us be thorough, even in the seemingly small matter of trying to be in time for the meeting. It is written that "when the hour was come" the Lord "sat down" (Luke 22:14). We also read (Jer. 68:10) of him that doeth the work of the Lord deceitfully (margin *negligently*). This is certainly a reference to *listless* service. If it is agreed to have a meeting at a certain time, let it be our endeavor to be there *in time*. If some brother is to take the meeting, punctuality will only be courteous toward *him*; and if we are going to meet with the Lord, punctuality will be simply *honoring* to God. In any case, let us *try* to be in time.

THE CHRISTIAN PATTERN

Of Marriage

Wm. H. Ferguson

"Marriage is honourable in all, and the bed undefiled but whoremongers and adulterers God will judge." So says the Spirit in Hebrews 13:4.

THERE is nothing more pure or holy in earthly relationships than the marriage yoke which is for life and anything short of this was never contemplated by God and would never be considered by the godly who would rather suffer, as a Christian, than by any means lend their hand to the termination of it. Many are the excuses offered for such termination of marriage—many and devious are the schemes and contrivances to bring about an annulment with resultant evasion of responsibility but these maneuvers are all undertaken without the consent or approval of God Who holds lawfully married persons to their marriage vows.

The Type of Christ and His Church is before us in the marriage relationship, beautiful in its simplicity; showing the tender solicitude and care of the husband for the wife, Christ's thoughts of tenderness and succour for His Church and there is also seen in the submission of the wife to her husband as head, the submission of the Church to Christ as Head and Lord. Little wonder that in these closing days, when Satan's enmity is more and more directed against the Person of Christ and His Church, there should be such a terrible attempt made to corrupt and destroy the last citadel for God in a world of moral corruption—the Christian home.

Christian husbands and wives should realize afresh the sanctity and meaning of their intimate relationship in view of all this corruption and seek to show to a godless world, by their strict adherence to a Scriptural functioning of their married life, that they have God's honour in view—not their own selfish desires or mainly natural tendencies. Living thus together as "heirs of life," their prayers unhindered as in 1 Peter 3:7, they should "show forth" as royal priests the virtues of Him Who hath called them out of darkness into His marvellous light—1 Peter 2:9.

MARRIAGE IN THE LORD

This fundamental principle enjoined upon the widow who re-marries in 1 Cor. 7:39, but applicable to all marriage contemplated by Christians, ensures the blessing of the Lord and leads to happiness. It implies an acknowledgment of the Lord's claims first of all; ones own desires being brought into subservience to the Lord and His Word. In the previous chapter, verses 19 and 20, this truth of the Lord's ownership of the

Christian's body is plainly taught. Our bodies are said to be "members of Christ" v. 15, "the temple of the Holy Ghost," v. 19, and bought with a price," v. 20.

It is most reasonable then—"our reasonable service" as in Romans 12:1—that we present our bodies thus first of all "unto God." Where these claims of God are honoured by those contemplating marriage, one can expect God's seal upon the union with consequent blessing to others. Where this fundamental principle is set aside and the purely natural instincts are followed, much is lost by the Christian, the testimony of God suffers and a poor example leads to further departure from God and His Word very often.

Marriage in the Lord would debar ALL unequal yokes of saved and unsaved but it would go much farther than that and debar any union where the glory of God and the good of our testimony would not be uppermost in the mind. In thus seeking to guide or regulate the Christian young man or woman in this most important function of life, the Spirit of God is not raising barriers to happiness and usefulness but removing them by showing God's better way.

How often frivolity and lightness and the foolishness of youth is the moral atmosphere in which such unions are begun and nurtured and often consummated, apart from any serious thoughts at all in the matter. Following the world's concept of marriage and making it to occupy such a prominent place in the thinking and lives of the young—to the exclusion of God or God's Word—it is little wonder that, in not a few cases, there seems to be little for God in the life afterwards. We would judge the "marrying and giving in marriage" mentioned in the case of the antediluvians in Matt. 24:38 and spoken of as that which would characterize the days immediately prior to the coming of the Son of Man, v. 37, suggests the undue prominence the world gave to this ordinance of God; lifting it out of its proper sphere and setting as God ordained in the beginning and making it just an occasion for the manifestation of human pride, self-will and self-gratification. Truly God was not in all their thoughts. Should not the Christian, then, have higher and holier thoughts than these instead of doing as the world does and acts; carrying on courtship and preparation for marriage in folly and worldly excess.

THE CHRISTIAN WEDDING

This should be consummated in all purity and simplicity and where this is done it is lovely to behold. Our blessed Lord graced the marriage in Cana with His presence and blessing. That was all that was necessary to cause the "good wine"—symbol of earthly joy—to be reserved to the last. Truly where Christ is first and foremost this is still so.

To attend some of the weddings of today amongst professed Assemblies of God, one would not see in certain cases any difference from a thoroughly worldly union of unsaved people where even that is carried on in a "religious" atmosphere. How much style of dress and arrangement is put on to ape the world—adopting an extravagance far beyond the station in life of the families represented!! The simplicity of a former day is altogether lacking in such cases—one is grieved at worldly songs being sung at so-called Christian weddings: the reading and proper presentation of the Word of God is being dispensed with (it might not be understood, they say, or acceptable to the worldly friends who attend). It used to be that the home or the Christians' Meeting Room was quite in order for the wedding but now that is altogether too tame and out of date. Then again, there is no musical instrument in the Hall and of late this has been an excuse to wheel one in surreptitiously, with the hope on the part of some that it will be allowed to remain.

What does all this show but a spirit that is not God's—methods which are not Scriptural and tendencies to copy and imitate the religious world, altogether unbecoming to a true and exercised Christian? Then we should mention the abomination of Romish candles burning at the ceremony. This would have caused consternation amongst the godly a short time ago—today it is being accepted without question by the "modern element" who are willing to "compromise" anything of God's truth to evade the reproach of Christ and not be counted as odd people by others. The spirit of a former day where they rejoiced "that they were counted worthy to suffer shame for His Name"—Acts 5:41—WHERE IS IT TODAY?

THE UNMARRIED CHRISTIAN

Through the Spirit the apostle said, "Every man hath his proper gift of God, one after this manner and another after that" 1 Cor. 7:7 and so there are those who seek to serve God thus and find their pleasure and enjoyment in doing the will of God and the work of God in the single as well as the married state, so fulfilling their obligations Godward and manward. Living in this state "for the kingdom of heaven's sake," Matt. 19:12, will doubtless bring its own reward which God will duly manifest. That such should consider themselves deprived of joy and companionship is irrelevant to the Christian for his or her greatest joy and delight is to do the will of God from the heart—to "love God, and keep His commandments."

THE MARRIAGE SUPPER OF THE LAMB

Soon all His own of this dispensation shall sit down at His Marriage Supper, Rev. 19:7,9, and that glad consummation

which has been in the heart of Christ from eternity shall be consummated before the adoring hosts of heaven and the called of Israel, v. 9, who shall witness all with the utmost joy—cp. John 3:29. In Rev. 19:7 we read "His wife hath made herself ready." So here is the preparation for the heavenly state and after the Judgment Seat of Christ when our lives are reviewed and rewarded, "she shall be brought unto the King in raiment of needlework:" Psalm 45:14. We are told in verse 8 of Revelation 19 that the array of "fine linen is the righteous acts of the saints" R. V. Here is a lifetime of preparation, a needlework of surpassing beauty as stitch after stitch is wrought into the garment—righteous acts of God's saints in a world of sin and shame—raiment wherewith His companion of eternity shall be arrayed and in which He delights to present her to the assembled hosts of heaven.

MAY THIS HAPPY PROSPECT and joyous nuptial day urge us all on to greater endeavour for His glory and cause us to "let the world go by" with its fancied tinsel and its effervescent and disappointing so-called mirth and joy.

THERE IS ENOUGH IN CHRIST to fill the eye and heart and life and "brethren, the time is short," 1 Cor. 7:29.

SERVICE

WE must work while it is day; but not for life; that is too hard for us; it is impossible; but from life we shall work, and then it will not be in vain in the Lord.

A true faith in Christ Jesus will not suffer us to be idle. No; it is an active, lively, energetic principle; it fills the heart, so that it cannot be easy till it is doing something for Him.

The world is nothing less than a great wreck; men are perishing; and the great duty of the Christian is to seek to snatch men from going down to death; see in every unsaved soul an object of pity, and a subject for earnest work. By all means and every means rest not till they are saved.

Whatever you do for Christ, put your whole soul into it. Wholehearted service is that which pleases Him.

If we are willing to shine, God will find the candlestick; if we are willing to work, God will find us something to do. Only let us be ready to do His bidding in anything.

"No service in itself is small,
None great, though earth it fill;
But that is small that seeks its own,
And great that seeks God's will."

J. S.

PRESERVING THE TESTIMONY

Franklin Ferguson, New Zealand

IF the testimony to a Scriptural way of gathering is to be preserved, then brethren who teach in the meetings and minister at conferences will need to show more diligence in presenting from the Word the truths and principles of Church position and order. Truths which would liberate children of God from the bondage of organized systems of religion, and would set forth our holy and blessed privileges as saints, should be willingly and freely given. Truth, however, must be presented with grace (John 1:14); and herein some have failed and truth has been evil spoken of. The noble apostle Paul declared, "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house;" and again, "I have not shunned to declare unto you all the counsel of God." (Acts 20:27).

Satan has been able to mar and distort, to a great extent, the divinely-given Church order and arrangements, so that Christendom to-day has become, in its religious systems, totally unlike the original apostolic manner. Though majorities have departed from primitive purity and simplicity, yet minorities (at times very small) have stuck to the Lord's testimonies (Psa. 119:31). This has been the case all down the centuries, and will be to the end. Because the Church, in its broad aspect, has failed to maintain a true testimony, and reformations have not come up to expectations; this is no justification whatever for ceasing to carry on and advocate Scriptural Church Principles, saying, "There can no longer be a collective testimony, for the Church is in pieces like a wrecked ship, and now every man for himself on bits of broken ecclesiastical wreckage, and God for us all!"

No, no! Divine principles are binding upon the saints unto the coming of the Lord, whatever may be the wreck and confusion around. Wherever are found but two or three believers, owning no gathering Name save the precious Name of God's beloved Son, worshipping in spirit and in truth, seeking to observe whatsoever is commanded in the Word; such will have His approving testimony, "Thou hast a little strength, and hast kept My Word, and hast not denied My Name." (Rev. 3:8).

Undoubtedly there is a Scriptural way of meeting for the people of God, and most certainly it is possible now. In all parts of the world are found to-day companies of saints endeavouring to carry out, though often in weakness, Church order and arrangements as at the first, in realised fellowship with the Lord. In order to maintain this testimony that it die not, there requires to be an all-round ministry from the Scriptures embracing foundation Church principles.

A GATHERED PEOPLE

"Not forsaking the assembling of ourselves together." Heb. 10:25.

THE people of God are not an isolated people. They have been called unto the fellowship of God's Son, Jesus Christ our Lord, and to jointly share the privileges and responsibilities of His Church, or assembly on earth. In order to make this possible, they have been commanded by the Lord to gather together. The manner and time of such gathering, as also its purpose and object, are fully made known to us in the Holy Scriptures, and the saint in whom there is a heart exercised unto pleasing of the Lord, will make it his business to know, and find it his delight to do, whatsoever the Lord has commanded to be done.

It was to God's ancient, redeemed, and separated people, whom He had called out from Egypt, as on eagles' wings unto Himself, to be under His immediate control, and for whom He chose a place in which His Name and His presence were to dwell, that the Word was spoken, "Gather my saints together unto Me, and every careful reader of Old Testament history knows, how frequently, and for what variety of purpose, the chosen people assembled together at Jehovah's call to that chosen place. How full of joy and blessing such assemblings were to the obedient Israelite the Scripture abundantly tell, see Deut. 16:11-14; Psalms 122:1-9. And these assemblings together were not confined to the early days of Moses and Joshua, or to the palmy days of David and Solomon, when strength and glory marked the course of the chosen people, but even in the days of their weakness, after they had been scattered and driven into captivity in Babylon for their sin, when only feeble remnant was found, it is written concerning them, that they "gathered themselves together as one man to Jerusalem" Ezra 3:1. And from this we learn, that the commandment of the Lord concerning His people in their gathering together, is not to be considered as obsolete, although the greater part of His people give no heed to it, and by their own choice remain in associations and positions which render it impossible for them to yield obedience thereto. When we turn to New Testament time and practice, we find that the assemblings together of the people of God is one of the leading characteristics of the present dispensation.

The memorable words of the Lord Jesus spoken to His disciples in view of the time now present, will readily occur to most of us, "Where two or three are gathered together in or unto My Name, **THERE AM I** in the midst of them." Matt. 18:20. Surely these words forbid isolation. They lend no help to those who contend for "individual testimony," as opposed to gathering unto Christ. And then, we have the plain injunc-

tion of the Holy Spirit, "not forsaking the assembling of ourselves together as the manner of some is" Heb. 10:25. Surely He who saw the end from the beginning, knew full well, when He caused these words to be written, that some would "forsake"—in the sense of leaving it behind them, as the meaning of the word is—the assembling of themselves together with fellow-saints, for such purposes as the Lord has commanded His people thus to gather. How many in this busy day, "forsake" the assembling of saints, on the first day of the week to eat the Lord's Supper, because say they—"We have good opportunity to preach and teach at that particular hour," as if service for the Lord were of more account than banquetting with Him, or as if doing some fussy, self-chosen work, were equal to His plainly revealed will, and the practice of the early saints. No doubt the believer who chooses to remain in isolation, or to rove as he thinks fit, having no fellowship with any scripturally gathered company of saints, but willing to associate with anything or everything that will give him scope to carry out his own will, may have fewer burdens to bear on his heart, but he will miss that blessing given to those who in obedience to the Lord's call gather together unto Him, to hear His voice, and to know Him in the midst, as He has promised. This is the highest of all privileges given to men on earth, and the day will declare, that obedient continuance in it, in a day of difficulty and broken bonds like ours, is of great esteem in the sight of the Lord. May it be ours then, dear fellow-saints, to hold fast the unalterable Word of our God, and to lay hold upon His strength to give it effect. The Divine precept can only be obeyed in strength Divinely given. And that strength will be given to all who walk with God, individually, and honour the Lord collectively.

EARTH'S SORROW

EARTH! What a sorrow lies before thee,
None like it in the shadowy past,
The sharpest throes that ever tore thee,
E'en though the briefest and the last.

I see the shadow of its sunset,
And wrapped in it the Avenger's form;
I see the Armageddon onslaught,
But, I shall be above the storm.

There comes the moaning and the sighing,
There comes the hot tear's heavy fall;
A thousand agonies of dying—
But, I shall be above them all.

THE SECRET CHAMBER IN THE PALACE

IN the days of one of Scotland's kings, a humble shepherd was raised to a place of honor, and distinction in the kingdom, as a reward for personal devotion to the king. This aroused the jealousy and envy of certain courtiers, who sought to poison the king against his faithful servant. They watched his steps, and at last found what they thought would secure his fall from the royal favour. It was discovered that he was in the habit of frequenting a certain room in his house, into which he shut himself alone, not allowing even his wife to enter. They suggested to the king that there he hatched conspiracies against the sovereign and the government. Their oft-repeated story aroused the suspicions of the king, so he appointed a day on which, with his retinue, he might visit the suspected counsellor in his mansion. The king, and his followers, were received with due honour, and conducted into the mansion. The king desired to be conducted through the house, and when he had seen its principal parts he asked: "Where is the chamber in which you secrete yourself for hours, allowing no one to enter, or to see what it contains?" The counsellor blushed, and suggested that the place was too mean for the king to enter. But the king insisted upon seeing it. So he was led into the mysterious room, which he found to be a small apartment with bare walls, its only furniture being an old chair and a broken table. On the wall there hung a shepherd's crook and an old faded plaid. The king looked astonished, and inquired what was the meaning of the strange apartment. "Your majesty knows," said the devoted servant with great emotion, "that I was only a humble shepherd, when your majesty was pleased to raise me to a place of distinction and eminence in your kingdom. This honour has the tendency to cause my proud and haughty spirit to look down on others, who are as I once was. In order to keep down this evil tendency I come at times into this humble room, which is as nearly as possible a true representation of my former state, and as I sit here and look at the crook and the plaid, which I used in days gone by, I call to remembrance that I am nothing and have nothing, save what the grace of my king has made, and given me. This tends to keep me humble, and to make me thankful." Such was the touching story of the secret room with the closed door, and surely it has its message for the saints and servants of the heavenly King. Good and healthy it is for our souls and spirits, to often retire to the secret place and remember "the hole of the pit," out from which God's grace has lifted us, and the low estate in which it found us. Surely this would tend to keep our spirits humble, and save us from being "lifted up with pride," to look down upon others, and to fall ourselves into the condemnation of the devil.

Selected

FROM OUR MAILBAG

From Montana:

I cannot write you all the blessing I get out of WORDS IN SEASON—Spirit led and Spirit fed.

From Prince Edward Island:

I wouldn't be without WORDS IN SEASON. It is a wonderful Magazine, so full of God-given council and instruction from God's Word, which is so much needed in these trying days.

From South Carolina:

It is a small Magazine but rich with the things of our Blessed Lord.

From Connecticut:

I am so thankful for WORDS IN SEASON. It does not waver from the truth of God.

From New Zealand:

I am so glad of the monthly fare you serve.

From an elder in Michigan:

I am glad that you are not afraid to print articles that some others would not accept. After all, you are only trying to render this service to the Lord and to His people as you feel it should be done. So many are departing these days from the "old paths" and forsaking the outside place. May the Lord grant you the grace and wisdom necessary to do this work as unto Himself, regardless of what some may think.

From an older fellow laborer:

The truth of God will stand any place, and it does commend itself to the people of God who desire to walk in the old paths, and plainly spoken in these days does help good men who are seeking against wind and tide to go on for God.

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QUESTION:

Will Old Testament saints stand at the Judgment Seat of Christ?

ANSWER:

There is no Scripture that we know of to suggest this. The New Testament references to the Judgment Seat of Christ certainly contemplate the Church, as such are found in the respective Church Epistles and show plainly that our lives must be reviewed in heaven at the Judgment Seat from salvation's day until our entrance into glory with a view to apportionment of reward and place in the heavenly kingdom.

The faithful remnant of Israel, and those recovered through their testimony, in deep contrition, share in their general confession as a nation at His Coming as Son of Man to earth, to sit upon the throne of His glory and to establish His earthly Kingdom—see Psalm 50:4, 5, 6. Undoubtedly the heavenly saints of Old Testament times will enter into, and concur in this judgment in the truest spiritual sense of compliance with God's just decrees and the Lord's settlement of His controversy with the backslidden, but then restored, nation.

THE WICKEDNESS OF UNBELIEF

THE late Dr. Heugh, of Glasgow, a short time before he breathed his last, said, "There is nothing I feel more than the criminality of not trusting Christ without doubt—without doubt. Oh, to think what Christ is, what He did, and whom He did it for, and then not to believe Him, not to trust Him! There is no wickedness like the wickedness of unbelief!"

"WITH CHRIST"

ANOTHER link is broken,
Another soul at rest
"Within the veil," in glory
Now dwells among the blest;
Where weariness and weakness,
And death shall be no more,
Where only welcomes wait us,
From loved ones gone before.

Another voice is swelling
The glad triumphant song,
Another soul is standing
Amid the blood-washed throng;
Where endless praise ascendeth,
To Him who once was slain,
Where those who love the Saviour,
With Him one day shall reign.

Another link to bind us
To yonder shining land,
Our hearts are oft-times yearning
To join the ransomed band.
Where tears and sighs and sorrow
For aye shall flee away
And night shall change to morning,
To pure and perfect day.

Another soul has finished
The Pilgrim path below,
No more to see but dimly,
But "face to face" to know;
Where mysteries have vanished,
God's hidden dealings plain,
Where all earth's loss is over,
In heaven's eternal gain.

F. B.

(In memory of beloved George Gould).

Marysville, Wash.—Bre. Maxwell and Wilson were in 10th week at last report, attendance encouraging.

New Haven, Conn.—Bre. Rosanio and Capiello intend D. V. to continue tent work here, in July. Pray for them.

Canada

No. Vancouver, B. C.—We had the unspeakable joy of proving afresh the precious truth of Eph. 3:20. Numbers at conference most encouraging and ministry largely of a practical character—strengthening and confirming. Nine of the Lord's servants were present. S. Porteous stayed on for a week—meetings well attended and profitable.

Sudbury, Ont.—Brethren notify us that a small Assembly is now "gathered to His Name" (Matt. 18:20) at Massey, Ont. Pray for them.

Moncton, N. B.—Our Conference was a time of refreshing and searching ministry. Bre. Wilkie and McClurkin stayed on for meetings.

Toronto, Ont.—Please note change of bro. G. G. Johnston's address from Huntsville to 140 Woodycrest Ave., Toronto 6. Canadian readers especially note this relative to Truth and Tidings matters. God gave some encouragement at meetings recently of bre. Fletcher and Gray, in Pape Ave., a number professed.

Portage La Prairie, Man.—Bro. Ronald continues his pioneer work, seeking to reach out to needy fields. Pray for our brother. Bro. Willoughby had enjoyment amongst His own in several places while East and is now back on the Prairies again. Russellites and Mormons are making real efforts in such districts—what a challenge to younger men to go to the frontiers of the great North West with the Gospel!

OTHER LANDS

Belfast, Ireland.—Recent Conference at Easter very large Overflow meetings Monday. Ministering the Word were brethren Wm. Rodgers, W. Gilmore, A. Borland, H. Bailie, A. Gooding, J. Lightbody, Isaac McMullen and F. Hunter (U. S. A.), G. Knowles (Palestine) and C. Gabriel (Morocco). Our beloved brother Gabriel had a seizure a few days after the conference and in two days passed into the Lord's presence, only 56 years old. Well known and highly esteemed in the North of Ireland. His messages at Easter Conference fresh and weighty and will not soon be forgotten. Leaves a widow and boy and girl. H. Paisley commenced in Armagh City—T. W. Bell hopes to try Bessbrook. C. D. Fleming at Dollingstown—A. McShane and W. Bunting finished in Waringstown—saw a few saved.

Duaca, Venezuela. S. A.—Bro Jn. Frith was hoping to go to Casiquitos—ten miles away to help build a small native Hall for preaching of the Gospel. Meetings have been held in a house which has proved far too small. He says—"I still have many difficulties with the language but am thankful to the Lord for His help."

CONFERENCES

Sarina, Ont.—Remember Conference dates—in City Hall—June 9, 10, 11. See last month's Magazine. All meetings Daylight Saving Time.

Victoria Road, Ont.—63rd Annual Convention D. V. in Gospel Hall, Long Point—June 16, 17 and 18. Pr. Mtg. Thurs. June 15 at 8 p.m. Bring Believers Hymn Book. Commun. to Frank H. Stone, R. R. 2, Kirkfield, Ont.

Portage La Prairie, Man.—We purpose holding our Conference D. V. on June 16, 17 and 18 with Prayer Meeting on June 15. All meetings will be held in the Gospel Hall, cor. 1st St. and Lorne Ave. Commun. to A. Vanstone, 123 9th St., N. W.

Earlton—Charlton, Ont.—Conference D. V. as follows:

June 30th and July 1st—All meetings in Earlton.

July 2nd Lord's Day—All meetings both places.

July 3rd and 4th—All meetings in Charlton.

Standard time throughout. Prayer meetings will precede June 29 at 8 p.m. Corresp. to Norman Ferguson, Earlton, Ont.

Pugwash Jct., N. S.—We purpose God-willing holding our Annual Conference on July 1st, 2nd and 3rd, preceded by Prayer Meeting Fri. night, June 30. Communications to M. C. MacLeod, Pugwash Jct., Cumb. Co., N. S.

Byfield, Mass.—Annual Conference D. V. June 3 and 4—Pr. Mtg. June 2—7 p.m. Corresp. William Ward. Servants of Christ walking in the old paths welcome.

No. Augusta, Me.—Annual Conference D. V. June 24 and 25—Sat. 2:30 and 7 p.m. Lord's Day 10:30 a.m. 2:30 and 7:00 p.m. Corresp. to F. A. Thompson, R. 4, Augusta, Me., Phone Sydney 8 ring 5. Visitors freely entertained.

Roseisle, Man.—Conference dates, June 10 and 11, D. V., C. E. Walsh.

East Aurora, N. Y.—Conference D. V. July 1st and 2nd, Pr. mtg. Fri. night. H. B. Underhill.

FALLEN ASLEEP

Hatboro, Pa.—Suddenly on Feb. 15 at age of 79 our beloved and esteemed brother Newark Hunton was called home. A faithful man above many, the Assembly will greatly miss his faithful attendance and valued council as will the saints of Phila. district who have lost a worthy standby—a lover of God's truth and good men. Born in Yorkshire, England—saved when young—came to U. S. A. in 1893. When he moved to Hatboro in 1910 the stand he took for the Lord brought him much opposition from both secular and religious world. In fellowship in Mascher St. first, later Assembly was formed here. Many of the Lord's servants can recall having sat at his table, enjoying his hospitality—he walked many a mile giving tracts to the unsaved. A son and five daughters survive.

Beetown, Wisc.—Mrs. Sadie Pritchett went to be with the Lord. Saved when bre. Mick and Hamilton had meetings 25 years ago. In Assembly from beginning—bore a good testimony.

Port Bickerton, N. S.—Our beloved brother Jacob Kaiser went home to be with the Lord in his 73rd year. Saved at meetings held by E. Heidle 32 years ago—a brother beloved by all. A boat builder by trade but preached the Gospel to the end. Well be greatly missed in Assembly here. A godly counselor—loved His Name—a friend to all. Prayer asked for wife and daughter, saved—6 sons and 3 daughters unsaved.

Chicago, Ill.—On April 15th, our sister Mrs. W. E. Kennedy "went home." Saved in Avondale Hall 1929 and will be greatly missed in the Assembly. Took active part in S. S. work. Bore a bright and happy testimony to hospital attendants and all to the last. Her husband and three children survive.

Des Plaines, Ill.—On April 13th, our brother Herman Rosen "went home" aged 76. Saved at tent meetings of the late John Ferguson in Aug. 1927. His widow who survives was saved when a young girl at Elk Grove, Schoolhouse where a faithful teacher (Miss Johanna Weborg) spoke to her of Christ. In later years this was instrumental in a good work being done in Elk Grove district etc. The editor and bro. Wm. Warke and others preached here years ago.

Camden, N. J.—We regret to announce the passing away of our esteemed brother H. W. Staats, suddenly on March 30th. Our brother was associated with the Camden Assembly for about 40 years and will be much missed. Truly a prince and a great man. Interested in S. S. work and was Correspondent for the Assembly for many years. Prayer is requested for his widow and family.

Detroit, Mich.—Robert Wilson of West Chicago Assembly "went home" April 22, aged 49. Saved 14 years ago through preaching of bre. Gould and Warke. A hard worker in anything of the Lord's work to which he put his hands. Pray for this stricken family.

Penticton, B. C.—On April 23rd Mrs. E. E. Gurney "went home" in her 99th year. Saved in England, heard the truth of God in Hespeler, Ont., 50 years ago through Jn. McFadden and Geo. Duncan, then W. P. Douglas and R. J. Dickson, of Winnipeg and "gathered to His Name" a worthy sister.

Detroit, Mich.—On April 26th, our beloved sister Mrs. John Taylor of Central Hall, daughter of our sister Mrs. Gurney mentioned above, was called into His presence, aged 59. Mother and daughter thus were "at home" three days apart. A faithful sister, a true Dorcas—humble and kindly, she was much respected amongst us.

Ramsey, N. J.—Word has just come of the homecall of our beloved sister, Mrs. Benjamin McLeod, March 21st. Saved 48 years ago through preaching of Hugh Creighton in Ireland, in happy fellowship with His own since then. Her door always open to entertain the Lord's people. She will be much missed.

Words in Season

THE BIBLE FAMILY MAGAZINE



Sunshine and Shade

If all were sunshine,
It would not be best;
Under the trees of God
In shade we find sweet rest.

Drink of Elim's pool,
Rest upon our way;
Then to the fray once more
To fill life's little day.

So the race of life,
Marked by sun and shade,
Stretches before our gaze
Until the goal is made.

Sun! Enjoy with God,
Shade! Accept with joy;
The strength derived from both,
Use in the Lord's employ.

W. H. F.

JULY, 1950

WORDS IN SEASON

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RENEWALS: What about that overdue subscription? We would appreciate your immediate attention to it.

CHANGE OF ADDRESS

Long Beach, Calif.—Robert Stewart, 436 Zona Court, for E. 14th St. Gospel Hall. Visitors to Assembly please bring letters of commendation.

Waterbury, Conn.—Gospel Hall, 18 Spencer Ave.

Hickory, N. C.—Oswald L. MacLeod, Route 5, Box 671.

UNITED STATES

Waterbury, Conn.—Saints here have purchased a former Lutheran church building which is very commodious and suitable for them, right in the center of the city. H. Dobson and J. Lipke have had a series of Gospel meetings with some interest. One had professed, we heard.

Pawtucket, R. I.—The recent Conference here was a season of blessing to the many saints who came together from N. E. districts, N. Y. and N. J. The presence and power of God was felt in the meetings—many said it was like an old time conference. Present to minister the Word were Frank Knox of Ireland, Joe Pearson, S. Porteous, Dobson, Calderhead, Craig, W. Ferguson and others—ministry searching and edifying.

Byfield, Mass.—The small Assembly here has carried on a Conference for almost 60 years and this year again God gave them cheer through His Word. Bre. S. Porteous, Taylor, Pearson, Dobson, Lipke and W. Ferguson gave help in the ministry and in the Gospel. Saints from Maine, N. H., Conn., Mass., N. Y. and N. J., were present. W. Ferguson also visited the saints of Cliff St., Boston, with encouragement.

Philadelphia, Pa.—The Lord gave some cheer to His saints in the recent Conference at Olney. Brother Frank Knox of Ireland has spent some time in the district with real blessing to the various Assemblies he has visited. His ministry has been fresh and marked with much prayer. We need more of this sort of ministry. He went on to Midland Park, N. J. Saints have been strengthened and confirmed in God's ways.

Stout, Iowa.—O. Smith and P. Elliott had seven weeks of meetings here prior to the recent Conference, during which time God blessed the Word to several unsaved. The Conference was large, as usual, and it was grand to see hundreds of God's saints rejoicing in the plain, practical, upbuilding truths of God's Word, altogether apart from worldly attractions. Jas. McCullough stayed on with bro. Smith for some meetings here and at Hitesville. 8 or 10 of the Lord's servants were at the Conference.

Sault Ste. Marie, Mich.—W. Warke and L. Brandt had a spell of meetings with the Assembly here, also visited the Canadian Assembly.

Long Branch, N. J.—F. Pizzulli and F. Carboni expect to labor together in tent work this Summer and will value prayer for God's blessing.

Jackson, Miss.—Geo. Marshall is carrying on here on street corners and visiting and meetings in homes.

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. 42

JULY, 1950

No. 7

GATHERED GEMS

Come, labor on;
Who dares stand idle on the harvest plain,
While all around him waves the golden grain,
And every servant hears the Master say,
"Go, work today"?

« « «

The fire was in the Father's hand, and also the knife,
when to Calvary they went both together.

We often forget that it is the race of faith we are
running. We ought to appear deranged to the bystander;
for to the mere looker-on the cross is "foolishness."

Let us sanctify ourselves; for if there be an accursed
thing hid in our hearts, we shall not be able to stand in
the day of trial.

Satan's wiles seem aimed at the dispersion of the
members of Christ. So that now the principle of Divine
unity is almost denied, and Christianity merely a busi-
ness between God and the soul; and where union is sought
it is usually only a union of sects.

I heard a preacher say the other day, he thought his
business was only to convert souls. From Scripture, it
seems to me, a preacher's chief business commences, in-
stead of finishes, when a soul is brought to life.

A testimony: "As I look back over sixty years of min-
istry, I find all my joy in the times when I just preached
Christ and Him crucified, and I have only sorrow as I
think of the times when I allowed myself to turn to mere
side issues."
Donald Ross.

The greatest secret of prayer is praying. G. B. W.

« « «

Come, labor on;
No time for rest till glows the western sky,
While the long shadows o'er our pathway lie,
And a glad sound comes with the setting sun,
"Servants, well done!"

HOW GOD SAVED AN IRISH LAD

WM. BUNTING'S CONVERSION

IT was my inestimable blessing to have parents who knew and feared God and who sought to bring up their family "in the nurture and admonition of the Lord."

The first time I remember having serious thoughts about my soul was when the Lord called Home my aged grandmother. Though I was but a small boy at the time, I can still remember gazing into the embers of the dying fire, on the night after her funeral, and pondering the question of where I would spend eternity.

At a later date God spoke to me through the preaching of brethren George Gould, Sr. and J. Poots, who are now both at home with the Lord. One evening as we were returning from their meeting, my father remarked, "God is more willing to save you than you are to be saved"—a sentence which impressed me deeply and lived with me in after days.

THE LORD'S COMING USED

On another occasion an incident occurred that caused me great alarm. The circumstances were these. All our family, excepting my father, were away on holiday. One evening, some days before we were due to return, I came home with a message to my parent. He, not expecting me, had gone away on business and was nowhere to be seen when I arrived. I searched the house, knocked at his office door, scanned the public road up and down, and called aloud, "Father, Father." But it was all in vain, for my father was not to be found. At length I sat down in the kitchen. Outside all was calm and still, as the shadows of nightfall stole over the countryside. Sitting there alone, the thought suddenly occurred to me that the Lord had come and caught away the loved ones who were saved. I cannot express the pang of agony which I then experienced. I wept with sorrow and fear. At last, when it was almost midnight, my father returned. I said nothing to him of what my thoughts had been, but they left an impression upon my mind which did not readily pass away, and many a night afterwards I slipped out of bed, tiptoed to my parents' bedroom door, and peeped in to see if they were still there.

THE SPIRIT'S CONTINUED STRIVING

When my sixteenth birthday was approaching, the late Dr. Matthews began gospel meetings in the town of Lisburn, which was seven miles from our home. I attended as regularly as possible, and in the very first meeting God aroused me to concern about my soul. Gen. 6:3, "My Spirit shall not

always strive with man," took hold upon me. Night after night the work of conviction deepened in my conscience. I shuddered at the thought that God might leave me to my fate. How earnestly I prayed and read the Scriptures! At times, when pondering such verses as Isa. 53:5 and John 3:16, I thought I could see the plan of salvation, but my difficulty was how to believe. I imagined more than once that I had believed, but my further perplexity was that I had not experienced any change of feeling such as I had heard people speak of, when relating their conversions.

Such was my unhappy state of alternating hope and fear until one Sunday evening, when I seemed to come quite to an end of my resources. I had given up my companions. I had prayed and searched my Bible. I had tried my utmost to believe on Christ. All this had been in vain; what more could I do? If past efforts had failed, future endeavors would be just as futile.

THE NIGHT OF DELIVERANCE

In this melancholy condition I sat down on the front seat of the Gospel Hall that November evening. The subject was Isa. 6, and in memory I can still see that honoured servant of Christ as with power and pathos he proclaimed the message of salvation. During his address I began to muse upon the Saviour's death. The question arose in my mind, "Why did Jesus die?" The answer was simple—He died for us. Well then, thought I, Jesus suffered for me, and if He suffered what I deserve, does not that save me? There and then I grasped the truth of His substitution for me, and in my soul I knew I was saved—saved not for anything I could do, but by what He had done on my account. Just then the preacher repeated Rom. 10:9. How definite, I thought, is this promise—"Thou shalt be saved." I could not doubt it. It confirmed my faith and assured me of salvation. The great transaction was done. My fortune was made for eternity, and small wonder was it that the bells of my heart rang for joy, as I sang,

"I DO believe it, I DO believe it;
I'm saved through the blood of the Lamb."

Then, about a month later, I had the further joy of being baptized and of being received into fellowship in the Assembly of God's dear people in Lisburn.

The Son of God became the Son of Man, that the sons of men might become the sons of God.

WHAT A YOUNG SHEPHERD LEARNED IN GOD'S SCHOOL

WM. RODGERS OF OMAGH

WHEN seeking to set before saints their responsibility in the matter of learning God's Word, or in that of engaging in practical service for Him, one often meets with the excuse, "I have no time for it." Yet experience shows that it is not always those who have most of what is called "spare time," who know their Bibles best, or who most diligently serve the Master. In any case, first things should come first; and if we have so much business of our own that we have "no time" for the Lord's Word or Work, we have more of it than He ever meant us to have.

IDLERS—NOT GOD'S CHOICE

In 1 Cor. 7:29-31, a passage which begins by reminding us that "The time is short," it is made very clear that neither earthly business, nor earthly interests of any sort, should absorb our entire attention. We should not "use to the full" (R. V. Margin) such things. Also, in Eph. 5:16 (R. V. Margin) occurs the expression, "Buying up the opportunity," which may well suggest to us that, however busy we may be, if our heart is right with God, we shall find "opportunity" to "buy up," for Him. It has frequently been pointed out that it is not usually people who have nothing to do that the Lord takes up to use as His servants. Moses, when called, was caring for Jethro's flocks, in the back side of the desert. Gideon was engaged in threshing wheat. Elisha was ploughing. Andrew, Peter, James, and John were at their work as fishermen. And Matthew was at his tax-collector's desk. Concerning a certain preacher, it was said to the writer that the Lord evidently intended him to give his whole time to preaching, because he had failed in every other business he had attempted. One would surely like to have better proof than this of fitness for the work of God.

An interesting example of how much one can learn, and of how adapted for God's service one can become, while busily engaged in an earthly calling, is that of David. While yet a lad he had the care of his father's sheep, an occupation which apparently his seven elder brothers despised, as is suggested by Eliab's speech of 1 Sam. 17:28. It was difficult and dangerous work in circumstances in which a lion or a bear might appear at any moment; and in which, doubtless, as in the case of those other Bethlehem shepherds of Luke 2:8, watch had to be maintained by night as well as by day. But it was not lost time to David; for he learned many things that proved useful to him in after years.

Firstly, he learned courage in his conflicts with these wild beasts; and courage is a virtue that many of us could do with more of than we have. He also learned to handle weapons, and especially to use his sling accurately; an ability that stood him in good stead when the great day of testing came, and he went out to meet Goliath. We today have a different kind of weapon, "The Sword of the Spirit which is the Word of God"; but are we able to make equally good use of it? Thirdly, whilst lying amongst his sheep by night, gazing up at the starry heavens, David learned sufficient at least of astronomy to know that they were the "handywork" of God; and he has recorded for us in two beautiful Psalms, the 19th and the 8th, the feelings and thoughts which they stirred up in his mind; on the one hand, the exceeding greatness and majesty of Him Who had made them; and on the other, the littleness of himself and his fellowmen in contrast with that almighty Creator.

But these "meditations" (Psa. 19:14) of his took another turn as he learned the grandest lesson of all; that this same all-wise and all-powerful Jehovah was actually taking Shepherd care of him, humble working lad though he was, and would continue to do so "all the days of his life." Thus came into being the sweetest of all the Psalms, the 23rd, one which, humanly speaking, only a shepherd could write.

PREPARATION FOR FURTHER SERVICE

Further consideration along these lines suggested another lesson; that, just as Jehovah was caring for him, He would have him to care for others of His people, in fact that he should feel towards them as he felt towards his sheep. So when he later learned that God did really intend him to be Leader and King in Israel, his idea of what he should do, and his actual doing of it, are well described by Asaph in Psalm 78:70-72; "He chose David His servant, and took him from the sheepfolds: from following the ewes great with young He brought him to feed Jacob His people, and Israel His inheritance. So he fed them according to the integrity of his heart, and guided them by the skilfulness of his hands." Even towards the end of his life, when his error in numbering the people had brought on a dreadful plague, he still had this shepherd heart, as may be seen by his plea to God in 2 Samuel 24:17, "I have sinned, . . . but these SHEEP, what have they done? Let Thine hand, I pray Thee, be against me." Surely a little is here of the Spirit of Christ, the Good Shepherd Who gave His life for the sheep. One is reminded too of the Lord's commission to restored Peter in John 21:15-17, "Feed my Lambs, . . . Shepherd My sheep, . . . Feed My sheep."

LOVE OF GOD'S WORD AND HABITATION

A sixth part of David's training, which many of his Psalms illustrate, was in the knowledge of God's Book. It is unlikely that he could carry a pocket Bible about with him, as a diligent student may do today; but somehow or other he became familiar with the Word of God and loved it. The 19th Psalm, already referred to, follows its description of the Book of Nature by another interesting one of the Law of the Lord, in which is very fully depicted what it is and what it does. And in this David tells us that it is to him "sweeter than honey and the honeycomb" v. 10. Can we truthfully say as much?

Probably closely linked with this love of God's Word was a seventh characteristic of David's early life, his desire to find a resting-place for the Ark of God, as pictured in Psalm 132 and elsewhere. Almost a hundred years previously the Ark had been captured by the Philistines; only to be speedily returned by them when they discovered how dangerous this symbol of God's presence could be to those unfit to have it. The Israelites of the priestly city of Bethshemesh, to which it first came back, had to learn a similar lesson because of their irreverence in handling it; and, stricken with fear, they sent it away to Kirjath-jearim, where it was deposited in the house of Abinadab. For a time the Israelites felt its loss, and "lamented after the Lord" 1 Sam. 7:2; yet when, some twenty years later, a measure of revival took place under Samuel's leadership, no steps were taken, either to return the Ark to Shiloh, or to find another resting-place for it. In the course of time all Israel seemed to have forgotten its existence, with the exception of one shepherd lad who was caring for his sheep on the hills around Bethlehem (called, "Ephratah" in Psalm 132:6). He became exercised about it, lying as it was, neglected some eight or ten miles distant from him at Kirjath-jearim (called, "The field of Jaar" in Psalm 132:6, R. V. Margin). And as he considered the matter, he made a vow that, before he would dwell in a home of his own, he would find a "place" and "habitation" for it, Psalm 132:1-9. Surely a notable example of putting God's things first.

He kept his vow too, though much time and many difficulties intervened before he was able to do so. Even when Hiram, King of Tyre, builded him a house of cedar in token of his friendship, 2 Sam. 5:11, he refrained from taking up residence in it, and still "dwelt in the fort" v. 9, until he had the Ark safely installed in the place he had prepared for it, 2 Sam. 6:17; after which he returned "to bless his house" 1 Chron. 16:43; or in other words, to dedicate it and take up residence in it. Compare 2 Sam. 7:1, R. V. Also Psalm 30 Title, and the verses that follow.

Thus the young man David learned at least seven lessons of spiritual value, while engaged in his humble earthly occupation; and far more than seven lessons may be learned by us, if we ponder these Scriptures which set his experiences before us.

UNDER NEW MANAGEMENT

IN most cities it is no extraordinary thing to see in the windows of restaurants and shops of all kinds a neatly printed card with the words: "Under New Management." Common though it be, it conveys to the spiritual mind some precious suggestions which fill the heart with joy and gladness. The Scriptures give us many instances of bad management, but as surely do they give us examples of "good management." Look at down-trodden Israel in the land of Egypt, under the rule and power of Pharaoh. Surely, you exclaim, they need to be put "under new management." Yes, they do, and God takes the matter in hand, delivers them from the power and authority of Pharaoh, and puts them "under new management," for they "were all baptized unto Moses in the cloud and in the sea" 1 Cor. 10:2.

How like ourselves! We are all conscious how bad was the management of our former lives when "we walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" Eph. 2:2. But having trusted Christ, He now says, "Ye are not your own, for ye are bought with a price, therefore glorify God in your body" 1 Cor. 6:19, 20.

Oh, dear young believer, God holds us responsible to show to a guilty doomed world that we are no longer under the same management as them, but that we are "under a new Master," under the precious rule of "the Lord from heaven," who said, "Take My yoke upon you, and learn of Me, for I am meek and lowly in heart; and ye shall find rest unto your souls, for My yoke is easy and my burden is light." Matt. 11:29, 30.

This management cannot be manifested by trusting to inward impulses or our own thoughts, however good we may consider them. We must each one come with holy reverence to God's own Book, there learn His will, His rule, His order, His thoughts, and these we can only learn from the Word by the teaching of the Holy Spirit. Having learned them thus we must seek to carry out all we learn. If then we seek to "hear and do," it will soon be manifest, where'er our lot is cast, that we are truly "under new management." The Lord help reader and writer so to do.

A. B. G.

CASTING OUT TOBIAH'S STUFF

WM. H. FERGUSON

IN the history of God's people relative to testimony there is much to challenge our thoughts, giving us much to exercise hearts and consciences as we realize that what happened to His own in days gone by is, in measure, reproduced in our own day and in the testimony of the Lord committed to us. Furthermore, we are reminded by the Spirit in Romans 15:4 and 1 Cor. 10:11, 12 that the aforewritten things are written for "our learning" and "our admonition"—a reminder, a warning, a monitor. It is only wisdom to give heed to these warnings of God's Word. This has always been a characteristic of the godly and to reject such has ever been true of the rebellious world minglers who have neither time nor ear for such admonition in their determined efforts to corrupt the testimony of God.

RECOVERY

Returning from Babylon, after the seventy years of God's disciplinary correction, a small remnant of the people sought to build again on the old foundation (no other building ever had God's sanction) and to raise up testimony to God in the midst of ruin and evidences of decay. They had not the slightest illusion as to restoring things to their former grandeur but in that weakness which God never despises, they would rise up in the energy of faith to build again for God. That God honored this is abundantly evidenced as we read the historical (and prophetic) books of Ezra, Haggai, Zechariah, Nehemiah and Malachi. The proper sequence of these books should be carefully noted.

DURATION OF TESTIMONY

From the return to Jerusalem as brought before us in the first of Ezra to the closing message of the Old Testament as given by Malachi (My messenger) was 139 years. These years embraced this period of testimony and there seems to be a striking parallel between this period of Recovery and Testimony and that of our own today which, thus far, has reached possibly the 125 year mark. We do not go into this particularly—it is so well known by the majority of our readers. Suffice it to say that when this present movement of recovery took place, it was evidenced as a **DISTINCT WORK OF GOD**—to make room for the free exercise of the Spirit of God and in distinct separation from ecclesiastical formality and the spirit of clerisy. It, in fact, drew forth from established religion that reproach and shame which is always connected with true testimony for God.

FAILURE

Going back to Israel's history then, we find that it was

not long after they returned and commenced to build that the work was interrupted by the enemy (perhaps about 16 years), Ezra 4:24, and it became necessary for God to raise up prophets like Haggai and Zechariah (My feasts and remembered of the Lord—meaning of their names) to remind His people of their solemn responsibility to put God first and rise up in faith and finish the work of the Lord's House. It is recorded that "the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded and finished it according to the commandment of the God of Israel," etc., Ezra 6:14, 22—about B. C. 515.

GOD'S PREPARATION OF HIS SERVANTS

About 58 years later, i.e., about 79 years from the beginning to build at the return of the remnant to Jerusalem, God raised up for them Ezra and his fellows and their coming to Jerusalem out of Babylon marks a distinctive era in God's ways with His people—read Ezra, chapters 7, 8, 9 and 10. In Ezra 7:6 we read that this Ezra "WENT up from Babylon"—to depart from Babylon thus always is to "GO UP" and "he was a ready scribe in the law of Moses which the Lord God of Israel had given." Further in v. 10 we read "Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments."

So it is ever with God's men—they are men of THE BOOK, who go back to learn God's ways in contradistinction to those who are ever hankering after something new—copied from the world around them. The modern attempt to produce men for leadership amongst the saints is but an illusionment, as all such schools of men have shown. Ezra's GOING UP was around B. C. 457.

CORRUPTION OF TESTIMONY AND DECAY

The first thing Ezra learned when he came to Jerusalem was the manner in which, through lack of separation from "the people of the lands," the abominations of the heathen were in their midst and "the holy seed have mingled themselves with the people of those lands: yea, the hands of the princes and rulers hath been chief in this trespass." Read Ezra 9. His humiliation, astonishment and prayer should speak to all today who mourn over the corruption of present day testimony. V. 8 of this 9th chapter gives us a clue to our attitude and an encouragement to go on for God—"And now for a little space grace hath been showed from the Lord our God, to leave us a remnant to escape, and to give us a nail in His holy place, that our God may lighten our eyes, and give us a little reviving in our bondage."

Eleven years go by—or 90 years from the first return from Babylon—and Nehemiah is raised up (Comfort or aid

of Jehovah). The condition then existing is described for us in Neh. 1:3, "The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire." At such a time was this man of God raised up. This was grievous to the enemy of God and His people and their testimony. "When Sanballat, the Horonite (hatred in secret) and Tobiah the servant, the Ammonite, (goodness of Jehovah—what a name he had) heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel." Neh. 1:10. And when later they hear of Nehemiah's desire to build the wall and bring about a godly separation from the evil surrounding, it is recorded that "when Sanballat the Horonite and Tobiah the servant, the Ammonite, and Geshem the Arabian (their large clod), heard it, they laughed us to scorn and despised us." v. 19. Again in ch. 4:1, 3 they mocked and hanged.

THE CHANGING GENERATION

We are introduced in Neh. 3:1 to Eliashib the high priest—grandson to Joshua of the beginning of Ezra (cp. Zech. 3)—who with Zerubbabel led the people in the return at the first from Babylon. Joshua the high priest was a man of God specially raised up of God who, in fellowship "with all whose spirit had raised (stirred up or awakened)," went up to "build the house of the Lord God of Israel, (He is the God)" Ezra 1:3.

His grandson, Eliashib, went on well for a time—he even rose up with his brethren the priests to build the Sheep Gate for the wall—Neh. 3:1 about B. C. 445 but only 11 or 12 years later when Nehemiah returned from the business of the King Artaxerxes to which he had to attend, Neh. 13:7, he "came to Jerusalem and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God." He says "And it grieved me sore: therefore I CAST FORTH ALL THE HOUSEHOLD STUFF OF TOBIAH OUT OF THE CHAMBER." Neh. 13:7, 9.

Such was the condition that existed only 102 years after this movement of God began so auspiciously and fraught with tokens of God's blessing even in its weak inception and its humble origin. Can we not see a counterpart today—a century after the movement of recovery with which we are so well acquainted. Our condition of worldliness and empty form in so many cases is just an occasion for the world to deride while they seek to make merchandise of His own. A Loan Society was already in operation amongst the people of God 91 years after the beginning of their testimony—it would never have been thought of by the godly at the first

—and their lands were mortgaged to their brethren. This was, of course, a later day development which, eventually, brought the cry of distress from those who were paying interest to their brethren and it brought the rebuke of the man of God, Nehemiah—ch. 5:6, “And I was very angry when I heard their cry and these words. And I rebuked the nobles and the rulers and said unto them, ‘Ye exact usury, every one of his brother.’ And I set a great assembly against them.” Notice this rebuke brought forth fruit in this case as is always true when God’s Word is accepted and bowed to, vs. 12, 13.

Then, again, the grandson of this Eliashib the high priest, ch. 13:28, had married the daughter of Sanballat the Horonite 102 years after the remnant had come back out of Babylon. None are so blind as those who will not see and if these warnings from God’s Word have no voice for us today, sad and dark is the case indeed.

RESULTS OF APOSTASY

Apostasy always brings dire results into the testimony and there were “Jews that had married WIVES of Asdod, of Ammon and of Moab: and their children spake half in the speech of Ashdod, and could not speak in the Jews’ language, but according to the language of each people.” Neh. 13:23, 24. This perhaps explains the absolute inability of many today to understand God’s Word and message—the truth of God is a “strange language” to them.

THE END

Turning over the pages of history 37 years or 139 years from the return from Babylon we come to Malachi’s message—(My messenger). How faithful and loving and forbearing God has been and still is.

Now the “Name of the Lord is despised” ch. 1:6, 7. Polluted bread is brought to God’s altar (the meal offering speaking of walk and testimony of our beloved Lord as fitting Him to be the true substitute but also speaking of that holy requirement of holiness of walk which becomes every child of God. The table of the Lord is contemned and corrupted and God can only look forward to a time when “My Name shall be great among the nations” and there shall be a “pure offering,” v. 11. When God thinks of it all and the corruption of the testimony, He breaks out in the lament, “OH THAT THERE WERE ONE AMONG YOU THAT WOULD SHUT THE DOORS that ye might not kindle fire on Mine altar in vain”! Mal. 1:10 R. V. Shut the doors to stop the farce.

OUR RESOURCE AND CONDUCT

What is the resource of the godly amidst such a condition for, thank God, there still is a remnant who sigh and

cry after the Lord, It is brought before us simply and encouragingly in Mal. 3:16, 18. "THEN THEY THAT FEARED THE LORD SPAKE ONE WITH ANOTHER." R. V.

There are kindred souls everywhere who are conscious of weakness and "little strength" for Philadelphian testimony is after this nature and thank God there still remains some of the spirit of the remnant of Sardis and Philadelphia even in this Laodicean age, Rev. 3, and it is their privilege to "SPEAK ONE WITH ANOTHER," and to cleave to God and His Word amidst the declension; to be obedient to His Word and ordinances till He Come and seek to carry the battle to the gate—ever witnessing to a risen Lord Who will soon return to reward all service undertaken for His glory.

But the TOBIAHS with their household stuff must go to make room for God's working and to restore the "vessels (of worship) with the meat offering and the frankincense" to the cleansed chamber of the heart. Thoughts of Christ in all His glorious perfections of character and Person and sacrifice must be pre-eminent in our thoughts and conversations, leading out to true worship in His presence. The spirit of worship is so paltry today that it can be relegated to a half hour or an hour at the commencement of a busy day (presumably for God) and instead of being THE LORD'S DAY, it becomes OUR DAY of service or pleasure as the case may be—both are so hopelessly intertwined. In the Summer season the DAY of days is often used for travelling back and forth to the summer cottage, or lolling on a beach and, at times, in anything but Christian attire. They that "FEAR GOD" are not found thus, you may be sure. "They that feared the Lord spake one with another." Again, in the homes of many, is found Tobiah's stuff—ungodly reading—worldly games—even the modern masterpiece of Satan to bring world corruption into the home—the T. V. craze.

Then in assemblies of the saints, perhaps stuck up in some corner, is a little "god" costing a thousand or two dollars, carefully covered and protected when not in use lest the dust of a Laodicean church should settle on it and spoil it. Where are the men of God today amongst the saints who will rise up and say, in the energy of the Spirit of God—"Cast out Tobiah's stuff"? All this desire for instrumental music is JUDAISTIC of course since such finds no place in the Church and is never once suggested in any of the Epistles or in the apostles' doctrine or in the practice of the apostles in the Acts of the Holy Spirit. We have noticed that the introduction of instrumental music into an assembly has often been accompanied with laxity in reception—"lightness" and profession without weight. Mr. McClure said some years ago that "music is brought into most assemblies to entertain

those who have missed Christ." It never enters ALONE but always brings its accompaniment and brood of religious ritual and form, coupled with pride. So it ever is, the progeny of corruption ever increases—there is no drawing the line—one thing leads to another until saints are back again into a mixture of interdenominationalism which is the only solution when God's Word is relegated to a secondary and obscure place to make room for man and his works and his religious exercise.

In this parallelism of testimony we are today well advanced to the end—many professed churches of the saints are little more than "depots for the breaking of bread." May God give us all humility and God given wisdom to carry on in weakness, adhering firmly to "Thus saith the Lord" till He come. Let us "SPEAK ONE WITH ANOTHER" who fear God and love His commandments—Psalm 119:47, 48, 127.

NOTE! Next month D. V., we will consider the remnant during the 400 silent years until the "dayspring from on high" visited them. Luke 1:78.

THE LORD'S FAMILY

THE Lord's family are generally poor; men may look at them as having nothing valuable, important, or calculated to make them happy; but in reality they possess all things, because God is theirs. Our God has said, "I am their inheritance," and we say, "Thou art my portion, O Lord." His eternity is the date of our happiness—His unchangeableness, the rock of our rest—His omnipotence, our constant guard—His faithfulness, our daily security—His mercies, our over-flowing store—His omniscience, our careful overseer—His wisdom, our judicious counsellor—His justice our stern avenger—His omnipresence our sweet company—His holiness, the fountain from which we receive sanctifying grace—His all-sufficiency, the lot of our inheritance—and His infinity, the extent of our glorious portion. This is the blessedness of the people of the Lord; they have God for their God, and all His perfections engaged to make them blessed. O love the Lord! Live upon the Lord! Glorify God in the day of visitation! Make Him your portion and everlasting all! He is enough in the absence of all besides.

To us the privilege is given
 To be the sons and heirs of heaven:
 Sons of the God who reigns on high,
 And heirs of joys beyond the sky;
 Oh, may our conduct ever prove
 Our filial piety and love.

SUBMISSIVENESS OF CHRIST

Luke Chapters 2, 3, 4

G. P. TAYLOR

CHRIST'S SUBMISSION IN THE HOME

IN Luke 2 we trace the footsteps of Jesus as He, with his foster parents, travelled up to Jerusalem to attend an annual festival, the feast of the Passover. Every Jewish boy of that age was looked upon as a son of the Law, having been trained in fasting, public worship, etc.

Having fulfilled the days of the Passover, as they returned the child Jesus tarried behind in Jerusalem. After searching, they found Him in the midst of the doctors, both hearing and asking them questions, and all who heard Him were astonished at His understanding and answers. One can imagine the expressions of awe and amazement on the faces of those who heard such perfect wisdom coming from a boy of twelve!

But a shadow crossed this scene to veil His glory. Mary and Joseph returned for Him because it was not God the Father's time for Jesus to step out upon His public ministry. We read these beautiful words in verse 51: "And He went down with them, and came to Nazareth, and was **SUBJECT UNTO THEM.**" We might call this "subject to **HOME RULE,**"—carrying out the Scripture "Honor thy father and mother."

The next eighteen years of His life were lived for the glory of God, who was feasting upon His Son's perfect submission to the Father's will, and to the home rule of Joseph and Mary. One can only feel rebuked when considering those silent years in that home where never a murmuring word was uttered by Him, never a display of crossness or temper, never an impertinent reply to Joseph or Mary, or an unkind action toward his brethren. It reminds us of 1 Peter 2:21-22, "For even hereunto were ye called because Christ also suffered for us, leaving us an example that ye should follow His steps: who did no sin, neither was guile found in His mouth."

JESUS SUBJECT TO ORDINANCES—Luke 3:21

"Now when all the people were baptized, it came to pass that Jesus also being baptized, and praying, the heaven was opened." The heavens had been closed from Malachi to Matthew, about 397 years, but they were opened again through the obedience of Jesus, the Son of God, who came to do the Father's will and was "Obedient unto death, even the death of the cross." (Phil. 2:8).

In this portion He is obedient to the **ORDINANCE OF BAPTISM**, which was a baptism of repentance for the re-

mission of sins. Though John forbade him, saying: "I have need to be baptized of thee, and comest thou to me?" Jesus replied: "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." If it was the Father's will for Him to be baptized with the rest of Israel (which was a confession that they were taking the place of the guilty and accepting the sentence of God against themselves) Christ meekly and humbly submitted to it—"He who did no sin, neither was guile found in His mouth"! Upon this act of submission came the voice from heaven, saying: "Thou art my Beloved Son, in Thee I am well pleased."

God had been feasting upon His Son's submission in the home of Joseph and Mary; He is now feasting upon His submission to the Father's will. Every man from Adam to Christ had in some way failed, but here was His own Son who came to "restore that which He took not away." (Ps. 69:4). Though God took no pleasure in burnt offerings and sacrifices for sin, He did take pleasure in the life of His only begotten Son, and speaks of His death as a "sweet smelling savor" (Ephesians 5:2).

This should speak to all of us who are not always willing to bow to our Heavenly Father's will, though He knows what is best for us. The highest service that any saint can perform is to PLEASE HIM. Enoch had this testimony that he pleased God. (Heb. 11:5). "To obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." (1 Samuel 15:22-23).

"And Jesus, being full of the Holy Ghost, returned from Jordan and was led by the Spirit into the wilderness." (Luke 4:1).

While there is very little said about this, one cannot help but see the beauty of God's perfect Servant, who said, "I delight to do Thy will, O my God." (Ps. 40:8). Though it meant a path of loneliness, trial, temptation, and hunger, He did not once falter in His step of obedience to His Father's will or the leading of the Spirit, who saw fit to take Him into the wilderness. How often we, who are His by faith, have longed to know more of the leading of the Spirit. But are we WILLING to be led by Him? It may mean the wilderness, a path of loneliness without home comforts, without food!

Acts 16 portrays a picture of the Spirit's leading in connection with service. They were forbidden by the Holy Ghost to preach the word in Asia. After they were come to Mysia, they assayed to go into Bithynia, but the Spirit suffered them not. As we read down the chapter, we find Paul and his company guided by the Spirit to Philippi. There they were led outside the city by a river side; a lonely place, a quiet spot, away from the hustle and bustle of the city, where

prayer was wont to be made. Here they sat down and spake unto the women who resorted there, and the Lord opened the heart of Lydia to receive the Living Word.

As we read on, we find that the Spirit does not always lead to a river bank. As Paul and Silas went to prayer they were met by a different spirit, and with bleeding backs and empty stomachs they were thrust into the inner prison, with their feet made fast in the stocks. At midnight, these happy, Spirit-led servants of Christ prayed and sang praises unto God, and it was soon made known to them that they were there because a soul was to be saved. With this we should read the letter to the Philippians to see the results of submission to the Spirit's leading in service—an Assembly of God was planted and continued to flourish. His leading may be a thorny path through the wilderness, but it will be to the GLORY OF GOD.

CHRIST SUBJECT TO THE WRITTEN WORD

In Luke 4 we read that Jesus was "led by the Spirit into the wilderness being forty days tempted of the devil. And in those days He did eat nothing: and when they were ended, He afterward hungered. And the devil said unto Him, If thou be the Son of God command this stone that it be made bread." The devil always strikes at a moment when we would be most likely to yield to his suggestions, and to act independent of God. The Lord Jesus was hungry, and He had the power to turn the stone into bread, but He answered: "IT IS WRITTEN that man shall not live by bread alone, but by every word of God."

Failing in this the devil, as the prince of this world, tempts Him to forsake the path of service that would lead only to the cross of shame, and to take a short-cut to power and glory by worshipping him. Again we hear Christ say: "IT IS WRITTEN thou shalt worship the Lord thy God and Him only shalt thou serve."

In his third attempt to seduce Christ from His path of subjection, the devil quotes Scripture: "If thou be the Son of God cast thyself down from hence, for it is written He shall give His angels charge over thee, to keep thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Again the Lord Jesus answered: "IT IS SAID, thou shalt not tempt the Lord thy God." Many Christians fall by this last attack; when Scriptures are quoted to them, unless they know their Bibles well they are caught off-guard. How many tears would never have been shed, or hearts broken, had the saints of God only responded "IT IS WRITTEN" when tempted by the devil.

When a brother is tempted in an unequal yoke with unbelievers (whether it be marriage, business, religious or

fraternal) let him remember IT IS WRITTEN, "Be ye not unequally yoked together with unbelievers." (2 Cor. 6:14). If he is tempted to leave the path of separation let him remember IT IS WRITTEN "Wherefore come out from among them and be ye separate saith the Lord, and touch not the unclean thing and I will receive you."

If a sister is tempted to have her glory (hair) cut, let her remember IT IS WRITTEN "If a woman have long hair it is a glory to her, for her hair is given her for a covering." (1 Cor. 11:15). Should the tempter tell her that a string of pearls around her neck would improve her appearance, let her quote to him: IT IS WRITTEN "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with braided hair or gold, or PEARLS, or costly array." (1 Tim. 2:9). And what shall we say about her preaching or ministering publicly? Again IT IS WRITTEN "Let your women keep silence in the churches: for it is not permitted unto them to speak." (1 Cor. 14:34). "Let the woman learn in silence with all subjection, but I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

These are but a few things used by the devil in his attempt to lure the Lord's people from the written Word, but may we be given grace to answer him as Jesus did in all His temptations: "IT IS WRITTEN."

THE RED INDIAN BOY

The Good Seed That Grew

A YOUNG American missionary, many years ago, was sad at heart to think of the tribes of red-skinned Indians in the far West for whose souls no man cared. Leaving his friends and home, he started off with the Gospel's message to the tribes of that far off land. Settling in the midst of a tribe of Indians in their wigwams, he began to teach them the knowledge of the God of love, and of His Son, Jesus Christ, of whom they had not heard before. They had only heard of a Great Spirit, but of God, who loves the lost, they knew nothing. The young missionary labored earnestly among them, and his labors were not in vain. Log cabins and little gardens soon dotted the prairie, and a house was built to which they came to hear of Jesus, the Saviour of the lost. A school was opened, and many of the red-skinned children were there taught to read.

ONLY A BOY

One little boy, of ten years, whom the missionary had named Willie, was among the earliest scholars whose heart

the Lord had opened to understand and receive the Gospel. He soon learned the English language, and became the companion and helper of the Lord's servant, who had been the means of leading him to the Saviour. To gather the people together, the Christian boy was in the habit of ringing a small hand bell at the hour of the meeting, and at its sound the Indians came to hear the Word of God. This went on for many days, until jealousy was awakened in the heart of the chief. He feared that the missionary's boy would become his own son's superior in knowledge, and so he gave the order to send the lad away. This was a great sorrow to the missionary, but it had to be done, for the chief's will was absolute. Amid tears and fond farewells, the Indian lad was parted from his teacher, and sent far away to a distant tribe.

GOD'S STRANGE WAYS

Years passed away. The missionary had neither seen nor heard of Willie, and he feared that he must have died. He had now grown gray in the service of the Lord, when a new sorrow yet awaited him. Troubles had arisen among the red skinned tribes, and he was obliged to leave the field of his labors, and move many hundreds of miles away, where they were more peaceful. The aged man packed up his little store and said farewell. Through thick forests and across vast prairies he rode on horseback. On the way he met a traveller, who told him that further on there was a tribe who met together for prayer and praise, and that a tall Indian youth stood forth and preached with great earnestness among them. The Indians he said were gathered from both sides of the river to hear him at certain hours, by the ringing of a small bell. The aged missionary was greatly interested, and pressed forward to reach the tribe described by the traveller. Imagine his joyful surprise, when he reached the place, to find his boy Willie, now a tall handsome young man, standing amidst a circle of Indian chiefs and warriors preaching the Word. He soon learned that through his labors many of the Indians of that distant tribe had been led to the Lord.

HARVEST DAY

The tiny seed sown in that young heart had sprung up, and the harvest was, indeed, an hundred fold. Has the Word of God borne fruit in your heart, dear reader? You have heard it often, but has it yet got a place in your heart as it had in the heart of that dear red Indian boy. His privileges were few compared with yours, yet the Gospel won his heart, and the love of Christ, which had made him glad, constrained him to tell to those around the joyful story. Shall he, and those to whom he told of Jesus' love in that distant land, be found gathered around the throne of God, and you, whose privileges are great, awanting? Selected.

FROM OUR MAILBAG

An interesting letter comes to hand from our esteemed brother James Geddis of Northern Rhodesia which will have considerable interest to readers of WORDS IN SEASON—we quote from it in part:

"I have enjoyed the articles on "Discipline" and appreciate all that is said, also the article by our brother Driller. These are days when words which would preserve us from conformity to the world and its ways are not palatable and one would fear that because of this condition a great many are away in heart from the Lord and others know Him not. The perilous times are upon us in a degree never before experienced.

The work in our hands is going along quietly, we see a little blessing from time to time. The Lord graciously permitted us to see four assemblies established in Angola where we were from 1921 until 1937 and these are still carrying on and seeking to spread the Gospel. We came into Rhodesia in 1937 and opened work at Dipalata. It has been uphill, but today there is an assembly numbering between 80 and 90. Recently we had the privilege of forming another assembly about 15 miles from here further upstream. We had been working that area for about three years. Last year we were able to build a hall to seat about 100 at above place. Then on the next river, 30 miles upstream we hope to build another hall. We got the bricks made and D. V. we hope to build this dry season. There are a few believers there and shall value your prayers for this work.

We also are meeting with difficulties, not so much from outside as inside . . . We have what is called the Christian Council (?) of Northern Rhodesia, composed of all denominations, including Anglicans and Seventh Day Adventists and sad to say some of our brethren also, and Modernists, too. There are a few of us who stand clear of this . . . What matter (of consequences), our Lord Himself was exclusive in that sense, for in the beginning He divided the light from the darkness, Gen. 1—and right through to Revelation we have this same God-given Separation and Sanctification which leads outside the camp to our blessed Lord.

There are a few of us here . . . Mr. and Mrs. W. Halliday, Mr. and Mrs. J. C. Finegan, Mr. and Mrs. G. McQuillan and Mr. R. Neill. These came out with us in 1946 and seek to keep to the old paths. It is now 45 years since God saved me and led me out unto Himself and since then never had any mind to go back, it cost too much and as the years go by it becomes increasingly precious. Remember us especially in prayer. Mrs. Geddis has been very poorly recently with asthma and bronchitis but seems improving, all the others are well . . . We enjoy WORDS IN SEASON each month."

James Geddis,
DIPALATA,
Balovale P. O.,
Northern Rhodesia, Africa

Editor's Note: We commend these faithful workers to the prayers and hearts of God's people in this land.

FALSE ACCUSATIONS

It is a good sign that thou please not Satan when thou canst not have his good word.

Joseph was accused of incontinency - - - - Genesis 39

David was accused of treason - - - - - 1 Sam. 22:13

Daniel was accused of disobedience - - - - - Dan. 6:13

Elijah was accused of troubling Israel - - - - 1 Kings 18:17

Jeremiah was accused of revolting - - - - Jer. 43:2, 3

Amos was accused of preaching against the King Amos 7:10

Paul was accused as a pestilent fellow - - - - Acts 24:5

Christ Himself was accused of sorcery, sedition, etc.

- - - - - Matt. 12:24, John 19:12, etc.

AN OLD QUESTION

Where in Scripture are believers taught to gather "on the ground of the one body"?

ANSWER: Nowhere. It is not a Scriptural phrase at all. The body of Christ is one, by the baptism of the Spirit, composed of all believers of this dispensation. The Center to Whom the Spirit gathers, is the Name of the Lord Jesus, Matt. 18:20. The body will never be seen in its entirety and unity, until it is in heaven. Selected.

Editor's Note: To preach the unity of sects and parties (while maintaining their unscriptural doctrines, practices and associations) from such passages as Psalm 133 and John 17:20, 21, is a distinct perversion of the truth of God by those who do not believe in the local church as set forth in the Acts and in the Epistles and legislated for by our Lord in Matt. 18. This strange teaching of "gathering on the ground of the one body" only leads back into Babylonish confusion.

THE OLD PATH

RISE, O my soul, pursue the path,
by ancient worthies trod;
Aspiring, view those holy men,
Who liv'd and walk'd with God.

Though dead, they speak in reason's ear,
And in example live;
Their faith, and hope and mighty deeds,
Still fresh instruction give.

'Twas through the Lamb's most precious blood,
They conquer'd every foe;
And to His power and matchless grace,
Their crowns of life they owe.
Lord, may I ever keep in view
The patterns Thou hast given—
And ne'er forsake the blessed road,
That led them safe to heaven.

Selected.

Brooklyn, N. Y.—Work amongst the Spanish continues here—many still pouring in from Puerto Rico. Bro. Montalvo has commenced open air meetings again.

Garnaville, Iowa.—Conference here excellent—12 of the Lord's servants took part, about 600 present. Sam Hamilton continued in Cataract, Wisc. E. B. Jamison at LaCrosse for two weeks, McBain and Crawford at Central City.

Hickory, N. C.—O. MacLeod hoped to pitch tent June 15th.

CANADA

Sudbury, Ont.—F. Watson and A. Joyce paid brief visits here and in Espanola and Massey, with joy. At last named place the small company showed real interest in the Word and in learning more of God's ways.

Toronto, Ont.—Hy. Fletcher, after three weeks of meetings in Kensington Ave. Hall, Hamilton, with brother Andrew Douglas, during which God saved some, was ordered into the Hospital and operated on owing to a recurrence of former trouble. He is home now convalescing. Remember especially our brother and his wife in prayer.

Deseronto, Ont.—Conference well attended and profitable. 21 Assemblies were represented. Meetings characterized by much waiting upon God in prayer. G. P. Taylor and T. Kember expect to pitch tent in Prince Edward Co. again this Summer. They were cheered by seeing 5 nice souls profess at Peterboro.

Moncton, N. B.—R. McCracken has had a serious time of sickness and has to take complete rest for a few months. Has only been able for one series of meetings since January. He is hopeful of cure and return to the work before too long. Jn. McCracken and Frank Elliott had a few weeks in Clementvale, N. S. and were in Landsdowne, N. S. at last report—they are exercised about a new district named Forest Glade—quite a distance from any testimony. Albert Ramsey and Russel Harris expect to try a new district near Charlottetown, P. E. I. Andrew Aiken had good meetings lately in Sydney—a number professed, also had meetings in the North Shore of Cape Breton, a couple professed. The Assembly in Sydney, N. S. is growing steadily. Bro. McIlwain called at Sarnia on his way home—he is improved in health somewhat.

Sarnia, Ont.—Conf. here large and good—between 400 and 500 present Lord's Day—about 15 of Lord's servants present, giving plain, practical heart searching truths for the strengthening of the "things that remain" and with a view to practical holiness. Saints generally strengthened.

Boston Creek, Ont.—B. Widdifield and E. Dellandrea in this new place in a school house. They are also giving help with the building of new Hall for Kirkland Lake Assembly, much needed — helping with the Hall by day and preaching by night. Pray for such laborers.

Kenora, Ont.—Not many visiting preachers at recent Conference but the Lord came in and cheered His saints. Bre. Watson and Joyce managed to get there. Brethren who feel responsibility for these small conferences need our prayers—the burden of travelling is a physical burden which should call forth the prayers of God's people for all true shepherds of the flock that they might be upheld.

London, Ont.—Recent Conf. well attended with some good ministry for the saints. Saints of Pall Mall Assembly are desirous of going on in the "old paths."

OTHER LANDS

Valencia, Venezuela.—Bro. Fairfield tells of the building of a new Hall at Cabimas in which undertaking the Lord gave distinct help. Bre. Saword, Turkington, himself and Kerr helped by Venezuelan brethren, saw the Hall constructed in 6 weeks. One young brother spent his holidays helping with a pick and shovel—not a bad way to spend a vacation.

Argenteuil, France.—Bro. W. E. Taylor wrote us recently that he had received 5,000 of Franklin Ferguson's book on the Church for free distribution. This has been made possible through the exercise of certain N. Z. brethren. Bro. Olley of French Africa did the translation.

CONFERENCES

Tailorside, Sask.—Annual Conference, God-willing, will be held on July 8, 9, and 10. Address all communications to Clifford Paul.

Mervin, Sask.—The Mervin-Louisville mid-summer Conference will be held D. V. in the Mervin Town Hall, July 15, 16 and 17, preceded by a Prayer Meeting July 14, at 8 p.m. in the Mervin Gospel Hall. Corresp. to C. C. Cox, Mervin, Sask.

Straffordville, Ont.—Conf. dates July 1 and 2—first meeting Sat., 2:30 p.m. Corresp. Geo. Adlington.

FALLEN ASLEEP

Toronto, Ont.—On Apr. 23rd, suddenly, aged 68, John Pearcey of Brock Ave. Assembly was called home. Saved 18 years ago when bro. Sam McEwen had meetings in West Toronto—in fellowship first there—later in Brock Ave. His son, Frank, labors in the Gospel.

On Apr. 26 Joseph Downey of West Toronto Assembly “went home,” aged 69. Saved when 17 in Ireland and in Assembly there—for past 40 years in West Toronto Assembly. Loved the Word of God, studied it most carefully, always interested in the things of the Lord, a faithful brother.

McKeesport, Penna.—Our aged and esteemed brother John S. Hargraves “went home” April 26, aged 90. Born twice in Scotland. One of the first to “gather to His Name” in the Homestead Assembly. Of late years in McKeesport Assembly. A faithful brother, loved the Lord and His people and had a firm grasp of God’s truth. His family and the saints mourn his loss.

Arlington, Wash.—On Apr. 30th, Mr. Chas. Steen passed into the Lord’s presence aged 87. Came from Sweden when 19 years old, saved at 38 in Lake City, Minn. A spiritual man who looked continually for the Lord’s return.

Victoria Road, Ont.—On May 2nd our beloved brother, John Stone, was suddenly called “home” in his 68th year. Saved over 40 years ago under the ministry of W. P. Douglas a faithful shepherd—always in his place. A widow and eight of a family survive—pray for one still unsaved. The large number at the funeral testified to the esteem in which he was held by all.

Belfast, Ireland—On May 5th, in the Royal Victoria Hospital another faithful servant of Christ, James E. Johnston of India was “called home,” aged 74. Commended to the work in 1904 by Adam St. Assembly, a good, quiet, wise and gracious man, highly esteemed for his work’s sake. His widow and daughter should have an interest in our prayers. It was remarked at the funeral that our brother’s life was characterized by “humility” 1 Cor. 10:33.

Fowlerville, Mich.—On May 16 our sister Mrs. Adam Falk “went home” in 96th year—formerly of Shakespeare, Ont. Prayer is requested for 2 sons and 3 daughters.

Chicago, Ill.—On June 5, our beloved brother John S. Clark of Avondale Assembly was “called home.” A faithful, kindly brother, for years Correspondent of the Assembly, an acceptable shepherd and loyal to the truth of God he had learned, even at personal cost. His departure from our midst is keenly felt. Born in Scotland, saved 42 years, he has gone on steadily for God—a lover of good men. Remember especially his widow in prayer.

Lake Geneva, Wisc.—Mrs. Anna Chamberlain “went home” June 2nd. Saved 22 years ago when Bre. Sam Hamilton and S. Mick had meetings there. Pray for three sons that God may visit them.

Abbotsford, B. C.—Our beloved sister Mrs. John S. Hyde “went home” May 31st. Saved and “gathered to His Name” in England, formerly in Roseisle, Man., and Sumas, Wash. Will be much missed by saints here where she has been in happy fellowship for 17 years.

Arnstein, Ont.—Russell Clapperton of this Assembly was “called home” suddenly May 20th, in his 48th year. Saved in the gathering of 1932 with his wife—has gone on steadily—a large number heard the Word at the funeral—prayer is requested for his widow and 8 children and Mother.

Words in Season

THE BIBLE FAMILY MAGAZINE



I Am Thine Alone

I'm only Thine,
Lord Jesus; nought of mine
Would I withhold, or keep from Thee,
For Thou didst give Thyself for me
To make me Thine.

I'm only Thine,
Lord Jesus; once my time
Was spent in sin—no thought of Thee
But Thou in love didst think on me,
And make me Thine.

I'm Thine alone,
Lord Jesus; not my own,
But purchased with Thy blood, I'm now
By Thine own Spirit sealed, till Thou
Shalt take me home.

Let love divine
So fill this heart of mine,
My blessed Lord, that I shall be
For ever—only—all for Thee,
For I am Thine.

R. J. J.

(Robert John Johnston was one of the early African pioneers of Arnot's day—his life came to a close, August 7th, 1889 shortly after the S. S. Ambaca cast anchor at Benguella. He had been the first to catch sight of the African coast. He was buried in the little cemetery at Benguella.)

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WORDS IN SEASON

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CHANGE OF ADDRESS

No. Ireland.—Samuel McCune, "Donard-View," Ballyboley, Greyabbey, Co. Down. (temporary until his return to West Indies).

Toronto 3, Ont.—Henry Fletcher, 487A Parkside Drive.

UNITED STATES

Manchester, Conn.—Wm. McBride is home for a visit from their field of labor in Chile, S. A. His address in U. S. A. is 98 Church St. Manchester, Conn.

New Haven, Conn.—Bre. L. Rosania and R. Cappiello commenced tent meetings here July 6—pray for this effort.

East Boston, Mass.—The recent Conference here was a time of blessing with Spirit led ministry which was refreshing to the saints. Brethren Rosania, Netti and Brescia spoke in Italian, bre. Sydney Porteous and R. Slater in English. The three recent New England Conferences have been a real cheer to those desirous of going on in God's ways.

Long Branch, N. J.—Bro. Carboni writes that recently two coming from Italy were reached and saved after a short while in this country. He and brother Pizzulli expected to labor together in tent work. Bro. C. Patrizio has had a good spell of meetings with the Italian Assembly in Hartford. Meetings conducted in both languages.

Philadelphia, Pa.—Our dear brother John Conway is still affected by his recent illness—pray for him. Sydney Porteous visited West Philadelphia—also had a recent visit to Springfield, Mass., with cheer.

Midland Park, N. J.—The Assembly here received much spiritual profit from the recent visit of Frank Knox of Ireland—attendance very good. He went on to Hartford where the saints write of the power of God's wholesome Word. In Midland Park Assembly the saints have been cheered by the recent addition of four young people, added to fellowship.

Hopewell, Va.—Bre. Rea and Morrison are under canvas here again this year. Some unsaved were coming regularly—pray for Hopewell where God is reviving the testimony.

Kansas City, Kans.—Bro. E. F. Washington writes of the work here, realizing their need of God and His strength to keep walking in God's path.

Cass City, Mich.—Jas. White hopes to work a portable tent in this place where there is a small assembly. There is plenty of need for work of this sort when faithfully carried on.

Cataract, Wisc.—Bro. Hamilton continued here, joined by E. Jamison—one girl had professed—a "movie" crowd next to the Town Hall where they have been carrying on was a good opportunity for an open air meeting on Wed. evenings—500 or 600 heard the Word, with what results eternity alone will tell. A good all-day meeting was reported from Shamrock on the 4th, bre. Fite, Jamison and Hamilton giving help—also at West Union, Iowa, the usual 4th July meeting—baptism forenoon, children's meeting and ministry in afternoon by several of the Lord's servants. Bro. Hamilton has had a lot of sickness at home recently—remember them in prayer.

East Aurora, N. Y.—Conference over July 4th, reported good, saints cheered.

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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No. 8

GATHERED GEMS

BE wise, and use thy wisdom well;
Who wisdom speaks must live it too;
He is the wisest who can tell
How first he lived, then spoke, the true.

« « «

Thoughts from recent Conferences:

An abundant entrance into the kingdom is not an
easy death, but a godly life. W. W. at Stout, Iowa.

If I have never had a desire to pray, I've never been
born again. If I have had it and have lost it, I am a back-
slider. Frank Knox at Pawtucket, R. I.

The ugliest thing in the world..... SIN

Most precious thing in the world.... THE PRECIOUS BLOOD
OF CHRIST

Happiest people in the world..... US

Frank Knox at Olney, Pa., in the Gospel, 1 John 1:7.

The presence of the Lord amongst His people must not
be judged by our feeble apprehension of it.

Jas. McCullough at Sarnia, Ont.

God cannot use a covetous man.

Sam Hamilton at Stout, Iowa.

The reason why the Lord's Coming is not preached
more amongst us at Conferences and at other times is be-
cause it is a truth for the heart, not for the head.

Observation by late Wm. Pinches,
quoted by A. Joyce, at Sarnia.

The sacred dove never broods over a foul nest.

A. Stewart at Sarnia, Ont.

Put your children's salvation before their education or
they may go into damnation.

Frank Knox at Pawtucket, R. I.

« « «

Sow truth if thou the true wouldst reap:

Who sows the false shall reap the vain.

Erect and sound thy conscience keep;

From hollow words and deeds refrain.

Horatious Bonar.

HOW I WAS LED TO CHRIST

STEPHEN MICK

IT was back in the Fall of 1908, while I was living in Harrisburg, Pennsylvania, and working in the silk mill that God in His rich mercy began to deal with me about my soul. I was brought in contact with a young man at my work who seemed to have a great interest in my eternal welfare. He invited me to their Sunday School and Gospel meetings and never seemed to tire or get discouraged when I would make excuses in hope that he would let me alone and cease inviting me. He usually came back with "Perhaps you will go along tomorrow night." He kept after me until I was ashamed to make any more excuses and for shamesake I consented to go with him to the Gospel hall.

A STRANGER TO GOD

To me everything seemed so strange at those meetings, so different from what I was brought up in and used to in Religious matters. No priest, no cross, and no ceremony. I watched the people going in and out of those meetings and I listened to their conversation and I noticed how reverently they would take their seats upon entering into the meeting. They seemed like a big family who loved and cared for one another. This seemed very unusual yet commendable. Their private conversation was about the Word of God and the kindness of God to them. I often heard them talk about being saved and heard them say they were sure of it. Truly they were a happy people. I admired them and wished I could be like them, for they made a big impression on me. The Christians were very kind and kept before me the necessity of being saved and the danger of putting the matter off. It seemed so strange to hear them tell me to "Believe on the Lord Jesus Christ" that I too might be saved, for I thought "Was I not a believer? And had I not been brought up in the 'Mother Church' and did I not believe that Jesus Christ was the Son of God, born of the Virgin Mary and that He died and rose again?" I thought, "What more can anyone believe?"

Although I knew Christ died I did not know WHY. I often wondered why He was allowed to suffer and die on the Cross as He did but there was no one to explain it to me from the Priest down. It was not until I sat listening to the preaching of the Gospel in the little Gospel Hall in Harrisburg that God revealed to me why Christ died.

I decided I would not allow anything to turn me from my religion, but strange to say, religion was never mentioned either in private or public. They seemed to stick close to the Bible and preached the Word, keeping the sinner's needs before him. I could not understand this being "Saved" for I thought

no one could possibly know that until after death, surely not until the judgment day. I loved the singing at the Sunday School and it wasn't long until I could join with the rest in singing the Hymns and that heartily. I took great pride in memorizing the Scriptures. About the first verse that I can remember memorizing was Psalm 119:130, "The entrance of Thy Words giveth Light" but I did not understand its meaning.

EFFECT OF FAITHFUL PREACHING

The preaching had a sobering effect on me, for I thought all the rest of the people were saved so I took it all to myself. Very little was said before or after those meetings for the solemnity of Eternity seemed to be upon all of us, so on my way home I did a lot of serious thinking. I began to see that there was something wrong. I thought "could it be that all my religious training was wrong, have I been deceived all this time and if so where are those that died without hearing the Gospel?" Such unhappy thoughts assailed me for weeks and a terrific battle was going on in my soul which made me very unhappy and I wished that I could ask some one to help me overcome my difficulty but pride kept me from doing that.

Little by little as I continued listening to the preaching of the Word of God it seemed to dawn on me that my religion was worthless for it had done nothing for me except to keep me in ignorance, superstition and spiritual darkness, and that if I continued in that course I would be in Hell without a doubt.

Having come to this conclusion, I became greatly alarmed for I realized that I was lost. Not knowing what to do I thought I would try and improve my condition by reading the Bible and praying, and attending all the meetings at the Gospel Hall thinking that God would see my sincerity and have mercy on me and save my soul, but nothing that I could do seemed to give me Peace with God.

One day at my work this young man asked me how I was getting along and I said I was getting along fine. "I feel much better now since I read the Bible and pray and attend all the meetings." But he said, "The Bible says 'Ye must be born again.'" I never thought of that and I wished that those words were not in the Bible for they came with a great blow to me and the force of them took away all my hope of getting saved. Now I thought there was no use of trying longer, for there is no hope for a sinner like me.

In January, 1909, I attended a number of Mr. John Smith's meetings. I can remember him telling us in his preaching to make sure that we were saved for this thing is for Eternity. One night after the meeting he asked me if I were saved and I told him I was not. He put his hand on my shoulder and said

"Young man, if you die as you are tonight, you will be in Hell." He kept speaking to me but I did not listen to what he said for I was wounded and could not think of anything but what he told me first and I resented that and went out in a rage. I vowed that I would not go back again, but God had His hook in my soul and I did go back.

FROM DARKNESS TO LIGHT

In my distress one Saturday morning the second week in January, after Mr. Smith closed the meeting and left Harrisburg, I was all alone at my work and not having anything to do that morning I took my Bible and I tried to read to get something for my troubled soul. I opened the Bible at the Book of Romans but I could not find anything for me there, so I kept fingering the Bible until I came to Acts 16 and there I began to read the story of Paul and Silas, who were put in prison for preaching the Word of God. That story fascinated me, so I kept on reading until I came to the questions raised by the Jailor, "Sirs, what must I do to be saved?" I thought, that's it, that is what I would like to know, and I wondered if there was an answer to that question, so I began to read the next verse and thank God there was the answer in Acts 16: 31, "Believe on the Lord Jesus Christ and thou shalt be saved" and for the first time I believed on the Lord Jesus Christ as my Saviour. I believed that He died for me and I was saved. That was forty years ago.

Forty years have come and gone and I have proved Him to be "A friend that sticketh closer than a brother" Proverbs 16:24 and I recommend Him to all who are strangers to Grace and to God. "Acquaint now thyself with Him and be at peace, thereby good shall come unto thee," Job 22:21. "But as many as received Him to them gave He the power to become the Sons of God," John 1:12. "Verily, verily I say unto you, He that believeth on me hath everlasting life," John 6:47. Receive Him today. Oh, that my Saviour were your Saviour, too.

TESTIMONY FOR GOD

THE enemy's object is, what it has been in all ages, to blot out all definite testimony for God by forming alliances with the World's religion; and well he knows there is no surer way of securing his end than by bringing in such practices as will quench the Spirit of God—the only source of real spiritual strength the Church of God possesses—and set aside the Word of the Lord—the only authority the church is to acknowledge—reducing everything to Laodicean pride and self-sufficiency, all pleased with themselves and each other. Anon.

REMNANT FAITHFULNESS

During Four Silent Centuries

WM. H. FERGUSON

THE last prophet of the Old Testament—Malachi—encouraged by the Spirit of God the small remnant who remained true to God to continue to speak one with another; he encouraged them to bring their tithes and materials for the meat offering (or meal offering) into the chamber or storehouses prepared for such in the House of God—Mal. 3:10, etc. Thirty-seven years before these storehouses had been depleted and a godless and worldly man had his stuff installed therein. Nehemiah, by his fearless stand for God and His Word and truth, in measure was enabled to correct this condition but it seems the same departure from God which had permitted a Tobiah to take the place of God in the House was once more in evidence in Malachi's day—conditions were bad, steadily deteriorating, hence this last message from God by His faithful servant Malachi—"My Messenger."

The moral in this is that any change in God's order of worship and service is accompanied by a decline in godly walk (typified in the meal offering as we follow "His steps") and a corresponding corrupting of testimony by unsaved or carnal men.

THE PROMISE

Malachi told this remnant of a coming Redeemer. True we have no distinct reference to the Church here—only to the Day of the Lord—the day of judgment for Israel and the nations, yet the day ushering in the Kingdom of the Son of Man with ultimate blessing to the nation of Israel and the world. However, He is spoken of as the Sun of Righteousness arising with healing in His wings, ch. 4:2, and for this Coming One they look and by the promise they were sustained—wonderful example of fortitude indeed for us today who have the much more "blessed hope" of His Coming and that ere long.

That they continued in faithfulness when they had little to encourage is abundantly evident as we trace the remnant down to the days of Zacharias and Elizabeth, Joseph and Mary, Simeon and Anna, etc. We have nothing told us of the intervening years and no prophet is suggested between Malachi and John the Baptist, **STILL THEY KEPT GOING ON.** The so-called Apocryphal Books are received as canonical only by the Roman Catholic church. The word "apocrypha" means 'hidden' or 'spurious' and they are "books whose authenticity, as inspired writings, is not admitted, and which are therefore not considered a part of the sacred canon

of Scripture." They have been rejected as unworthy of place in the intricate, yet beautiful and Divine arrangement of Holy Scripture.

PATIENT CONTINUANCE

This brings us to a very common condition today when many of God's saints are called on to continue in the "things which they have learned" while many others are turning aside from the Word of the Lord. We have it even said that we have a pattern all right but it is impossible to carry it out today. This is not faith's language but that of defeated and compromising men who would weaken the hands of those who go on for God. That there are many who do thus continue in all parts of the world is abundant cause for thanksgiving and should cause us to lend every effort to the encouragement of such—"till He come." They are subjected to ridicule, not so much from without today as from within. The enemy to God's truth inside who "crept in," as forewarned in Acts 20:28, 35, is doing everything possible in this immediate day to degrade the assemblies of God or churches of the saints to the level of worldly religious organizations which will fit into the pattern of religious Babylon when the time is ripe. These same enemies of God's truth will lead the van as they seek the blessing and monuments and patronage of this corrupt "mistress." Sad indeed to record this, worse to feel and know its insidious working and its deceitful wiles to ensnare in many false things the saints of God who should be living in separation from such evils.

We thank God many assemblies and saints everywhere are aware of Satan's efforts and are seeking to maintain a separate path from such development of evil. An assembly has the right and responsibility to guard its platform against unknown and, at times, unscrupulous men who, if permitted, will immediately begin the work of undermining the testimony of God and beguile simple souls. Beware of all such and "know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves." 1 Thess. 5:12, 13.

GODLY ORDER

When we turn to the account in Luke's Gospel of God's fulfilling of His promise of a coming Redeemer, we find a very small remnant suggested and mentioned. To think that God sustained such during the four dark centuries (397 years between the close of Malachi and the first chapter of Luke) is most remarkable and **JUST LIKE GOD**. Who worketh like Him? It is always His way to encourage "feeble" testimony—Philadelphia has "little strength" and the remnant in Sardis is encouraged to "strengthen the things which remain."

To find a few of God's people adhering scrupulously to godly order and the commandments of the Lord when apostasy ruled the day amongst those professing a knowledge of God is most cheering. Not only so, but this testimony reached to heaven for God sent the angel Gabriel to Zacharias in Luke 1, to announce the birth of John the Baptist, the forerunner of the Lord, and later to Mary to convey to her the special mission God had for her as the vehicle of incarnation of the Son of God by the direct power of the Holy Ghost.

What about Zacharias? Without doubt many would say—What is the use of maintaining the order outlined by the Spirit centuries before—why seek back to find “the order of his course” Luke 1:8. His was the eighth as outlined for us in 1 Chron. 24:10—incidentally the words of the great apostle in 2 Tim. 4:7 would suggest the thought that he had accepted his life and service as a definite ‘course’ from the Lord which he was permitted to finish and we believe all godly ones, walking in God’s fear, and according to the commandment of the Lord will finish their course for the reward the beloved Paul anticipated is also for “all them that love His appearing.” But surely, say some, such unimportant matters can be relegated to the heap of nonessentials; why be so scrupulous regarding the commandments of the Lord? Surely since there has been no late voice from heaven God will not care about changes in His order and the multitudes are not concerned regarding this—their concern is political mastery and self gratification?

All such reasoning fell on deaf ears so far as Zacharias and his wife and the rest of the remnant were concerned—they must obey God’s Word at all cost—the worship and service of God must be maintained in the utmost simplicity and loyalty to the Word—THEIR RESPONSIBILITY WAS TO OBEY GOD as revealed in His Word—nothing else mattered. Results lay with God.

THE REWARD

What a cheer was theirs! What an answer to “remnant testimony” in Malachi’s day as revealed in ch. 3:16. The angel’s message stilled all fears (though at first it seemed too good to be true). Gabriel’s message was “my words shall be fulfilled in their season.” Whether that “season” be long or short is immaterial—God’s Word must be fulfilled and the whole horizon was brightened “through the tender mercy of our God; whereby the day-spring (sunrising) from on high hath visited us.”

Is there the same desire today to cleave to God and the Word of His grace, Acts 20:32. If so, the day of reward is sure and may be much nearer than we anticipate—the com-

ing of the Lord draweth nigh. God is maintaining His Word and His testimony in many parts through faithful "remnant testimony" and happy is that people who, when He comes, are found in the path of obedience to His Word and subjection to His will. Not at all in the spirit of boasting, nor in the spirit of self confidence, much less in that of arrogance and pride, but "in lowliness of mind let each esteem other better than themselves," Phil. 2:3, 15. The apostle by the Spirit says "Let nothing be done through strife or vain glory"—the word here is place seeking, by political intrigue of secret maneuvering for personal advantage. Many of God's assemblies are cursed by such "political intrigue" today which has nothing of the savour of Christ or of godly men about it. Let no child of God be drawn into this unholy strife—the "weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds."

Brethren! Let us go on in godly ways—"Prove all things, hold fast that which is good." 1 Thess. 5:21.

"Try the spirits whether they are of God: because many false prophets are gone out into the world." 1 John 4:1. When tempted to falter in the battle for the right, think of the feeble remnant and the surpassing grace of God which enabled them to continue during these four silent centuries until the Redeemer came, Luke 2:25, 38.

MORNING BIBLE READING

THE best time for Bible reading is in the morning. The mind and body are fresh after the repose of the night, and the highest powers of thought may be brought to bear upon the chapter selected. But, with most people, each recurring morning brings its own pressing tasks. Business cares, the daily toil, and the duties of the household are the first and most engrossing concerns. Some hours must pass, with many, before they can find time to sit down to any quiet reading. Let the plan be honestly tried of taking some words from God's Book for the first meditation of the morning. Make for the next month a fair, steadfast trial of the plan of studying the Bible when your faculties are at mental highwater mark. You wonder at the familiarity of this or that friend with the Psalms, the Epistles, the Gospels. It has been gained a little at a time, by patient daily reading—thoughtful and prayerful reading, too, which was hived by the soul as something worth treasuring. We shall all gain immeasurably in our influence, as well as in our own comfort, by giving more of our unwearied thought to the Holy Book. A few tired, sleepy, worn-out moments at night, and those only, are almost an insult to the Master whom you profess to serve. Selected.

THE GUIDANCE OF GOD

The Importance of It

A. McSHANE, NO. IRELAND

THE subject suggested by the title of this article is one that is of vital importance to all the Lord's people, whose desire is to please Him in the various steps of their lives; and the fact that so many questions are asked, especially by young believers, who seek help from the scriptures regarding it, reveals that at least in some measure this importance is appreciated. With every true conversion comes a desire to obey the Lord, not only in the major matters for which there are scriptural commands, but also in those things for which there is no, "Thus saith the Lord," things which may be neither right nor wrong in themselves, but which may or not be "expedient" (1 Cor. 6:12; 10:23).

We have only to study the life of David to see how important it was for him to be directed by God in everything. Time and again we read of his "Enquiring of the Lord" before taking some fresh step; and well it was for him that the needed guidance was granted, for often his life was in such danger, that even one wrong step might have proved fatal. There was, alas, a period during which he seems to have neglected this principle, the period concerning which it is said, "The counsel of Ahithophel . . . was as if one had enquired at the oracle of God . . . with David" 2 Sam. 16:23. And this, as we might expect, led to trouble. Even earlier in his career, at the time referred to in 1 Sam. 27:1, he seems to have made a similar mistake; and it was a good day for both him and his family, when he once more resorted to his former practice, as is recorded in 1 Sam. 30:7, 8; for the result was the recovery of all the spoil which had been taken from Ziklag.

It is no wonder then that Solomon, taught by such a father as David, passes on to his own son the good advice, "In all thy ways acknowledge him, and he shall direct thy paths." Prov. 3:6. What a pity that Rehoboam gave so little heed to this valuable counsel!

In our day, also, we have oftentimes witnessed steps that were taken out of fellowship with God, steps which caused great sorrow at the time, but the sad consequences of which, in their full extent, will be known only when the Judgment Seat is reached. Well might the late R. C. Chapman say, "Before I was saved I was afraid to die, but now I am afraid to live"!

COMMON MISTAKES

Perhaps the most usual course in seeking to learn the guidance of God in any particular circumstance of life, is

through the passage of Scripture upon which, in one's regular reading of the Word, one may be meditating at the time. There is much to be said in favor of this, for "His Word is a lamp unto my feet, and a light unto my path," Ps. 119:105. Yet many can testify that steps which they THOUGHT to be encouraged, afterwards proved to be entirely against the will of God. Some, when in a strait, open their Bibles at random, and take, if possible, the first verse their eye lights upon as the guidance of God for them at that time. This, however savors more of chance than of true faith in God, and certainly is not the right way to ascertain His mind. Others, again, select a text from a promise-box. Such are likely to be encouraged in their course, let it be right or wrong, by a scripture taken out of its connection, one which may have no true application to their difficulty.

Before the subject is directly approached, some further preliminary remarks may prove helpful.

The first principle to be borne in mind is, that God never gives guidance when it is not needed. Many desire to know whether they ought to go here or there, whereas they should be content to remain where they are until God makes it clear that He wishes them to change.

A second matter to be considered is, that a right condition of soul is more important than a mere mental grasp of what we ought to do. Indeed, it is evident from both Old and New Testaments, that only when the heart is right with God can His will be discerned. Compare: "The meek will He guide in Judgment, the meek will He teach His way," Ps. 25:9; "The steps of a good man are ordered by the Lord," Ps. 37: 23; and, "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God," Rom. 12:2. It is therefore essential for our hearts to be true to God, if we are to learn His will in regard to our movements.

A third point worthy of attention is, that God often would have His people to walk in a path where their faith in Him will be tested. This will frequently mean the crossing of our wills, and the taking of steps which we naturally do not like. The avoiding of this costly path has been accountable for many wasted lives. Our wills must be broken if His is to triumph. Compare the Words of the perfect Servant, "Not my will, but thine be done," Luke 22:42.

THE EXAMPLE OF ISRAEL

In the account of Israel's travels through the wilderness we have a notable example of God's way of guiding His people. To lead more than a million people through "That great

and terrible wilderness," and provide for their sustenance was an undertaking too great for man. But that He did it, Scripture assures us. "He led them forth by the right way" (Ps. 107:7). Not for a moment were the people left in any doubt as to the course they should take, for the pillar of cloud (the symbol of God's presence) went before, and marked out the way for them. And is not a conscious sense of the Lord's presence in our souls an assurance to us, as the cloud was to Israel, that we are walking in the right path? Is it not also true, that when we are out of touch with Him, it is time for us to ask, "Have I taken the wrong way?"

The pursuit of the Egyptians at the Red Sea, the thirst and hunger in the wilderness, and the attack of Amalek, were among the first occasions on which the faith of Israel was tested, and the hand of God wrought on their behalf. All who are guided by God will similarly have their own times of trial, followed by deliverances wrought by the same faithful hand. Who of us would want to be without such experiences? Would we not rather be with Him in the wilderness than in Egypt without Him?

The difficult path of faith is not only good for the saint, but precious in the eyes of the Lord, and at its close we shall be able to say,

I'll bless the hand that guided,
I'll bless the heart that planned,
When throned where glory dwelleth,
In Immanuel's Land."

THE EXAMPLE OF PAUL

Luke, when he traced the movements of Paul in the book of Acts, left on record a pattern of how a servant of the Lord may be guided in the fulfilment of his ministry. In Paul's early days he was directed to some extent by older and more experienced brethren. See, for example, the visit of Ananias, Acts 9:10-19, from whom he received a condensed summary of his future service. In verse 25 of the same chapter, the disciples of Damascus sent him away from the city, in order that he might escape death; and in verse 30 the brethren sent him to Tarsus, from whence Barnabas brought him to share in the work at Antioch. Should not the same principle still operate in the case of young believers? In most assemblies there are true shepherds, whose advice, which if followed, might well result in disaster being averted, and the early steps, which are so important, being turned into the right path.

A second means of guidance in Paul's movements, as recorded by Luke, was by compulsion of circumstances. On several occasions, especially during his first missionary journey, he had no option, because of persecution, but to flee

from one place to another. God's sovereign and providential control of our circumstances plays a major part in the directing of our movements, therefore we ought to trust Him to plan all things for our good.

A third and most important method by which Paul was guided in his journeyings is seen on occasions when he was frustrated from taking what would have been naturally his next step. Thus we find expressions such as, "Forbidden of the Holy Ghost to preach in Asia," Acts 16:6; "The Spirit suffered them not," v. 7; and again, "Paul purposed in the spirit," ch. 19:21. From these phrases we gather that the Holy Spirit was controlling Paul's spirit so as to keep His servant in the path which was according to the will of God. All this should impress upon us the importance of walking in the power of the ungrieved Holy Spirit, if we are to know the right steps to take.

It would appear from the record in Acts that Paul was ever ready to obey the orders of his Master, and no doubt his "finished" course (2 Tim. 4:7) was the issue of this obedience. He knew nothing of the practice of some present-day preachers who bind themselves to arrangements for months and even years ahead, arrangements which in many cases may be entirely out of the will of God. Another lesson we can learn from these Scriptures is, that there may come moments in a believer's life when he will stand in doubt, not knowing which way to turn, yet that, if God be trusted in such crises, He will not fail to give the necessary light in His own time. "He that walketh in darkness, and hath no light, let him trust in the name of the Lord, and stay upon His God, Isaiah 50:10.

LIBERTY, NOT LICENSE

There is a large section in 1 Corinthians dealing with matters which had been exercising the minds of the Corinthians. These matters had no inherent rightness or wrongness in themselves, yet were not without their effects on the lives of the saints. There were marriage in ch. 7; meats in ch. 8; and the supply of the temporal needs of God's servants in ch. 9.

Without going into these passages in detail, it will be found that the reading of them suggests to our minds a number of questions which, if asked before a fresh step is taken, will probably help us to select a path that will be pleasing to God and profitable to ourselves.

One of such questions might arise in connection with the opening verses of ch. 7. It is this, "Will the step which I contemplate help to keep me from sin and temptation?" **ALL OUR LIVES SHOULD BE PLANNED FROM THE VIEW-POINT OF HOLINESS.** We have no right to walk into temptation's way, and expect God to preserve us there.

A second question would suggest itself as we read verses 32-33 of the same chapter: "Will this step leave me more free to serve the Lord, or will it put me into circumstances that will claim an unnecessary amount of my time?" Many of God's people have so tied their hands that most of their lives are lost in the pursuit of earthly interests.

A third question, deserving of more attention, than it usually gets, arises out of verses 20-24: "Would I be right to step out of my present position, seeing that God had a purpose in calling me into it?" Consideration of this fact will help to correct the foolish idea of many, who think they could serve God better if only their circumstances and surroundings were different from what they are. The words of Solomon, "Whatsoever thy hand findeth to do, do it with thy might," Ecc. 9:10, should be pondered in this connection. It is more important to have an eye to see need, and hands to do work where we are, than to have dreams of far off fields, to serve in which God may never have fitted us. Indeed it is unlikely that those who have little heart for the perishing at home, will prove to be any better in another sphere.

A fourth question must be faced when we read v. 23, namely, "Will this new step be in keeping with the fact that I am bought with a price?" We are the Lord's property, and have no right to sell ourselves to any other master. We ought therefore, to submit entirely to His control.

As verse 29 is considered, a fifth question will occur to our minds. "Would this action be in keeping with the shortness of time?" Very soon all of earthly joy and sorrow will be ended, and therefore it becomes us not to waste the hours. There is much in the world, with which the believer has no time to be occupied, because he has more important business in hands.

A sixth question arises with regard to the teaching of ch. 8, "How will my doings affect others who behold them?" We have a duty to our brethren, as well as to the Lord. They are watching our steps, so we ought to make "Straight paths for our feet, lest that which is lame be turned out of the way." Any step that will encourage others to act against their consciences is definitely out of the will of God, and will never have His approval.

CONCLUSION

From all this it is obvious that the teaching of the Scriptures with regard to knowing the will of God as to our pathway, is that no easy or short-cut method exists, and that only by fellowship with Him can His will be discerned, through the various ways in which He may be pleased to reveal it to us. Much may happen in our lives which we shall not be able

to understand, but this fact gives us no license to rush on presumptuously, a course which can end only in our experiencing the truth of Isaiah 50:11, "Behold, all ye that kindle a fire, that compass yourselves about with sparks that ye have kindled. This shall ye have of Mine hand; ye shall lie down in sorrow."

SIGNS OF THE TIMES

AS it was in the days of Noe, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage until the day that Noe entered into the ark, and the flood came, and destroyed them all. Why is any record given in the Scripture about the days that preceded the flood? Why has God thought fit to hand this down to us?

There are reasons for this. The Lord would have us to know that the people who are living at this end of the world are the same in character as those who lived before the deluge. Man is unchanged and unaltered; no education, no discipline, nothing that can be done for him, can improve him. God has shown us this, not only before the flood, but in the Jews. God chose, separated, hedged in, instructed, protected, and preserved them; and how did they turn out? They killed His blessed Son. In the days before the flood God shows what man becomes when left to himself. When placed under proper teaching and proper rules, as Israel was, he is still the same. And when under a testimony of grace, as in the gospel, his history will end in manifesting the same evil propensities as before the deluge. Man is incorrigible. "Ye must be born again." Man cannot be improved as regards God's judgment of him; he must be created anew.

Another reason for this history before the flood is, **TO WARN US OF COMING JUDGMENT**. In Genesis 4 and Chapter 6 we read of the state of mankind then, and by observing the moral declension as there recorded, and comparing it with what we see around us at present, we shall perceive the same evils prevailing now as caused God to sweep the earth with the deluge, and, therefore, may expect similar actings of God in our day.

In Ecclesiastes the preacher says that he has "weighed one thing after another to find out **THE REASON**," Chap. 7:27 margin, and he tells, as the result, "Lo, this only have I found, that God hath made man upright; but they have sought out **MANY INVENTIONS**."

THE CONSCIENCE OF SOCIETY

This was his great discovery. Inventions began directly after man ceased to be upright. While upright he had noth-

ing to conceal, nothing to improve; but immediately he fell, his INVENTIVE FACULTY came into exercise. "They knew that they were naked, and they sewed fig leaves together, and made themselves aprons." Why? To conceal the results of their sin. Who taught Adam and Eve to sew, and thus to hide their shame one from another? It was the first INVENTION; and it succeeded for a time. But the voice of the Lord God was heard in the garden, and then their INVENTION served not in the presence of God. They found that they were naked still, and hid themselves behind the trees in the garden.

RATIONAL RELIGION

As the second INVENTION, Cain brought an offering to God of the fruits of the ground. The first invention of man was to quiet conscience before his fellow; the second was to make his conscience easy before God. But the melancholy history that follows Cain's offering of his own devising was, God rejected his offering, which brought anger into his countenance; and when he saw his brother's offering accepted, he slew him.

The first question God asked of man was, "Adam, where art thou?" The second was, "Where is Abel, thy brother?" He first demands of man where he himself has wandered; and next, what has become of his brother. Man first got away from God by sin; and next, he murders his brother. He breaks his allegiance with God, and then violates all human ties.

CIVILIZATION

Cain then deliberately goes out from the presence of God. God does not drive him out; but he willingly leaves. A child was then born to him, and he builded a city, and called it by the name of his firstborn, "Enoch," which means "DEDICATED." He dedicated his child to the world, and the city which he built was a memorial of this dedication. He went out from the presence of God and had nothing but this world to live for. He was a man of the world, and yet he was not without a religion; he first invented a religion, and then builded a city; and his family, following his example, spent their energies upon one object, that of making the world better, a more happy residence, endeavoring to blot out the results of the curse, and to live at ease in forgetfulness of God.

There is another Enoch, another DEDICATED man—not of Cain's line but of Seth's—DEDICATED TO GOD, and not to the world. He was the seventh from Adam, and was translated just at the time the world had arrived at its climax of iniquity.

FORMALITY

"And unto Enoch was born Irad, and Irad begat Mehujael and Mehujael begat Methusael"; these two last have the name

of God, EL, attached to their names. This shows that Cain perpetuated the name of God in his family; but it was a mere pretense, a form. God might be in the NAME, but He was not in the HEART.

Perhaps some parents are contented with giving to their children fine Scripture names. Is the name given and the child tossed into the world—left to serve the devil? Are you, parents, training up your children in the nurture and admonition of the Lord? or educating them for the world, and at the same time praying God to save them from it? If so, you are practically putting your child into the fire, and asking God to preserve him from being burnt.

ANTINOMIANISM

Next comes Lamech, and he had two wives, Adah and Zillah. He was a true descendant of Cain, for he perpetuates the spirit of the murderer, and boasts of his security; sheltering himself under the word of the Lord to Cain, "Whosoever slayeth Cain, vengeance shall be taken on him sevenfold." He violates also the sacred tie of marriage, and takes TWO wives.

(Reprinted by request from April 1929 issue of WORDS IN SEASON to be concluded next month.)

TIME HANGING HEAVY

TIME can never hang heavy on hands that are filled for God. The worldling may complain that the wheels of time scarce seem to move. But to the child of God, seeking to serve Christ, time seems all too short. To such an one there is no wearying for the time to go past. Therefore he buys up opportunities, seeing the days are evil. Time, to him, is part of his lease below; and, upon how these hours are spent, eternal issues depend.

IN THE RIGHT SPIRIT

WHILE it takes grace to take the low place, it takes more grace to take the low place in the right spirit. There is such a thing as taking the low place with the spirit of an injured man, and with the consciousness that you are a kind of martyr. True humility, on the other hand, will take the low place cheerfully, and not only submit to the will of God but acquiesce in the same. A false humility is sure to overdo its part. Such humility seems to be so very humble that it is at once seen to be pride in disguise. True humility can not only take the low place but any place, provided the Lord is glorified.

PLEASURE CAMPS

Satan's Bait

THE rise of this form of religious entertainment has caused considerable exercise of soul to the godly—especially shepherds who have the care of the flock of God. The rapid growth and development of such on lines entirely without Scriptural pattern or precedent can only be attributed to the providing of a brand of “entertainment” which is pleasing to the natural, rather than the spiritual man.

When we consider the characteristic of the latter days so faithfully portrayed in the Word of God especially with reference to this, we find we are warned distinctly against such. “Men . . . shall be lovers of pleasures more than (rather than) lovers of God; having a form of godliness but denying the power thereof: from such turn away.” 2 Tim. 3:4, 5. We find “silly women” foremost in this apostasy and we find the “ever learning, and never able to come to the knowledge of the truth” characteristic of the movement. A PROFESSION TO LEARN coupled with a departure from God.

Years ago this advertising of such pleasures would generally point to those without any profession of Christ, now it is found amongst professing Christians with all its glamor and worldly attractions despite the “veneer” of religion attached loosely to it, which is already giving way. One seems to vie with the other in the provision of games and contests, etc., and some of the “sport shots” or sheets we have seen are a disgrace to the Name of Christ and savor of the world sports sheet of the daily newspaper—in fact they use their language and persuasive tactics to attract the young. What apostasy and idolatry is here, just as patent as that in Exodus 32:6—“The people sat down to eat and drink and rose up to play.”

We are glad the great majority of the godly have been free from all this and have realized its seductive snare. Faithful servants of Christ have no need to be “embroiled” in this, and assembly shepherds would do well to see that those who come amongst them are free from such evil. One is not surprised to see certain professed preachers linked up with it, right in the front in captaining and promoting the whole gamut of pleasure—without shame—but how any true servant of Christ could be inveigled into this carnal setup is difficult to understand. Occasionally names of men appear who are moving in and out of assemblies where such practices are not condoned, yet who manage to keep in with the promoters of such camps and at the same time pretend to be walking in right paths. Brethren! This ought not to be.

For the protection of young Christians against the insidious snares of such worldly pleasures and with a view to their

upbuilding in the truth of God, it is essential that they be warned against all such and brethren responsible for the ministry of the Word should see that these younger and older saints are provided with the pure, unadulterated Word of God in freshness and spiritual unction. This can only come through much prayer and study of His Word, coupled with obedience to the commandments of the Lord.

The days are evil, Satan's seductions are becoming more attractive to professing Christians and more corrupting in their working—but the "foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And let every one that nameth the Name of Christ depart from iniquity." 2 Tim. 2:19.

One encouraging thing to note is the growth of those Conferences and Believers' Meetings for the ministry of the Word where there is room for God and His Word and the Spirit's exercise, altogether apart from any worldly attraction. This is a great antidote to this spiritual "poison" we have sought to warn against and it is really remarkable to see our brethren and sisters in many parts invite others of their fellow saints to come together to spend a day or two around the good Word of God. The labor and trouble in connection with this many of us know very well by experience but God will surely reward all such efforts as He tells us in Hebrews 6:10. Let none go to such Conferences without true exercise of soul and all will be well for their future—"until the Lord Come."

The Editor.

THE RESULT OF CRITICAL REVISION OF THE NEW TESTAMENT

"**V**ERY few passages receive any doctrinal alteration. Honest criticism will never touch one atom of orthodox or evangelical truth; it may exhibit the text of the word of God with more exactness, but the doctrines will be found the same, unchanged and unshaken. It is, indeed, cause for thankfulness that God has preserved the Scripture unto us in such substantial integrity; it has been subjected to many casualties, it has passed through the hands of many copyists, but in doctrine and in precept it is unchanged. I believe it may most truly be said that the most faulty copy presents to us the doctrines and the duties of Christianity devoid of any material alteration. Of course the more exactly we know the very words of Scripture as originally inspired by the Holy Ghost the more exactly have we the declaration of His mind set before us."

Dr. Tregelles.

FROM OUR MAILBAG

From an aged Laborer:

A line or more in appreciation for Words in Season. Have just enjoyed all in the current issue and in a special way the article on marriage. I have incurred much disapproval for refusing part in absurdly carnal marriages and festivities. I have seen newspaper reports of receptions and the dress of sisters described that I knew to be almost in poverty—the newspaper report was ridiculous. Common, plain dear folk described with their adornment, in garbled terms—a matter that also weighs on me is the utter neglect of pioneer preaching in . . . We travelled there before such a thing as an Assembly of God was known in the region—had a wife not in good condition of health, three children, was often tried but never forsaken. There are now a number of preachers who visit the assemblies in fine weather but no breaking up or attempting to break up new ground in . . . I exhort you to “keep at it.”

Editor's note:

The above relative to younger men doing pioneer work should call forth the deep exercise of elder brethren in assemblies. Men who do not go in for such when young and able seldom make useful men of God later in life amongst the saints. The idea of young and untried men, with a minimum of years in the Lord's work behind them, travelling from coast to coast is absurd. They would not have been able to do it if they had been at daily work and the older servants of Christ who planted the assemblies of God in this country could not be “lured” from their appointed fields by any temporal offers. They had their eye on the Judgment Seat of Christ and future reward in His presence.

“ “ “

From Co. Kerry, Irish Free State:

I always enjoy reading your Magazine. This ministry is needed in these days of declension and I believe no child of God could fail to profit by reading it. Separation brings its own compensation. “Tis the treasure I've found in His love that has made me a pilgrim below.”

This truth WORDS IN SEASON emphasizes.

From Central America:

We are so happy to have your Magazine and enjoy the faithful messages so much.

From a Western State:

I would like to tell you just how much it has meant to us in . . . the last few years. Many times God has used the articles to confirm the truths that we find in the Word (which were labeled legalistic by many Christians). Then, too, we found the announcement of the . . . Conference in the last issue and that was worth all we have ever spent on the booklet. As we heard truth after truth that we held so dear spoken out we were overjoyed beyond words.

From No. Ireland:

Your paper is read with interest in N. Ireland and its practical pieces are especially valued. Many other publications are catering for the mind more than exercising the conscience.

GOOD ADVICE TO YOUNG CHRISTIANS

WE would remind the young Christian reader especially, that the true safeguard against sins of ignorance is, the study of the Word; and the true safeguard against presumptuous sins is, subjection to the Word. We all need to bear these things in mind, but our younger brethren particularly. There is a strong tendency amongst young Christians to get into the current of this present age, and to drink in its spirit. Hence the independence, the strong will, the impatience of control, the disobedience to parents, the headiness, high-mindedness, and self-confidence, the pretentious style, the assumption, the setting up to be wiser than elders—all these things so hateful in the sight of God, and so entirely opposed to the spirit of Christianity. We would most earnestly and lovingly entreat all our young friends to guard against these things, and to cultivate a lowly mind. Let them remember that “God resisteth the proud, but giveth grace to the lowly.” Selected.

“NOTHING IS LOST”

TO talk with God—no breath is lost;
Talk on, talk on.
To walk with God—no strength is lost;
Walk on, walk on.
To wait on God—no time is lost;
Wait on, wait on.
The work is quicker, better done,
Not needing half the strength laid on;
Work on, work on!

Martha stood but Mary sat;
Martha murmured much at that;
Martha cared, but Mary heard,
List'ning to the Master's Word;
And the Lord her choice preferred;
Sit on, hear on.
Work without God is labor lost;
Work on, work on.
Full soon you'll learn it to your cost;
Toil on, toil on!

Little is much when God is in it;
Man's busiest day's not worth God's minute
Much is little everywhere,
If God the labor do not share;
In work with God, there's nothing lost,
Who works with Him does best and most;
Work on, work on!

CANADA

New Ontario.—Recent Conference at Earlton and Charlton proved very helpful and cheering to the saints, with tokens of God's blessing in the Gospel. It gave us much pleasure to visit them this year away in that Northern country and see the grace of God in establishing and maintaining such testimonies for Himself, in all simplicity. Numbers were excellent for them, ministry practical and edifying. This remote district is cold and isolated in Winter but some faithful brethren visit them regularly then. At Kirkland Lake they are progressing with their new Hall despite efforts of the enemy to hinder them. Bre. Widdifield and Dellandrea were helping them.

Girardville, Quebec.—Our first French Conference here, June 24 and 25, proved to be a time of real visitation and blessing. Between 70 and 80 visitors, including some unsaved and children—more than they really expected, because of distance. Ten brethren who give their time to the Gospel were present. It seemed hard to part at the end of the Conference. Bro. Noah Grattan remained for a visit afterwards. A young lad got saved during the Lord's Day evening meeting, giving much joy, and others later. Pray for our faithful brethren in this most difficult Province of Quebec. Bro. Spreeman sent us the report and we are pleased to note his improvement in health and ability to continue service for the Lord.

Fenelon Falls, Ont.—A. W. Joyce was expecting to pitch his tent here.

Feversham, Ont.—Bre. Cudmore and Heidman were expecting to pitch here.

Sudbury, Ont.—Bro. W. H. Ferguson gave a call here on his way to Sault Ste. Marie.

Edmonton, Alta.—Bro. Willoughby is in his restricted labors owing to a heart condition but longs to see younger laborers enter the prairie provinces for God. Bro J. Ronald keeps at it in pioneer work.

Abbotsford, B. C.—Geo. McKinley was working the Northern parts of B. C. with the Gospel visiting towns and villages, following up work of previous year. This work consists mainly in open air work and house to house visitation. It is a good work. Pray for it.

Toronto, Ont.—Hy. Fletcher is convalescing. He writes—"No matter how far down one may get, how blessed to know that still underneath are the everlasting arms."

Lake Short, Ont.—Bre. Stewart and Warke were to preach here under canvas. Bro. Warke has been advised to go very slowly for some time owing to a recent sick spell. Pray for our beloved brethren who are feeling the strain of these difficult days.

Ottawa, Ont.—Geo. Smith is able to be around the house but not out yet, to meetings.

Midland, Ont.—W. Ferguson spent the weekend with the saints here and at Waubashene—July 1 and 2. Wm. Robertson of St. Catharines and Cecil Clark of Orillia shared the ministry afternoon and evening at Waubashene.

OTHER LANDS

Thorshaven, Faroe Islands.—Bro. Louis Hoy writes from these isles—"When here two years ago they had a thousand believers in fellowship in the Assemblies in these Islands and more now. There were only 30,000 inhabitants then. Saints here are very devoted and hearty with a large number of young amongst them." Bro. Sloan who labored years ago with bro. Stack visited these Islands in the early days.

Honolulu, Hawaii.—The small company who gather to His name here seek to go on for Himself, meeting with opposition but encouraging themselves in the Lord. Pray for them.

CONFERENCES

Hartford, Conn.—Annual Conference will be held D. V. Sept. 2, 3 and 4 in the Odd Fellows Hall, 420 Main St. preceded by Prayer Meeting in the Gospel Hall, 53 Whitmore St. at 8 p.m. Sept. 1. Usual order of meetings will prevail. God's servants—"Holding the mystery of the faith in a pure conscience" 1 Tim. 3:9 will be welcome. Commun. to N. Vendetta, 35a Giddings St. Hartford 6, Conn.

Sault Ste. Marie, Ont.—34th Annual Conference of Mich. and Ontario Assemblies will be held D. V. Sept. 2, 3 and 4 in the Gospel

Hall, Spring and Wellington Sts. Soo, Ont., Prayer Meeting Sept. 1 at 7:30 p.m. First Meeting Sat. at 2:30 p. m. Those coming will be freely entertained as in past years. Commun. to R. H. Davis, 178 March St. Soo., Ont., or Edgar Quack, 800 E. 4th Ave. Soo, Mich.

Orillia, Ont.—Annual Conference D. V. Sept. 3 and 4 commencing with Prayer Meeting Sat. Sept. 2 at 7:30 p.m. Lord's Day morning Meeting 10:30 a. m. Commun. to Cecil R. Clark, R. R. 4. Orillia.

Cleveland, Ohio.—Usual Conference by Addison Rd. and West Side Assemblies omitted this year at Labor Day.

Hitesville, Iowa.—Annual Conference will be held D. V. Sat. and Lord's Day, Sept. 16 and 17, Prayer Meeting Fri. evening Sept 15. The Lord's servants having the spiritual welfare of the Lord's people at heart are welcome. Corresp. Geo. L. Frey, Aplington, Iowa.

La Crosse, Wisc.—Annual Conference D. V. Sept. 2nd and 3rd. Prayer Meeting Fri. eve. Sept. 1st. Those coming from a distance will be entertained by the saints. Servants of the Lord teaching and walking in "the old paths" are welcome. No circulars. Corresp. L. Uglum, 316 So. 6th.

FALLEN ASLEEP

Tacoma, Wash.—On May 24th Miss Minnie A. Riley of this Assembly went to be "with Christ" which is far better, aged 86. Born in Allentown, Pa. connected with the Assembly here since its commencement 40 years ago.

Hamilton, Ont.—Mrs. Annie Fletcher (Mother of our bro. Henry Fletcher) was called home June 11th, aged 84, less than 3 months after her husband. Awakened through the truth of the Coming of the Lord preached in power in those early days. For 62 years in McNab St. Assembly and took a keen interest in all that pertained to the Lord and His people and work. Given to hospitality. One son remains unsaved for whom prayer is requested.

Petersburg, Va.—Our beloved brother Robert Ellison was "called home" from around the Lord's Table, June 18th. He came as usual to remember the Lord and in the course of worship read Psalm 69 and sat down. He then leaned over and while all the assistance possible was given him, he passed into the presence of the Lord there and then. He was in fellowship in the Petersburg Assembly for over 30 years, a worthy brother. Pray for his widow (in fellowship) and his family, most of whom are yet unsaved. Two brothers and two sisters also survive, in fellowship with the Lord's people. It is only "Till He come."

No. Vancouver, B. C.—On June 18 our esteemed brother H. J. Ferguson "went home" in his 68th year. Saved as a lad of sixteen in Ireland he soon learned from the Word of God that his privilege was to be gathered unto the precious Name of our Lord Jesus Christ outside the camp, bearing His reproach. Came to Vancouver 44 years ago, came from Fairview Assembly to No. Vancouver over 20 years ago. He loved God's truth, a man faithful above many. His passing is a great loss to the Assembly—Psalm 12:1. He was given to hospitality, the Lord's servants being always welcome and cheerfully entertained. Pray for his widow.

Detroit, Mich.—On July 2nd a tragic auto accident ushered our beloved sister, Mrs. Thos. F. Mooney immediately into the Lord's presence—aged 43. For years in West Chicago Assembly here, a quiet, godly sister—she was loved by many. A week later, her husband, Thos. F. "went home" as a result of this tragedy. Pray for this stricken family. Our beloved brother's loss is keenly felt by the West Chicago Assembly.

Cleveland, Ohio.—Our beloved sister, Mrs. Daniel Dudley passed peacefully into His presence, July 7th in her 86th year. A sufferer for years, she loved the Lord and loved to speak of Him. In our recent visit with her she pointed up in her weakness and whispered—"I just long to be home." Our brother, a faithful attendant in W. S. Assembly should have our prayers.

Detroit, Mich.—On June 22nd, our beloved brother Ulysses C. Rigoulot "went home," aged 69. In Central Hall for many years—the son of one of the early French settlers who came to this city many years ago, in whose family God worked. Quiet and unobtrusive, he loved the Lord and His people.

Words in Season

THE BIBLE FAMILY MAGAZINE



Life's Pathway

Lovely! how lovely the path we are treading,
Filled with God's blessings so countless and rare;
Love, all the way, its bright sunbeams is shedding,
Hearts overflowing—no words can declare.

Yes! there are thorns, and they wound us most sadly,
Many a by-path to tempt us to stray;
Onward we look — yes, and upward, most gladly,
Anchored in Heaven our heart-strings will stay.

This is the secret of all our rejoicing,
This gives the joy words can never express;
Gifts coming from Him His great love is voicing,
Yet — not the gifts — we the GIVER possess.

Selected.

SEPTEMBER, 1950

WORDS IN SEASON

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CHANGE OF CORRESPONDENT

Hatboro, Pa.—Emery V. Richard, 217 E. Mont Ave.

Tacoma, Wash.—C. S. Summers, 1111 No. 4th St.

CHANGE OF ADDRESS

Rosemont, Pa.—Gordon N. Reager, 1526 Debaran Lane.

UNITED STATES

Indiana, Pa.—H. G. Dobson and Jas. Lipke are holding forth here under canvas with fairly good attendance—some signs of God working.

No. Anson, Me.—Jas. McCullough, helped by our young brother Gustafson from Cliff St. Assembly, Boston, has had tent meetings here. Bro. Rae joined him later. Bro. McCullough saw the hand of God in rapid recovery from his recent illness.

East Boston, Mass.—Bre. Carboni and Pizzulli are under canvas here and reported a friendly atmosphere amongst the people, with a nice hearing. They were able to purchase a new Army Surgical tent which seems to fit their purpose.

Philadelphia, Pa.—C. Patrizio had a month in Hartford with tokens of God's blessing and had a week in Mechanicville, N. Y. Our brother John Conaway is still laid aside and should have our prayers.

Saline, Mich.—Bre. McBain and Crawford are under canvas in this new section and were encouraged at last hearing.

Soldiers Grove, Wisc.—Bre. Mick and Hamilton are preaching here and attendance has been good. They would value prayer for blessing in this place. The tent blew down in a big storm and was badly damaged but they managed to repair it for the season. Some "religious" folk have been getting stirred up to see they had nothing for eternity.

Cass City, Mich.—Geo. Duncan continued with Jas. White here for several weeks in the portable tent.

Los Angeles, Calif.—Bro. Alves was working the Jefferson St. tent here—have not had definite reports as to interest.

Decatur, Ga.—Bro. Reager had a spell of tent meetings 10 miles south with fair interest.

Mallot, Wash.—Bre. Alex Wilson and Sydney Maxwell were under canvas here. The Lord graciously saved a woman, a visitor from Idaho. Bro. Maxwell states that this is their second tent here, the first one was destroyed the first week by a windstorm. Pray for these brethren.

Petersburg, Va.—Robt. Crawford was under canvas here and at last report was encouraged by interest.

CANADA

Taylor'side, Sask.—Conference here was a happy season with blessing to saved and unsaved. Ministering brethren present were J. Gray, J. Govan and C. H. Willoughby.

Mervin, Sask.—Conference here was reported good, a week's meetings after the Conference came to a close with a baptism in the river, two young men and a teen aged girl were baptized.

Fenelon Falls, Ont.—Bre. Joyce and Watson have been laboring here in a portable hall—attendance good, two have 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

Vol. 42

SEPTEMBER, 1950

No. 9

GATHERED GEMS

OH, to be emptier, lowlier,
Mean, unnoticed and unknown;
Yet to God a vessel holier,
Filled with Christ and Christ alone!

« « «

It is the way of the Lord to work for a season, as it were, underground: and as the seed that dies in the earth, through dying, comes to life, so God will seem to cut off the hope of fruit of our labor; yet when we have humbled ourselves under His hand, and He has secured the glory to Himself, He will put forth His power and bring to life our buried hopes.

R. C. C.

From G. B. W.'s Collection of Sayings:

The quiet of prayer is the sweetest, most reassuring experience that ever comes into a Christian's life. E. W. W.

There are two things which the Lord gives to all whom He saves and when He saves them—"a desire to do His will and a will to do it."

W. P. D.

Andrew Fraser was found weeping bitterly, for the reason, said he—"I have been away from God for an hour but the Lord restored me through the little book of Jonah—I will look again toward Thy holy temple."

The only thing in man that has weight with God is likeness to Christ.

« « «

FERVOUR: Cold, theological preaching melts no hearts. Dry, doctrinal statements, in which there is neither grip nor warmth, effect nothing in bringing souls to Christ. The preacher must have his message in him as a glowing flame, and in a fervent spirit and earnest manner, speak it to others, if he expects them to believe it.

Anon.

« « «

Once Jesus could weep—He forbids not the tear

At winding the clay in the shroud;
Yet speaks from His throne to the circumcised ear,
Reminds us how quickly the Lord shall appear,
And points to the bow in the cloud!

R. C. C.

ROBERT, THE SAILOR

ROBERT was an old salt; he knew ships, from a man-o'-war to a rowing boat. He was in his third score year when I saw him. He lived in a seaside town, and kept a coffee house; in addition to which, he had a stall outside the barracks, where he sold cakes and other good things to the satisfaction of the soldiers, and also of the children who came to the seaside. Beside that barrow we had some pleasant talks.

Robert saw what harm the drink did, and, though he had signed no pledge, he believed in and practiced total abstinence.

"One cold day they wanted me to have some rum and milk," said he, "but by God's help I said 'No,' and I got more stimulant out of that victory than I should from any spirits." He believed in Christianity being a real power.

"To teach men to be religious without giving them the real force is like training men as soldiers, placing them in front of the enemy, and then not supplying them with ammunition." How foolish and fatal!

One morning he gave me quite a sermon on Saul, Goliath, and David.

"They are three characters," said he. "Saul was man's man, tall, grand, fine—human perfection; Goliath was the devil's man, more than a match for man's man; the one, perhaps, seven feet high, while the other was a nine-foot warrior. So man's man was afraid, and not able to fight. But now comes God's man, David, a youth, despised, weak; but as he slings the stone he seems to say, 'God will direct it,' and God did direct it, for He 'hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence.'" 1 Cor. 1:27-29.

One day he said to me, "Christ was born for me; Christ lay in a cradle for me; Christ grew up for me; Christ lived for me; Christ suffered for me; Christ died for me; Christ rose for me; and now Christ lives for me."

As a result of believing this, he continued: "Suppose somebody says, 'Are you one of those righteous ones?' I should answer, 'Christ is my righteousness.' 'Are you one of those redeemed ones?' 'Christ is my redemption.' 'Are you one of those sanctified ones?' 'Christ is my sanctification.' All is in Him, and this prevents pride."

Robert believed in speaking out, and did it, even to the customers who stayed at his house. One Sunday morning he was talking to a young man, and happened to say, "I shall

never die: I shall go to sleep when I am tired: and it does not matter if I have a moment's notice or a thousand years: I am ready."

A gentleman, who was in his coffee-house, overheard the remark, and was much excited by it.

"What! what! what's this?" said he; "you don't know what you are talking about."

Robert did, though the gentleman, who could boast of being a doctor, did not. So the doctor proceeded. "I see you have a hobby, and you ride it to death. The sooner you kill it the better." He then stated that he was an unbeliever, the editor of a paper issued expressly to put down this Jesus, whom our friend loved, and that he was training a class of young men to do the same.

You put me in mind of a celebrated man who lived eighteen hundred years ago," said Robert, "who was struck down in the middle of his occupation, which, like yours, was trying to destroy the faith of Jesus. He was forced to give it up. You had better do the same."

"I know whom you mean," replied the doctor.

"Why, Saul of Tarsus," replied the coffee-house keeper.

"I do not believe in that book," retorted the doctor.

"Have you read it through?" queried the simple Christian.

"No, I have not."

"If I condemned your paper without reading it, what would you say?"

"It would not be right."

"Then it is unrighteous for you to condemn God's Book without ever having honestly read it. But if you deny the Bible, may I ask what is your standard of morals?"

"Conscience," said the doctor.

The Lord gave Robert a first-rate reply. "That won't do: conscience is a good monitor, but a bad guide, for it generally only tells a man he is wrong after the job is done: it does not help to avoid the evil. My Bible sets me a far higher standard. You are going to Boulogne, sir."

"Yes."

"What for? To visit the widows, look after the sick and poor, and teach ragged children?"

"No, to enjoy myself," said the doctor. "I have been hardworked, and need a holiday."

"Your conscience prompts you to seek your own good. God's word teaches His people to seek the good of the out-cast: really, I do not value your standard of morals, your conscience."

Having thus far drawn near to the giant, Robert proceeded to sling a stone.

"Now, doctor, I was born fifty-two years ago, and this is my birthday. I have been all over the globe; I have eaten and drunk with all sorts. But twelve years ago I was born again, and led to turn my back upon all I had formerly followed. I found a Friend who invited me to Himself when I was in trouble, and when others did not want me. This Friend has helped me, prospered me, blessed me, and made me happy; but if I accept your teaching I have been fooled and deceived, and am only fit for a lunatic asylum for my peace and joy during the past twelve years. Suppose I do give it up, and take you for my Saviour, what will you do for me?"

The doctor was silent; and Robert, the sailor, proceeded—

"Will you invite me to call upon you in distress? May I come to you in trouble? I tell you I shall be a troublesome customer. If you promise, can I depend upon you to fulfil your promises? I shall want to see your banking account, to know your position and character. Then there are my children; I shall want you to look after them, and be such as I can recommend them to follow."

The infidel walked toward the door in a rage; but Robert had a kind word for him.

"Doctor, pardon me, one thing more. God loves you. You say you won't have His love, yet you must, for if you were not, even now, receiving of His love in the breath you draw, you would fall a dead man. Yield to His love in Christ Jesus, and be saved."

It was too much. The doctor swore, packed up his things, and left the house.

Thank God for such simple-hearted, true-hearted, whole-hearted witnesses as Robert, the old salt. W. L.

NO OINTMENT

NO sooner did Bartimaeus receive sight than he "followed Jesus in the way" Mark 10:52. The chief priests, elders, and scribes, "left Him, and went their way" Mark 12:12. Bartimaeus was blind, and knew it; and had all his need supplied. The chief priests, elders and scribes, would not admit their blindness. Therefore the Lord had no ointment for their eyes. They came to Jesus with their questions, not their need; and while Bartimaeus followed the Master in the way of Life and peace, they continued in their own self-chosen way to destruction. The treasures of Christ are ever open to faith and need; but, if we come to Him in the spirit of the self-righteous pharisees, we shall find that He has nothing for us, except it be a rebuke to our pride. C. O.

THE MINISTRY OF THE WORD

Its Source and Object

WM. H. FERGUSON

A SCRIPTURAL ministry amongst the people of God is a necessity to proper growth—development and upbuilding or edification. The root of edification suggests a building and its proper construction on the right and only foundation.

The mystical building—the Church—as in Matthew 16, is reared up, resting on “this Rock,” v. 18, i. e., “petra.” Never was there a suggestion by our Lord of Peter being the rock (poor foundation he would have been to build on for eternity). Peter’s name is “petros”—a piece of the rock, a stone. There is not the slightest scriptural support for the sophistry and heterodoxy that Peter was in Rome and the first Holy Father there. Some one has well said—“Creeds grow so thick along the way, their boughs hide God.” Indeed from 1 Peter 5:13 there is far more to suggest his being identified with work far East of Jerusalem at times rather than Europe. Thus the whole fabric of this false church is constructed on false claims, pretensions and deceit.

Again in 1 Cor. 3:6, 17 we have the Church of God at Corinth before us—the foundation Christ. Paul “planting” and building and “laying the foundation” locally of the Assembly there. Note the corresponding responsibility of those who follow after (v. 10) to build aright in relation to the local church; all such work and addition must stand the test of fire and be revealed at the Judgment Seat of Christ.

GIFTS

The “gifts” for the Church come from the Risen Head. Christ the Lord is the source of all Ministry and it is exercised in the power of the Spirit of God. Cp. 1 Cor. 12:4, 8 and Eph. 4:7, 16, etc., and the “manifestation of the Spirit is given to every man to profit withal.” This means a clear display of the Spirit’s leading and power in the Word—the evidencing of an unseen principle and active exhibition of God’s power and ability to meet the ever-recurring need of His own in the Church.

To the above end “He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors (the word is always “shepherds” Gr. “poimeen”) and teachers; for the perfecting of the saints, for the work of the ministry (or to labor in their appointed service) for the edifying or the building up of the body of Christ; Till we all come into the unity of the faith,” etc., thus reaching a state of maturity and ripe age in the things of God.

Where there is a true and scriptural ministry this will be the happy result amongst the saints of God—churches of the saints or churches of God or of Christ. Such will be divinely planted and divinely sustained, the Lord using human instrumentality in both instances, i. e., the “planting” and “sustaining.”

The freedom and divine pattern of this blessed ministry of the Word amongst the saints must be maintained to produce godly results and a godly succession. This is what the apostle Paul has in mind in 2 Tim. 2:2 when he urges Timothy—“The things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.” None knew better than the apostle that such men would be raised up of God and that all such ministry would only come as a result of their subjection to the Lord and their being upheld in His right hand, Rev. 1:20, for God always upholds those who are in the place of responsibility and rule; whether elders in the local church or servants of Christ in their work as evangelists, shepherds and teachers. Someone has said well that there is no “shepherd” like the “evangelist” and there is no “teacher” like him who is both, i. e., “shepherd” and “evangelist” — this seeming to suggest the thought of the divine training of God’s servants (take Paul as an example), in love for the lost, in the “care of the churches” in the “laboring to the point of weariness” as in Col. 1:28, 29—“Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labor (in earnest conflict) according to His working, which worketh in me mightily.”

MAKING ROOM FOR SUCH MINISTRY

To see that there is the free exercise of this in the midst of God’s people is the foremost consideration in the matter. Any hindrance of it, any departure from the Divine principle, any human control of such ministry only hastens the day of the “removal of the lampstand.” Without this scriptural ministry an assembly of God will degenerate and lose its distinctive character and soon be swallowed up in the maelstrom of Babylonish confusion. Witness the history of the early church in their departure towards the end of the first century and their eventual amalgamation and subjection to an unholy yoke and ecclesiastical bondage a short time later.

Satan hates any attempt to produce the Divine pattern in the earth, consequently, by corruption, by deception, by false and deceitful workers, 2 Cor. 11:13, 15, he would corrupt the saints from “the simplicity that is in Christ.” (v. 3).

TRUE SERVANTS

True servants of Christ are not servants of men and do not seek to "please men"—Gal. 1:10.

They have the "care of the churches" at heart, 2 Cor. 11:28. The word for "care" here is "merimnao" and signifies the distraction and divisions which were evident even then in many of the churches and still exist today. The true servant of Christ takes all such seriously, labors to bring the Word of God to bear on the condition and lays it seriously to heart. No wonder many of God's true servants break down under such strain and care. This is linked up with the preceding verse (v. 27) and is mentioned in the same category as "weariness and painfulness, in watchings often," etc., and also linked with the "perils" of v. 26 amongst which he mentions as not the least, "perils amongst false brethren."

The true servant of Christ goes forth "for the Name," taking nothing of the Gentiles, 3 John 7. He never makes his need known, would rather starve than do so. We are living in a day of "circular letters," "begging letters," "suggestive letters"—"how long is it since you wrote to brother so and so," etc., etc.? All such is foreign to the true servant of Christ and altogether beneath those who have learned to look to God, not man. We would earnestly suggest that saints pay no attention whatever to letters with an appeal for money, nor should they bring such before the saints, for simple folk thus reckon it must be a good work if endorsed by elders and once their names are on the mailing lists of those who thus are constantly appealing for such monies, they are constantly urged to contribute for this and that cause. For whatever purpose the appeal is made, is immaterial. **IT IS ALL WRONG** from a scriptural point of view and is a practice of religious Babylon and unworthy of mention amongst the churches of the saints.

The true servant of Christ whom God has entrusted with His Word of ministry is described in 1 Thess. 2:10—"how holily and justly and unblameably we behaved ourselves among you that believe." There is no "lightness" here, no impurity, no frivolity. Many parade today as servants of Christ who lead to sensual pleasures, who are light and empty in their talk, joking and carrying on with the young in an unbecoming manner. Such have no claim to the sympathies and care of God's true saints.

CONDUCT AFTER GOSPEL PREACHING

Professedly solemn Gospel preaching is followed sometimes by lightness and frivolity in the homes of Christians, where the folly of youth is predominant and entered into often by professed servants of Christ. This should not be.

A man who seemingly, with great earnestness and force, preaches of hell and judgment and the lake of fire and in a half hour or an hour is found in the midst of laughter and lightness is hypocritical, to say the least. His professed anxiety for the unsaved was a "sham" or it would have sent him into quietness and prayer. Where are the men of God today like the earnest servants of Christ who are leaving us, men who loved to be alone with God and were marked by a serious manner of life and a godly sincerity? No wonder much of the "profession" of today is so empty and fruitless for God.

The true servant of Christ "strives lawfully," 2 Tim. 2:5. No unjust measures, no short cuts to take advantage of others, no getting outside of the "rules of God's Word" to attain an end. His responsibility is to exercise his ministry under the authority of the Lord, 1 Cor. 12:5, looking to God for the divine energy required, v. 6, and pursuing his course with his eye on the prize, Phil. 3:14, he presses on to the mark. Thank God for the many who are doing this the world over, shunning popularity, avoiding unholy religions and ecclesiastical yokes, providing things honest in the sight of all men; "loving His appearing," 2 Tim. 4:8, which takes in not only the rapture of the saints but also the Judgment Seat of Christ and our subsequent manifestation with Christ in glory after the Marriage Supper of the Lamb. To have this all in view will insure a measure of reward and position in the heavenly kingdom far exceeding the expectation of the faithful one.

In these last, closing days may we recognize the source of all true ministry and its object and let us recognize also those who labor for God in godly ways and show the marks of true servants of Christ. To do this "divine discernment" is needed (2 Kings 4:9), (1 Thess. 5:12, 13).

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." 1 John 4:1.

HUMAN INTELLIGENCE

WE are sure intelligence has caused more havoc in God's house than ignorance—not divine intelligence, but human intelligence. God's word alone must be the guide in God's house, and when human intelligence comes in, it is apt to examine things with the book shut. What I think, what is my idea, what is my conception of rule and order must be allowed no place. Human intelligence used by the Spirit of God becomes spiritual intelligence in the born again person. Anon.

THE FREQUENTING OF SECTARIAN PLACES

Dear brother in Christ:

In answer to your question: "What should be the attitude of the local assembly towards those of their company who make a practice of frequenting places around that are linked up with some particular sect?" — to get light and guidance let us see what the Scriptures say.

To begin with; the Greek word for "sect" is "Hairesis," and the following are the occurrences of this word in the New Testament—Acts 5:17, 15:5, 24:5, 14, 26:5, 28:22, 1 Cor. 11:19 and Gal. 5:20. In three of these it is used as a means of reproach to the believers. In 1 Cor. 11:19 we have the first mention of it inside a local church, in verse 18 we have divisions or schisms out of which sects were formed. Trench says "Heresy and schism are not indeed the same, but yet constitute merely the different manifestations of one and the same disease. Heresy is theoretic schism; schism is practical heresy. They continually run into one another and they mutually complete each other. Every heresy is in principle schismatic; every schism in its innermost constitution heretical." In Gal. 5:20 heresy has its place among the sins of the flesh. In Titus we have a man that is a heretic, one who causes divisions by a party spirit—(factious).

Now in dealing with brethren who turn aside after these things, we must take into account who they are. If they are young and uninstructed, whose zeal, as it were, outstrips their knowledge (like the cleansed leper of Mark 1:40, 45) the spiritual guides of the assembly ought to take them aside and instruct them in the way of the Lord more perfectly. If humble, and of a subject mind, they will probably submit to their elder brethren, 1 Peter 5:5.

Then we have another class who come into the assembly with knowledge and gift. Usually these will not take the place of learners, but come as teachers, having brought with them the fashion of another altar—see 2 Kings 16:10, 15—to displace God's order. Not being able to bear the silence of the Sanctuary they will intrude and offer "strange fire." Here again, wisdom is needed by the leaders to instruct these brethren that they must teach by example as well as by precept. These, also, if sincere and humble will be grateful to their brethren in showing them a more excellent way, remembering that in many things we all stumble. Should these brethren, however, persist and exercise self-will, a firm but gracious hand is needed otherwise parties will be formed and eventually, as in some cases, they leave the meeting and go "where every man does that which is right in his own eyes."

In conclusion, let the brethren who care for the assembly

wait on their God Who has promised wisdom to all who seek Him, so that His glory might be manifested and the unity of the spirit preserved.

Yours in His service,
H. Bailie.

Editor's note: The above, by our brother Bailie of Northern Ireland, well known amongst the saints there, is timely for in many places to-day there is a sad lack of understanding of that which constitutes the sectarian spirit and many are supporting a false system by their presence and encouraging it in their teaching and their lack of following the divine pattern. They, thereby, stumble many young who are following their pernicious ways. Assemblies should see that such men who are contentious and unwilling to listen to God's Word should not be encouraged in coming amongst the saints and certainly should not be allowed to undermine the work of God which many of them will do, even if they must do it secretly and house to house.

LIGHT ABOVE

IN one of the darkest hours of David's history we find that he "encouraged himself in the Lord his God." 1 Sam. 30:6. All around may be darkness; but there is light above. The path may be blocked on every hand; yet there is no block upon the path which no fowl knoweth, and which the vulture's eye hath not seen. The days may be difficult, and there may be but little to encourage us in the ways of God. But if we truly wait on Him, we shall have no lack. Our God has made provision that as individuals we should tread the path of communion with Himself. Nothing will justify us if we fail to do so. We may point to excuses on the right hand and on the left. But there is no excuse above. Why? Because there is One appearing there for us—able to save us to the uttermost—even us who are coming to God by Him. He is appearing there for His elect ones. What then can we say, if we are not finding in Him our chiefest joy? We are speechless. In spite of all that may be going on below, it is our happy privilege to tread the courts of communion. Selected.

AGAINST THE STREAM

IT has been said that "a dead fish can float with the stream, but it takes a living fish to swim against the stream." This is true in the things of God. It takes a living Christian to go right against the current of popular religion. It is not every one who can say "No" when the world waves its finger, and says, "Come with us." It is an easy thing to say "Yes," but it takes grace to say "No." Everything depends on where you are "dwelling"—spiritually, that is. If you are dwelling on "the Mount," you will find it an easy matter to reject the advances of the world. But if you have merely a name to live, then you and the world, being both of kindred spirit, will find it an easy matter to come to an agreement.

THE DESIRES OF THE APOSTLE PAUL

JOHN P. CONAWAY

THE psalmist could say, "Whom have I in heaven but Thee? and there is none on earth I desire beside Thee."

Ps. 73:25. And again, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple." Ps. 27:4.

God got the first place in the heart of the psalmist, and the next thing he desired was to be in the place where God dwelt. "He that is of God heareth God's Word." John 8:47.

Before his conversion, the desires of the Apostle Paul were not good. He was probably the worst human enemy the Church ever had. His first recorded desire was "Letters," or death warrants from the high priest for the saints at Damascus. He was a true Benjamite. The prophecy of Jacob regarding Benjamin is short and easily verified—"Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil." Gen. 49:27.

This characteristic is seen to the fullest extent in the great Benjamite persecutor "Saul of Tarsus." Having tasted blood at the stoning of Stephen, "he made havoc of the Church"—The Lord's Flock, Acts 8:3. Later still "breathing out threatenings and slaughter" and panting like a tired wolf, longing to be on the trail again, and having gotten his wind, Saul is marching toward Damascus for more prey. He is met on the way by "The Great Shepherd of the sheep" Who brings him to the ground, and stops his mad course, by changing the wolf-nature into that of a lamb, and adding him to the Lord's Flock.

"Lord, what wilt Thou have me to do?" was the language of his heart after that. The one who in the morning of his life entered into every house with a message of death, now in the evening of his life carries "publicly and from house to house" the message of life.

The second desire of the Apostle Paul is seen in Rom. 10:1, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." Thus we learn the great Apostle of the Gentiles had a burning desire for the souls of Israel as well. One of the first signs of real conversion is a longing desire for the conversion of others. When Andrew, Simon Peter's brother, found "the Christ," his first act was to bring Peter to Jesus. Peter was Andrew's first and greatest convert.

The third desire of the Apostle is seen in 1 Cor. 16:12, "As touching our brother Apollos, I greatly desired him to

come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time." Paul was a great pioneer, planting many Assemblies. Apollos seems to have been greatly gifted in building up newly formed groups. This great man carried the watering can and successfully refreshed and helped the newly formed Assemblies to bear fruit for God. "And when he (Apollos) was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace." Acts 18:27.

It is well to encourage good men who are well known to come along as the Lord leads—men who are soul winners, pioneers in gospel work and builders of the wall of separation from the world in every aspect. The Scriptures, in speaking of the visit of Barnabus to Antioch, say—"Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord." Acts 11:23-24. "And we beseech you brethren, to know them which labor among you." 1 Thess. 5:12.

Paul's fourth desire was to see the Assembly bearing fruit. He writes to the Philippians concerning practical fellowship in the gospel, (this is only one way of bearing fruit—there are many others) "Not because I desire a gift: but I desire fruit that may abound to your account." Phil. 4:17. Paul was not preaching for a living. He would, however, have the saints to know that our Heavenly Father will be no man's debtor in this world or the next.

When the Lord Jesus fed the hungry multitude, He used a new kind of arithmetic such as the world or the saints seldom learn. Note—"And when He had taken the five loaves and the two fishes, He looked up to Heaven, and blessed and brake the loaves, and gave them to His disciples to set before them; and the two fishes divided He among them all." Mark 6:41.

So, by this strange arithmetic, the Lord adds to His supply by subtraction, and multiplies the same by division. It still works—put it to the test and see. "Honor the Lord with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3:9-10.

The fifth desire of the Apostle is seen in Phil. 1:23-24. "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you." In 2 Cor. 12:4

Paul speaks of being caught up into paradise and there hearing and seeing things which spoiled him for earth and made him homesick for Heaven. The great Apostle longed to be with Christ in His heavenly home; yet as he realized the great need of his presence with the saints, his heart clung to earth too. "For me to live is Christ, and to die is gain." Phil. 1:21. Christ gained by Paul's service on earth. Paul gains by being taken home. Both things are good.

THE SIXTH DESIRE

For we know that if our earthly house of this tabernacle (bodily frame R. V.) were dissolved, we have a building of God, an house not made with hands, eternal in the Heavens. For in this we groan earnestly DESIRING to be clothed upon with our house which is from Heaven: If so be that being clothed we shall not be found naked." 2 Cor. 5:1-3.

The words "clothed" or "unclothed" refer to the state of being in or out of the body. The wicked will have a body at the resurrection of damnation, but they will be naked and destitute of Christ, and will have no place to hide.

When our first parents sinned, the awful feeling of nakedness in the presence of a Holy God seized them and they sought to flee from Him; but God alone was able to hide them with the "coats of skins" (the first shedding of blood in the Bible) which picture the cross-work of Christ. The present "tabernacle" is only temporal, the house from Heaven will be eternal. The Apostle groaned much in the tabernacle, hence he longed for and desired his heavenly body.

What a wonderful change—the "pilgrims and strangers" will have reached home at last. The sighs and groans of earth will be over; the blind will see "the King in His beauty"; the lame shall leap as the hart on the golden street.

The seventh desire of the great Apostle was a visit from his dear "son in the faith"—Timothy. 2 Tim. 1:4. The shades of evening are beginning to slope; the gleam of a brighter world now comes into view. The sand of his life-glass has nearly run out: Nero's sword hangs over his head—with few friends to cheer him and some of these deserting him in his hour of need. At least one, however, remained faithful—Luke the beloved physician. There was one, however, more than all, the old warrior longed to see—Timothy who had wept bitterly at the thought of seeing his face no more. Whether Timothy was able to see him again, we cannot tell, though we have reason to believe that he did succeed in reaching his aged father in his cell and was with him in his closing hours.

SIGNS OF THE TIMES

Man's Inventions

AGRICULTURE. These two, Lamech's two wives, Adah and Zillah, bare two sons, remarkable men. Adah bare Jabal; he was the father of such as dwell in tents, and of such as have cattle"—the first antediluvian AGRICULTURIST; a benefactor of mankind by improving the breed of cattle. He has a name of renown amongst Cain's descendants. It may be they had their cattle shows, their agricultural fetes; and gloried in their fat beasts, just as men do now. A man gained a reputation through the size of his ox, and the amount of fat with which his bullock was covered. The fat beasts were, it may be, adorned with ribbons, as now; and he was considered a man of renown if he had fed a beast which had attained a few stones over the average weight.

Is this the object of man's life? Does he spend his days, his brief span of life, in trying to make a beast fat? and after he has accomplished this object of his ambition, does he glory in it as if he had done a great deed? Is this living for eternity? Is this living for God? But so it is; man will endeavor to make himself a name, a short-lived reputation, even by means of a fat beast; and he is reckless as regards his immortal soul.

RELIGIOUS MUSIC

"And his brother's name was Jubal: he was the father of all such as handle **THE HARP AND ORGAN**." This child of the murderer and polygamist, Lamech, is not an agriculturist, but an inventor of sweet sounds—sounds which are said to humanize the brutal man. He was the originator of music; and that not warlike music, not the clang of the trumpet, the clash of the cymbal, or the roll of the drum, but the harp and organ—**RELIGIOUS MUSIC**, which is said to elevate the soul, and inspire devotional feeling. It may be, in these far-off days, they had their semi-religious concerts, in which the tedium or religious melodies was relieved by an occasional sprightly air. Or they may have had oratorios wholly of a religious character. Perhaps Cain's descendants celebrated Abel's death by setting it to music! Just as in modern days the descendants of those who crucified the Lord of glory celebrate His death in the oratorios of "the Messiah"!

Only think of what men are doing! Think of the words of the dying Lord set to music, and sung by ungodly lips to an ungodly audience, decked out in the vain fashions of an ungodly world! Is this honoring God! Well may He say, "Shall I not be avenged on such a nation as this?" This is an age of religious music; music to please the ear of the performers, and not to please the ear of God, for He is only pleased with the melody of the heart. Services are intoned,

choral services are advertised as fetes for the world, vast choruses of human voices are gathered together to produce an effect, and the broad road to destruction seems to be jubilant with psalm, and hymn, and song.

THE MECHANICAL ARTS

"And Zillah, the other wife of Lamech, she also bare Tubal-cain, an instructor of every ARTIFICER IN BRASS AND IRON; and the sister of Tubal-cain was Naamah." Thus was Cain's name revived in one of his descendants. The little ACCIDENT of his early life, the murder of his brother, was well-nigh forgotten, or more than atoned for in the eyes of his progeny by the advantages they had derived from the "CITY" he had founded. His success in life had caused his name to descend as an honorable one, instead of its being branded as a murderer's name. A principle of modern days is this, that SUCCESS OBLITERATES all the evil ways and means by which that success has been obtained, and crimes are leniently dealt with, provided the hero achieves a great reputation for himself.

This Tubal-cain was the GREAT MECHANIC of the day—"an instructor of every artificer in brass and iron." What could we accomplish in these days if there were not numerous artificers in brass and iron? The railroads, the steam engines, the iron-clad vessels, the destructive weapons of fearful magnitude are the results of diligent working in brass and iron. This man, therefore, who bears the name of Cain, may justly rank among the greatest benefactors of mankind. His spirit is still at work, and has been largely developed in these days.

FEMININE ACCOMPLISHMENTS

One daughter only is recorded of this family, borne by the same mother as bare Tubal-cain. His sister's name was Naamah, SWEETNESS. Evidently a remarkable contrast with her brother, and yet of the same blood. Sweetness itself, but sweetness in the flesh. A sweet, delicate woman, with the heart of a Cain. Let us for a moment view the picture as thus presented to us in Gen. 4. A religion invented, a city built, agriculture advancing, religious music and its accomplishments making rapid strides, every work in brass and iron advancing to perfection, and feminine sweetness, grace, and beauty displaying itself; add to this a murderous spirit and a wanton violation of natural ties, and you have an antediluvian picture.

Does it look very different from what the world is? I question whether, with all the progress, so-called, the world has made, it has surpassed the inventions of the family of Cain.

At the end of this chapter is a solemn sentence: "Then be-

gan men to call upon the name of Jehovah," without any mention of sacrifice or altar. Mark where this sentence occurs again. "There he, (Abraham) builded an altar unto Jehovah, and called upon the name of Jehovah," Gen. 12:8.

Abraham called upon the name of the Lord with an altar and a sacrifice. He knew that God was not to be worshipped except through the blood of the sacrifice, which foreshadowed the death of Christ. Cain's family, imitating their ancestor, worshipped Jehovah without blood. This was Cain's sin at the commencement, and his family perpetuated the sin. They knew not the value of the blood. The blood that Cain shed—not in sacrifice but in anger — called out from the ground against him. Remember, if you do not call upon the Lord through the blood of His Son, you are nothing but a descendant of Cain. You may claim to be a Christian, but you are only imitating Cain if you call upon God without trusting in the precious blood of Christ.

This family, whose history ends here, multiplied on the earth; and God selected another family, that of Seth. If these families had kept themselves distinct, the Seth family would perhaps have been small, because the Cain family would probably have kept them down by strife and murder. In the process of time, however, the family of Seth, which should have kept itself distinct in its generation, saw the daughters of men, descendants of Cain, that they were fair—the Naamahs, who attracted them by their sweetness, and they took them wives of all which they chose. They were attracted by beauty, and they acted in self-will; they pleased themselves.

"AS THEY CHOSE" is a sad phrase. It is a man's choice, and not God's choice. It is the first symptom of declension in the family of God. It is the current phrase of the day. "I make my own choice; I do what I like, what I think best." The result of this intermingling of the two families of Seth and Cain was, that children were born "which became mighty men which were of old—men of renown."

The same result has followed the mingling of the Church with the world in this day. If the Christian Church had said to the unconverted man, the heathen—for the unconverted man is nothing better than a heathen—"You CANNOT worship the Lord with us; we will pray for you, and do you all the good we can, but we will not own you as a Christian; your soul will be imperiled by it, we must separate from you," the unregenerate family of man would perhaps have murdered many of God's children, and made them a little flock, hiding themselves in dens and caves of the earth. But the Church has formed alliances with the world; has made ungodly compacts with the unbelievers, and the results is that persecution has ceased, and the children of God have helped on the world in

its ambition, its scientific projects, its wars; and the world has believed that all its great enterprises have the sanction of God!

In the midst of this seeming outward prosperity the antediluvian age waxed worse and worse—all flesh had corrupted his way.

And now let me ask you a question: Do you think the state of human society is anything better now than it was before the flood? I believe that you will find in these latter days the same worldliness, the same wickedness, the same corruption, the same evils, the same licentiousness, the same violence, as characterised the antediluvians. In fact, the world is making advances fast toward the same state of things.

(Reprint from April 1929 issue).

IS IT RIGHT TO GO IN BATHING ON THE LORD'S DAY?

ACCOMPANYING this question was a letter that will help us to understand just what kind of bathing is referred to in the question. It says: "I have a daughter in the Assembly here, converted and baptized, and trying to live as close to the teaching as she can. She is going with a young man, also in the Assembly, who asked her if she would go in bathing on Sunday. He says that Sunday is not really the Sabbath; and that we are not under the law but under grace. This is not the first amusement she has been to on Sunday. The thought comes to me—we cannot serve God and the devil.

I am not yet in the Assembly; nor can I yet see "separation." I enjoy the meetings; but on account of some things allowed by the Christians in the Assembly, I cannot see where the separation comes in. I have always tried to show my children that the day we keep as the Lord's day, we should keep it to worship Him, and to think of Him all the day as much as our sinful natures will allow . . . I know that we cannot offer up sacrifices since Jesus has done it all: and it is because I love Him that I think it little enough for us to give up one day's pleasure to think of Him."

ANSWER: What a rebuke to those who talk "separation" and live like worldlings! While the Christian is not under the law, he is "inlawed" to Christ, as the word in 1 Cor. 9:21 really is. To turn the grace of God into lasciviousness, becoming "lovers of pleasures rather than lovers of God; having a form of godliness but denying the power thereof," 2 Tim. 3:4-5, are characteristics of the last days. To go sporting around

on the Lord's day does not commend Christ to the worldlings: and can only stumble Christians. "All things are lawful for me, but all things are not expedient . . . Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God: even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved," 1 Cor. 10:23-33. By our baptism we professed that we were dead with Christ, buried, and risen again to walk in newness of life: to go sporting around bathing beaches on the Lord's day is poor evidence that there is this newness of life. The company that does not frown upon such things is surely unworthy of the name of an Assembly gathered unto the name of our Lord Jesus Christ. We ought to be followers of Him who at the early age of twelve said to his parents, "Wist ye not that I must be about my Father's business," Luke 2:49. This ought to be our business seven days in the week; and if it be so we will not find time for the pleasures of the world. "Whatsoever ye do, do all to the glory of God," 1 Cor. 10:31.

Reprint from Oct. 1923 Issue.

STRANGE CHILDREN

"WE must have souls," sighed a certain company of believers. There had been no conversions for some time. It was believed that something special should be done to get souls saved. A special effort was therefore made. Sinners professed; and the general opinion was, that there was great cause for rejoicing. But an experienced man of God, who was there, was not satisfied. Before the work began, he had observed that the believers were carnal and worldly; and instead of crying out for the perishing, he believed that they should have cried out for a revival in their own souls. He now observed that the converts, like the general body of the believers, were carnal and worldly. They had taken on the exact likeness of those through whose efforts they had been begotten! Children had been longed for; and children seemingly had been given. But what strange children! The old brother at once set to work. He got the believers together, and pointed out all these things, calling on them to repent and turn again to the Lord. They suffered the word of exhortation, and humbled themselves under the mighty hand of God; and He exalted them in due time. When true revival had come into their own hearts, they went out again into the highways and hedges, and the Lord wrought wonderfully. Sinners were converted to God, receiving the Word in the Holy Spirit and in much assurance. Selected.

FROM OUR MAILBAG

From an aged sister in California:

For some time we have enjoyed the articles in WORDS IN SEASON and have felt like writing you regarding an article I read lately . . . dealing with the laxity and seeming coldness manifest amongst the Lord's dear people in assemblies. The same thought has grieved me often and no doubt many of the Lord's dear people, saved in early days as I was. May the Lord bless your messages.

From New Zealand:

We appreciate the ministry given in the Magazine and with the declension so manifest today we need to exhort one another and so much the more as we see the day approaching.

From No. Ireland:

Thank you for your plain, old time, outspoken, and unfettered ministry through the pages of WORDS IN SEASON.

From Washington:

I am thankful for such a Magazine because of its excellent ministry.

From an elder in Ontario:

We enjoy WORDS IN SEASON. It is good you try to teach the truths of God and stand against those things which are being taught and practiced which have no "Thus saith the Lord" for them. May God graciously bless your magazine. It must have a great influence for God amongst God's people.

From Maryland:

Thanks be unto GOD for the knowledge He has given and is still giving to writers of WORDS IN SEASON. Surely enjoy and get a lot of help from reading it.

« « «

QUESTION:

Have we any Scriptural basis for the assertion that great numbers, if not all Christians' children, will be saved just immediately prior to the Lord's return for His Church?

ANSWER:

Absolutely none! This sounds too much like universalism—theorizing from a natural standpoint and leading back into the old "exclusive" theory that children of believers are a "special class," ushered into the kingdom of heaven (by baptism) and eventually into the kingdom of God.

The Scriptures say—"That they all might be damned who believed not the truth but had pleasure in unrighteousness." 2 Thess. 2:12. Who would be bold enough to say that Christians' children are not unbelievers and do not enjoy the world and its ways, working unrighteousness? John 3:18, 3:36 and many kindred passages altogether refute such an unscriptural assertion where "the wish is father to the thought." Let all bring before their children their unmistakable doom if they do not receive Christ.

Our answer, of course, has no reference to minor children or infants at His Coming. Here there is no rejection of God or of salvation involved.

WAIT

IF you reach a point where you are not sure which way to turn, the only safe course is to wait on God. We must beware of secretly wishing to be led in a certain way. If we leave ourselves in His hand and wait until He makes the path clear, we can then go forward in the calm consciousness that God is with us. But this confidence cannot be ours if we tread a path while we are in doubt as to whether it is the Lord's path. "Wait, I say, upon the Lord" Psalm 26:14.

FATHER KNOWS

"JOHNNY, don't you think you have got as much as you can carry?" said Frank to his brother, who was standing with open arms receiving the bundles his father placed upon them. "You've got more than you can carry now."

"Never mind," said Johnny, in a sweet, happy voice, "my father knows how much I can carry."

How long it takes many of us to learn the lesson little Johnny had by heart! "Father knows how much I can carry." No grumbling, no discontent, but a sweet trust in our Father's love and care that we shall not be overburdened. Our Heavenly Father never lays a burden upon us that we cannot bear. So we will trust Him as little Johnny did his father.

Psalm 55:22—"Cast that which He hath given thee to bear upon the Lord, and He shall sustain thee." (Newberry).

SAVED BUT—

I AM saved, but is self buried?
 Is my one, my only aim,
 Just to honor Christ my Saviour,
 Just to glorify His name?

I am saved, but is my home life
 What the Lord would have it be;
 Is it seen in every action
 Jesus has control of me?

I am saved, but am I doing
 Everything that I can do
 That the dying souls around me
 May be brought to Jesus too?

I am saved, but could I gladly,
 Lord, leave all and follow Thee?
 If Thou callest, can I answer,
 "Here am I, send me, send me?"
 J. H. W.

Osgoode, Ont.—Bro. David Miller was holding forth here, also visiting a goodly part of Ottawa, 18 miles off, with Gospel tracts which he reports were well received. There are many French there so this report is encouraging.

Kirkland Lake, Ont.—The work on the new Hall is progressing favorably. Bro. Widdifield writes of blessing in the Gospel following the Charlton conference which has cheered the saints there.

Windsor, Ont.—D. Calderhead visited saints of Partington Assembly, also Merlin and Chatham.

Bloomfield, Ont.—Bre. Taylor and Kember are plodding along here—bro. Pearson gave some help—five were baptized recently.

Melfort, Sask.—Bro. J. Gray saw some blessing in tent meetings held here and later meetings in Taylorside Gospel Hall have been fruitful.

Quebec.—Bro. McCready is having meetings in a small village 20 miles from Rollet. Bro. Davey still plods on at Farmborough with some encouragement. It is a slow difficult work but God is reaching some through faithful constant effort. Pray much for Quebec.

OTHER LANDS

% T. Ward, Calle Ituzaingo 1423, Montevideo, Uruguay SOUTH AMERICA.

"During the past months we have had a busy time with meetings in the new gospel tent here in Montevideo. We had it in three different districts from Dec. 8th until May 3rd. Quite good numbers came and some professed to be saved . . . We enjoy wonderful liberty for open air work and the people stand around to listen. Through this means quite often we get new people along to the indoor meetings . . . Some of the young men in the assembly are coming on very nicely with the preaching and I was glad of their help in the tent, one of these was saved in my Sunday School class six years ago and is a real student of the Word . . . I shall close with hearty Christian greetings and many thanks for all the WORDS IN SEASON which keep on arriving safely" . . . W. K. Goodson.

Northern Ireland.—Isaac McMullen had tent meetings at Carrickfergus with Harold Paisley—about a dozen professed faith in Christ, amongst them a R. C. who seems very bright and happy to be delivered from Rome and the devil . . . I hope to return to Canada early in Oct. D. V. Have enjoyed preaching in different places where they have small Believers Meetings for ministry and have had meetings in several halls in Belfast. Good to see His people going on for God.

W. Fisher Hunter also reports encouragement in his visit to Ireland. Visited Lurgan, Portadown, Portrush and Cookstown and smaller assemblies also. Went to a Conference in Eire in Stonewall.

Puerto Cabello, Venezuela.—(Apartado 38) Bro. Saword mentions an interesting item which we pass on—"We printed, despatched and distributed 8,000 copies of our Gospel paper "El Mensajero Cristiano" this month but found ourselves a little short for local requirements. You will be interested to hear that the testimony of Robert Doughty, which I translated from WORDS IN SEASON for our paper, has since been reproduced in another Spanish magazine, of Cali, Colombia, so the message has been relayed to even a wider circle of readers. The little Gospel Hall in Moron, which we have been helping to build with the hearty fellowship of Bro. Williams and other fellow labourers, also the local Christians, now is being used for meetings five nights a week. As soon as my leg is a little better I hope to make the windows and entrance doors, which will be hung as soon as the plastering is finished. Moron is a hard place but local brethren have plodded on." . . .

CONFERENCES

Longport, N. J.—Conference dates, Sept. 2, 3 and 4 D. V. Communion to William Moon, 11 So. Essex Ave. Margate, N. J.

Hitesville, Iowa—Conference dates, Sept. 16 and 17, Prayer Meeting 15th, D. V. Consult last month's issue.

Arnstein, Ont.—Annual Convention will be held D. V. Sept. 15, 16 and 17. Emil Culin, Correspondent.

Midland Park, N. J.—Ninth Annual Convention will be held in the will of the Lord, Sept. 23rd and 24th. Prayer Meeting Fri. evening 22nd, 7:45. Those of the Lord's servants amongst the assemblies who are walking in the old paths are welcome to minister the Word of God. Correspondent L. C. Greene, E 20 Glen Ave. Paramus, Ridge-wood, N. J.

Simcoe, Ont.—One Day Conference here D. V. Lord's Day, Oc-tober first at 10:30, 2:30 and 7 p.m. Correspondent J. A. Young, R. R. 5.

Omaha, Nebr.—Annual Convention D. V. in the Gospel Hall, 45th and Hamilton Sts., Oct. 14 and 15 with Prayer Meeting Fri. 13th. Information from R. H. Rodgers, 4113 Wirt St.

Pittsburgh, Pa.—Annual conference D. V. in the Gospel Hall, 4917 Friendship Ave. Oct. 7th and 8th, with Prayer Meeting Fri. evening, Oct. 6th. (Note change of dates) Correspondent Norman Gunn, 3043 Delwood Avenue, Pittsburgh 16, Pa.

Hamilton, Ont.—75th Annual Convention will be held D. V. at Canadian Thanksgiving time, in the Scottish Rite Cathedral, corner King and Queen Sts. Commun. to G. P. Cesar, 124 Wentworth St. South, for McNab St. Assembly.

Huntsville, Ont.—Annual Conference God-willing in the Gospel Hall, Main St. September 22, 23 and 24. Correspondent Geo. Cottrill.

FALLEN ASLEEP

Chicago, Ill.—A beloved sister, Mrs. Jas. Johnson, "went home" July 9th. Awakened and saved through preaching of Robert Telfer in Toronto when 14 years of age, since 1924 in 86th Assembly here. Esteemed for her godly and consistent life.

Boston, Mass.—On June 10 our esteemed brother Arthur Thomp-son was called home. Saved at Pugwash Jct. under the preaching of David Scott and Wm. Hunter in 1909—came to Mass. in 1924 and was associated with Cliff St. Assembly. Prayer is requested for our widowed sister and unsaved family.

Cleveland, Ohio.—On June 30th, our esteemed brother Frank Johnston departed to be with the Lord. Born in Scotland in 1880, saved at 14 through John 3:16. Identified with Christians gathered to His Name there, later went to Durban, Africa and in 1905 came to U. S. In fellowship for years in Addison Rd. Assembly, active in S. S. and Gospel work, he will be missed.

Philadelphia, Pa.—On July 7 our beloved sister Mrs. John McLeod, sister of the late Sam and Hugh McEwen, "went home" after a long season of patient suffering, aged 67. Saved in Petersburg, Va. through preaching of Wm. Beveridge and Alex. Lamb when 13 years old. In fellowship in Overbrook Assembly. Pray for our brother.

Vancouver, B. C.—Our brother John MacLean of Cedar Cottage Assembly passed into the Lord's presence July 1 as a result of a drowning accident—body recovered a week later. A quiet brother, who loved the Lord. Also on July 9th, after a lingering sickness, our sister Mrs. Ann Coleman, "went home," aged 66. She is survived by her husband and two unsaved sons and a daughter for whom prayer is asked.

Monrovia, Calif.—Miss Isabel Ness was suddenly called home on July 23rd. Born in Norway, born again in Duluth, Minn., and came to Monrovia 23 years ago. A godly, consistent Christian who loved the Lord and His Word. Prayer is requested for two unsaved brothers left behind.

Saginaw, Mich.—On August 8th, our beloved sister Mrs. Edward S. Williams "went home" to be with the Lord, aged 67. Saved 54 years ago, she has gone on steadily for God through the years and theirs was a most hospitable home—many of the Lord's servants who are now with the Lord proved the loving hospitality of this home and some of us still here can testify to her desire to forward His work and truth, and can truly say "she hath been a succourer of many and of my-self also" Rom. 16:2. Remember her husband especially in his loss.

Bay City, Mich.—On June 24th, our beloved sister Mrs. Dunn "went home." Saved years ago in Scotland, in fellowship in this As-sembly, much respected as a faithful sister who loved the Lord and His people. Prayer should ascend for her family that they may be saved and that God may work in that generation still.

Words in Season



Our Path Today

Servant of Christ, stand fast amid the scorn
Of men who little know or love thy Lord;
Turn not aside from toil; cease not to warn,
Comfort and teach. Trust Him for thy reward.

A few more moments' suffering, and then
Cometh sweet rest from all thy heart's
deep pain.

Have friends forsaken thee, and cast thy name
Out as a worthless thing? Take courage then:
Go, tell thy Master; for they did the same
To Him, who once in patience toiled for them:
Yet He was perfect in all service here;
Thou oft hast failed: this maketh Him more
dear.

"The time is short"; seek little here below,
Earth's goods would cumber thee and drag
thee down.

Let daily food suffice; care not to know
Thought for tomorrow—it may never come.
Thou canst not perish, for thy Lord is nigh,
And His own care will all thy need supply.

Selected.

OCTOBER, 1950

WORDS IN SEASON

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New Subscribers—To further introduce the Magazine, we will be glad to send Oct., Nov. and Dec. and all of 1951 d. v. for one dollar, (U. S. A.) mailed anywhere in the world.

CHANGE OF ADDRESS

Fred Burnside, 396 Cedar Dr., London, Ont., for Pall Mall Assembly.

UNITED STATES

Hartford, Conn.—Goodly and searching words were spoken at our recent Conference and the saints were cheered by this faithful ministry given through brethren P. Elliott, C. Fite, J. F. Pearson, S. Porteous, S. Rea and Jas. McCullough, proving the power of the Spirit of God to guide and control.

East Boston, Mass.—The Assembly has the intention of building a Gospel Hall on the same lot where tent meetings were held this summer by bre. Pizzulli and Carboni. Pray that they may be guided and helped of God in this matter.

St. Louis, Mo.—Carlos Ostertag (2251a Indiana Ave.) is hoping to mail out thousands of "Palabras Fieles," the Spanish Magazine, to Latin countries soon—pray for God's blessing on this work.

Detroit, Mich.—Arch. Stewart spent season under canvas at Lake Shore, Ont., this summer with interest and a little blessing. Wm. Ferguson found the Finnish believers in the Mining country of the North going on nicely with a real desire to know more of God's ways. Open doors for the Gospel continue. The North is largely neglected. May the Lord raise up laborers.

Boscobel, Wisc.—Bro. Mick who labored with bro. Hamilton at Soldiers Grove reports five professed to be saved. He says "we hope they will prove to be the real work of God. We expect to start meetings in Reedstown, four miles from Soldiers Grove in a rented hall. Kindly ask the Lord's people to pray for this work and for us, that the Lord may help to preach the Word." Pray for these brethren who are seeking to branch out for God in their needy field.

Chicago, Ill.—Bro. Warke is still required to rest. Pray for our brother's recovery, in the will of the Lord.

Bridgeport, Conn.—Saints here and at Waterbury, Conn., had a visit from bro. Frank Knox which was much appreciated. Bre. Capiello and Rosanio report some blessing in the Gospel at New Haven in the tent meetings.

LaCrosse, Wisc.—Conference good and large, eleven of the Lord's servants present.

Wellsboro, Pa.—The Assembly here was cheered recently by a visit from bro. Klabunda—one professed.

CANADA

Lashburn, Sask.—"Our dear brother Alex. McGaughey has been with us for three weeks. Several unsaved came to the meetings regularly, God's people were refreshed, one young couple was restored." Our brother plods along though suffering in body.

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. 42

OCTOBER, 1950

No. 10

GATHERED GEMS

"What I do"—The shadows darken
Oft we cannot see the way;
Long to hear Thy voice of triumph;
Rise My fair one, come away."

« « «

The Sun

The moon wouldn't shine without it; the planets and stars all derive light from it: they couldn't shine without the sun, so the Son of God is the centre and Sun of the New Creation. . . . Oliver Smith of Iowa.

« « «

If you harbor an unforgiving spirit and refuse to forgive, you may just as well stop praying and remember God gets nothing from you in worship—you might as well stay at home. Jas. McCullough.

« « «

When you read the Gospels you are listening to the PROPHET ministry of the Lord Jesus.

Ministry through chosen vessels (priestly) through the five writers of the Epistles.

At last the King, and admiration of the King in the Revelation. Jas. Waugh.

« « «

"Is your God a little God or a big God," said the infidel to the girl who had been saved shortly before? "He's both, sir." As he guffawed, he said—"How's that?" "Well, sir" said she, "He's big enough to fill the whole universe and He's little enough to fill my little heart."

Jos. Pearson.

« « «

"It is finished"—SAVES US

"It is written"—SECURES AND ASSURES US

"It is I"—SATISFIES US

Gem from Olney Conference.

« « «

Then at last our tortuous pathway

With its sorrows, partings, pain

Shall be taken up—unravelled,

All its mysteries explained.

Rhoda Thompson of Belfast

THE DROWNING MAN

Almost Saved

HOW the cry rings out: "A man drowning!" How it all happened, nobody knows; in the confusion and excitement people forget to ask. All that the hurrying crowd realize is that a man has fallen off the pierhead into the sea, and that there he is struggling for dear life in the dark waves.

Look, you can just see his head for a moment. Eyes are strained, and women hold their breath, as they stand on tip-toe, to catch a glimpse of the dark spot in the water, that may be the hand or head of their drowning fellow-creature, lifted in prayer for help.

There! he has caught the rope which those men yonder have thrown to him. He has it! No; he has just missed it. How long they are getting a boat! Ah! that great wave has carried him further out on its white angry bosom. No rope can reach him now. There is a smothered cry from the women, and a low groan from many a strong man standing by, as they realize this. Oh, if he had but caught the rope when it was close to him.

"And he was so nearly saved!" breaks from the lips of a sturdy, honest fisherman, as he dashes a tear from his eye with the back of his toil-worn hand. "Why, once I was sure the rope touched his hand, and I saw his fingers close upon it." Aye, that made it all the worse, to think of the poor fellow being drowned after all, when he was almost saved! Doesn't it seem a pitiful, sorrowful thing to be so nearly saved, and yet to be lost? Hush! I fancy I hear a low, murmuring sigh. What is it. Is it the cry of a lost soul? Yes; it comes on the breath of eternity from the other world. "I was once so nearly saved. I had almost decided to accept Christ, almost resolved to close with His offer of mercy; but though the rope touched me, I never grasped it, and the dark wave of sin engulfed me. Lost! Lost! Too late, and for ever! Oh! if I could only once more be so close to Jesus how I would cling to His outstretched hand, how I would grasp at His promises. Oh, to be nearly saved, and yet lost for ever!"

'Tis the wail of a lost soul. Perhaps you are now within touch of Christ—close to a new and better life, within reach of heaven. I don't know what may be holding you back from grasping salvation. I only know that Satan is satisfied to have you close to Christ, so long as you do not touch Him. But time is going. A little more delay may cost you your soul. Settle the matter between yourself and your Saviour. Come to Him now, guilty as you are. He died and rose again to save all who come to Him, and He will not reject you. Now, while He stands stretching out to you the hand that will save you,

grasp it. Conscience has bidden you to do this a thousand times. Heaven and hell are awaiting your decision. Which shall it be? Almost, or altogether, saved? Selected

A dying son said to his father: "Father, you gave me a good education, and good manners, and everything that the world could do for me; but, father, you never told me how to die; and now my soul is going out in darkness." What a rebuke! what an end! Christ received means victory over death, and the hope of glory. G. L.

"MOONSHINE" AND "SUNSHINE" SAINTS

THE moon gives a bright clear light, but no heat; but the sun's rays are both warm and bright. There are two kinds of Christians one meets betimes. One is the moonshine saint, clear in doctrine, sound in faith, and can speak with a certain force of what he knows; but there is no warmth in his teaching. His words kindle no fire in the hearts of others. They revive no drooping souls. The light is clear but cold, and one cannot help feeling that it is borrowed. The moon borrows her light from the sun, but she cannot borrow her heat; so we may gather up and give forth with clear and moonlight clearness the precious truths of God, either as we have read them or heard them from others, with little of Christ in our souls, and consequently with little power and freshness, and little blessing to others.

Other Christians are like the sun—sunshine saints. They have warm affections, and their very soul goes forth with their words. There is a gush of warmth with what they say that draws out your heart at once to Christ, and unction in their words that everybody feels the blessing of. The one gathers truth and learns it apart from Christ's person, and it may be with little communion; the other sits at Jesus' feet and hears from His own lips the same blessed words. The one treasures them in, and gives them out from his own mind and intellect; the other has them dwelling in his Christ-filled heart, giving joy and blessing to his own soul, and he speaks as one who is enjoying the power and blessedness of what he holds out to others. G. H.

"THE life was the light." As it was with Christ so must it be with us—our life must be our most powerful testimony. If our manner of life—our Christ-like walk—does not proclaim our heavenly citizenship, it is vain for us to boast that we are bound for glory. Feeble indeed will be our testimony from the platform, if in the quiet walks of private life we are not a light to them that sit in darkness and in the region and shadow of death.

FORSAKING THE LEVITES

Turning Aside from a Godly Ministry

WM. H. FERGUSON

THE warning behind the words "Take heed that thou forsake not the Levite" in Deut. 12:19 was with a view to the blessing and ultimate good of the people of God. When the nation was going on well with God, the Levites were to the fore in their appointed place and service—each one beautifully illustrating the divine purpose in testimony and each one attending most carefully to even the least of the details pertaining to the work God had given him to do by God's own choice, not theirs. When backsliding and apostasy came in there was the forsaking of the Levites with consequent weakness and lack of conformity to the divine pattern of testimony.

NEW TESTAMENT COUNTERPART

While the service of the Levite could be taken as typical of the church's service generally, yet there was a special setting aside of certain of the Levites to particular service for God and this would correspond to the work of the evangelist, pastor or shepherd and teacher, and, insofar as the gift of God would be in evidence, also to godly and capable elders and overseers in place of responsibility and shepherding amongst the saints. The Scriptures never contemplate any sort of "rule" without a corresponding and godly ability which has the definite marks of the Spirit of God in the life and service. Anything short of this is unworthy of consideration or recognition.

The fact of a man being at his daily avocation does not preclude his doing this service pertaining to the testimony after the pattern of the Levite, nor does the fact that a man is called totally to forsake earthly calling and devote his whole life to the service of God hinder him from exercising a proper care and solicitude for the sanctuary of God, nay, he is set apart more totally for God and, inasmuch as he has more time for prayer and study and learning of the mind of God through His Word, is much more valuable to the work and testimony of God than many realize in our day. So few, even of those who take the lead amongst the people of God today as elders and overseers, seem to have the time or inclination to devote the necessary labour demanded of this work; "labouring in the word and doctrine" is labouring to the point of weariness, with all diligence. Events that are happening today but illustrate how sadly negligent many have been in the "first principles" of God's Word pertaining to godly rule; the lack of consideration of the consciences of one's brethren; the going ahead without the Word of God;

the carnal methods used to devise one's own way; all bespeak a low spiritual tone and the rise of carnal, unfitted men to occupy a place God never intended them to have; all this working to the detriment of the testimony generally speaking and to the "substitute" for God's assembly—"A religious organization." May God restrain and constrain by His Spirit for His glory in all our weakness.

It would be impossible to maintain the light and testimony of the Sanctuary of old without the Levite being in evidence in his attendance and encampment around God's dwelling place and it is equally impossible today to find true and Scriptural testimony apart from the evidence, work and power of godly evangelists, pastors and teachers. It is quite evident that the Levites were outstanding as the teachers of Israel—cp. Deut. 33:8, 11—Neh. 8:7 etc.

One of the marks of the present day is the desire on the part of carnal, self-sufficient men to dispense with those whom God has raised up and signally fitted by Himself for this important service. It is just another instance of the sin of Jereboam expressed so decidedly by Abijah, king of Judah, to Jeroboam and Israel on the eve of that decisive battle when God helped Judah against their brethren who had forsaken God's center; incidently it was the last message of this sort that the wicked Jeroboam heard, for "the Lord struck him, and he died." 2 Chron. 13:20. Read carefully Abijah's warning contained in vs. 9, 12. His final warning of v. 12 might well be heeded today—"O, children of Israel, fight ye not against the Lord God of your fathers; for YE SHALL NOT PROSPER."

GOD'S CHOICE OF LEVI

The reason for the Levite being to the fore in the work of the Lord is plainly given in Numbers 3:12, 13 and we can see in the many references thus to God's choice, that it was because of His redemptive right of purchase in Exodus 12 that He could reasonably and truly claim the firstborn (and consequently the Levite instead of the firstborn—Numbers 3:40, 51).

Each time, then, that an intelligent and godly Israelite saw the Levite at his appointed task and pitched near the Sanctuary while they were farther off, yet in divine order and arrangement, he was reminded of the wonderful redemption wrought by God on their behalf and His own royal prerogative in the choice of those who should come near to Him in service and testimony and bear the burden of the Sanctuary and the holy things.

We are living today in a "lawless" world when the community spirit and the sharing alike in all things is the common cry and this spirit of "lawlessness" has crept into the church.

Consequently, forward, unfitted and carnal men often intrude themselves into a place amongst God's people for which they are neither fitted by God, nor able to maintain such position save in the Diotrephes spirit which would cast out "the brethren" cp. 3 John v. 10. We would understand the "brethren" here mentioned to be the same whom the beloved apostles refer to in this same Epistle, 3 John vs. 5, 8, who have gone forth "for the Name," taking nothing of the Gentiles; whom Gaius had graciously received and helped forward on their long journey after a godly sort. Thank God for the many Gaius-like individuals and churches of God the world over for their self-denying attitude to true servants of Christ who are faithfully giving their lives for the furtherance of His work and testimony. That many carnal men have seen fit of recent years to harass and speak against such servants of Christ is a matter of record, not alone here but above, where it shall be truly brought to light at the Judgment Seat of Christ. We would not stand in their shoes were the streets paved with gold; we have never seen one prosper to the end yet.

ACTIVE SERVICE LIMITED

Numbers 8:24, 26 shows God's solicitude for His servants—the Levites. He says—"From the age of 50 years they shall cease waiting upon the service thereof, and shall serve no more; but shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service (i. e. hard and laborious as before). Thus shalt thou do unto the Levites touching their charge."

While one would not unduly press this relative to the service of God's servants in the New Testament order, nevertheless we believe, generally speaking, the principle enunciated should be carried out. True it is that when the course is finished as in 2 Tim. 4:7, the true servant shall enter into the heavenly Sanctuary for aye. We do not forget this aspect of "rest after service." Yet, younger, active and stronger men should put in good, substantial service for God, carrying the Gospel where Christ is not named or unknown. They will thus gain an experience and knowledge of God otherwise unobtainable and, apart from this active service in the great harvest field, they will suffer a distinct defect which shall follow them in their ministry.

But as the years go by those men who have labored faithfully for God and are not as able as formerly to press the battle to the gate, should be encouraged by the saints to minister in their midst and do the needful pastoral and shepherd work which is so sadly needed today everywhere. How little visiting is done by professed overseers, yet the very root meaning of the word (episkopos) suggests this most important

aspect of his work—"I was sick and ye visited Me"—Matt. 25:36. We doubt very much if any man is an overseer who does not visit the flock, read and pray with them and enter into their particular problems—one in whom the saints have a confidence and one to whom they feel free to come in any emergency. For all godly overseers after this fashion we should be profoundly grateful and hold such in highest reputation—for the would-be aspirant to an office and not a work, we should pray that God might restrain. Herein lies a canker-sore eating into the very vitals of testimony for God today.

The Levites have been forsaken in many instances, godly servants of Christ have been slighted and discouraged and the people of God wilt for lack of godly care and counsel. God always meets the need of His servants; He never fails; yet how cheering would have been the loving remembrance, with the expressed desire that the servant of Christ should linger amongst His own and do some service for God after a godly fashion in shepherding and teaching. We read in the Word of the "encouragement of the Levite" and how cheering when thus expressed is the fellowship of the assembly or individual with the Lord's servants. The Lord's servants, themselves, are men of liberality and kindness and often express to others this note of encouragement but we fear many of the saints today little appreciate the men of God in their midst.

WHO SHOULD MINISTER

"And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the Lord shall choose; Then he shall minister in the Name of the Lord his God, as all his brethren the Levites do, which stand there before the Lord. They shall have like portions to eat etc.," Deut. 18:6, 8.

This would be a good standard today—"with all the desire of his mind unto the place which the Lord shall choose." If this is the desire of the New Testament servant of Christ, all will be well; but with the world-bordering, sectarian; hobnobbing with every unscriptural association of his choice, the conduct of the Assembly is clear—Romans 16:17, 18.

REWARD

For the Levites who went not astray in the defection of Israel there was a special reward—note the case of Zadok and how he stands out as an example of faithfulness which God shall reward in Ezek. 44:15, 16. Abiathar was loyal in the rebellion of Absalom but he failed miserably in the later test of Adonijah—who knows yet how the battle will go with any or all of us? Let us keep close to the Lord and His Word, loyal at all cost to our true David in his time of rejection—the crowning day is coming by and by.

THE OLD MAN AND THE NEW

S. J. SAWORD, VENEZUELA

"Now there was long war between the house of Saul and the house of David: but David waxed stronger, and stronger and the house of Saul waxed weaker and weaker" (2 Samuel 3:1).

WHILST Saul was enthroned David had to hide himself, and the nation under its self-willed ruler was gradually led on to defeat and disaster. At last divine judgment overtook him on dark Mount Gilboa and he came to a tragic end. But although King Saul was dead his house still survived, and there were those who had been so influenced by him that they were willing to defend his cause and resist the righteous claims of David as God's anointed ruler over the whole nation.

In the contrasted personalities of Saul and David we have striking types of the "old man," or the flesh in the believer, and the "new man," or the divinely begotten nature which is ours in Christ.

Almost every page of Saul's history is marred by the workings of the flesh. Underneath the outward veneer of professed fear of God, carnal motives and ambitions governed his life: impatience, presumption, covetousness, disobedience, envy, ruthlessness, carnal zeal, treachery and, at the end, he secretly patronized that which he had openly condemned—witchcraft. Early in his privileged career as monarch he spared king Agag the Amalekite, type of the flesh, and at the end an Amalekite delivers the fatal stroke to his expiring form and steals away his crown. "For he that soweth to his flesh shall of the flesh reap corruption." "Behold I come quickly; hold that fast which thou hast, that no man take thy crown."

A FIXED HEART

David was a man after God's own heart. He didn't vindicate his own cause nor employ carnal means for speeding up the fulfilment of the divine purposes in regard to himself. His heart was fixed, his will was subjected. He patiently waited upon the Lord, and ever sought to ascribe praise and thanksgiving to his God for every token of goodness and mercy.

After Saul's death David spent seven years in Hebron with only a minority of the people under his rule. There was long war, but those who fought for the house of Saul were on the losing side, whereas those who belonged to David's faithful few were on the winning side. The results were slow but sure: "David waxed stronger and stronger, and the house of Saul waxed weaker and weaker."

On dark Calvary God condemned sin in the flesh by sending His own Son in the likeness of sinful flesh, and for sin, "that the righteousness of the law might be fulfilled in us,

who walk not after the flesh, but after the Spirit." In the death and resurrection of Christ every foe of the believer suffered a crushing defeat: "He trod all His foes beneath His feet by being trodden down." But the war still goes on, as the Apostle Paul declares: "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Like the house of Saul, the flesh in the believer still seeks sympathy and support, and as long as the believer caters to the flesh he is hindering David's greater Son from ruling in his life according to the will of God.

General Abner was an outstanding sympathizer and champion of the cause of Saul, but the crisis came when he positively renounced his service for his old master and announced his noble determination to uphold the worthy cause of David, God's appointed ruler. He could see God's purpose in David and he intended with all his soul and strength to help to enthrone David over the whole realm from Dan to Beersheba. No half-way measures or compromise would satisfy him; it must be David and David only. It is true that through the treachery of his unscrupulous rival he came to an untimely end, but the spirit of Abner becomes a challenge to us. As long as we obey the promptings of the flesh in any way we are serving the "house of Saul" as it were, whereas when we renounce them and pass over to our David in Hebron, the place of communion, we are upholding His cause and honouring His Name. David was a worthy leader and it was devotion to him that kept the little band together. First they shared his reproach and sufferings, but later they entered into the joy of their lord, and their names were inscribed on the honour roll of David's heroes.

CONSTANT WARFARE

In this long war between the flesh and the Spirit there is no short cut to victory, but the end thereof is certain: "He must reign till He hath put all His enemies under His feet," and "thanks be to God, which giveth us the victory through our Lord Jesus Christ." May the experience of the reader, as also the writer, be that of "the new man" waxing stronger and stronger, and the "old man" waxing weaker and weaker.

In these last days, when men are lovers of their own selves (and women also) fabulous sums are being squandered on cosmetics and adornments for self-enhancement, whilst drink, tobacco, luxuries and other items of self-indulgence absorb even larger amounts. The believer needs to watch against infiltration into his own soul of this insidious spirit of the age. The rich fool of Luke 12 wanted everything for himself but was "not rich towards God." Are we bestowing

himself but was "not rich towards God." Are we bestowing time and substance on self that should be given to our Lord, or are we doing our part towards the extension of His Kingdom, not from Dan to Beer-sheba, "but to the uttermost part of the earth?" (Acts 1:8).

Let us not then surrender to the flesh, but "put ye on the Lord Jesus Christ and make no provision for the flesh, to fulfill the lusts thereof." How grand at last to have an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ, and not make shipwreck of the faith through serving the flesh!

LEADERS IN REVOLT

IT IS always a most critical moment in the history of an assembly when a spirit of disaffection displays itself, for if it be not met in the right way, the most disastrous consequences are sure to follow. There are materials in every assembly capable of being acted upon, and it only needs some restless masterspirit to arise, in order to work on such materials, and fan into a devouring flame the fire that has been smouldering in secret. There are hundreds and thousands ready to flock around the standard of revolt, when once it has been raised, who have neither the vigor nor the courage to raise themselves. It is not every one that Satan will take up as an instrument in such work. It needs a shrewd, clever, energetic man—a man of moral power—one possessing influence over the minds of his fellows, and an iron will to carry forward his schemes. No doubt Satan infuses much of all these into the men whom he uses in his diabolical undertakings. At all events, we know, as a fact, that the great leaders in all rebellious movements are generally men of masterminds, capable of swaying, according to their own will, the fickle multitude, which, like the ocean, is acted upon by every stormy wind that blows. Such men know how, in the first place, to stir the passions of the people; and, in the second place, how to wield them when stirred. Their most potent agency—the lever with which they can most effectually raise the masses—is some question as to their liberty and their rights. If they can only succeed in persuading people that their liberty is curtailed, and their rights infringed, they are sure to gather a number of restless spirits around them, and do a vast deal of serious mischief.

Thus it was in the matter of Korah and his coadjutors. They sought to make it appear that Moses and Aaron were lording it over their brethren and interfering with their rights and privileges as members of a holy congregation, in which, according to their judgment, all were on a dead level, and one had as much right to be active as another. Selected.

THE SECRET OF DIVINE POWER

SYDNEY MAXWELL

Thoughts on 1st Samuel 7

THE majority of the Lord's people will readily acknowledge that the need today as individuals and churches of the saints is that the power of God might be manifested amongst us in our service and activity for Him. It is the object of this paper to outline briefly some of the DIVINE PRINCIPLES revealed to us in this Old Testament chapter which, if we rightly grasp and put into practice, will set at nought any attempt to introduce present day high pressure methods and expedencies into the service He has given us to perform.

DIVINE POWER NEEDED

Let us bear in mind that there can be no substitute for Divine power. Man's innovations serve only to cover a low spiritual state; and the fruit of such services will be revealed in that day of review as much wood, hay and stubble, since we are not crowned except we strive lawfully, 2 Tim. 2:5. To rightly understand and appreciate the events detailed for us in ch. 7 we would need to look a little at the background of the previous chapters of this important historical book. Their teaching will enlighten our minds to the conditions prevailing among the people of God then and, in the fear of God, help us to fit them into these perilous times, 2 Tim. 3:1. The book of Ruth, coming in by Divine arrangement, between the Judges and 1st Samuel is like a green spot in what otherwise would represent a barren wilderness. The closing verses of Judges, 21:25, may be applied to the opening scenes of 1st Samuel.

Three solemn lessons may be gleaned from the first four chapters. First of all God was displaced, then the service of God by divine direction was despised and the people had departed in heart from God. In these sad conditions it is refreshing to see a bright star shining against a dark and low'ring sky. The woman Hannah, with godly understanding, desired a man to stand before God in true Nazarite character which the study of Numbers 6 describes fully as one wholly separated unto God. Men of such character are still required in our day. The appearance of Samuel on the scene, graciously granted in the mercy of God in answer to this woman's earnest prayer, was the link between God and the people when the Priesthood under Eli had become corrupt and had utterly failed. Partiality and recognition of natural ties had taken the place of godly judgment and hastened the awful downfall of Eli's house. May the Lord preserve those who lead the people of God in churches of God from these two

evil principles which will destroy assembly life, rob us of power, and bring in their wake untold sorrow.

We can now see in ch. 4 that the people were bereft of power, like Sampson in Judges 16:20. His condition is truly descriptive of the people. The ark of the covenant of the Lord, ch. 4:3, the symbol of the presence and power of God with the nation, was fetched to the battlefield. It is evident to the careful reader of the Scripture that it had become little more than a talisman in the eyes of the people. God had vacated His throne in Israel. One can only fit this solemn chapter in with Rev. 3:17, 18—much boasting with the Lord displaced. In chapters 5 and 6 God will remind us that He will maintain His honour when we have failed. In the house of Dagon the power of God was felt by His enemies.

EXERCISE OF THE HEART

In the meantime exercise was begotten in the hearts of the people, desiring not now the form but the Lord Himself, ch. 7:2. The lament is now for the Lord. After twenty years of discipline results had been achieved. We trace now the results of such exercise in ch. 7, and remind our own hearts that the lessons are of practical moment and applicable to our present conditions, Rom. 15:4—2 Tim. 3:16.

To regain power, God first of all requires preparation of heart, v. 2, and as the people had now realized the seriousness of their position, God's dealings with them had the desired effect. The power they had lost could never be regained in a day. "The time was long" and we are reminded that Samson's hair had to "grow" again, Judges 16:22. It is a sharp lesson for us to learn that much exercise of heart before God is required if we are to regain power in a day of departure and declension.

PURPOSE OF HEART

The next step we may notice is their purpose of heart, vs. 3, and 4. It is revealed that idolatry had displeased God in their midst and now wholehearted loyalty was indeed the only way back. The apostle John's words would search our own hearts, "little children keep yourselves from idols" 1 John 5:21, and constantly remind us that idolatry amongst God's people today could be persons and things which sad to say are given to a place of preeminence in our affections which should only belong to the One Who has redeemed us, 1 Cor. 6:19, 20. We see under the direction of a godly leader a proclamation of their weakness before the Lord, vs. 5, 6. Three dangers can beset us and are obnoxious to the Lord; self-sufficiency which robbed the spouse of communion, S. S. 5:3—self confidence, leading Peter to deny his Lord, Matt.

26:33, Luke 22:33 and self satisfaction, hiding from ourselves our moral state as in the church of Laodicea, Rev. 3:17, 18. The pouring of the water, also referred to in 2 Samuel 14:14, would remind their God that they now had been taught that there was nothing in themselves. Notice that when there is contrition and exercise, Satan will mass his forces to oppose, v. 7 but the Word of God gives us courage—"If God be for us, who can be against us?" Rom. 8:31.

In concluding our remarks on this chapter, we are assured that prayer was the secret of their power and brought them victory in conflict. It is delightful that God would accept that which reminded Him of Christ (the sucking lamb), thus teaching us that sacrifice and prayer are linked together. Jehoshaphat and Hezekiah proved that prayer was the secret of power, 2 Chr. 20 and 2 Kings 19.

POWER RESTORED

When such progress is made there can be only one result. It is evident that power was restored, vs. 10, 14. They discomfited the Philistines, regained lost ground and raised their Ebenezer. We also gather that there was submission to the godly judgment of Samuel in his circuit of Bethel, Gilgal, Mizpah and Ramah. Let us then cast ourselves, like Israel, upon the strength of our God, in prayer and communion, drawing on that power He so graciously delights to give. May our constant desire be, as expressed so adequately by another:

Power to watch and pray
Lord Jesus, quickly come;
Power to hail the happy day
Destined to bear us home.

HELPED OF GOD

I WAS very much struck with that word in Acts 26:22, "having therefore obtained help of God, I continue unto this day witnessing." The word "help" here is a very significant word and occurs nowhere else in all the New Testament. In the original it means "an ally in defensive warfare." Thus it was because the Apostle was joined with One stronger than all the forces of evil ranged against him that he was able, notwithstanding all the opposition, to continue witnessing, and all true witness bearing is according to Scripture, always up to date, and never in danger of becoming stale. In Rev. 3:8, the Assembly in Philadelphia was loyal to what was entrusted to them. It is one thing to experience the power of God which keeps us, 1 Peter 1:5, but quite another thing to have spiritual power to keep that which the Lord has entrusted or committed to us.

—Selected.

HAPPINESS IN THE ASSEMBLY

Growth of Young Men

LLOYD W. WINEBERG

THERE are conditions leading to a "happy" state for the assembly, as in Psalm 144:12, where we read "That our sons many be as plants grown up in their youth." The lesson here involves growth as connected with plants and youth. The godly desire is expressed that the young men in the assembly may grow and make spiritual progress in their youth or early Christian experience. The term "plants" here used is a simile suggesting special handling, as lifting from nature's wilds and planting in a place of care, such as "a garden enclosed" where pleasant fruits, fragrant spices and living waters prevail, S. S. 4:12, 15 or, in our own times, in the assembly.

In nature, old oaks may be uprooted but generally are not transplanted. Contrary to nature, however, a mature individual may be taken from nature through faith in the Lord Jesus Christ, become a "new born babe" as in 1 Peter 2:2 and then be "planted" in an assembly where he or she at once begins to grow spiritually. This simile was later taken up by the Lord Himself when He said—"Every plant, which my heavenly Father hath not planted, shall be rooted up." Matt. 15:13.

Again, the first Psalm likens the blessed or happy man to a tree planted by the rivers of waters where it was fruitful, fresh and favoured. Thus, the Lord's people are likened unto trees. Many and varied lessons may be learned from trees in Scripture, trees being mentioned in the first and last chapters in the Bible and in many in between, but the tree of greatest significance is the cross on which the Lord Jesus, Himself, bare our sins in His own body on the "tree." 1 Peter 2:24. It is remarkable that possibly the oldest living thing in the world today is a tree—the giant Sequoia of California—perhaps three or four thousand years old, but the cross, by reason of the great redemptive work there accomplished by the Saviour, shall live forever.

In connection with natural trees, it has been observed that when one gets injured by fire, even though burned on one side only, its growth thereafter is retarded and whilst it may increase in height, yet at the same time the scar, from the burn becomes deeper. In time, that tree decays at the scar, becomes hollow and is soon the hold for insects, birds, animals. Perhaps this is a homely approach but it may well serve as a simple warning for all Christians, young or old, to beware and to avoid being burned at the world's fires which make scars or openings into which there may creep evil thoughts, words

and ways. We are told of one who "warned himself" at the world's fire, John 18:18 and, no doubt, millions have since read the account thereof with those heart-rending words, "for it was cold." It is indeed a cold day spiritually in the experience of any Christian when they become attracted and drawn to the fires of the world socially, politically, or religiously. In such cases injuries of a lasting nature will be the inevitable result, spiritual growth will be hindered and communion with God will be forfeited, for the warning is unmistakable that "the friendship of the world is the enmity with God." Jas. 4:4.

Editor's Note: A striking example of the power of life in trees comes to mind. Some years ago, in traveling East along the main line of the Pennsylvania Railroad between Pittsburgh and Philadelphia, we followed, as soon as the roadbed was open for traffic again, the disastrous course of the flood swollen Juniata River. Great, heavy railroad rails were twisted like hairpins, bridges torn loose, the course of the river changed in some cases which then charged through the town causing disaster and loss—floods everywhere in the vicinity of the river and all along the edges of the river trees lying over at an angle of 35 or 45 degrees or more.

A dozen years have gone by; today as you travel that route you will still see trees at the 45 degree angle etc., but they are the "dead" ones—the living trees have come back in most cases so that the effects of the flood are barely noticeable in them.

Such is the power of redeeming love that even where failure and Satan's opposition has affected the life, if the way back to God is sought in God's way, the inward power of God will once more assert itself and work to the correcting and transforming of the life into usefulness and fruitfulness and beauty.

"I AM WITH YOU"

THIRTY-THREE years Jesus dwelt on this earth. Not alone for the eyes which beheld Him, and the ears which heard the winning accents of His voice, but for all time, all circumstances, all places. He is the Immanuel; not promised in the future, but "I am with you," and, lest doubting spirits should deem that time and distance could prevent His presence, He adds: "Even unto the end of the age." Has it been so indeed? The apostles went forth and preached everywhere, the Lord working with them. He whose head rested on the loving bosom of the Lord at the Last Supper realized the blessed promise in the lonely isle of Patmos.

The Apostle Paul realized it when he said, "Christ is all, and in all." In his wanderings, hunger, persecutions, and tribulations he said, "I live; yet not I, but Christ liveth in me."

"I am with you," to comfort the suffering, rejoice with the glad, lead the dying, forgive the repenting, hear and respond to every sigh and every aspiration of trust.

THE LORD'S DEATH

1 Cor. 11:26

G. R. PENNOCK

WHEN the Lord's people gather together on Lord's day morning unto His Name to break bread, and drink wine, they do show, or proclaim, or announce the Lord's death—until He come.

Yes it is His death we proclaim, not to talk or sing about ourselves, not to be taken up with anything save His death. "The Lord's Death"—Let us pause and consider what these words mean. 'Tis true we shall never fathom the depths of this death of deaths, the death of the Cross, Phil. 2:8. Christ hung there on the center tree and entered into what no one knows but himself. This death was prophesied by God Himself away back in Eden's garden, Genesis 3. The prophets testified of it beforehand, 1 Peter 1:11. Yea, our Lord Jesus Himself predicted His own death at least three times before it took place on Calvary. He often referred to it indirectly also, and in Luke 9 He talks on the mountain with Moses and Elias, and they speak of this death which should take place at Jerusalem.

Man was at a great distance from God by reason of his sin. The whole creation was out of gear because of man's sin. A great cloud of judgment hung over the whole universe which neither blood of bulls, or goats, or sheep could take away, nor could man by any human endeavor remove, but Jesus our Lord by His death on the cross, by His precious shed blood, has removed the cloud of judgment. It broke upon Him—the awful judgments of a righteous God have been emptied out upon Him. "The Lord's Death"—fearful in its reality, terrible in its loneliness, amazing in its humiliation, was keenly felt by Him as that cry rang from His parched lips while nailed to the cross "Eli, Eli, lama sabachthani?" That dark afternoon midst an awe-struck crowd on Calvary's hill, buffeted by the billows and breakers of the wrath of God on account of our sins the Saviour suffered but "Christ dieth no more" Romans 6:9. The dark cloud is gone. O the sunbeams of the forgiveness of sins! of justification! of reconciliation! have been playing upon us. Christ has died, and Christ is risen, Romans 8:34.

"The Lord's Death"—the phrase speaks of the person, and His passion. Oh fellow-believers, have we been entering into it when we come together on Lord's Day? God help us to do so in a deeper way than hitherto; to discern the Lord's body, to distinguish, to understand, the same. Through that death God's throne is vindicated, and by it His people are victors o'er the grave, Heb. 2:14-15.

"Oh make us understand it,
Help us to take it in,
What it meant for thee, thou holy One
To bear away our sin."

GRACE REIGNS

IF GRACE be on the throne, what limits can be set to it? If that sin committed on Calvary, (the murder of God's Son), has not shut the door of mercy, all other sins together shall not avail to close it. If God can bless in spite of the death of Christ, who may not be blest? Innocence lost, conscience disobeyed and stifled, covenants and promises despised and forfeited, law trampled under foot, prophets persecuted and killed, and last and unutterably terrible, the Only-begotten slain! And yet there is mercy still! What a Gospel that would be!

But "the Gospel of the glory of the blessed God" is something infinitely higher still. It is not that Calvary has failed to quench the love of God to men, but that it is the proof and measure of that love. Not that the death of Christ has failed to shut heaven against the sinner, but that heaven is open to the sinner by virtue of that death. The everlasting doors that lifted up their heads for Him are open for the guiltiest of men, and the blood by which the Lord of glory entered there is their title to approach.

The way to heaven is as free as the way to hell. In hell there is an accuser, but in heaven there is no one to condemn. The only being in the universe of God who has the right to judge the sinner is now exalted to be a Savior. Amid the wonders and terrors of that throne, He is a Savior, and He is sitting there in grace.

The Savior will yet become the Judge, but judgment waits on grace. Sin has reigned, and death can boast its victories; shall grace not have its triumphs too? As surely as the sin of man brought death, the grace of God brings eternal life to every sinner who believes. One sin brought death, but grace masters ALL sin. If sin abounded, grace abounds far more. Grace is conqueror. GRACE REIGNS! Not at the expense of righteousness, but in virtue of it. Not that righteousness requires the sinner's death, and yet grace has intervened to give him life.

Righteousness itself has set grace upon the throne in order that the sinner may have life, "That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, through Jesus Christ our Lord." Rom. 5. Such is the triumph of the cross. It has made it possible for God to bless us in perfect harmony with everything He is, and everything He has ever declared Himself to be; and in spite of all that we are, and of all that He has ever said we ought to be.

—Sir Robert Anderson.

The loaves that were brought to Christ were blessed then broken. Brought, blessed, broken is the Divine order.

THE REMNANT BEFORE THE FLOOD

H. J. BATES, NEW ZEALAND

WHEN before the flood "every imagination of the thoughts of man's heart was only evil continually" a small but faithful remnant stood for God. As we gather from Heb. 11 Abel OFFERED, Enoch WALKED and Noah WORKED to carry out God's plans. The cross and the rapture form the limits of the Church's history on earth and these are prefigured in Abel's offering and the translation of Enoch who was taken away from the evil around and the evil to come. Noah and his family, preserved through the flood, to occupy a purged world, would speak of a remnant to pass through the coming tribulation.

God evidently spake to Enoch on the birth of Methuselah, which means when he dies it shall be sent (the flood.) His prophesy (preserved in Jude) warned the world of coming judgment. Knowing that at any time the death of his son would usher in an awful judgment on the world, he could not join in its amusements and places of improvement, but for 300 years walked in separation with God and pleased Him.

"Fear Him ye saints and you shall then
Have nothing else to fear;
Make you His service your delight,
He'll make your wants His care."

The Lord also spake to Lamech through the birth of a son "This same shall comfort us concerning our work and toil of our hands because of the ground which the Lord hath cursed." And he called his name Noah which means rest or comfort. Gen. 5:29. Noah was a preacher of righteousness and with his hands wrought out God's way of escape.

When the evil world with all its vain places and improvements was hundreds of fathoms down beneath the waters of judgment the ark bore Noah and his family above it all, till it rested on Mt. Ararat. "The true ark will bring the crowded millions to the summit of the heavenly Ararat—not to go forth again amidst storm and tempest; to battle with sin and sorrow, but to repose amid the unbroken sunshine of the everlasting hills."

The first day of the first month, Gen. 8:13 was a new beginning to Noah, and, as his offering ascended, God smelled a savour of rest as now He rests in the work of Christ and in a future day a rest shall remain to the people of God, see Heb. 4:9, Ezek. 20:28, 41.

May the Lord enable us in these days of approaching judgment, as a small and faithful remnant, to keep His Word and not deny His Name. Rev. 3:8.

FROM OUR MAILBAG

From servants of Christ in the Antipodes:

We very much enjoy reading the articles in WORDS IN SEASON. They are most helpful and should prove a real blessing to God's beloved people. . . .

« « «

We give thanks to God for the ministry of His precious Word through the magazine. We know well that this means much wearying care and exercise of heart before the Lord, especially as these are the unpopular and most opposed truths, yet the very lifeblood of the Assemblies—their only hope amid the confusion that abounds.

« « «

WORDS IN SEASON has been a help to many. We are glad to help circulate its wholesome and timely ministry and give thanks to the Lord for the grace given to continue in this service. May the Lord bless the Word.

« « «

From Uruguay, South America:

I don't want to miss getting them as we appreciate reading them very much indeed. I enjoy reading them when they come and have some choice pieces put into a collection which I made from cuttings from 1938 and 1939 numbers. From then on I have a small library of each year's issue.

« « «

From Connecticut:

Much blessing has been received from reading a copy passed on to me by a friend in the Assembly.

(Editor's note—this is a good way to gain a new subscriber and help in the circulation of the truth).

« « «

From England:

I trust you will be enabled to further the interests of our Blessed Lord through its pages until we see His Blessed Face.

« « «

From California:

We have enjoyed the practical, wholesome articles in your paper and would not like to be without it.

« « «

QUESTION: Will you please explain 1 Cor. 15:29—"Else what shall they do which are baptized for the dead, if the dead rise not at all?"

ANSWER: If the "article" is omitted, the sense is clear—"baptized for dead" or "as dead ones." The article is in the original all right but that is no barrier to this literal translation of the verse. If you place a question mark after "baptized," you also get the same thought . . . What is the use or significance of baptism "if the dead rise not at all?" Why be baptized at all? The whole context shows that the identification of the believer with Christ in death, burial and resurrection, with resultant reproach and ultimate glory, is before the apostle's mind. There is no Scriptural authority for the thought that certain living believers confessed and took the place of dead martyrs for Christ in baptism. This is a fanciful theory. The Mormon theory of baptizing living people for dead sinners is just one of the present day "religious" monstrosities.

THE GLORY OF REDEMPTION

THERE is more of God, more of His essential glory displayed in bringing one sinner to repentance, and forgiving his sins, than in all the wonders of creation. From this work angels themselves have probably learned more of God's character than they had ever been able to learn before. They knew before that God was wise and powerful; for they had seen Him create a world. They knew that He was good; for He had made them perfectly holy and happy. They knew that He was just; for they had seen Him cast down those angels which kept not their first estate from heaven to hell for their sins. But until they saw Him give repentance and remission of sins through Christ, they did not know that He was merciful; they did not know that He could pardon a sinner. And Oh! what an hour was that in heaven when this great truth was first made known—when the first penitent was pardoned! Then a "new song" was put into the mouths of angels; and while with unutterable emotions of wonder, love, and praise they began to sing it, their voices swelled to a higher pitch, and they experienced joys unfelt before. Oh, how did the joyful sounds, "His mercy endureth for ever," spread from choir to choir, echo through the high arches of heaven, and thrill through every enraptured angelic breast! and how did they cry with one voice, "Glory to God in the highest, and on earth peace, good will toward men!" Anon.

No man safely commands, but he that has learned readily to obey.

CALLED OUT and CAST OUT

He called me out—the Man with garments dyed,
I knew His form—My Lord—the crucified;
He showed Himself, and Oh!—I could not stay,
I had to follow Him—had to obey.

It cast me out, this world, when it had found,
That I within my rebel heart had crowned
The Man it had rejected, spurned and slain
Whom God in wondrous grace, had raised to reign.

And so we are "without the camp," my Lord and I,
But Oh! His Presence sweeter is than any earthly tie,
Which once I counted greater than His claim,
I'm Out, not only from the world, but to "His Name."

Vancouver, B. C.—Bro. Frank Knox of Ireland was having good and well attended meetings in the Woodland Hall and has been helped of God to preach. He says "Many of the saints seem to have been helped and many more need it. Some are anxious and some, like Naaman, are angry, so by His grace we go on—Heb. 6:1." Our brother also says "I find he is the same devil in Canada as in Ireland, only a little more polite."

Sault Ste. Marie, Ont.—Annual Conference here larger than any previously with needful and practical ministry provided by about 12 of the Lord's servants under the Spirit's direction. Gospel meetings very good.

Selkirk, Ont.—Bre. Gunn and Sprunt saw another saved ere the meetings closed.

Manitoulin Island, Ont.—Bro. Booth, with his helpers, reported a good summer here in the Gospel.

Bloomfield, Ont.—Bre. Taylor and Kember had a good season here, with some help by J. F. Pearson. Bro. Pearson also had a good week at Peterboro.

Fenelon Falls, Ont.—Bre. Joyce and Watson saw three saved here during the season's tent work.

Glen Rea, Ont.—Jas. McMullen gave appreciated help here and in Newbury.

Osgoode, Ont.—Bro. David Miller reports a little blessing from meetings here. Our brother continues with his valued tract work.

Margaretsville East, N. S.—Bro. McIlwaine pitched here and the Lord reached and saved a few souls. Then he moved to Kentville for further meetings. After six weeks one had professed but seemed a nice case—others troubled so he was continuing. He says—"God alone can give life to dead souls." J. McCracken gave a little help, also a young brother from Sarnia, D. Kember.

St. Thomas, Ont.—The Assembly here was cheered by recent visits of Arnold Grattan, Paul Elliott and Wm. Ferguson. Two young Christians obeyed the Lord in baptism this Fall.

OTHER LANDS

Argenteuil, France.—"Had the privilege of baptizing four more here a few days ago. One of them is a student at the Paris University. She successfully resisted the evil of modernism. Another is a student from Orleans who has recently led one of his fellow students to Christ. The two others (father and son) were delivered from the evil of the so-called Jehovah Witnesses. They filled a sack with their evil books and burnt them on the banks of the Seine. Another young man, a student in Chemistry has recently been saved through one of my tracts. He is arranging a meeting for me next Saturday d. v. in his home in the East of Paris." W.E. Taylor.

CONFERENCES

Manchester, Iowa.—Conference dates Sept. 30th, and Oct. 1st. Prayer Meeting Friday. (Sorry this was received late for proper insertion.)

Vancouver, B. C.—Conference dates for Cedar Cottage Assembly Oct. 7, 8 and 9, Canadian Thanksgiving commencing with Prayer Meeting Fri. evening 6th. Correspondence should be directed to George Taylor, 1475 E. 11th Ave.

Creemore, Ont.—Joint Conference with Strongville Assembly will be held d. v. Oct. 8 and 9 with Prayer Meeting Oct. 7th. Meetings in the Town Hall with the exception of Prayer Meeting which will be held in the Orange Hall. Correspondence to Harry J. Clark, Box 136, New Lowell, Ont.

Detroit, Mich.—Annual Conference D. V. in the Ionic Temple, Grand River corner Chope Place, Oct. 7 and 8, preceded by Prayer Meeting at 7:30 p.m. Fri. Oct. 6. Visiting Christians freely entertained. Correspondent: Central Gospel Hall, Claude H. Simms, 12672 Griggs Ave.

Clementsvalle, N. S.—Annual Conference D. V. Nov. 11th and 12th, the Armistice holiday, preceded by Prayer Meeting on the 10th. Ministering brethren walking in the "old paths" will be welcome.

Blue River, Wisc.—Annual Conference dates, Oct. 21 and 22, with Prayer Meeting on Friday, Oct. 20. Meetings in the Community Building at 10 a.m. 2 p.m. and 8 p.m. The brethren will welcome, as ministering brethren, those walking in the "old paths."

Houston, Texas.—Annual Conference d. v. Nov. 3, 4 and 5 in the Gospel Hall, 2402 Louisiana St. As usual we request those intending to be with us to advise the Correspondent, Mr. H. W. Dedman, 414 Union National Bank Bldg.

Detroit, Mich.—Annual Conference of the West Chicago Assembly will be held D. V. on November 18th and 19th, preceded by Prayer Meeting Friday, Nov. 17th, at 7:30 p.m. All meetings will be held in the Gospel Hall, 7345 West Chicago Blvd. (cor. Prairie). Those coming from a distance will be freely entertained. Corresp. Alexander Stewart, 9320 Burnette Ave. Detroit 4.

FALLEN ASLEEP

Fresno, Calif.—Our beloved sister, Mrs. Ellen Tondel, was called home July 21, aged 96 years. Awakened and saved in Fresno and in fellowship in the Assembly since its beginning. Pray for the unsaved family.

Houston, Texas.—Mrs. Elizabeth Jamison departed to be with Christ on the morning of July 20th, at advanced age of 98 years. Born in Wales in 1852, saved in Chicago. Later in Kansas City she met Mr. Jamison and in 1893 they moved to Houston. They were active in open air work and soon saw the seeds of an Assembly being formed. This took place not long after and the Christians began to gather to His Name, which testimony continues still, and has spread to districts around. Joseph Jamison was a true shepherd and was ably assisted in his home life by our beloved sister who entered into the things of God in a very marked way, so that her memory is treasured today by all of us who knew her. Foster parents to four nieces and nephews and other children—our sister was a true Mother in Israel. The Assembly has suffered a distinct loss. Mr. and Mrs. Jamison were active supporters by prayer and fellowship of our Michigan Bible Coach work in the early days in Michigan.

Los Angeles, Calif.—Mrs. Ellen Kennedy, a faithful and beloved sister, "went home" Sept. 2nd, aged 92. Saved in Comber, Ireland over 70 years ago. Learned the truth of God from such men as James Campbell and William Matthews. Came to Cleveland, Ohio about 1910 and for the past 25 years or more in California. A truly spiritual woman, she was one of that older generation that "knew God" in a very marked way. The first letter in our last issue under "Our Mailbag" items was from the pen of our esteemed sister. She was a woman of faith and prayer, a widow of many years who learned to trust God. The saints will miss her constant prayers for them.

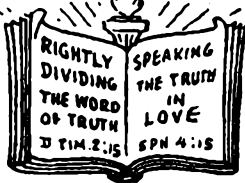
The homecall of these three aged sisters here recorded breaks a link with that older generation—leaving us all the poorer. May God raise up "Mothers in Israel" to take their place.

Belfast, Ireland.—Our beloved and esteemed brother, John Monypenny, "went home" July 7th, aged 80 years. Born in Dungannon, Ireland, saved in Toronto, Ont. when 19 years old. Giving himself to the Lord's work entirely, shortly after conversion, he was a true pioneer and tract distributor. He companied with good and godly men and was a lover of such. He travelled in later life extensively throughout the world, ever as an ambassador for Christ, realizing the high and heavenly nature of his calling. His last letters to us showed his failing strength but the old desires for the furtherance of Christ's kingdom and the blessing of the saints, were very evident. He labored extensively in Michigan in past years and fruit remains from such labor. We count it a privilege to have known our beloved brother. Pray for his daughter, who although hastening by plane from Egypt to be with her father at the end, just arrived in time for his funeral.

Armagh, Ireland.—Suddenly on Sept. 5, our beloved brother and faithful servant of Christ, Isaac McMullen, was called home. On a visit to his native land from New Brunswick, he had just completed happy service in the Gospel. Particulars later.

Words in Season

THE BIBLE FAMILY MAGAZINE



Show Me Thyself

When the waves of trouble roll
O'er the weary, burdened soul,
Saviour, I shall strengthened be,
If Thou show Thyself to me!

When the sun of joy is bright,
And I revel in its light,
Lest earth's bliss too dazzling be,
Manifest Thyself to me!

When I wander from the Way,
In the paths of danger stray,
Bending down in mercy free,
Saviour, show Thyself to me!

While earth's suns and shadows meet,
Mingling round my pilgrim feet,
Till in Heaven I rest with Thee,
Saviour, show Thyself to me!

Anon.

NOVEMBER, 1950

WORDS IN SEASON

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New Subscribers—To further introduce the Magazine, we will be glad to send Oct., Nov. and Dec. and all of 1951 d. v. for one dollar, (U. S. A.) mailed anywhere in the world.

CHANGE OF ADDRESS

Hamilton, Ont.—Nathaniel Davidson, 103 Balsam Ave. South., for Kensington Ave. Hall.

UNITED STATES

McKeesport, Pa.—The Assembly here has decided to change date of their Conference from New Year to latter part of April, God willing. Particulars in due season. Some saved recently amongst them go along nicely.

Bryn Mawr, Pa.—McBain and Crawford were to commence a series of Gospel Meetings here Oct. 15. You can help by prayer.

Pittsburgh, Pa.—Annual Conference of Friendship Assembly larger, with visiting Christians from districts surrounding. 7 or 8 of the Lord's servants present. Ministry, for the most part, seasonable, practical and upbuilding. Brethren and sisters felt cheered in their labors and saints went away happy, though perhaps humbled in soul. This is a good condition.

Longport, N. J.—Recent Conference (Labor Day) brought together many of the saints and they felt benefited by the Word of the Lord. As large, or larger, than before.

Deland, Fla.—Thos. Robinson writes—"I spent my 77th birthday last Saturday folding Gospel tracts for distribution." Our brother is trying to be a help in this small Assembly.

Steubenville, Ohio.—Geo. Duncan gave the Assembly here a visit recently.

Detroit, Mich.—John Govan, with Albert Klabunda, is holding forth in the Gospel in Stout, Iowa. A. Stewart is on the Pacific North West Coast for the winter, D.V. R. Cappiello spent some time with the Italian Assembly here recently, to their encouragement.

Viola, Iowa.—Paul Elliott and Oliver Smith were trying to follow up previous work here when seven gave evidence of being visited with God's salvation. Pray for our brethren.

Hitesville, Iowa.—Conference very large this year, they fed about 850 Lord's Day noon—quite an undertaking for our brethren and sisters away in the country but cheering to see the work of God, so faithfully carried out through the years all through that country by the brethren who have labored there.

Manchester, Iowa.—Bre. Alves and Dobson held meetings here after Hitesville Conference, some interest. Conference here large, ministry practical and searching.

Arlington, Wash.—Recent Conference reported good—brethren Frank Knox, Maxwell, H. Alves and Alex. Wilson present.

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. 42

NOVEMBER, 1950

No. 11

GATHERED GEMS

Each happy morn, when I awake,
This promise for the day I take;
"I'll never leave thee, nor forsake,"
HE FAILETH NOT.

« « «
Was the Word of God my delight today? We can de-
light and meditate day and night. If we delight in God's
Word we will meditate. —John Blair

« « «
When there is any call for testimony against that
which is evil, we must be free from the influence of
side-winds, if we would be faithful for God. The side-
winds may consist of personal feeling, or fleshly com-
passion, or a fear lest we lose the good esteem of certain
brethren. Wherever such considerations are allowed to
mould our testimony, the eye cannot be single for God.

« « «
Faith which always acts according to the mind of
Christ, stoops to no unworthy device for deliverance from
trial, leaving consequences wholly with God.

« « «
Temptations are the trials of faith. It is easy to be
valiant when there is no adversary.

« « «
Human systems of religion would be destroyed if the
Word of God were to be allowed free course. That is why
the Word is kept outside, and human rule alone ack-
nowledged.

« « «
Let this and every morning be to you as the beginning
of life, and let every setting sun be to you as its close.
Let each of these short lives leave its sure record of some
kindly thing done for others and some goodly strength
or knowledge gained for others.

« « «
And when the Chief Shepherd shall appear, ye shall
receive a crown of glory that fadeth not away.

1 Peter 5:4

« « «
Oh! blows that smite!
Oh! hurts that pierce
This shrinking heart of mine:
What are they but the Master's tools
Forming a work divine.

ISAAC McMULLEN

Born 1891 « Saved 1905 « Died September 5, 1950

« « «

THE true Evangelist has his heart in the work of God. "How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!" Romans 10:15.

Our beloved brother carried the Gospel far and wide, in Canada, especially in the Maritime Provinces, the United States and his native land; and those of us who have had the privilege of hearing him preach can recall the earnest manner, the happy countenance of one at peace with God and in fellowship with Him. He had that true gift as a preacher of the Gospel of presenting both the ruin of the sinner and the remedy found in the blood of Christ and God abundantly used his testimony to the salvation of souls and their confirming in the ways which be in Christ. Our beloved brother's voice is stilled on earth but he has joined the happy throng "at home" with His Lord and we shall all soon meet again around the Throne and ascribe all honour to the Lamb.

During his recent visit to Ireland he had happy times in the Gospel and was preaching in Armagh on the Monday evening, Sept. 4. He was "called home" in the early morning hours of Sept. 5. Strange are God's ways, for, in his brother's home, back in the scenes of his early childhood, he gently fell asleep—another warrior for God entering into rest.

His body was brought back to Canada for burial and his dear widow and family should have our deepest sympathy in the trying circumstances connected with his homecall. His death, coming close to that of beloved George Gould, one of his co-workers and three other servants of Christ who, with himself, took part in the large Easter Belfast Conference, should speak to us all and cause us afresh to give ourselves to the work of God in more earnestness; for, "Brethren, the time is short."

We have before us his last letter to us from which we quote:

"Just got the WORDS IN SEASON here in Belfast, Ireland, where I have been for some little time. I have been in several places, amongst them Keady, where I was reminded that was where I heard your father preach when I was but a small boy. Brother Harold Paisley and I just finished up at Carrickfergus in a tent. God gave good meetings and well attended. Twelve were reached and confessed Christ as Saviour, amongst them a R. C. He seems very bright and happy to be delivered from Rome and the devil. We trust they will go on to prove they have been born of God.

I hope to return to Canada in early October, D. V. I have enjoyed preaching in different places where they have small Believers Meetings. Have been in several Halls in Belfast and one can thank God for His people and their seeking to go on for God. May the Lord preserve His own till we hear the trumpet call. Trust you are well and seeing His good hand with you in power. I enjoyed that article in your paper."

Thus another faithful laborer is called away from our midst, leaving us the poorer and, especially in his needy field of labor, he shall be greatly missed.

He came to Canada in 1910 and was commended to the work of the Lord from old Central Hall, Toronto, in 1918. He spent seven summers in tent work in Newfoundland with the late brother W. N. Brennan of good memory. Some of his other fellow laborers were W. J. Glasgow, Jas. McCullough and his own brother James, who is still with us serving Christ in the Gospel. His father in the faith was our brother John Dickson. New Brunswick and Nova Scotia were his especial fields of labor where much fruit remains in sinners saved and Assemblies planted.

"All that God blesses is our good,
And unblest good is ill;
And all is right that seems most wrong,
If it be His good will."

"UNTIL THE DAY BREAK, AND THE SHADOWS FLEE AWAY." S. of S. 4:6.

A MEMORABLE NIGHT

The happy result of reading a Bible

AS A youth I had no religious training except through the Scripture lessons at school. I was without God and without hope, seeking for pleasure in the world, where now I know it can never be found. Thirty miles away at the old homestead, my older brother, as worldly as myself, suddenly commenced to read the Bible. This induced me to buy one and, beginning at Matthew, I read on to the fifth chapter. Here the Holy Spirit commenced His work of conviction. With great concern I read the thirtieth verse: "And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy *whole body* should be cast into hell." See also Mark 9:43-48, where is added "into the fire that never shall be quenched, where their worm dieth not and the fire is not quenched." From that day I had no peace day nor night; hell was before me with no hope of escaping it.

Day and night the one question was, "What must I do to be saved?" I sought to live a better life, but failure after failure taught me that my heart was incurably wicked. My anxiety increased till one night (it was in September 1888) I said to myself "I must be saved tonight." I fell on my knees and besought God over and over again to save me. I rose from my knees, but greatly disappointed. "I am not a bit better," I said. I had reached the end of my struggles. With the Bible open on the table at John 3:36, I read again and again, "He that believeth on the Son **HATH** everlasting life." I told God repeatedly that I believed, and at last it dawned upon me that I **HAD EVERLASTING LIFE**; God's word assured me that "He that believeth on the Son **HATH** everlasting life."

Oh the joy that filled my heart: I, the unworthy, guilty sinner was pardoned, had everlasting life and an eternal inheritance! God had anticipated all my need and met it perfectly in the Person of His Son!

I had yet one difficulty—I had read "Ye must be born again." I would say to myself "I believe, and he that believeth *hath* everlasting life, but am I born again?" This went on for a week, and then I read 1 John 5:1 "Whosoever believeth that Jesus is the Christ is born of God." That settled it. I believed with all my heart that Jesus was the Son of God. Now I had two texts. John 3:36 assured me that I had everlasting life and 1 John 5:1 that I was born again!

Though I knew it not, I had been baptized by the Spirit into the one body 1 Cor. 12:13 and sealed with the Holy Spirit of promise Eph. 2:13. But I soon found that I still had the old sinful nature, and when I sinned I confessed it to the Lord many times, but was not assured of forgiveness till I was

taught that "If we confess our sins, He is faithful and just to forgive us our sins," and we could be at once assured of forgiveness.

John 10:28-29 assured me that I should NEVER perish, Romans 8:1 that there is no condemnation to those that are in Christ Jesus, while John 5:24 was very precious—"Verily, verily I say unto you, he that heareth My word and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

Dear unsaved friend, the One who saved me, a careless sinner, in a gold-mining township in New South Wales, 51 years ago, is ready to save you.

"Now is the accepted time, now is the day of salvation."
2 Cor. 6:2 —The late H. J. Bates of New Zealand.

FAITHFUL UNTO DEATH

WHEN the Emperor Licinius was persecuting the Christians in Armenia, the Thundering Legion was stationed at Sebaste. Forty men in that legion declared themselves Christians, and were sentenced to be exposed naked all night on a frozen pool; for it was winter, and bitterly cold. In a house at the edge of the pool a large fire was kindled, and food and wine and a warm bath were prepared, under the charge of Sempronius, a centurion, and a guard of soldiers; and it was announced to the forty, that if any of them left the pool, and entered the house, they would be considered to have denied Christ. So night came on, and the keen wind from Mount Caucasus made the citizens close their windows and doors more tightly, and heap up the fuel on their hearths. And on the frozen pool were the forty warriors; some standing lost in prayer, some walking quickly to and fro, some already sleeping that sleep which only ends in death. And ever and again, as the hours went slowly by, they prayed: "O Lord, forty wrestlers have come forth to fight for Thee; grant that forty wrestlers may receive the crown of victory." And now, as the cold grew more intense, one of the forty could endure no longer, and he left the pool and came to the house where Sempronius and his men were keeping guard; but still the martyrs' prayer went up to heaven: "O Lord, forty wrestlers have come forth to fight for Thee; grant that forty wrestlers may receive the crown of victory." And the prayer was answered. Sempronius, the centurion, was touched by his comrades' bravery; he declared himself a Christian, and took his place upon the frozen pool. And when the cold had done its work, and forty corpses lay upon the ice, forty glorious spirits, with Sempronius among them, entered into the presence of their King. Anon.

THE ADMINISTRATOR

The Key of David

WM. H. FERGUSON

IN THE message to the church in Philadelphia, Rev. 3:7, the risen Lord speaks as the One Who is holy and true; thus reminding us that holiness and truth are His attributes, but further reminding us that these same qualities or fruits of redeeming grace are seen individually in His saints and collectively in each local church.

Holiness is "sanctification" or setting apart for God and speaks of those, when referred to us, who are thus separated from the world and uncleanness and vessels set aside for the Lord's own use. "Truth" is another definite characteristic which must be seen in us. "What is truth?" asked the haughty Pilate when the Lord stood before him. He received no other definition than that which had already been uttered by Christ—"Every one that is of the truth heareth My voice," John 18:37. Earlier, in John 10:4, we have the words—"the sheep follow Him: for they know His voice."

All leadership is in His voice—all leadership is in His truth. The voice of the Lord and the truth as of God form inseparable companions.

Thus the character of Christ the Lord and His churches is established definitely and unquestionably. The voice of the Lord and the Word of the Lord, together, supreme and unchallenged, dominate all churches of God. Is it so with you, reader? If not, then seriously question your position and your association, even of a religious character. If the Word of God and the Lordship of Christ is an unrecognized entity there is not conformity to the divine pattern—there is formality and religion to be sure but the lampstand of truth is lacking and it takes the divine sustenance of the Lord in the midst of the churches to give them a divine character.

ADMINISTRATION BELONGS TO CHRIST

"He that openeth . . . and shutteth." All opened doors are His work—likewise, the closed doors. It is futile for the enemy to seek to close a door He has opened as long as He keeps it open—it is equally useless for us to strive to enter a door He has closed. This thought may be helpful to many tried servants of Christ today who find a deaf ear and no response to the truth of God as they have known it and preached it for years. The Lord in response to repeated ill-treatment of His Word and sometimes (His servants and messengers) has closed the door. It is closed to Him, as well as His truth and His next attitude is seen in Laodicea where He expostulates and stands outside, pleading, "If any man hear My voice" Rev. 3:20. The response becomes less (numerically) but the

blessing remains the same. "I will come in to Him and will sup with him and he with Me." What blessed heart warming is here and heart union, as of yore the two on the way to Emmaus said—"Did not our heart (one heart) burn within us, while He talked with us by the way." Luke 24:32.

THE TREASURE HOUSE OF GRACE

The Key of David, in the case of Eliakim who has the treasures of the House at his command, Isaiah 22:20, 24 etc., suggests the illimitable treasures of the House which shall be unlocked and expended upon His people during the thousand years of millennial glory—treasures of grace and goodness and love when Israel shall prove the truth of His promise in Jer. 31:3, "Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee."

But Christ speaking from heaven as the One Who has the Key of David, in the message to the responsible element in Philadelphia, Rev. 3:7, suggests likewise the unbounded treasures which He holds in His treasure house of grace for those who would heed His voice in this dispensation and obey His Word. To all such this is a distinct word of encouragement. **HE HOLDS THE KEY OF DAVID**—the treasures are under His control—He is the Administrator and the supply is thus unlimited.

Is it Ministry? The need He meets	
abundantly as in	- - - - Eph. 4:8, 11.
Is it shepherding?	- - - - Acts 20:17, 28
	1 Peter 5:1, 4 etc.,
	John 21:15, 17
Is it power to discipline and	
keep things in order for God?	- - 1 Cor. 5:4
	Matt. 18:18, 19, 20
Is it to unfold the future and	
regulate our lives with this in view	- Rev. 19:10
	2 Peter 1:16, 21.

Truly the key to unlock all is in the only Hand capable and worthy to hold it—"Worthy art Thou, Lord Jesus!"

AN OPENED DOOR

"I know thy works: behold I have set before thee an open (the word is 'opened') door, and 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.

The opened door has been opened to a people (God's people) whose works and exercise the Lord saw. He has NEVER opened a door of testimony to an unexercised people. This is a fundamental principle of God's dealings with His own. The Scripture knows nothing of the Lord's hand being used in preparing such a door, save to the exercised.

One of the saddest developments of these past years has

been the continuance of a ritual or form without due and proper exercise of heart as to the requirements of the Lord and His Word. The recovery of God's truth during the past century or so was granted to exercised and godly souls. Men and women of the utmost simplicity were drawn together by the power of the Spirit of God and gathered unto the Name of the Lord alone and to many of such the "opened door" was shown and by them nobly entered.

Today we are faced with a marked decrease of godly exercise as to the Lordship and authority of Christ and His Word. Consequently, human methods (often altogether foreign to the church's testimony as given to us in the New Testament) are largely to the fore; human schools of thought have arisen, largely patterned after a decadent and Christ-dishonoring Christendom; organizational committees, over and beyond the oversight of God's assembly, function here and there, intruding into the sphere of Christ's Lordship relative to ministry and the sustaining of such ministry. The human viewpoint as to the support of the Lord's work makes itself manifest in the many appeals for money and the circularizing of Christians in assemblies of the saints, with a special emphasis on those who are known to have a considerable portion of this world's goods. This, in many cases, is nothing short of plain 'begging' and has all the marks of the unexercised and carnal approach to the whole subject of testimony for God; not at all true to the divine pattern but true to the pattern of ritualistic religion.

Was it with this in view that godly and exercised men brought the Word of God and planted assemblies or churches of the saints in many places? Was it to leave something behind them patterned after religious Babylon that they so nobly worked and "went forth, weeping, bearing the seed basket" and "taking nothing of the Gentiles" 3 John v. 7?

Were they in doubt that the Word which they preached (for they were deep students of the mind of Christ in the Word) would be sufficient for the saints when their day of service and testimony was over? Did they not do much as the beloved Paul did ere he left the elders of Ephesus for the last time, when he reminded them of his exercise of soul, Acts 20:31, "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears?" What more could the true evangelist, shepherd and teacher do than that which he did when he commended them to God, "and to the Word of His grace, which is able to build you up, and to give to you an inheritance amongst all them which are sanctified?"

NAY, VERILY, the one desire of the godly generation of exercised souls is to see developed a generation of believers, sinners rescued as brands from the burning, taught

more deeply in the truth of God and carrying on for God according to the "Mould" or pattern. "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Tim. 2:1. A godly perpetuation of the truth of God (losing none of it) is the desire of the godly and the paramount consideration with them. To this end they labor and for this, if need be, they are willing to suffer.

Many of God's true servants the world over are suffering obloquy and reproach from those inside professed assemblies of the saints for their loyalty and devotion to the Word of God and thus to the Lord Himself. Blessed fellowship; to suffer reproach for His Name. May the Lord increase the number of those willing to bear reproach and let the world go by with its many religious entertainments which are being offered today, especially to the young who are often thereby stumbled and led into a worldly path and outlook which immediately destroys their usefulness for God and makes them a prey to self seeking opportunists.

LOSING SIGHT OF CHRIST

Christ as Lord is lost sight of; the Word of God becomes less important. Head knowledge puffs up and simulates the spirit of the age. Young men and women who might become mighty for God become unfruitful. We suggest a comparison, in this connection, of the message of God to Hezekiah, that good and exercised man who, at the last of his life, capitulated to the princes and interpreters of Babylon (they could speak both languages), 2 Chron. 32:25, 31—Isaiah 39:1, 7 . . . "Behold the days come, that all that is in thine house . . . shall be carried to Babylon: NOTHING SHALL BE LEFT, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs (fruitless ones) in the palace of the king of Babylon." Isa. 39:6, 7. BABYLON GETS ALL—what a sad finish to a testimony which commenced well and was marked by real exercise of soul at the beginning! Read 2 Chron. 29, also 30 and 31.

Scripture seldom tells us anything sadder than the humiliating retort of Hezekiah to the faithful warning of the honest Isaiah—"Good is the word of the Lord which thou hast spoken. He said moreover, for there shall be peace and truth IN MY DAYS." Isa. 39:8. Satisfied at the last to spend his days in comparative ease, without exercise as to the future of God's testimony, truly his sun goes down on a day which commenced auspiciously and well, promising beyond many, at the last lost in the darkness of selfishness and self honor with the honor of God and the welfare of the testimony lost sight of. Truly these Old Testament pictures find their counter-

part today amongst us and one fears that much which has the profession of service for God today is marked by the spirit of the day, self-advancement and self-interests with a view only to the present. The Judgment Seat of Christ is largely lost sight of by many of us. May the Lord have mercy upon His people and lead them back into godly and simple ways, according to His Word, lest the light of testimony depart from us and the "house be left desolate." Nothing but the presence of the Lord in the midst of His gathered people can give character and power to any gathering of His own and even though an assembly of God had a divine beginning and planting, there is the solemn possibility as in Rev. 2:5 of the "lampstand" being removed by the Lord. This is His prerogative—He is the Administrator amongst His people.

The spirit of "compromise" has gripped many of His own today but to surrender to the enemies of the cross of Christ will not bring peace but sorrow and loss and all true hearted children of God must unhesitatingly grant the administration of their lives and the administration of all churches of the saints into the pierced hand of their Lord Who now walks as the anointed Priest in the midst of the lampstands of testimony and truth—Rev. 1.

THE PRICE OF FAITHFULNESS

IF FAITHFUL to our God, we must expect to encounter contradiction in the same form which Jesus did—"The contradiction of sinners." It has been well said, "There is no cross of nails and wood erected now for Christians, but there is one of words and looks which is never taken down." If believers are set as lights in the earth, lamps in the "city of destruction," we know that "he that doeth evil HATETH the light." "Marvel not, my brethren, if the world hate you!"

Weary and faint ones, exposed to the shafts of calumny and scorn because of your fidelity to your God; encountering, it may be, the coldness and estrangement of those dear to you, who cannot, perhaps, sympathize in the holiness of your walk and the loftiness of your aims, "consider HIM that endured such contradictions of sinners against Himself, lest ye be weary and faint in your minds!" What is your "contradiction" to His? Soon your cross, whatever it be, will have an end. "The seat of the scorner" has no place in yonder glorious heaven, where all will be peace—no jarring note to disturb its blissful harmonies! Look forward to the great coronation-day of the Church triumphant, the day of your Divine Lord's appearing, when motives and aims, now misunderstood, will be vindicated, wrongs redressed, calumnies and aspersions wiped away. Meanwhile, "rejoice that you are counted worthy to suffer shame for His Name."

—Selected

THE MARRIAGE SUPPER

FRANKLIN FERGUSON, NEW ZEALAND

"Let us be glad and rejoice, and give honour to Him; for the Marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. And he said unto me, 'Write, Blessed are they which are called unto the Marriage Supper of the Lamb.' And he saith unto me, 'These are the true sayings of God.'" Rev. 19:7, 9.

AFTER the Judgment Seat of Christ is over, and all is finalized to His glory, there will come a unique event in Heaven, called "The Marriage Supper of the Lamb." Nothing like it has ever been before, nor can there be the like again. In magnificence, glory and significance, it will be without a parallel in all time and in eternity. It is God's supreme effort to celebrate the marriage of His beloved Son with the Bride He loved and gave Himself for. "What shall be done unto the man whom the king delighteth to honour?" Esther 6:6, shall yet be asked by a greater King than Ahasuerus who reigned from India to Ethiopia, over 127 provinces. The King Eternal is to do honour to the One who came into this world as the Man Christ Jesus, for the suffering of death, even of the Cross, to obtain eternal redemption for ruined mankind. The celebration will be according to the estate of this Great King, even God the Father.

Though little is found written concerning the Marriage Supper, there is much from which we may draw an idea of it without the overdrawn flight of imagination.

BRIDEGROOM AND BRIDE

The Lord will be seen in His divine beauty, altogether lovely, fairer than the children of men, with grace poured into His lips; all His garments white and glistening, smelling of myrrh and aloes and cassia; His face shining as the sun in its strength, and His voice as the sound of many waters. Such are Scriptural expressions recorded concerning Him, to convey to us some idea of the loveliness of the Bridegroom, whom our souls love! see Rev. 1; Matt. 17; Psalms 45.

The Bride (i.e., the Church), with the beauty of her Lord upon her, stands at His right hand Psalm 45:9, all glorious within, her clothing of wrought gold, in raiment of needlework—"a glorious Church, not having spot, or wrinkle, or any such thing . . . holy and without blemish" Eph. 5:27. Meet companion for Christ! Of her, He testifies, "Thou art all fair, My love; there is no spot in thee!" Song of Songs 4:7. "Perfect through My comeliness, which I had put upon thee!" Ezekiel 16:14. To the Bride it is granted that she shall be arrayed in the "righteousness of saints" which the Revised Version renders "the

righteous acts of saints." In some way or other there will be displayed upon each saint something to indicate what was declared at the Judgment Seat as "righteous acts," a special adornment that will be worn and will shine resplendent with glory for ever, differing in nature and lustre according to the value the Lord will set upon it.

GUESTS AND ANGELS

There are those who are "called" unto the Marriage. Who are they? There will be in Heaven a great multitude of the Old Testament saints, sharers in the first resurrection at the Lord's coming, though forming no part of the Church. They are friends of the Bridegroom; as John the Baptist spoke of himself John 3:29, and as God spoke of Abraham 2 Chron. 20:7. We may safely assume that this redeemed multitude will be called and honoured guests at the Supper.

There are the angels, an innumerable company—myriads of them; beautiful and perfect beings, who never knew sin. These serve, carrying out every behest of their Creator.

"As the stars of the sky in multitude, and as the sand which is by the sea shore innumerable" Heb. 11:12, such will be the vast company of the redeemed assembled at the Marriage Supper, plus the myriads of the attendant angels. The magnitude of the number is staggering, the brain reels with the thought.

GRANDEUR AND JOY

God speaks to us in language and terms suited to our intelligence, to convey heavenly things; yet the things themselves far exceed human symbols. We can form a picture of a Marriage Supper provided by a great earthly Potentate, on an unsurpassed scale in size, grandeur and expense. Apply this to what is coming in Heaven, remembering that the difference is as great as Heaven compared with earth, and as God compared with man. Again we shall say with the Queen of Sheba, "the half was not told me." The ordering of the Supper, and what we shall partake of when all sit down together, cannot be told; we wait to see. Sure it is that all present will marvel at the display, and praise our God for the wonders of His love.

Then shall our adorable Saviour and Lord behold His Bride and the assembled guests, in all the value and completeness of His atonement upon the Cross; and thus viewing the travail of His soul, "shall be satisfied;" and the Bride, in His likeness, shall also be "satisfied" Isa. 53:11; Psal. 17:15. Ours will be "joy unspeakable" 1 Pet. 1:8; His will be "exceeding joy" Jude 24.—joy far exceeding all joy! "As the Bridegroom rejoiceth over the Bride, so shall thy God rejoice over thee" Isa. 62:5. "He will joy over thee with singing"

Zeph. 3:17. Our finite mind can but feebly realize the glory, the display, and the happiness of the Marriage Supper. What will it be to be there? And God the Father, who will arrange it all "according to the good pleasure of His will," shall thus honour His beloved Son. Nothing will be lacking; it will be the utmost display of the Father's delight, the riches of His glory and of His excellent majesty, with "royal wine" (divine joy) in abundance. As for the Bride (the Church), she is the gift of His love to His Son; and in that day will it be realized how choice is the gift! Then will this scripture have its perfect fulfillment, "I sat down under His shadow with great delight, and His fruit was sweet to my taste. He brought me to the banqueting house, and His banner over me was love" S. of S. 2:3-4.

"Child of the Eternal Father,
Bride of the Eternal Son,
Dowered with joy beyond the angels,
Nearest to His throne,
They, the ministers attending
His beloved one:

Granted all my heart's desire,
All things made my own;
Walking with the Lord in glory
Through the courts divine,
Bride within the royal palace,
Christ for ever mine!"

BLESSINGS IN DISGUISE

WHEN trials drive us nearer to the Lord, they prove blessings in disguise. The Lord has often to send trials to remind us that we have been forgetting Him. When everything is going smooth and prosperous, there is a strong tendency to forget God, and find our rest in the creature. If the Lord permitted that to go on, we would become "like them that go down into the pit" Ps. 28:1. Therefore the Lord speaks. He had spoken before—in the "still, small voice." But we were too busy—too much taken up with the voices of earth, to hear the voice from heaven. Yet the Lord speaks again, and again—louder each time, until we are compelled to hear. Then, it may be, out of the depth of some great trial we cry for deliverance; and in that cry we find out for the first time that we had been following the Lord afar off. Happy for us if trial is thus permitted to yield its fruit. There may be trial where there is no conscious backsliding. Such trial brings not back the joy of restoration; but it leads to a deeper joy—the experience that God is a very present help in trouble.

A MUCH NEEDED WARNING

THAT the whole Assembly receives or puts away, has been firmly maintained for many years by all the God-honouring Assemblies of New Zealand and elsewhere.

To quote from the late Mr. Thomas Newberry, "Whether it be receiving into communion or restoration again, the act to be valid, must be the act of the whole Assembly. An opportunity should be given for the Assembly to express its judgment, or, by its silence, to signify assent."

When Barnabas testified to Paul's conversion, his doctrine and his life, he was received of the disciples at Jerusalem. Acts 9:26-28; Phebe was commended by letter from the church at Cenchrea—"that ye receive her in the Lord as becometh saints." Rom. 16:1-2.

In putting away, the same principle is maintained 1 Cor. 5.—"In the name of our Lord Jesus Christ, when ye are gathered together—v. 4. Therefore put away from among yourselves that wicked person." v. 13.

Lately an unscriptural and dangerous principle has been developed in some Assemblies, a few brethren assuming the responsibility of receiving or putting away without the sanction of the whole Assembly. While admitting that some who are involved in such self-appointed companies sincerely desire the welfare of the Assemblies, a dangerous principle has been introduced which, if persisted in, will lead in all its full development, to what John describes in his 3rd Epistle—"I wrote unto the church but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth those that would, casting them out of the church."

The strongest-minded brother here gathers a following and assumes the right to receive or put away, even denying the beloved apostle John assembly privileges. When such a spirit developes, the Assembly is ruined, its rights and privileges are gone and no one is safe from expulsion. Please read carefully Acts 15 where united godly and scriptural action is taken to meet an Assembly difficulty.

Now the God of patience and consolation grant you to be like-minded one towards another according to Christ Jesus, that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another as Christ also received us to the glory of God." Rom. 15:5-7.

H. J. Bates

The above warning might well be heeded by brethren everywhere today. Decisions have been reached of late years altogether

apart from the fellowship of the whole assembly in question. The setting aside of the Word of God is a very grave matter and brings consequences which the stoutest heart might well fear, if there is fear of God there, and the decisions of men, arrived at apart from godly order, cannot be recognized. —Editor

SEPARATION FROM A DEADLY SYSTEM

BY LATE WM. H. HOSTE OF ENGLAND

Why not joint Gospel efforts? What harm can there be in breaking bread with a clergyman providing he is a child of God? It is mere self-righteousness and assembly exclusiveness to object to such things!

CERTAINLY, if all that divides us as assemblies from the the religious world around are "merely some matters of church order," but then we are truly schismatics of a high order, and the sooner we return to our respective folds the better.

But we believe that the Christendom around us, with its foundation of infant sprinkling, its principles of mixed fellowship between believers and the unconverted, its worship after the Jewish model etc., based above all on the root evil of clericalism, which sets aside Christ as Centre and the Spirit as Leader and which makes collective Christian worship impossible, IS THE VERY COUNTERPART OF BABEL.

How can real collective worship be possible in such surroundings with the Lord's Words still true—"they that worship Him must worship Him in spirit and in truth"? It was something more than a few questions of church order which led many of us at some cost out of the Church of England and other denominations. It was the WHOLE DEADLY SYSTEM, making the Word of God of non-effect by its traditions which stifled us and drove us out . . . Can we go to these denominational "folds" and bear witness to the whole counsel of God, as we have learned? Can we testify against ITS CLERICALISM AND SECTARIAN PRINCIPLES? Can we teach even believer's baptism? . . .

UNITY AT THE EXPENSE OF TRUTH is mere tolerance of evil and we may be sure these would not yield one iota of their infant sprinkling, traditional church principles, or highly prized clericalism in order to show "their oneness in Christ."

WHEN we get right with God, we enjoy thinking of "God is Light," as much as "God is Love." This is the order in 1st John, "God is Light" in chap. I., "God is Love" in chap. IV.

THE NOTION OF A CLERGYMAN

BROTHER Joseph Glancy of Ireland wrote to us some time prior to his homecall telling of his deep exercise concerning an effort being made to form a unity which would include the clergy etc., of the denominationalism around us, on the basis of the "one body." He states:

"Imagine these men wanting God's separated people to have fellowship with those who teach 'Baptismal Regeneration' and who deny the Priesthood of all believers—the Diety of Christ and the Inspiration of the Scriptures—the existence of Hell and the Lake of Fire. Some of these systems with their Women clergy and Women elders, protestant priests and protestant nuns, Mass, Confessional and Prayers for the dead. Yes, these systems permeated with all the evil doctrines of the day and with their Bazaars and all the tricks of the Devil invented to raise money to further their cause.

"Furthermore, . . . they are constantly quoting the names of J. N. Darby, C. H. Mackintosh and other early brethren to support their 'form of doctrine' but evidently they did not read all Mr. Darby's statements about the 'Godly clergy'! I have a 24 page booklet before me which I bought over twenty years ago. It is by J. N. Darby and the title is 'The Notion of a Clergyman, Dispensationally the Sin against the Holy Ghost.' Here are a few extracts . . ."

"The statement which I make in this, that I believe the Notion of a Clergyman to be the sin against the Holy Ghost in this dispensation. The Sin against the Holy Ghost was ascribing to the power of evil that which came from the Holy Ghost: and that every Clergyman is contributing to this. It charges the testimony of the Lord Jesus Christ, which the Spirit gives by the mouth of those whom He chooses, whom they are pleased to call laymen, and the righteousness of conduct which flows from the reception of that testimony, with disorder and schism, and this is to charge the work of God with being evil, and from the evil one.

"Let us consider it in its actual operation. If we go to India, the difficulty to be got over are the Clergy. Go to Armenia, to Egypt, among the Copts, to the churches in Palestine, to the Greek Church, the great Western Body which is called the Church—that Christendom of the world, to Protestant Germany, and the clergy will be universally found to be the hindrance to the Gospel and to the propagation of the truth.

"I verily believe that the principle of a clergyman as it is part and parcel of the structure of popery, will re-introduce the power of popery as far as the name of religion remains; for as it hangs on the doctrine and principle of succession, not

on the presence of the Spirit, there is no ground on which a Protestant 'Minister,' as a Clergyman, can prove his title, which does not validate the title of the Pope and his followers more even than his own.

"Has there, I will ask, ever been an opposition to and hindrance of, the truth of God, of which the clergy have not been the human authors, and in which they have not been the real and active agents? The Clergy, then, is the specific title which identifies the Church and the World, not God and the Church and as the World necessarily denies, rejects and will blaspheme the Holy Ghost, because it is the world and cannot receive his testimony, the tendency of this name is solely to involve the Church, corporately, in the same thing, and is to be viewed as the grand evil, the destroying evil of the day . . ."

I can assure those who advise this that having been in the bondage and darkness of Rome for over thirty years, I have no desire to renew her acquaintance, or the acquaintance of any of her daughters.

EDITOR'S NOTE: This interesting comment on the present day trend we pass on as a warning—whither are we drifting? If we follow the advice and practice of some who are already committed to fellowship with the systems of evil all around us, we would need to relinquish the stewardship of truth which has been committed to us as "lampstands" in the midst of the darkness. This, many of God's beloved saints are unwilling to do.

THE WAY TO STRONGER FAITH

THE way to stronger faith usually lies along the rough path-way of sorrow. Only as faith is contested will faith be confirmed. I do not know whether my experience is that of all God's people; but I am afraid that all the grace I have got out of my comfortable and easy times and happy hours, might almost lie on a penny. But the good that I have received from my sorrows, and pains, and griefs, is altogether incalculable. What do I not owe to the hammer and the anvil the fire and the file? What do I not owe to the crucible and the furnace, the bellows that have blown up the coals, and the Hand which has thrust me into the heat?

Affliction is the best bit of furniture in my house, and it is the best book in anybody's library. We may wisely rejoice in tribulation, because it worketh patience, and patience, experience, and experience, hope; and by that way we are exceedingly enriched, and our faith grows strong.

A WORD TO YOUNG CONVERTS

GIVE yourselves to Bible reading and study. Character is to a great extent formed by the books you read. The artificial culture of the day, destroys depth and force of character. Society and light literature are forming a superficial race of men and women; well, the present is a rare opportunity for individual character to shine and leave its mark. Multifarious reading, and reading to while away time hanging heavily on your hands, is ruinous to the mind. Thoughts are poured in and run out, leaving no lasting impression; what a waste of time and of mind! As to choice of books, no fixed rule can be applied. Novels, works of fiction, tales, and semi-infidel books should never be read by young Christians. Religious novels we abominate. Never read valueless books. Shun, as you would the plague, a literature frivolous in character, or, worse still, one which directly or covertly denies the plenary inspiration, and consequently the supreme authority, of the Sacred Scriptures, and avoid much newspaper reading. A vile and pernicious literature is wrecking the morals of the country. Noble men and women, and a pure minded people, were more general in the past than in the present. Minds and character were formed by the literature of the day. Make your Bible your daily companion. The Bible will grow in interest the more you read and study it. It is the sufficiency of the man of God. 2 Tim. 3:16-17. Have the Bible constantly beside you, in your pocket, or at hand for constant reference. Draw your doctrines from it and not from a human compilation, whether "catechism" or "confession." It will strengthen and guide you. It will support and cheer you in a lonely hour. It will impress certainty upon your life and actions. As you study the Book of books, it will enable you to worship, and serve in intelligence. It will set you head and shoulders morally higher than your companions. We strongly advise a systematic study of the Bible.

LET the heart be taken up with the person of Christ, and then how easy is the task to walk in the ways of Christ! This is the "royal road" to communion. We are satisfied that much labor is lost in exhorting lukewarm believers to a walk of faith and a life of self-denial. O but it is weary work, to drag unwilling feet along the narrow path of separation to God! But let the beauty of Christ be disclosed—let the heart be enraptured with the glories of His person—and the heart joyfully exclaims: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

If I am not walking in the light, I can run no messages for God.

FROM OUR MAILBAG

From France:

Many thanks for yours containing the Swiss and French addresses asked for, in relation to the publishing in French of dear Franklin Ferguson's Book—"The Church of God."

How wonderful God works! for not finding anyone to collaborate in the dissemination of this book amongst believers in Switzerland, the address of . . . which you gave us was that of the very brother we were seeking, insomuch that yesterday his card arrived stating that he had received the 1,022 copies dispatched and that he was sending them to the 1,022 addresses he had procured for that purpose. So that from America, the Lord enabled us to reach the Swiss believers!

This faithful brother is taking on the charge of addressing them and sending them forth. Praise God for this victory.

(For the interest and prayers of our readers we would mention that certain New Zealand brethren have made it possible for brother Franklin Ferguson's Books to be translated into French and other languages and they are being used abroad as God provides the avenues for their dissemination—all this done freely and without appeals of any kinds for funds.)

From New Zealand:

I have had it on my mind to write you for some considerable time. I had nearly four months in the South Island seeking by His grace to minister in many Assemblies the "old paths" of the Word of God and also preaching the Gospel. It was encouraging to find those who desire no other pathway. Ever so many, who get WORDS IN SEASON, are encouraged by the ministry appearing in its pages. This is cause for deep thankfulness of heart to the Lord to know of His dear saints, who appreciate plain and wholesome ministry and are cheered and encouraged to go on.

(from a faithful laborer).

From Nova Scotia:

We enjoy the reading of the Words In Season very much, a little Conference each month.

From Saskatchewan:

We are often refreshed through reading WORDS IN SEASON. Not many of the Lord's servants can get to these out of the way places, so we enjoy the choice ministry and faithful words are appreciated. In a coming day God will reward for faithfulness.

From Australia:

Enjoy very much the articles in your Magazine, particularly those dealing with separation. One finds today there is very little separation, either SPIRITUAL, PHYSICAL or MORAL. Declension is on every hand, in fact, is the order of the day and where spiritual declension is, 1 Cor. 1:11, 12, 15, then physical and moral follow suit. 1 Cor. 5:1.

PRAYING TEACHERS

"I HAVE observed," says an aged soul-winner, who has much experience in the Lord's work, "that praying teachers always have the largest success in conversions in their classes."

That this witness is true, we have many proofs. Godly and praying preachers and workers for Christ are always the most successful in winning souls. Nor is this difficult to understand. The secret of success in soul-winning is the un-grieved, unquenched Holy Spirit indwelling and outflowing from the believer. He dwells in all who are born again, but He only uses as channels of blessing to others, those who are clean and godly. Prayer—that is true prayer—which lays hold on the might and grace of God, not the form of words, but the breath of the Spirit's intercession in the soul—keeps the channel in touch with the Fountain, and thus the supply is kept up.

Praying teachers and praying preachers are easily known, not so much by their matter and methods, as by the refreshing stream that flows through their words, carrying life and health wheresoever it comes. God awakens His own to see that nothing short of this is of any use in the Lord's service!

—Anon

ARE ALL THE CHILDREN IN?

ARE all the children in? The night is falling,
And storm clouds gather in the threatening west;
The lowing cattle seek a friendly shelter;
The bird hies to her nest;
The thunder crashes; wilder grows the tempest,
And darkness settles o'er the fearful din;
Come, shut the door, and gather round the hearthstone—
Are all the children in?

Are all the children in? The night is falling,
When gilded sin doth walk about the street.
Oh, at last it biteth like a serpent!
poisoned are stolen sweets.
O mothers! guard the feet of inexperience,
Too prone to wander in the paths of sin!
Oh, shut the door of love against temptation!
Are all the children in?

Are all the children in? The night is falling,
The night of death is hastening on apace;
The Lord is calling: "Enter thou thy chamber,
And tarry there a space."
And when He comes, the King in all His glory,
Who died the shameful death our hearts to win,
Oh, may the gates of heaven shut about us,
With all the children in.

—Selected

CANADA

Toronto, Ont.—Reager and Plubell were going on in Eglinton Ave. Hall, one had professed.

Tryon, P. E. I.—Russell Harris and Albert Ramsay have had about three months' meetings here with evidence of God's saving power. Meetings very encouraging. This sort of steady plodding commends itself to the spiritual rather than spasmodic efforts dispersed over wide stretches of the continent. There should be deep exercise amongst us as to the reason for the development of this strange business of younger men traveling thousands of miles to preach in assemblies for a few weeks while vast stretches of the country lie untouched with little, or no pioneer effort. We are quite convinced the custom is neither legislated for in the Scripture, nor according to the pattern of the early laborers of the Gospel in the Acts and even in our own generation.

Rollet, Quebec.—H. McCready and B. Grainger had some nice meetings at Farnborough in a schoolhouse, in French and English. One young man professed. Bro. McCready had two weeks at Arncliffe. He says—"It was encouraging to see a few strangers coming and be able to visit from door to door unmolested." Bro. Davey lives and labors at Farnborough. These brethren are seeking to handle the delicate situation in Quebec wisely and faithfully—let us not fail to remember this needy section of Northern Quebec in our prayers.

Newfoundland.—The work at Corner Brook on the West Coast of the Island progresses well—four have professed—others are interested. Bro. Stanley Simms, with help of brethren in Carbonear Assembly, is building a new Hall in the settlement of Flat Rock, he expects to have it in use by Nov. Pray for all our brethren laboring in this needy province. The Day will declare it and bring its reward.

Bridgewater, N. S.—Bre. Pearcey and Howard spent most of the summer here—had encouragement in the open air and meetings well attended.

Arnstein, Ont.—Bre. Joyce and Pearcey commenced meetings here after the Conference, which was good and large.

Chapman Valley, Ont.—A. Dellandrea and W. Cudmore started meetings here after Huntsville Conference.

Huntsville, Ont.—Conference here was felt to be helpful and encouraging to the testimony—about 8 of the Lord's servants present. They had the new High School Auditorium for the Lord's Day—well filled.

Oshawa, Ont.—Saints here were cheered by their all day meeting Sept. 24.

Simcoe, Ont.—All day meeting here Oct. 1 was a season of refreshing, the Hall crowded—they may need to seek larger another year, D. V. Word ministered seasonably by a number of the Lord's servants—Gospel preached faithfully.

Moncton, N. B.—Remember our young brother Robert McCracken (35 Bromley Ave.) especially in prayer. He had a serious operation performed recently in Boston, Mass.

Toronto, Ont.—Bro. James McMullen had the sad duty of accompanying his brother Isaac's body home for burial, from Quebec City. The respect shown at the funeral service was touching and impressive. Bre. Dickson, W. H. Marshall, Roberts, Jordan and Howard took part in the service. A previous service had been held in Belfast, Ireland when brethren Lennox, Paisley and Wm. McCracken sought to convey words of comfort to the many friends there.

OTHER LANDS

Belfast, Ireland.—Fisher Hunter was expected home after a happy visit to the old land. He found open doors, hearty and happy saints and good crowds to hear the Word, with an ear for it. This is a happy combination. May the Lord continue to make our brethren and sisters a real testimony for God in this small, yet vital stronghold for the truth of God's Word.

Rotorua, New Zealand.—J. Patterson (% G. P. O.) reports interest and blessing in their work amongst the Maoris. He says—"We have six assemblies, principally Maori, in and around Rotorua. These dark skinned people would put many of us to shame. As they read the Word, they become doers of it. They love the 'old paths' and the good way and have no desire to remove the 'old landmarks.' I have just received December issue (1949) of WORDS IN SEASON and we praise God for it. As we read it proves to be a real tonic to the soul and then passed on to others. There is no saying as to the value of help received."

CONFERENCES

Clementsvalle, N. S.—Our Conference will be held D. V. Nov. 11th and 12th, (Armistice Holiday), preceded by Prayer Meeting on the 10th. Those walking in the old paths will be welcome to minister the Word.

Detroit, Mich.—Annual Conference will be held D. V. on Nov. 18th and 19th, meetings at 10 a.m., 2:30 p.m. and 7:30 p.m. Preceded by Prayer Meeting Fri. Nov. 17th, at 7:30 p.m. All meetings will be held in the Gospel Hall, 7345 West Chicago Blvd. (Cor. Prairie). Those coming from a distance will be freely entertained. Corresp. Alexander Stewart, 9320 Burnette, Detroit 4.

Phoenix, Ariz.—Annual Conference will be convened D. V. at Thanksgiving time, Nov. 23rd, 24th, 25th and 26th, preceded by Prayer Meeting Wed. evening, Nov. 22. We pray for and look forward to a season of stirring up and correction of God's people and a "strengthening of the things that remain." Corresp. William Ismay, 3302 E. Pierce St.

Bryn Mawr, Penna.—The Lord Willing we purpose holding our Annual Conference as in the past on Thanksgiving Day, Nov. 23, all day. Will also have a meeting Friday evening then Sat. afternoon and evening and all day Lord's Day, Nov. 26th. Corresp. Samuel Martin, 649 San Marino Ave.

We presume most of these Meetings in Bryn Mawr will be held in the Fire Hall, as in the past—Editor's note.

FALLEN ASLEEP

Manchester, Iowa—Eugene L. Maire "went home" Aug. 27, aged 61. Saved in 1918, in Assembly from commencement here. Pray for nine children left behind. He manifested the love of Christ much as the end drew near.

Waterloo, Iowa.—Lawrence Dehn was "called home" Sept. 8, aged 52. Saved Jan. 4, 1918 in first series of meetings Oliver Smith had in Clayton, Iowa, Schoolhouse.

Also on Sept. 15, a beloved sister, Mrs. Edd Rutter, was called home, aged 77. Saved in 1917 and bore a good testimony.

Philadelphia, Pa.—Lawrence A. Keen "went home" Aug. 23rd. For 47 years associated with the Assembly in the Down Town Hall, later known as 64th and Woodland Assembly. Godly and consistent and regular in attendance, a valuable brother in the Assembly. Two daughters and one son survive.

Duluth, Minn.—Our brother Wm. H. Luhm "went home," Sept. 18, aged 80. Saved 52 years and nearly all this time in the Assembly. A widow, six sons and four daughters survive.

Jackson, Mich.—Our dear brother, Herbert H. Schilling, "went home" Sept. 28, after a period of suffering, aged 65. Saved Feb. 10, 1922. He came into the Assembly here in 1924. Their home was most hospitable and those of us who have had occasion to be in some small measure identified with the work there, can testify to the love and care shown in it, Heb. 6:10. Pray for his widow and family in their loss.

Toronto, Ont.—In the early morning hours of Sept. 28, our well known brother Peter Hynd passed into the Lord's presence, aged 76. Born in Scotland, a son of the late Peter Hynd of Troon, Ayrshire, he had been living here for years. At the meeting, evidently in usual health, the evening before. Pray for our dear sister in her loneliness now, Titus 2:13.

Words in Season

THE BIBLE FAMILY MAGAZINE



Time's Ceaseless Flight

While with ceaseless course the sun
Hasted through the former year,
Many souls their race have run,
Never more to meet us here;
Fixed in an eternal state,
They have done with all below;
We a little longer wait,
But how little none can know.

As the wing'd arrow flies
Speedily the mark to find,
As the lightning from the skies
Darts, and leaves no trace behind,
Swiftly thus our fleeting days
Bear us down life's narrow stream;
Upward, Lord! our spirits raise;
All below is but a dream.

Thanks for mercies past receive,
Pardon of our sins renew;
Teach us henceforth how to live
With eternity in view;
Bless Thy Word to young and old,
Fill us with a Saviour's love;
And when life's short tale is told
We shall dwell with Thee above.

John Newton.

DECEMBER, 1950

WORDS IN SEASON

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Letters of Commendation: The Christians of the West 85th St. Assembly, Cleveland, Ohio, would appreciate it if visiting Christians would bring letters of commendation. This is godly order for all saints, everywhere—please observe and comply.

UNITED STATES

Blue River, Wisc.—Conference large and saints refreshed by timely and helpful ministry calculated to confirm in God's ways. After the conference O. Smith and P. Elliott continued in Animosa, Louis Brandt went to West Union, Iowa. A. McGaughey continued in Hitesville and John Govan and A. Klabunda in Stout, Iowa. E. B. Jamison went to Plattville, Wisc. C. Yost to Albany, Wisc., where he had rented a Hall, Dale Hyde was helping him. L. DeBuhr and C. Yost had a spell of meetings in Port Arthur, Ont., earlier.

Jackson, Mich.—Jas. McCullough paid an appreciated visit to the Assembly here—ministry helpful.

Detroit, Mich.—F. Pizzulli has been giving help to the Italian Assembly here. H. Alves visited West Chicago Hall and Addison Rd. Cleveland on his way East. Brethren in Ferndale were looking forward to a series of Gospel meetings by Albert Joyce and helper.

Bay City, Mich.—Jas. White is still interested in work around Cass City, God giving a little blessing.

Cleveland, Ohio.—Wm. Ferguson gave West Side Assembly some ministry meetings lately on "Lessons from the Acts" illustrated by map. Nice interest.

Steubenville, Ohio.—Geo. Duncan continued after Pittsburgh conference, also visited Toronto, Ohio and Frostburgh, Md. Ministry appreciated by saints.

Waynesboro, Penna.—Fisher Hunter arrived home safely from his trans-Atlantic visit, having proved God's grace and help from first to last on his journeys—had good times amongst the saints around God's Word.

Bryn Mawr, Pa.—Special Gospel Meetings here characterized by much prayer and good attendance. Bre. McBain and N. Crawford report encouragement.

New York, N. Y.—73rd St. Assembly was having a visit from John Dickson, using chart of Tabernacle.

Boston, Mass.—H. Alves and H. Dobson were to commence a Gospel series here Nov. 5th in Cliff St. Hall.

Lynxville, Wisc.—Clay Fite visited here for a week, also Shamrock and La Crosse in the Gospel and ministry. Sam Hamilton was trying some Gospel meetings at Cataract, Wisc. and Shamrock. Some young folk have shown interest.

CANADA

Kirkland Lake, Ont.—The new Hall was opened here Oct. 8. A number came from Earlton, Englehart and Charlton, also a car load from Huntsville—some from Farnborough and Rolett, Quebec. God's presence and help very real. Bre. Widdifield, E. Dellandrea continued on with meetings. Bre. McCready and Davey gave help in ministry and in the Gospel. Hall filled afternoon and night. Pray for the needy North country and laborers there. Theirs is no sinecure in the winter, or at any time.

Niagara Falls, Ont.—R. Roberts and Jas. Blackwood were having a series of Gospel meetings in the Wilmott St. Hall.

Words

in

Season

May we suggest your subscribing for a friend here or for some in foreign lands who are finding it difficult to get currency to us. What about those you subscribed for last year?

« « «

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WHAT ABOUT THOSE YOU SUBSCRIBED FOR LAST YEAR?

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. 42

DECEMBER, 1950

No. 12

GATHERED GEMS

Not many years their rounds shall run,
Not many mornings rise,
Ere all its glories stand revealed
To our admiring eyes.

« « «
What is vital is clear; what is not clear is not vital.
A man's preaching is only as weighty as himself.

—George Duncan at Pittsburgh Conf.

« « «
Let Him kiss me with kisses of His mouth S. S. 5:16.
If her lips had been painted she would not have gotten
this kiss.

Ruth gleaned in the field till the evening and she
lay at his feet till the morning. If there is not enough
in that lovely One to win our heart and mind, there is
nothing else that will do it. If we are going to fare well,
we will need to feed well and here is good pasture (Psalm
23). This makes the little service we render to Him de-
lightful. When we get outside the camp to Him, is He
the satisfying portion to keep us there? Ruth was to abide
by the reapers till the end of the harvest.

—David Scott at Bracondale, Toronto.

« « «
LOOK UPWARD: The best things are ABOVE: The
inheritance of saints, the City of God, the Father's House,
the Throne of God, Seat of Jesus at His right hand; the
hidden manna, the river of lasting pleasures, Fountain
of life, Harps of gold, Crowns of gold.

Best of all—HIMSELF and our own good God and the
blessed Holy Spirit to lead us into the delights of eternal
life and joy.

« « «
A carnal man can appreciate gift but it takes spiri-
tuality to appreciate grace. —Late Handley Bird of India

« « «
The righteous shall hold on his way, and he that hath
clean hands shall grow stronger and stronger. Job 17:9.
—Closing word of ministry at Pittsburgh Conf. by L. McB.

« « «
Ye wheels of nature speed your course;
Ye mortal powers decay;
Fast as ye bring the night of death,
Ye bring eternal day.

—Doddridge

THEY ARE COVERED

THE young often have a clearer understanding of the Gospel than those of riper years. "Out of the mouths of babes and sucklings Thou hast perfect praise."

At the close of a Gospel Meeting a young girl, C—B—, was asked, "Are your sins forgiven?" "Yes," was the quick reply. "What has God done with your sins?" was asked. "They are covered" was the bright answer. "How has God covered them?" was the next question put. "With the blood," was the happy response.

Yes; with this dear young soul the blood, the precious blood of Christ was everything. God had covered her sins with the blood, and who could find them? She had accepted the blessed truth of Psalm 32:1, 2: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." What blessedness there is in the possession of Divine forgiveness!

It does not say, "Blessed is he who possesses millions of dollars, or has much real estate, or wide possessions, or rules an empire," but "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Rom. 4:7, 8. And who is that one? The sinner who has put his whole trust in Jesus and His blood. He is proclaimed blessed by God, because "his iniquities are forgiven, and his sins covered." They are covered. By what? "The Blood." Remember that.

Oh, look to it, dear friend! that your sins are covered with the blood of Christ, and that God will remember them no more.

LIVINGSTONE'S GLOVES

The African Missionary

DAVID Livingstone felt the cold of the British winter very much. One day when out walking with some friends, a little girl—one of the party—was chilly, and tried to screen herself from the wind by walking behind some of the others; but at length her hands were so painful that she began to cry. Some of the elder people scolded her, but Livingstone said, "Do not scold her, I know what it is to feel the cold; and he took off his large woolen gloves and put them on the child, completely covering her hands and wrists. Of course, he had to go without gloves himself, but this he was willing to do. Was not this like his Master—who took our place and suffered for us upon the cross of Calvary?"

CONSCIENTIOUS OBJECTORS

WM. H. FERGUSON

IT HAS been recognized down through the centuries that true believers in our Lord Jesus Christ have had a conscience, as they believe, governed by the Word of God concerning the taking of human life in warfare.

This, necessarily, has brought them into conflict with many who have not such conscience. The Christian is enjoined to be "subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: etc." Rom. 13:1, 2. This, of course, would positively and absolutely place the Christian in the position of having nothing to do with any movement, or organization or political party which would be opposed to the duly constituted Government of the land where he is resident; nor could he, from Scripture, justify any course of active or passive opposition to such Government. He is the Lord's free man but is subject to the "powers that be" and should always be lawful, law-abiding and be a good testimony for our Lord Jesus Christ.

Notwithstanding this we read in Acts 5:29 the words—"Then Peter and the other apostles answered and said, We ought to obey God rather than men." So that it is possible for the decrees of men to so affect the Christian's conscience towards God that he would be unable to comply with such decrees and rather choose to suffer than violate such conscience. This is clearly shown in the words of our Lord in Luke 20:22, 24. His answer definitely reveals that there are "things which be Caesar's" and there are "things which be God's." The Christian's property, belongings etc., may be taxed and demand more or less by Caesar (figuratively speaking) but his body and spirit belong to the Lord—1 Cor. 6:19, 20. "Ye are bought with a price"—"ye are not your own"—"glorify God in your body, and in your spirit, which are God's." While the Christian lives and fulfills his obligations to the world, his body is not the absolute slave of the State and his service must, first of all, be governed by the Word of God.

Many of our brethren suffered for conscience toward God, being unable to agree to join hands unreservedly in warfare. Some of them today are honored preachers and missionaries, on this continent and throughout the world.

Our Government has recognized this fact of the Christian's conscience in warfare and has graciously made provision for such and no young man who has such conscience, as he believes governed by the Word of God, can be deprived legally of the opportunity of making such conscience known, nor of gaining a respectful hearing to his plea. The Local Board gov-

erning such matters will advise and provide necessary forms to fill out.

A WARNING

We feel impelled, however, to voice a warning expressed by our former Editor, Dr. Edwin A. Martin in 1917:

"The clause in the Selective Draft Bill, exempting those whose known religious faith will not permit them to take up arms, ought not to be taken advantage of by any because they do not want to go to the trenches. God would not be pleased with such pretence. So it becomes each one to enquire diligently as to what constitutes a conscientious objector, lest Satan get an advantage. Examples of such men are given in the Word of God. Joseph was a conscientious objector and suffered imprisonment rather than violate his conscience by sinning against God—Gen. 39:9. Shadrach, Meschach and Abednego were conscientious objectors and went into the fiery furnace rather than defile their conscience, Daniel 3:8, 30. Daniel refused to bow to the King's command and was put in the lion's den, Daniel 6. The apostles justified themselves in disobeying the authorities, saying "We ought to obey God rather than men," Acts 5:29. A truly conscientious objector ought to be prepared to keep a good conscience at any cost. For such the Government has graciously made provision.

It will be noticed in the above examples that these men had the plain Word of God on their side, and not merely their own likes or dislikes. For this reason, Christians ought to look carefully into their Bibles so as to have it settled in their minds as to what is God's path for His people in the present dispensation, in connection with war . . . But what about the conscience of those who, when it is pleasing to the flesh, are able to keep company with the unconverted, with matrimony in view; or retain membership in the world's lodges and societies etc., . . . With consciences so elastic will they honestly be able to put in the plea of Conscientious Objectors? If men are not seeking in all things to keep a good conscience before God and man, will it be honest for them to protect themselves in this matter under the plea of conscience? Sometimes it takes a rude shock to awaken a sleeping conscience. May God grant exercise of conscience in all things that He may be glorified."

NOT A PATH OF ROSES

The Conscientious Objector's path is not an easy one. It brings much contumely but the compensations of Divine pleasures and blessing are real, sustaining and marvelous in their working.

Of work there will be no scarcity—of reproach, an abundance of sympathizers, few indeed—of money, very little; but a conscience "void of offence toward God, and toward men"

Acts 24:16, is to be highly prized. Old Matthew Henry quaintly remarks concerning Joseph's temptation in the matter of Potiphar's wife—"Better to lose a good cloke than a good conscience." Gen. 39:12. So today we re-echo the words of Solomon in Prov. 4:23 "Keep thy heart with all diligence; for out of it are the issues of life."

PERSONAL EXPERIENCE

The writer of this article passed through all the heart exercise of young men confronted with war, many years ago now, and so is thoroughly acquainted with their reasonings and feelings in the matter; yet was led by the Word of God alone to the conclusion that the Christian's true profession and war were incompatible. Such Scriptures as Matt. 26:52, John 18:36 and others already quoted decided the question, we believe, in the fear of God.

In those days there was not the same general acceptance of this stand as being a "reasonable one;" consequently there was the period of threats, terrorizing and bullying by some who set themselves up as opposed to any such stand, but thank God one could say—"out of them all God delivered me." 2 Tim. 3:10.

We found, amongst the lesser grades in camp life, some insult and contempt, but amongst officers of standing and rank, only proper consideration and respect. There was the opportunity and privilege of bearing testimony before the man who eventually became Chief Justice of the Supreme Court of the United States, the Honorable Harlan F. Stone, a very worthy gentleman. I believe it was he who said later that he believed the true conscientious objector would loyally work for the welfare of the nation in an emergency. And as one relied for wisdom when standing before the Commission appointed by the President to discover the reality behind such a stand, one was made to feel humbly grateful for two things—one, the sustaining and enlightening grace of God; the other, reasonable and benign Government which granted an opportunity to serve honorably and in honorable work and at the same time maintain "a good conscience" toward God.

So, to our younger brethren, we say—"We commend you to God and to the Word of His grace."

"THE meteor, if it once fall, cannot be rekindled." When those who once flashed before the eyes of the public with the blaze of a vain profession, fall into open and scandalous sin, it is impossible to renew their glory. Once break the egg of hypocrisy, and who can repair the damage?

"LET US GO FORTH UNTO HIM"

(This was one of the last articles our esteemed brother wrote).

By W. E. VINE OF ENGLAND

TWO contrasting circumstances are indicated in this exhortation. The first is separation, the second is attraction. It is the drawing character and power of Christ that inspires the act of turning our back upon all that is contrary to Him. He suffered for us "without the gate." To realize this and all it meant for Him leads to a whole-hearted separation from all that is inconsistent with His mind and will.

To go forth to Him is to go "outside the camp" (Heb, 13:13). This has a far wider significance than abstention from mere Judaistic observances. Truly it means abstention from all that substitutes outward legal observances and ritual for that which is ministered by the Holy Spirit, but more than this is involved in going forth to Him. In one aspect the camp consists of every form of religion systemized and arranged by the traditions of men, the result of denominational departure from the teachings of the Word of God. As Judaism established its own religion as a substitute for what God has prescribed in His Word, Christendom has become a sphere in which human tradition, ecclesiastical and otherwise, has replaced the instructions and principles of the New Testament by teaching and practice adopted by religious leaders. Everything of that sort is represented by "the camp."

To come out from it all and go forth to Christ has meant and still means reproach; but it is "His reproach" and it is the privilege and joy of the true follower of Christ to bear it for His sake and in identification with Him.

In the wider sense of the exhortation, we are called upon to be separate from every thing that would corrupt our minds "from the simplicity and the purity that is toward Christ" (2 Cor. 11:3, R.V.). Simplicity means singleness of mind, that singleness by which, "we make it our aim . . . to be well-pleasing unto Him" (2 Cor. 5:9).

The Cross of Christ was "outside the camp." During the days of His flesh He had borne a faithful witness against both religious and moral departure from God. His testimony, by life and lip, brought Him reproach and bitter hatred, and at length He turned His back upon it all, giving Himself up voluntarily to go forth "outside the gate," to endure the Cross. All was in undeviating devotion to the Father. "For Thy sake," He says, "I have borne reproach."

When we remember that all this was on our behalf, not only to deliver us from eternal doom, but that He might "sanctify us with His own blood," how can we refrain from

going forth "unto Him"? His very sanctifying grace, making us His own, and separating us unto Himself, is enough to inspire us with the utmost devotion to Him. It is easy to avoid reproach. Demas avoided it, loving this present world. It meant his eternal and unutterable loss hereafter.

We have a triple foe against our highest interests of loyalty to Christ—the world, the flesh, and the Devil. To go forth to Him means victory over the world in all its aspects. It enables the true believer to say, "The world hath been crucified unto me, and I unto the world," and to realize the fact that "they that are of Christ Jesus (those who not only belong to Him, but partake of His mind, His character, His will) have crucified the flesh with the passions and the lusts thereof" (Gal. 5:24, R.V.).

Let us then awaken to a fuller response to His attracting power, to a deeper apprehension of our indebtedness to Him, and to a more loyal identification with Him "outside the camp." For "here we have no abiding city, but we seek after the city which is to come."

THE FAMILY WORSHIP

BY FRANKLIN FERGUSON

THERE can be nothing of more importance in a Christian household than the daily reading of the Holy Scriptures, followed by prayer. Morning and evening seem to be the appropriate times. It is most suggestive that God ordained for His ancient people Israel the offering of two lambs of the first year, day by day continually, one to be offered in the morning and the other at evening. Likewise sweet incense was burned each morning and evening before the Lord (Exo. 29:38-39; 30:7-8). Incense is associated with the prayers of saints (Rev. 8:3). The lambs speak of Christ (1 Pet. 1:19). If we wish for "the days of heaven upon the earth," then let us give attention to family worship (Deut. 11:18-21). Nearly all the troubles and sorrows befalling families is traceable to the neglect of it.

THE BEST TIME

The best time, generally, is immediately after breakfast and after tea, before anybody rises from the table. The reading need not, and should not be prolonged, lest it become irksome to the child and its interest is lost. The father should take the Book in hand and reverently read the allotted portion. make a few simple comments suited to the intelligence of the children, and afterwards pray, all kneeling down. The Lord should be spoken to in a way that becomes us in addressing One so holy and so great, yet so full of love to us—the Friend

that is above all others. Command attention and reverence, for in this brief while we are approaching God. Instill into the young minds that ourselves and all we do should be committed daily to Him, thus fixing in the heart "that He is, and that He is a rewarder of them that diligently seek Him" (Heb. 11:6).

Family worship is the only true preparation of the child for the dangers, snares, difficulties and trials of life, that it may meet them successfully. "Train up a child in the way he should go" (Prov. 22:6), is God's all-wise appointment. No one is justified in being too busy to take a short while in bringing before the mind spiritual realities. Time is not lost but saved thereby, and things will go well throughout the day.

DUTY OF CHRISTIAN PARENTS

Let Christian parents guard this key-stone of the family arch, and thus insure the future well-being of their sons and daughters. Looking round about on the community in general, the condition of the rising generation is clearly appalling; for they know not the restraining power of the Word of God, being brought up in ignorance of it. Into this atmosphere our families are daily thrown. Therefore maintain at all cost the family worship; once a day is better than not at all, but it seems to be the mind of God that it should be "morning and evening."

THEIR HEART IS DIVIDED

Hosea 10:2

THIS is a very serious charge, for God demands the whole heart, and His people profess to surrender it. But have we not reason to fear that many are guilty on this point? They appear so undecided, that we must think that the heart is divided between God and the world; between sin and holiness; between truth and error; or between Christ and self. What are the symptoms of a divided heart? Habitual cleaving to earth. Being satisfied with a form of godliness. Backwardness to examine ourselves. A dislike to plain, close, soul-searching, rousing preaching. Putting away eternal things to a distance. Beloved, how is it with you? God rejects half the heart, He will have all or none. Do you fear on this point? There is a remedy. Thoroughly examine your heart. Condemn whatever you detect amiss in it. Take it to Jesus, and beseech Him to heal it. Expose it to the keen edge of God's word. Endeavor to keep up a constant sense of the presence of God. Converse much with eternal realities. As the heart is, so will the life be; so will the comfort and peace be. O Lord, unite my heart to fear Thy name!

MORDECAI BOWED NOT**Esther 3:2****WM. RODGERS OF OMAGH**

A "SURPRISING thing this! That one man, of no account, one of a captive race, should dare to transgress the command of the great King. And that he should claim to be doing it for conscience's sake, because forsooth, he is an Israelite and Haman an Amalekite. What presumption! What folly! Let us tell Haman about it, and see how his matters will stand."

It was no wonder that the king's servants whispered together, no wonder that they questioned him. For certainly every dictate of common sense and of human reasoning was against Mordecai's course of action.

In the first place, he had to stand alone in the matter, for it seems evident that the rest of the Jews bowed like everyone else. It is not easy to stand alone; most of us naturally like props. Had there been ninety-nine others refusing to bow, we might have been willing to complete the hundred. But, so far as we know, Mordecai had not a single sympathizer; he had to reply to all the questionings himself; and, if we may judge by what we have seen in our own time, he very likely had also to bear the displeasure of his brethren who did bow and saw no harm in it. Yet **MORDECAI BOWED NOT.**

Then again, it seemed such an unimportant point to contend for. The other Jews might well reason. Is not Mordecai merely straining out a gnat? Of course it is written that there was to be war with Amalek, from generation to generation, but is he not taking a very extreme view of the meaning of that passage? It does not say that we are not to salute them. Yet **MORDECAI BOWED NOT.**

But further, the command was given nearly a thousand years ago, and times have greatly changed since then. Does it really apply to us at all? Mordecai should remember that we are in Babylon, not in Canaan; and surely it was never meant to be carried out in such circumstances. When one is in Babylon, must not one do as Babylon does? Yet **MORDECAI BOWED NOT.**

But think of the consequences. Does Mordecai intend, for the sake of such a small point to risk bringing ruin on himself, and on all of us? And does he not see that at least we shall quite lose the ear of the heathen, and be unable to testify to them of the true God? Yet **MORDECAI BOWED NOT.**

Well then, what about being in subjection to the powers that be? Has not God said that we are to seek the peace of

the city, in which as captives our lot is cast? Certainly God has said so, and Mordecai had striven to obey that very command, by reporting to the authorities a conspiracy against the life of the king. But MORDECAI BOWED NOT.

Many a time have all these arguments and similar ones been made use of. Those who have stood for God's truth, and who have sought to maintain a conscience void of offence have ever been met with them. Yea, perhaps we have used them ourselves, if not with our lips to others, at least in our own hearts, when we have sought to find excuses for bowing in preference to taking a clear stand, which would have involved our being looked on as peculiar and bigoted, and would have hindered our business, or injured our social standing. We see their weakness when applied to Mordecai's case, but did we perceive them to be just as weak in our own?

THE OUTCOME

Let us note the actual outcome of this stand which Mordecai took. On the occasions when we ourselves have bowed, we have not always gained that for which we did it. Those whose good opinion we sought, or whose scorn and hatred we feared, did not love us any more for our bowing. They merely despised us as we deserved. But very differently did it turn out in his case. The man who sought not honour, and who feared not shame, received honour in abundance when God's own time came. The man whose extreme views brought trouble on his people, became "accepted of the multitude of his brethren." THE MAN WHO BOWED NOT, WAS BOWED TO AND ACKNOWLEDGED BY ALL.

One point more. In this stand of Mordecai's, and its results, we have a beautiful picture of our Lord Jesus Christ, who while He was down here, never once bowed to Satan. As Haman had to render to Mordecai the honour he had designed for himself, and as, on the other hand, he was hanged on the very gallows he had prepared for Mordecai; so it is with Satan and the Lord, for by death He destroyed him that had the power of death, that is the devil. Not only so, but the parallel reaches further. As Haman extended his hatred and persecution to the people of Mordecai, so Satan rages against the follower of our Lord. And as the Jews shared in Mordecai's ultimate honour, so will the saints share in the glory of Christ. "IF WE SUFFER WITH HIM, WE SHALL ALSO REIGN WITH HIM."

—Reprinted from Words in Season 1919

The refiner is never far from the mouth of the furnace when his gold is in the fire. (Dan. 3:25).

SMOOTH WORDS

BY THE LATE JOHN FERGUSON

IN PSALM 55:21, we read, "The words of his mouth were smoother than butter but war was in his heart." These words, no doubt, apply in the first instance to the Antichrist who will, by his smooth words, capture many.

We are warned, in our day, to beware of the same snare—smooth words. It is becoming more and more characteristic of modern preaching; and is being sought after on every hand. "Speak unto us smooth things," is still the cry on the part of many.

It is not our thought to advocate rough and uncouth preaching. Any man who speaks the Word ought, in respect for the Word, to seek to coin his thoughts in the very best language he has at his disposal. It is by the "foolishness of preaching" and not by "foolish preaching" that it pleases God to save sinners.

What we need to be guarded against is the smoothing down of the Truth of God. When speaking to sinners, there is more need than ever, to seek to be faithful with them as to their real and desperate state before God. There can never be any compromise on God's part with sin. The hideousness of sin is as great in His eyes now as it was in Eden's bowers after our first parents had transgressed. There are needed strong words to describe sin and to drive it home to the sinner that his condition is such that nothing but the Blood of Christ can wash him clean. In the past, when God was at work in this land and many were the saved of the Lord, it was not smooth preaching that was the means used to awaken men and lead them to Christ, it was strong words.

We may lament the coldness of the people and the want of interest now manifested by the many, but is there not a cause? Is it not that much of the preaching lacks that soundness and straightness that was characteristic of former days? It is too true that we are pandering to the modern cry for smooth preaching; and there will be little blessing until we are clear on this point, that strong and forcible words, and not the smooth words of modern convenience, are still the words God can and will use, when spoken in fellowship with Himself. The searching, convicting assuring preaching is what will bring blessing to saint and sinner.

The desire for smooth preaching is also gaining ground among the people of God. There seems to be a vitiated taste in many, and the plain and searching words which used to be so appreciated are now being vetoed. A smooth and nicely worded speech is the thing that is wanted, even though there be nothing of God in it. "His preaching is too plain." "We are

not living in days when such preaching is needed." These and similar expressions are heard again and again, telling us that the people of God are being slowly swept off their feet as to the real character of sin and the great danger of inrushing worldliness. Where are we drifting to? might well be asked. The bright and blessed truth of the coming of the Lord is being kept in the background and the result is as it was predicted by the Lord Himself, "If the servant say in his heart, My Lord delayeth His coming and shall begin to beat the men servants and maidens and to eat and drink and to be drunken." The heavenly character of the Church is not now being kept in mind. That God has separated us from the world, from its politics and schemes of reformation and its aims at a Millennium without Christ, is being practically denied. It is not meant that these blessed truths are denied openly or opposed when taught on a public platform, that would be too glaringly against God. **IT IS BY WORLD CONFORMITY AND THE FALLING IN WITH THE AIMS AND SCHEMES OF MEN, THAT THE DENIAL IS MADE.** Our ways, not our words, denote the real character of our belief. It is becoming a rare thing to hear open denunciation of the world in all its false ways. It seems as if the old world has become a congenial place for the saints to dwell in. Strong words are needed if the people of God are to be saved from this worldliness and sin. It is now becoming a question, not of separation from open forms of iniquity, but of real and true separation from sly and subtle foe—the World, in its plausibility and sweetness. Let there be stronger words used to describe the character of this world. Let our speech be such that there will be no mistaking where we are in relation to the world from which He has saved us as much as from Hell.

In Romans 16, verse 18, we are warned against those who deceive the people of God "by good works and fair speeches." Oh to be on the watch tower every day. The world is far too clever for any of us and if we are not careful it will encroach on us and entangle us in its net, until like poor Lot, we find ourselves the weak and ready prey it found him to be."

DRIFT

DRIFT is always and ever from holy influences to unholy and vitiated atmospheres; from holy convictions to unholy compromises; from holy truths of Divine Revelation to sophisticated theories and opinions; from Spirit directed worship and service to fleshly activities, mechanical in character and barren in results; from the fellowship of God (I John 1:3) to unholy companionship and fellowship with the world; and the end is Death.

USE YOUR WINGS

"They shall mount up with wings as eagles" (Isaiah 40:31).

A CAGED eagle with clipped wings is a piteous object because of the contrast it offers in such a condition, to its original destiny.

God has many dear children whom He intends to be eagle saints living in the heavenlies, but who are caged, and having their wings clipped by the enemy, are earthbound and miserable.

You who are reading this may be one of them, and to you comes the promise, "Thou shalt mount up with wings as eagles." Use your wings!

There are several points about the eagle which may help us to see more clearly the glory of our upward call, and to venture on the untried air in the faith that He Who calls will also enable.

When the mother eagle would teach her young fledglings to fly, she first stirs up her nest, destroys it, and turns them out. Have you been trying to cling to the nest—the few poor sticks on the bare rock—when God meant you to have a wider vision, to know the luxury of flight in the heavens, to live the ascended life with Christ?

Next, the mother bird flutters over her young, around and beneath them, and then she spreads forth her wings and takes them. One by one they venture alone, and find that power comes with the attempt to obey. If they lose heart or grow weary, down swoops the mother beneath her little one and bears it up, on her own wings to safety.

As they grow in strength they respond to their inborn call to the heights, and they also grow in power for more sustained flights and for higher altitudes.

The eagle can breathe in the most elevated and rarest of atmospheres. We too, were built for high altitudes, even "the secret place of the Most High."

It can meet and master the most tempestuous winds, fly before them and outstrip them, or, when needful, turn around, withstand and fly against them. The eagle does not fear the tempest. The eagle saint need not fear a "Euroclydon" (Acts 27:14) of temptation and conflict when under his wings and "covered with His feathers."

There is no other bird which can stand so still, hold so fast, and rest so perfectly. It grasps the rock with its talons and settles down, bending its legs. It can go to sleep with perfect confidence, for it cannot fall as it cannot relax unless the

body, on rising, lifts its weight, and loosens its hold on the rock.

No bird is so solitary as the eagle: it lives in separation; it does not move in flocks as do the less important birds, but is generally accompanied only by a mate. "I am the Lord your God, which have separated you from other people" (Lev. 20:24). "I, the Lord, am holy, and have severed you from other people, that ye should be Mine" (Lev. 20:26).

"Mount up," O child of God! Use your wings!

—Selected

STUDY IN TREES

"**A**ND when they were come to the place, which is called Calvary (place of a skull), there they crucified Him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, 'Father, forgive them; for they know not what they do!' And they parted His raiment, and cast lots." Luke 23:33, 34.

"The God of our fathers raised up Jesus, whom ye slew and hanged on a tree." Acts 5:30.

For it is written, "Cursed is every one that hangeth on a tree." Gal 3:13.

"And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth." Rev. 11:9, 10.

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"For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and gold; they fasten it with nails and with hammers, that it move not. They are upright as the palm tree, but speak not: they must needs be borne because they cannot go. Be not afraid of them for they cannot do evil, neither also is it in them to do good." Jer. 10:3, 5.

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We heard of a Christian mother who, when her children asked her why they did not have a tree like other children, gathered her little ones around her knee and touchingly told them the story of the Saviour on the tree of Calvary and why He was there as the bearer of sin and could be their Saviour. Happy mother, richly blessed children in such a home.

**PART OF A LETTER TO A YOUNG CHRISTIAN FROM
OUR LATE BELOVED BROTHER PHILLIPS, N. Z.**

Dear J . . . ,

I received your letter sometime ago and was glad to hear you had taken your place in the Assembly and at the Lord's Table. I trust that God, by His Spirit, will teach you the deep meaning of what it is to be gathered to the Name of our Lord Jesus Christ, to remember Him in His sufferings and death for you in that Memorial Feast.

When you surround the table, ever keep in mind the object for which you are there—it is to remember the One who gave His all, yea Himself, for you. Think of the untold sufferings of Jesus when He hung there on the tree, think of God's wrath and indignation being poured upon the Holy, Spotless Lamb of God, then look up and say "Lord Jesus, it was for me." You will find your heart going out to God in thanksgiving, praise and worship—"Lord Jesus, I adore Thee; I love Thee; I praise Thee; I thank Thee for dying for me."

Then look up to the Throne and remember, the One that died now lives. He is 'crowned with glory and honour,' and, as you think of Him as the Crowned One, your thoughts will be lifted above this scene and your heart will respond, "Thou art worthy, Thou alone."

Then J . . . , think of Him taking your thanksgiving and praise as the Great High Priest and presenting it to God in all the value of His Person and work, and the Father accepts it and it glorifies God. *Psa. 50:23.* "The Father seeketh worshippers." *John 4.* How nice that He can take the smallest note of praise and worship from us. Don't think your note is too small to be taken note of. He listens to every throbbing of the heart, every overflow of the spirit, every utterance of the lips, for "Out of the mouths of babes and sucklings Thou hast perfected praise." *Matt. 21:16.* Ever seek grace from God to keep the mind on Jesus.

It's good before going to the morning meeting to spend a time in quietness with God and take a review of the week and, if any cloud or sin has come in between your soul and Christ, confess it and, as you leave your room, may you be able to say "Nothing between, Lord, nothing between." Take the Word and ask the Lord to give you some portion of it that will direct your heart to Christ. Never indulge in anything that would lift your mind from Christ. Be like Yeddie who said he had got a sight of "Yon lovely Man."

Oh, to know Christ better, to love Him more, to serve Him better, to praise Him continually, to find our joy and delight in Himself, to love His Word, to obey it, to live well-pleasing to Him. May the Lord lead you and me, dear J . . . , to go in for these things in our daily lives.

LIPS

"Neither count I my life dear unto myself."—Acts 20:24.

NEITHER yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. . . . So now yield your members servants to righteousness unto holiness"—Rom. 6:13, 19.

Frances Ridley Havergal, in her beautiful consecration hymn, mentions the various members of our body as well as our possessions and our intellect and the heart as the seat of our affections, and asks the Lord to take and use them for His praise. One line reads:

"Take my lips, and let them be
Filled with messages from Thee!"

Have you ever thought what an important place among the members of our body the lips have? Although you may not be deaf, you may learn much by reading lips. Those pallid lips tell us that this person is lacking in vitality, and the blood count must be low. Those sore lips tell of a distressed stomach condition or other difficulty that may need the attention of a good physician. Some lips are proud and scornful; some droop in sorrow; others are tensed in hard, bitter lines; some are curved and smilingly tender, as if ever ready to pour out some gracious word of comfort and cheer. In the Song of Solomon the lover speaks of the lips of the bride, saying, "Thy lips are like a thread of scarlet, and thy speech is comely." The lips were beautiful because of perfect health and youth, and because of the lovely words spoken.

Today we see many lips that are a "thread of scarlet," but they are so because of the artistry of the individual. The lips are made to match the painted finger nails or the color scheme of the costume. We see it alike on the lips of youth and age. We see it, not only on the children of this world, but on many of God's dear children who are following the fashion of this world. To such an extent is this the case in the professing church, that we see it on the lips of those who are teaching the Word of God in Sunday Schools; yes they come to the Lord's table with this fleshly adorning (if, indeed, it is adorning!).

Let us say with the Psalmist, "I hate every false way"—Psalm 119:104, 128! Of Him who delighted to do His Father's will it is written that He said, "I have preached righteousness in the great congregation; lo, I have not refrained my lips, O Lord, Thou knowest"—Psalm 40:9. Should we not pray the prayer of the penitent. "Open Thou my lips; and my

mouth shall show forth Thy praise"—Psalm 51:15? Those of us who have come to know His loving kindness in saving us from sin and its awful consequences can say, "Because Thy lovingkindness is better than life, my lips shall praise Thee"—Psalm 63:3.

"O Christian women—mothers, wives, girls—give your lips to Jesus! Pray that they may be kept from speaking guile (deceit)! (Psalm 34:13.) Ask for more grace poured in, that yours may be more like His—with grace poured out. (Psalm 45:2.) Feed on God's Word until your soul is satisfied as with marrow and fatness, and you shall be praising Him with joyful lips—(Psalm 63:5.)

Recall the vision of Isaiah in the temple when He saw the Lord sitting upon the throne, high and lifted up, and His train filled the temple. The seraphim covered their faces and cried, Holy, holy, holy is the Lord of Hosts: the whole earth is full of His glory." Isaiah cried out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts." Then one of the holy watchers flew with a live coal from off the altar, and laid it upon his mouth, saying, "Lo, this hath touched thy lips; . . . thy sin is purged." Then when the thrice-holy God said, "Whom shall I send? And who will go for us?" Isaiah could reply, "Here I am, send me." Oh, to be able to say with Jeremiah, "That which camest out of my lips was right before Thee"! Oh, that we may say with Job, "My lips shall not speak wickedness" and "my lips shall utter knowledge clearly"!

The world and the carnal Christian will say, "What's the difference whether we paint our lips or not?" ASK THE LORD, yea, ask Him who died for you, who shed the last bright drop of His holy, precious blood, that He might reconcile you to God, and be content with the true beauty of the Lord our God! (Psalm 90:17.)

"Favour is deceitful and beauty is vain: but a woman that feareth the Lord, she shall be praised"—Proverbs 31:30.

—Anon

TOWARD SODOM

IN Genesis 12:12 we read that Lot pitched his tent toward Sodom. A very little conformity to the world is ever found to be the first step to taking the world in our arms. There is no evidence that Lot meant to dwell in Sodom when he pitched his tent toward that city. Yet that simple circumstance, like a straw on the stream, showed in what direction the current of his thoughts was running. His eye, or rather we should say his heart, went after the distant Sodom. Then

the eye followed the heart; and soon the foot followed the eye. Thus it is ever, in cases of departure from God. In the tent pitched toward Sodom, we see backsliding in the bud; and in the scene of Sodom's city on the night of doom, Gen. 19:1, we see backsliding in the flower. There shall be reaping time, just as surely as there is sowing time. Lot found it to be so. Therefore let us keep the heart with all diligence; for out of it are the issues of life, Prov. 4:23. Wherever the heart is yielding a true allegiance to Christ, there will be a careful watch against the beginnings of departure from God. "Abstain from all appearance of evil" 1 Thess. 5:22, may be rendered, "Avoid the appearing of the bud of evil." Let that evil suggestion be nipped in the bud; and it can never reach the flower. The world's borderland, and the borderland of doubtful things, must be avoided; yea, these shall be avoided, if the heart is occupied with the absent One. Anon.

THE AUTHORIZED VERSION

THE translation of the King James Authorized Version of the Bible, published in 1611 A. D., not only interpreted the thought of the original but communicated the emotion which accompanied the thought — an achievement which later translations have not been able to emulate.

The literary style of the Authorized Version is the glory of our English speech. It is the product of the Oriental thought expressed in the peculiar cadences of our language. It is so distinctive that it is recognized wherever it is quoted.

No book compares with the Bible in the number of sentences in which thought is expressed in a form which cannot be improved. The failure to convey the beauty and music of truth is a serious fault of our modern versions. For this reason they will not survive in the manner of the Authorized.

By a University Professor.

Whatever helps may be derived from the comparison of other versions let us cling to the beauty and majesty of the 1611 version—it will stand us in good stead till the Lord comes and its translation into the multitude of earth's many tongues gives us a common ground of reading with fellow believers everywhere. To say that no help may be derived from the Revised and other versions would be ill-advised. The original Scriptures will stand the most severe scrutiny without suffering from it—the closer we examine the sacred text, the more we shall wonder at the marvel of the Inspiration of the Holy Scriptures, truly God-breathed, yet their Divine truth readily grasped by the simple believer who relies upon the Holy Spirit's unction. Editor.

The love of God doth not know what it is to be idle, and idlers do not know what it is to love God.

FROM OUR MAILBAG

FROM AN AGED AND ESTEEMED SERVANT OF CHRIST:

I am glad to see the way you keep the practical side of the truth before the Lord's people. It is very much needed nowadays. Plain, wholesome fare is the thing.

FROM NORTHERN RHODESIA, AFRICA: If God's dear people would adhere to the teaching and exhortation so clearly stated, there would be better men and women and more work done for God.

FROM OHIO: Surely would not like to miss this helpful monthly morsel of food.

FROM AUSTRALIA: We are so glad you have been kind enough to continue sending WORDS IN SEASON with its valued ministry, comments and corrections and gleanings . . . More people are anxious to receive WORDS IN SEASON.

QUESTION: Will the Church pass through the "Tribulation?" What does the Scripture show regarding this?

ANSWER: The mistaken teaching which suggests or states that it shall arise from a failure to realize the distinction in the DAYS of Scripture. There are FOUR DAYS mentioned—Man's Day, The Day of Christ, The Day of the Lord (the millennial day, ushered in with judgment and closing with judgment) and the Day of God (the eternal day).

The Lord's Coming, or rapture, is followed evidently almost immediately by the Judgment Seat of Christ (or Bema) in Heaven. This judgment of the saints does not take place mid-air, as has been suggested by some, for we shall then be at home, in resurrection and glorified bodies. Following this is the Marriage Supper of the Lamb. All this is connected with the Day of Christ which is a heavenly, not an earthly, day. It is never connected with Man's Day which continues after the Church's translation in open lawlessness and rebellion and ends with the destruction of Antichrist following God's judgments on the earth-dwellers. Nor is the Day of Christ ever connected with the Day of the Lord which is earthly, never heavenly. The Day of Christ is evidently suggested in 1 Thess. 5:5, 8 and is spoken of as the Day of the Lord Jesus in 1 Cor. 5:5 and the Day of our Lord Jesus Christ, 1 Cor. 1:8. For further help regarding the four days of Scripture consult our September to December, 1948 issues where they were pointed out in four successive papers.

Evidently the promise to Philadelphia contemplates the translation of the Church prior to earth's judgments, Rev. 3:10—"I also will keep thee from the hour of temptation, which shall come upon all the habitable world, to try them that dwell upon the earth" (earth-dwellers). Titus 2:13 points us to the "blessed hope," later the glorious appearing" (epiphanian, from phaneros meaning open to sight, visible, manifest, also with the thought of coming to light, coming suddenly into view). This latter aspect of His coming is that which is mentioned in Matt. 24:27, 30 in relation to the Kingdom and the gathering of His elect—Matt. 24:31. The gathering of Israel, their contrition as in Zech. 12 evidenced in their deep mourning when they see Him, the opened fountain in Zech. 13:1 and the destruction of

the nations as in Zech. 14:1, 15—"I will gather all nations against Jerusalem to battle" all takes place at the end of Man's Day, ushering in the Day of the Lord with these judgments. From her vantage point in heaven, manifested in glory with the mighty Conqueror, our blessed Lord, the Church shall be identified with Him in this judgment, Jude vs. 14, 15, albeit He comes to perform His strange work of judgment alone, Isa. 63:3, "I have trodden the winepress alone;" His garments shall be stained with the blood of his enemies—"For the day of vengeance is in my heart." These verses do not refer to Calvary but to the "year of My redeemed." This is when He is seen in all His glory and strikes terror into the world's inhabitants, Rev. 1:7.

We have tribulation to be sure, today, and may have more; but the time of Jacob's trouble, thank God, we shall be spared.

—W. H. F.

Never seek to find out if some forbidden thing is sin or not, and whether it may not in some way be reconciled to conscience. Let it be enough that God has forbidden it.

THE MYSTERIES OF THE INCARNATION

THAT the great angel-blinding light should shrink
 His blaze, to shine in a poor shepherd's eye;
 That the unmeasured God so low should sink,
 As prisoner in a few poor rags to lie;
 That from His mother's breast He milk should drink,
 Who feeds with nectar heaven's fair family;
 That a vile manger His low bed should prove,
 Who in a throne of Stars thunders above.

That He whom the sun serves, should faintly peep
 Through clouds of infant flesh; that He, the old
 Eternal Word, could be a child, and weep;
 That He who made the fire should feel the cold;
 That heaven's High Majesty His court should keep
 In a clay cottage, by each blast controlled;
 That Glory's Self should serve our griefs and fears,
 And free Eternity submit to years.

And further, that the Law's eternal Giver,
 Should bleed in His own law's obedience;
 And to the circumcising knife deliver
 Himself, the forfeit of His slave's offence;
 That the unblemished Lamb, blessed for ever,
 Should take the mark of sin, of pain the sense:
 These are the knotty riddles, whose dark doubt
 Entangles our lost thoughts, past finding out.

R. C.—A.D. 1650

EBEN - EZER

1 Samuel 7:12

ANOTHER year's end is upon us and it is with deep gratitude to God and many who have been helpers in prayer, that we record His faithfulness and daily grace and strength for the work to which we have been called. The continued growth of the Magazine with its wide spread circulation, and reception by the Lord's people, is cause for thanksgiving.

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HELPERS TO THE WORK

We would suggest once more the means whereby you may help us greatly and decrease the burden of publishing and editing.

1. **RENEW PROMPTLY**—the sooner the better.
2. It is most important, **IF YOU HAVE SUBSCRIBED FOR OTHERS**, either in this country or foreign, that you notify us of your intention for 1951 and send in such subscriptions along with your own. Failure to do this presents a real problem to us.
 - (a) Should we continue to send to them?
 - (b) Should we bill them? This is not exactly ethical and often embarrassing to them, to yourselves or ourselves (people don't like to be billed); besides it is added expense to us as well as additional office detail work. Long and late hours are the penalty for your oversight in this matter. Remember we are carrying on our work in the Gospel and in ministry amongst the saints—this is an adjunct to that. We covet your continued consideration.
3. Try to obtain **NEW** subscribers in the Assembly of which you form a part. We will accept Canadian dollar bills for subscriptions, from Canada.
4. Continue to pray for us and His work in our hands.

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FOREIGN SUBSCRIPTIONS

The Currency problems still are with us and with you but permits for single subscriptions may be obtained through your local banker. This is permissible by your Government for religious monthlies. If you have difficulty contact well known brethren in Belfast, Lurgan, Glasgow, London, Kil-marnock, Dunedin or Sydney and they will advise and possibly help you. Where permissible we will accept currency of any country on the basis of the U. S. dollar.

THE OLD PATHS

Jer. 6:16

Since its inception WORDS IN SEASON has sought to encourage a return to the simplicity which is in Christ and a conformity to the Divine pattern in testimony and personal godliness.

You can readily understand that, with the conditions prevailing today, there is considerable pressure to forego this and adopt a more compromising attitude but we desire to go on in the fear of the Lord, turning neither to the right hand, nor to the left. Isa. 30:21. Results belong to God—ours is to obey as God reveals it to us from His precious Word and we trust we shall ever be guided by the Word under the Spirit's direction. The many letters of encouragement from this continent and from all over the world, we acknowledge with gratefulness. God seems to be exercising more all the time as to the proper path of obedience amidst the confusion. Of one thing we are certain, God's path will never lead back into the Babylon all around us, nor will it lead to the adoption of Babylonish customs. Compromise always leads to latitudinarianism, then to modernism. The cycle is at first deceitful but dreadfully true to form everywhere. Look at church history.

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THE LORD'S RETURN

And now, brethren, the nearness to the year of jubile, Lev. 25, determined true values; so the proportion in which we are taken up with His return and consequent "appearing," shall determine our true attitude to "the Hope" Titus 2:13, Hebrews 6:19 etc., all our preaching notwithstanding. Let us then—"GO ON" and "STRIVE LAWFULLY," like men who "LOOK FOR THEIR LORD."

Wm. H. Ferguson, Editor

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Let Others Read Your WORDS IN SEASON

Kitchener, Ont.—David Miller has been working here of late, attendance fair, some strangers out. He writes—"During the day, with willing workers, two brethren and two sisters, we have put over seventeen thousand tracts into the homes, with invitations to the meetings. Some are anxious." Pray for our brother and his steady, plodding tract distribution. Younger brethren who are "settled on their lees" should take note of this.

Edmonton, Alta.—C. H. Willoughby (10625—127th St.) went to University Hospital here recently for an operation. Pray for our beloved brother who has labored faithfully on the Prairies and elsewhere for years.

Vancouver, B. C.—Recent Cedar Cottage Conference was very good. Characterized by much prayer and good and timely ministry. About seven of the Lord's servants were present. The visit of bro. Frank Knox of Ireland has been a real blessing to the saints here and a spirit of heartiness prevails. That we all may go on softly but surely in God's ways and the path of separation should be our earnest prayer and desire.

Moncton, N. B.—The new Hall was opened here Oct. 14 and 15 With two days' meetings, largely attended by Christians from all parts of the Maritimes, Maine and Massachusettes. Word was practical and searching. A good number of strangers were present and the saints were praying that God would give them to see many led to Christ in their new location at corner of Mountain Road and Lutz Street.

St. Catherines, Ont.—Jas. McMullen was visiting saints here on his return from New Brunswick. He enjoyed a visit with the small Assembly at Eden Grove.

Muncey, Ont.—"The small Indian Assembly here has recently been blessed in the salvation of two young girls in the S. S. Class also another young woman who had attended the same class before being married. These three have now asked to be baptized, so we make it a matter of prayer." Elijah Davis.

Bloomfield, Ont.—Bre. Taylor and Kember plod on here and at Ficton, Ont., saints now "gather to the Name of the Lord."

OTHER LANDS

Belfast, Ireland.—Bro. Wm. McCracken writes—"Bro. A. McShane and I are in a wooden Hall near where I was born in Co. Down. We have about 70 nightly, 30 to 40 of them unsaved. I trust we may see a few of them saved soon."

Lurgan, Ireland.—Conference larger again. Bible Readings on Roman's excellent and ministry shared by about 10 of the Lord's servants.

Box 92, Tauranga, Bay of Plenty, New Zealand.—"The Maori Assembly is at Motiti Island, about 18 miles from Tauranga and has been functioning for about five years. It is a real joy to gather with them on a Lord's Day morning as they have learned what it means to worship, one after another taking part and, oftentimes, when occupied with the sufferings of Christ, many are moved to tears. We have a work going on in another Island called Matakana, where we hope some day to see an Assembly gathered to the Name of the Lord Jesus Christ. We have meetings and S. S. and there is a real interest, especially amongst the young. We also have Bible Lessons in the School, all the children in this way hearing the Word of God." E. Rankin.

CONFERENCES

Montreal, Quebec.—Annual Conference D. V. will be held at the New Year season. Prayer Meeting, Friday Dec. 29 at 8 p.m. in the Gospel Hall, 821 Ogilvy Ave., Park Extension. Meetings on Saturday, Lord's Day and Monday, Dec. 30, 31 and Jan. 1, in the Community Hall. Town of Mount Royal. Commun. to Wm. E. Reid, 5928 Clanranald Ave., Montreal 29, Quebec.

Los Angeles, Calif.—Special Ministry Meetings will be held at the New Year season at West Jefferson Blvd. Assembly, beginning with Prayer Meeting, Friday evening, Dec. 29 and extending over Saturday, Lord's Day and Monday, Dec. 30, 31 and Jan. 1. All the Lord's servants who walk in the "old paths" and practice the truths relating to this are welcome. Corresp. E. F. Roy, 332 So. Cordova St. Alhambra, Calif.

Camden, N. J.—New Year Conference will be held D. V. Saturday, Dec. 30 at 2:30 and 7:30 p.m. Also all day Lord's Day, 31st. and Monday, Jan. 1 in the Haddon Heights High School, preceded by Prayer Meeting Friday, 29th, at 8 p.m. in the Gospel Hall, 915 N. Front St. Camden. Commun. to A. W. Wilson, 5038 Clayton Ave., Merchantsville 8, N. J.

Seattle, Wash.—Our Annual Conference, God-willing, will be held in the new West Woodland Gospel Hall, situated at 516 W. 56th St. Cor. of 6th, N. W. Saturday, Sunday and Monday, Dec. 30, 31 and Jan. 1. Meeting to "remember the Lord" 10:30 Lord's Day, all others at usual hours—only two meetings Saturday, 2:30 and 7:30 p.m. Corresp. Geo. A. Morrison, 4418 Woodlawn Avenue, Seattle 3, Washington.

FALLEN ASLEEP

Frostburgh, Md.—Our beloved brother John H. Evans was called home suddenly Sept. 29, aged 70 years, as a result of a fall while repairing his house roof. He was a guide and shepherd to the little flock and sought to teach all to walk in ways obedient to the will of God. Loved sound doctrine and preferred to walk in the 'old paths' and was kind and hospitable to the saints and God's servants. Pray for our bereaved sister and six of a family.

Exeter, England.—Chas. McEwen writes—"My beloved Mother, Mrs. A. M. McEwen, went home to be with the Lord Sept. 30th, in her 86th year, 'greatly beloved by all.' My elder brother John was called home on May 12th last, so I am the only surviving child. I shall value the prayers of the Lord's people, many of whom I met in the U. S. A. in 1929." The work of our brother John Knox McEwen is still much spoken of amongst us on this Continent. The "weight" of the men and women of God who are leaving us was really felt in the testimony.

Hamilton, Ont.—Our beloved brother, George Thomson, was called home Sept. 30 in his 80th year. Born again in Larkhall, Scotland over 50 years ago—a few weeks later baptized and received into fellowship. He came to Canada 25 years ago, latterly in Kensington Assembly here. A faithful, quiet and godly brother who sought to serve God acceptably according to his ability. Pray for his widow and two daughters.

Seattle, Wash.—On Oct. 5th, our aged brother Thos. Bell passed peacefully into the presence of the Lord. He was 84 and over 60 years in Christ—one of the oldest brethren in the Assembly.

Bryn Mawr, Pa.—Mrs. Margaret McMillan Blair "went home" to be with Christ Oct. 5th, aged 73. A most kind and beloved sister whom we knew well as faithful to her Lord amidst many trials—given to hospitality. One who will be much missed. Pray for two surviving sons.

Cumberland, Md.—On Oct. 18 our beloved brother Samuel McCoole Kuykendall "went home," aged 73. Saved when quite young he was very active in spreading the Gospel in out of the way places as well as in visiting many homes. He learned the truth of Gathering unto the Lord's Name in meetings held by the Keller brothers in 1915 and has been in happy fellowship since then. Pray for our sister and one unsaved son.

Sault Ste. Marie, Mich.—Our dear brother James Anderson was called away suddenly Oct. 18 while resting at home. A quiet, kindly brother, he will be missed much by the saints here.

Cleveland, Ohio.—On Nov. 6 our aged sister Mrs. Debarah Norton "fell asleep in Jesus," aged 87. Saved and in fellowship about 37 years. Faithful and loyal in her attendance and interest, she gained the respect of many, and will be missed.

Chicago, Ill.—Bro. Jack Bradshaw (familiarily known as Uncle Jack to many) went home Oct. 14, aged 91. Saved Jan. 10, 1875 in the North of Ireland, baptized shortly afterwards—of late years in 86th St. Assembly here. For past 20 years or more he made it a practice of reading the Scriptures from beginning to end, several times yearly. A quiet, godly brother.

Toronto, Ont.—Our beloved sister Mrs. Wm. McBride of Bracondale Assembly was called home Oct. 25th, in her 64th year. She was the youngest sister of the late Robt. McClintock—a godly woman—rarely absent from her place in the Assembly. Pray for our brother's comfort in his deep loss.