

Words in Season

THE BIBLE FAMILY MAGAZINE



HIS FOOTFALL



Soon the last golden sunrise,
Shall deck the eastern sky;
Soon the last "watch" be ended,
Redemption draweth nigh.

Then may this bright incentive
Within our spirits burn,
It may be that this morning,
The Bridegroom shall return.

Submitted by H. R.

JANUARY, 1957

WORDS IN SEASON

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Titanic Tract—We have had another printing of this Gospel tract and, inasmuch as the anniversary of the sinking comes in April, we believe it could be well used in the next few months - we have had many requests for it from different parts of the world. Write to the Editor in Williamston. "Nothing left for you to do" is also available still.

Volumes for 1956—Write in early for these as a limited number have been bound - cost is \$3.25 mailed anywhere in the world.

CHANGE OF ADDRESS

Arlington, Wash.—Arthur S. Colburn, Route 1, for the Arlington Assembly.

St. John, N. B., Canada—George Heidman, Bldg. 17, Apt. 2 Rockwood Court.

Belmont, Mass.—The Boston Assembly, formerly meeting in Cliff St. Gospel Hall for many years, now meets in the Payson Hall, in Cushing Square, Belmont, Mass. This is a temporary location. Corresp. Jas. Stevenson, 27 Grove St. Belmont, Mass.

UNITED STATES

Bryn Mawr, Pa.—Reports from conference here indicate a good season over the Word of God - liberty and power in the preaching and some fruit in the Gospel - several preaching brethren present to give help.

Camden, N. J.—Bro. S. Rea had some meetings with the saints here - he went on later to Everett, Pa.

New Haven, Conn.—Bro. R. Capiello keeps at it, visiting here and there amongst the Italian people. Bro. Rosanio, was with him at last report.

Long Branch, N. J.—Bro. Pizzulli visited recently Waterbury and Worcester, Mass., and went on to Danbury after the East Boston conference.

East Boston, Mass.—Saints here felt encouraged at their recent conference. Weather was favorable and several of the Lord's servants ministered the Word to profit. Brethren Paisley and Dobson gave a call to the Cliff St. Assembly.

Detroit, Mich.—The Conference in West Chicago Hall here Nov. 16 to 18 was a time of refreshment. Ministry was varied, practical and appreciated and strengthening as to the testimony generally. Large companies attended—visitors from many parts. Nineteen of the Lord's servants were present.

St. Louis 4, Mo.—Our brother Carlos Ostertag, 2251a Indiana Ave., continues his work of sending forth Palabras Fieles to Spanish peoples. This message enters a great many homes in priest-ridden districts south of us and God is using it.

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. 49

JANUARY, 1957

No. 1

GATHERED GEMS

Left with a friendly smile;
But the woman's face grew brighter,
As she bent to her daily toil;
And the messenger given so kindly,
Was placed with care away,
To read in the quiet evening,
At the close of the busy day.
It was only a tract in a cottage,
But its message was clear and plain;
And the voice of Jesus was calling—
And He did not call in vain;
And one more sheaf was gathered,
Another soul was won;
It was but a little service,
But the Lord pronounced "Well done." Anon.

“ “ “
If we act only because our path is clear of difficulty,
this is not faith. Faith acts on God's Word, whatever the
difficulties are, and to walk by faith brings the highest
honor to God; but it is very mortifying to the flesh.

“ “ “
The circumstances of every hour furnish us with
errands to the throne of grace; and we ought, in the
secret of our hearts, to be communing with God our
Father all the day long, hearing His voice asking His
guidance, or making confession, if in any of these things
we fail. As we advance in acquaintance with God and
with ourselves, we shall have more and more of the spirit
of little children, distrusting ourselves, and putting all
our trust in Him. R. C. C.

CHRIST IS COMING

The Lord Himself says: "Surely I come quickly."
The waiting Christian says: "Come, Lord Jesus." Rev. 22:20.
The unfaithful servant says: "My Lord delayeth His com-
ing". Mt. 24:43.

The scoffer says: "Where is the promise of His coming?"
WHAT DO YOU SAY?

“ “ “
I do not know the future, but I know the God Who knows,
And in His perfect wisdom, unknowing, I repose:
What good could come of knowing? how little I could do,
To meet the joys or sorrows, that I am coming to.

Anon.

A wish for the year ahead: "Satisfied with favour,
and full with the blessing of the Lord." Deut. 33:23.

A NEW YEAR'S MESSAGE

ANOTHER year has winged its flight into the great Eternity. Its work is done; its record is closed; its opportunities have passed away for ever. It came laden with untold blessing; for in that year the Spirit of God strove with thee, unsaved one. While many were laid beneath the sod of the valley, you were spared. And you were spared for a purpose - that you might receive Jesus, and be saved from sin and from its power. You were spared that you might improve the fleeting hours, and be reconciled to God. Have you been reconciled? You were spared that you might receive Christ. Have you received Him? You were spared that you might turn to God. Have you turned? Can it be possible that the great purpose for which God has spared you another year has been frustrated? Has another year of God's sparing mercy been lost on you? Have you resisted all the pleadings of the Spirit of God during the year that is past? The pierced hand of the Son of God has knocked many times, and loudly too. Is it the case that you have resolutely closed the door of your heart against Him, and would not let Him in?

Truly the past year has been a wonderful year—wonderful in its invitations and entreaties to turn to God—wonderful in its Gospel proclamation—wonderful in its warnings—wonderful in its repeated calls to flee from the storm of coming wrath—wonderful in that longsuffering of God which is salvation.

Yet you have lived through it all, and you have succeeded in resisting the Holy Spirit, and rejecting the One who died that you might live! In vain for you the dews of the Spirit have descended, and the Gospel sun has shone. In vain in your ear the message of mercy has sounded. You have listened to many voices, but not to the voice of the Son of God. You have yielded to many influences, but not to the influence of the Spirit of God. In a word, you have shut out God. Yet here you stand, on the threshold of a new year, and you lay the flattering unction to your soul that you are going to have a happy time of it! You surely cannot fail to see the awful mockery that is there! Awake, O sleeper! God will not be mocked. Beware how you trifle with your convictions. See that you refuse not Him who speaketh from Heaven. Frustrate no longer the gracious purposes of God. Turn now—this moment; as you read this, accept the Lord Jesus Christ as God's gift to you, and He says you shall there and then have everlasting life, John 5:24. Take God at His word, and the life everlasting shall be yours.

THE POWER OF GRACE

Nothing in the visible creation of God has sunk so low as a lost sinner, and yet nothing may, through infinite mercy, be raised so high.

HIS GRAVE WAS DUG

JOHN Hambleton, in the days of his unrenewed life, was once on the way to San Francisco on the search for gold, when he was struck down by disease. His companions helped him to the shelter of a tree, under which he was placed, and he began to sink. For days they remained at his side, expecting each hour to be his last. There, to use his own words, he lay without one ray of Gospel hope to cheer his soul, and with nothing before him but "a certain fearful looking for of judgment and fiery indignation." Feeling certain that death was near, his companions dug his grave under the shadow of that same tree, and waited for the end to come. As he lay there his mind dwelt on the value of his soul. The sins of his past life flew with fearful imagery through his mind. He thought of the home he had left, the mother's heart he had broken, and the grace he had despised and rejected. In the bitterness of his soul he gave himself up for lost. But God in mercy spared him, and to the astonishment of his friends he began to recover. Ere long he was able to resume his journey, after they had filled up the empty grave!

In spite of this extraordinary warning, however, he would not turn from the path of the wicked. He joined his companions in their sinful habits until the good impressions had faded from his mind. In order to avenge an injury he was tempted by Satan to shoot the man. Going to his tent he loaded a pistol for that purpose. But as he reflected that he might add murder to his other crimes, or perhaps be launched into eternity himself with unforgiven sins, the horror of his situation terrified him. He drew the trigger, and fired the contents of the pistol into the earth. In agony he then flung himself on his knees, and bent his head upon a chair, when a book caught his eye. The word FLY! arrested his attention. He felt it was indeed time for him to flee. He accordingly took ship for England. Arrived in Liverpool, he found only his sister in the house, and learned that his mother had gone home to be with the Lord several years before. His sister told him that his mother had died happy, fully persuaded that her God would bring her prodigal son John into the fold of the Redeemer. Hambleton was deeply impressed by all this; and, finding no satisfaction in the world's vain and empty pleasures, his heart was turned to the Sinner's Friend as the only way of escape from the wrath to come. At the place called "Calvary" he saw the wondrous substitutional work of Christ and the atonement He made, whereby God can be "just, and the Justifier of him that believeth in Jesus." He there realized the forgiveness of sins, praised God for eternal life, and lived for years to tell to all around what a Saviour he had found.

PRINCIPLES GOVERNING CHRISTIAN GIVING

WM. H. FERGUSON

BUNYAN said long ago:

There was a man,
The people thought him mad:
The more he gave away,
The more he had.

IT IS a distinctive fact of true Christianity that the true believer immediately is made conscious of the truth that he has been the recipient of grace and favor to such an extent that he or she feels indebted henceforth . . . that is, in the words of great apostle, by the Spirit, in Romans 1:14 - "I am debtor." The whole life is governed more or less by this principle and the believer is found giving of strength, help, means, yea! life itself, to further the cause of Christ.

THE FRUITS OF REDEMPTION

Redemption proved and enjoyed makes us to "give willingly." Israel was taught this lesson in Exodus 12 and 13. Their firstborn sons were spared by God and protected by the blood of the lamb—typifying redemption by the blood of Christ, the true Lamb of God, but in Exodus 13, God said to them . . . "Sanctify unto me the firstborn." In other words, God made it plain . . . "I spared thy son through redemptive power last night—today HE IS MINE." God thus says of the firstborn or firstfruits—"It is Mine."

This valuable lesson and first principle of giving underlies all true Christian giving today. Redemption enjoyed makes us "givers." Redemption forgotten dries up the compassions.

GIVING WILLINGLY

Again, in Exodus 25:2, God told Moses . . . "Speak unto the children of Israel that they bring Me an offering: of every man that giveth it willingly with his heart ye shall take My offering." Thus God gave Israel an opportunity to give of that which God had given them (for they were poverty stricken in Egypt under their taskmasters) and out of their bounty, they gave willingly, heartily and liberally to the construction of God's habitation.

In a later day, in 1 Chron. 29:14, David, the man after God's own heart, in his prayer to God regarding the temple which Solomon his son should build, and which David sought to encourage and support, said . . . "But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of Thee, and of Thine own have we given Thee." Blessed words, happy king, who after the many vicissitudes of an eventful life, and at the end of his earthly sojourn, left this magnanimous record for us to copy.

So, also, in the revival in the days of Hezekiah in 2 Chron. 31:5 . . . "The children of Israel brought in abundance the first fruits" etc., and in verse 10 we hear the words of Azariah the chief priest . . . "Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed His people; and that which is left is this great store."

Redemption enjoyed makes light work of giving but it is a hard thing for those who have forgotten "the hole of the pit" from whence they were taken, or "the rock from whence they were hewn."

APPEALS FOR MONEY

All human appeals today savor of men who do not know, nor do they understand this divine principle. By printed appeals—by shameful means—by all kinds of devious routes do men and women today seek to add to their coffers and extracts the dollars or sterling from the pockets and purses of professors. Such are not particular as to the profession of the givers—the merest Christian profession suffices as an excuse for the acceptance of gifts—for this "religious beggary." Also, in mixed companies etc., the promiscuous "collection" opens the way for unconverted sympathizers to swell the money bags. Whole mailing lists are regularly employed, frequently on a weekly or monthly basis, to draw forth all that can be squeezed out of people who know not God's way of giving, and often, do not even know God. What shall one say of the "professional" approach to get the money of the aged and those unfamiliar with such procedures in annuities, and projects of various kinds—the whole religious world is "alive" with such schemes. What an opportunity for men and women of God to adhere to the Word of God in separation from all this.

Of course, the "cause" is always supposedly worthy, and in certain cases may really be, from a worldly standpoint, but usually extravagant claims are made, photos shown (doctored to further the appeal) etc., all with the object of opening the purses of the unsuspecting or generous, or even simple Christians who think, in their simplicity, that everything which pertains to this "religious" work is necessarily good and of God. Such is not true Christian giving at all but a miserable caricature of the real thing.

ASSEMBLY GIVING

In the church of God locally there is an opportunity to give according to the principles outlined above, as a result of redemption enjoyed and realized, and according to 1 Cor. 16:2 etc. "As the Lord has prospered." There are definite responsibilities in connection with the Assembly which must not be evaded. The expenses connected with the meeting room

etc., must be met, there are worthy poor betimes amongst His own which should have our attention; there is the fellowship practically with the laborers at home and abroad who are seeking to carry on God's work in God's ways. It is important to note this latter clause—there are not a few today who are not doing this and therefore the prior claim of those who have "gone forth for the Name." 3rd. John verse 7.

INDIVIDUAL GIVING

This is also a divine principle underlying all giving. As God lays upon the heart His work and as a result of redemption enjoyed, and Christ being before the heart, we should have individual exercise also as to God's work in the great harvest field. How cheering to laborers thus to receive the letters and bounty of saints who have prayed for them and had them in their thoughts in a prayerful manner. God lays certain laborers or the poor of the flock on one's heart and, as prayer is made to God for them, He opens up the way usually to have practical fellowship, individually, as well as collectively by the whole assembly. Many can testify, through the years, to the value of such, both as to its cheer and usefulness and, here again, "the liberal soul shall be made fat and he that watereth shall be watered also himself." True laborers are always giving of their whole life, energy and substance, hence, as they do so, they are blest indeed of the Lord. Such is God's way, simple, artless, unencumbered, scriptural. There is no reason why we cannot carry out scriptural principles today both collectively, and individually—principles which worked in early days and still work, thank God. The same principles apply while the means of communication are easier.

For funds, societies, groups of men organized to meet the needs of the Gospel by worldly methods and astute business acumen, we search the scriptures in vain. If men can get along without the scriptures, they can get along without God, and in the long run they will need to get along without God, for God will not go along with them or their self centred ideas.

One of the greatest blessings which could happen to the saints today would be the dissolution of societies and funds etc., with the consequent casting upon God of those willing to trust Him, and a renewed and true exercise on the part of the churches of the saints and individuals regarding the Lord's work being done in a scriptural way—a path of true faith, not a make-believe or supposedly work of faith which relies upon worldly means of reaching the pockets and purses of Christians and professors.

GIVING WHILE IN DEBT

For Christians who have difficulty meeting their obligations and are involved, through lack of wisdom, or a desire to

have those things which they could not afford etc., God's Word enjoins honest living and the work of God does not need, and God does not need the money of those who have obligations to meet relative to the world and whose credit and standing amongst their fellow men is not as it should be. In speaking thus, we are not inferring that contractual obligations, met on time, according to predetermined agreement would debar proper giving, but we warn against the frequenting of the moneylenders or the buying of that which one cannot afford.

LESSONS FROM THE GARDEN

GEORGE WILKINSON OF EDEN GROVE

THE word "garden" carries a plural significance. On a large estate in England or Scotland the garden is laid out as a "rose garden," or "flower garden," "kitchen garden" etc., Notice the word "kitchen garden" and its significance. Note the absence of any reference to "fruit and vegetables." The words "fruit and vegetables" are frequently used by people who could not give an intelligent definition of either one or the other. There are three kingdoms on this earth - Animal, Mineral and Vegetable. This thing which is commonly called "fruit" must be "vegetable."

The word "fruit" denotes reproduction of species—Genesis 30:2. Any other conception will require some qualification. For instance, all grains, such as wheat, oats, barley etc., if sown in the ground will bring forth their own kind. All nuts are perfect fruit, but when you eat a peach or plum, you do not eat fruit, you eat a pulpy vegetable substance surrounding the fruit, and you throw the fruit away, i.e. (the stone). We speak of fruitbearing for Christ. Well! anything that does not reproduce Christ is not fruit. It may be like the flesh of the peach, very nice, and sometimes very necessary, as sober or grave deportment and, if any one is in any way active in the assembly, he should be clean and tidy in appearance and careful in his use of words and a close observance of the teachings of Phillipians 4, especially the 8th. verse, would be very commendable but it is very needful to exercise discernment between the flesh and the stone. The stone contains the life principle, the flesh does not.

THE TWO GARDENS

The word "garden" occupies an important place in the Scriptures. God has developed His plan of redemption in gardens. We have two Adams—the first one produced sin and death, the last Adam produced righteousness and life eternal. Both were in gardens. Adam was in Eden—Christ was in a garden without a name, John 19:41. Of course we know that the name was Golgotha, Jn. 19:17, but how few there are who can discern between these gardens.

For instance, we have two hymns in our Believers Hymn Book, numbers 5 and 122 and for a good while after I was saved I did not know the difference between the third verse of No. 5—"Gethsemane can I forget, or there Thy conflict see, Thine agony and blood like sweat, and not remember Thee," and the 3rd., verse of No. 122 . . . "When we see Thee in the garden in Thine agony of blood, At Thy grace we are confounded, Holy, Spotless Lamb of God." I never noticed that there was no blood shed in Gethsemane, that it was in the garden at Golgotha that our blessed Lord was crucified and His side pierced, from whence there flowed the blood and water—the blood by which we are accepted by God and the water typifying the cleansing character of the work of Christ, or the water of our cleansing from sin. This should be true of the believer—he ought to be a clean person, cleansed by the Word of God in its daily application to his life.

In the first garden, Eden, God's love, truth and majesty were discredited. In the last garden, Golgotha, they were vindicated. In Eden Satan insinuated that God did not love Adam and Eve or He would have allowed them to eat of the forbidden fruit. Then again, it was not true, Satan said, that they would die and thus His authority was repudiated in the taking of that which God had said was not to be taken. So death and the curse came into the world. But our Lord Jesus Christ showed that God did love man, even sinful men, and was so determined to save them that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life. Then in the wilderness Christ upheld God's Word as truth, in the temptation, and thus He repelled Satan by quoting Scripture. Finally, on the cross, He could show confidence in God and commended His spirit into His keeping. Thus the events of Golgotha reversed all the events of the garden of Eden. One writer has remarked that it is a strange thing that the garden of John 18:1 has no name, neither has the garden of John 19:41 and suggests that they be considered "one" and the events that occurred there be placed against what happened in Eden. So you would have something like this. In Eden, Adam sinned, in the garden the last Adam suffered for sin. In Eden the whole human race was lost. In a garden was fulfilled the words of the Lord Jesus in John 17:12 . . . "None of them is lose." In Edën Adam fell before Satan, in the garden the forces of Satan fell before Christ. In Eden Adam hid himself, but in the garden our Lord Jesus showed Himself, John 18:4. In Eden God sought Adam, but in the garden the last Adam sought God. From Eden Adam was driven, but from the garden Christ was led, John 18:13. In Eden the sword was drawn, but in the garden the sword was sheathed.

(To be concluded next month)

THE PLACE WHICH IS CALLED CALVARY

WM. WILLIAMS OF VENEZUELA

THERE are four names of places which give an outline of the life of our Lord. If we name any one of these, the mind of the devout Christian at once pictures the place and some, if not all, of these hallowed associations. He would be a dull scholar indeed in the school of God who could not see divine wisdom in selecting such places, with their simple meanings, as being suitable for marking the historical pillars of the earthly sojourn of the Man of Galilee.

Let us commence with the place of His birth—Bethlehem, “the house of bread.” The world was starving, Israel was dry and barren when One came on the scene Who would later on be able to say publicly . . . “I am the Bread of Life, he that cometh to Me shall never hunger.” John 6:35. Moses could never say that, for the law never has, nor ever can, satisfy the spiritual hunger of man.

The next in order is Nazareth, the place associated with the life of Jesus until He began His public ministry. Nazareth means “a branch”—evidently it had a very bad name entirely opposed to its meaning, for Nathanael could ask . . . “Can any good thing come out of Nazareth”?—John 1:46. However, a branch conveys the idea of a shade or protection. Here was the carpenter of Nazareth, Who, for eighteen years was subject to His parents, working in that humble carpenter’s shop, submitting to all the trials of poverty in that simple home, eating of the common frugal meals; all with a view to being a shade to His people in connection with their daily life. “For we have not a High Priest which cannot be touched with the feeling of our infirmities: but was in all points tempted as we are, yet without sin.” Heb. 4:15. Then, again, would not a branch speak of fruit? Here was One, surely, greater than Joseph “whose branches ran over the wall.” Here was The Branch that could bring fruit to all nations.

Then we have Gethsemane—“the place of olive presses.” Here surely our Lord was pressed beyond measure. But the fine olive oil squeezed out of the olive speaks to us of the exceeding fulness seen in Christ, Who, in the power of that blessed Spirit of God, could offer Himself to God. Oil is a well known emblem of the Holy Spirit in Scripture. But here, too, the oil would remind us of the words of the Psalmist . . . “Oil to make his face to shine.” Ps. 104:15. How our faces shine as we muse on Gethsemane and see His obedience even unto death: His willingness to drain the cup of wrath which was our due and realize His righteousness imputed to us.

Now we come, at last, to the place called Calvary. Here we have the climax of the past and future eternities. Here is

the axis of all God's unsearchable wisdom and purposes—the "place of a skull." Here was the exodus of the Son of Man, the subject of conversation on the "mount" previously and later from Olivet the entrance through the everlasting gates of the Son of God, as He sat down at the right hand of the Majesty on High. Next to "Jesus", no name so sweet as "Calvary"—surely we sing with pathos and understanding:

To Calvary, Lord, in spirit now, our weary souls
repair,
To dwell upon Thy dying love, and taste its sweetness
there.
Sweet resting place of every heart, that feels the
plague of sin,
Yet knows the deep, mysterious joy, of peace with
God within.

Let us draw near with unshod feet to the manger in Bethlehem—let us retrace the steps of the Carpenter of Nazareth: let us listen to the agonies of Gethsemane, but let us bow and adore as we hear once more the shout from His blest lips, at the place called Calvary . . . "IT IS FINISHED." If we are sound on these four points, we shall not be long wrong on others.

THE WILDERNESS EPISTLE

Address by J. R. Caldwell, in City Hall, Glasgow
(many years ago)

AFTER reading the whole of the 1st Epistle of Peter, to an audience of thirteen or fourteen hundred, Mr. Caldwell remarked: Now, the reading of that whole epistle has just taken about twenty-one minutes! You would say that is a very short address. I am sure it cannot fail to have struck every one here as we read it, what an infinite variety of subjects are touched upon, and touched powerfully; and how there is not one of us, and no position of our life (whether our personal life, our life in the world, the family, or the Church), not a single side of our life that is left untouched—surely nothing but the wisdom of the Spirit of God could have dictated such an epistle.

I believe that each book in the Bible has its own special characteristic. For instance, the Epistle to the Romans has been called the book of the forum; or the law court. Sin, guilt, condemnation, righteousness, are all looked at from the legal standpoint. Hebrews has been called the book of the Sanctuary, for in it we are brought in to the holy place—the place of worship and sacrifice; and so we might give a title to all the different books. But manifestly the Epistle of Peter is the book of the wilderness. It views the children of God as

strangers and pilgrims in a world where everything is against them, and where Satan, the enemy who is at the back of it all, is as a roaring lion seeking to devour.

Again, it is an epistle in which we find that a sort of keynote or melody runs through all its variations (as in a piece of music where one little air crops up again and again), and that is sufferings and glory—sufferings here, glory hereafter. The sufferings of Christ, the glory of Christ; the sufferings of the people of God, and their being glorified together with Him.

Then, again, it would be very instructive, remembering it was written by the apostle Peter, to pick up the various points in this epistle at which you can almost see what led the apostle to say or write such things from his own previous history. Take one instance: you remember the Lord Jesus said to him, "Feed My lambs." You see how, as he goes on writing, and comes to the practical point, he says, "As new-born babes, desire the sincere milk of the Word, that ye may grow thereby." He was twice told to feed the lambs. Perhaps some of us who have been going on seeking to minister the Word for many years begin to think that we must always be teaching something new. That is a downright snare. There are always fresh recruits being brought into the army of God, there are always infants being added to the family, and they need the first principles, "the sincere milk of the Word." I doubt not but there are a good number here this afternoon who were in nature's darkness and death six months ago, and these should be remembered—they need "the milk of the Word." I want to touch upon that. In this second chapter of Peter it is not without significance that he says: "As newborn babes." It is a remarkable thing that a little child learns a whole vocabulary, becomes proficient in a whole language, in two years. There is a wonderful capacity for learning at that early age. Do you know how they learn so quickly? They have nothing to unlearn; they know nothing, and they learn everything fresh. It is not big heads we want, but lowly hearts. We will be quick learners if we take our place at the Master's feet. The little babe has only one food—the milk. God gave His people in the wilderness one food; it was the manna, and that manna contained in it all the elements of nutrition, so that there was no necessity for one feeble or sick person in all the tribes of Israel; and so with the milk that God has provided for the spiritual infants. It contains all the elements of nutrition. The little babe grows in blood, flesh, bones, and teeth, because the milk contains every element of nourishment. The blessed Word of God contains every element of nourishment; it contains all that we need for life and godliness; it contains the milk for the babe, and the strong meat for those of mature age; it contains all that is needed for the healthy development of spiritual life. Cleave to the precious Word of God; let it

dwell in you richly; let it be more than necessary food—the joy and rejoicing of your heart: “When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee” (Prov. 6:22).

The Lord Jesus Christ was the One who meditated in the Scriptures day and night, and He grew in wisdom; He laid aside His Godhead power, and contented Himself with acquiring the knowledge of Scripture, like any other child, and at twelve years old he knew more than the ancients, and was wiser than those sages at Jerusalem; they were astonished at His understanding and His answers; He heard them, and asked them questions (it would not have been becoming in a boy to teach them), and they were astonished at His understanding and His answers, for they asked Him questions too. I beseech you, take heed to this, the more you read the book the more you will love it; and the more you practice it the more you will delight in it. It is the best companion in the world. It is heavenly manna; it is all your soul needs.

Another point, the babe gets the milk from the mother's breast—no intermediate channel. So if we get it from the Lord Jesus—in His presence—it will not puff us up, but humble us; it will always have a humbling effect, leading us to live more to the glory of God, and to acknowledge more the claims of Christ than hitherto. May it be so.

EMPHASIS ON YOUTH

THE modern world tends to glorify youth because in a wicked, adulterous and apostate age, youth possesses and personifies those qualities which it is pleased to exploit - physical strength, speed, vigor and prowess which characterizes the idols of a sports-mad public, or the beauty of form and face necessary to success on screen, stage or in advertising media. The latter are utilized to appeal to the lust of the flesh which the Word of God mentions as a primary feature of the world system, 1 John 2:15. Then there is the new “psychology” which denies the essential depravity of human nature and advocates that juvenile delinquencies or tendencies should be permitted to take their course unchecked by anything save mild moral suasion. The outward taboos of oldsters and parents should not arrest the progress of youthful “self-expression”! Children are thus taught that parental control and discipline are interference and tyranny.

In the Scripture we find no concession whatever to youth. The early precocity of excellent young men in the Word can be traced to their extraordinary godliness and humility, fruits

of God's gracious workings in them. Cp. Joseph, Samuel, David, Daniel and others who purposed in their hearts that they would not "defile" themselves. They committed themselves to a course of reproach that they might obtain a better resurrection. ANY APPEAL TO ANY AGE OR STATION WHICH GLOSSES OVER SIN OR MAKES REPENTANCE AND DISCIPLESHIP PALATABLE TO NATURE, IS SPURIOUS.

The adaptations to the modern age in music, entertainment features, visual presentations and appeals to the gratification of human pride which have become rampant in our day are a travesty of divine worship and the proper presentation of the awful issues of eternity, an appalling caricature of the sobriety and solemnity that should characterize any assembly in the presence of a Holy God. This sort of modern abomination reaches its meridian in the youth movements of the day, within the professing church. There must be special "youth workers"—adept at levity, banter and cajollery, to promote "youth meetings," and "youth groups." The "youth worker" must understand "young people" and "know what they are thinking." We fear the real requirement of the "youth worker" is that he or she is skillful in condoning 'youthful lusts' while appearing to decry them. A clarion call to repentance, godliness and true discipleship in such an atmosphere created by these youth workers and their audience, is as inappropriate as though voiced at a bridge party of the sons and daughters of man.

Any fleshly exhilaration is hostile to the godly sorrow that brings repentance and any atmosphere of levity, theatricals, the centering of attention upon man, or the parade of human gifts and accomplishments grieves, quenches, yea! excludes the work of the Holy Spirit. Yet it is from these "threads" that the fabric of "youth movements" is woven and it is this kind of gaudy tinsel with which it is adorned. The modern youthful movements inflate youthful pride, and gender to self-will and insubordination.

The Christian walk is one of crucifixion to natural desires and any individuals or movements which represent it in any other light are deceivers and antichrists.

Nothing is so beautiful as truly consecrated youth, who, in a time when by nature lust and ambition burn hot, and when wisdom is dim, have yielded themselves through grace to identification with the Crucified One and have committed themselves in faith and sobriety to walk the straight and narrow path, the way of self-denial and reproach, the path that the Master trod. They have true wisdom, true joy. They enjoy a heavenly joy and peace.

Dear reader—if saved, will you not consider this matter

that the Lord may give you understanding in this thing and if, heretofore, you have been deluded into countenancing or supporting a clear counterfeit, will you not desist therefrom? It is only the pure, undiluted Word of God, awful in its implications and sober in its presentation which He can honor. "To the Word and to the Testimony, if they speak not according to this Word, it is because there is no light in them."

Selected.

ETERNAL PUNISHMENT IN THE LIGHT OF THE ATONEMENT

IT IS deeply instructive to notice how the doctrine of the future state has been gradually unfolded in the Word of God, and that in exact proportion to the unfolding of the doctrine of Christ and of His atonement.

"In the day that thou eatest thereof thou shalt surely die" sounded no doubt darkly, but not uncertainly, in the ears of Adam, while as yet, in his innocence, he held his place as the head of an unfallen creation. What he understood of death we know not, nor do we know how intimate was his acquaintance with God and with His truth; but we must be careful not to assume that he knew nothing beyond what the history in Genesis would lead us to imagine.

Hebrews 11 reveals to us that the patriarchs knew a great deal more of the ultimate purposes of God than the Pentateuch unfolds. Abraham, we are there told, "looked for a city which hath foundations, whose builder and maker was God," but of this Genesis says nothing. In the Pentateuch there is very little of a future state at all, except in type and figure. The early and the later prophets gradually unfold the doctrine with an increasing clearness; but it is not till the Light comes into the world, the Son of God, the Light of Life, that we have revealed to us in their fulness what life and death really are. When, however, the eternal life who was with the Father was manifested to us then are we made to understand what death really signifies, but not till then.

Yet while the dispensation to Israel was outward, and had to do with things external and temporal, there lay underneath all this externalism that which unfolded to faith, and through the believing few to the nation at large, a sense of a future existence of weal or woe, so clear and distinct that one cannot fail to see how deep and firm a conviction occupied the Jewish mind on this subject; clearer, one might almost say, than the simple letter of the law and the prophets might lead us to expect.

We allude to this because all deniers of eternal punish-

ment, whether annihilationists or universalists, seek to support their opinions by reducing New Testament revelation to the Old Testament standard. But as God's revelation is a whole and not to be divided, the later revelations in Christ and by His apostle form the only safe rule whereby to interpret the past revelation and past expressions and similes. The latter are not to be modified or interpreted by the former; but the former must be read in the light of the latter. Paul touches a deep and solemn subject when he writes, "We are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one the savour of death unto death; and to the other the savour of life unto life." Compare this with our Lord's words, "For judgment am I come into this world, that they which see not might see; and that they which see might be made blind." John 9:39.

Life and death are connected with the person and work of Christ, and hence the terrible significance of the word "death." "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36. Life is not existence, but a condition of joy, of blessedness, and of power; and death is not non-existence, but a condition of misery, of woe, and of destruction, and not of annihilation; for "all that God doeth, it shall be for ever." Ecc. 3:14. When Christ has become a savour of death to any soul, what remains? What can change that which in Christ is sealed? What can open when He has shut, or shut when He has opened?

To deny eternal suffering (and suffering to be such must be conscious, for a lifeless object cannot suffer,) is to deny every revelation of God given to us in the Word, whether in history, in prophecy, or in direct dogmatic teaching.

In the book of Revelation this solemn subject gets its clearest and its fullest unfoldings. It tells us of "the Lamb in the midst of the throne;" but also of the "wrath of the Lamb." It tells us of the heavenly city, and the Lamb the light thereof; but also of the lake of fire, and its everlasting burnings. It winds up its record with "And He that sat on the throne said, Behold I make all things new. And He said unto me, Write: for these words are true and faithful. And He said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone. This is the second death."

When God says "I create all new," there is a "BUT." He

says, "It is done," and still the "but" remains—that awful "BUT!" and beyond it God gives not a glimmer nor a hope.

God winds up His History of His dealings with our race with these words; and here faith, hope, and love in the child of God bow and worship, and say, "All thy ways are judgment, and all thy paths are truth."

Christ and His atonement alone measure heaven, and alone measure hell; and whenever either is set aside, the atonement is in danger of being depreciated and undervalued, as one, holding annihilation, said to the writer some years ago—"If I held your view of the atonement, I should hold your view of future punishment."

May God keep the feet of His saints in this solemn matter, and keep us all from giving any uncertain sound, when infidelity, spurious Christianity, and false philosophy seek to take away the wrath of God, and to separate between His righteousness and His mercy, refusing to hold together the goodness and the severity of God, which are alike borne witness to in every page of the word of God.

The late Henry Groves.

TRACTS IN LETTERS

MANY people ridicule the practice of enclosing tracts in letters. They say that it does no good, that they are seldom read; the custom, though well meant, often does harm, and is injudicious, etc. etc. The following may prove a plea for it.

A short time ago—some months—I had occasion to write to a lady, a stranger to me personally, on the Lord's business, and enclosed a leaflet—"Commit thy way unto the Lord." When replying to my letter, she thanked me for sending it, as it was the very word of help she needed. Some time passed, during which I often thought of this lady, believing her to be in some trouble, and asking the Lord to use me to her comfort again. Once more I was obliged to write to her on business. This time I could select no tract which I thought suitable, so I copied out an extract from my Common-place Book. Again she wrote to thank me. On the day she received my letter containing the extract, she was obliged to make up her mind to take, or not take, a step which would influence all her future. The Lord used the extract to strengthen her to do right at a great personal sacrifice. Further correspondence passed between us. She confided to me the story of her difficulties, and I was able to give her some practical advice, which she followed, and is now quite satisfied that the Lord led her in a "plain path" by the hand of a stranger.

Within the last month I enclosed a little tract on "Consecration." A few days ago I heard from the recipient, who sent me a letter to read. It was to her, from a lady to whom she had lent the tract, saying it had helped more than herself. Her husband had read it aloud at a little prayer meeting, and within a few days after three of those present had testified to receiving blessing through its means. Thus a little tract, put with prayer into a friendly letter, reached, and was used by the Lord to five people of whom I had never even heard!

These may appear trivial facts, but if my telling them induces any reader to begin enclosing tracts, with prayer, in letters—business or social—my object will be gained, and God will surely glorify Himself for "His own sake."

S. G. L.

GIFTS WITH A TRUE PHILIPPIAN SAVOUR

IN sending gifts of money to servants of Christ laboring in the Gospel at home and abroad, we believe firmly that the Lord's way is for the individual and the assembly to communicate direct with the laborer. This is how it was done in apostolic times, Phil. 4:14, and the facilities for so doing are much greater now. Money orders, drafts, and such like, can easily be got, and mails come and go almost weekly to every country of the world. There is a character of fellowship in this way of communicating with him. How it cheers the lonely servant to know that he is in the hearts of his fellow-saints thousands of miles away, and to hear that he is upborne in their prayers unceasingly before the throne! And what a genuine interest it sustains in him and his service, to have a direct communication from him to the assembly! All this, and much besides, is lost by making a collection and sending it through some Society or other intermediate channel. "Giving" becomes a very mechanical affair in such circumstances, and however he may seek to avoid it, the servant comes to look to the "channel" for his supplies, and to be more or less controlled by it, while others, seeking to be guided by God alone, and not in the habit of "reporting" their work, may be left uncared for. There is a special joy too in knowing that we are "fellow-helpers to the truth" 3 John 8, in supporting those who are outside of all sects, who labor according to the Word, and who have gone forth "for the sake of the Name" alone, 3 John v. 7. Otherwise by sending our money where little or no discrimination is used as to how it is disbursed, we may be unwittingly supporting in other lands, those whom we would never think of encouraging in their sectarian ways at home.

Selected.

QUESTIONS AND ANSWERS

QUESTION: Is it necessary to cover our heads in our homes when someone decides to read or pray? . . . A sister in the Lord.

ANSWER: The covering on the head, as in 1 Cor. 11:10 is for the gathering of the assembly. While believers truly gathered to the Name of the Lord are in the local church seven days of the week and twenty four hours of the day—yet they are not always “in assembly,” or “in church.” cp. 1 Cor. 11:18 . . . “In the church” should read “when ye come together in church.” The article is absent here.

Believers in the normal routine of their home life even in prayer and kindred exercises, are not “in church.” Therefore the order of the church, as revealed by God, does not apply there, while, nevertheless, the conduct of the believer is governed by his or her responsibility to God and Christ as Christians, as members of the assembly locally, and as royal priesthood before the world, to show forth His virtues.

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QUESTION: How can a child of God, seeking to know God's will, be sure of His voice and leading?

ANSWER: “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 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.” (Our beloved brother Paul thus answered for us, in his Epistle to the Romans, this question long ago).

« « «

QUESTION: How can the atmosphere of the prayer meeting be “cleared” and the spirit of prayer increased?

ANSWER: This is a common complaint! More trouble, distress, and anxiety helps saints to pray, and if the spirit of prayer lags God may send such our way, in His wisdom, knowing what is good for us. It is amazing how brethren can sit and sit and sit through a prayer meeting and never a word, or even a sigh, or an amen. Lack of true exercise of soul lies at the seat of this failure . . . **PRAY, BRETHREN, PRAY!** One of the old brethren in such a prayer meeting years ago said . . . “Brethren, if we are not going to pray, let us go home.” Not a bad suggestion for a barren prayer meeting.

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QUESTION: Do differing views of the Millennial Kingdom of the Son of Man seriously affect a person or an Assembly?

ANSWER: In our fifty years amongst the saints we have come across many who have not been quite clear as to the future earthly Kingdom and have confused the heavenly with the earthly to such an extent that only confusion exists in their own mind. Basically, most of God's dear people are perfectly clear as to the coming of the Son of Man and the setting up of His Kingdom—the restoration of Israel to their own land, which God has promised and must fulfil and to their ultimate blessing, as a nation, but, here again, there are those who are confused. The Church's position during the millennial reign is “above” the earth, not on it—we shall reign with Christ, but from the vantage point of heaven. If we find some who are not quite clear, let us seek to bring before them, as we have opportunity, that which God has revealed, in the spirit of meekness and there shall be no difficulty whatever.

EXTRACTS FROM LETTERS

FROM WASHINGTON, D. C.: Having read your article in November issue, page 202 (We are going—into Eternity), I wish to relate an event that happened prior to that Sunday. Thursday morning I went to the airport to see a very dear brother in the Lord off on a United Airlines plane. He made a change in Chicago to another United plane bound for San Francisco, where he was to visit his son. As he always does, he placed a tract in the seat pockets of the plane and took a seat in the rear. After the plane was in the air, and the hostess had finished some of her duties, she came back and sat in the seat just ahead of him. There was a man sitting there who, when she had sat down beside him, said in a loud voice . . . "Since when has United Air Lines put such stuff in its folders?" He gave the tract to the hostess, she blushed and put it in her purse. Tuesday, after the tragedy over the Grand Canyon, I received a letter from him enclosing a clipping marking the picture of the hostess, as the one who received the above tract. He confirmed this to me after he returned home. How my heart went out that she may have read that tract several times and had accepted the Saviour as her Redeemer. (God speaketh once, yea twice . . .)

FROM ENGLAND: Send me some copies of the excellent Titanic tract. Good tracts are not easily come by and we shall pray that God will bless these messengers to those who are unsaved around us. (The "Titanic" tracts have gone worldwide since our printing and we hope to have others of the same ready soon again. "Sow beside all waters.")

FROM THE PRAIRIES: When I was first saved, someone subscribed for me and I find Words In Season helpful and encouraging. Pray that the Lord will still bless in the teachings of the "old paths" of the Word of God.

ANOTHER FROM ENGLAND: I like the contents because it is sound but not new, but it is what we need today when so many are departing from the Pattern.

FROM IOWA: We enjoy the written ministry very much, as many times it fits the need for the day.

FROM MISSOURI: Your paper has a directness and purity about it that certainly becomes the solemn and eternal issues so faithfully handled. The November issue, like many others, is a blessing to us as we walk the pilgrim path. An old disciple.

FROM MINNESOTA: We both wish to say we enjoy the ministry of this little magazine very much and hope you will keep on with the heart-searching, and straightforward ministry, in a day when laxity seems to be prevalent.

FROM PENNSYLVANIA: I look forward when the time comes for it to be here—I enjoy reading it and it is nearly always over and over again that it gets read.

FROM ENGLAND: There are still a few brethren in England who love the "old paths" and it is a joy to my heart to have such wonderful Christ-exalting ministry. It must be an even bigger joy to the Lord Jesus Himself, as upon the throne He intercedes for His own. May the Lord continue to bless you all in His work and to His glory. (We are glad that there are still His own in many lands who refuse to accept the theories of men relative to mixing with Babylon).

ONE LESS AND ONE MORE

One less to greet me with a happy smile
And words of welcome, unalloyed with guile;
One less hand-grasp of true fraternal love,
One less on earth, one more in heaven above.

One less to scatter seeds of kindness here,
The little child caress, the lone heart cheer;
One more the higher circle to complete,
Within the veil to offer incense sweet.

One less to gather round the sacred board
Spread in remembrance of our risen Lord;
One less with us the tuneful hymn to raise,
One more in choirs above the Lamb to praise.

One less, ah, me! Earth poorer grows each year,
Why set the heart on transient scenes down here?
'Tis not our rest, this tearful Baca's vale,
Where life expires like some half-finished tale.

One less! We gaze upon the vacant seat
And sadly think—on earth no more we'll meet.
One more—Praise God for the uplifted eye—
One more love link to scenes beyond the sky.

One less to wait and watch for Jesus here,
One more to wait with Him in glory there.
Bereaved and sad one, in thy sore distress,
Think of one more while mourning o'er one less.

A.W.P.S.

(In memory of beloved brethren and sisters who have
gone home to be with the Lord during the past year—Editor)

Garnavillo, Iowa—A good day was spent here over the Word Thanksgiving Day. Roads icy hindered some but a profitable time was spent - five of the Lord's servants gave help. Brethren Louis Brandt and C. Yost were continuing in Madison, Wisc. Brethren from Garnavillo carry on Gospel meetings each Sunday night in Volga, in home of a Christian there.

La Crosse, Wisc.—Saints here seek to carry on for Himself. Bro. Hamilton has been in Toronto, Ohio, with bro. Mick for several weeks - some blessing and went on to Steubenville - interest seemed good at last report.

Lorain, Ohio—We had a good conference here this year. The Lord surely blessed by sending seven of His servants to us. The Holy Spirit fused the messages together as one to the edification of the saints and the Gospel was with power. Christians from Cleveland, Youngstown, Toronto, Clyde and Steubenville were present.—R. H. Bradford.

Phoenix, Arizona—Seven or eight of the Lord's servants gave help in the recent conference. Brethren Klabunda and Baldwin continued in Sunnyslope Assembly. Bro. Douglas went on to Monrovia, bro. Hunter continued in Phoenix for two weeks and went on to Long Beach - bro. Patrizio visited San Diego.

Tylertown, Miss.—Bro. Ballhagen continues in tent work here, stoves in the tent help at this late season - a total of 18 weeks in two locations. He says . . . "Please make it known to the brethren who are keeping to the old paths of the Word, and who aspire to pioneer effort, that they would be welcome to visit us."

CANADA

Clementsvalle, N. S.—Our brother John McCracken and his wife sailed for Ireland to visit his aged parents who are very frail. Brother McIlwaine and Mrs. McIlwaine will keep house for them here while they are gone, caring for their boy who is at school. Bro. Ilwaine got the Soccer Club Hall for rent in Amsterdam, N. Y. recently and a nice number came to the meetings - he would like to visit there again when he is able, perhaps with another brother. Pray for these brethren who are on the lookout for openings for the Gospel.

Charlton, Ont.—Bro. Widdifield was in the North country, seeking to give help in the community, and caring for his Mother with his sister there - she is nearly 100. Bro. Simms visited Sudbury and went on to Campbellford for meetings. Bro. Peers working around Parry Sound having cottage meetings. Bro. Davey visited them here at Charlton for a weekend. Pray especially for all the brethren who continue at the work in the cold and snow of Winter . . . the trend of laborers to the South in Winter time is not always good, especially in the case of younger men, it betokens a desire to escape rigorous work and many of the saints are cheered in lonely, Northern districts by a timely visit. May God raise up such to visit them. God is able to cheer and warm the heart of all true pioneers.

Portage La Prairie, Man.—A note from our aged brother Oliver C. Fish tells of his continued interest as he is able in the work of the Lord. He is 88 years of age, kept well in body and fresh in his soul—one of the old pioneers - remember such in prayer. Mr. Muir used to say . . . "Nobody but God has any use for an old man." But we are thankful that the grace of God can overcome such forgetfulness.

Vancouver, B. C.—Our brother John Frith hoped to be back in Venezuela December 19th, d. v. He visited Fresno, Phoenix, as he drove East and South - he spoke of enjoying the conference there very much. He went on to Midland Park where the Christians have been very thoughtful of the laborers as they sail to and from Venezuela and other parts . . . this means much to all such. Their address in Venezuela will be . . . Local Evangelico, Duaca Edo. Lara, Venezuela, S. A.

Welland, Ont.—J. Gray gave an appreciated call to the assembly here and went on to visit Pall Mall Assembly in London, St. Thomas and Chatham.

FALLEN ASLEEP

Houston, Texas—On November 29th, our beloved and esteemed brother Robert Curry was suddenly called home to be with His Lord. Saved as a young man, he was in the Pittsburgh district for years and in the Friendship Assembly there. At the close of the first world war, like not a few who were involved but sought to honor God in the matter, he went forth to preach Christ's Gospel, laboring principally in the South and was used in the planting of assemblies in Atlanta, Memphis and Tyler, Texas, also labored well in York, N. Y. and other parts. Later he married and settled down in Houston but always sought to keep in touch with the smaller assemblies as he was able. A godly and simple brother who knew God's ways and God's order he was loved by many, and will be much missed. His messages were warm and fresh and his manner commended the Gospel and the Word he proclaimed. Many of us will miss him. Remember in prayer his widow and two girls especially, also other members of his family.

Larne, N. I.—On the first of November our esteemed sister Mrs. Margaret McIlwaine, mother of L. K. McIlwaine of Nova Scotia "went home" to be with the Lord, aged 81. Saved as a girl and lived to see all her family saved and in fellowship with Christians gathered to the Name of the Lord. Much missed in the home and in the Assembly.

Detroit, Mich.—Our dear sister, Mrs. Matthew Kerr, went home to be with Christ Nov. 13th, in her 75th year. Saved in New Cumnock, Ayrshire about 60 years ago and in fellowship in assemblies gathered to the Lord's Name since, the past 28 years in West Chicago Blvd. Hall. A quiet and godly sister.

Akron, Ohio—Our dear sister, Mrs. Fouts, Sr., "went home" Nov. 14th, aged 76, born again March 5, 1939 and in the Assembly since. Remember in prayer her daughter and three sons - she lived a quiet and commendable life.

Winnipeg, Man.—Our dear sister Miss Luphena McNicholl passed into the presence of the Lord Nov. 16th, aged 80 - in fellowship with saints here for over 40 years.

Toronto, Ohio—Our esteemed sister, Mrs. Leora Davis, "went home" to be with Christ Nov. 25th, aged 81. In fellowship first in Steubenville and for many years in this assembly. She was one of the counsellors of younger women, with a wide knowledge of the Holy Scriptures, saw a number of children and grandchildren saved - "whose faith follow." She was saved 60 years ago.

Toronto, Ont.—Our dear brother William McIntosh "went home" Nov. 22nd, he asked his sister at the last to hold his hands up and he said . . . "Lord, I want to come to you but I cannot until you take me." He leaves a wife and eight children - the eldest girl about 18, the youngest about 6. Aged 52, he was saved 41 years ago at his father's home in North Ireland and has been in the Lansing assembly here for a number of years. Six of the children are saved.

Standish, Mich.—The earthly tabernacle of our beloved sister, Miss Lizzie Milne, was laid away here in the family burying plot. She went home to be with the Lord from a nursing home in Saginaw December 5th, in her 94th year. Totally blind at the last, she bore her affliction with patience and submission. In our early days with our horse drawn Bible Carriage she, with her sister, Mrs. Norn, and brother, were great helpers to the work and many of the brethren of a former generation found a real haven in their hospitable home. Saved in the Orkneys, here for many years, she went on well—a woman who knew whom she had trusted, loved His Word and the place of His Name. We miss greatly these older friends who seemed to have real desires after God and who were content to bear the reproach of Christ with joy. May the Lord raise up younger ones to follow their example.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE CROSS OF CHRIST



ALONE it stands — alone it pleads
It ever meets the sinner's needs!
Alone it brings the world's deep scorn
Yet ever comforts those twice-born!
Alone it tells of God's great love
And always points to Him above!
Alone it stands when thrones must fall
It rises far above them all!
Yea E'en when all of earth is past
We'll view the marks, they'll ever last
On His blest body, pierced through —
We'll hear Him say — "It was for you."

W. H. F.

FEBRUARY, 1957

WORDS IN SEASON

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Correspondence:—During the Winter months there is not much for extra correspondence, so we ask the indulgence of any who may have expected such. We do not send receipts for subscriptions—your Magazine is your receipt. Incidentally, many subscriptions are still overdue—is yours one? Volumes are still available for '56—nicely bound, they make a valuable record for the future, in the will of God. \$3.25 mailed anywhere. Order from the Editor.

CHANGE OF ADDRESS

Manchester, Conn.—Walter N. Gustafson, 91 Main St.

Mansfield, Ohio—David O. Calderhead, 1568 Virginia Lane.

Chicago 43, Ill.—Theo. Williams Sr., 1357 W. 112th., St.

Girard, Ohio—Robert Jones, 346 E. Broadway. Correct address for correspondent of the Youngstown Assembly.

UNITED STATES

East Aurora, N.Y.—Brother Geo. Wilson, helped part of the time by Chas. Pinches of Niagara Falls, and James Smith, had four weeks good Gospel meetings here, one professed, interest continued to the last.

Hickory, N. C.—Bro. MacLeod continues in this district—visited the East at the year's end.

Jackson, Mich.—Bre. Boyle and Jas. Smith of Niagara Falls were to commence Gospel meetings here the middle of January. Brethren Crawford and Lipke continue with cottage meetings at Clyde and district—one professed recently giving joy. Bro. McBain spent a Lord's Day with them recently, nice to see God's grace here.

Steubenville, Ohio—Bre. Hamilton and Mick had some Gospel meetings here and three professed—saints in Toronto, Ohio., assembly had joy in two professing at their meetings there earlier.

Lonaconin Md.—Bro. Graham had four weeks here on chart, helpful and appreciated by the saints.

Brodhead, Wisc.—Bro. Jamison had some Gospel meetings here with blessing.

Baldwin, Kansas—Bro. F. Pearson gave the small company here an appreciated call. They are glad of help from brethren who know and practice God's ways.

Los Angeles, Calif.—Annual Conference reported good with many visiting Christians—seven of the Lord's servants helped in ministry and the Gospel. Bre. Klabunda and Baldwin went on to Fresno for meetings. A. Douglas spent the month of December with the Monrovia Assembly, using chart of the Tabernacle. Helpful.

Elgin, Ill.—Bro. Louis Gabler continues his tract work and will gladly send to exercised souls who will distribute—write him at 617 Laurel St.

Hitesville, Iowa—The All Day meeting here was very good, seven took part in ministry. Oliver Smith and Paul Elliott were still at Osage, Iowa., two had professed, others anxious. Bre. Brandt and Yost were in Ontario, Wisc., in the new Hall, preaching the Gospel.

Williamston, Mich.—The All day meeting here at the year's end was very well attended and considered profitable and cheering to all—brethren Watson, Warke, McBain, Stewart, Govan and Wm. Ferguson preached the Word. Christians came from surrounding parts, weather ideal for travelling. Bro. Watson continued for a week.

Words in Season

A MONTHLY MAGAZINE

for the ministry of the Word of God with accounts of work
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Former Editors

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GATHERED GEMS

HE Who hath made thee nigh
Will draw thee nigher still,
He Who hath given thee the first supply
Will satisfy and fill.
He Who hath given thee grace,
Yet more and more will send.
He Who hath set thee in the race
Will speed thee to the end.
He loveth always, faileth never;
So rest in Him today, for ever.

“ “ “
God never neglects an old servant and never fails to
sympathize with an affectionate child. Try them He may,
but turn His back He never will.

“ “ “
The following few lines were found on the dead body
of an American soldier in the last war:—

It was my cross He bore that day,
Along the narrow, winding way;
The thorns He wore upon His brow,
Were truly mine, I see it now:
The stripes He wore upon His back;
My sins they caused each crimson track;
And on a cross on Calvary's hill,
He died for me, and loves me still!
How wonderful that this should be,
That's why He's all in all to me.

OUR SAVIOUR

Learning of Him - - - - - Matthew 11:29
Leaning on Him - - - - - John 13:23
Listening to Him - - - - - John 5:25
Looking for Him - - - - - Phil. 3:20

“ “ “

G. R. P.

The believer proves himself false to Christ to the very
same degree that he has fellowship with the world.

The man who fears God most will fear circumstances
least.

It is a man's object, not his position, that gives him his
character.

C. H. M.

Wherever you get the will of man, you invariably find
the service of Satan.

Wm. Kelly

The more you are in God's light, the more you see the
darkness around.

Wm. Lincoln

A man of deeds and not of words, is like a garden full
of herbs.

Chas. Morton

THE WONDERFUL LOVE OF A SLAVE

IN THESE days of civil and religious liberty, when it is our great privilege to live in the "land of the free," we are apt to forget that it is not so very long since many of our fellowmortals were but mere slaves, and lived a life of enforced labour for the benefit of their owners. So recently as 1744 the atrocious system of kidnapping British children for deportation to the North American colonies as slaves was carried on in Aberdeenshire. Slaves in many cases were treated most cruelly. Prior to 1792 the East Indian Company used to put to death any slave, male or female, in their island of St. Helena who struck a white man with a weapon. For a slight offence they sometimes had both ears cut off, were branded in the forehead and cheeks, and severely whipped.

A movement was started by Thomas Clarkson about 1782 for the abolition of the slave trade, but it was chiefly through the efforts of William Wilberforce, a Christian statesman, who practically gave his life for the cause of freedom, that a motion was passed in the House of Commons for the gradual abolition of the slave trade. It was not, however, until the passing of the Emancipation Act of 1833, by which the Government arranged for the payment of 20,000,000 pounds to slave owners that an end was put to slavery.

The following true and touching interesting incident took place in the days of slavery: A slave owner in the Southern States had a favourite slave named Joe, whom he consulted about everything. The master was going to the market one day to buy more slaves, and he took Joe his favourite slave with him. They were not long in the market when up went for auction an old man with grey hair and bent form. Nobody would bid for him. Joe said to his master, "Massa, I would like you to buy that old man." "He is of no value to me; he is old and not able to work, and is therefore not worth anything," replied the master. Joe, however, pleaded with his master, and at last he succeeded, Joe promising to find him something to do.

The old man was bought and taken home. Shortly afterwards the old slave took ill, and Joe took him into his own tent, laid him on his own bed, and nursed him as a mother would her only son. Meanwhile the master was looking on.

One day he called Joe, and addressed him thus: "Joe, why is it that you are treating this old slave with such kindness? Is he an old friend? Indeed, I have come to the conclusion that he is your own father, and that you are taking this way of caring for him in his old age." "No, massa," said Joe, "he is not an old friend, he is an old enemy. Long years ago when I was a little boy playing at my father's door he

came and stole me away, treated me cruelly, and sold me as a slave, and when I entered the market that day and saw the poor old man with grey hair and bent form, there was a voice in my heart which said: 'If thine enemy hunger, feed him; if he thirst, give him to drink.'" Rom. 12:20.

Joe was a Christian and he was treating the old slave in much the same way as God had dealt with him.

In Joe's treatment of the old slave we have a faint picture of God's dealings with us. By nature we were God's enemies; for we read, "the carnal mind is enmity against God." Rom. 8:7. We take various ways of showing our hatred to God and His commands. The scribes and Pharisees manifested their hatred to God by crucifying His Son on the cross of Calvary, and, whether we believe it or not, the heart which those wicked men had is the same that we carry about with us every day. And if we had been amongst the crowd at Pilate's judgment bar we would have mingled our voices in that awful cry, "Crucify Him, crucify Him." Luke 23:21.

Notwithstanding our hatred to God and our treatment of Christ, yet God loved us; and the cross of Christ which reveals the hatred of the heart of man expresses at the same time the love of God; for "where sin abounded, grace did much more abound." Rom. 5:20.

Joe showed kindness to his enemy the old slave, but God's love is infinitely greater than this: "God commendeth His love towards us, in that, while we were yet sinners, Christ died for us." Rom. 5:8. How have you treated this love? There is but one thing the Lord asks in return for His great love, and that is the allegiance of the heart. Prov. 23:26. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:9, 10. Trust Him now and be saved eternally. Selected.

ALEX. LAMB'S CONVERSION

ALEXANDER LAMB was born in Midlothian in the year 1862. Even in early days the fear of meeting God, the danger of being lost, and the thought of being in hell, were realities of which he frequently felt the power.

Growing tired of parental restraint and desiring to see the world, almost as soon as he had completed his apprenticeship as a joiner he went to America in 1881. A mother's prayers, however, followed him there, and he could find no rest for soul or body. Lusting after the pleasures of the

world, yet afraid to go into them, as he knew he had God to meet, and hell at the end. Painfully conscious from his knowledge of the Scriptures that he "must be born again" ere he could see the kingdom of God, John 3:7, but what "born again" meant he knew not.

For years he went on in this way, anxious to be right; finding something was awanting, saying he believed, yet not able to say, "I am saved." At this period he was sitting under the ministry of Dr. A. T. Pierson, in Bethany, Philadelphia. His preaching was clear and plain, but "I couldn't grasp salvation. I saw it in my mind, but could not make it my own."

At this juncture James Campbell and William Matthews, two evangelists from Britain, visited Philadelphia. Their plain, unvarnished statements tore the veil from the professor's eyes. Instead of seeking to quell his fears, they told him he was a lost sinner and on his way to hell. He adds: "I found out I was an unbeliever. Never had such dawned on me before. I thought I always believed, but now my mouth was stopped. I'm an unbeliever, for God says so. 'Condemned already,' John 3:36. With this confession of guilt upon my lips the Holy Spirit turned my eyes away from my former self to 'the Son of man who came to seek and to save that which was lost.' Luke 19:10. Christ was revealed to my soul as the one 'who loved me and gave Himself for me.' Gal. 2:20. My soul leapt for joy that I would never perish, or go to hell, but that I had God as my Father, Jesus as my Saviour, and the Holy Spirit as my guide. Oh, what rest after so many years of struggling."

Beginning to tell others of the new found joy which filled his heart, he soon after visited Virginia on holiday, along with Mr. Beveridge. That holiday extended into years, during which they preached Christ, and saw fruit for their labours. Returning to Scotland, in 1896, he spent his time preaching the same old story in England, Ireland, and Scotland, until stricken with a fatal malady in December, 1909, from which, after six months of intense suffering, he passed into the presence of the Lord he loved so well.

Let me ask you if your experience is his? Are you rejoicing in the salvation of God, or are you only endeavoring to please God? "He that believeth on the Son is not condemned; but he that believeth not is condemned already." John 3:18. Which portion are you in?

The late James Hamilton—a fellow laborer.

SO GREAT SALVATION

God is the source of salvation; Christ is the channel of salvation; the Word is the means of salvation; the Holy Ghost is the power of salvation. Is this salvation yours?

THE POWER TO STAND FOR GOD

In An Evil Day

WM. H. FERGUSON

THAT it takes energy or stamina to stand and withstand in these evil days is evident to all who have such desires. And, further, that as the days darken, and the pressure to capitulate and compromise with the trend gets heavier, more strength, more divine energy will be required. The question may arise - "How shall I be able?" "Where does this strength come from?" These are logical questions in many minds but the answer is not in logic but in the Word of the Living God.

We must remember that this pressure to capitulate or compromise is not new. It is an "old story" in the Word of God. Behind the scenes is the master mind of the "old serpent"—Satan, the adversary. Anyone who seeks to take a stand for God becomes his target for Satan hates to see "Godlikeness" in any believer. He leaves alone pretty much those who trim their sails to the world's winds and will even allow a good measure of religion and all its trappings and innovations, but when a man or woman takes a definite stand for God (and the sisters have a valuable contribution to make to the cause of God in their deportment, their abstinence from worldly fashions as to dress, the cutting of the hair, and the "working out instead of being keepers at home" save in cases of necessity etc.,) the enemy seeks to corrupt, not too infrequently by flattery, and, failing that, he seeks to destroy if possible. Thank God, as in the case of Job—God will not permit such designs against His servants.

Witness the galaxy of names in the Scripture who thus stood for God in an evil day. We think of Abram—satan sought his downfall in Egypt—the world's most advanced civilization then—he entered the family circle and relationship and used Abram's love for Sarah, his wife, as a basis for lying about her to evade possible harm or loss. God, as it were, chased His servant back to the pilgrim land and life where he belonged since he had commenced the life and walk of faith. Abram's strength and ability arose when his tent and altar again became prominent in his life and, later on, as a pilgrim warrior, he could withstand the compromising suggestions of the king of Sodom. Communion with God in the place of God's choice and a worshipful spirit produced the strength he so much needed. Truly his life was a life of faith. Faith does not end at conversion.

Then we think of Moses. What forces were arrayed against him by Satan. The power and might of Egypt was used against him when he refused its honors for the lowly life of

a shepherd or herdsman and, when later, as the great leader of God's people through the wilderness, he sought to maintain God's honor and order of His house—"being faithful in all God's House"—Heb. 3:5, how hateful and Satanic was the opposition, as in the matter of Korah in Numbers 16 and, still later, in the murmuring and complaining of an ungrateful people. Where did Moses' strength to stand, and withstand, come from? Think on his lowly shepherd life, his times of communion, his fellowship with God where his proud spirit was broken and made pliable. See him in the mount with God and in the Sanctuary hearing God's voice—on his face speaking to God on behalf of a wayward people. Why question further where his strength came from?

Many others press themselves forward for our consideration. Samuel, David, even a Samson tells us the secret of his great strength—in his Nazariteship or separation to God. It all adds up to one great outstanding theme and that is strength to stand for God comes through knowing God, through fellowship and communion with God, through obedience to God's voice as revealed in His Word and an acceptance of the path He has chosen for us as those who are His witness bearers and who must tread the same path of reproach which He trod.

Ezra in the days of the remnant which came back to build the temple for God after the Captivity, "prepared his heart" and God produced him on the scene at the right moment years after the return to teach the people the right ways of the Lord—Nehemiah, who became a comfort to God's people as he sought to protect them by the building of the wall as a bulwark against the enemy, had his secret dealings with God. Haggai and Zechariah, the prophets in whose days Israel prospered in the rebuilding of the temple, had their messages from God and were not afraid to deliver them—see the Books of Haggai and Zechariah.

As we turn the pages of New Testament history what strength of character and stamina is seen even in weak men and women. Think of the honorable mention of the many. Aquila and Priscilla, a godly couple, willing to lay down their lives for the brethren—back in Rome at the last from whence they had been expelled by an Emperor's decree. Living for God, for God's servants, for God's people. Wise, patient, capable they were a great asset to the Christians of that day in their testimony. The secret of their strength was seen in godly home life and communion with God which a "Paul" could share and enjoy and wherein he could find solace. What need for such homes today for God's true servants at times as they move here and there on the Master's business.

Timothy was not strong bodily but was a mighty man of

God and for God and could stand for God, even to bonds, cp. Heb. 13:23. One after another, thus come forward, some little known, but noted for their faithfulness and could we have spent time with such and had seen their private lives, we would have been made aware of the depth of the communion and fellowship with God which they enjoyed in the "hidden life." The turmoil, strife, and wasted energy of this age is not conducive to strength and if you would analyze the lives of those who are standing for God today against the tide of worldliness and religious formality and infidelity (for it all adds up to this in the long run), you will find that such lives are quiet, orderly, godly, with time for communion with God and the Lord Jesus Christ in the power of the Spirit of God and you will further note an earnest desire in all such to live a truly separated "life unto God, turning the back on the world and its giddy crowd and its empty vanities and you will sense, in their presence, a desire for the real and eternal in contrast to the things which are "seen and temporal." 2 Cor. 4:18.

Such is the secret of strength to withstand the compromising enticements of the world in its many forms and as one traces the lives of men who HAVE compromised, you will notice that some outstanding worldly advantage, or friendship, or the prestige of a religious world, arises on the horizon of their lives and the simple, God-honoring path is forsaken for the more popular, easy-going, downgrade formalism and a lifeless religion which can carry on religiously without God or His Word. Are we not told in the Holy Scriptures that the outstanding mark of the last days is "having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:1, 5.

DEVOTE MORE TIME TO COMMUNION

Our thought, principally, in writing thus is to urge God's beloved people to more communion, fellowship in prayer and study of God's Word in the quiet of a godly home and to be willing to give to God some of our best hours instead of the last and weakest and most wearisome of a life so full of "cares and things of this life." Only then and thus shall we be able to stand and withstand and God's grace shall abound to make you, dear reader, if saved, an outstanding example of the fruits of communion and abiding in Christ—John 15. May God grant it for the sake of His beloved Son is our prayer for you!

A TRUE SERVANT

He is a true servant who is able to realize that he is the bondman of Jesus Christ, and he will serve souls best who most realizes what it is to serve the Lord.

LESSONS FROM THE GARDEN

(Continued)

GEORGE WILKINSON OF EDEN GROVE

THE ENCLOSURE

NOW with regard to the enclosure, a garden is different from a field. A field just has a fence around it and anyone can see what is happening in a field, but a garden is a private place and only privileged persons have access there. Each different section of the garden ought to be laid out with a suitable background, and if a considerable amount of color is under consideration, then the darker the background, the better. I have the plan of what was considered the best herbaceous border in England and the background there is a black holly hedge about seven and a half feet high. There the gardener can show his special subjects to the best advantage, brilliant scarlet, vivid yellow etc., show up well before the black holly. Now the application is that "we are His workmanship"—Eph. 2:10 and show forth His praises, 1 Peter 2:9 and each of us have a black background received from our sinful ancestry. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5:12. How truly dark is our background, how great God's grace.

In the Song of Solomon 4:12, we read, "A garden enclosed is 'my sister, my spouse.'" A double relationship is suggested, as in 1 Cor. 9:5 but the two are one. In verse 13 we read of "an orchard (or garden) of pomegranates." Now the pomegranate is a plant that we seldom hear referred to from the platform yet it is mentioned very prominently in the Scripture, in connection with the dress of the high priest, and on the pillars of the temple etc., A pomegranate is not a handsome thing to look at but in the inside it is packed full of fruit, like berries, each full of a winy red juice. Each of these berries is a complete thing in itself but the fruit is in sections. Each section is separated by a leathery substance, and so the whole thing is a collection of sections and I suggest that the red juice speaks of the blood of Christ, and the cluster of berries might speak of "things that be in Christ." The whole of the sections might suggest the doctrines of the New Testament such as Man's Ruin, Regeneration, Baptism, Manner of assembly etc., Each of these sections being separated by a "leather" compartment may suggest this, that leather speaks of death. There can be no leather apart from death. In Lev. 1:6 we read that the burnt offering was to be "flayed"—that is, "skinned"—the significance here being that the internal excellencies might be exposed, and that is what happens in the pomegranate. Each little section might also speak of a

little assembly, each berry might speak of each individual in the assembly and the red juice might speak of redemption and the Spirit within us, also the individuality of the assembly. Each assembly is a complete unity in itself, yet all one in Christ, so each of these sections make up the whole pomegranate and the pomegranate has no beauty about it. It is not attractive to the eye, as some fruits are.

Further, in verse 13, we read "camphire, with spikenard." Camphire is a shrub with a pungent smell. It is close growing and is often used as a screen to hide an unsightly place, or shut out from view some undesirable object. It used to be used in clothes closets to keep moths away and give the clothes a nice odor. Perhaps it could be used to illustrate the present work of our Lord Jesus Christ in His position as Advocate, Intercessor, Mediator etc., hiding our faults and failures, as it were, by virtue of His glorious work, and presenting us faultless. Verse 14 further speaks of "spikenard, saffron . . . and all the chief spices." These would be the "principal spices" and "sweet spices" mentioned in Exodus 32, 30, 34, which were compounded into the holy anointing oil of verse 25, and the "perfume" of verses 35 and 37, which were used in the tabernacle in the wilderness, and which might signify consecration, as in verse 30, and worship and communion. The spices mentioned in v. 34 were "tempered together, pure and holy," in v. 35 and this was to be put before the testimony in the tabernacle where God would meet and commune with Moses, Ex. 25:22. Spikenard is often spoken of as signifying worship, S. S. 1:12, Mark 14:3, John 12:3 etc., especially is this true in assembly capacity at the Lord's table, when our praise, worship and adoration ascends as a cloud of sweet smelling incense. But there is one thing that strikes me regarding the spikenard. The name of the plant is "Nard Spicata" and as the flowers of the plant grow on spikes, if our worship does not take a vivid account of the manner of His death and of the spikes that nailed Him to the tree, then we miss out the spikenard, and, in its place put another variety of the "nard" family—"Nard Officinalis." We can accept the "official account of our Lord's death without a real appreciation of the fact that He was wounded for OUR transgressions.

THE NORTH AND SOUTH WIND

In S. S. 4:16, the sister, the spouse, desires the north wind and the south wind to blow upon her garden "that the spices may flow out." I have heard it said that the north wind is where the cold comes from, Job 37:9, 10 and the frost mentioned is one of the things God causes to come for correction, or for mercy, v. 13 and is in line with 2 Tim. 3:16 where the Holy Spirit uses the Scriptures for our cor-

rection and reproof, as well as instruction. The South wind causes the spices to flow out. We like the south wind, it might speak of the joy we have in our salvation. In John 15:11, the Lord Jesus speaks of His joy remaining in us, and our joy being full and with the hope of His early return to take us to Himself, these precious things become like south breezes to brace us up during our journey heavenward.

May these few thoughts on "the garden," be helpful in stirring up further meditation upon this most precious subject and cause more fruitfulness and sweet savour to ascend to Him from our lives.

READING THE GOSPELS

THE LATE HENRY GROVES

WE MAY read the Epistles and be puffed up; but it is hardly possibly to read the Gospels without being humbled. As a rule the Epistles receive far more attention among us than the Gospels. Dear brethren, read the Gospels, read them for real humbling of soul, pray over them and meditate upon them; and, as God's beloved Son thus lives before us, let our hearts bow in worship. There is something in the Gospels peculiarly fitted to draw forth worship, for we learn in them how LITTLE God has made US, and how great and how glorious is His Son.

We need a face to face, hand to hand, mouth to mouth, step by step fellowship with Christ in the Gospels, then shall we read the Epistles with trembling hearts. No one can read the Gospels and be proud. God has given us four Gospels to unfold to us here a little and there a little of the ways of the Master we are called to follow.

In reading the Gospels, do not read them by chapters. Often the division of the chapters is most unfortunate.

I would guard brethren against teaching deeper than their lives. I know of nothing more calculated to dishonour God than teaching that is very high, and living that is very low.

Any fool can climb up, but it takes spiritual wisdom and fellowship with Christ to go down. Bunyan speaks of the descent of Christian into the valley of humiliation. It was an awful break-neck descent, but once down it is like a bed of roses. Some one has said . . . "It is easier to humble a sinner than a saint." Are not humble saints the exception? It seems as if one could count the truly humble ones upon their fingers! Jesus took the child in His arms. We are too big to be in His arms. We must be little before we can be there. It will cost us something to get small enough to be in the arms of Jesus.

THE PROVOKED SPIRIT

“THEY angered Him also at the waters of strife, so that it went ill with Moses for their sakes: because they provoked his spirit, so that he spake unadvisedly with his lips.” Psalm 106:32, 33.

What is a provoked spirit? A **WRONG** spirit about **WRONG** things. Perhaps there is no greater hindrance than this to the Holy Spirit being poured out abundantly.

These two verses sum up Numbers 20:1, 13. The people were thirsty and uttered rebellious words against God and against Moses. God came in and wrought deliverance, but the spirit of Moses and Aaron was provoked. See the comment: “It went ill with Moses.” Who was Moses? Few men had such privileges. See this aged servant of God who was faithful in all God’s house, yet in this fortieth year of the wilderness journey this great disaster came on that man. Are we not liable to disaster from the same cause? It went ill with Moses and the crowning honor of his life was withheld. But the people were wicked? Yes! atrociously wrong; “they provoked his spirit.” But Moses was wrong, and who can tell the loss it brought into his own life.

Good people (children of God) often talk of “righteous indignation”—they feel wrong things so keenly, and the devil takes advantage to provoke the spirit, and the child of God does not see that this is a hateful thing to God, of the greatest hindrance in communion and service.

Turning to the narrative in Exodus 17, of the smitten Rock, we have the record of an event which took place forty years previously. The people wanted water—were thirsty: there was a wicked, murmuring spirit, much wrongdoing; they were aggravating and ungrateful to the last degree. But the wrong then did not get into the spirit of Moses. He puts the case into God’s hands and God comes into it and works salvation. An **UNPROVOKED SPIRIT** always calls God to the scene. The **PROVOKED** spirit shuts God out. This is why the devil works to get us provoked. He knows if he gets us wrong, his triumph will be complete. If God keeps our spirit, we can get hold of Him to deal with the wrongdoer. In Numbers 20 the scene is very similar. All goes well at first, vs. 6, 7, 8; Moses and Aaron get to God; but in verse 10 the **WRONG** spirit gets into Moses. He smites the Rock instead of speaking to it, and calls the people “rebels,” etc., “He spake unadvisedly with his lips.”

God is infinitely patient with wrong doing. He is **NEVER PROVOKED**. He meant His servants to represent Him, and those men by their provoked spirit put a cloud over God’s

character. Sin on the prophet's spirit hides from the wrong-doer God's character and patience.

In the New Testament we have similar cases recorded. In Luke 9:51, 55, is the narrative of the Samaritan villagers refusing to give Jesus and His disciples shelter. The wrong spirit gets into James and John. It was not the spirit of the Samaritans that grieved the Lord, but the spirit of His own children. God's greatest sorrow now is over our wrong spirits. What damage has been wrought? We do need this grace—NEVER to be "provoked in spirit."

Last summer, a servant of God, gave an illustration of this very thing. He was visiting his sister. She was in a great state about her husband, wanted Mr. M. to pray for him. He neglected family worship and all the home-life was wrong. Mr. M. said that it was never God's will that anyone should do wrong, but that we, His children, should take wrong in the right spirit. She did not see it. All the fault lay at her husband's door. Mr. M. came back again in three weeks. "God has been dealing with me, I see it now" she said. Directly she was in the right, the Spirit of God wrought in her husband and the home life was adjusted. A provoked spirit keeps His hand off the very circumstances we want Him to touch. There may be wrong in our own work; we see it, fret and struggle; no good is done. We never get things mended when we touch them with a provoked spirit. God hears our cry and will show us His salvation if we surrender that wrong spirit.

Turn to Matthew 26:47, and onward. Look at the Lord Jesus under circumstances of the most intense provocation. Look at Peter (verse 51) manifesting the "provoked spirit." Peter could not stand it, his spirit was up; it was not the Spirit of Christ; Jesus could not pass it by. Peter altogether missed the duty of that hour. The Lord seemed to say—"If I had wanted retaliation on the evildoers, ten thousand angels are at My bidding; I do not need your tiny sword, Peter!" Jesus Christ has too much to do now, healing the ears we cut off. He wants us to be filled with His Spirit. See how He treated Judas . . . "Friend . . ." Matt. 26:50. Wonderful! the unprovoked Spirit of the Lamb of God—in the presence of such depths of meanness and baseness, as if Judas was an angel sent from the Father's Throne. The Lamb of God—and WE followers of the Lamb of God!! Oh, brothers and sisters!

But here an objection may be raised—"Would you have people without backbone?" The answer is this . . . "Look at Peter on the Day of Pentecost." This exhibition of his conduct in attacking the band sent to take Jesus, was strength of a kind. But can you fancy Peter bringing Malchus to the feet of Jesus? James and John certainly acted "with spirit" but

you could not fancy them going and preaching the Gospel to those Samaritans whom they wished devoured by fire. Look at all the group now "filled with the Spirit." Were they men without character on the Day of Pentecost? Which kind of strength do you choose? The weak things of God overthrow the things that are mighty. If the Spirit of Christ is in us, we shall REBUKE evil, but tenderly love the evildoer. I believe this provoked spirit is one of the greatest hindrances to the mighty outpouring of God's Spirit.

God has to put up with all the wicked and wrong doings of the universe. Have you learned to take things as God takes them? Heaven is a very easy, blessed place! Thank God that we are not there yet, that we may learn the mind of Christ and live like Him. What a glorious opportunity our God is giving us for this lesson!

Did you ever think that God uses the evil in men around us to excavate our souls to make room for the Holy Spirit? I do not think we have taken it to heart how much our God counts on the unprovoked spirit in His people. He works always through this channel.

Look at Jesus on the Cross—read again and again that wondrous story. What wrong done to you or me compares to the insults heaped on Jesus Christ the beloved Son of God! What did He say? "Father, forgive them, for they know not what they do." Behold the Lamb of God, wronged by evildoers, yet untouched by it! Our whole redemption is rooted in the unprovoked Spirit of the Lamb of God. The Lord God of heaven and earth came down to our utmost need in that unprovoked spirit. When God wants to reach atrociously wrongdoers, He seems to say again: "I will let them do their evil will, that they may see My Spirit in My child." When our spirit is provoked, it hides His glory and stays His hand. We must make way for God, make way for the Spirit of His Son to possess our spirits. Have you suffered sorely? Do you feel you have a perfect right to feel so wronged? Let the Lord Jesus possess your spirit, beloved, and you will have all God's power on your side to overwhelm the evildoer. Amen.

Notes of an old address.

If it be asked, What is the proof that we digest our spiritual food? That our knowledge of God's truth turns to growth in grace? The answer is—Does it lead us into communion with God, and submission to His will? Among the marks of true communion with God, two of the plainest are a spirit of thanksgiving and a spirit of confession.

A HEAVENLY PEOPLE

An Address by the late John R. Caldwell

Scriptures read - John 3:31, 36 and 1 Cor. 15:47, 48.

NO MAN could ever bear testimony of heavenly things but the One who came down from heaven: for no man has ever ascended up to heaven but the One who dwelt in the bosom of the Father, the only begotten Son, who was sent into the world, as He says, "I came down from heaven." He came down into the world a heavenly Person in order to bear a heavenly testimony. He came in the first instance, I doubt not, to present Himself, according to Old Testament promise, to the nation of Israel as their Messiah, their King; but we know that the result of the presentation of Himself to them was that they despised and rejected Him. Nailed to the cross outside the city wall, over Him it was written, "Jesus of Nazareth, King of the Jews." His earthly portion as the Son of Man, His rights as the promised King were all postponed. He was, as we read in Daniel 9:26, "cut off, having had nothing." He received none of these promises that were made to Messiah of glory and government in this world. He was cut off without them, and He was received up into heaven, welcomed and worshipped and glorified in the midst of the very throne of God, the One whom the world thought worthy only of a malefactor's grave.

The Holy Spirit was sent down in order that in the disciples of the Lord Jesus He, conjointly with them, might testify of Him: "He shall testify of Me, and ye also shall bear witness" (John 15:26).

The testimony of the Lord Jesus when He was upon the earth, was concerning heavenly things. What were these heavenly things? What did He testify of? He testified the mind of His father. He bore witness to the character of God. He bore witness to His infinite grace. He uttered these memorable words, which none but Himself could ever have brought to us from heaven: "God so loved the world that He gave His only begotten Son." Who but the Son of God could have brought such a word as that from the throne of God to this earth? He knew the heart of God, and the love that had sent Him, and He came down to earth and testified of that grace. The apostle says: "We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." His testimony was not only to the grace, it was also to the truth of God—to the justice and to the judgment of God. It was a full testimony concerning the character of God. He came speaking the words His Father gave Him to speak. He came doing the works His Father committed to Him; He came to finish the work the Father sent Him to accomplish. His whole testimony was a revelation of the character of God.

Now that He has been rejected and received up into heaven, and that the Holy Spirit has come down to unite the members of His body to Him, the Head, at God's right hand, what is the subject of the testimony of the Church? The Lord says: "As the Father has sent Me into the world, so have I sent you into the world." As I have said, He was sent into the world to make known the character of God, to make known the love of God, the glory and the righteousness of God. He came, and "God was manifest in the flesh." He has sent us into the world a heavenly people, no more of the world than Christ—born from above, not born from any earthly source or parentage: born of God. We are here a people disconnected from Adam and earth—a people with a heavenly origin, and with a heavenly testimony to bear and with a heavenly hope to cheer us. The very fact that the Lord Jesus came from heaven into this world made Him a heavenly stranger here. It was perfectly evident to all that He was "not of this world." His kingdom is not of this world. He won't take it in that way; He will get it from His Father. And so you and I are in this world to represent a rejected Christ; to witness as He witnessed, to God's love in sending His Son; to witness for Christ as the One whom the world has cast out, but whom God has made both Lord and Christ, and to whom God has given all authority in heaven and upon earth. We are in His kingdom. We have been "translated out of darkness into the kingdom of His dear Son." We are here as those who are in the light, and the light in us to reflect a heavenly light to the world that lieth in darkness. Oh what a contrast between God's people in a past dispensation and His people now. God had a nation upon earth. Israel were His people, and He was their King. When they rejected God as their King, He gave them Saul to be their King. Then He raised up David to reign in His stead. God gave Israel an earthly inheritance; He gave them promises of earthly blessing. They were brought out of Egypt in the promise that God would take them to a good land, flowing with milk and honey; and they were, according to the word of the Lord, brought into it. Their portion and their inheritance were altogether earthly. God also gave them an earthly sanctuary, and an order of priesthood that was according to the flesh. What is the contrast now? "God has blessed us with all spiritual blessings in heavenly places in Christ Jesus" (Eph. 1:3). They were called to contend with earthly enemies, and with earthly, carnal weapons. But "we wrestle not with flesh and blood." "The weapons of our warfare are not carnal." Our conflict is with "wicked Spirits in the heavenlies," who stand in the way and oppose our entrance in Spirit within the vail.

As that heavenly One, who came down from heaven and testified concerning heavenly things, went back to heaven,

a cloud received Him out of the sight of His disciples. As is the heavenly One, so are they also that are heavenly. We are one with Him; we are blessed in Him. We are called to be sharers here of His rejection, of His reproach, and of His sufferings, and by-and-by will be sharers of His glory and kingdom. What a wonderful thing is the heavenly character and testimony of the Church! But if we don't know our heavenly character, then we will not bear a heavenly testimony. So we should know what in the purpose of God His grace has made us—how we have been made one with Christ. We have been begotten to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us, and we are kept by the power of God for it, so that our origin, our testimony, and our hope are altogether heavenly. Has the Church maintained that position? Alas! the Church, through Satan's subtlety, has been brought down from its heavenly position and character and calling to be a worldly institution, a thing for taking a lead in social and political reform, a kind of testimony that the Lord Jesus Christ never called His stranger people to bear. He has given us but one testimony, and the truer we are to that testimony the surer will be our recompense when He comes to reward those who have been faithful to Him. NEVER HAS THE DIVINE HEAVENLY TESTIMONY BEEN DEPARTED FROM WITHOUT SERIOUS LOSS TO THOSE WHO HAVE DEPARTED FROM IT. I might be induced by men with benevolent heart to enter into some scheme for the social and moral benefit of the world, and as a matter of course be looked up to by my fellow-men with admiration, and all the while I might be losing my crown. We are not called to such a fellowship. We are called to witness to One who died on the cross in whom the heart of God is revealed—to a crucified Christ. Let us seek in fellowship with Christ to witness for Him as the rejected One in this world. When He comes He will recompense such. May we seek to be clean vessels fit for the Master's use. Jesus Christ came down from heaven to bear a heavenly testimony; we are sent by Christ to bear testimony for Him on the same lines, on the same principle that He was sent into the world to bear testimony to the Father. May He help us to be simple, clean, and godly—to live as a heavenly people—whilst manifestly in the world, yet not of it; "as they that use this world, yet not abusing it, for the fashion of the world passeth away;" but "he that doeth the will of God abideth for ever."

The half-hearted, drowsy Christian thinks all is going on well, but those athirst for God are humbled to the dust with a sense of their own shortcomings.

THE CONVERSION OF CORNELIUS

CORNELIUS, a Roman by birth and education had, nevertheless, no heart for the gods of Rome; he was one of the children of Japheth, who, in the conquered tents of Shem, are themselves conquered by the God of Shem. (Besser). He was a heathen, a Roman, a soldier, a centurion — all barriers, apparently, against divine grace, but it penetrated through them all. Here we have in the messengers of Cornelius, the centurion, standing at Peter's door, as it were, proud paganism humbly knocking at the gates of Christ's kingdom of grace: note the great gulf which was to be passed — Roman pride, and Jewish prejudice; but note also the heavenly power which opened the way in the case of the centurion, the drawing of the Father to the Son (John 6:44); and in the case of the apostle, the Spirit of Truth Who maketh free, (John 8:32 - 16:13) and the constraining love of Christ — 2 Cor. 5:14. Note also the happy meeting — the humble request of the messengers, and the kind reception given by Peter.

The message sent from Caesarea to Joppa was an evidence of the poverty of heathenism — an honorable testimonial for the Gospel — a glorious witness to the wonderful love and power of God, "Who will have all men to be saved." 1 Tim. 2:4. Note that Cornelius was a devout man, "he feareth God" — family religion of some kind was maintained in his house, he gave much alms to the people, they were the objects of his benevolence. He was praying to God always — what lacked he yet? Matt. 19:20; Mark 10:21; Luke 18:22 — "Yet lackest thou one thing."

The subsequent narrative shows that the centurion yet lacked externally, a personal acquaintance with the message of the Gospel through the messengers of the Cross, and, internally, a knowledge of, and a living faith in, the crucified and exalted Redeemer . . . Tregelles. Note the opened heart of the hearer, the opened mouth of the preacher. This address of Peter when he opens his mouth, rolls onward like a mighty stream, which as it were, buries the remembrance of Cornelius and his virtues in the holy stillness of an unfathomable sea. The names of Cornelius and of every other individual — the name, the glory and the honor of every man, are extinguished; one solitary Name shines forth in this sermon — it is the Name of the Lord Jesus Christ. In place of the works of Cornelius or of all other men, the works and deeds of God in Christ alone are mentioned. All human righteousness disappears as in a deep sea, but that sea is the infinite love of God. —(Harless).

God often breaks the cistern in order to bring us to the fountain. He withers our gourds that He Himself may be our shade.

QUESTIONS AND ANSWERS

QUESTION: Would you please explain Haggai 1:8. How would a person do this to glorify God? And verse 6, how can you earn wages to put it into a bag with holes? How might I win my husband to Christ?

ANSWER: Your first question concerns the rebuilding of the House of God at Jerusalem, after the return of the remnant from the Captivity—read the books of Ezra and Nehemiah in connection with the books of Haggai and Zechariah. The people of God had not continued their purpose to build, so God sent along two of His servants, Haggai and Zechariah, to encourage them to build and we read in Ezra 6:14 that the elders of the Jews “builded and prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded and finished it” etc., They had been looking after their own houses and living for self, and neglecting the House of God. Now, they could glorify God by following the instructions of the verse 8 which you mention and building for God in testimony. Nothing so pleases God today as an individual going on for God, to learn God’s ways and seek to build in accordance with His Word in collective testimony.

The second part of your question concerning the putting of wages into bags with holes. One version reads . . . “earneth wages FOR a bag with holes.” That is, earning wages just to see the money run away, as it were. So many today do this because they do not give to God His portion first—God desires the firstfruits of His people’s wages, increase etc., and tightfisted, stingy, penny-wise, niggardly practices are not pleasing to our God. Such, very often, gather their money for those “who will pity the poor.” However, another rendering still gives this passage as . . . “He that earneth wages earneth wages to put it into a bag ‘pierced through’”—and this suggests another New Testament passage found in 1 Tim. 6:10 . . . “For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.” It seems from this passage that the “piercing through” suggests the “entrance” of many sorrows into the lives of the people of God when they do not handle aright that which God has given them and when they become covetous, grasping, penurious to the exclusion of God’s portion.

The third part of your question is a very common one and we would suggest a careful reading of an article in this issue of the paper entitled THE PROVOKED SPIRIT. Living for God in a quiet, godly manner, before one’s partner in life is highly commendable and often the means God’s uses to speak to their souls. May it be so in your case. W. F.

« « «

QUESTION: What about solo-singing, choirs etc., and music in connection with Evangelistic work?

ANSWER: Instrumental music, solo-singing and choirs in connection with Evangelistic work, are all defended by those who use them, as being necessary to good singing, to draw the people and so on. We regard them all as inventions of man, or of the devil, to drag the preaching of Christ crucified down from the place of supreme importance which God has assigned it, for the conversion of sinners. It is the thin edge of the wedge which has been driven to its full length in the world’s churches, where music is used to lull sinners to sleep, while it pleases them. J. R.

EXTRACTS FROM LETTERS

FROM AN ASSEMBLY IN THE WEST: The assembly here goes on steadily, seeking the right ways of the Lord. We are thankful that the Lord has preserved it thus far, and trust we shall be preserved from the error of that which God hates, until the Lord comes. We are thankful for men who are exercised to keep the truth of God before His people through these good publications.

FROM WEST VIRGINIA: Your Magazine is well titled for I have truly received God's Word seasonably when it arrives. May God bless and encourage in this work of love. A sister in the Lord.

FROM A TRIED FAMILY: Again we can raise our hearts in praise and thanksgiving for all the good, strengthening and encouraging truth we get in Words In Season, even for us sometimes when we are "out of season," so to say—maybe weary, sad, in pain, discouraged or lonely. God's Word is always precious to our souls and hearts. God bless you and all contributors to Words In Season.

FROM NORTH IRELAND: We do appreciate the plain and practical, faithful ministry set forth in this Magazine and it is a great encouragement to us to seek to walk worthy of the vocation wherewith we have been called.

FROM SASKATCHEWAN: May God bless this good work. I always enjoy reading it and often when I have sleepless nights, I enjoy reading them. We are having a cold long Winter.

FROM NEW JERSEY: It is certainly refreshing to read this little magazine of encouragement in these dark days of trial. I nearly always find something to cheer me and it seems to be just what I needed.

TO HELP OTHERS SEE THE TRUTH: I have a dear friend and his wife, saved, but not gathered to the Lord's Name. I know that Words in Season will help them a great deal—please send a subscription to them, also. (God has used this means before, Editor).

FROM A YOUNG COUPLE: We have always enjoyed the booklet and it has been a help in our Christian lives. We do seek to honor the Lord and would like to learn more about things pertaining to the assembly. It is very easy for young Christians to get on to the wrong track and learn the wrong first. We look forward to the future for other helps, as in the past, in view of pleasing our Lord Who first loved us and gave Himself for us . . . "He is before all things and by Him all things consist."

FROM KANSAS: Oh! how much I enjoy reading the truth ministered by the writings of God's able and Scripturally gathered people. God bless and keep and continue "till He Come."

FROM ROCHESTER, MINN.: I want to tell you how much Words In Season means to me. I am 72 years of age, 90 miles to the nearest assembly. Those who write for the Magazine surely follow the "old paths." I value that and please don't change, as God has not changed.

THE TREE

Some people touch a tree and find,
 But wood to feed a fire;
 Yet, carpenters can feel a floor
 Or sense a soaring tower . . .

The sculptor looks upon its trunk
 And carvings fill the air,
 While others come and see the hearts
 Which lovers whittled there . . .

The farmer reaches for its fruit,
 The traveler seeks its shade;
 The boy can see a raft of logs
 On streams of flowing jade . . .

The outdoorsman will think of crafts
 To blunt an ocean's rage;
 The pharmacist will see its roots,
 The publisher, a page . . .

The bird finds one beloved branch;
 But mothers see the beds
 Wherein at nightfall, they will tuck
 Their precious curlyheads . . .

The artist grasps the golden flame
 That leaves of autumn toss,
 And some, whose souls are deep as Time,
 CAN SEE A SAVIOUR'S CROSS.
F. H. K.

« « «

“I love the cross of Jesus,
 It tells me what I am,
 A vile and guilty creature,
 Saved only through the Lamb.
 No righteousness, no merit,
 No beauty can I plead;
 Yet in the cross I glory,
 My title there I read.”
Frederick Whitfield.

« « «

“But God forbid that I should glory, save in the cross of our
 Lord Jesus Christ . . .” Gal. 6:14.

Stratford, Conn.—Bro. Jas. McCullough is making progress but still restricted as to preaching.

Manchester, Conn.—Saints here have had some enjoyable visits from the Lord's servants recently, brethren Paisley, Dobson, McKinley. The New England assemblies appreciate help—it seems some of the older brethren who called on them regularly have been taken "home"—this should exercise those who have a definite field of labor before them. Travelling the country over seldom is valuable and definite work laid on the heart seems to be God's way. May the Lord stir up true exercise thus.

Augusta, Me.—Bro. Whitehouse gave an appreciated call here recently. Bro. McIlwaine not so well lately again, we hear.

Midland Park, N. J.—Recently the saints have had calls from brethren McKinley, Stewart, Gray, Frith, Dobson and Paisley, mostly ministry but the Gospel also proclaimed faithfully.

Waterbury, Conn.—Saints here appreciate the help of faithful servants of Christ with exercise as to the need of New England. Bre. McKinley, Stewart, Dobson and Paisley gave appreciated visits of late.

CANADA

Victoria, P.E.I.—Bro. Paisley gave a call at Charlottetown, much appreciated. Bro. Joyce mentions an opening they had in Labrador last Summer with the launch and brother George Campbell has returned to Forteau Bay and expected to remain for the Winter. The Lord has been working, a man professed after they left Labrador and since bro. Campbell arrived several have professed and there is quite a stir. Pray for this far off field. The ringleader of opposition is now favorable.

Clinton, Ont.—The small assembly here has a little to encourage by seeing some unsaved coming to the meetings.

Lake Shore, Ont.—Bro. Al. Joyce had some good meetings here recently, cheering to the saints.

Clyde, Ont.—Bro. Fletcher called on the few here for two weeks.

Moncton, N. B.—Bro. Paisley has been holding forth here and expected to have a series in St. John. N. B. are sailing for the old land in March. He visited Waterbury, Bristol, Hartford and Manchester with cheer to the saints. Bro. Heidman has been laboring faithfully in N.B. with encouragement.

Sault Ste. Marie, Ont.—Saints here expected bro. Norris for some ministry meetings.

Louisville, Sask.—Saints of the Mervin and Louisville assemblies are happy to say that the Fall Conference has been a season of blessing from the gracious hand of our Lord. Word faithfully ministered by brethren J. Ronald and Alex. Wilson.

Vancouver, B. C.—We have just finished our first series of Special Gospel Meetings in the newly built Carleton Gospel Hall. Bre. H. Alves and R. Peacock faithfully preached the Gospel for four weeks. Weather adverse, dense fog and cold hindered part of the time—some blessing reported by W. Hutchison, Corresp. of former Cedar Cottage assembly, the temporary address of their Gospel Hall being 45th. Ave., and Tyne Street.

Windsor, Ont.—A profitable time spent over the Word New Year's Day, Practical, helpful ministry given to strengthen the things that remain by several brethren.

OTHER LANDS

Puerto Cabello, Venezuela, S. A.—Brother Williams returned here after 9 weeks farther inland—visited Caracas and had an excellent opening in Aroa where the Lord gave signal help—cottage meetings were a real blessing, held between four and five in the afternoon—a man who heard the Gospel here on a former visit 34 years ago was reached. Some 13 in all professed to be saved. The man in whose house they had the cottage meetings had his hands cut off by an angry peon who was also going to cut off his legs but a passer by rescued him. Bro. Williams had the joy of baptizing this new believer before hundreds. Having no hands and only one leg they carried him into the water on a camp bed and two brethren lowered the bed into the water—a brother sits beside him, or his wife, and breaks off the bread in the morning meeting, as he has no use of his arms. He was delighted

to see the people come into his home and hear the Gospel. He frankly forgave the peon and asked the authorities to let him out since he was under the influence of liquor. Pray for dark Venezuela and other S.A. countries.

Brazil, S.A.—We have heard that bro. John McCann's wife is seriously ill with an affliction of the heart—pray for these faithful laborers.

India—Brother Stuart Stokes has returned here—they were on their way when the Suez canal was closed to traffic—had to return to England where God opened up the way marvelously for another ship by Cape of Good Hope—they visited an Assembly in Lausanne, Switzerland—formerly followers of J.N.D. but found liberty from that connection—they also visited the assembly in Rome. We hear brother Kimber is expected to return to Australia with his family—he hoped to see him in India ere he left. Pray for needy India. Brother John David continues his faithful work there also—in separation from ecclesiastical connections and fraternities.

Ireland—Holiday meetings at Gransha, Armagh, fairly good, Mullafarnaghan in their new Hall, built free of debt—Cookstown reported fairly good also.

FALLEN ASLEEP

Portage La Prairie, Man.—Our dear brother Chas. Muir of this Assembly "went home" Sept. 23rd—quiet, but steadfast and faithful to the truth of God. Greatly missed—Gospel Hall filled to capacity at his funeral service.

Mervin, Sask.—Our beloved sister Mrs. Mary Blaney "went home" Nov. 24th, in her 80th year—saved in Scotland, here for the past 29 years. She had a heart for the Lord's work and their home always open to the Lord's servants and others of His own.

Also on Dec. 17th, our dear sister Miss Mary Jane Johnson "went home," aged 79. Saved as a young girl in tent meetings in England and in happy fellowship here since commencement of assembly—highly esteemed for godliness and steadfastness in the things of God.

Earlton, Ont.—Our dear brother James Baldwin went to be with Christ Dec. 17th., in his 75th, year—came here from England about 1905. Saved and gathered out through preaching of F. Watson and J. Silvester when they pioneered as young men up here. Pray for the only daughter surviving.

Los Angeles, Calif.—Our dear brother Duncan McNicol went home to be with the Lord Dec. 31st. He was 91 years of age, saved 63 years. Resided formerly in Seattle, of later years here in fellowship in Jefferson Blvd. assembly.

Indiana, Penna.—Our esteemed brother James Walker "went home" Dec. 8th., in his 78th year. A faithful witness in the Gospel and bore a good testimony among the unsaved. In happy fellowship in the Indiana Assembly for 36 years. Remember his widow and family in prayer. Greatly missed.

Danville, Pa.—Our dear brother Arthur S. Cooke reports the homegoing of his beloved wife, Dec. 21st. He says . . . "I found her dead sitting in the rocking chair. Sweet indeed was her passing to be with her Lord, I miss her much, she was a beloved saint."

Tampa, Fla.—On Nov. 14th, our dear brother W. J. Montgomery suddenly passed into the presence of the Lord, aged 85. Saved when a boy of 16 in Northern Ireland, came to this land over 50 years ago—in fellowship in Detroit for years, then in DeLand and here. Leaves his wife, a son and three daughters—a succourer of many, much missed.

Also on Dec. 19th, our brother Anthony Galanti "went home" aged 71. Born in Sicily, came here as a young man and was saved in Lodi, N.J. when 23 years old. In De Land and Tampa assemblies latterly. Leaves his wife and eight children and is much missed.

Longport, N. J.—A late notice has just reached us without details of the homecall Dec. 14th, of brother J. C. Beattie, well known to many of a former generation—one of the early laborers in Ontario.

Also without details comes word of the homecall of our dear sister Mrs. Robert Bernard who "went home" Dec. 15th, after much weakness. Formerly of Ferndale, Mich., Assembly.

Words in Season

THE BIBLE FAMILY MAGAZINE



BREAD THAT STRENGTHENETH MAN'S HEART



MAN, earthy of the earth, an-hungred feeds
On earth's dark poison tree —
Wild gourds, and deadly roots, and bitter
weeds;
And as his food is he.
And hungry souls there are, that find and eat
God's manna day by day —
And glad they are, their life is fresh and sweet,
For as their food are they.

Ter Steegen.

MARCH, 1957

WORDS IN SEASON

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Foreign Subscribers—Please do not be unduly anxious because date on your envelope may not be up to date. On account of the delay in getting currency out of other countries, and time involved in processing all such subscriptions, it is very difficult for us to keep these on a current basis. The important thing is to renew your subscription each year direct to us, or through the usual channel of communication you use. We have complete records here in Williamston. At times our payments from overseas are so delayed in reaching us that a year or more intervenes in some cases. Contact the Editor in Williamston, Mich., if you do not receive your Magazine. Payment should be made in the equivalent of U.S. currency. **THANKS!**

Volumes—We discovered in our recent moving that we have one bound volume for 1954 on hand and six of 1955, and we have a few left yet for 1956. First come, first served. Write early - \$3.25 each.

Note Your Envelope—The last month and year is date up to which your subscription is paid. U.S. & Canadian subscr.

CHANGE OF ADDRESS

Noranda, Quebec—Vincent Davey, 70 St. Murice Ave.

Clyde, Ohio—The Assembly now meets at 126 Railroad St., Corresp. is F. A. Colella, Jefferson St. Huron, Ohio.

UNITED STATES

Camden, N. J.—The New Year Conference here was a time of happy fellowship with profitable ministry along the old lines by several of the Lord's servants who were present.

Philadelphia, Pa.—Bro. C. Patrizio has had several different Italian tracts printed and would be happy to mail to any interested ones for distribution. Write to 224 W. Loudon St., Philadelphia 20. He recently visited the West coast and Iowa assemblies.

Akron, Ohio—Brethren McBain and MacLeod were holding forth here in the Gospel. God was giving liberty in preaching.

Youngstown, Ohio—Jn. Govan visited here recently, also West Side Assembly in Cleveland. Bro. D. Calderhead visited the Assembly in Lorain - they seek to continue in the truth of God which they have learned.

Jackson, Mich.—Brethren Boyle and Smith had four weeks in Jackson in the Gospel - fairly good interest. Bre. Wm. Warke and Wm. Ferguson had a spell in the Gospel in Williamston - God seemed to give liberty in preaching and one must leave results with God - Eccles. 11:6.

La Crosse, Wisc.—Bro. Hamilton was visiting Omaha with bro. Mick at the Central Gospel Hall - two had professed. Bre. DeBuhr and Dale Hyde were at Grand View, Iowa. Bro. Jamison at Brodhead, last report, L. Brandt and C. Yost at Ontario, Wisc.

Norridgewock, Me.—Bro. McIlwaine mentions that he is feeling stronger and able for a little work in the Gospel, where his heart lies. A mother of a little family professed the end of January.

Clyde, Ohio—Bre. Crawford and Lipke continue in this district, two girls professed recently.

CANADA

Vancouver, B. C.—Hector Alves had some meetings in Arlington, Wash., recently, and was in Fairview Hall, using his chart on the Seven Churches in Asia. Nice interest.

Muncey, Ont.—Bro. Elijah Davis started some meetings in the settlement here, using his chart . . . Angus Abram, Corresp.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

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MARCH, 1957

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TIMELY LESSONS FROM SAMSON

Harold Paisley, Ireland

GATHERED GEMS

HAVE FAITH IN GOD . . . "I know that Thou canst
do everything." Job 42:2

HE can divide Red Seas.

HE can slay giants with a pebble.

HE can shut lions' mouths.

HE can stay devouring flames.

HE can turn lions into lambs.

HE can make the wrath of man to praise Him.

HE can open prison doors.

HE can shield from all plagues.

HE can cover from all dangers.

HE can make the winds fulfil His behest.

HE can make storms become calm.

HE can make unclean birds clean provision-bearers.

HE can supply all need.

HE can make darkness light before us.

HE can make rough places smooth.

HE can make His strength perfect in our weakness.

HE can turn mourning into joy.

HE can make all grace to abound.

HE can spread a table in the wilderness.

(Editor's note - a good exercise would be to
find the corresponding Scripture passages to
which each of the above lines refer). S.S. teachers
. . . Try this!

Trust Him, ye saints, in all your ways;
Pour out your hearts before His face;
When helpers fail, and foes invade,
God is our all-sufficient aid!

NOTHING BUT BRASS

WHILE sitting in a friend's house recently, I heard the following remarks, which I intend giving as accurately as memory serves me, and which I hope will speak to you of something more important. The conversation was going on between Edward Bond and Hugh Davidson, when the latter said, "I remember an instance occurring, which made me thankful to God that I had got Christ, and was saved from going down to hell. I was standing in a jeweller's shop one day, when a lady came in, and reached, what she thought, a gold brooch over the counter, asking the jeweller, 'What is the value of that gold brooch?' He immediately put it onto the scale, and said, 'It is very light for gold.' Then tested it, and said, 'It is nothing but brass!' When she heard the words, 'nothing but brass!' her very look told that she was astonished—after having worn it for years, thinking it was gold, when in reality it was only a counterfeit, and would not stand the test." There is a lesson in this little event which I would urge on you to take good heed, "Religious Professor." The brass was like the gold outwardly, but the substance was wanting—consequently did not pass when tested. Now, apply this simple illustration to your own soul before God. How would it fare with thy soul were you to meet the God of Heaven before you lay down this paper? Oh, think of it! standing in the dazzling brightness of the Judgment Throne, where everything will be measured by Heaven's rule. It won't be what you thought of yourself, neither will it be what others thought about you. Like the brazen brooch, you may have appeared very well outwardly, but as God has declared, "Judgment also will I lay to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies." Isaiah 28:17. And then you'll stand in your true colours before God. Alas! how many in these days are content to remain in that soul-deceived state, cherishing the seducer's delusions, thinking that because they have got a name to live (while dead,) and a form of godliness (without the power) that all will be well in the end. There are other ways whereby Satan is trying to seduce men and get them damned. Beware of the devil's lying vanities; for they who observe them forsake their own mercy. Jonah 2:8. I would press upon you the need, in this day of much profession, to try the foundation on which you are building by the word of truth; for there is one thing must take place before ever a poor sinner can get to heaven. This one thing which is necessary in order to get to heaven is being born from above, John 3:3, passing from death unto life, John 5:24. And if this has never taken place in your experience, no matter what other qualifications you may have, you are at this moment a condemned sinner, John 3:18,

and every step is bringing you nearer the flames. Oh! will you not stop NOW, and think of that poor Christless soul of thine standing at the judgment bar, to be consigned to the blackness of darkness, shut up in the prison house of the lost for ETERNITY. Perhaps you are like some who don't want to be troubled about these things. With your conscience at ease, and your false peace undisturbed, you go on quietly; but you will one day be awakened. When your fear cometh as desolation, Prov. 1:27, if not in time to receive Christ; then shall they call upon Me, but I will not answer. And oh, to see men who wanted to be let alone in the world, turned into hell forever, to regret their indifference to the warnings of God. Their privileges will live in their memory forever, and not one ray of hope will ever enter the regions of the damned. But if you want to escape the flames which torment the lost, hear, and your soul shall live:—He (Jesus) was wounded for our (can you say my?) transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed. By faith claim it for yourself and say that it was for me. The work is finished, complete to God's satisfaction, and you can be saved for nothing!

How glorious, blessed, and complete,
That finished work must be,
Where God with man delights to meet—
There He has met with me.

God's meeting place in grace is at the Cross, where His Holy Spotless Lamb bore away sin. "Who His ownself bare our sins in His own body on the tree." 1 Peter 2:24. "He died for our sins, according to the Scriptures." 1 Cor. 15:3. "And if thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Rom. 10:9. The gift of God is ETERNAL LIFE. Take it, or you must perish eternally.

Robert John Johnstone

Robert John Johnstone, a promising young worker for Africa, died at Benguella, many years ago, just after the arrival of the ship which brought his companions and himself there in answer to the urgent call of Africa's teeming population, in need of the Gospel.

When a lost sinner believes the Gospel, his fortune is made, for he then becomes an heir of God, and joint-heir with Jesus Christ. Thenceforth he should live without carefulness, trusting his Heavenly Father for all spiritual and temporal blessings. Romans 8:16, 17; 1 Cor. 3:2, 23; 2 Cor. 5:7; Luke 12:22-32.

GOSSIPING TONGUES

WM. H. FERGUSON

EVEN so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! and the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course (or wheel) of nature; and it is set on fire of hell." James 3:5, 6.

Thus the Holy Scriptures define the tongue and its possibilities of destruction—the wheel of nature referred to above might suggest the train of evil the tongue can commence, carrying destruction and ruin as it revolves from one to another. For some time now we have seriously considered the advisability of giving a warning against unbridled, useless, vain and empty talk and, not only so, but malicious gossip and backbiting etc., which is ruinous to the soul's development, a real canker eating the vitals of assembly testimony in some cases, and which is NEVER found in a godly person. The gossiping tongue is characteristic of the "emptiness" or "vanity" of this present generation. Not only would we warn but would seek to give a few suggestions as to profitable conversation and fellowship together, more or less, in a private, personal way; since it is generally in the privacy of the home, or homes, amongst friends or acquaintances, that this unguarded gossip takes place. "In the multitude of words there wanteth not sin: but he that refraineth his lips is wise." Prov. 10:19.

God has wisely placed barriers—two walls of ivory and two walls of flesh—and these must be opened ajar ere the words come forth. We should therefore meditate on and weigh carefully our words ere spoken. Once released, they travel on and on. Then the gossip adds to and the whole round of the chatters commences—nothing more, generally, than an agreeable rattle, or the talk of the newsmonger. The old Hebrew saying is—"much talk, much foolishness." And again, the old adage . . . "An empty vessel giveth a greater sound than a full barrel." Yet again, "who think too little, and who talk too much."

MEN AND WOMEN EQUALLY RESPONSIBLE

We usually associate "gossip" with women and, perhaps this is in a measure true. Old brother Gould used to tell us of the woman "whose tongue was well hung in the middle." Which of us have not come across such characters whose endless chatter becomes a weariness or worse—leaves the brain and body numbed. However, men are also given to this gossip in many ways.

We have been thinking again of the harm done by the retailing of "stories" usually added to and colored to suit the occasion by men, some of whom profess to be God's servants, relative to other fellow servants, or others of God's people. Cases of discipline form a good example of this. These, where necessary, should be confined to the assembly and locality where the offence occurs but, alas, this is not so. Almost simultaneously these cases are rehearsed some hundreds and thousands of miles away, with no good purpose, but a desire to turn the minds of saints against certain individuals or assemblies and, frequently, such stories are carried by those who profess "love to all saints," but by their unbridled talk and gossip, show that this is the merest "lip service." David said long ago concerning the fall of Saul and Jonathan . . . "Tell it not in Gath, publish it not in the streets of Askelon." 2 Sam. 1:20. True hearted David did not want to give cause to the enemies of the Lord to blaspheme in this case. He, himself, failed later, for we are all more or less failures, but God calls him "a man after His own heart." Would that there were more Davids among us! A nice example of proper attitude thus seen in Acts 15:2 where, at Antioch, there was no small dissension and disputation "so Paul and Barnabas and certain others go up to Jerusalem about the matter for advice, not dictation. In verse 3 of Acts 15 we see them on their journey passing through "Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren." Not a word of their trouble at Antioch but a godly conversation pertaining to the things of the kingdom of God and a rehearsing of God's ways with them.

PRIVATE GATHERINGS

Too often in such personalities are indulged in, fellow Christians are criticized, their faults retailed, any gossip about them eagerly gone over and sought for. Some clever folks know how to "draw out" an unsuspecting person and get further information to add fuel to the already kindled fire of gossip. Remember! Most gossip is plainly "lies" or "slander" and the person who gossips to you about another, when your back is turned gossips about you to another. There exists no such a person as an "honorable gossip." Honor is not for them! This should have a sobering thought upon reflection. Preachers may be characterized by gossip. They have access into many homes and the tendency, unless occupied with the Word of God and prayer and visitation and private devotions, is to spend time in aimless talk, idle, or, at times, malicious. Many a good and godly man, to our knowledge, has suffered at the hands of such unprincipled defamers. Usually this is done to ingratiate oneself and to gain some advantage but here again the party, who is likely an unwilling listener

to such gossip is disgusted, and one who is willing to listen is not worthy of favors or respect, yet the "wheel of gossip" goes on.

Lest any think we write rather plainly on this subject, for we hope to "speak plainly" the Lord's message, let him or her examine their own hearts, which we all ought to do, and the warning will be seen to be necessary and advisable.

Preachers, and elders too, have an advantage over others in that they hear much more than the average Christian hears of things here and there and they should be most careful and very slow in conversation and know how to refrain their lips. Too often this is not so. It is our observation over the course of years amongst His own, that there has been a steady decline in the tone of behaviour amongst those engaged in the service of the Lord. The older men spent time in the study of the Word, they were well acquainted with their Bibles, they lived in that atmosphere of reading and prayer and meditation, as well as the practical work of visitation of the sick, and lonely, and widows. Today, this is a lost art greatly amongst many. Many a widow is neglected, seldom, if ever, visited by preacher or elder. The older preachers were not averse to helping the needy and, usually, had a little fellowship in a practical way, to pass on to such a widow or poor person—they had "bowels of compassion" but, alas! to a great extent such a godly generation has passed. Not altogether, we are happy to state, for there are still some who continue this gracious and helpful work but "preaching" is not the main thing with a professed servant of the Lord. There are accompaniments which go along with this happy service.

PROFITABLE CONVERSATION

A few practical suggestions for profitable conversation at the table, or in groups, might not be amiss:—

At the table avoid disagreeable reports as matters of conversation. It is neither good for body nor soul. Too many dyspeptics are produced in this disagreeable way of living, or eating. Seek to turn the conversation into matters of thankfulness to God for His blessings, many of which we experience in this land of bounty where we are favored above many. Suggest a few verses you have been meditating upon through the day or night.

If backbiting commences - "An angry countenance driveth away a backbiting tongue." Prov. 25:23.

Be especially careful of conversation if unsaved, or children, are at the table or in the company. What misery has been wrought by unsaved members of a family hearing reports of failure and trouble amongst the Lord's people. Doubtless some have been estranged and sent faster on their downward course by unbridled gossip and slander of evil minded persons, for no godly person would indulge in such malicious

and destructive conversation. A revival of the art of proper conversation would be indeed welcomed. One looks back to hosts and hostesses amongst the noble of God's people who knew full well how to conduct themselves and refrain from entering upon another's domain, much less indulging in harmful talk. Truly "well-timed silence hath more eloquence than speech." Someone has said . . . "Inject a few raisins of conversation into the tasteless dough of existence." Most of so-called conversation is "a sort of chit-chat, or small talk, which is the general run of conversation . . . in most mixed companies." One of our older preachers, now gone home, used to speak of some loquacious talkers on the platform as having "bushels of words and spoonfuls of thought." An apt illustration of the emptiness of today's speech.

We heard recently of one who took a "recording" of conversation, unknown to the company present who were participating in the chit-chat and, later on, to the same company, he played it over. They asked . . . "Where did you ever pick up such nonsense?" When told it was their own conversation and usual manner of speech in company, they were unmistakably mortified.

The Scripture enjoins . . . "In understanding be men" and surely there is room for much improvement in our conversation when we meet casually, when we sit and eat together, or when we spend an hour or two together. Let such times have profitable and suggestive conversation, leading to more spirituality and let all be done so that there will be some lasting food and good as a result. "Let your speech be always with grace, seasoned with salt . . ." Col. 4:6.

MORNING OR EVENING DEVOTIONS

When visiting in the home circle and the reading of the Word takes place, a few moments spent at the close to give a few timely and helpful thoughts as to the passage read is most beneficial. Many of the Lord's people in lonely places, who do not have many visiting preachers or students of the Word, appreciate this greatly and it is our duty, who serve Christ in the Gospel and in the ministry of the Word, to have such to give to them. It is truly "bread cast upon the waters" and who knows the result of a few well chosen and spoken words. We have heard of people being saved as the results of prayer offered on such occasions, unsaved ones who were present in the family's devotional hour.

In Egypt the Israelite is sheltered, feasting, waiting. In the world the believer has salvation, communion, hope. The first epistle of the Thessalonians speaks of the believer thus, and provides counsel for his conduct.

Christians! the secret of power is the life of faith—the abiding in Christ—the walking in spirit. Heb. 10:38; 2 Cor. 5:7; John 15:1-11; Gal. 5:16, 22, 23.

"IDLE TALK A DISEASE"

VERY many of the residents in St. Leonards on Sea, and many visitors must have been familiar with the notice that appeared outside a certain church building in that town . . . "These are good teeth that can hold back the tongue."

Vast power for good and evil resides in the little member. Control of the tongue implies control of the temper and actions and, to some extent, of the thoughts, and is a criterion of the fully mature character. Who can say . . . "I have attained?"

The Word of God enjoins speech that is true, wholesome, kind, pungent and useful. Words are children of the heart: we must educate them. Even light words may reveal the quality of the inner life.

He who says what he likes will hear what he does not like. Blunt speaking sometimes cuts keenly. Much harm and pain are caused among Christians by fault-finding and idle and mischievous gossip. We should be slow to believe any story against another believer. It may be spiteful invention, born of jealousy; or a distortion; or an exaggeration. And there is the other side; if we knew all the essential facts, the impression left on the mind would be different . . . "A truth can be made to tell a lie."

Concern for the Kingdom of God and the cause of the Gospel and a generous heart will help us to exercise restraint when speaking of fellow Christians. Fortunately for our peace of mind most of the things people say about us never reach our ears. The idle talk that damages another's character is more than a disease, **IT IS A SIN!** Edwin Adams, England.

(Rather strangely this article reached us while we had our own article on the same subject in preparation for this issue. - Editor.)

The children of God should not merely read the scriptures; the Lord Jesus said that the scriptures should be searched. Those who cannot read should, therefore, learn to do so. They should ponder what they read, and pray always for the teaching of God by His Holy Spirit. Frivolous religious books, such as religious novels, are injurious. The scriptures alone are able to make wise unto salvation through faith, which is in Christ Jesus, and to perfect for His work one who labours in the Lord's vineyard. Deut. 6:6; 11:19; Psalm 119; John 5:39.

It is the duty of the Christian to reprove an erring brother, and he who does so evinces more genuine love than he would do in any other way. But there is an infernal politeness now-a-days which puts a stop to this.

BARNABAS

WILLIAM WILLIAMS OF VENEZUELA

BARNABAS means "son of consolation or exhortation." He comes before us from Acts four to Acts fifteen in some very important roles. He is introduced to us in Acts 4:36-37. He belonged to the tribe of Levi and was a native of Cyprus. The young Church was of one heart and of one soul. Great power and great grace was upon them all. Barnabas came on the scene on the high tide of the Church's testimony and he also was carried along with the altruistic spirit prevailing all. He sold his land and without reserve laid the price at the apostles' feet. For a Jew to do this was surely a sign that he was a new creature in Christ Jesus.

In Acts 9:27 we find him doing a very worthy thing. Saul went up to Jerusalem and as the overseers there were slow to receive him because of his history and as they did not believe in the "open table" Saul would have had to sit back until the elders gained confidence in him; which, by the way, is true scriptural procedure. But Barnabas did the real mediator's work and, knowing both parties, Saul was received on his testimony, not merely to "the breaking of bread," but he was with the saints in full fellowship "coming in and going out". Fortunately the early Church had not yet heard of the present day anomaly called "occasional fellowship". (Saul had been received by the saints at Damascus previously—the Church at Jerusalem obviously unaware of the circumstances—Editor.)

Again we find Barnabas true to his name in Acts 11:22-26. The persecution did in Jerusalem what the Lord's commandment did not do. The saints were scattered abroad and as they went they preached. Some overstepped the traditional border and preached to the Grecians. We do not even know the names of those early pioneers; but the Lord blessed the testimony and a great number believed and turned to the Lord. Now the Christians in Jerusalem heard of this and they wished to know what was going on. They needed a godly fair-minded man with good discernment so they chose the right man—Barnabas. He arrived with an open mind, saw the grace of God and was glad. What failure there has been amongst us in failing to recognize the grace of God! How often jealousy, offended pride, and prejudice have warped the better judgment so that instead of unity and blessing, division and disaster have resulted. Here Barnabas could use his ministry to exhort them "that with purpose of heart they would cleave unto the Lord." Notice he recognizes the Lordship of Christ. Five times the Lord is named in connection with this experience. No word of going and joining the "church" that

they liked best, as advocated by modern evangelism with its spineless message: Preach the Gospel and offend nobody by declaring "the whole counsel of God", is popular preaching.

In vs. 24 we get one of the best commendations in the New Testament, "He was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord." Now real goodness, as the Lord sees it, is allowing ourselves to be controlled by the Holy Spirit. Then the result will ever be "people added unto the Lord", not to a man, or a church, or a system, or an organization of interdenominationalism, but to the Lord, to own His Lordship and to obey His commandments.

He saw the need for some one to help him shepherd the young church. He thought of the young man he had befriended in Jerusalem years before and was evidently still in touch with his whereabouts, so again a man full of the Holy Spirit and faith made the right choice. He went to Tarsus and brought Saul. For a whole year the "son of consolation" laboured with the budding Saul and perhaps gave him his first experience of working with a fellow-labourer. Some young men never get this profitable experience. They go out on their own and go on on their own. Happy the servant who can work in double or single harness.

His next service was as a servant of the church, and with Saul he went to Jerusalem to take the offering for the relief of the brethren in Judea. Again he fulfilled his ministry—nothing left half-done. He and Saul came back to Antioch and we again see the real unselfish character of Barnabas as he encouraged Mark to come with them. Some preachers have never encouraged a promising young man to "leave the nets" and give all his time to the Lord's work. By grace and wisdom it is a happy service to encourage younger men to serve the Lord. We have had the privilege of encouraging a number of young men to come to Venezuela and have animated our Venezuelan brethren. It has been a very happy privilege and, with the exception of one or two misfits, it has given lasting and excellent results.

In chap. 13 of the Acts we get Barnabas mentioned first in the list of prophets and teachers. The Lord had His eye on him for future service. Notice the expression "and Saul" coming last. Now in vs. 2 we see that Barnabas still has the preference when the Holy Spirit told them to separate him and Saul for the work that He had called them to. Then we get the first "farewell missionary meeting" which is quite a contrast from the modern conception of a farewell meeting. Then they fasted—now they feast on the best cakes and sandwiches that the sisters can make. Then they prayed—now

they "play". Then they laid hands on them—now they give them a letter of commendation.

Up to Acts 13 we see Barnabas the principal man; but the wicked sorcerer drew fire from the more spirited young man and he put forth his apostolic power to punish him. Barnabas never used power in this way. From now on his name is changed from Saul to Paul. Paul takes precedence and Barnabas begins to take second place, which as a son of consolation he does with all grace. But it is not an easy thing to do. Spurgeon well says: "It takes more grace than I can tell, to play the second fiddle well!"

In Acts 14:12 we see that Paul now is "the chief speaker", and Barnabas they called after the national god of the Greeks. But they seem to have got on well and there is no hint of jealousy or ill feeling. He shared the trouble with Paul in Lystra and although he was not stoned, Barnabas stood with Paul and the next day departed with him to Derbe and then to Antioch from where they had been commended to the grace of God. Then they had the first "report meeting".

Now we come to the sad experience of chap. 15 where we read: "No small dissension and disputation with them," vs. 2. "When there had been much disputing," vs. 7. Then again in vs. 12 we see Barnabas getting preeminence: "Then all the multitude kept silence and gave audience to Barnabas and Paul." Then the two old labourers stayed on in Antioch for some time and we wish we could leave them there as they had known each other and laboured together for many years. But in a most natural way the trouble began. Paul wished to revisit the places they had been in. Barnabas conceded, no doubt willingly. Thus far so good, but then we get a difference of opinion about taking John Mark. Barnabas was determined (was minded) to take with them John, whose surname was Mark. Paul did not agree and the two great men clashed and showed that they were only men of like passions as ourselves. It started with a difference of opinion, which had they prayed about they would have come to some agreement. But it went from bad to worse until it ended in an "ecstasy of rage", and the two men of God separated in the heat of their anger. Paul, "the little man" got very big and Barnabas, "the son of consolation" became a contradiction to his name and former testimony.

O what peace we often forfeit,
O what needless pain we bear!
All because we do not carry
Everything to God in prayer.

The consensus of opinion condemns Barnabas and exonerates Paul. We beg to differ from this opinion for the following reasons:

1. Barnabas was the older man and more experienced in encouraging young men to serve the Lord full time.

2. Paul owed much to this experience for he helped him to be received in Jerusalem. He sought him out at Tarsus and put him in the path in which the Spirit of God finally separated him to the work.

3. Paul judged Mark because of one failure and would not give him a second chance. Where would Peter have been had the Lord not given him a second chance? Where would most of us have been if the Lord had not given us not only a second chance but many chances to redeem past failure?

4. What would have happened to Mark if Barnabas had not taken him to Cyprus? Barnabas gave him a second chance and he undoubtedly made good, and even Paul had to admit that he was useful for the ministry. But no thanks to Paul.

5. The Lord highly honoured him and he became the inspired author of the Gospel by Mark.

6. Paul wrote: "Let your moderation be known unto all men" (your yieldingness) Phil. 4:5. Why did he not show some of this yieldingness to his veteran fellow-labourer?

7. There was no moral or doctrinal matter at stake. It was a matter of personal opinion.

Those who justify Paul usually cite the fact that he was commended by the brethren to the grace of God. But likely had Barnabas not gone away in the heat of his rage they would have done the same to him. Again it has been pointed out, as one marginal note reads, "and is heard of no more in the Bible story". This is hardly so. The facts we are dealing with took place about A. D. 52. But Paul names Barnabas in a favourable way seven years after in 1 Cor. 9:5-6, also in Gal. 2:9, but in vs. 13 he was led astray by Peter. Yet it was a most unfortunate and far-reaching difference which arose between those two men after many years of happy fellowship. The fact that Barnabas is no more named in Holy Writ does not altogether condemn him, for the same could be said of Peter in the sense that the Holy Spirit does not give a full history of those who were prominent in the Acts. How much, for example, some of us would have liked to have heard the end of the great apostle of the Gentiles. But the sacred record is pleased to leave him in "his own hired house".

But what a lesson for us. Oh that brethren of one hundred and twenty years ago had seen the evil of forcing their opinions on others who were not like-minded. Then there would have been no occasion for the enemies of the truth to have written their "History of the Brethren". Let us ever remember that knowledge, however profound, or experience,

however long, will not keep us. Only the sovereign grace of God will do this. "My soul, wait thou only upon God; for my expectation is from Him." Ps. 62:5.

(This "other side" of the dispute between these two honored servants of Christ should be of interest to many - we agree heartily with the suggestion of "more waiting upon God" to solve many disputes - Editor).

TIMELY LESSONS FROM SAMSON

HAROLD PAISLEY OF IRELAND

THE remarkable history of this, the twelfth judge, is full of instruction for God's people of today. Remembering the inspired word in Romans 15:4, "For whatsoever things were written aforetime were written for our learning," a study of Samson's life and service yields food for serious meditation and practical instruction. Honourable mention is made of Samson in Hebrews 11:32, where it is worthy of note that no failure or weakness is mentioned.

Samson is the only judge whose full history is recorded. The four chapters in the Book of Judges giving his history may be divided simply—Chapter 13, His Rise; Chapter 14, His Decline; Chapter 15, His Fall; Chapter 16, His Restoration. The overall important lesson seems to be "The peril of missing God's purpose in life—and the danger of yielding to the flesh."

Samson had a remarkable birth. He was a child of promise, possessed of great gift, born for a purpose, chapter 13:5, and blessed of God. The Spirit's working in him was seen on four recorded occasions, ch. 13:25, ch. 14:6, 19, ch. 15:14. All these things are true of the Lord's people. Their spiritual birth is remarkable. There are exceeding great and precious promises, gifts, blessing, and a definite purpose in every believer's life. How important to apprehend that for which we have been apprehended. The Holy Spirit, too, now indwells every child of God and His fruits are evident in those who seek to walk and to please God.

The sad decline of Samson is written in a series of losses ending in his early death at the age of 41. In these days of spiritual decline, surely timely lessons for our warning are here.

SEPARATION LOST

How suggestive the opening verse of chapter 14 . . . Samson went down to Timnath. In verse 5 we learn there were vineyards there. As a Nazarite, he was to be seprate from the vine, from the kernel to the husk, yet here he came to the vineyards. Then again it was forbidden by God's Word,

Numbers 6:6, to come at a dead body, yet he ate from the carcase of the lion, ch. 14:9. Concerning Job, the testimony is "one that feared God and eschewed evil." The one and only safe course for God's people is to abstain from every appearance of evil. Samson ran into temptation, for at Timnath he saw a daughter of the Philistines and at twenty years of age an unequal yoke was entered upon, bringing as it has ever done hurt and loss to both parties. The question of his parents needs to be asked of many today, "Is there never a woman among the daughters of thy brethren, that thou goest to take a wife of the uncircumcised Philistines?" God's principles are the same in every age and now "marriage only in the Lord" can produce fruit and honour to the Name of the Lord. The unequal yoke led Samson to world conformity, and at a feast with thirty heathen young men Samson asks a riddle. Prayer and confession of his departure from God would have been more becoming at this time. The riddle gave rise to dishonest behaviour and the death of thirty men of Ashkelon, also the burning of Samson's wife and her father.

Samson's victory at Lehi when he slew "heaps upon heaps" with the jaw bone of an ass gives evidence to the Spirit's working in him. After the victory, he was sore athirst, ch. 15:18, and in his plight he called on the Lord. This is one of the two occasions where we read of Samson praying. One of the marks of spirituality in any individual or assembly is prayer life. God answered Samson's two prayers, ch. 15:19, ch. 16:30. If he had prayed more, what greater exploits could have been accomplished.

SECRET LOST

The losing of his secret is one of the saddest stories in the Word of God. One remarkable feature is the lengthy period of the temptation. His association with Delilah covered a period of seventeen years. The first temptation possibly took place shortly after this second unequal yoke, Ch. 16:5. A period of some years elapsed and a second attack was made and still later the last two temptations. The adversary had patience then, and Satan now is not easily foiled in repeated and consistent attempts at ensnaring the saints. He continues his subtle work of bringing honoured testimonies into disrepute. The lies of Samson could not frustrate Delilah, but in contrast the Scriptures quoted by our Lord Jesus in His Temptation caused the withdrawal of the Devil after the third temptation. Here the fourth temptation caused the secret to be lost and the sleeping Samson was shaven. Thus, the last mark of Nazariteship was lost.

LOST POWER

The words, "he wist not that the Lord was departed from him," ch. 16:20, gave evidence that he had not the realization

of his powerless condition. Spiritual power leaves those who trifle with sin and who lose the marks of separation unto God. Solomon was old at fifty, 1 Kings 11. His heart was turned away after other gods, while Caleb who "wholly followed the Lord" retained his strength for service even at eighty-five years of age, Joshua 14.

The greatest need of assemblies and God's people today is God with us, and so the words of Azariah, the son of Oded, are important, "The Lord is with you—while ye be with Him; but if ye forsake Him, He will forsake you."

No other innovation of man's design can produce the power needed to awaken careless sinners, impart life to the anxious, and build up in assembly witness for the honour of our Lord's Name.

LOST SIGHT

The Philistines "put out his eyes." Is it not significant that the last of the priests, Eli, 1 Sam. 4:15, had poor vision. The last of the kings, too, had his eyes put out, and the last church period, Rev. 3:17, is marked by blindness. With separation gone, his secret lost, and power and sight departed, he is now reduced to slavery, "grinding in the prison house and bound with fetters of brass." Howbeit, the hair of his head began to grow again as the root was there. However far a child of God may wander, "the root of the matter is found in him," Job. 19:28.

LOST LIFE

When the hearts of the Philistines were merry, Samson was called to make sport for them in the House of Dagon. Before that great company Samson was brought and he asked the lad that held him by the hand to guide him to the pillars whereon the house stood. How powerful was this last prayer of Samson. "Oh Lord God, Remember me I pray thee and strengthen me, I pray thee only this once." God heard his cry, and when he bowed himself with all his might, the house fell and "the dead which he slew at his death were more than they which he slew in his life." It was sad to die so young (41 years old) and amongst God's enemies, but what a mighty victory was gained when he was prepared to die to Samson. When the believer reckons himself dead to the flesh within and the world around, then will be gained astounding results for God.

Godliness delivers man from man—from self, from self-will, self-interest, self-seeking, self-sufficiency, self-righteousness, self-complacency, self-opinion, and self-display. The indulgence of self is the greatest hindrance to our happiness.

INCENSE

MY SOUL has been delighting a little to-day in a few passages of the precious Word, and I am sure you will readily share them with me; they are our mutual property—yours as much as mine. In looking at the first chapter of Luke's gospel, I was much struck by the lovely connection between it, the 8th of Revelation, and Exodus 30. "And the whole multitude of the people were praying without at the time of incense, and there appeared unto him an angel of the Lord, standing at the right side of the altar of incense." "And another angel came, and stood at the altar of incense, having a golden censer, and there was given him much incense, that he should add it to the prayers of all saints—and the smoke of the incense, with the prayers of the saints, ascended up before God out of the angel's hand." What a wonderful similarity between both these scenes is to be observed, though the place is changed from earth to heaven—the shadows giving way to the full and blessed reality. The fragrance of Jesus, which once ascended from the typical altar, now fills the very presence of God, and is there as the chariot to waft into His bosom the prayers and praises of His poor, weak, but precious ones below; and what may we not expect, when they are thus borne into our Father's presence? Surely the result must be that the barren woman shall have joy and gladness, and shall sing with a loud voice. Oh! how little we realize all the value which God sees in Christ—all the delight and joy which His perfectness yields to the heart of the blessed God. Clouds of incense are ever ascending from Him, and gladdening the heart of God, and in that incense our holy things are accepted. Exodus 30:1-8 is very lovely. "Aaron shall burn thereon sweet incense every morning, when he dresseth the lamps; he shall burn incense upon it; and when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense. Lev. 16:13. Selected.

AN INTERESTING LETTER

(Names and places withheld)

THANK you for your loving encouraging letter. May the Giver of all good and perfect gifts fill your heart and soul with His peace and joy. May you richly deserve the commendatory praise of our Master . . . "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." Matt. 25:40. Though the incident may not refer to us of the pre-tribulation period, as our rewards and losses will be given to us in Heaven at the Judgment Seat

of our Lord, and the scene herein mentioned is earthly, however, the principle is approved of the Lord, 2 Cor. 8:7. The gift is gratefully received. It is good to note that there is much prosperity in the land where the Lord has placed you. We in — know and experience conditions quite the opposite. His servants are wonderfully, and mysteriously and mercifully looked after by Him, even in circumstances as ours. Praise Him for His care over His own. He honoureth those who have a little strength and keep His Word and do not deny His Name, Rev. 2:8. How important this is, dear brother, even "little strength." A feeble voice against error is held in high esteem in His generous eyes!

Dear brother! the inclination of many of the children of God born and brought up in the sheltered atmosphere of the Assemblies abroad is all love and little or no truth, or presentation of a 'tolerable Gospel' or 'wider scope of ministry and service,' or 'interdenominationalism or the like.' Another danger is "doing something rather than doing nothing." In this class of ministry you can include 'radio work' 'literature classed as Christian which is not of the Truth.' You are true in saying the same about "Bible Courses by correspondence" as it has also become a world-wide institution to be run by some who may like to manage it for popularity, or for other reasons. It certainly is not the method prescribed by the Master, Who said . . . "GO." There is no offence of the Cross in any other method which is well received of the world. It is honorable to say . . . "We teach Bible by correspondence." "We belong to Correspondence School etc.," while it may not be respectable for some to say . . . "We preach Christ" or "we preach the Gospel of Christ" or "salvation through Christ." Satan is very subtle. He is a past master in nullifying the sharp edge of the Gospel by making it appear just "another popular teaching by one of the many Mahatmas of the world."

However, God has provided the costliest remedy for the impossible task of the salvation of sinners, the very life of His beloved Son. Truly His love for the sinner passeth human understanding. May His grace and His love sustain you and give you boldness to remain firm to His Word.

With our love to you in the Lord:

(This letter from one of the dark countries of the world to a brother in the Lord shows how God is raising up those who have a clear grasp of the purpose of God in this late hour of our history, and who are sustained, apart from human organization or fraternities - Editor).

The eye of faith is wonderfully strengthened by a variety of holy exercises, by the truth of God, by His providences, bitter as well as sweet.

QUESTIONS AND ANSWERS

QUESTION: When there is an evening for the children at the year's end or thereabouts, is it proper to have teen-agers, boys and girls, saved and unsaved mixed, singing together?

ANSWER: The purpose of such an evening is to hear, by repetition, what the children have learned of the Holy Scriptures during the year. The seed is the Word of God and nothing else matters, if this important object is lost sight of. Occasionally little ones say their little "piece" or repeat their verses etc., but it seems unnecessary for older and mature young people to be prominent, as this really is more or less after the nature of entertainment, and it is doubtful, in a mixed company of such, if there is much else in their thoughts. The tendency of all such is to enlarge the "program" and make it a sort of entertainment for the evening, instead of using the evening, as it should be used, to reveal to any unsaved present the power of the Word of God and the purpose of the Assembly to see to it that the Word of God is sown in the young hearts of the children attending.

After all is said and done - only that which is of God is of any use relative to eternity and the Person of Christ as revealed in the Word of God should be the theme and object entirely before the audience, as well as the sinner's need as a lost and guilty transgressor.

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QUESTION: Further! Relative to Christian weddings, should solo singing have a place here?

ANSWER: A Christian wedding is a happy occasion - our Lord graced the marriage at Cana but there, again, He became the centre and circumference. We have noticed, as the years go by, an increasing of the worldly spirit, more or less, at weddings amongst Christians. Sometimes even worldly songs are sung, sometimes even those who only have a superficial profession of Christianity are called upon to sing etc. This is certainly adopting the world's concept of such an occasion. The singing of solos also seems unnecessary and is a concession to the worldly idea - **THE CHRISTIAN WEDDING SHOULD BE DIFFERENT** from that of the world.

A few well chosen words by men respected and capable are of great value and in keeping with our profession, anything tending to lightness and frivolity should be absent, while, at the same time, we recognize that it is a wedding and a happy, joyful occasion - "Rejoice with them that do rejoice." We speed the young couple on their way with the Word of God in their ears and the prayers of the godly and the fact that they did not have "solo-singing" and a lot of worldly nonsense will not lessen their enjoyment. It will not be long until they are made aware of their need of the help and strength derived from the Word of God, so we would say more of the Word, and more prayer, and less of anything that savors of an entertainment, would have the desired object of adding to the future joy and happiness of the young folks in their new relationship. Solo-singing caters to pride of voice or person amongst men and women, particularly the latter.

« « «

QUESTION: Should one take camera pictures on the Lord's Day?

ANSWER: It is the Lord's Day - John, the apostle, was "in the Spirit" on the Lord's Day. Picture taking, travelling on the highways for pleasure, going to and fro to summer cottages etc., on the Lord's Day all betokens those who are going the world's way and have forgotten that God has reserved one day out of seven, primarily as the Lord's Day. Because we are not under law does not relieve us of responsibility thus.

EXTRACTS FROM LETTERS

From Egypt—I much appreciate Words In Season and have been blessed through its pages and am indeed grateful receiving it month by month. There is an Egyptian Christian to whom I pass on the magazine . . . I was going to England recently but, at the last minute, obtained permission to remain in Egypt. Also I have been allowed to resume work in the School in which I have been teaching for the last years. You can imagine how I praise God for His marvellous deliverance - especially as I have been so long in the country - about twenty one years.

A sister in the Lord - teaching school there.

From Singapore, Malaya—Dear brother, I want to tell you how much I have enjoyed reading articles, especially on church truths, written by His children who seek to walk in the 'old paths' and to go "forth unto Him without the camp." This Magazine has been a very great help in my spiritual life and praise be unto our God Who has given gifts of this special ministry to His children to put them down in paper for the edification of His redeemed ones who seek to "gather unto His Name."

From a native Christian.

From Norway—Thanks for all in the past and for all which the Words In Season gives me. I long for it each month. There are times that I wish I was rich . . . but not for my own convenience but for what could be given to the Lord, His people and His work. But dollarly spoken I am a very poor man, but IN CHRIST I am the MOST RICH MAN IN THE WORLD. The Lord has always been with me even through the most trying troubles, so I can say the Lord is good whichever way the wind bloweth. May the Great Shepherd multiply by hundreds.

From New Zealand—We feel indebted to those who are exercised before the Lord to give the various writings to the Words In Season for the upbuilding of the saints in these dark and closing days of this dispensation.

From Ireland—I was happy to read Dr. Martin's reprint in Dec. issue. I knew him personally and wish we had more raised up of a similar kind in these days of departure from divine things.

From Ontario—Thank God for the place that this Magazine has amongst God's people. God's people here really appreciate it. May God give grace to gather the good food which is so much needed in these dark days of departure from God. We are not privileged, like some, to have men give us the ministry needed in the Assembly, so we get it through the valuable pages of Words In Season.

An Assembly Elder—Our young people do not seem to have the desire for good, spiritual, separating truth the Lord's people once had. Its a good work, keep at it.

From California—The Magazine surely has been a blessing to each of us. As we are a feeble little group, no gifts of ministry among us, we must needs go along depending on Him. In our Bible Readings there are portions we do not understand, but, in the mercies of our God, these portions are answered through Words In Season for which we bless our Saviour's Name.

From Iowa—Trusting you may continue writing and printing such helpful articles as we have been privileged to read in the paper in the past.

An Assembly elder.

TELEVISION MONSTER IN THE PARLOR

Who brought thee in, monster?
Made to please the youngster!
Made to please the oldster!
Fun for one and all.
Made to "fire" the nature,
Engineered for lust,
Life's fast changing picture
To all it is a "must."

Must have it, saith the parent,
All other homes alike;
Must have it, says the tyrant,
Who rules men through the "mike."
He rules their pride and passion,
He tears their souls apart,
He makes them love earth's fashion,
He ruins more each heart.

Its entry stands unchallenged,
Save only by a few;
You know, say worldly Christians,
Its just because its new!
We'll soon hear nothing of it,
It stands accepted now;
The elders even have it,
And they were men of vow.

They vowed to keep God's order,
They heard from God's own Word,
They vowed to raise their voices
'Gainst aught against their Lord.
But, ah! alas! we listen,
We listen but in vain;
A guilty silence often,
That leaves the heart in pain.

The monster's here to stay,
It's not so bad, they say;
Religion's even on it,
There's bad, but good each day.
And so, the monster's lewdness,
Is glossed at times, as suits,
But under all the "goodness" —
Is seen, BASE, CRUEL, LUST.

Charlottetown, P. E. I.—Brother Albert Ramsay was hoping to have Gospel meetings here, as well as giving help, as able, in a work commenced last Summer in Freetown. They had eleven weeks in the wooden tent then and were able to get an unused schoolhouse afterwards - they are buying it and fixing it up as a Hall, d.v. They have some Bible Readings once a week there, also have a S.S. started and one Gospel meeting weekly, keeping in touch with the work until later - for those who cannot get to the Bible Reading they type out the Word studied, as nearly as possible, for them. In Winter roads are so bad some cannot get. This place is 45 miles from Charlottetown.

Quebec—Vincent Davey mentions that the work in the Province has not made advances striking to the appearance during the past twelve months, but they labor on, praying for grace and wisdom and for a harvest that will bring glory to His Name . . . (This is the important thing, not the passing and vain popularity so sought after by this generation, and at times, by preachers . . . Editor). The larger centers, where assemblies support preachers regularly and bountifully, offer a snare to many, we fear, but the Judgment Seat of Christ and the reward of our gracious Lord will be ample remuneration for faithfulness in the solitudes and lonely places . . . One often feels that if laborers who are younger would "hide" themselves away in some district God lays upon their hearts and labor faithfully for years, God would thus fit them for a happier sphere of shepherding and helping His own in later years. There is no "short-cut."

Charlton, Ont.—Bro. Widdifield gives help in this Northern district. Bro. Earl Pears was with them in the district in January, giving help in various Halls - weather was severe at first - about 50 degrees below zero, continuing cold - fairly good attendance. Bro. Simms also came along and they hoped to start in the Gospel at Engelhart. Bre. Jn. Adams and Arnold Gratton were in their third week at Huntsville, one had professed, nice interest. Pray especially for these Northern parts and the Maritimes.

London, Ont.—Bro. Arch. Stewart had three weeks with the Pall Mall Assembly, using his Egypt to Canaan chart - ministry helpful and enjoyed by the saints, some Gospel preached.

Kemptville, Ont.—Bro. Chas. Fleming has been seeking openings here, 30 miles from Ottawa - has had some cottage meetings, also visited farm homes, as doors open, with tracts etc. He has been able to get a building in town where they can have a Gospel meeting Lord's Day evenings, and they have a Sat. night Bible Reading in their home. - prayer will be valued.

OTHER LANDS

Austria—Our veteran brother James Lees, in a recent enlightening letter, tells of their ability to be of help to the saints of Hungary who have entered this country - having lost their all, but kept happy in the spirit of Hebrews 10:34. Some refugees went to Switzerland, Palestine, W. Germany, London. The lives of all in the Budapest assemblies have been spared, several lost their homes and belongings. Pray earnestly that God may use such circumstances for His glory.

Mwinlunga, Northern Rhodesia—Our veteran brother James MacPhie is back at the work here - he mentions . . . "Next week a new Chieftess will be installed. We have been invited, we are praying that an opportunity will be given us to speak a word of testimony, this woman has two sons installed as chiefs and they are a wicked pair."

India—Our brother H. T. Kimber had hoped for a furlough (after nine years) to Australia but the Suez trouble cancelled many boats etc., so he hopes to remain till the end of 1957 d.v. Pray for all these faithful workers. He was recently with brother Stokes, also saw John David recently, he reports he is doing well.

CONFERENCES

Manchester, Conn.—Annual Conference d. v. on April 19, 20 and 21 in the Masonic Temple, E. Center St., preceded by Prayer Meeting in the Gospel Hall, 415 Center St., Thurs. 18th, at 7:30 p.m. Corresp., Wm. McBride, 98 Church St.

North Vancouver, B. C.—Joint Annual Conferences of the Assemblies of Hastings East and North Vancouver Gospel Halls will be held d.v. April 19, 20 and 21, preceded by Prayer Meeting at both Halls April 18 at 8 p.m. All other meetings will be held in the Lons-

dale Hall, 22nd, and Lonsdale Ave, North Vancouver. Corresp. to R. Reid, 126 W. 48th Ave., or J. H. Turvey, 1131 Cloverly St., North Vancouver, B.C.

Moncton, N. B.—Annual Conference d.v. will be held April 18th through the 21st, commencing with Prayer Meeting the evening of 18th, Hall located at Mountail Road, cor. Lutz St., Those coming from a distance freely entertained. Corresp. Norman MacNeil, 37 Bromley Ave.

McKeesport, Penna.—Annual Conference will be held d.v. April 27th and 28th., commencing with Prayer Mtg., Fri. eve., 26th, at 7:30. All meetings in the Gospel Hall, 1301 Soles St. The Lord's servants walking in the old paths welcome to minister the Word—visitors freely entertained, but kindly advise beforehand of your coming. Corresp. Wm. H. Moore, 2629 Hill St.

Toronto, Ont.—Annual Conv. of East and West End Assemblies, as usual this year, April 18th to 21st., Full particulars next month d.v.

FALLEN ASLEEP

Edmonton, Alta.—Our veteran brother C. H. Willoughby passed into the Lord's presence Friday, January 4th, at 10 p.m. A short obituary of this faithful minister of the Word we hope to include in our April issue.

North Vancouver, B. C.—On January 17th, saints of this district lost a valuable counsellor, shepherd and man of sterling worth in the homecall of dear John W. Dennis, aged 87. He knew, and often referred to, the former generation of godly men like Donald Ross, Donald Munro, John Smith, the late John Ferguson (the editor's father), in the days when they preached in Scotland. Saved in Aberdeen, Scotland 70 years ago. From 1910 to 1920, an elder in the Cedar Cottage Assembly and then in the Assembly in North Vancouver. He was a man "who lived in the Book" - he will be remembered by many who attended the morning Bible Readings at the Conference at Arlington, Wash., for a number of years. We had the privilege and joy of meeting dear brother Dennis on our visit to Vancouver in 1952 and it was a joy to talk over the things of God with him.

Butler, Pa.—Our beloved sister Mrs. Thomas Thompson "went home" Jan. 4th, Born in Glasgow in 1869, saved as a young woman and bore a good testimony. Associated with the saints of Friendship Ave. Gospel Hall. Ever a lover of the Word and loyal to the truth of God she learned in early days. Remember in prayer one daughter and four sons.

Cut Knife, Sask.—Our dear brother Angus Grant passed gently into the presence of the Lord Jan. 9th., in his 85th year. Saved in Brandon, Man., 63 years ago. Recently in fellowship in the Cedar Cottage Assembly in Vancouver. Ever sought to serve faithfully, to win souls, and left a good example, loved by all who knew him. His wife, two daughters, two sons survive.

Sault Ste. Marie, Ont.—On Jan. 10th, our dear brother Peter Chiarello passed suddenly into His presence, in his 68th year. A good man who will be greatly missed in the family and in the Assembly and by many unsaved to whom he spoke faithfully. Pray for his widow and four daughters, all saved and in the Assembly.

Youngstown, Ohio—Our dear brother Lloyd C. Smith was called home Jan. 16th., injured in auto accident two months previously. Aged 64 and in the Assembly here for the past 35 years.

Winnipeg, Man.—Our brother Clarence H. O'Brien passed away Jan. 17th., aged 82. Saved as a young man at Sackville, N. B. In fellowship here for the past 10 years in West End Assembly.

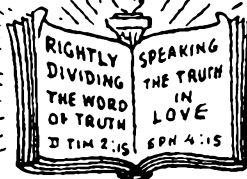
St. Catharines, Ont.—Our dear sister Mrs. Elizabeth Tempest "went home" Dec. 17th. She and her late husband were the "first-fruits" of meetings of William Beveridge in 1917 in West St. Catharines - both loved the Lord and were faithful in making known the Gospel. She was aged 83. All the family saved and in fellowship.

Calgary, Alta.—Our beloved sister Mrs. Lucy Dorothy Dunn "went home" Dec. 20th., aged 71. Saved in England, came to Portage la Prairie, later here. In happy fellowship with saints of West Hillhurst Gospel Hall.

Detroit, Mich.—Three of the older members of old Central Gospel Hall here "went home" recently - Alfred Touzeau (caretaker of the Hall for years), our sister Mrs. Baigrie, aged 89 and our sister Mrs. Wylie Sr. aged 80. All faithful in their testimony.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE GUIDE

In times of storm, midst waves and tides awash,
It stands! a sentinel of night:
Its steady beams, clear though the billows
crash,
Cheer troubled hearts of all who see its light.

In times of stress, when saints are faced with
fear
Not knowing how the battle goes:
To hear the steady voice, so plain and clear,
Cheers sinking hearts who feel the Saviour
knows.

His Shepherd Voice cheers through the darkest
night,
He leads! He guides! through His own Word:
We hear the voice — His Word gives clearest
light,
It is the voice of our beloved Lord.

And shall we doubt when storms would over-
whelm,
When Satan would harass and gloat:
Nay! all is well, our Captain's at the helm,
And nought can sink the ship He makes to float.

W. H. F.

APRIL, 1957

WORDS IN SEASON

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Special Announcement—As all know, costs have risen tremendously of late years yet through it all we have kept Words In Season at the extremely low dollar rate. Our printers have helped loyally but they, and we, feel the time has come when an adjustment must be made to meet present day conditions. Next month d.v. we will make an announcement of the new rates for here and overseas which will take effect immediately on new subscriptions. Watch for this as well as other notes of ways in which you can help us to continue to serve you thus.

From this date onward we shall **not** print expiration dates on your envelope. Costs of labor and handling as well as material in connection with such stencil changing monthly are too heavy, so henceforth ALL subscriptions will fall due and payable in **DECEMBER** of each year for the following year, only one year at a time. Everyone will know then the expiration date and, if they desire the magazine must advise and renew. We have carried too many who have been negligent in this important matter and we believe all things should be done "honestly." On **NEW** subscriptions we shall endeavor to send all copies for any year from January but theirs also will expire in December and are renewable then. Make distinct note of this new arrangement. We have all records in our files at Williamston, Michigan. Further announcements will follow. Changes of address must be kept at a minimum through the year and must be accompanied with payment, to date, for the Magazine . . . The Editor.

UNITED STATES

Pine Hill, Wisc.—S. Hamilton seeking to reach the unsaved here—bro. Gray in La Crosse in ministry and the Gospel. Bro. Mick at Soldiers Grove, bro. Warke also visited Manchester and Beetown—bro. Jamison in Dallas, Texas, trying some cottage meetings in a new district.

Manchester, Iowa—Bre O. Smith and Elliott in third week here, L. Brandt and Hy. Wahls at La Roy, Minn., a new part.

Deckerville, Mich.—Bre. Boyle and J. Smith had a week here with the saints.

Bryn Mawr, Pa.—Our brother James Hutchinson of Ireland had four and a half weeks here of very good Gospel meetings—the response to the invitations distributed was excellent, many strangers coming out, and God seemed to be in the meetings in a special way, the prayer meetings were attended excellently. In all, five professed to be saved, others much interested and it is hoped God still works. The saints have been much cheered. Brother Gordon Reager has not been too well of late but seems to be improving, gave a little help in prayer at opening of each meeting. Brother Hutchinson sailed for Ireland February 21st. The saints in Bryn Mawr assembly seek to go on in the plain and simple path of the Word for which one can thank God.

Mechanicville, N. Y.—Bro. Pizzulli visited here recently, also Philadelphia district. Bro. Capiello was at Poughkeepsie and Springfield, Mass.

Hitesville, Iowa—Bro. Warke had a week of very well attended meetings here, also visited Stout assembly for a Lord's Day, also visited Mason City and West Union—these smaller meetings, such as West Union and the like need encouragement.

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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GATHERED GEMS

A MOTHER'S LIFE WORK

MY work at home lies with the olive branches
Thou'st planted there;
To train them meekly for the heavenly garden
Needs all my care.

I may not in the woods and on the mountains
Seek Thy lost sheep;
At home a little flock of tender lambkins
'Tis mine to keep.

Thou givest to Thy servants each his life-work:
No trumpet tone
Will tell the nations in triumphant pealing
How mine was done -

But 'twill be much, if, when the task is ended,
Through grace from Thee,
I give Thee back, now saved, the little flock
Thou gavest me.

Unknown.

« « «

Little is much if God is in it - God is not only great
in great things - He is great also in little things.

« « «

Carnal believers will not endure the sound and healthy
teaching of God's Word spoken in the Holy Ghost. They
will rather run after the flattering, flash-in-the-pan talk
of popular preachers, who take care not to touch their
consciences. And as long as they pay for such garbage,
they will get plenty of it. The late Donald Ross

« « «

Take time to be holy - the world rushes on:
Spend much time in secret, with Jesus alone.

SELLING HIS SOUL FOR HALF-A-CROWN

IN THE North of England, many years ago, near Whitehaven, lived a poor man and also an eccentric but successful preacher, named Hudson Cassim. One Sunday as the latter rode by to preach, he saw this poor man cutting peat. Riding straight up to him, he said: "So I see you are one of those sensible men that don't bother your head about whether it is Sunday or Monday, when you have a bit of work to do." "Well, you see, sir," replied the man, "when we've got to work for other people six days in the week, one don't get a chance of doing nothing for oneself, without one finds a bit of time on Sunday." "I see, I see, my lad, I thought you were a sensible sort of a fellow as soon as I clapped my eyes on you. Now I don't suppose that you do much in the praying line, do you?" "Well, no sir, that's not very much in my way: I can't say that I troubles my head much about that." "I thought not: you are much too sensible a man for that kind of thing. Now tell me," he continued, taking a bright half-crown out of his pocket, "would you like to earn this half-crown pretty cheap? Because you can, if you will."

"Yes, sir" said the poor man, looking very astonished "I'm a poor man, and if I can earn a half-crown, as you say, cheap, why, I'm your man." "All right! Well now, I'll give you this half-crown if you will promise me that you will never pray again. You see, you never do, so it won't make any difference to you, and when you go home today you will have a bright new half-crown in your pocket, and all for doing just the same as you have been doing." "Well, sir," said the amazed countryman, "I think I may as well get hold of that half-crown. I don't mind if I do."

"Oh, no, that won't do," said the stranger. "You must make me the promise and shake hands upon it that you will never pray again as long as you live." "All right" said the godless sinner, "I'll promise. Hand us the cash."

And so the terrible compact was made and the mysterious stranger rode away, leaving him with half a crown in his pocket, and an arrow of conviction in his heart. "I met a rum-'un on the moor today," remarked the man to his wife, as he lit his pipe after dinner and tried to settle down in the chimney corner for a comfortable smoke, but feeling very uncomfortable all the time. "A chap came riding up to me, and says . . . Do you ever say your prayers?" Well, I told him I didn't do much in that line. "I thought not, says he, you looked to me like a sensible fellow, so soon as I set eyes on you, and with that he whipped a half crown out of his pocket. There says he, you shall have that half crown if you'll

solemnly promise that you will never pray again as long as you live."

"Name o' wonder!" exclaimed his wife, "I never heard the like of you in all my days. Offered ye a half crown to promise that you would never pray no more! Whoever were he? But ye never took it, John?" "Took it, to be sure I did. If the fellow was silly enough to part with his money, do you think I was going to throw a half crown away when I had a chance of earning it so easy like?" "Bless me, John ye don't mean to tell me ye took it? Why! Whoever would he be? What did he look like? How were he dressed?" "Well, he were a tall gaunt-looking man, and he weren't particular handsome. He were dressed in black and he were on a black horse."

The woman gave a scream of horror. "Jack," she cried, 'the'st sold theesel' to the Devil, body and soul! Lord, have mercy on us, our John has been and sold hisself to the Devil for half a crown!" John felt rather awkward in the chimney corner pulling away at his pipe, but getting very little comfort out of it, while his wife kept on wailing and lamenting over his terrible position. "Can't ye see for yourself," she reasoned, "there's never a being in this wide world, however wicked he were, would give ye half a crown to promise never to pray in all your life, without it were the Devil himself." There was no resisting the fervour of this logic, and presently John began to feel almost as his wife. "John" said she, "you're a lost soul, if you don't break that there promise, and the sooner ye do it the better. I'll just call in our next door neighbour, and he'll make a bit of prayer here this very day, for fear ye'll be found dead in your bed the first thing to-morrow morning." John murmured his consent, and within a few hours of making that wicked compact upon the moor, a Christian was praying earnestly in John's house while John himself cried to God for mercy and pardon on his soul.

Whoever the mysterious person was there seemed no doubt but that John's wife was right. In making that terrible promise he had unquestionably sold himself to the Devil for half a crown. But John's strange bargain led to his conversion, for he confessed his sin to God, and found forgiveness, for "the blood of Jesus Christ, His Son, cleanseth us from all sin."

Soon after this, tidings reached the village that there was a wonderful preacher in Whitehaven, who was stirring the whole place. Full of his new-found joy, John trudged to attend one of those services, and anxious to see as well as to hear all, he got a seat in front of the gallery, and there he sat, all eyes and ears, waiting for the great preacher to appear. Hudson Cassim mounted the platform, when, entirely for-

getting himself, John shouted out: "Yonder's the man that got me to sell my soul to the Devil for half a crown, but praise the Lord, I didn't keep to the bargain!" "Ah! my lad" exclaimed the preacher, with amused satisfaction, "so you are there at last, are you? I have been on the lookout for you this long time. I thought that half crown was bound to rise in your throat before long."

Many, however, do very much the same in practice, if not in promise, who are not so strongly stirred as poor John was when he saw the enormity of his sin and came as a penitent to the feet of Jesus.

(We remember making a trip on a slow, local train, through the moors and countryside from Carlisle to Whitehaven, many years ago, about 1912. It was a joy then to meet many, miners and others, with the joy of the Lord burning in their hearts as they sang for miles on their way to the Gospel Hall to hear the good news of God's love for sinners and of Christ Who had done so much for them. I accompanied our late father on this trip and Whitehaven had, some time before, witnessed the perishing of several hundred miners when a fire caught in the shaft and they were sealed underground. Friend! Eternity is real - Salvation is real - Editor).

THE PROUD MAN

He enlargeth his desire as hell, and is as death, and cannot be satisfied; he gathereth unto him all nations, and heapeth unto him all people. This is the foreshadowing of the last Antichrist, who, with his followers, will be cast into the lake of fire, where the gnawing worm of pride will vex and bite their lost souls as they reap their own sowing throughout eternity.

"IT STOOD THE TEST"

There used to be an old battered safe standing in the Broadway, New York, on which was the notice, "It stood the test, the contents were all saved." It had been in one of the hottest fires New York ever saw, but old safe had carried its treasure safely through it all.

Is there a trembling believer who has just tasted in some little measure a Saviour's love, and fears "it will not last?" Oh, look back at Calvary's Cross! It stood the test. That love which stood the hottest fire of judgment, that love which many waters could not quench, that love will never fail. "Having loved His own which were in the world, He loved them unto the end." Surely it was tested, tried and true.

L. E.

THREE MEN OF HONORABLE MENTION

WM. H. FERGUSON

GAIUS OF CORINTH

THE Epistle to the Romans was written by the beloved apostle Paul while he was in Corinth and as we read chapter 16, we read of his gracious host—"Gaius mine host, and of the whole church, saluteth you." v. 23. Thus we are introduced to a brother of note and worthy Christian character who was a great help and comfort to the apostle, and also to the church at Corinth. It would be difficult to state, in small compass, how much we are indebted to godly and worthy men who have been stand-bys to the truth of God through the years. The beloved apostle, more than others perhaps, knew the value of such men and, while he did not unduly praise them, still he gives them honorable mention under the direction of the Spirit of God. Paul, himself, baptized Gaius—he did not baptize many others, leaving that to other brethren, but he had real joy in this beloved brother. It is good when one sees those who have been saved through their labors going on well for God—it gives great joy to the laborer, as well as to our blessed Lord. Too many, today, do not go on well—"Ye did run well, who did hinder you?" This could be said of not a few. They show great promise, the saints are cheered to see them profess, then to follow the Lord in baptism, but, alas! just a little while and as old brother Ross said long ago—"Time and the devil try all men" and they are soon gone with the crowd, gone with the world, lost to God and His people as far as testimony is concerned.

Gaius had a big heart for the apostle, for the saints, his home was open to the servant of God and to the whole church—it was a haven where the beloved laborer could find solace and comfort, so sadly needed then, and likewise today. We thank God for all who are truly of the "Gaius" character, good men, men who love the truth of God, men whose hearts and homes are open to the servants of God, walking in God's ways, who are more or less despised by the world and worldly-minded professors who have no use for anything or anyone who will bring the Word of God to bear upon the life of departure from divine principles. That God has such homes open to His servants is much cause for thanksgiving today and in many parts of the country there are beloved ones, like Gaius, where the servant of God is welcomed for the truth's sake, and where true comfort and cheer, for the time being, can be found. One cannot over-estimate the importance of this ministry by Gaius—it would be a good exercise for younger believers to have their homes open thus that they might, likewise, have the honorable mention in a

day to come, even by the Lord Himself, somewhat after the manner of Gaius of Corinth.

GAIUS OF DERBE

When Paul was returning, after his second visit to Corinth, he came through Macedonia, sailed over to Troas, and in his company was a brother who is designated as Gaius of Derbe. Derbe is mentioned in Acts 14 as the scene of one of the most hazardous trips of the apostle Paul, with Barnabas—it was at Lystra nearby that he was stoned, and then the next day after his miraculous experience, v. 20, he went to Derbe with Barnabas. Evidently part of the fruit of this Gospel effort was this Gaius of Derbe and he, likewise has honorable mention in the Word of God. It seems, coming back to Acts 20:4 that Paul and these companions (this was the greatest number of men who accompanied Paul on any of his journeys) had in their possession considerable sums of money which had been given by the saints of Macedonia, Achaia, i. e. Corinth etc., for the poor saints at Jerusalem—this money would be carried on their persons as the modern means of exchange was not known then, so, for several reasons, there were a goodly number of traveling companions with Paul. They were honorable men. They are mentioned again in 2 Corinthians 8:23 . . . “or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ.” What a designation for a poor heathen, steeped in darkness, now spoken of in such glowing words, glowing with divine grace. The handling of the money of the saints is an honorable work—it is serious work—it must be done always by men of sterling character, whose name and work is above reproach. A man who is not one hundred percent honorable in his dealings with his fellow men can never handle the money of the saints in a proper manner. God never intended he should. No one can be chosen for work of this sort—2 Cor. 8:19—unless they have the confidence and highest respect of the saints.

The handling of the monies of the saints is done, not as lords over it or God's heritage, but merely as stewards of this portion of God's money which he, through the saints, has entrusted to such men. It is good if men who handle this are spiritual men, with a love for God's truth, who are more or less acquainted with conditions which have developed, or are developing here and there, both at home and abroad, and who, in the distribution of such will seek to carry out the mind of spiritual ones, doing all in the spirit of humility and self-effacement, merely as channels of God's bounty. Such a man was Gaius of Derbe. We thank God still for men of this caliber, who are a great help to the work of God in their guidance of the saints as to such distribution and in their proper consideration of the needs of God's work.

God's work is not carried on like an earthly business—God's servants are those who serve Him and our Lord Jesus Christ—they look not to any earthly source for their provision—they have the Living God to look to and, when earthly channels fail, as often they do, God knows when, and how, to open other channels and supply their needs in His own miraculous way. Some have thought, in their folly, that they could "starve" God's servants into compliance with their loose and lawless ways and, by cutting off their fellowship from such etc., they have tried to do this, but all has failed in the case of God's true servants, for GOD FAILETH NOT. He has means and ways that those who lack spiritual discernment, or who adopt carnal reasoning, know nothing of . . . "There is a path which no fowl knoweth, and which the vulture's eye hath not seen: Job 28:7. The keen, natural eye cannot discern God's path. While we mention the "collective" handling of the monies of the saints, let us never forget that there is the "individual" handling of such also. Collective giving is enjoined in the Word, also individual giving is given honorable mention—how much the servants of God have been indebted to individuals who have given of their bounty for the work of God. Brother Bradford told us more than once, in connection with the work in Virginia many years ago, that it was not the gifts of assemblies that planted the work there, though some, doubtless, had fellowship in it, but it was made largely possible through the self-denying giving of servant girls in Philadelphia district and New York etc., in these long ago days. Mr. William Matthews often told us that it was the poor of the Lord's people who were most valuable in the work of the Lord, not rich men, not prominent business men, such do very little comparatively for God's work (God has some rich stewards whom He can trust—not many), but the loving gifts of exercised saints has been largely the backbone of true pioneer work in this country. We can say this from experience and from our contacts with other fellow laborers of His own. May God continue to exercise all, both collectively and individually, to this end. The spirit of the age demands that all monies go through the appointed channels of religious organization, the modern idea of costly buildings etc., demands this, consequently in such cases individual giving has largely died out altogether, as one could expect where God's ways and His pattern is departed from. The funds, societies etc., of the modern day have no sanction from Scripture.

GAIUS (probably of Ephesus)

The Third Epistle of John, the beloved, was written thus . . . "The elder unto the well beloved Gaius, whom I love in the truth." verse 1. Some have identified this Gaius with the one in Romans 16 mentioned above, but we hardly

think that this is correct. Thirty years had elapsed since Paul wrote from the comfortable home of Gaius (Gaius means wealthy—land-holder—evidently he held it for God) when he wrote his epistle to the Romans and he wrote from Corinth. There is no suggestion that the apostle John was identified with the work in Corinth but there is much that points to Ephesus, or territory of Asia. He was an exile on the isle of Patmos for the Lord's sake—he had previously gotten a message from the Lord for the Churches of Asia—seven of them are thus designated—and now it seems he was to have a period of liberty. He concludes this brief epistle with the words . . . "I trust I shall shortly see thee, and we shall speak face to face." He fully expected to have this joy and what a joy it would be. He was older than this Gaius, as we find in verse 1 . . . "The elder unto the well beloved Gaius." It would seem that Gaius was quite a bit younger than the apostle John to have him so addressed—had he been a contemporary, he would hardly have written thus. Good it is when brethren have a respect for those who are older in Christ, and older in the service of God—today some men seem to have lost all respect for this and younger men, of little experience, often set themselves up as teachers of men who, spiritually, are much more mature—this is a mark of the age and we have been forewarned against it. Of one thing we are sure, it is not a mark of spirituality but carnality. It was one of the crowning sins of the Corinthian assembly, but how soon God taught them a lesson of their own nothingness in His sight. God has strange ways of dealing with us. I knew an old Christian sister years ago who said, God has a 'long' rod—He can reach far.

How cheering it must have been for the beloved apostle to find such a one waiting to welcome him—one who loved the truth of God—one who had an open door and ear, living in a day when even a Diotrophes would have excluded the beloved John . . . "I wrote unto the church: but Diotrophes who loveth to have the preeminence among them, receiveth us not." v. 9. Thank God for all godly men who have the right spirit who can be helpers to the truth of God. Evidently Gaius did much, in an individual way, to the brethren who had gone forth "for the Name"—he had brought them forth on their journey worthy of God, i.e. in a worthy manner, they had been cheered by his fellowship, comforted by his comfort, sent forth with his bounty and good wishes. Thank God! we say once more for every brother of the sort of Gaius, shall we say of Ephesus! The last recorded dwelling place of the apostle John in history seems to have been Ephesus.

And so, as one thinks of these dear men, and speaking thus we do not for a moment exclude the sisters who are

likewise worthy of honorable mention in the carrying on of the work of God—we may write more of this another time—but the principles we have sought to enunciate should in measure be seen in us, as they were seen in these three servants of God, who served the Lord Christ, and, in doing this, sought to serve His people and His servants who had gone forth for the Gospel's sake and in the ministry of the Word. Our lot is cast in difficult times, but God is Master of the times—there is no limit to His power nor to His resources. May we seek—in all humility—to be more in His mind as to His work and His means of carrying on the testimony, even “till He Come.”

NOT THINKING OF SELF

It is better to be thinking of what God is than what we are. This looking at ourselves is at the bottom really pride—a want of the thorough consciousness that we are good for nothing. Till we see this we never look quite away from self to God. Sometimes, perhaps, the looking at our evil may be a partial instrument in teaching us it, but still even that is not all we need. In looking to Christ it is our privilege to forget ourselves. True humility does not so much consist in thinking badly of ourselves, as in not thinking of ourselves at all.

A HAMILTON CONFERENCE IN 1884

A meeting, specially for labouring brethren was held in the Gospel Hall. A goodly number of evangelists and elder brethren were present . . . The fear was expressed that more unsaved persons than we imagined were getting in amongst us. Satan has changed his tactics—formerly he tried opposition, but finding that to fail, he has been bringing in ‘strange children.’

The brethren began to fear that there were some who had been deceived with a spurious conversion. Searching meetings were held, in which the possibility of persons missing Christ and getting hold of something else, was brought out prominently . . . Instead of some being backsliders, some who were supposed to be away from the Lord, found out they had never been to Him. They discovered they had never gone forward, let alone being backsliders. Numbers in these days profess to be children of God. “They have no doubts about it—God says so and they believed it.” But GOD says nothing of the kind. They have reasoned themselves, or been reasoned into it. There is no progress made, no knowledge of conflict, no fruit of the Spirit, no love for the perishing, no heart for secret prayer.

Alexander Marshall.

(Reader! What about 1957?)

GOD'S DEALING WITH ME

A few years ago, after brother Willoughby's first serious illness, the Editor asked him to write out some early experiences etc., and a record of God's dealings with him. He gladly consented and about 1955 sent us this paper, which we have had to condense somewhat. Our beloved brother departed to be with Christ, Whom he served faithfully Friday, January 4th., at 10 p.m. at Edmonton, Alta.

I WAS privileged to be born into a saved family, my parents having been saved in early life and associated in spiritual things with saints connected in assembly matters where men like C. H. Mackintosh and J. N. Darby were leaders. My father was, after baptism and church reception, afterwards connected with the assemblies of God with whom we are in fellowship. Our families in early days, like contemporary families, were marked by regular attendance at Sunday School and Gospel Meetings. I often heard C. H. Mackintosh preach, Mr. Dennett and others who were prominent brethren of their connection, and also other brethren well known amongst us.

As a schoolboy I was a number of times under conviction of sin but did not get saved until I had entered my twenty first year when far away from home and Christian friends. At this time there was a great wave of Evangelistic activity in the British Isles. Mr. D. L. Moody was on his last visit to Britain, preaching to huge audiences. In the City of Dublin a large building was specially constructed for the meetings. Mr. Moody was followed by the great Scotch preacher, Mr. John McNeill. Hundreds professed to be saved, a great number under Mr. McNeill's preaching, following the D. L. Moody campaign.

Unknown to anyone I came under deep conviction of sin and, when free, walked five miles into the city to hear the evangelists preach. Finally, one bright moonlight October night, in returning to my location I had to pass by an ancient cemetery. In looking in amongst the tombs I thought . . . 'In such an old filled-up cemetery, there must be the remains of some saved people, and if the Lord came their bodies would arise to meet the Lord, and I would be left for judgment, and for hell.' A large part of the preaching then was in relation to the Lord's Coming. My concern increased later, and at my bed-side, in deeper soul trouble God revealed the Lord Jesus in saving grace to my soul. Friends at home and a number of the Lord's people were soon informed. In due time I got home to meet them and we all rejoiced that the Gospel of

Christ is the power of God unto salvation. Over sixty years have passed since God, in matchless grace, saved me, cleansing me through the precious blood of Christ. (This was written about 1955—Editor).

At the time referred to there was also a movement amongst the assemblies of God, gathered to His Name. A number of evangelists were prominent in the work, among them I would specially mention dear David Rea and the late John Ferguson (the Editor's father), unique in their methods and preaching—the Lord greatly honoring their labors. Mr. Rea would have no music or groups of organized singers in his services. At first there was some dislike to such a method from some, so once, twice or more Mr. Rea started the hymns himself. He had one tune for every hymn on the hymn sheet, hundreds of people were in the tent and among them, saints who could sing, so the hymns were soon going heartily and heavenly. The tent seated over two thousand, was always full, packed on Lord's Day evenings. Many were saved, among them some Roman Catholics. Mr. Ferguson, in other parts, carried on his work. He used to get a number, mostly young Christians, to come to a suitable street corner—a short word in the Gospel given, a few hymns sung, then the company would be lined up and march, with Mr. Ferguson at their head, back to the meeting room and preaching place. The spiritual fervor of these and others of the Lord's servants begat within young Christians a fervor for Gospel work. We all served our time in open air work and the ability to do so was varied. We had some fair audiences, at other times we had showers of rubbish thrown at us but we had the fervor of warriors in a good cause. I remember the comment of one listener. He took a good look, listened, then audibly commented . . . "God has great patience."

When Mr. Rea was exercised about obtaining a huge tent some thought he was over ambitious as it would cost, ready for use, about two thousand pounds. I quite remember Mr. Rea announcing at a conference that he was now sure the Lord was going to give him the tent—said he . . . "I have gotten the first contribution to the cost of the tent today, a dear siser handed me half a crown (about sixty cents), saying . . . 'Here is my contribution towards the cost of the tent.'" The sister gave all that was in her power to give.

I had only a short time before been baptized and received into an Assembly of God in a suburb of the city of Dublin. Soon after I was married and went to reside in the County Wicklow in the locality where C. H. M. was born, in the district where J. N. D. first preached in the "Church of Ireland" building on the estate of the Countess of Powerscourt

who figured much among saints gathered unto the Name of the Lord Jesus Christ in the early days. There I met an old lady over 80 who remembered J. N. D. as a young "cleric" preaching in the building. The old clergyman of my day had become too old and a young cleric opposed us much. The little assembly was planted by several young brethren from Dublin, amongst these were brother George Langran who went with brother James McCabe to be a missionary in the Argentine and James Coppithorne whose remains lie buried in the 'sacred strip' in Central Africa where F. S. Arnot pioneered—others, also mostly now with Christ. Among those gathered to His Name was my Father and mother-in-law to be and their two daughters. This young cleric, above mentioned, was curious to listen to what we preached and he cautiously came to the keyhole to hear while his new rectory was being built—his flock told him he better find out what we did preach. We preached in a farm home on the lower floor, he roomed in a room upstairs, hence he could come down noiselessly. He got convicted of sin and God saved him. I have often told people he was the only man I knew who got saved listening at a keyhole. When our daily responsibilities were over we used to ride horseback to different homes for Gospel meetings.

Coming to Canada we finally settled in Alberta, working by day and, with others, preaching on the streets of what is now a large city. Finally the Lord led us out to all-time service, specially in N. W. Saskatchewan in new territory amongst the many new settlers—they were isolated and scattered at that time of much emigration from the old lands. After two years of continuous service, working summer and winter, an assembly was formed fifteen miles from the village of Waseca in the home of Walter Broadhead. The Broadheads, Cox and Fosters of that region largely helped by giving the use of their horses and conveyances and hospitality, until provided with conveyance of our own. From Waseca an Assembly was formed at Lashburn where a work of God resulted in commotion: The volunteer janitor and general helper of the Anglican Kirk got saved, the Choir leader and his wife, saved, came out to the Lord Jesus, so did the S. S. Superintendent and others from there. Assemblies were planted at Mervin and Louisville. After a few years we were led to have a Conference, now carried on annually in the village of Mervin. We were much helped by the visits of brethren R. J. Dickson of Winnipeg, who worked in Manitoba for thirteen years before he ever saw the Coast or border of British Columbia, brother R. Telfer, D. McGeachy, John McCartney and others. The Lord also allowed us to see a Conference started about 300 miles East of Mervin where an Assembly was planted over forty years ago by the Taylor brothers—

hence the name Taylorside. There are now about eighty in fellowship there, the Taylor brothers still in the body.

C. H. WILLOUGHBY.

(Editor's note - We have thought best to insert this short account as a memorial of a faithful life - much else would come to the minds of others.)

BEARING HIS NAME

L. E. MCBAIN

IT IS recorded concerning Saul of Tarsus that he was a chosen vessel unto the Lord to bear His name before the Gentiles and kings and the children of Israel, Acts 9:15, and we learn that all believers bear His name in Acts 15:17. Just as a bride bears her husband's name from her wedding day and can bring honor or dishonor upon his name, so the believer bears the name of his Lord from the day of his conversion and can glorify that honorable name, James 2:7 R.V., or bring shame upon it. The early Christians so bore His name before the world and were willing to suffer shame for His name, Acts 5:41, that the people were convinced they had been with Jesus, Acts 4:13.

One of the first Gentile cities to hear the gospel was Antioch in Syria and it was here the disciples were called Christians at the first, Acts 11:26. The Newberry Bible renders this "divinely called," indicating that it was not merely a nickname but one acknowledged by God. In 1 Peter 4:14, 16, we read, "if ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part He is evil spoken of, but on your part He is glorified. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God in this name." (R.V.) The child of God who suffers reproach for His name's sake is made happy in soul and refreshed by the Spirit while God is glorified.

While all believers bear the name of Christ, yet many who are associated with the denominations deny His name by so doing, while others who go forth unto Him without the camp bear reproach for His name's sake, Heb. 13:13. It is written concerning the church at Philadelphia "thou hast kept My word and hast not denied My name," Rev. 3:8.

Before the conversion of the Apostle Paul he thought he should do many things contrary to the name of the Lord Jesus but after he was saved he bore this honorable name in such a way that the unsaved were attracted to the Lord, 1 Thess. 1:5-6, Phil. 4:22, and Christians were exhorted to follow his godly example, 1 Thess. 2:9-11, 1 Cor. 11:1. The

truth that he was bearing the name of the Lord made him a godly man.

We see from Jeremiah 15:16-17 that this same truth made Jeremiah a separated man! "Thy words were found and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart; for Thy name is called upon me (marginal reading), O Lord God of Hosts. I sat not in the assembly of the mockers nor rejoiced; I sat alone because of Thy hand: for then hast filled me with indignation." The finding of the book of Moses in the house of the Lord by Hilkiah the priest had a profound effect on King Josiah and *the prophet Jeremiah, who were young men at that time*, 2 Chron. 34:14-19. It has been suggested that the book may have been the book of Deuteronomy because in chapter 28, verse 10, we read "and all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee." The discovery of this truth made Jeremiah happy and caused him to separate from the nation that was so far from God and he had to sit alone because of God's hand upon him.

Many a believer walks a lonely path among relatives and friends with whom they formerly associated because they have learned that to bear His name means separation from evil. Young believers who seek to follow their Lord in school or office often have to sit alone because of bearing His name. THE Lord will recompense all such with joy now and an eternal reward by and by.

While we have the privilege of bearing His honorable name before men, our blessed Lord bears our names before God as the great high priest of His people, Matt. 10:32, Ex. 28:9-12, 29-30. It is comforting to note that the names of the tribes of Israel were engraven according to their birth upon the shoulder pieces and breastplate worn by the high priest and they were borne before the Lord continually. The weakest of the tribes as well as the strongest were there! These were born upon the shoulders (place of strength) and breastplate (place of affection) as a memorial before God continually. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession (confession, R.V. margin). For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:14-16.

O Lord with sorrow and with shame
We meekly would confess,
How little we who bear Thy name
Thy mind, Thy ways express.

DISCIPLINE AFTER A GODLY SORT

THE LATE F. C. BLAND OF DUBLIN

THE Scripture which I desire to refer you to is a very important one indeed, teaching as it does INTERNAL DISCIPLINE, which is very seldom attended to.

Some Christians seem to imagine that the only thing to do with disorderly ones is to put them out of fellowship, but this is a terrible mistake. If your finger was out of joint, you would not rush to the surgeon and request him to relieve you of your hand or arm, and yet this is exactly the principle in matters of discipline upon which some believers act.

How frequently do we witness a godly application of the Scriptures, displaced by an ignorant and self-sufficient spirit!

The Scripture to which I allude is 2 Thess. 3. In verse 6, we read . . . "Now we command you brethren, in the Name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." Observe, the standard of our practice, should be the instruction of the Apostles' doctrine of Acts 2:42, and the words of the Apostles of 2 Peter 3:2.

Now, how often we find saints in a church of God who deviate from this course, and associate themselves with that which is not of God; others, again, act unscripturally in their habits of life, and how necessary it is for us to see that while their acting thus does not call for excommunication, yet it does necessitate a phase of discipline which will make them feel that in their self-choosing ways you can have no fellowship. It is perfectly clear from verses 11 and 12 that withdrawing from such does not imply putting them away. The moment any are put away they cease to be within the province of the rule of the assembly. "Them that are without God judgeth." 1 Cor. 5:13. Here, in Thessalonians, the Apostle, still regarding them as inside, gives them commandment to walk orderly. And yet, if in spite of this they still pursue their own ways, he calls upon the brethren in verses 14 and 15 neither to recognize their ungodly course, or to associate with them in it.

Such are to be made to feel by the isolated position in which they are placed that those who desire to obey the Lord fully, can have neither part nor lot with them in their behaviour. Admonition of such is continuous as long as the disorderly ways are pursued.

Consider for a moment how Paul regarded Mark. He refused to be associated with him in service, in consequence of Mark's behaviour. I do not think we would be right in saying that Paul would have refrained from "breaking bread"

with him, but we are justified in the belief that he would have declined to preach the Gospel with Mark's active co-operation. Of course Paul's attitude towards him in this particular only lasted while Mark's unruly and disobedient conduct lasted, for Col. 4:10 shows the Apostle instructing the churches to receive him (possibly in regard to ministry), and in 2 Tim. 4:11 he writes Timothy . . . "take Mark and bring him with thee: for he is profitable to me for the ministry."

EXCOMMUNICATION

We will now consider the two passages concerning excommunication given us in the New Testament, and we must do so separately, as they differ very materially in character.

Case 1 is Matt. 18:15, 18, and at the outset we may say, this is purely a personal matter, and if confessed could be settled between the two persons immediately concerned. It is not the sin itself which calls for excommunication, but the sin and the extraordinary lawlessness of spirit COMBINED. That is to say God has made the individual trespass an occasion to reveal to all the saints the true state of the man, which unfits for church fellowship.

It is very necessary, however, to pay the strictest attention to the words of the blessed Lord, and to obey them stage by stage. Thus, and thus alone, will His mind be carried out, and Heaven ratify the position assumed by the Church.

May the Lord deliver us from attempting to do His will in matters of this sort through personal feeling or spite, but give us to have His glory as our only aim.

Case 2 is found in 1 Cor. 5., and unlike Matthew 18, the sin itself calls for excommunication. Not being a personal matter **NO INDIVIDUAL COULD SETTLE IT**. It demands the action of the whole assembly, led by a godly and patient oversight, and in perfect conformity to the Word of the Lord. And should not such occasions be of the most humbling and heart-searching character?

Surely God would speak loudly to the whole assembly in respect of such a solemn matter. We must not forget, however, that the only object of discipline is true and penitent humbling of the fallen one. And as a means to bring this about **GOD PROHIBITS ANY FELLOWSHIP OF WHATSOEVER KIND** with such an individual. How often is this forgotten, and restoration hindered by the foolish and mistaken conduct of some believers. The discipline is hindered by their foolish conduct thus when saints of God mingle with those concerning whom the Lord has said . . . "Not to keep company" and "with such an one no not to eat." 1 Cor. 5:11.

A perusal of the 2nd chapter of 2 Cor. would show that when there is unfeigned grief and sorrow for the sin, such an one should be received back. The evil, when unjudged, caused the Corinthian saints to be puffed up, and led Satan to triumph. On the other hand, let it be distinctly remembered, Satan may gain an advantage if one be kept out who is again entitled to fellowship, when the discipline has effected its purpose, and when grief and penitence truly exist in consequence of the sin committed. (This is usually a matter of some time—Editor).

From the Northern Witness of 1884 editor by Mr. J. R. Caldwell:

BINDING AND LOOSING

Matthew 18:17, 18

The binding and loosing cannot be taken to refer to anything but the receiving into or putting away from an assembly of God on earth; and the teaching of Scripture throughout is that such ought ever to be the act of the whole assembly.

Such an act, solemnly performed, after such steps have been taken as Scripture enjoins, and upon the grounds laid down in the Word of God, has the sanction of God Himself. It may be only "two or three" who thus subject themselves to God and His Word, and own the authority of the Lord Jesus Christ in their midst; but the smallness of the gathering, or the weakness or confusion around, in no way affects our responsibility to act in conformity with the Divine instructions, and in no way detracts from the validity of the action, if it be according to the Word and in faith. J. R. C.

CHARACTER OF THE RESTORER

Galatians 6:1

I want you to observe the term—"Ye that are spiritual." To some the word "spiritual" appears to be exceedingly ambiguous, and many Christians appear instinctively to conjecture to their mind's eye a man of peculiar demeanour, and of a "nice," pleasing outward appearance. Now, Bible spirituality is a solid tangible reality. God has defined it Himself. Read carefully, and meditate upon 1 Cor. 14:37: "If any man think himself to be a prophet or spiritual, let him acknowledge that the things I write unto you ARE THE COMMANDMENTS of the Lord." True spirituality never sacrifices or undervalues a single morsel of God-revealed truth, and any person's spirituality may be known by the measure of His subjection to the doctrines of Scripture.

Note also the manner of spirit which is to characterize the man who seeks the restoration of his erring brother . . . "in the spirit of meekness." How often this is forgotten, and the case made worse by the harsh and unspiritual manner of some. Better far, that those who act in this way, left the matter alone. Indeed, it is absolutely essential that they should.

QUESTIONS AND ANSWERS

QUESTION: Could you give us a little help as to suitable books for commencing a library, suitable for young believers?

ANSWER: This is a frequent question and we just make a few suggestions, believing that young believers should pay more attention to the Scriptures, and pray earnestly for God to open up to them His mind, through the Holy Spirit. He will not fail the truly exercised soul. Three suggestions follow:

Go slow — Be selective — Be sensible.

Of the making of books there is no end. A good Bible with good print, a Concordance, Dictionary of Bible Names and a good Bible Dictionary forms a good start. We would strongly urge young believers to obtain a set of C. H. M's notes on the first five Books of the Bible - read and meditate on these with the Bible in your hand - you will find a key to many precious truths, both in the Old Testament and the New Testament. If you can get John Ritchie's books for young believers, they are valuable, likewise the simple and plain writings of William Lincoln, rather difficult to obtain. Try to get copies of the lives of the pioneers who laid the foundation of Assembly testimony on this continent during the past century, or thereabouts . . . Donald Ross, Donald Munro, James Campbell, all have been the subject of memoirs after their decease, these are valuable and spiritual—there are numerous references to others of the godly men whom God used in these books—too many to list presently.

Do not take up with the writings of men, once in assembly fellowship, who left it for a "wider sphere" - you will generally find their later teachings are not in line with the Word of God.

And please note that we are not in the "Book Business" so do not write us for these - we have taken up WORDS IN SEASON as a service for the saints in the ministry of the Word and certain accounts of work done for the Lord. Our business is preaching the Gospel and serving in the ministry of the Word amongst God's assemblies, seeking in some measure during the years "not to build upon another man's foundation." We find great need amongst His own and we thank God for the avenue of truth He has granted through the pages of this magazine, reaching as it does so many of God's beloved people everywhere, we trust to God's glory.

QUESTION: Why are some leaving the assemblies of God to go back into that which is patterned after a denominational pattern, with modern ideas and questionable practices?

ANSWER: It is our conviction that such leave because they seek a sphere where they will be more at home and get away from the plain and practical teachings and the discipline of the local assembly. They find a place where they may do pretty much as they please - they can have their worldly games, pay their money to enter the world's arenas (even elders), they can have their modern 'picture house' in their living rooms and feel at home with the company they have thus sought, where they could only have this in secret before and with a measure of shame. The sisters can follow the fashions of the world, there will be no ministry as to the cutting of the hair, like the world, the earrings and make-up of the world is quite in order, yea! very much to the fore, the unequal yoke in business, or marriage etc., is seldom if ever mentioned, many are yoked up in ungodly business yokes with the unconverted - ministry as to this is not acceptable etc., so they leave and go where they may act, as in the days of Israel long ago - "every man did that which was right in His own eyes." The Word of God is set aside for man's ideas, modern, destructive of testimony, and leading, eventually to shipwreck on the shores of religious infidelity. Such is the trend and only God can stay the tide, but thank God! He is doing this and giving grace to continue in the path of reproach for His Name's sake - the reward will be great in a coming day.

EXTRACTS FROM LETTERS

FROM YUGOSLAVIA: It has passed longer this time since I have written you. Now wish in short lines to inform you about us again. Beforehand, all send you warm Christian greetings, and wish you much blessing from the Lord and success in His work.

First of all must tell you something about the Magazine, Words In Season. It is very interesting magazine. Enjoy reading it and have often thanked God for its faithful testimony in these days of declension. It gives us many needed answers for every day's life. May the Lord richly bless and encourage in this important work.

We are, thank God, all well here. God is with us, and on every day He has given His abundant blessing, as here in our town (Petrovac), so in other cities and villages. There are many people who seek for salvation and peace for their souls. Last week one soul was converted in the neighbourhood. Please pray for God's work here in our country. Let God bless you all with His blessing - With hearty greetings and Christian love . . .

(It gives us great joy to hear from our beloved brethren of Yugoslavia - these are courtesy subscriptions - Editor).

FROM MANITOBA: Many thanks for the faithful work and much needed teaching in regard to the old paths. God never changes His 'landmarks.'

FROM IOWA: I enjoy the spirit of the Magazine, it is a good work for the Lord's people and for the Lord.

FROM SCOTLAND: Well, brother Ferguson, we have an assembly here which is sometimes very difficult and trying, men who have no time for the old paths, nor the pattern assembly as laid before us in the Scriptures and who dominate it over the Lord's people. However, with all that, we have a ministry every----- and brethren come along who are nothing else but Assembly men and we indeed have precious and happy times together - then, of course, only those attend who are interested thus - the other folks seeking a wider and more jovial atmosphere elsewhere but all we can do is to carry on faithfully and consistently for Him. We have quite a circle of young men who are faithful to the Assembly and its interests here in Scotland - you can always have fellowship with us at the throne of grace.

FROM WALES: There is no decline in the interest in Words In Season. I have always made it a custom from the beginning to take a few extra copies for late comers.

FROM GLASGOW: It is a wonderful little book, I couldn't do without it, I look forward to it coming each month . . . A sister in the Lord.

FROM OUR OWN STATE: I am truly thankful there is a magazine that deals with the local assembly and its problems. May this continue. So many of the periodicals are tending to be only fundamental, so-called, and omit the truths which characterize the local church (Scriptural) and distinguish it from the denominations of Christendom. May the Lord richly bless you and helpers in days to come.

FROM NEW JERSEY: It was a happy surprise to receive the January issue as the Magazine last year was a gift to me - please continue.

FROM LOUISIANA: Our monthly copies don't stay with us long - many around hungering to know more of the Lord, seeming to know the basic truths but not going much further.

A QUIET MIND**Isaiah 26:3**

I have a treasure which I prize;
Its like I cannot find:
There's nothing like it on the earth;
'Tis this - A QUIET MIND.

But 'tis not that I'm stupefied,
Or, senseless, dull, or blind;
'Tis God's own peace within my heart,
Which forms my QUIET MIND.

I found this treasure at the Cross;
And there to every kind
Of weary heavy-laden souls,
Christ gives a QUIET MIND.

My Saviour's death and risen life,
To give it were designed;
And that's the root and that's the branch
Of this my QUIET MIND.

The love of God within my breast,
My heart to Him doth bind;
This is the peace of heaven on earth—
This is my QUIET MIND.

I've many a cross to take up now,
And many left behind;
But present troubles move me not,
Nor shake my QUIET MIND.

And what may be to-morrow's cross,
I never seek to find;
My Saviour says, "Leave that to Me,"
And keep a QUIET MIND.

And well I know the Lord hath said,
To make my heart resign'd,
That mercy still shall follow those
Who have this QUIET MIND.

Selected

St. Louis, Mo.—Our dear brother Carl Ostertag had the sorrow of losing his mother, with whom he made his home, the first of the year but has "hope" of meeting her again in the glory.

Cleveland, Ohio—Brother Roy came home from Toronto, Ohio., not feeling very well—our brother has given valued help through this district of Ohio. Pray for older servants of Christ.

Methuen, Mass.—Bro. Rosanio was with the Italian assembly here for two weeks and hoped to visit East Boston—able just for regular meetings through the week.

Akron, Ohio—The meetings by brethren McBain and MacLeod were continuing at last report, one had professed.

Sunnyslope, Ariz.—Bro. F. Hunter was visiting here recently, also brother Andrew Douglas in Phoenix recently.

CANADA

Toronto, Ont.—Brethren Doherty and Norris were to commence in Highfield Hall the first part of March. Brother Joyce was having good interest in Birchcliff Hall, using his Egypt to Canaan chart. Brother Watson has not been well of late but seems to be improved and we pray for God's restoring hand. Bro. Wm. A. McCullough recently visited the Bahamas, scene of early labors and was cheered to see some fruit from meetings of thirty years ago.

Welland, Ont.—Saints here had a cheering visit from bro. Doherty. Wm. Ferguson visited the Kensington Hall in Hamilton, found a nice interest in the Word.

Sault Ste. Marie, Ont.—Saints here were helped by a visit of three weeks from bro. John Norris. They will miss bro. Clark, recently called home.

Glen Ewen, Sask.—Bro. Jas. Ronald of Portage had three weeks of much appreciated meetings here with the assembly—for the past eleven years our brother has labored exclusively in Manitoba and Saskatchewan, faithfully and in pioneer work.

Calgary, Alta.—Bro. Geo. McKinley was expected here for some meetings about the first of March.

Englehart, Ont.—Bre. Earl Pears and S. Simms were in their fourth week here, five had professed, also visited other halls in the vicinity with help to such.

Huntsville, Ont.—Bre. J. Adams and A. Gratton had five weeks here with good interest to the end, five professed, others concerned. One was an aged man.

OTHER LANDS

Valencia, Venezuela—Here, where I make my home, we had our annual Conference in October and it was considered to be a time of blessing. As at home, with you, our conferences here last three days and the inviting assembly provides all freely. In this case the assembly provided, prepared and served around five thousand meals and never once was any hint made as to money to help the expenses. At our last meeting one of our elder brethren in his report told us how the Lord had abundantly supplied all and that we had plenty left over, and no need to make any appeals at all. This was most encouraging to listen to. On the Saturday night the Hall was packed and around 200 outside when fourteen were baptized, of these one was a man saved at our conference last year. I was at the annual Conference in Puerto Cabello and it also was a time of blessing, and again baptisms when a number were baptized. After the conference there I left for a visit to the West with Mr. and Mrs. Williams and bro. Dr. Thompson (from Australia). Our first visit was to Valera, a city four thousand feet up in the famous Andes mountains.

Even here (in Venezuela) we can see a great difference to that which was our lot in years gone by. The tremendous boom in the oil industry and the consequent increase in new industry in the country does not seem to have helped us much. Not many of the better middle class have much use for the message we preach, and amongst those who are really saved, the principles we preach are not at all popular.

J. E. Fairfield.

CONFERENCES

Forest Grove, Ore.—Annual Conference will be held in the will of the Lord May 3rd, 4th, and 5th., Prayer meeting evening of the 2nd, in the Gospel Hall. The Lord's servants walking in the old paths welcome in ministry. Corresp. Harry H. Goff, Rt. 1, Box 436.

Philadelphia, Pa.—Saints of the Overbrook Gospel Hall, 62nd, & Jefferson Sts, Philadelphia 31., will D.V. convene for their Con-

ference Sat., April 20th., ministry beginning at 2:30 p.m. and all day April 21st, Breaking of Bread at 10 a.m. Prayer mtg., will be held Fri. eve. at 8 p.m. The brethren here will appreciate the consideration of brethren regarding this Conference, as the Spirit of God leads. Jas. J. Martindale, Jr., Corresp.

Toronto, Ont.—Annual Conference, God-willing, of the East and West End Assemblies of this city will be convened beginning with a Prayer Meeting in the Brock Ave., Gospel Hall and in the Broadview Gospel Hall, Thursday, April 18th., 7:30 p.m. Meetings for the West End in Central High School of Commerce, 570 Shaw St., and for the East End in the Eastern High School of Commerce, 16 Phin Ave., Order of meetings Friday, 19th., 10:30 - 2:30 and 7:30 p.m. The same order in the West End for Saturday but in the East End the Sat. a.m. meeting is omitted and they convene again Sat. afternoon at 2:30 and 7:30 p.m. On Lord's Day the Breaking of Bread is at 10 a.m. Ministry at 2:30 and the Gospel preached at 7 p.m. Address communications to Mr. Samuel Moore, 882 Palmerston Ave., Toronto 4, for the West End and to Mr. John Robertson, 43 Howard St., Toronto 5 for the East End.

Conferences Previously Reported (last issue)—

Manchester, Conn., The Masonic Temple, April 19 to 21.

Moncton, New Brunswick., Gospel Hall, April 18 through 21st.

North Vancouver, B. C. Joint conf., with Hastings East, April 19 to 21.

McKeesport, Penna., in Gospel Hall, April 27th, and 28th, with Prayer Meeting the 26th, at 7:30 p.m. (see last month).

Chicago, Ill.—Annual Conference in Grace Gospel Hall, 9140 State St., will be held D.V. May 25th, & 26th, commencing with Prayer Mtg., Fri. May 24th., The Lord's servants teaching and walking in the truth welcome. Corresp. Hiram Williams, 1445 W. 112th., Place, Chicago 43, Ill.

FALLEN ASLEEP

Deckerville, Mich.—Our beloved sister, Mrs. Watson Decker, departed to be with Christ suddenly Feb. 12th, aged 72—attended the Gospel meeting the night before. Saved in early life, a real help to the testimony here since its formation. As we look back over the years, it has been a joy to see our sister, and others like, going on in such a steadfast, consistent way. One son and daughter survive, pray for them, both in fellowship.

Glen Ewen, Sask.—Our dear young brother George H. Wright "went home" February 1st., aged 23. Saved on Dec. 4th, 1948 our young brother went on well, being baptized and received into fellowship in Taylorside assembly, later moving here. Quite well known to the saints of this province—a happy Christian, to the last always singing of His Saviour. Two operations for brain cancer failed. Pray for his family.

Boston, Mass.—Also on Feb. 1st., our dear sister Mrs. George Wacome was called home, in her 65th, year. Saved in 1916 through preaching of bro. S. McEwen, in Lowell Assembly and for the last 35 years in fellowship here. She was much esteemed—pray for her husband and family, who feel the loss keenly. We knew these saints in our earlier days in Boston and such "partings" remind us that life is but fleeting—good to have the "blessed hope" in view constantly.

North Vancouver, B. C.—Our esteemed brother William Coburn "went home" Feb. 14th.,—in this Assembly about 25 years. He was in his 83rd. year. Will be much missed.

Sault Ste. Marie, Ont.—Our beloved brother James Clark, Sr., departed to be with Christ February 23rd, aged 69, leaving his widow, five sons and a daughter, all saved and in fellowship in the Assembly. He loved the Word, was a good shepherd and esteemed amongst the saints. As one after another of these older brethren are taken away we need to pray that God will signally mark out others as "fit men" to fill the gaps.

Englehart, Ont.—On Dec. 6th, our dear sister Mrs. John Black "went home" suddenly, at the commencement of the Bible Reading, at the singing of the last verse of Hymn No. 195. Saved in 1929, baptized and in fellowship here. Greatly missed.

Cleveland, Ohio—A late note of the homecall of Mrs. Nellie Wensko on Oct. 21st, last has been sent in to us. Well known to many here as Nellie Stack.

Words in Season

THE BIBLE FAMILY MAGAZINE



MY PRAYER

Should worldly pleasures so attract
The vision of my soul to dim,
Lord, lead me back to Calvary,
That I'll again remember Him.

Should I my love for souls thus lose,
Thy claims, Thy cause, Thine all neglect
And other friends and interests choose,
May I not then Thy thorns forget.

Should bright success or weary toil,
Thy dealings, or Thy firm commands
Tempt me to boast or to complain,
Show me Thy bleeding Feet and Hands.

Should I grow bitter, yes, and hard,
My friends be few, and life be pain,
Remind me of Thy broken heart,
Thy look, Thy coming soon again.

T. J. B.

(Submitted by Leland W. Potter)

MAY, 1957

WORDS IN SEASON

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INCREASE IN COST

As noted last month subscription price is increased, as from this date. The yearly rate will be \$2.00 per year when mailed individually. If mailed in bundles of six or more, to one address, the rate will be \$1.50 per year each subscription. Overseas subscriptions will be ten shillings per year for everyone, this being below the 1.50 rate. We will accept ten shilling notes, even though they are discounted here, where permissible to mail. We have had to wait, in some cases, two and three years for subscriptions to reach us when you have ordered through an agent. We must have more prompt attention each year in advance, the month of DECEMBER being the month when ALL subscriptions expire, worldwide, and are payable then, in advance, for one year following. Please make careful note of this.

We shall continue all old subscriptions at the old rate the remainder of this year—1957. On new subscriptions we shall endeavour to supply copies from January but each yearly subscription expires now in DECEMBER on all new ones also. There should be no excuse now for anyone to say they did not know when their's expired. If you have subscribed for others, please let us know well in advance if we are to cancel—we continue to mail and put on your account, unless we are advised beforehand.

Other means of helping us in this detail work we shall announce from time to time. Our list is large, the work is heavy and each one must do their bit to help us in these matters. The Magazine seems to meet a felt need, worldwide, pray continually that the Word may be granted from the Head of the Church, that saint and sinner may be blessed through its pages.

A SERVICE FOR THE SAINTS! Why not, some younger men or others, have a bundle mailed to you and then distribute or re-mail at the lower rate of \$1.50—this should help many and, when doing this, do not be afraid to order an extra few so that you do not need to write and increase the size of bundle after we have advised our printers, who print and mail our magazines out. Don't be afraid to lay yourselves out for the saints, thus—your work shall be rewarded
... Prov. 11:25. The Editor.

A New Tract—We hope to have on hand soon a new Gospel Tract —“WE ARE GOING—INTO ETERNITY”—a reprint of our Gospel Article of last November, two page. We also have on hand still some of the SINKING OF THE TITANIC. Write the Editor in Williamston.

UNITED STATES

Chicago, Ill.—Bro. Warke was visiting London, Welland, East Aurora, N. Y. and hoped to continue on to give help in the East. Bro. Dobson injured his back last Fall and has been more or less “laid up.”

Garnaville, Iowa—Bro. McKinley was here, hoping to continue with the Gospel. Henry Wahls and C. Yost were in Ontario, Wisc., district in the country. Dale Hyde and Louis Brandt in Columbus City—O. Smith and Paul Elliott at Manchester, last report. Brother Hamilton closed at Pine Hill, Wisc., and bro. Mick had five weeks at Gays Mills, Wisc.

Detroit, Mich.—Bro. Graham had five weeks with Chicago Blvd., Assembly in the Gospel—fair interest. He went on to Cleveland and Akron.

Seattle, Wash.—Bro. R. Peacock has been spending some time in the district, went on to Tacoma.

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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MAY, 1957

No. 5

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Translated from the German

THE LATTER DAYS - - - - The late Donald Ross

GATHERED GEMS

A true believer should tremble when the world com-
mends him, but he should feel complimented when it
utterly despises him.

When alone, watch your thoughts; in the family watch
your temper; in company watch your tongue.

NOT A CALAMITY

"Oh, General, what a calamity!" exclaimed his chap-
lain to Stonewall Jackson when the latter lost his left
arm in battle; to which the General, thanking him for
his sympathy replied; . . . "You see me wounded, but not
depressed or unhappy. I believe it has been according to
God's holy will, and I resign entirely to it. You may think
it strange, but you never saw me more perfectly contented
than today. I am sure my Heavenly Father designs this
affliction for my good. I am perfectly satisfied that either
in this life or in that which is to come, I shall discover
that what is now regarded as a calamity is a blessing. I
can wait until God, in His own time, shall make known
to me the object He has in thus afflicting me. But why
should I not rather rejoice in it as a blessing and not
look on it as a calamity at all? If it were in my power to
replace my arm, I would not dare to do it unless I could
know it was the will of my heavenly Father."

(Editor's note: . . . Thomas Jonathan Jackson, better
known as General Stonewall Jackson, an officer in the
U.S. Army, served with the Confederate forces during the
civil war. He died in his fortieth year, being unintention-
ally shot by his own men. When dying, in his semi-con-
scious mind, he saw a broad river, with a nice shade of
trees on the opposite bank. He said to his attending officers
. . . 'Let us cross over to the other side and take our
rest under the tree.' Thus this noble officer closed his days
on earth. As a Christian he had found rest and peace
under another Tree, the Tree of the Curse, the Cross of
our Lord Jesus Christ, and died a believer in our blessed
Lord.)

"WHERE AM I GOING"**"I HAVE SOLD MY SOUL FOR MONEY"**

AN AMERICAN millionaire was nearing the end of life's journey in his palatial residence in New York City. As he contemplated the future he was very much troubled and concerned. He was no infidel or agnostic, and knew that Heaven was a "prepared place for a prepared people" and he was conscious of the fact that he was unprepared. As he reviewed the past, and thought of his indifference and unconcern regarding his soul's salvation, of his absorption with the things of sense and time, he became greatly alarmed. Where was he going to spend eternity? In Heaven or Hell? He intended to consider spiritual matters, but, like many others, he had put it off to a more "convenient season," and that season had never arrived. And now his eyes were opening to see what a terrible mistake he had made. His friends tried to comfort him by speaking of his wealth, his pictures, and social position. For a time he seemed to take no notice of what they said, but suddenly arousing himself, he exclaimed, "My curse on the money! I have sold my soul for it. My curse on my social position. It never did me any good, and it cannot now. I am passing away, but where am I going? Oh, what use are these for which I gave up my salvation?" And the poor man passed away. The millionaire confessed that he had sold his soul for money. Many do so. To "get on" in this world seems to be the supreme ambition of many. Some succeed in making their "pile," and die rich; but many fail. Wealth, however, does not satisfy the longings of the human heart. A number of business men in New York were waiting the arrival of others when one of their number remarked that Mr. So-and-So had died. "Died!" exclaimed one. "How long was he ill?" questioned another. "Only a short time." "And how much did he leave?" "He left it all," was the somewhat sarcastic reply. The words of Holy Writ are true. "We brought nothing into this world, and it is certain that we can carry nothing out." 1 Tim. 6:7. The Scriptures tell us that "The love of money is a root of all kinds of evil" 1 Tim. 6:10, R.V., and that "they that desire to be rich, that is, they that determine to be rich at all costs —fall into a temptation and a snare, and many foolish and hurtful lusts, such as drown men in destruction and perdition" 1 Tim. 6:9, R.V.

How true are the words of the poet:

"Gold! Gold! Gold! Gold!
Bright and yellow, hard and cold,
Molten, graven, hammered, and rolled,

Hoarded, bartered, bought and sold,
Stolen, borrowed, squandered, and doled,
Spurned by the young, loved by the old,
To the very edge of the churchyard mold,
Price of many a crime untold,
Gold! Gold! Gold! Gold!
Good or bad a thousandfold!"

The question: "What is a man profited if he shall gain the whole world and lose his soul?" was asked by the Lord Jesus, Matt. 16:26. What answer does the reader give? Suppose you possessed the combined wealth of all the multiple-millionaires of Europe and America, and lost your soul, what would it profit you? Absolutely none! It would, in fact, be a "dead loss." Has the reader considered this problem of profit and loss? In God's sight there are but two classes of persons: the saved and the unsaved. All of us are journeying to Heaven or Hell. To which class do you belong? To which destiny are you hurrying? Eternity must be spent in everlasting bliss or in unending misery. Heaven and Scripture declare that "all have sinned and come short of the glory of God" Rom. 3:23. Some are greater sinners than others; some have come further short of the Divine standard than others, but all have "come short." There are differences in degrees of guilt, but there is none as to the fact. God's Word declares that "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" James 2:10. What, then, is to become of us? Future obedience cannot atone for past transgressions. "God requireth that which is past" Eccles. 3:15. How are we to escape the judgment due to sin? A voice from on high answers the question. "Deliver him from going down to the pit: I have found a ransom" Job 33:24. What was the "ransom" of God's provision? "There is one God and one Mediator between God and man, the Man Christ Jesus, who gave Himself a ransom for all" 1 Tim. 2:6. The ransom price for our deliverance is the precious Blood of Christ. God has accepted Christ's sacrificial death as an atonement for our sins. He is satisfied with what Christ did for us, and He desires that we should be satisfied with that which satisfies Him. The Gospel of God's matchless grace is His power unto salvation to every one that believeth. That Gospel is unfolded in 1 Cor. 15:1-4: "Christ died for our sins, according to the Scriptures; He was buried, and rose again." If I were called into God's Holy presence at this moment, the only reason I could give why I should not be punished eternally is this: CHRIST DIED FOR ME! What Christ did is enough. Why not then cease all efforts of your own to merit God's pardoning mercy and believe on Him who died that you might not perish but have eternal life, John 3:14, 15? "Be-

lieve on the Lord Jesus Christ and thou shalt be saved" Acts 16:31.

"Then cease from all your fruitless toil,
You need not work nor give.
God tells you Christ has done it all,
Believe on Him and live."

God's way of salvation is made clear and plain in Ephesians 2:8, 9, which reads: "By grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Accept God's gift now by trusting the Saviour. Rom. 6:23. A.M.

A PERSONAL DEVIL

IT HAS been well said that the masterpiece of the Devil's delusions is to persuade people that there is no such person as the Devil. But what avails it to deny that there is not such a person, while on every hand we see the undoubted evidence of his existence? If you pick up a boot, you are not at a loss to know that there is such a person as a shoemaker. If you take a watch into your hand, you conclude that there is a watchmaker. And so is it in the case of the great adversary, the Devil. We see his handiwork on every side. His works declare him. The existence of the devilish proves the existence of the Devil.

But, even apart from evidence in the world around, we have the plain declaration of Scripture that there is a great personality of evil, called the Devil and Satan. We are expressly told that he walketh about, as a roaring lion, seeking whom he may devour, 1 Pet. 5:8. Yet modern sceptics tell us that there is no such person as the Devil! They say that the Devil is only the principle of evil within a man. But they never made a greater mistake. Scripture tells us that Jesus was tempted of Satan in the wilderness, Matt. 4. Now, we know that there was no "principle of evil" in our Lord, by which He could be tempted. Therefore the sceptics' argument falls to the ground. Moreover, we are plainly told that Satan spoke to our Lord - made certain offers - and quoted Scripture, Matt. 4:6. A "principle of evil" could not quote Scripture. In short, Satan is a person - the very person that Scripture declares him to be. Reader, have you been so far deceived by him as to deny his existence? If so, you could not give a stronger proof that you are under his power. What you need is to flee to Him who came to destroy the works of the Devil, and to set the captive free.

Selected

GETTING THE MOST BLESSING OUT OF CONFERENCE MEETINGS

WM. H. FERGUSON

YEARS ago, when the work first commenced on this Continent, such times of Conference, around the Word of God, were precious and helpful seasons and, thank God, they still are and meet a real need amongst us today. There are more of them now and many saints come long distances where they know the Word of God will be ministered, without fear or favor, and ministry will be given under the Spirit's leading and apart from mere human arrangement or choice of speakers or subjects.

We are not now speaking of Summer Conferences at Camps etc., where sports and temporary and occasional "fellowships" are the rule. We do not believe such to be of help to the testimony of the saints in Assembly fellowship. These are distinctly patterned after denominational ideas of the world's religions and following this pattern, saints are further led into the meshes of Babylonish system, their taste for Babylon's ways is thus "whetted."

GODLY EXERCISE REQUIRED

However, to get the most blessing, there are a few suggestions which we believe might be helpful and should be given careful consideration. We mention, first of all, the character of the ministry which should characterize such. It should be plain, Scriptural and timely, and always edifying. It should instruct the saints in true Assembly testimony to the Name of the Lord in separation from existing confusion. Old truths should be brought to the attention in freshness and power. It is no place for "sermonizing" or "mouldy bread." Further, it is no place for advancing new ideas or questionable teaching or theories. Go over anything that is not clear with some of the men of God who are present ere rising to give something which will distract or even harm the saints.

A GODLY ORDER

Not infrequently there is a holding back at the beginning of a Conference as if the earlier meetings were not important and then there may be an undue haste towards the last at that which seems, to some, to be the most important session or two. This looks as if some hold back for the larger meetings and, at times, if one's judgment is at all right, it is the very men who should not be taking part too much at such closing meetings. The opening meetings are most important, the character of the succeeding meetings is frequently determined, more or less, by the opening ministry meetings, often in the Prayer Meeting preceding. Prayer should characterize

the Conference and a true season of such before each meeting is of great value. And here, also, we should mention that local brethren and brethren from adjoining assemblies should *feel proper exercise in prayer and not leave all the "praying" to the preachers.* This is rapidly becoming a custom which is without Scriptural precedent as to such meetings. We do not call upon any brother to pray at such times — this is interfering with the Spirit's leading — but all such should be exercised and spiritual prayers are a great help. They would not be long, nor preaching prayers, but real and earnest calling upon God for His present help.

Time should not be wasted, it is precious, and due consideration should be shown so that a variety of ministry, to meet the need of all, can be given. This should be from those who are competent and fitted of God, by experience and gift, to give it. The idea of "every man having his turn" is foreign to true and scriptural ministry, as much out of place here as any other meeting. Some men are valuable in one place, some in others, and happy is the man, and assembly, that recognizes this. Experience and maturity are essential qualities in all who would minister the Word at Conferences. Younger men, not too long saved, and only out a short time in the Lord's work (so-called) should have sense enough to recognize this and, thank God, many do but there are some who may think that they are qualified "teachers" and have as much right to minister on a Conference platform as men who have given the major part of their lives thus and have the experience necessary, and fitness, proven thus. We do not believe in "clerisy", nor do we believe it is godly order for such young men to take the place of teachers. A man must, first of all, "prove" himself and God does not produce teachers right away — this comes as a result of faithful labors in the Gospel and in out of the way places, and is the result of shepherd work being faithfully performed in quiet ere a man takes the public place. Men who come from the denominations, and see the truth of assembly gathering to His Name, should especially be encouraged to spend some time coming in and going out amongst the saints — thus learning God's ways and proving the benefit of the "yoke" with more mature men in the things of God.

TRANSCONTINENTAL TRAVELERS

This may describe some who spend more time and money crossing a continent than would extend the Gospel in a definite locality for a year or more by a godly pioneer. Going from meeting to meeting, across the Continent, taking fellowship from each assembly, a night or two here and there, neither commends itself as Scriptural, nor is it honest labor and those who encourage this in younger men are not doing a good turn, either to the individual, or to the assemblies

in their testimony. One is thankful to God for all younger men who show promise, but let us not spoil such by such foolish and unscriptural practices. True pioneers are scarce, let us encourage those who do this work, sometimes they are not known too well, and do not advertise their work. Much publicity is harmful to such in the work of the Lord—it tends to take the eye off the Lord and fasten on the sources of fellowship. This is not good. We do not need more preachers today — many of the smaller assemblies could stand well some men to settle down in their midst and labor at their work, daily, and give help. We believe in this way the smaller assemblies could be much helped in a godly way and those who have borne the burden and heat of the day would be encouraged and helped at the last of their testimony. This opens up an avenue for any godly and exercised man, not to start out preaching, but to seek, after due exercise, to settle down amongst the saints in a smaller district and work for the Lord with them. Godly and true pioneers who are willing to tackle work — removed from assembly support — are few and far between. God will NEVER fail such.

Thus we see that saints have a responsibility to see that the Lord's people who come from far and near to the Conference meetings are fed by true shepherds and those who know their needs through being in the mind of the Lord and having learned His ways. Let us emphasize — God does not "create" teachers overnight — they are men known to the saints for their faithful labors and who have experience in the things of God and are manifestly raised up of God. One is thankful for all visiting brethren from other lands, and would extend to such due courtesy, but we feel, here also, there should be care taken to see that such men who are not acquainted with conditions in our midst are not influenced by wrong reports and that they are not men who come to "set right" what they imagine can be "set right" by their efforts. Godly wisdom and good sense are much needed on the part of us all and we are sure that if there is godly exercise and determination to seek only that which will be for God's glory, the need shall be supplied. It is perhaps beside the point to mention that men, who are not with us in heart, Deuteronomy 18:5, 8 etc., should not be permitted to advance their ideas, or to seek to take the edge off the Word spoken by other brethren who have the confidence of the saints.

WHICH CONFERENCE SHOULD ONE ATTEND

There should be decided exercise here, both as to speakers and hearers. A small one day conference, or a day and a half, does not need a host of preachers. Let us pray more as to which conference God would have one attend— younger men should not be encouraged to travel long dis-

tances to such, leaving their work. It is helpful to such to attend, at times, and get the benefit of godly fellowship and teaching and to talk things over with those like-minded but to spend time and money on travelling long distances should certainly be discouraged on the part of such. Those more valuable, elsewhere, should have deep exercise, and doubtless have, about leaving their work. If all were held down by definite work for the Lord, there would be fewer at some Conferences, perhaps, but the saints would be more cast upon God.

THE CLOSING MINISTRY MEETING

The last meeting for ministry is most important. If it is profitable the saints are sent away refreshed and a "good taste in their mouths" for more — sent away encouraged, albeit humbled, and with a desire to live more godly, separated lives to the Lord. Some "hold fire" for the last meeting and in this case, quite often, the ministry is "heavy" — just a going over and over of some things — one of the old preachers used to say "bushels of words and spoonfuls of thought" — such is disheartening to say the least. Short, timely words, directing the heart to the Lord and His Coming and urging us to more godly living and encouraging the saints to go in their testimony in the local assemblies, would seem to be of far more value and this, we believe, should be by men who have the confidence of the saints and not by inexperienced, or younger men, who might, at other times, have their "five words" to profit and be appreciated. A word by such in the Gospel is of great value, here again it should not be lengthy, or heavy, but fresh and to the point. The shorter the address, the more easily remembered and the speaker is more appreciated.

Let us all, then, as Conference meetings are convened this Summer, be in real heart exercise to see that such are more helpful than ever and will be honored of God in the blessing of His own and salvation of the lost.

We might mention also the advisability of a hymn being sung between any addresses of length, thus giving the Christians in the audience, and visiting strangers also, an opportunity to rest and relax, by standing, thus they shall be better able to listen to the remainder of the preaching.

We need the prayers of each other, we need to be helpers one of another, we need to strive together for the faith of the Gospel and, to this end, these suggestions are advanced for the prayerful consideration of the brethren in the various parts who convene the Conferences and with whom we, with others of His servants, have enjoyed much happy fellowship in the past. May this continue, but may it be of a deeper spiritual and beneficial character, even "till He Come." Malachi 3:16.

EPAENETUS — Worthy Of Praise

"Salute Epænetus my beloved, who is the firstfruits of Asia unto Christ." Romans 16:5 R.V.

WHAT a happy picture of fellowship in Christ is shown by the number of salutations in this last chapter of Romans; especially, as we remember that Paul had not yet met many of those named. Various brothers, sisters and households are mentioned, many by name, and their services for Christ noted. It is indeed a heart-exercising picture of the Judgment Seat of Christ, and His solemn appraisal of all the service we have rendered in His Name.

SALUTE

The Apostle here singles out certain believers for honorable mention. The wonderful truths in the Epistle had been addressed to them. They could be expected to appreciate such truths. Paul had confidence in them, to associate them with what he, by the Holy Spirit, had just written. He salutes them. May we seek such acknowledgment also; not by men, and for their approval, but by the Holy Spirit and for Divine approval; so that He might not hesitate to publicly attest our names, our characteristic service, and our quality, by placing them alongside precious Divine truths. This is the only kind of "salute" we need value in this world.

EPAENETUS

This surely is not one of a haphazard collection of names, for doubtless every name and connected detail have their significance, being recorded by God. Epænetus means "worthy of praise." The Christian's praise is not of men but of God . . . Romans 2:29. Some men are very popular today; their names are household words. But how solemn our Lord's warning, "Woe unto you when all men shall speak well of you; for in the same manner did their fathers to the false prophets." Luke 6:29. We need to keep clear of the company of false prophets, because "there arose false prophets among the people, as among you also there shall be false teachers." 2 Peter 2:1. Let us, therefore, be worthy of praise, not man's but God's. Beware of the spirit abroad today which seeks man's commendation as well as God's. One manifestation of this is the type of "evangelism" and "community Christianity" which aims at obtaining everybody's goodwill, as does any commercial enterprise. In such "Campaigns" the human instruments are "exalted overmuch" — by photographs of the same and even advertised declarations of their supposed ability which all savours more of journalism than of spirituality. Can you visualize Paul at Corinth with such proceedings! No indeed! He purposely avoided anything of the sort, being with them "in weakness, and in fear, and in much trembling", lest any-

thing of self intrude and obstruct his proclaiming the "testimony of God." 1 Cor. 2:1, 5. The results were definite . . . "many . . . hearing, believed, and were baptized." Acts 18:8. True converts will stand on such a foundation; but if those professing are attracted by any other means than by the Holy Spirit, then their faith will stand in the wisdom of men and they will fall away. Thousands here in India recently professed in some widely advertised campaigns led by a much-acclaimed preacher. But among other things, baptism was belittled and neglected, and there was certainly no teaching them "to observe all things whatsoever I have commanded you." Matt. 28:20. The result now is, some months later, that everyone is wondering where those "converts" are; they are not to be seen.

MY BELOVED

Every believer is beloved of God, Romans 1:7 — we also need to so live and witness that we become objects of affection to men of God whose judgment is of spiritual worth. Epaenetus, through his courageous and faithful testimony, became endeared to Paul; it was no light thing. Let us, too, seek by courageous testimony and love of the truth to deserve the personal affection of those in our midst whose judgment God values.

WHO IS THE FIRSTFRUITS OF ASIA

It is of "Asia", not "Achaia" — see R.V. It was the privilege of the "house of Stephanas" to be "the firstfruits of Achaia" — 1 Cor. 16:15. But here it is the solitary Epaenetus. This is what distinguished him, for there were many later believers "of Asia." "Firstfruits" means the earliest portion of the crop or tree. Epaenetus was the first believer in Asia. Have we realized what this must have meant? There was no one else of his own countrymen to give him a lead when he stood forth for Christ; no one else to set him a precedent. He came forth alone, "for Christ." Noble Epaenetus! What a joy he must have given to the Lord, watching from heaven! Who can tell what conviction and courage were involved in this being the first man of his town and district to stand forth "for Christ!" It was so striking that Paul never forgot it. Nor was Asia a tolerant place, for when speaking of the opposition of men to the Gospel in Asia's Capitol — Ephesus — Paul describes his experiences as fighting "with beasts" — 1 Cor. 15:32. Later on there were to be many believers and "churches in Asia" — Rev. 1:1; but Epaenetus was the firstfruits. Who knows the extent to which his initial, brave stand contributed to this furtherance of the Gospel in Asia, and even further afield to Rome where we find him now, in after years?

May we, similarly, stand forth for Christ in lonely places, with no human example to follow, or human aid to count on;

and those are lonely places, too, where we may be surrounded by hundreds of people, but no one "likeminded." In such circumstances the Lord is looking to us to give Him His due. Too, it may be pioneering work where Christ is not already named — Romans 15:20. It may be a husband and wife gathering in a few neighbours into their home to tell the Word. It may be, too, our standing for the "once for all delivered faith" amongst those who accuse of "narrowness" and "legality;" but the Lord calls it . . . "keeping My Word and not denying My Name." Rev. 3:8. He takes special note (as Paul does of Epaenetus) of those who thus honor His Word and Himself.

UNTO CHRIST

Or, "for Christ" — this is the secret of all, and all that matters. It is ALL "for Christ." Hence it is that all named by Paul in Romans, chapter 16, as worthy of the personal recognition he gives, are connected with something of special service each had rendered to the Lord. How unlike those of whom, a little further on in verse 17, he has to describe as "causing divisions and occasions of stumbling; contrary to the doctrine which ye learned," warning the saints then, and us now, to "mark them" and "turn away from them."

"Epaenetus my beloved" said Paul; yes! but the pre-eminence and the incentive was CHRIST alone, and not man nor institution. The strongest link which should endear anyone to us is that we esteem them as "for Christ" and all they do as "unto Christ." No earthly regard, or "due" may be substituted for HIM; "for to me to live is Christ." Phil. 1:21. "Unto Him" will begin our new song in eternity, Rev. 1:5, 6 and 5:9, 10. Now also it is the Holy Spirit Who calls upon us to "go forth therefore UNTO HIM without the camp, bearing His reproach." Heb. 13:13.

Dear brethren, whether "inside the veil" — Heb. 6:19 or "outside the camp" it is "unto HIM." One feels how sincerely Epaenetus would sing those words, "Saviour . . . Thou art enough . . . the mind and heart to fill."

CONCLUSION

Epaenetus stood forth for Christ alone. Do not certain proceedings around us today, and becoming increasingly common, suggest that the Gospel of our crucified and rejected Lord has, after these nineteen hundred years, become a "popular thing," and that men can be attracted to it by some other means than the one we find given us in the Word of God? What is that ONLY way taught us in Scripture? It is the convicting work of the Holy Spirit, resulting in the hearer of the Gospel realizing that if he, or she, goes on as they are, they will one day stand unforgiven before a holy God; and with this dread realization, in true repentance, they

flee to Christ for refuge. "If ye were of the world, the world would love (have friendship with) his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19. Is this our experience? or the experience of "Community Christianity?" No! our praise is not of men, but of God, Romans 2:29.

Let us more earn the name Epaphroditus, and be like that unnamed brother, probably Luke, of 2 Cor. 8:18, "whose praise is in the Gospel throughout all the churches."

H. T. Kimber, India.

BREAD CAST UPON THE WATERS

AS ON that memorable first of March 1871, the Germans entered Paris, many French families left the city and country. Amongst the wanderers was a delicate young lady who turned herself towards England, and soon found a post as governess in a fine London house. The head of that English family related to the writer the following history.

"We learned to know in Miss X. an earnest Christian, a true and well-instructed follower of the Lord Jesus. We had not expected this. She was a Catholic, and had been brought up in a Parisian convent. There she had obtained possession of a New Testament in a wonderful manner. As Miss X. herself confessed to us, she was as a scholar a very lively, wild girl, and had often to be admonished and corrected. One day she had again given vent to her feelings very freely, and one of the nuns, who was her teacher, had become so angry over it, that she ordered Miss X. to go out of the room, at the same time throwing a book after her.

"Miss X. stooped, raised the book that was thrown after her through the door, and took it with her into her room. There she opened it, and read therein. It was a New Testament. She began to read in the completely unknown book, and found it very wonderful; it fascinated her. As no one asked after the book it remained in her room, and she read and read, until God opened her eyes and heart, and brought her out of darkness into the light, and out of death into life. So she was born again and became a child of God.

"The influence which Miss X. exercised as governess upon our daughter, was of lasting blessing, in consequence of her sterling Christian character. Two years was Miss X. with us, alas! almost always ill from an incurable heart-affection. At the end of two years her Lord and Saviour took her to Himself after a grievous sickness. In the midst of all her suffering, her living trust in Christ remained clear and bright in her soul; happy and full of longing, she departed, sure of her salvation, to be with Jesus, her Lord."

How the New Testament came into that convent one cannot tell; it appears, however, that it was one of the copies

which, on the occasion of the great Paris World Exhibition in the year 1867, had been given to the visitors.

I read a few years ago of another throw of a New Testament. A Bible colporteur offered some Bibles and Testaments for sale in a railway train in Bohemia. A Romish priest bought several copies; not, however, out of love for the Word of God, but in order to throw them away, for, as the Bible-man found out later, from a fellow-traveller, he threw them all, by degrees, through the open window.

About a year after that, our colporteur travelled again in that region, but this time on foot.

In one of the railway stations he found a signalman reading the New Testament. The colporteur spoke to the man, and found him to be a living Christian. In answer to the question how long he had read and loved the Word of God, he related how he had found this hitherto entirely unknown book one day upon the railway, and had read in it daily since then, at first only to while away the time. Soon, however, he learned that it was no ordinary Christian book, but the Word of God itself, that he must have found. It went to his heart and conscience, and showed him his sins and condemnation before God; but also the redemption of God through His Son. With confidence he believed that atonement had been made for his sins through the sacrifice of the Lord Jesus Christ, and that God had forgiven him forever; he was thus saved. With inward thankfulness to God, the Bible-man listened, and then extended his hand to take the New Testament, in order to look at it more closely. From the title-page, and the time at which the book was found, the colporteur could only conclude that it was one of those Testaments which the priest in his hatred had thrown from the train a year before. (Translated from the Germans)

"Cast thy bread upon the waters: for thou shalt find it after many days." Eccles. 11:1.

JUST where you stand in the conflict,
There is your place.

Just where you think you are Useless,
Hide not your face.

God placed you there for a purpose,
Whate'er it be;

Think He has chosen you for it,
Work loyally.

Gird on your armor! Be faithful
At toil, or rest!

Whate'er it be; never doubting
God's way is best.

Out in the fight, or just guarding,
Stand firm and true;

This is the work which the Master
Gives you to do.

From the late W. B. Johnston's papers

NO MORE PREACHING OF HELL

A DIRECTOR of Evangelism of one of the large combinations of religious sects in Canada is reported as saying, while addressing the annual meeting in Toronto . . . "We can and should preach the Gospel in the context of today's world. Man is not troubled about future life, but about this life. He is not disturbed by thoughts of future punishment as his fathers were. A minority of those who go to church may still sometimes be as troubled, but the non-church-goer and thousands of those who sit in pews Sunday by Sunday are not troubled by thoughts of hell, nor inspired by dreams of heaven."

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This man was just reiterating what we have known for a long time, that the vast majority of professors have put "hell" and "heaven" out of their thoughts. They are concerned only with this life — this is exactly as the Scripture warned long ago. "Let us eat and drink for tomorrow we die." This all emphasizes the importance of keeping the truth of "judgment to come" before the hearers in any Gospel meeting. A true Gospel message must never leave out the alternative of rejecting Christ, that is, eternal punishment in hell and the lake of fire. Hell is the place in the heart of the earth to which all unsaved souls go when they die — the day is coming as in Revelation 20:13 when "death and hell deliver up the dead which are in them." "And death and hell were cast into the lake of fire. This is the second death." "And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:14, 15. The Authorized wrongly translates hell, here, as the grave in the margin. The Word is Hades (or the Sheol of the O. T.) and neither Hades or Sheol have any reference whatever to the grave, but always to the place of departed spirits. Hades or Sheol never once mean "the grave." This is an absolute statement, defying contradiction. Many of the modern preachers, even those who once sat under the sound of such preaching from men of God in a past day, have practically, to all intents and purposes, left hell out of their preaching. It is not nice for "refined" ears. But five minutes in hell, and less, will "burn" all such nice thoughts and sayings out of the minds and lips of these Christless and soul-deceiving lying prophets and, as they sink into the fires of judgment, the souls of those they have helped to damn, shall mock them . . . cp. Isaiah 14.

Preach Hell, with a true heart, with a heart of compassion like our blessed Lord Who preached it more than anyone else, but preach it in the hearing of saint and sinner.

Don't preach it with a hard and unfeeling spirit but preach it we must if we would be faithful to God and His Word.

The true assembly of Christians "gathered unto the Name of the Lord Jesus Christ" is a veritable bulwark against the tide of false teaching which abounds in the religious world, truly a "pillar and stay of the truth." May the Lord grant wisdom to see this as a stewardship of truth committed to us and be faithful to the trust. Elsewhere in Christendom and in the modern, religious chapels which abound, you will very soon find that such preaching will be looked upon as a "relic" of a past day. Even today, many precious truths are so relegated, such as separation from the world, the unequal yoke and separation from religious and ecclesiastical sects.

The Editor.

PASSING ROUND THE COLLECTION BOX

THE HANDING of collection boxes round a meeting we cannot but regard as borrowed from the systems whose chief object was the extortion of as much money as possible from the congregation. Often to our certain knowledge has money been given by this method solely because the giver was ashamed to be seen allowing the box to be passed without a contribution. How is it possible that this method can be for the glory of God. It has been urged that this way of collecting secures the largest results. Most likely this is true, and wherefore? Simply because the element of human censure or praise is introduced as part of the motive that constrains. Rather let collections be ever so reduced than have them polluted through such a wretched expedient.

But one says, how then is the liberality of saints to be stimulated and elicited? Just as any other grace is to be developed, by plain and reiterated exhortation on the subject from the Word of God, that thus the fruit may be the result of due exercise of conscience before God and not of a mere carnal motive.

The late John R. Caldwell.

(What would these men of God of a past day think of the unvarnished begging and "money-soliciting" of present day men who have brought the world's concept of raising money into the assemblies. Thank God for all who seek to walk in the old ways of the Word and who stedfastly reject all such overtures. We are truly thankful for the many thousands of His own, the world over, who continue to act scripturally in this matter, as in others, recognizing failure but determined not to degrade themselves with the "financial tricks" of those who either never knew God's ways, or have departed entirely from His principles - Editor?)

THE LATTER DAYS

THE DARKNESS of the latter days thickens as we proceed. The Gospel is much more perverted now than it was when the Apostle Paul said to the Galatians, "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you let him be accursed. As we said before, so say I again: If any preach any other gospel unto you than that ye have received let him be accursed." (Gal. 1:8-9).

What he warned against at that time was LEGALITY or "law keeping," which is also quite common in our times, to which, however, are added politics, railways, wheat raising, gold finding and refining, public schools, great men, amusements, infidelity, and all else preachers can think of, or invent, to please and amuse the ungodly. All this and more are mixed up and doled out to the people, along with no little flattery, and no hell for the lost. All of which make a pleasing mixture to the ungodly, who pay liberally for this sleeping potion. Can God's saints countenance this wholesale ruin of souls, or even stand by silent and not lift up their voice like a trumpet, and warn from God.

The New Birth is almost obliterated from the religious vocabulary of most preachers and people, and according to the New Gospel, men begin to be christians either before they are born or after it, through some outward act of their own, in joining a society or giving something or other to God or to man. It appears to us a complete and fatal burlesque of God's blessed gospel of grace.

Man made sects and meetings, composed of the few saved, and the many lost are largely on the increase; indeed such is the rage for large presentable meetings that in order to propitiate the people, not God, almost any person is welcomed and gloried in, whereas the old way was "all that believed were together." Acts 2:44.

Among the saints also, lawlessness is on the increase and the Lordship of Christ is set aside for self will, money-making and worldliness. The approved and fashionable sin of the day is honey-combing both the individual christian as well as the meeting. The gold fever has attacked many a dear saint and produced appalling spiritual emaciation.

Materialism, which is but the first stage towards infidelity, is also on the increase and fawned on by would-be evangelicalism. Overlooking that millions of infidels are already the result, it seems to be the one swing of the pendulum; the other and opposite one is "spiritualism," which, as far as there is any truth in it, is but fellowship with the devil. The spirits of men and women passed away if lost, are imprisoned

in hell, so that they cannot hold converse with the living on the earth, and if saved they are with the Lord, and better engaged than telling lies. The father of lies is the author of the whole business. His object is evidently one way or other to deceive the living toward their eternal ruin, and its terrible fascination over those who have been taken up with it, is much more terrible than opium-eating or strong drink.

In these circumstances it is well for those who fear the Lord and love to please Him to come together to search into His book for the "old paths," and return to them in all simplicity and subjection to Christ as Lord and Master.

(From the Barley Cake) — Donald Ross.

BREAD AND FISH

"Man shall not live by bread alone, but by every Word that proceedeth out of the Mouth of God."

CHRIST is the true Bread from Heaven John 6:32

CHRIST is the Bread of God John 6:33

CHRIST is the Bread of Life John 6:35

CHRIST is the Living Bread John 6:48

On every recorded occasion when the Lord fed the hungry multitudes He used bread and fish. Fish is that form of food that comes to us from the deep waters and speaks of what Christ became to us by passing through the deep waters of suffering and death — Psalm 69:2. Bread without fish could never meet the need of Adam's fallen race. Where there is no sin death has no claim and, as the sinless One, Jesus of Nazareth was entitled to go back to Heaven apart from death. But His purpose in coming was to die, to glorify the Father and redeem us to God by His blood. Oh! what blessedness, joy in Heaven, joy on earth because the Saviour came, died and rose again. The fish that first came up in whose mouth Peter found the piece of money speaks of Christ in resurrection . . . Matt. 17:27.

It is well to notice the order—bread and fish—until we come to John 21:9 where we read . . . "fish laid thereon and bread." The reason seems to be that redemption is now an accomplished fact, the veil is rent and we are most lovingly invited to come.

Thoughts of a subscriber.

We may well afford to leave it with Him to choose for us whether He will lighten the burden to suit the back, or strengthen the back to bear the burden; whether He will bring us out of the fire to Him, or come and walk in the fire with us.

QUESTIONS AND ANSWERS

QUESTION: Please advise if one or two should take part in the Breaking of the loaf and the passing the cup.

ANSWER: There is no hard and fast rule thus. Our Lord did both when the Lord's Supper was instituted, but we do not believe this to be an official act on the part of brethren passing the bread and wine today. No one is appointed to do so. Any fit brother, near the table, could do so. At the same time, we would consider younger men, not long in fellowship, to be slow about doing even this. It is not necessary that the brother who gives thanks for the bread should also give thanks for the cup. Some observe this as **RULE** of the meeting for the remembrance of the Lord, but here again we believe it to be a mistaken idea of officialism. At the same time a brother could give thanks for both and be quite in order, but he would not do so, under the Spirit's guidance, as a regular thing - that would savor of this officialism we refer to.

QUESTION: When a believer gets backslidden, does he go back to Egypt or to Babylon? (A question from Holland).

ANSWER: The Scripture speaks of both. Abraham, when out of touch with God and His mind, goes down to Egypt. He is restored and sent back to the land where he should have stayed. Note God speaks of the sojourning of the children of Israel in Egypt as being "four hundred and thirty years" - Ex. 12:41. In reality they were not down this long, i.e. looking at the time when Joseph sent for Jacob and his brethren etc.,—indeed it was a much shorter time, but God looks at the sojourning of the children of Israel in Egypt from Abraham's backsliding. This is important to notice.

Babylon also became the place where the backsliders of Israel were taken captive—this on account of their departure from God and His order in connection with His house and the acknowledging of His holiness—in this they grievously failed and were delivered to Babylon as a result. Today's counterpart of this is seen in many turning back to the religious Babylon, who have failed to keep God's order, have exercised self-will in the matter, and are seen building up that which, ultimately, shall be utterly destroyed by God—Rev. 18:20, 21. Babylon is full of the "things which God hates"—clerisy, pride, false teaching and lax moral principles, absence of discipline etc., etc. No one but one away from God, who has had light regarding Babylon could go back except that they were in a backslidden condition. Immature ones, and babes in Christ, might not come under this category at all, they need teaching, but to "go back" after one has "come out of this false system" is an evidence of a divided and backslidden heart and soul. May we be kept true to Himself and kept from Egypt's false ways of pleasure, purely business advancement, unequal yokes etc., etc., pride and its standards of social conduct, and also kept from Babylon's false and corrupt snare.

QUESTION: Is it correct for someone taking the lead in ministry meetings etc., to call upon this brother and that to pray? Say, at Conference meetings.

ANSWER: No! This is to usurp the Spirit's function of exercising freely those whom He leads to pray. At the same time, as a matter of courtesy, where a brother is responsible for the meeting, or brethren, if they see another, perhaps a visiting preacher or well known brother in their midst, they could suggest his taking part in prayer, but the "official calling out of names to pray" . . . NO!

QUESTION: What sins are Christians to be read out of the Assembly for, and how long should they sit back? (Question from Canada).

ANSWER: 1 Cor. 5:1, 13 should be read carefully. Paul wrote, by the Spirit, these instructions to the saints at Corinth who had not, heretofore, had this definite teaching, we would judge. They should have been humbled, not puffed up, especially by the presence of sin in their midst but the Apostle, in no uncertain terms, tells them now what **MUST** be done. There is no question, no alternative, no escaping the acting out of a godly discipline. This is most important to notice.

In verse II he mentions six definite sins for which a person, called a brother (note this) must be excommunicated, or read out of the Assembly, or "put away." We do not go into these in detail now, we may some time later if the Lord so leads. We would just mention that the first, perhaps most commonly a matter of excommunication, involves any act of immorality—either in the married or unmarried state, the word includes both. Some have even suggested that a young couple, intending to get married, and having intercourse prior to marriage, should not come under this signification, but this is entirely a false premise and a dangerous teaching. Young people should be warned that any infringement of the divine code of marriage thus, immediately brings them under the discipline of the Assembly, even if the matter is not discovered until after they are married, even in after years when it comes to light and, perhaps, under the godly ministry of the Word of God their consciences begin to trouble them as to the matter. When it is known, they must be dealt with. To condone sin thus, or cover it, makes the party so doing equally guilty—cp. Lev. 5:1.

If any assembly fails, after due waiting and proper confession of the sin, and an unquestioned case being brought to light—the matter being proven and factual, the Lord's presence would not be there—He could not dwell where sin is tolerated and excused and any godly and exercised believer, in the mind of God, could have no fellowship with any company which would not judge moral or doctrinal evil in their midst. Waiting on God—most urgent appeals to those responsible for government to act there would, of necessity be, but an absolute refusal to deal with the sin and "put away" the person or persons involved would demand that the believer follow out the principle found in 2 Timothy 2:19. He must depart from iniquity. Results belong to God, our's not to reason—WHY? The whole tenor of Scripture forbids the thought that one could continue where known sin is tolerated or excused.

As to how long a person, or persons, should "sit back" would be a matter for consideration as such guilty ones show a true and manifest repentance and seem to see that they have brought dishonor on the Assembly, and on the Name of the Lord. This is the first consideration which should be in the thoughts of all in the Assembly, personal feelings, sympathy etc., etc., should not be allowed to detract from the honor of God's Name—the Assembly must be cleared in the matter.

In the case of the man involved in 1 Cor. 5, it would seem to have been about a year ere the apostle wrote to the Assembly to "confirm their love to him" The danger was that "he might be swallowed up by overmuch sorrow." If there is no manifest repentance, and sorrow for the act, the person should certainly "sit back" until this is forthcoming. On the other hand, where the sorrow is evident and the honor of the Lord has been upheld in the carrying out of a Scriptural discipline, such a lengthy time would not be necessary. However, to "put away" and receive back "immediately" so to speak, does not commend itself to the godly as being a Scriptural proceeding. God might bear with His own were it done ignorantly but the whole proceeding calls for proper and intelligent discipline being **effected**.

"IN EARING TIME AND HARVEST"

I was noticing this morning, that Israel was to rest—keep Sabbath — in earing time and harvest, their busy time. God does not care to have just our idle moments. One hour given to God out of a busy day is worth a dozen when we are idle, for it takes a glowing heart to give God busy hours, or needed cash. Costly things are precious in His sight. With Him it is not the size of an article, but the cost. The widow's two mites were not much in man's sight but it cost her something to give them, and they were precious in His sight.

The late Samuel C. Keller.

« « «

BUSY MEN

GOD makes choice of busy men, not lazy men, for His work. He chose the following busy men: -

Moses was busy with his flock in Horeb.

Gideon was busy threshing wheat.

Elisha was busy plowing with twelve yoke of oxen.

David was busy caring for his father's flock.

Nehemiah was busy bearing the king's cup.

Amos was busy following the flock.

Peter and Andrew were busy casting a net into the sea.

James and John were busy mending their nets.

Saul was busy persecuting the saints.

"TIME WORKETH - let me work too;

Time undoeth - let me do!

Busy as time, my work I ply,

Till I rest in the rest of Eternity.

"Sin worketh - let me work too;

Sin undoeth - let me do!

Busy as sin, my work I ply,

Till I rest in the rest of Eternity.

"Death worketh - let me work too;

Death undoeth - let me do!

Busy as death, my work I ply,

Till I rest in the rest of Eternity."

« « «

"Whatsoever thy hand findeth to do, Do it with thy might . . . Eccles 9:10.

Indiana, Pa.—Bro. Calderhead had three weeks or so of appreciated Gospel meetings here recently.

Cleveland, Ohio—The building of the new Hall of the former Addison Assembly is progressing favorably. Wm. Ferguson had a visit with them recently, also on the West Side of the city.

Waterbury, Conn.—F. Pizzulli had some meetings here recently, with interest. Went on to Methuen—encouragement there and later to East Boston.

Clyde, Ohio—Bre. N. Crawford and Lipke are finding nice interest amongst the young here—the Lord adding His blessing to the work.

Hickory, N.C.—Bre. McBain and MacLeod were in the Gospel here.

CANADA

Arborfield, Sask.—Bro. Boyle commenced Gospel meetings here, visiting house to house, some unsaved coming out.

Toronto, Ont.—Brother Watson is improving in health. Bro. Joyce finished in Birchcliff, well attended meetings with some tokens of blessing in salvation.

Welland, Ont.—Breaking of Bread has been changed to 10:30 a.m. Saints here welcome those in ministry who continue to walk in the old paths—Corresp. E. Gladwin, 33 Schofield Ave., S.

Oshawa, Ont.—Bre. Jas. Clark and Earl Peers commenced here March 10th.

Albanel, Que.—John Spreeman is in poor health—pray for our brother who has pioneered in this Province much in earlier years.

Montreal, Que.—Bro. Grainger has been encouraged at Valleyfield. We heard, indirectly, that bro. Fleming of Kemptville, Ont., was in the hospital here. Brother Vincent Davey continues in the Noranda district.

Campbellford, Ont.—Saints here were cheered by a visit from brother G. P. Taylor of Deseronto—also had a brief call from bro. Chas. Fleming.

Charlottetown, P.E.I.—Bre. Cudmore and Albert Ramsey closed the meetings here after seeing God's good hand in some getting saved. Bro. Ramsey is carrying on still the work about 30 miles away, commenced last summer.

OTHER LANDS

Rep. Honduras, C. A.—Brother G. G. Johnston has been encouraged here, seeing the Lord's hand with him—he is happy to be able to visit this part and finds no difficulty in speaking to the Spanish peoples.

Ireland—Brethren Tom Campbell and H. Paisley in Kingsbridge Hall—good companies out. T. Ball and J. Thompson going on for twenty weeks in Derriaghly with blessing. McShane and Lyttle saw fruit in Armagh—brother Bunting good meetings in Ebenezer Hall, Bangor.

CONFERENCES

Deseronto, Ont.—Deseronto and Picton Assemblies convene, D.V. their Annual Conference in the Legion Hall, May 19th. and 20th commencing with Prayer Meeting May 18th at 7 p.m. Visitors freely entertained. Ministry welcomed from brethren walking in the "old paths"—Corresp. Wm. Root, Box 241.

Prince Edward Island—Joint Annual Conference of the Charlottetown, Crapaud and Springfield Assemblies will be held D.V. in the Crapaud Gospel Hall, May 18, 19 and 20, commencing with Prayer Meeting Sat. 18th, at 8 p.m. Address all communications to D. G. Ramsay, North River, P.E.I.

Stout, Iowa—We purpose D.V. holding our Annual Conference May 18th. and 19th. commencing with Prayer Meeting Fri. May 17th, at 8 p.m. Visitors freely entertained. Correspondence to Richard Stickfort, Box 13.

Frostburg, Md.—The Annual Conference will commence d.v. Sat. evening May 18th at 7:30 p. m. continuing all day Lord's Day the 19th., Breaking of Bread at 10:30 a.m. Usual arrangements will prevail. Geo. Savage, 42 Wright St.

Chicago, Ill.—Annual Conference of Grace Gospel Hall, 9140 State St., commences May 24th with Prayer Mtg., continuing over 25th. and 26th. See last month's issue. Corresp. Hiram Williams, 1445 W. 112th Place, Chicago 43.

Philadelphia, Pa.—Annual Conference D.V. will be held May 30th in the Review Club Hall of Oak Lane, 6900 Old York Road. Prayer Meeting in the Gospel Hall of the Olney Assembly, 314 W.

Chew St., Wed. 29th at 8 p.m. Visitors freely entertained. For the Olney Assembly, John MacLellan, 6515 N. 5th St., Phila, 26. First meeting Thursday 10:30 a.m.

Kenora, Ont.—Annual Conference D. V. will be held in the Gospel Hall, 1st. St. and 7th Ave. S. June 1st and 2nd, preceded by Prayer Mtg., Fri. May 31st, 7:30 p.m. All meetings on D.S.T. The Lord's servants walking in the "old paths" and teaching the same welcome in ministry—visitors freely entertained—Corresp. E. L. McCammon, R. R. No. 1.

Garnaville, Iowa—Annual Conference will be held D.V. commencing with Prayer Meeting in the Gospel Hall, Fri. May 31st, at 7:30—continuing June 1st. and 2nd., in the High School Auditorium—usual time of meetings. Correspondent—Robert Brandt.

Byfield, Mass.—Annual Conference, d.v. their 78th, will commence with Prayer Meeting Fri. May 31st, continuing over June 1st and 2nd—Corresp. Wm. Ward.

Sarnia, Ont.—Annual Conference D.V. will commence with Prayer Meeting in the Gospel Hall June 6th, continuing over the 7th, in the Gospel Hall, College and Davis Sts., and on 8th and 9th in the Hanna Memorial School on Russell St. Those seeking to maintain the truth of God as in 2 Tim. 2:2 welcomed in ministry. John Kember, 1393 Murphy Road.

Winnipeg, Man.—Annual Conference of the West End Gospel Hall, 492 Victor St., will be held D.V. commencing with Prayer Mtg., June 6th. at 7:30 p.m. June 7, Ministry meeting at 7 p.m. June 8th and 9th, all day as usual. Breaking of Bread at 10:30 a.m. Corresp. S. M. Vanstone, 251 Beverley St., Winnipeg 10.

Galt, Ont.—Annual Conf., will be held D.V. in the Gospel Hall, 30 Cambridge St., commencing with Prayer Mtg. June 7th., at 8 p.m. Sat. and Lord's Day, 8th and 9th, all day. Breaking of Bread at 10 a.m. Visitors freely entertained. Geo. Champ, 19 Brook St.

Forest Grove, Ore.—Conf., dates May 3, 4, and 5—Pr. Mtg., May 2nd. See last month.

Charlton-Earleton, Ont.—Conf., dates D.V. June 29, 30 and July 1st. Details next issue.

FALLEN ASLEEP

Cargill, Ont.—Our beloved sister Mrs. Charlotte Boddy "went home" January 19th, in her 87th year. Saved at meetings of Fleming May and J. Turner in 1891. She maintained a steady course—the Assembly was maintained in their home for years, then a Hall was purchased in Eden Grove 10 years ago—faithful and beloved.

Chicago, Ill.—Our dear brother James W. Johnson was called home Feb. 6th, aged 69, saved in 1906 and connected with the 86th St. Assembly nearly 50 years. Consistent in life, faithful in attendance—his widow, a son and two sisters are with us.

Cleveland, Ohio—Saints of Addison Rd. Assembly parted with two of their number till the Lord Come—Mrs. Robert McAllister who "went home" Feb. 24th, aged 77 and our brother William Sullivan, aged 85. Both were in the Assembly nearing 50 years.

Detroit, Mich.—Our dear sister, Mrs. William Hannah "went home" Feb. 24th, aged 68. Saved in early years in Scotland and for many years gathered to His Name with saints of the West Chicago Assembly here. Consistent, godly and will be missed.

Hamilton, Ont.—Our beloved brother Joseph Smart was called home Feb. 25th, aged 68. Saved when fourteen in Scotland and in happy fellowship in McNab St. Assembly the past 40 years, able in ministry and with a shepherd's heart.

Abbotsford, B. C.—Our dear sister Mrs. George Hayes "went home" March 5th. One who loved the Lord and the place of His Name—in fellowship 23 years.

Englehart, Ont.—Our dear young brother Stanley Martin was killed accidentally March 22nd while working on the railway—saved about six years ago at children's meetings held by bro. S. Simms, only 22, was to have been married in June. Pray for all.

Leamington, Ont.—Our beloved sister Mrs. J. Murdoch "went home" March 26th. Over 80 years of age, a constant attender, even under difficulties. Will be much missed by those who attended the Bible Readings in her home here each week, as well as in the Assembly nearby.

Words in Season

THE BIBLE FAMILY MAGAZINE



MARRIED TO CHRIST

Romans 7:4

My soul with holy wonder views
The love the Lord the Saviour shews
To wretched, dying man;
So strange, so boundless is His grace,
He takes the vilest of our race
With Him to live and reign.

He'll charm them with a holy kiss,
And make them know what union is;
He'll draw them to His breast;
A smiling eye upon them cast,
Which brings them to His feet in haste,
Each singing, "I am blest!

"I'm blest, I'm blest, for ever blest;
My rags are gone, and I am dress'd
In garments white as snow;
I'm married to the Lord the Lamb,
Whose beauties I can ne'er explain,
Nor half His glory show."

Anon.

JUNE, 1957

WORDS IN SEASON

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CORRESPONDENT'S ADDRESSES

Vancouver 16, B.C.—Mr. W. Hutchison, 4760 Little St., for the old Cedar Cottage Assembly, presently meeting in Carleton Gospel Hall, Cor. 45th, Ave., & Tyne St.

Boscobel, Wisc.—Mr. Raymond Studnicka, Rt. 1, for the Blue River Assembly.

Stout, Iowa—Mr. Richard Stickfort, Box 13, for the Stout Assembly.

CHANGE OF ADDRESS

Stoney Creek, Ont.—Mr. Andrew Douglas, 27 Battlefield Drive, P. O. Box 839.

St. Foye, P.Q.—Mr. James N. Smith, 134 Maskinonge Avenue.

UNITED STATES

Willmar, Minn.—Bro. L. DeBuhr had two weeks well attended ministry meetings prior to the Christians here gathering according to Matthew 18:20 as an Assembly on April 14th. Brother Paul Elliott joined him for a Gospel effort, one had professed at last report. Willmar Gospel Hall located at E. 13th and Trott.

East Aurora, N.Y.—The Conference around the fourth of July will be omitted for this year—the Christians plan some work on the Hall etc. Brother Warke had a week of ministry meetings here recently, much appreciated.

Manchester, Conn.—The recent Conference was a time of blessing to saint and sinner, two professed and the Christians much encouraged. Brethren Govan and Klabunda continued with Gospel meetings, brother Warke gave appreciated help at Torrington, brother Maxwell also has been giving good help in New England.

Westbrook, Maine—Bro. Clay Fite had some good ministry meetings here recently, much appreciated and needful ministry. He also called at East Boston, Byfield and Methuen. Brethren McIlwaine and John McCracken were having cottage meetings in Madison, Maine, last report. Pray for needy Northern New England.

Tylertown, Miss.—Brother Ballhagen reported their tent damaged beyond repair in a recent wind storm but several houses opened up for the Gospel. About four professed recently.

McKeesport, Pa.—Recent Conference larger than before—many visitors—several of the Lord's servants gave helpful ministry and the Gospel preached faithfully. The Assembly here is to be commended for their self-denying labors during this conference which meets a definite need in this area of Pennsylvania.

La Crosse, Wisc.—J. Gray had several weeks in the Gospel here and in ministry—two young women professed—brother Jamison has seen the Lord's hand in Hampton, Ia., Chauncey Yost, helped by Hy. Wahls at Jug Creek, Wisc., one professed. Sam Hamilton at Pine Hill again.

Garnaville, Iowa—Bro. McKinley, helped by bro. Brandt had some weeks in the Gospel here, some blessing. Wm. Ferguson had some ministry meetings following.

Jackson, Mich.—Bro. McBain gave help recently to brother MacLeod in Hickory, N.C. where the Lord gave blessing—several professed. Bro. N. Crawford continues with James Lipke in the Clyde, Ohio area.

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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GATHERED GEMS

Should all the forms that men devise
Assault my faith with treacherous art;
I'd call them vanity and lies,
And bind the Gospel to my heart.

READ THE BIBLE TO YOUR CHILDREN:

One bright morning last Winter, while seated in my own room reading a portion of the blessed Word, the door softly opened, and the darling of our home, a little black-eyed girl of four years, quietly entered. I was reading the seventh chapter of Luke audibly, and continued without speaking to little Carrie, indeed scarcely thinking of her.

As I finished the touching story of the woman "who washed His feet with her tears, and wiped them with the hairs of her head," a dimpled arm stole around my neck, a curly head rested on my shoulder, and a baby voice whispered, "Mamma, that is such a sweet story; please read it again." Equally pleased and surprised, I said, "There are two other pretty stories in this chapter; shall I read it all, pet?" An eager "O yes, mamma," and a spring to my lap were the answer, and I slowly began the story of the centurion's servant. Interrupted by questions and explanations, we finished this and read the widow of Nain. Here the quick sympathy of childhood found vent in tears and smiles for the stricken mother's woe and rejoicing and then we came again to the story of the woman "who loved much." This was the little one's favourite, and her comment was, "Don't you wish, mamma, that the dear Saviour was here now, so that we could do something for Him when He was so tired?"

Mothers, Christian mothers, our little one is just like yours, a tiny, bright every-day girl of four years, not wonderful or precocious. We buy no more "simplified Bible stories"; we just feed our darling with the pure milk of the Word, unadulterated. You may do it with like results to yourselves and your little ones. Selected.

THE CURATE'S SERMON

A CHRISTIAN WORKER was asked to visit an old man who was very ill, and speak to him about his soul. He was well received by the sick one who listened patiently and attentively to what he had to say. His wife, however, full of self-righteousness, broke forth as follows:—"You talk about AFTER DEATH THE JUDGMENT. I have no more idea of going to the place of destruction than I have of swallowing that bedstead. I have always lived a good life, and I have believed in Jesus ever since I was three years old, and what more could I do? I believe if people do the best they can, they will go to heaven. That's always been my creed; it's what I have been taught and what I shall keep to." The visitor succeeded in getting a word in edge ways and pointed out that Scripture stated that "There is none righteous, no not one." But her tongue went like a sewing machine, and she said,—"I'll tell you what I think about it. Nearly a hundred years ago now, my poor dear mother went to church one Sunday in the village of Cardington in Berkshire. It so happened that the curate who was to preach that day had had great trouble in his house all the previous week from sickness, and he was obliged to appear before his congregation with an apology instead of a sermon, because he could not prepare one. "However, I will not disappoint you altogether (he continued), but will give you a short discourse, which you may find full of meaning and easy to remember. The text is in Job 5:7 . . . 'Man is born unto trouble as the sparks fly upward'" He proceeded thus:

"Man's ingress to this world is naked and bare;
His progress through this world is trouble and care;
His egress from the world is, nobody knows where;
If you do well here, you will do well there;
I can tell you no more if I preach for a year."

She affirmed her full belief in the sermon. The visitor, instead of arguing with the poor old formalist, read God's description of man in his natural state, as contained in Romans chapter 3. She would not, however, believe it. "Why" she exclaimed, "I have listened to bishops, and canons, and deans, and ministers of all sorts, and to some of the most celebrated preachers of the time, and I never heard any speak like you. Numbers of good and learned men have approved of the old curate's sermon and you are the first I ever heard find fault with it."

And yet, after all, the theology of the curate's sermon, or rhyme as we would call it, is widely believed by multitudes of professors of religion. One could not well find fault with

the two first lines, and we would not dispute the correctness of the last one, "I can tell you no more if I preach for a year." The curate was evidently a "stranger to grace and to God," and was utterly ignorant of the Gospel of God's grace.

"Man's egress from the world, is no body knows where." What a contradiction to the Words of Scripture! "The wicked shall be turned into hell, and all the nations that forget God." Ps. 9:17. "The rich man died and was buried, and in hell he lifted up his eyes, being in torments." Luke 16:22, 23. Concerning those who have accepted Christ as their Saviour, we read that "To depart and to be with Christ is far better." Phil. 1:23. It is a very popular doctrine with the unconverted, that "no one can tell where he is to go when he dies." We have seen that Scripture reveals the condition of the saved and the lost — the converted and the unconverted.

The fourth line contains man's way of salvation, as opposed to God's. "If you do well here, you will do well there." Scripture shows that "the whole world" is guilty before God . . . "If you do well here" — Who has done this? "There is none righteous, no not one." Romans 3:10. "There is no difference, for all have sinned and come short of the glory of God." Rom. 3:23. Men talk about doing their duty, and assert like the old woman, that "if people do the best they can, they will go to heaven." Alas! Alas! No one has done his "best" and "Whosoever shall keep the whole law, and yet offend in one point, he is GUILTY OF ALL." James 2:10. It is not a question of how many times you have broken the law of God, but have you broken it at all? All have done so, and you among the rest; and if salvation is only to be had by our doings, no one can be saved. God has declared that men are saved by grace through faith; "not of works, lest any man should boast." Eph. 2:8, 9. "To him that worketh is the reward not reckoned of grace, but of debt; but to him that WORKETH NOT but BELIEVETH ON HIM that justifieth the ungodly, his faith is counted for righteousness." Romans 4:4, 5. Salvation is provided for, and pressed on the acceptance of, sinners who have DONE THEIR WORST; not on those who imagine that they have "done their best."

"Your fairest pretensions must wholly be waived,

Your best resolutions be crossed:

Nor can you expect to be perfectly saved,

Till you find yourself utterly lost." Selected.

FAITH

The Word of God is the ground of faith.

The Lord Jesus Christ is the Object of faith.

God Himself is the Source of faith.

"Seeing Him who is invisible" is faith in exercise.

Holiness is the fruit of faith.

DISCIPLINE

After a godly manner

WM. H. FERGUSON

THE purpose of all discipline in the church is for the maintenance of a godly order and purity, so necessary to a dwelling place of the Lord and this is exactly what an assembly, or church of God is — i. e. a “dwelling place of the Lord” — Matthew 18:20. If the Lord’s presence is not there it is nothing more than a religious fraternity and when God’s presence is vouchsafed to His own in church testimony, collectively, the place must be kept clean for God. There should be no need to elaborate on this, the whole of the Old Testament and the teachings of the apostles, the “apostles’ doctrine” of Acts 2:42 etc., stand out as a mighty searchlight of truth, pointing the way to the presence of God through obedience to His Word and leading, and submission to His will. God ever and always leads His people to Himself. Man, acting in self-will, leads even God’s people away from God and His Word. This is an ever-present danger.

There are various forms of discipline in relation to the conduct of the believer as a member of the assembly — some not so drastic as others — but all with a view to recovery of the erring one and his or her restoration, as well as the preservation of a “clean place” for the Lord.

We wish to speak especially, however, in writing thus of the six sins mentioned in 1 Corinthians chapter five, for which, after due investigation and actual proof, the offender **MUST BE** excommunicated from the assembly of God and all contacts with such must be broken, all eating together socially, or fellowship in any way, until there is a complete and acceptable restoration. We shall take into account also doctrinal evil — both are equally obnoxious to our God and call for the expulsion of the erring one, until fully restored. The sins mentioned in 1 Cor. 5 are given in the following order:—

FORNICATION — All sexual intercourse outside of the honorable estate of marriage, Hebrews 13:4, and all immorality is included here, even amongst those who are “engaged” and fully intend to be married.

COVETOUSNESS — Stealing, embezzlement, all dishonesty and bankruptcy, save in an exceptional case, would come under this heading.

IDOLATRY — This was a common evil then—the counterpart today would be the retrograde movement back into a corrupt and worldly religious system, which is, in God’s sight, idolatry. Spiritual harlotry is just as obnoxious to God as the other. I Corinthians 10:21.

RAILING — This is persistent reviling — it is not an isolated case of one losing one's temper but a steady vilifying of one's brethren in the assembly, such as to bring reproach on the testimony before the world and disturb the peace and welfare of the assembly.

DRUNKENNESS — Under the influence of liquor, bringing reproach upon the Name of the Lord and identifying the assembly with the ungodly traffic in liquor, etc.

EXTORTION — Dishonest and cruel treatment of a debtor—taking anything from a person by the illegal use of fear, etc.

All of the above come under the heading of moral evil. Doctrinal evil likewise cannot be tolerated in an assembly of God—see 1 Tim. 1:19, 20 and cp. 2 Tim. 2:17, 18. Paul delivers Hymenaeus and Alexander unto Satan that “they may be taught by discipline not to blaspheme.” While Paul exercises apostolic authority in both 1 Corinthians 5 and 1 Timothy 1, regarding doctrinal evil and moral evil amongst the saints, it becomes the bounden duty of every true assembly of God, locally, to deal with the “proven” offenders and “put away from among yourselves that wicked person.” 1 Cor. 5:13.

Discipline thus becomes a sad and trying duty for an assembly to perform but it is an absolute necessity if God's presence is to continue with His own. Where, after due waiting on God, and consideration and proven facts, brought to the attention of the assembly by men or women of responsibility in the fellowship, any assembly refuses to deal with moral or doctrinal evil, God will depart from such a company and it will become necessary, also, for the true child of God to fulfil the injunction in 2 Tim. 2:19. God can never associate His Name with evil, moral or doctrinal — He never has, He never will. Neither can a true believer who knows and desires God's mind.

Under doctrinal evil would come all false teachings relative to the Person of Christ and His Deity:

His eternal Sonship—His true Deity.

The Denial of the Inspiration of the Scriptures.

Non-Eternity of Punishment in Hell and the Lake of Fire. Saul—sleep and denial of man's tripartite existence (tripartite)

Denial of the necessity of the New Birth.

Denial of the total Depravity of man and of original sin.

We are living in days when there is little desire on the part of many to enforce discipline, the main cry is—“members” wherever they can be obtained with consequently little power to enforce true discipline. It would be well to question any today who are taken up with the doctrines of Bull-

ingerism etc. Do they believe in the conscious, eternal punishment of the wicked in the lake of fire forever? If they cannot answer this in the affirmative, they are doctrinally unsound and must be expelled from the company of His own. (Young believers also we would warn against the books and writings of Bullinger and the like — they are deceptive, and more so, because they are very clever and show much development of the mind, but apart from the Spirit).

The assembly that desires to remain true and loyal to God's Word must act courageously, swiftly (once the facts are beyond question, 1 Cor. 5:1—'It is actually reported')—and impartially. Nothing must stand in the way — no one must interfere with the execution of the discipline at the risk of forfeiting the presence of God amongst His own gathered people.

RESTORATION

If God grants repentance and restoration it is always manifested in a true humility, a brokenness, acknowledging of the reproach which has been brought upon the testimony and in all cases of this sort, the principle thought must be on the part of brethren in responsibility of the dishonor done to the Lord — the affront to God and a true desire to clear the assembly in the eyes of the Lord. Note how carefully this was accomplished in 2 Cor. 7:8, 11 etc. 1 Cor. 5:6 shows that "a little leaven" gives character to "the whole lump." The whole assembly is thus defiled and needs cleansing—therefore the injunction of v. 7 . . . "Purge out therefore the old leaven that ye may be a new lump, as ye are unleavened."

With all their gift and pride Corinth had to learn their lesson and the man under discipline had to learn his also. It was probably about a year before the sinning one was restored to fellowship, as in 2 Cor. 2:5, 11. One cannot lay down hard and fast rules, as cases differ, but we have no sympathy with a half-hearted attempt to handle such matters, nor with a professed discipline which does not take into account the dishonor done to the Name of the Lord, or which glosses over sin. There should be, at least, a period of some weeks elapse to give the offenders time to prove their repentance, making the assembly likewise conscious of the solemnity and seriousness of the offense. The excommunication should be "before the whole assembly" — "When ye are gathered together, and my spirit, with the power of our Lord Jesus Christ," 1 Cor. 5:4. Likewise, the restoration should be made known publicly, when the saints are gathered together thus, and the offender received back again into the assembly, as he was at the first, then the Word of God is carried out, God is satisfied, and all godly ones likewise can say a true "AMEN"

to the proceedings. Discipline, not carried out properly and scripturally, can rise up to plague an assembly long after, yea, years after, as we find in many scriptural examples.

Where there is ignorance, and an attempt is made to enforce the discipline, God, doubtless, will have mercy, in the spirit of 2 Chron. 30:17, 20 but this, in no wise, includes deliberate attempts to by-pass discipline or deliberate desire to evade the issues or seek "a way out" rather than God's clear, unmistakable command. God can be gracious, but He will not be trifled with. Numbers 19 shows clearly that there is a period intervening in which the cleansing takes place and the offender is made conscious of the sin, a clean person is made conscious also of the defiling character of the sin, as it affects the congregation of which he is a member, the remedy of God is applied — the work of the Cross is brought powerfully to the heart and conscience through the Word of God and in the power of the Spirit of God, and the individual "purifies himself, washes his clothes, bathes himself in water, and shall be clean at even." This, after the seventh day, or the completion of the period of his separation—the numeral "seven" in Scripture suggests the completeness of that before the mind of the Spirit. Lev. 22:7 gives us the thought of "eating his holy things in the dark" until the cleansing is manifestly completed. Much harm has been done to the cause of discipline by treating the person or persons under discipline as formerly, socially and as if everything was in order, and, worse still, to sympathize with such during the period of their being under the discipline of the assembly. One would think that the shame of the thing would prevent much of this wrong attitude even on the part of the one under the discipline and we have noticed that where there is a true desire to be godly in the matter, the soul really enters into this shame and shows a deep understanding of God's mind relative to the matter and, consequently, when restored, the restoration is complete and GOD CAN BLESS THE RESTORED SOUL and the principles of Hosea 14:4, 9 apply and the "shadow" of a restored soul is one under which the godly can sit and converse over the things of God and enjoy the fruits of restoration. "Who is wise, and he shall understand these things." verse 9.

THE SODOM WORLD

We write thus because we are living in a corrupt, Sodom age. Young people of the world, in many cases, have wrong sexual relations prior to marriage, and think nothing of it. Even married couples, in many cases, are given to promiscuity, a heterogeneous mixture of persons and morals. They think nothing of it, they have, or accept, no guide such as God's Word—just custom—young believers need to be warned that

such brings them immediately under the necessity of being excommunicated from God's assembly when the sin is known, even when time has elapsed. 1 Cor. 5 leaves no alternative—it comes under the heading of fornication — the uncleanness must be put away from God's house. It is trifling to argue the degrees of fornication — we know there are flagrant cases — but it is a sin calling for expulsion and to cover up, and condone such a sin, is to be equally culpable in the matter in God's sight — cp. Leviticus 5:1, 5 etc.

If a matter seems "too hard", as in Deut. 17:8 etc. (the Levites were the teachers of Israel) seek the godly counsel of older and mature servants of God who have labored in your midst for years — known and respected for their work's sake and they will give their mind, as God has revealed it through the Word, which may be a guide in the matter. Well is it for the assembly which has men in their midst who know God and His Word and His ways.

Tenderness, compassion and deep feeling must always accompany such discipline, a most necessary condition as one considers the plague of their own hearts, but one will find that those who have been foremost in exercising discipline, in a godly way, are the very ones in whom the disciplined ones have confidence and the ones they will respect in days to come. The principle found in the Proverbs is still true . . . "He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue." Prov. 28:23. We have often made the statement which we reiterate now . . . "To fail to carry out Scriptural discipline is the precursor to the 'inability' to carry it out at later periods." This explains much of the apostacy of today. Not a few leave assemblies where God's Word is sought to be carried out because they wish a sphere where they shall not be called into question as to their private lives — the unequal yoke will not be spoken against, in business, in marriage, or politically, the prevalent sins of worldliness in dress and fashion will never be mentioned, the practices of the flesh will be overlooked, the T. V., the concert, the world's sports all can be attended and never a voice raised against it. Such is the condition today prevailing in many parts and the departure from God's assemblies continues but, notwithstanding all, God still has His own all over the world who have a real desire to continue in simple and godly ways and seek to keep "a clean place" for the Lord. A place is no longer counted unclean where the "uncleanness" is dealt with when it is known, but if this is not so, it remains an "unclean place" where God cannot dwell, nor can His people who have a sense of God's order and God's house before their hearts.

(We have written the above after deep conviction that it is the mind of God at this time. Having been saved for

over 50 years and in fellowship in the Assembly since 1907, it has been our privilege to sit under the ministry of the men of God, and to be associated with men of God, to whom the principles avouched above, were deeply implanted, principles which they taught us as young believers and which we have never found any occasion to depart from. In connection with the sin of IDOLATRY in 1 Cor. 5, we suggest the reading of 1 Cor. 10:20, 21, compared with Lev. 17:7 and Deut. 32:17. All association with a corrupt "religious" system and the cults of Russellism, Seventh Day Adventism, Christadelphianism, Mormonism, Christian Science—so-called etc., would absolutely unfit any person having a place at the Lord's Table. Beware of the insidious, deceitful workings of men of corrupt minds who would seek to entangle the saints with all such.)

FIFTEEN DAYS WITH PETER

WM. WILLIAMS OF VENEZUELA

THEN after three years I went up to Jerusalem to see Peter, and abode with him fifteen days." Gal. 1:18.

This is a most interesting statement on the part of the apostle Paul. Whatever may have been his thought after three years silence, with God, it did not make him feel independent of his brethren and, undoubtedly, he had resolved the great problem of how God could justify Jew and Gentile apart from and independent of, the Law, and he wished to confer and have fellowship with his more simple and less learned, fisherman brother. Fifteen days gave him time to get acquainted and talk over the things which had come to pass. Peter never soared to the heights of grace, nor sounded the depths of the divine purposes in Christ, as Paul did. Many things propounded by Paul remained "hard to be understood" to simple, honest Peter; but he showed no bitterness to Paul about having received those mysteries. He later called them "scriptures."

We too, would wish to pass fifteen days with the Galilean fisherman and learn from his temptation and triumphs. "He first findeth his own brother, Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus." John 1:41, 42. Now we will call this **THE FIRST DAY** and with good reason. It was the day that he was **BROUGHT TO JESUS**. It was surely a red-letter day in the swarthy fisherman's experience; but it was an essential day. There would have been no fourteen days after had he not had the first day — the unforgettable day when he was brought to Jesus.

Some people are so vague when asked if they are converted, or born again, or saved. They answer . . . "I hope so." Then we follow with the question . . . "When were you

saved?"—to get the spineless answer . . . "Oh, it is a long time ago." No! No! Peter would never forget that first meeting, and we think that if we can not remember that day wherein we were brought to Jesus, it is time to re-write our spiritual annals. It is time to jog the memory, it is time to be definitely clear as to a specific day or experience when we were first brought into contact with Jesus, the Saviour of men.

"He first findeth his own brother, Simon." Andrew lost no time. His religion began at home. Most people's religion is for Sunday. It goes on with the Sunday clothes and may last until noon or evening, according to whether they are Protestant or Roman Catholic. (In not a few places where one would expect better things, once the morning meeting is over, the 'cottage-roving' begins and there is not much 'pure religion' on the United States, or Canadian Highways, on Lord's Day afternoon or evening—Editor). But Andrew had gotten in touch with the Messiah — his heart was full of that sight and that memorable experience. How could he keep the secret from Peter? He brought him to Jesus. What great results came from that small beginning! Had false shame or fear detained Andrew he would never have had the joy of leading his brother to Jesus. Are we thus writing to a brother or sister who has never had the joy of leading one of the family to Jesus? Do not put it off — try it today—try it now. Andrew had not much experience in soul-winning, but he had the two main requisites: Love to Jesus, and Love to the unsaved. We never read much more about Andrew but he did a big day's work that day which will give him the esteem of the saints in time and the reward of the Redeemer in eternity.

THE SECOND DAY

"And Jesus, walking by the Sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the sea: for they were fishers, And He saith unto them. Follow Me, and I will make you fishers of men." Matt. 4:18, 19. This marks another special day in Peter's history —his call to service, , or, as it is frequently expressed, his call to "leave the nets." We will call this the second day with Peter. Now this is of great importance since, from now on, Peter was to be a "full-time worker." He would have to look to the Lord Who called him to supply all his own need, and also the need of his family.

You will notice that the Lord evidently had Peter in mind as He took that walk by the sandy beach of Galilee. He saw him working with his brother. The Lord never calls a lazy or an idle man. He was working with Andrew. It is expedient that the one who thinks that he has gotten a call

to full time service, be able to work and serve with his brother. Some years ago we had a call from the Agent of the A. B. S. in our home in Puerto Cabello. He asked us about a certain colporteur who was making things hum at the time. He said that so and so is an excellent colporteur, but he can only labour with one man. We asked whom he liked as a fellow-labourer. He answered dryly . . . "Himself." Elders should see to it that ere giving a commendation to one who wishes to give all his time to the Lord's service, that one should be able to work with his brethren and not wish to be centered in himself — an egoist.

Now, in Peter's case, he had heard directly from the Lord His command to leave the nets, but the question arises—how are we to "assuredly gather" the Lord's mind today when He is no longer on the earth. In our experience in His honorable and glorious service we have had to deal with not a few aspirants to the mission field. Some have told us that the texts on the tear-off calendar have just suited their case and they send some of the leaves to convince us of their call. Others have tried "the fleece" and the Lord has worked wonders according to the writers. Others have seen in their daily reading of the Bible real evidence that the Lord was speaking to them. One was quite sure that he had gotten the word — "Arise, and go towards the south." Then south he came. But soon his brethren were praying that he would get another verse . . . "Arise, and go toward the North."

We believe that there are some guiding principles whereby we may discern the will of the Lord for us. First we mention, sincere and definite prayer. Secondly, in reading of the Word the Lord will bring before us examples, promises and precepts. God will speak to us through the Scriptures we carefully read. Again, there will be circumstances over which the Lord is ruler and they will so combine that we will not have rest of soul until we do what He is bringing before us. And further, the advice of the elders of the Assembly and also of the Lord's servants who are men of good moral standing is of inestimable value in this important step.

(To be continued)

THE HAND THAT STRUCK JESUS

John 18

When Henry Martyn was at Shiraz, in Persia, translating the New Testament, he seems to have been delighted at this incident. The poor boy, while writing how one of the servants of the high priest struck the Lord in the face, stopped and said, "Sir, did not his hand dry up?"

MARRIAGE

THE LATE DR. EDWIN MARTIN

IT LIES in the province of the man to make advances, to shew kindnesses, and to offer love; while it is the woman's responsibility to accept, or reject, that love. The Gospel presents Christ as the matchless lover who came down from the heights of Glory, performed innumerable deeds of loving-kindness, and laid down His life a ransom for sinners; and though now exalted to the right hand of the Majesty on high, He still loves. "The goodness of God leadeth thee to repentance" Rom. 2:4. The repentant sinner's heart is won by His love. Reader have you accepted this matchless Lover? Or are you a Christ rejecter?

THE WEDDING

Every couple that stands to be united in matrimony prefigures "The marriage of the Lamb;" prefigures the happy day of which the angel spake unto John saying "Come hither, I will shew thee the bride, the Lamb's wife" Rev. 21:9. How Solemn to be enacting such a type if neglecting, or despising, the blessed reality foreshadowed! How blessed when the parties, upon the wedding day, are able to sing with anticipatory joy:—

"Oh! I am my Beloved's, and my Beloved's mine,
He brings a poor vile sinner into His "house of wine."
I stand upon His merit, I know no other stand,
Not e'en where glory dwelleth, in Immanuel's land."

Such a marriage is graced by the presence of the heavenly Bridegroom, who allows nature's joy-wine to supply its "good cheer," and then adds the supernatural wine of heaven, the last and best wine, so that the cup of marriage joy is twice filled, filled with conjugal bliss here and now, and with the joyous anticipation of the joy of "The marriage supper of the Lamb"—joy unspeakable and full of glory.

Seeing that the wedding day is so full of spiritual significance how careful the Lord's people ought to be to see that everything done is a replica of the coming joyful day when it shall be said "The marriage of the Lamb is come, and His wife hath made herself ready." How beneath the children of God the world's foolery with rice, old shoes, confetti and such like things. They need not the devil's minstrels who know the joy of God.

WEDLOCK

Wedlock is the most ancient, the closest, and the strongest of all human relationships. Its law, the law of love, was sweetly instilled into the hearts of the first happy pair in

the peaceful Garden of Eden long before the decalogue was given to Moses amidst the thunderings, lightnings and earthquakes of Mount Sinai. The tying of the LEGAL bond of marriage is but the matriculation out of the primary school of courtship into the college of matrimony, where both husband and wife are to be still further educated in the most important of all science, the science of love, an education that is not completed until — if the Lord be not come — the one or the other closes the eyelids of the sleeping comrade in the last sleep.

THE HOME

The home is the great Alma Mater where amidst joys and sorrows, trials and cares — some little ones of course — love's lessons are set. Opportunities are there found in abundance for the exercise of love. To make progress in this school will require many an act of self-denial, many a crucifixion of the will, many a mortification of pride, anger, vanity, and the many other unholy impulses of the natural heart.

In the home God should have the first place. His voice should be heard speaking daily out of His holy oracles; while the voice of prayer and praise, as sweet incense, ascends to the throne of God. Children may wander to the uttermost bounds of earth, but they can never forget the instruction of the godly fireside, nor the prayers that were there poured out on their behalf.

The husband should be accorded his place as the head of the house to rule in love; while the wife is to yield him due reverence and loving submission. That the husband's rule is not always perfect need not surprise us when we remember that, not to Adam as God created him, sinless, but to Adam as led by Eve, a transgressor, was this rule given. But though imperfectly executed nevertheless it is still God's appointment partly as punishment and partly as a preventative to save the daughters of Eve from still further seductions of the devil. Moreover the wife's subjection to this rule is one of God's means for reclaiming men from the degradation into which Eve's sin brought the race, see 1 Pet. 3:1-7. If the husband's rule is not always perfect neither is the wife's subjection always what it ought to be, therefore there is need of mutual forbearance. Someone has said that every home requires to have two bears in it, — bear, and forbear. Rebellion against God's order of home rule is altogether too common in our degenerate day. An amusing story is told of the experience of two men who set out to ascertain whether most husbands, or wives, ruled, taking with them a basket of eggs and two horses, a black one, and a white one. Where the wife ruled they were to receive an egg; where the husband ruled, — a horse. Having visited several homes where the

wife claimed that she was boss, they at length came to one where the wife said that the husband ruled, whereupon they said that they were going to present them with a horse, and enquired which one they would have. He said that they would have the black one; she wanted the white one, so after considerable discussion he concluded the matter by saying, "She always will have her own way, so you may leave us the white one." "O no," said the men, "you will get an egg."

LOVE

What advance each is making in the science of love may readily be ascertained by comparing the daily life with the perfect standard of love given in what might well be called "A psalm of love," 1 Cor. 13.

The man who possesses oratorical gift, without love, possesses the ability to make a disagreeable noise, "sounding brass, clattering cymbal." He may have prophetic gift, knowledge of myteries, all knowledge and great faith, and yet "he is nothing." He may dispense his money with a liberal hand, and in his zeal go to the martyr's stake but if love is not there it will "profit him nothing."

May God whose character is love grant that the matrimonial tie may be a great help in moulding His own into His own image. And the great graduating day will be when we see our blessed Lord Jesus face to face, and love as He loves.

"HE THAT RULETH AMONG MEN MUST BE JUST"

"Ruling in the Fear of God," (2 Sam. 23:3)

THE LATE JOHN FERGUSON

THERE is in these words a reference made to our blessed Lord who will yet rule, and that justly. His coming reign upon this earth will be the first reign of equality, justice and righteousness. When God exalts His Son to the throne, then, and then only will the balances of the sanctuary be held in an impartial hand. We who are His look forward to that day for we shall be associated with Him in the execution of justice, as well as in the display of His glory.

These words are applicable also to those who exercise rule in the Assemblies of God. It has pleased God, for the help and guidance of His sheep, to raise up men in whose hearts He has put a care for the flock. The great "Chief Shepherd," who is constantly caring for His sheep, desires that their welfare should be the constant care of such, to whom is divinely given the title "overseer," or "elder," words which indicate the character of their work. And God has set forth in no unmistakable language the character of the men who are to do the work of oversight. There are no plainer

words in all the Scriptures than the words telling us the kind of men God has chosen to do the holy work of shepherding the flock. That this instruction has been abused and set aside we do not wonder at. All God's things have been interfered with, and the wily foe has not allowed this to escape. Men in the church have assumed oversight, and yet by their conduct they have manifested that they were never put into it by God. A great deal of the sad declension of these days can be traceable to this, men taking the place of "elders" while lacking the grace to act as such. Worldly position, social distinction, the desire for a place in the church, and many such like reasons have been at work in producing these false leaders, and the sheep have suffered. Many, not seeing the characteristics of the lowly Savior reproduced in the lives of these would be leaders, have wandered away into paths not marked out for them in the Word of God. This is very sad and it is with a view to prevent such experiences we draw attention to the principles of the above words.

When a man seeks to do the work of an "overseer" he should see to it that his character and life be in accordance with the requirements laid down in the Word of God. They ought to be of **irreproachable character**, and of **exemplary behaviour**. The "overseer," or "elder" must be of "good report," and "blameless," not only from those inside the Assembly but also from those that are without. 1 Tim. 3:7-10. It is a sad and terrible reproach if one who professes to take the lead among his brethren has not a good savor among those who are without, or even among those whom he seeks to lead. Those who take a lead among God's people must remember that their conduct is to be the **model** for the rest to go by. How can a man who has little or no grace in his character expect the Lord's people either to respect or obey him? It is useless for a man who has a quick and bad temper to excuse himself by saying "No one can come up to the standard," when God has so plainly set forth what He expects an overseer to be. When God was pleased to give special directions as to the character of elders He did mean that these things should characterize the men who do the work. How dreadful it would be to hear any who profess to be engaged in the holy work of caring for the sheep and lambs of Christ, speaking angry words. God requires that a man taking oversight be able to rule his own house. "If a man know not how to rule his own house, how can he take care of the church of God?" It is wrong for a brother to assume leadership in an Assembly if he is not able to rule those who are under his own roof. One shudders at the responsibility taken by such an one. God's judgment of the house of Eli was on account of this very thing. His sons made themselves vile and he restrained them not. Let the brother who finds that his

family is not in subjection to him call a halt, cease from "overseership" and let God use those who have this qualification. This advice may be met with a shrug of the shoulder, but let those who despise God's Word take care. "God is not mocked" is as true of His people as it is of the ungodly. Poor attendance at the Gospel meetings may sometimes be traced to this very thing. It will be a terrible thing for a brother to find, at the judgment seat of Christ, that he was the means of keeping poor sinners away from the Gospel meetings because he did not rule his house.

While we are exercised about getting God's dear people to obey the truth, and this surely is our duty, is it not also our duty to obey the truth ourselves? Can we be said to be obeying the truth if we are shirking this plain part of it? Brethren do not let us deceive ourselves, God will have obedience to His Word. If a brother has not the qualifications of an overseer let him cease to assume the position, and in this way shew his willingness to conform to the Word of God.

(Reprinted from a former issue)

FILLING THE HANDS

THE LATE JAMES MEHARG OF IRELAND

A VERSE came to my heart with some power last night, so I will pass it on to you—the reference is in 1 Chron. 29:5 (margin) . . . "Who then is willing to fill his hands with service this day unto the Lord?" When one lifts the map and looks at the little black and red dots which represent the different towns and then thinks how few there are seeking to spread the good news of God's Gospel concerning His Son in it, does it not behoove us, as the people of God to whom God has given the plain commandment to go into all the world and preach the Gospel to every creature, to consider this precious portion of God's Word?"

The question often arises — "Where are the young men?" and of course the answer is . . . They are in the assemblies" which, of course, is a very precious place to be. Many of them, sad to say, are becoming like Moab, quite at ease and "settled down upon their lees" seemingly content with getting on in this present evil world. The Lord Jesus Himself said that we are not of this world but are left in it as lights to shine amidst the darkness.

We know there is nothing more dangerous on a dark road than a lamp post without a light, and it is easily possible for the child of God to become like a lamp post over which some poor souls may stumble into Hell. Now and again we hear of some going from our midst to India, Africa or some of the dark places of the earth which are full of the habita-

tions of cruelty. We can thank God that they have a heart to go and we ought to ask Him to raise up more, for "the harvest truly is great, but the labourers are few." But what about those at our own doors who are dying in their sins and going down to Hell with no one to care for their precious souls? Remember that God has said, if the watchman soundeth not the trumpet then their blood will I require at the watchman's hand.

Do we not frequently sing the following lines?

Let all that look for, hasten
The coming joyful day,
By earnest consecration,
To walk the narrow way;
By gathering in the lost ones,
For whom our Lord did die,
For the crowning day that's coming by and by.

We profess as children of God to be waiting for the return of our Lord to the air to receive us to be with Himself. This is indeed, as Titus writes, "that blessed hope", but when is it to take place? Some have fixed dates and those dates have come and gone, and still the Church remains on earth. If we read our Bibles aright I think I can tell the exact moment; that will be when the last stone is taken out of the quarry of nature and placed in the building. Then He Who is named the Head Stone will come to the air and we, the living stones, will rise to meet Him, making the whole building complete.

How is that day to be hastened? Is it not by you and me, dear young brethren, using the hammer of God's Word according to the ability which He has given us and allowing the Holy Spirit of God to apply it to the hearts of the unsaved? We hear now and again of different ones, God's dear servants, being taken home, their work down here is finished as far as they are concerned. Again the question rises . . . "WHERE ARE THE YOUNG MEN TO FILL THEIR PLACES?" May God enable some of the young brethren to lay themselves at His feet for service. This is the prayer of my heart for such . . . "Who then is willing to fill his hands with service this day unto the Lord?"

(We knew dear James Meharg in the days long past, a plain, simple and faithful servant of Christ—his kind of preaching would not be acceptable to many today, but these men have left their mark in a godly ministry which God used to awaken sinners, and lead saints in the simple path of testimony, "to His Name." One is surely thankful for all younger men who have this "vision" of a perishing world before them and who are willing to go into new ground and labor faithfully in pioneer work—there is room everywhere for this sort of work on this Continent.)

Editor

QUESTIONS AND ANSWERS

QUESTION: In a contemporary Magazine from overseas there is about a page and a half where Reviewer Bruce extols and commends very highly four volumes by a Professor of a Seventh Day Adventist College—this reviewer says this Adventist Professor “has put all students of the history of Biblical interpretation deeply in his debt” etc., etc., . . . he adds as a finish . . . “Enough has been said to indicate its interest and importance.”

When so-called leaders bring in and recommend books with rank heresy, what are we to think?

ANSWER: These volumes above mentioned emanate from the Review and Herald Publishing Co., of Washington, D. C. the Headquarters of the Seventh Day Adventist Publishing department.

One is truly amazed to see this “review” in the Magazine referred to, inasmuch as in days gone by, when godly and spiritual men had the control of such, there was a definite and unquestioned outcry against all such cults as Russellism, (now called Jehovah’s Witnesses etc., Millennial Dawnism), Seventh Day Adventism, Christadelphianism, Mormonism, Christian Science (so-called), and others, too numerous to list. According to the proverbial saying, the former Editors of a past day would “turn over in their graves” to think of such a thing. But the “apostasy” is in full bloom and the downgrade is becoming faster and faster and soon the whole movement of so-called “Brethrenism, after a liberal and modern interpretation of the movement” will go the way of the rest of Babylon into the depths of false teaching. Let us never forget that, as the days darken, Satan’s enmity is especially directed against the Person and the Finished Work of Christ and this is exactly what all above named cults have long since opposed and refused. Let us enumerate, briefly, a few of the basic truths which Seventh Day Adventism denies: -

1. It denies the spirit existence of man—being a tri-partite being composed of spirit, soul and body. Man dies like a beast until the resurrection.
2. It denies the truth of eternal punishment of the wicked.
3. It says . . . “Into the world where Satan claimed dominion God permitted His Son to come, a helpless babe, subject to the weakness of humanity. He permitted him to meet life’s peril in common with every human soul to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss.” Again . . . “The Saviour could not see through the portals of the tomb. Hope did not present to Him his coming forth from the grave a conqueror.” **WHAT A DENIAL OF THE TRUE DEITY OF OUR BLESSED LORD!**
4. The Devil, eventually, as the scape goat is burned up in the lake of fire, with the sins of believers on him. What a travesty!
5. Inasmuch as man is only composed of his body and the breath in his nostrils, S. D. A. are without a Saviour, for the Saviour was dead three days—according to their theory, non-existent. How else could their position be tenable as to man’s existence without spirit, soul and body.

But we forbear! Fraternization portends alliance—queer bed-fellows indeed—Editor Howley, Reviewer Bruce and Seventh Day Adventism. We used to hear constant preaching against these cults in evangelical circles, now it remains for those who should have been foremost in the van against such, taking their sides. ICHABOD.

QUESTION: Please explain Phil. 2:12, 13.

ANSWER: This portion troubles some but the "working out" of the salvation here is certainly not the salvation of the soul but, rather, the accomplishment or the achievement of the work, as an assembly, to which God had called them. The word used for "work out" has this meaning—to "carry out" or bring to an accomplishment the work which He had begun—cp. Phil. 1:6 where He Who hath begun is able to finish the good work until the Day of Jesus Christ. "For it is God which worketh in you," the word here used is the word for "energizing"—it is God Who gives the energy to accomplish the divine mission to which, as born again souls, we have been called, according to His good pleasure. God always expects that His own shall be "gathered to His Name" in assembly or true church fellowship and all the Epistles presuppose "churches of the saints" so gathered.

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QUESTION: Should a man who has been guilty of the unnatural sins mentioned in Romans 1:26, 28, take a leading part in an assembly and how long should such a one "sit back" under discipline?

ANSWER: We would judge such a one needed to be "born again." These sins mentioned are identified with the lowest of men in moral relationships, bringing the persons under the penalty of law and we doubt if we have any particular Scripture which would suggest any other course than conviction of sin and the new birth.

« « «

QUESTION: Is there any Scripture which forbids one leaving a professed assembly because of unjudged sin, and false teaching. The sins are proved, public and are listed in 1 Cor. 5:11 and just come one on top of another? There are men who say this is so, do not give any scripture to prove their point but are most dogmatic that it is wrong to leave an assembly no matter what they do or teach and that when one has spoken out against the wrong, they are clear of it. God is no respecter of persons and if we are to come out from these things in other companies, we should not be forced to condone, with our presences, any company professed to be gathered out from such. Is there any clear, plain teaching on this point?

ANSWER: If, after due waiting on God, certain proof, and determined counsel against carrying out the discipline of God's Word, there remains no other course to the child of God who would honor the Lord but that of 2 Timothy 2:19. God never expected His people to "tolerate evil." There must be patience, time given to see if the Word will be carried out, godly counsel sought with the men of God one knows but, after this, and the sin is still undisciplined, one must disassociate oneself with such sin.

« « «

QUESTION: How can I reconcile Psalm 37:25, with Lazarus of Luke 16?

ANSWER: No need to reconcile, they never "fell out." Lazarus had a hard time for "a wee while" as many dear saints have but what a wondrous escort of angels he had at his demise—he was carried by the angels into that place of comfort in Sheol and later, the Soul of our Blessed Lord passed through the portals, making it a veritable Paradise, and today the soul of Lazarus is in the glory with our blessed Lord, awaiting his changed and glorified body at the Coming of the Lord—"Blessed Hope" indeed! Do not pity Lazarus!

RECEIVING THE GRACE OF GOD IN VAIN

"We then, as workers together with Him, beseech you also that ye receive not the grace of God 'to no purpose'" 2 Cor. 6:1.

Some have been troubled by the translation of the Authorized, "that ye receive not the grace of God in vain"—this in reality is, as the translation above—"to no purpose."

These words are often read as though they meant that the Corinthians were in danger of losing the salvation which they had received in Christ Jesus, if they failed to use their blessings aright. It is hardly needful to say that this is not the case. It is quite true that 'the grace of God' which they had received through the Apostle's ministry refers to the salvation of which their souls had become partakers; but the exhortation of the Apostle was not pointed by the desire to kindle in their hearts the fear lest they should lose that salvation, but the fear that they should neglect the privileges which they had received through it. 'We then, as fellow-workers with Him, (labouring together), beseech you that ye receive not the grace of God to no purpose.'

It will be observed that we have re-translated the last part of the text. The Greek words translated 'in vain' might be rendered 'as a light thing' or 'to no purpose,' and they certainly refer here to failure in service, and not to the loss of salvation. 'The grace of God' refers especially to the special privileges which a realized acceptance of the Gospel brings to the soul; and the words 'in vain' refer to the loss we should incur if we missed this ministry. If we know the preciousness of this privilege, we shall escape the danger of receiving it as though it were a matter of small value; but, if we receive salvation selfishly, and for our own souls alone, we might indeed be said to have 'received the grace of God in vain,' or 'to no purpose,' as regards the use we are enjoined to make of it for the good of others.

David Baron.

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SO LABOR ON

So labor on, and look not for reward

For self alone:

In giving, sacrifice and care,

In love-imparted strength to bear

The burdens He, Himself, shall share,

The prize is won.

In vain — may this not be our record there,

But CHRIST ALONE:

In patience let us then our souls possess,

In faith! despise the tempter's loveliest,

The Fairest of the fair — Yea! Heaven's Best

Our hearts has won.

W. H. F.

Forest Grove, Ore.—Bre. Alves and George Campbell of Vancouver had four weeks here recently, several professed, saints encouraged.

CANADA

Sarnia, Ont.—Bro. Warke visited here, also London, Pall Mall Assembly, and Welland with appreciation. These assemblies appreciate the old time ministry.

Kitchener, Ont.—Bro. G. P. Taylor gave the saints here a few nights of helpful ministry—he is feeling stronger.

Sudbury, Ont.—Bro. R. Booth has been spending some weeks with the small and needy Assembly here, hoped to return after the Toronto Conference.

Toronto, Ont.—The recent Conference was very large, helpful ministry given, practical and exercising—many young believers present and one feels the need constantly for the re-statement of the truth of God pertaining to Assembly testimony and practical living in view of the Lord's Coming and the present apostasy.

Calgary, Alta.—Brother McKinley had about four weeks in the West Hillhurst Gospel Hall, two professed.

St. Foye, P.Q.—Brethren McCready and James Smith are finding some new contacts in the Gospel work here—they have the privilege of printing a Gospel journal and putting it in the homes about 15,000 have been circulated in the homes and some 30 requests for New Testaments resulted. Some profitable visits have been made to these homes, one dear man has been coming regularly.

Vancouver, B.C.—The Lord gave us a good Conference—a large company was present and the Word ministered faithfully and to profit.

OTHER LANDS

Puerto Cabello, Venezuela, S.A. (Apartado 38)—Our brethren in this large and needy country keep at it and see God's good hand from time to time. We print part of a letter from brother Williams: -

"We reached home on the 25th, March after almost eleven weeks over in the West of Venezuela round the Gulf of Maracaibo—the hottest spot in the Republic, also the richest in oil production. My good wife, Mr. Fairfield and Mr. Thomson were with me. We saw the good hand of the Lord in all the places we visited although we had expected to see more fruit in the Gospel. Twenty six were baptized in the three Assemblies now in the West. We took over my portable steel hall and pitched it.

We managed to have four meetings in La Villa del Rosario. We baptized six more so that there are now sixteen in fellowship and really material for an assembly as there are several good brethren. But we had good meetings and I counted thirty four one night, an old lady professed next day." etc., etc.

CONFERENCES

Tailorside, Sask.—Annual Conference will be held d.v. July 6, 7 and 8 preceded by Prayer Meeting Fri. July 5th., at 7:30 p.m. All meetings on M. S. T. Corresp. Clifford Paul, Box 655, Melfort, Sask.

Winnipeg, Man.—Annual Conference of West End Gospel Hall June 6 to 9, d.v. See last month's issue—Corresp. S. M. Vanstone, 251 Beverley St.

Sarnia, Ont.—Annual Conference D.V. will commence with Prayer Mtg., in the Gospel Hall, College and Davis Sts., June 6th, and meetings will be held in the Hall Friday all day, June 7th. On the 8th, and 9th, the meetings will be held in the Hanna Memorial School, Russell St. Brethren walking in the "old paths" are always welcomed in ministry. Corresp. John Kember, 1393 Murphy Road.

Galt, Ont.—Annual Conference will be held d.v. in the Gospel Hall, June 7 to 9. 30 Cambridge st. Breaking of Bread Lord's Day 10 a.m. Circulars to assemblies only. Corresp. Geo. Champ, 19 Brook St. See last month.

Charlton-Earlington, Ont.—Annual Conference d.v. will be held June 29th, 30th, and July 1st, commencing with Prayer Meeting June 28th, at 8 p.m. Ministering brethren "walking in the old paths" are expected to feel exercise regarding both places. No circulars. Correspondence to Norman Ferguson of Earlington and Reynolds Pratt, R.R. 1, Charlton. Ont.

Eden Grove, Ont.—Annual Conference in the Gospel Hall here commences with Prayer Meeting, June 15th at 8 p.m. continuing over the Lord's Day. June 16th, Breaking of Bread at 10:30 a.m. Brethren walking in the "old paths" welcomed in ministry. Check for D.S.T. in Ontario. Corresp. Stanley Purdy, Cargill, Ont.

Portage La Prairie, Man.—Annual Conference d.v. June 14th, 15th, and 16th, preceded by Prayer Meeting June 13th, in the Gospel Hall. Meetings are on Standard Time. Corresp. S. Rey, P. O. Box 997. Saints will appreciate real exercise regarding this Conference.

Augusta, Maine.—The Conference will be held d.v. June 22 and 23, commencing with Prayer Meeting June 21 at 7:30, in the Gospel Hall, North Augusta. "Ask for the old paths . . . and walk therein." Jer. 6:16. Those coming from a distance will be cared for. Corresp. Fred A. Thompson.

Glen Ewen, Sask.—Annual Conference will d.v. be held in the Gospel Hall here on June 28th, 29th, and 30th, commencing with Prayer Meeting June 27th. Correspondence to Roy Macfarlane. Visitors will be cared for as usual.

Victoria Road, Ont.—70th Annual Conference will be held d.v. in the Gospel Hall, Long Point, June 15 and 16 (note two days) at 10:30, 2:30 and 7:30. Prayer Mtg., Fri. eve. June 14 at 8 p.m. D.S.T. The Lord's servants seeking to "strengthen the things that remain" welcome to minister the Word. Corresp. Roger L. Creary, Box 50.

Pugwash Jct., N.S.—Annual Conference will be held d.v. June 29th, and 30th, and July 1st, preceded by Prayer Mtg., June 28th, at 7:30 p.m. Ministering brethren teaching and practising the "old paths" welcomed to minister the Word. Corresp. M. C. MacLeod, Pugwash Jct. N.S.

FALLEN ASLEEP

Bryn Mawr, Pa.—Our dear brother John Dosch, Sr., "went home" suddenly March 23, aged 62, saved in Ireland in 1911 through preaching of James Marshall and connected with assemblies of Philadelphia area for 44 years. His widow, three sons and a daughter survive. A steady and godly brother.

Petersburg, Va.—After a lingering illness our beloved brother George H. Leys "went home" April 11th. Born in Aberdeen, Scotland in 1884, for many years in Petersburg and Matoaca assemblies—will be much missed. His widow, three daughters and two sons survive. Brother Horn writes that he was one who kept to the "old paths" and enjoyed much the ministry of Words In Season and Truth & Tidings. We mention this, advisedly, as we know the Assemblies of Virginia were planted by men of this type who preached nothing but the "things most surely believed among us."

Hamilton, Ont.—Saints of McNab St. Assembly lost three of their number recently . . . Mr. John B. Saynor "went home" March 30th, in his 41st year, saved when 15 and in happy fellowship since. Our dear brother John Moreland was called home April 1, aged 76—born in Ireland, saved in Scotland, came here 51 years ago. Active in the Gospel and a good shepherd . . . much missed. Then on April 16th, our beloved sister, Mrs. Frank Sheldrake went to be with Christ. Born in Scotland, came here 45 years ago, saved when 16 at Gospel meetings held by the late Matthew Muir in 1914—quiet and consistent, much missed. Brother Saynor's happy homegoing encouraged much the saints and spoke to the unsaved who visited him.

Windsor, Ont.—Our dear sister Mrs. Elizabeth Steele "went home" April 13th, aged 84. Saved 50 years ago under ministry of David Rae in Ireland. In fellowship in Belfast, Toronto and in Windsor since 1915, one of the first to meet with the saints of Partington Assembly. Quiet and consistent.

Kitchener, Ont.—Our dear sister Mrs. Mary Haviland "went home" April 29th., aged 85. Saved over 50 years ago and in happy fellowship since then—one daughter surviving and three sons.

Vancouver, B. C.—Our esteemed sister Mrs. Christina Harris "went home" April 14th., in her 88th year. Born again in Aberdeen, Scotland in 1881. She went on well, had a real heart for the Lord and His work and has left a fragrant memory to the Lord's people and her loved ones.

Words in Season

THE BIBLE FAMILY MAGAZINE



UNION WITH CHRIST

SOUL more lost ne'er lay before Thee;
Guilt has never louder cried;
Just the more in Thee I'll glory,
Who for one so vile hast died:
Kissed me, cleansed me, made me whole,
Wrapped Thy skirt around my soul —
Jesus, Saviour, Thou art mine!

Not in heaven alone I deem Thee,
Lord, I know Thy presence nigh;
Yea, Thy Spirit dwells within me,
Joins in grace's wondrous tie:
Joins us so — that Thine is mine;
Joins us so — that mine is Thine —
Jesus, Saviour, Thou art mine!

Anon.

JULY, 1957

WORDS IN SEASON

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Commending Preachers: The Title Page of our Magazine has read since the beginning, as to Work and Workers . . . "With accounts of work done for the Lord in accordance with His Word." This covers a considerable field and we feel that names of preachers giving their full time to the work should be in accord with such an announcement.

Men not properly commended or who, having been commended to home fields or abroad, have been involved in difficulties with their brethren, and who do not have the continued commendation of the assembly which commended them on account of their conduct, should certainly make this right before thrusting themselves upon other workers and assemblies.

Assemblies and men encouraging such tactics are putting a wedge between brethren and assemblies which does not foster fellowship or confidence and we do not feel it is God-honoring to encourage such actions.
The Editor.

Keeping Accounts Straight: The year is slipping by quickly and we would appreciate the goodly number who have not yet cleared their accounts doing so with us soon—the end of the year commences the new rates, as above, and to send us in for the ensuing year and "forget" about the past, will not clear the record. We realize it is easy to "forget" about the subscriptions and we continue to send where we have reason to believe this is the case but we appreciate the "late" subscriber "waking up." THANKS!

CHANGE OF ADDRESS

Casombo, Alto Zambesi, Via Lobito, ANGOLA, P. W. Africa.,
Mr. Jas. MacPhie.

UNITED STATES

Alpena, Mich.—Bro. David Calderhead gave a call to the small assembly here of late, with appreciation.

Springfield, Mass.—Bro. Pizzulli visited here amongst the Italian Christians and also Worcester, went on to East Boston. Bro. Cappiello is keeping at it visiting in New England district.

Stout, Iowa—The Lord gave good help at their recent Conference and it was felt that the Word was timely, practical and instructive—several of the Lord's servants with a heart for the work in these parts were present and harmony prevailed throughout.

Garnaville, Iowa—The Conference was very good, weather ideal, roads good. Saints were refreshed by the ministry of the Word, fresh and upbuilding, with a restatement of the things most surely believed among us.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

Vol. 49

JULY, 1957

No. 7

GATHERED GEMS

THE BOOK OF LIFE

When the Great Eternal Auditor
My Book of Life receives,
And checks the daily entries
That are written on the leaves:
May He find accounts in order
And no need for fear or shame,
But a credit carried forward
To the glory of His Name.

Submitted by R. Myhill of Australia from
the Bible of the late R. A. Colman.

NO APPETITE

I read once a pathetic story of a lady of one of our Northern cities, who possessed rare refinement and great wealth, but had lost her health. In this sad condition she was advised by her learned physician to visit one of the tropical islands in search of that which was of more value to her than all earthly possessions. After she had lived there for some time she wrote back to her friends:

"This is a most lovely place; the climate is perfect, friends are very attentive to me, and the finest food and tropical fruits are furnished at my command, but IF I HAD AN APPETITE."

She had the offer of all that heart could wish, but lacked an appetite and died in a month!

How many there are around us who are dying for the lack of an appetite for heavenly food!

STONES IN THE ROAD

The two boys were drawing their small wagon, full of packages from the grocery, slowly up the road towards home. The older one pushed forward steadily, but the younger was constantly hopping first on one foot and then on the other, and complaining that the pebbles on the road hurt his bare feet. At last his brother turned upon him with a mingling of reproof and contempt:—

"Course there's stones in the road — there's always stones in the road, and every feller that comes along has to get over 'em the best way he can. You don't have to howl and tell everybody whenever you strike one: that doesn't help any."

Many an older one than Bobby has failed to learn that lesson and we all have acquaintances whom we cannot meet without a recounting of the "stones we have felt on the road." Discomforts, all of them, but the road is full of such things and telling everybody only fills the air with complaints, and helps not at all. GET OVER THE SMALL TROUBLES SILENTLY.

REASONED INTO IT

THE LATE HENRY PICKERING

IT WAS after the meeting on a Wednesday night, and approaching two intelligent girls of some thirteen or fourteen years of age, sitting pertly near the front of the hall, I said: "Well, how are you tonight?" "Quite well." "And what is your name?" "Jane T——" And what is yours?" "Jane S——" "Indeed, two Janes! then I'll just need say, Jane, and mean you both."

"And is it long since you were saved, Jane?" "A week past Sunday night." "And where was it?" "In Pier Street." "That is very good, Jane, now tell me nicely just how it happened: how you got saved." "Well, you know" replied the brightest one of the two, "Jane, here, and I went to the little meeting in Pier Street, and at the end of the meeting Mr. G—— and Mr. D—— spoke to us, and showed us John 3:16, and, you know,

THEY PUT IT SO NICELY

we couldn't refuse."

"Then you think you got saved a week past Sunday night, and have you been happy ever since?" "Oh, yes." "Well now, Jane, tell me what you got saved from." A look of perplexity came across both faces, for neither seemed to have thought in the least what they had been saved from.

"You know, Jane, if a man was in the water and some one saved him from drowning; if you had been in the recent fire at ——, you might have been saved from burning. Now, when you got saved on that Sunday night, what did you get saved from?" One meekly ventured, "From sin." "And were you ever such a sinner that God should have sent you to hell?" "Oh, well, we wouldn't like to say that"; and both of them seemed shocked at anyone suggesting that they were only fit for hell. "If you had both died before that Sunday night in Pier Street Hall, where would your souls have gone to?"

These, and similar thoughts, seemed never to have entered their heads, much less troubled their hearts, for they had evidently been REASONED INTO IT. Shown from John three that God loved them, and they had "only to believe"—THEY COULDN'T REFUSE. Alas! these are not solitary cases, for many are to be found nowadays who "believe in their believing" — who have been "reasoned into it" or who couldn't refuse when it was "put so nicely;" while the conscience remained undisturbed concerning sin and coming judgment; the heart remaining at ease concerning vital belief in the blood-shedding of God's beloved Son. A simple assent of the mind has been given to "something" and often because it was "put so nicely," as Jane truly said.

Fellow-labourers — ye who seek in any way to win souls for Christ—

PUT THE PLOUGH IN DEEP TO BEGIN WITH.

Lay the great fact of man's sin in Romans three before the anxious one, ere you take him to the glorious truth of God's salvation in John three. Show him his death, Eph. 2:3, 5, 12; his danger, John 3:36, Gal. 3:22, Romans 3:23, his doom, Mark 16:16, Rev. 20:15, Rev. 21:15, Luke 16:24, 2 Thess. 1:8, 9; and you will then find one ready to hear of God's great deliverance, John 3:16, John 5:24, 1 John 1:7, Isaiah 53:5.

Noah, "moved with fear" prepared an ark and God had little trouble to get him in; Jonah cried — —"Yet forty days and Nineveh shall be destroyed," and this accepted, grace could easily flow to the six score thousand souls, Jonah 4:11. Paul, the successful soul-winner, ever kept before his hearers that "Christ died for OUR SINS" 1 Cor. 15:3 and that Christ came to save sinners. Luther, Whitefield, Wesley, Spurgeon in London, Matheson in Scotland, Denham Smith in Ireland, and Moody in many parts, with all who have been used of God in leading numbers to Christ, have been men who have ploughed deep ere sowing the seed.

Young believer, in these days when it is becoming popular to have "been converted," see to it that you aim at leading sinners to a real breakdown before God. Don't heal the wound slightly; don't reason sinners into it; don't press them to say they see it. OH, MAY GOD SAVE US FROM MAKING HYPOCRITES.

The above, written a good many years ago by the former Editor of The Witness, whom we knew well in Scotland, shows the character of the preaching in the early days of power and blessing. Whatever changes have come in men and things, we find no reason to depart from the early teachings of the Word of God, which changes not, or accept the modern way of "making hypocrites" as being of God. Assemblies have been increased by such to the harm and destruction of the testimony in many parts and men who go in for this have an account to settle in a coming day, if saved. Salvation is a revelation from God, through the Word of God, revealing to the poor sinner his or her need and doom and only when such sees that they are fit subjects for hell and the judgment of God, will God reveal His Son to their souls as the One Who met their deep need on the Cross.

The modern "chapel services" with their soothing music and air of refinement, are producing droves of religious hypocrites who probably have never been told that they are going to hell and, in all likelihood, would be highly offended if anyone suggested that they were, by nature, depraved and ruined and an offence to God. May God deliver His people from the modern apostacy — THE LORD IS AT HAND.

W.H.F.

THE DEITY OF THE LORD JESUS

Satan's Attacks in These Last Days

WM. H. FERGUSON

IT IS necessary constantly to speak clearly and definitely of the true Deity of our Blessed Lord. Young believers and others should be distinctly warned against the attempts to "lower" His Person by evil men who would degrade our Lord to a mere "human" level, partaking of the "limitations" of man, all this under the direction of the great enemy of the Christ of God—Satan himself.

The religious world makes little pretence of maintaining His Deity — the Romanist puts "Mary" above the Lord, and, without the slightest support of Scripture speaks of her bodily ascension to heaven, and directs prayers to her — thus "degrading" our Lord to a lower level. By far the greater majority of religious leaders deny His true Deity and blasphemously relegate Him to the level of a great leader amongst men, even a martyr amongst men and an example for us to follow, but without essential Deity, and subject to the limits of a human mind. Even so-called "fundamentalists" speak of the "limitations" of our Lord and His "limited" knowledge when He "emptied Himself" as is frequently quoted from Phil. 2:6, 8.

Let us remember that the Son of God Who trod this earth as a pilgrim stranger — the Son of Man — was nonetheless essentially "God manifest in the flesh"—1 Tim. 3:16. Truly He was "Emmanuel — God with us" — Matt. 1:23. True He was in the likeness and fashion of man (note that it is never said that He was in the 'form' of man — He did not partake of the essence of our sinful nature at all) but He was absolutely divine, born miraculously of a virgin mother, apart from human generation and, though taking the part of Jehovah's servant on earth, He had all the essential elements of His divine nature in His absolutely SINLESS body and could command, at will, all the forces of nature, making all subservient to His Word and will. He could suspend, or call down, or change at will what mere man was utterly powerless to do; all this while in a body wherein He could be weary, and thirsty, and tired and be glad of a pillow to sleep on in that fisherman's boat on the lake.

Wonderful Saviour indeed! Wonderful Lord! Wonderful Son of God, yea! the Eternal Son of the Eternal God! Wonderful man of Nazareth, despised, a Nazarene (despised one), yet supremely powerful and Divine in all His attributes and prerogatives which He could display at will. See Him in the Holy Mount — see Him rising to command the wind and the waves to obey His voice and Word.

The false cults say, He was "limited" — did not know

whether He would be a success or a failure in His mission to earth — had no hope beyond the grave, etc.

We heard lately of a statement made by a well known supposedly "fundamentalist" that Christ did **not** know in the Garden of Gethsemane, when He was about to take the cup out of His Father's hand, but that He would have to drink it eternally, but that He was willing so to do if necessary . . . What utter blasphemy! John 18:4 states distinctly, ere Christ entered into the Garden . . . "Jesus therefore, knowing all things that should come upon Him, went forth and said unto them, Whom seek ye?". He knew full well the issues of Calvary, He could say, prospectively, as in John 17:4 . . . "I have finished the work which Thou gavest Me to do." This before He uttered triumphantly on the Cross — "Tetelestai" — "It is finished."

Thank God for a Divine Saviour and Lord. The same blessed feet that trod the shores of Gennesaret, the next moment could walk triumphantly on the stormy sea to go to the fearful and distressed disciples. Blest Man of Sorrows—Blessed and Mighty Lord—His glory veiled (at His pleasure) in that sinless, spotless body.

THE NAME OF THE LORD

We firmly believe that the dispensing with the "Name of the Lord" from the gatherings of God's people, hitherto professedly "gathered to His Name and Person" is preparatory to the introduction of false teaching relative to His Person and true Deity. Such movements are most deceitful as to their inception and "creeping in" amongst true believers and Satan is a past master in the art of deception.

Satan, as the end draws near, will endeavour more and more to discredit Christ's work and His person and His Name and also all who seek to uphold His Name and honor. Let us be on our guard. God has given a distinct work to do and testimony to uphold to all of His own "gathered to His blessed Name" — outside of all religious organizations and societies and it is our conviction that the present religious revival (embracing, as it does, all the elements of an apostate Christendom) is one which shall exist with an entirely different conception of Christ our Lord than that of Scripture. They will acknowledge and preach a Jesus of their own "reasoning"—a Jesus which will fit into the picture they have drawn of a better world, marching on to ultimate victory by their own efforts, but this is not the Lord Jesus Whom we know, nor is their "gospel" the Gospel of God concerning Christ Jesus our Lord. It is "another gospel" and if even an angel from heaven *preach such, let him be accursed. The religious mixture is the great Babylon* against which we are warned in the Word of God (see Rev. 18) which shall engulf Christendom, and that swiftly, and which shall end in eternal ruin—Rev. 18:21.

"Come out of her, my people, that ye be not partakers of her sins"—Rev. 18:4 and the beloved apostle John writes by the Spirit to that sister in the Lord . . . "If any come unto you and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." 2 John 10:11.

Beware of so-called fundamentalists, as well as the more blatant cults — test all by the Holy Scriptures — the only safeguard is "THUS SAITH THE LORD."

"WHEN YE ARE GATHERED TOGETHER"

Notes of an address by the late John R. Caldwell on the proper mode of carrying out the discipline of 1 Corinthians, chapter 5.

AS TO this case of sin committed in the Church of Corinth, there does not seem to have been any question concerning the guilt of the person charged. What we last said (see Northern Witness for May — Volume 13) referred rather to cases where evidence of guilt may be insufficient, or to cases where some may question if the sin really amounts to what the Church is called on to judge by putting away. This difficulty is more likely to occur with reference to such sins as railing or covetousness, or in regard to doctrinal errors. In such difficulties, patient waiting upon God, and faithful dealing with the individual will, sooner or later, elicit the condition of soul and lead to unity of judgment.

But having said so much as to the necessity for two or three witnesses as to matters of fact in cases of discipline, I would refer to another matter of common experience. In most of the assemblies it is customary when one desires to be received into fellowship that they be visited or otherwise seen by several of the brethren; and on the testimony of two or three, the Church being satisfied, the applicant is received. In reference to this, the verse regarding two or three witnesses is sometimes quoted as applicable; but I want to point out to you that, in the matter of reception into fellowship, those who bear testimony are not acting as WITNESSES TO FACTS merely, but as those who have sought to DISCERN whether or not the person applying is a fit subject for the fellowship of the assembly. ("Open table" receptionists find no encouragement here—Editor). Two or three brethren might give their testimony, and if it were merely evidence as to matters of fact, no one would for a moment hesitate to accept their testimony as conclusive; but when it is a question of discernment another element comes in. It is not then a question of two or three witnesses, but whether the two or three who give their testimony have the necessary wisdom and grace to

act in so important a spiritual concern. I am learning by experience to have little faith indeed in my own discernment. In such matters, the testimony of ONE who had real spiritual discernment and experience of human depravity — of Satan's wiles and the workings of the grace of God in the souls of men — would be worth more than the testimony of ten who were likely to accept, without question, a plausible profession.

Receiving into fellowship in the assembly IS A SERIOUS MATTER. It is not done for a limited period; it is something like entering into the marriage yoke — it is permanent — it cannot be undone, saving on the ground of such serious offences as Scripture enumerates. What mischief is often done when one creeps in who ought never to have been there, before his real character is discerned! Hence the need for watchful zealous care and discrimination on the part of all, but especially those who have responsibility before God to watch for souls with shepherd care.

PUTTING AWAY

The action of the Church, in putting away from fellowship, is to be "in the Name of the Lord Jesus Christ," and "when ye are gathered together" see verse 4. We may have many gatherings together. We are gathered here this afternoon for a special purpose, i.e. the ministry of the Word of God. This is a PUBLIC meeting and for one special purpose. But this is not the nature of the gathering referred to in this verse, which has the authority of the Lord Jesus so to act in His Name.

But there is one meeting which is specially called together by the Lord Himself. Gathered unto His Name, He is there according to His faithful Word. It is around His table. He Himself presides, and His voice alone must be heard. Of this gathering it is that we read, "Forsake not the assembling of yourselves together as the manner of some is." (Editor's note . . . The further, and probably real thought underlying this verse in Heb. 10:25 is "Not abandoning the assembling of ourselves together" — that is, not abandoning a divine position, called out of Judaism into gathered ones to our Lord Jesus Christ which is Christianity in its truest expression, but we agree that this "meeting" of all meetings is the most important, without which there could be no true assembly testimony.) Gathered at His call, and unto His Name; owning His authority, subject to His Word, and guided by His Spirit, important business is to be done. Very blessed is such a gathering, where worship in spirit and in truth ascends to the Father, and ministry for the edifying of the body of Christ descends from the Head through fitted members; but other business has to be done as well as this. The discipline of this chapter is not to be carried out at a meeting of a few,

or of those who take oversight in an assembly; nor is it to be at a "business meeting" as it is called, where only men are present, but "when ye are gathered together." Some object that it is very inconvenient to do business of this sort at the weekly assembly on the first day of the week; they say it lengthens out the meeting too much, and that other opportunity must be found. But when men of the world have an object in view, do they grudge a few hours? Will they not remain at their business, or their pleasure, or their political meetings far on in the night to effect their purpose? And shall the Lord's people grudge a little trouble and time and self-denial to carry out fully and carefully and in an orderly way His holy will?

My experience is that Church meetings, gathered for the special purpose of what is called discipline at other times—for example, on a week evening — do NOT represent the assembly. The only time that the Church is really gathered together, or that there is even an approach to an entire gathering together of the Church, is on the first day of the week, around the Lord's table. And truly it is an opportunity much to be valued, and not to be let slip, of feasting in fellowship with God and with His saints; and of obtaining help and blessing and edification through God's appointed and qualified channels of ministry. (The prevalent idea of shortening the breaking of bread, precludes this and hinders the operation of the Spirit of God in providing ministry suitable for all the members of the assembly . . . a little well-timed and suitable ministry after the breaking of bread has generally characterized healthy assemblies where there is growth and development according to the divine will. The absence of such may account for much of the present laxness in life and testimony and powerlessness and "leanness." — Editor.)

The purpose for which the Lord calls us together is to "break bread" or to observe the Lord's Supper as instituted by Himself. There may be meetings for prayer, or meetings for conference, or meetings for teaching; but that meeting to which the words apply — "when ye are gathered together"—can be no other than the weekly assembly on the first day of the week.

And observe that the discipline of chapter 5 comes before the Supper in chapter 11 and the ministry of chapter 14. This, I believe, indicates the importance that God attaches to the condition of the assembly. God is holy; holiness becometh His house. The Spirit of the Lord cannot but be grieved and hindered where unholiness of behaviour or error of doctrine is allowed. How marked was the purity of everything connected with the tabernacle of old. It was a "holy place" to be entered by a "holy priesthood." The table was a "pure table," the candlestick a "pure candlestick," the oil, the frankincense,

everything about it was to be "pure," and the bread "unleavened bread." The priestly family alone was to eat that bread. They were to eat it in the holy place, in the presence of Jehovah, in the light of the golden lampstand; and every Sabbath it was to be renewed. Even such is God's dwelling place still. Hence the assembly in which He dwells, as His living temple, is of necessity a sphere of judgment where sin cannot be tolerated or connived at.

At Corinth there was one in their midst guilty of sin such as was not even allowed among the Gentiles. In judging such a sin, the question the Church had to settle was not whether the man was a true child of God or a hypocrite. They had nothing to do to judge the heart, BUT THE ACTION. It was for God to manifest, in His own time, whether one who had sinned so deeply was indeed a Christian or not. There was no question about the sin having been committed. It had been allowed to go on without rebuke. (Remember! that known sin covered up by any party in an assembly makes the one or ones covering it up equally guilty of condoning sin — Editor). They had suffered it in their midst, and instead of mourning over it in shame and abhorrence, they were puffed up — boasting of their gifts, their wisdom and knowledge, and imagining that all was prospering amongst them. But the apostle, in faithful love, points to the sin in their midst, and tells them they ought rather to be on their knees in confession and dealing in judgment with the sin.

Wherever sin is, there is cause for universal mourning. I would that God would give us something of His own mind about sin; if so, we would not treat it so lightly. Sin that brought the Lord Jesus even unto the death of the Cross; sin that, were it allowed to work, and not dealt with in judgment, would work and undermine the very throne of God Himself.

The whole assembly at Corinth ought to have been down on their faces before God, for sin had been in their midst unjudged, and the whole assembly was in danger of becoming leavened unless it were promptly purged out.

(From the Northern Witness)

We commend a careful reading of this article by the saints generally, and particularly by elder brethren and shepherds with a view to the prompt dealing with that which will eventually destroy all assembly testimony "to His Name" if allowed to go unjudged. One is amazed today to contemplate the "low" standards regarding discipline which prevail all too often.

Some, in their folly, when sin has manifested itself in an assembly, and has been scripturally dealt with and purged out, have "pointed the finger" in derision against such assemblies; they, in turn, forgetting that the very sins they so publicly anathematize may be in their very midst, UNJUDG-

ED. Far better to have sin brought to the light, and scripturally judged, a thousand times, than to have it covered up in a dishonest attempt to "appear" morally clean and doctrinally clean when a careful and scriptural and spiritual ministry allowed in their midst would soon expose the evil. We are living in dark days when the precious truths regarding the assembly are well nigh lost in many quarters — let us go on, brethren, in a godly way to carry out the Word, relying on God to maintain and support each church of God locally. They are not "our assemblies"—they are "His."
Editor.

FIFTEEN DAYS WITH PETER

WM. WILLIAMS OF VENEZUELA

(Continued)

THE FIRST, Simon, who is called Peter." Matt. 10:2. We consider, this third day, the day Peter was sent forth. The word "apostle" means one sent forth. He is named first here as in all places where we have a full list of the apostles. This priority has given rise to the erroneous idea of the Romanists that Peter was the first Pope. But it is quite evident from Luke 22:24 that the other disciples did not so regard him . . . "There was a strife among them which should be accounted the greatest." Peter showed no evidence of "lording" it over his brethren—he distinctly warns against such an autocratic spirit. The true shepherd amongst the Lord's people is a man most submissive to the Lord and to His Word and to the judgment of his brethren, in fellowship with God.

We consider another day which we shall call the fourth, when Peter answered the Lord on the lake . . . "Lord, if it be Thou, bid me come to Thee on the water." Jesus took him at his word and Peter actually took some steps on the water but when he saw the wind boisterous and the waves, he was afraid and, beginning to sink, he cried out . . . "Lord, save me." This shows him in all his impetuosity, love, fear and failure. It gives a real picture of the man — a combination of good and bad in that most notable character. Peter, like ourselves often, was impulsive, instead of waiting on the Lord he must be on the move and we also must try our own way. The adventure of faith was good, but his eye off the Lord after a few steps, he sank down under the circumstances and Peter with his eye off the Lord was like a lump of lead. Let us learn from Peter not to make an exhibit of ourselves or we, too, will get the pretention taken out of us and will sink in the opinion of our fellow-believers. Notice how the Lord stretched out His hand, that hand that can reach to the corners of the earth, reach the waves, the sea and the furnace

of fire. It never lost a case yet. But Peter had to be censured before his brethren lest in after days he might glory in the incident. There is no depth to which pride will not go if we are out of touch with the Lord. Peter would never forget the rebuke . . . "Oh thou of little faith, wherefore didst thou doubt?"

And now, on another day, we shall say the fifth, if Peter portrayed his weakness and failure in trying to walk on the sea in our previous lesson, surely he makes up for it now with his clear ringing confession of Christ — "Thou art the Christ."—Matt. 16:16. What a contrast to that which men say regarding Him even today!! How vague and varied are the comments regarding our Precious Lord. The world today says of Him . . . "He is a good man"—a "great religious leader", imbibing the ethics of Buddha and the great founders of the Eastern religions. Others assert that He was "The Big Brother." That we should "follow his steps" and the "golden rule." Others, who occupy high places in Christendom, deny His virgin birth, His vicarious death and call the orthodox faith in His blood, "the religion of the shambles." How good then to hear Peter's confession, stripped of all the vagaries of the religious schools . . . "Thou art the Christ, the Son of the Living God." Wonderful confession and wonderful opening of the lips, but there comes a time for contemplation and silence and Peter's opening of his lips again in v. 23 of Matt. 16, draws forth the rebuke of the Lord. How easy to miss the mind of God, even for a Peter, even for a "little Peter" like ourselves.

But there was another day, the sixth day, Matthew 17:1, and on this day Peter again comes to the front on the Holy Mount. The transfigured Christ was not there alone, Moses and Elijah were with Him, they could talk with Him and not be afraid. The theme of their conversation was his forth coming "exodus" out of the world. Peter could not keep quiet again, and in a way we do not blame him, but he missed the entire lesson of this wondrous scene and thought it might be a permanent thing, not a transient glory; he had not yet learned the truth of the "suffering first, then the glory." He would build three tabernacles — he thought the "Feast of Tabernacles" at last had come, but he gives the Lord a place of mere equality with Moses and Elijah and the voice he raised was drowned by the heavenly proclamation . . . "This is My Beloved Son, hear ye Him." They could not stand this, i.e. these disciples, they were not prepared for the glory yet but as they arose, they saw Jesus only. He remained with them. God would have His beloved Son fill their vision. So it is with us, during our earthly pilgrimage, only Jesus can and should fill our vision and make all else "earthly" become dim.

(To be continued)

FAITHFUL LABORERS

In Trailer at Scotsburn, N.S

Aug. 27, 1942

Dear sister in Christ:

Your letter of the 24th., was at home when John and I went there last night, after meeting in Schoolhouse at Roger Hill Centre—we went home to get some more bed clothes as it was quite cold in trailer on Tuesday night. It has been so warm ever since we came here that we needed very little bedclothing at night

Your annual letter with your precious gift enclosed always brings before my mind the canvas tent sitting among these beautiful trees in the corner of — Sts. I have often thought how kind it was of God to take dear brother Milnes and I there at that time, and give us such a lovely spot to put it on, and the privilege of preaching the Gospel to so many, "Some believed the things that were spoken, and some believed not." I am thankful to God you were among the former and have been rejoicing in the knowledge of your sins forgiven these twenty three years, while no doubt, some who heard the same preaching which you did, died in their sins and went to hell, and they remember these meetings still. Oh! What must it be for a person to have their memory in Hell?

Memory, like an adder stinging,
All my wasted past upbringing;
Could I but the viper strangle,
Half my misery would be o'er:
But around my heart it coileth,
All my frantic efforts foileth,
Will it quit me nevermore?
Echo answers . . . 'NEVERMORE.'

We can praise God we will never be there, we can sing now . . . "My sins deserve eternal death, but Jesus died for me." Thank you, dear sister, for this token of your fellowship with us in the work of the Lord, in His own worthy and precious Name. Let me remind you again . . . "With such sacrifices God is well pleased." You are "making friends of the mammon of unrighteousness" — honoring the Lord with your substance and He is bound to bless you, (See Prov. 3:9, 10) for doing so, and "will supply all your need according to His riches in glory by Christ Jesus." Phil. 3:19.

You will know by the beginning of this letter that we are still going on in the Schoolhouse, two more have professed to be saved, that is four who have told us they have been saved since the meetings began, if they have Christ, one soul saved is worth more than the whole world, in His estimation. We were three weeks in the tent and four in the Schoolhouse. Last Monday night we went to Mount Thom and got permis-

sion to have a meeting in their Schoolhouse, that is about 15 miles from here and 17 from New Glasgow. The people sent word they would like us to come for some meetings and seem favorable, so pray for us, as we enter this new place. . . .

May the Lord preserve your going out and your coming in, till He comes, 1 Thess. 5:23, Psalm 121, 5, 6, 7 & 8. All join in sending Christian love to you all, Your brother in Christ,

W. N. Brennan.

(Occasionally we get such letters from faithful laborers of a former day sent to us from interested subscribers and friends — we like to print such now and again as it will recall memories to some and perhaps stir up others to emulate the example of the laborers of a former day, godly pioneers who enjoyed the fellowship and cheer of exercised souls. When the record is unveiled, it shall be seen that a great deal of the pioneer work on this continent has been made possible through the godly exercise of individuals, as well as assemblies) . . . Editor.

BITING AND DEVOURING

Galatians 5:13, 15

A NUMBER of sheep were once snowed up. After they had eaten off all the grass round about them, they fell to eating the wool off each other's backs. As long as they had the proper food it was all right, but when it was all done they turned to eating that which was unnatural for them. And this strange incident makes an apt parable for the present hour.

There are companies of the Lord's people, "gathered unto His Name," who, at the first, get on happily and well with each other. They find plenty to eat of the heavenly bread, which keeps their souls in good condition. They enjoy the Word, they have enough exercise for God to keep them hungry, and the appetite for divine things is so keen that "every bitter thing is sweet." Spiritually healthy, they become spiritually wealthy. They seem to lack no good thing. Plenty to come and go on is the order of the day. They can deal out a loaf of bread, and a good piece of flesh, and a flagon of wine, as in 1 Chronicles 16:3 to their brethren who have none. Oh! blessed times; what an air of divine prosperity is about them!!

But a change takes place. Instead of these saints enjoying their daily portion and seeking the welfare of others, they begin to bite one another. Have they eaten up all the Bread of Heaven, and finished all their work for Christ? Have they nothing else to do and must find fault with one another? Must every hole in their neighbour's garments have meddlesome fingers poked into it? Surely a little godly wisdom and kindly tact might mend the hole that it be no longer seen. Many are the unguarded expressions that may fall from our lips which love would feign not to hear; but, oh! the pity of it, when

the words are taken up and proclaimed from every housetop and the ungodly in the street hear it! There are many lame and ugly feet, deformed hands, and uncomely parts which love would try and do something for, and not expose to another. And when a matter must needs come before the Church for discipline, even then would love keep it within the limits of the assembly, that it come not abroad.

Tears and prayers would oftener be made for one another if love could have its way. 1 Cor. 13 and James 3 should be read and considered together, for if we fail thus in fervent love amongst ourselves, spreading evil reports, we may be allowed of God to reap from our sowing the biggest crop of troubles that ever we knew, starting up everywhere like weeds after rain.

Selected.

CONVERSATIONAL BIBLE READINGS

An old-fashioned and homely form of studying the Sacred Word, and one which was much practised by believers some years ago, and greatly blessed to the help of young believers, was what was then called . . . "The Conversational Bible Reading." It was usually held in the house of one of the Lord's people, all gathered around the table, each with a Bible. After praise and prayer, a portion was read, a brief exposition or outline of it given, and then the subject was "beat out" in the form of a general conversation, with liberty for one to express a difficulty or ask a question. In this way many precious "nuggets" of true gold were unearthed, and difficult passages made plain. To all who desire to become acquainted with the Word of God, and to share the "green pastures" therein found, we commend this form of Bible reading and study. Companies of young believers, little groups of Christians in country districts or elsewhere, and in neighbouring farmhouses, will find this an excellent Winter evening employment. None can study the Word of God in vain.

O may these holy pages be
Our ever fresh delight!
And still new beauties may we see,
And still increasing light.

(The above from the pen of the late John Ritchie tells the tale of how a past generation "grew in grace" and in "the knowledge of God" and became truly men and women of "The Book." We listened with pleasure and help to our late brother and his style of plain and practical teaching was impressive. We would suggest, however, not a careless reading and study, nor undertaking too much at one time, remembering the words of another — 'A careless reader of the Scripture never makes a close walker with God.')
—Editor.

A LETTER

Dear brother McFadyen:

July 9, 1906

Your last letter from Lansing to hand, and, as ever, pleased to hear from you. I was sorry to hear of the death of . . . and am indeed very sorry for his wife. The Lord comfort her, it is very trying. It seems as if meetings take up more of my time now than formerly, that is, during the day I don't care to be occupied with anything else. In part, I feel as if it was a new subject that I must look up, or else I will feel hampered.

As you know, I had a month's meetings in —— after I landed here. The hall is one of the largest possessed by us here, but save for two or three nights, it was on the small side and on Sundays all could not get seats in it. At the close ten were baptized and some more since I left . . . I was at the second conference in this country and it made me feel like resolving to go to no more. Such poor stuff, in some cases too wretched to allow to pass, while most is pointless and powerless. I am more or less disappointed here, glad I'm here, though, and no desire to get away till the Lord leads. But there has been a lack of good, square teaching at the beginning, and many meetings show marks of it yet. Then the —— (a monthly) is in the hands of men who I fear will run matters on lines not just what we regard as the "old paths." Missions are being run to death by it. And those are sent out utterly unqualified, and as the —— (the monthly) rustles up the money end, then the missionary does not even know the exercise as to means to get to his or her field. "A ten pound note, a gun, and a bicycle" and they are sent off. And then a "fund" is spoken of for bringing them home after so many years. The trouble is, some men get into places of prominence among us who never knew the truth and then they run things according to their own ideas, and this is more true in regard to missions than anything else . . . I feel as though I would like to hurry and visit —— and —— and return to the Pacific Coast of U. S. A. and Canada. But I hope I shall do the right thing . . .

Well, I must say good-bye. Love to Mrs. McF., to James and Mrs. Rae and others, too many to name. Give my sympathy to Mrs. C——.

Yours as ever, in Him Who loved us and gave Himself for us, Jesus our Lord,

W. J. McClure.

(We have condensed somewhat this letter and left out names of places etc., but it shows the character of the laborers of fifty years ago and their desire to walk in the "old paths." Thank God for all who have continued thus and still hold to the "old paths" of the Word, we find no occasion to change to suit the changing conditions of a deceitful and religious world. If men change, HE CHANGES NOT — Editor).

Shortly after this dear brother McFayden was drowned off the Pacific coast.

HONOURING GOD

A Word to the Sisters

A CHRISTIAN young lady who was a worker in a certain Mission Hall in Belfast was employed in a biscuit factory in that city. When upon a tour of inspection one day, the manager noticed that her hair was long. He thereupon reminded her that for hygienic reasons it was the firm's rule that all female employees' hair should be cut short, and added that he must request her to respect this rule. All the other girls had done so. In compliance with this order, our young friend left "her glory" at the hairdresser's feet. The result was that she lost her place in the Mission's Tract Band, and, what she felt more keenly, her Sunday School class was taken from her. (Think of this, my friends, in a Mission Hall—not supposed to have the 'light' of saints in Assembly testimony—Editor).

About a year elapsed. The girl's hair by this time had grown again, and her forfeited place in the Tract Band and Sunday School had, much to her joy, been restored to her. Then a severe test, which was not quite unexpected, came to her. The manager one day entered her working room. Seeing her long hair, he told her to report to his office at 10:30 the next morning, which she did.

"I see your hair is long again, and you know what that means," said the manager. "Yes," replied the girl, "I am liable to be dismissed." "You are not only liable to be, but you are now dismissed," retorted the former. He then asked her why she had disobeyed his order. "Because," answered the young lady, "when I got my hair cut a year ago, I lost a channel of service, and more, I could not pray. Now all that has been restored to me, and I would rather lose my job than forfeit it again."

Upon inquiry as to how much she was earning, how many were in her home, and what were her future prospects, the manager learned that his employee's pay was three pounds per week, that she was the sole support of her mother, that she did not know how she would face the future, but that she was satisfied that God would help her. The girl's firmness and confidence seemed deeply to impress the head of the firm. Turning to the two office hands, he requested them to withdraw for a time, which they immediately did.

Then, much to the surprise of the young lady, he proceeded . . . "You are coming out of that job at three pounds per week, and today you commence in my office at four pounds, and you may feel assured of employment here as long as I live." This, however was not all. "I wish," he went on, "I wish I had what you have got." Then unburdening his

soul, he told her how he longed to be saved. Gladly she related to him how she herself found Christ, and producing her Bible, read to him the way of life. God blessed her testimony, for before the interview had ended the manager was rejoicing in the Lord Jesus as his Saviour.

Truly it pays to put God first. "THEM THAT HONOUR ME, I WILL HONOUR." What a wonderful promise.

From Wholesome Words, N. Z.

REMARKABLE ANSWER TO PRAYER

"BECAUSE OF HER IMPORTUNITY"

MANY years ago the Lord laid it upon the heart of a Christian lady to pray for the conversion of a young lady friend, a Roman Catholic, who was apparently shut away from every opportunity of hearing the truth as it is in Jesus. Years rolled on, but the heavens seemed as brass, and the object of many prayers as far from Christ as ever. The Lord's child stayed herself upon His word and promise; and each succeeding year found her praying still, with unwearied faith. After forty years had elapsed from the time when she first began to speak to the Lord about her friend's soul, this aged saint fell asleep, and went home to be with Jesus, without seeing any fruit of her constant supplications.

In the meantime, the brother of her friend had married a Protestant and a Christian; and shortly after the old saint's death, the Roman Catholic lady came to stay on a visit with her sister-in-law.

One day she took up a book—"Christ and the Tabernacle," by Frank White, and began to read. She read the book through, fascinated by its difference from any of the religious books she was accustomed to, and meeting the text—"I am the Way, the Truth, and the Life, no man cometh unto the Father but by Me," she received the truth as a little child, and was truly converted to Christ; and shortly afterwards boldly renounced Romanism.

What an encouragement to prayer such a story is! How wonderful we think it, and yet it is only what ought to have been expected! Nothing is too hard for the Lord—not even the barriers of Popish darkness—yet half our time we pray only half-expecting an answer, or giving up in despair if we don't get an answer soon. We forget that oftentimes it is "because of our importunity" we "have the petitions" we ask of God. We should not "be weary in well-doing" in the matter of prayer, as in everything else; "for in due season we shall reap, if we faint not," yea, even if our reaping-time, when we shall see the fruit of our prayers, come not before the day which shall reveal all things.

S. G. L.

QUESTIONS AND ANSWERS

QUESTION: Should one who, with his family goes to ball games, and other amusements, whose daughters go to "shows" sometimes, even on Sunday night, minister the Word? His wife, also has her hair cut?

ANSWER: "One that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?)" 1 Tim. 3:4, 5. A man, ministering the Word, would certainly be feeding or seeking to feed the people of God, as in shepherding, therefore the afore mentioned qualifications should apply, as in the case of those reaching out to overseership.

« « «

QUESTION: Relative to one coming from an Assembly, where confidence has been undermined in such assembly by unscriptural practices, should not one be careful regarding the receiving even of believers from such?

ANSWER: The confidence reposed in one assembly of believers by another in endorsing their acts, is very much the same as that which exists between individuals. If we find our confidence shaken, we use greater caution. As a rule, one personally unknown, coming with a letter of commendation from another known assembly, would be welcomed simply because we have confidence in the godly care they would use in receiving and commending him. But if he comes from where little of such care is exercised, it may be needful to ascertain somewhat more, either from himself or from others who have known him. To first receive him and then begin to inquire, is surely a reversing of God's way of things . . . J. R.

(Today we have "Chapels" galore, half-way houses, little more than missions, still clinging to the idea of being "assemblies in fellowship" with other assemblies throughout the world, but with little of a Scriptural pattern to distinguish them — how needful, then, when one comes from such to inquire beforehand as to their conversion, baptism, their desire to be 'received' into fellowship, distinctively and Scripturally, ere extending to such the right hand of fellowship. Fellowship is not a "one way street" and it is, just as the name implies — "fellowship" — a communion, a having things in common, and we fear many today merely regard it as a badge of a church connection — Editor.)

« « «

QUESTION: Are so-called Bible Schools etc., to be recognized in connection with assembly fellowship?

ANSWER: Inasmuch as Scripture has nothing to offer in connection with such Bible Schools for preparation for Christian service, we do not recognize such at all — they are merely gotten up at the instigation of men, run by men on their own ideas of how such ought to be run and do not represent assemblies of God's people gathered to His Name in any degree whatever. As to their aims, their claims, their infiltration into assemblies of God, the past history of such points eventually to "modernism" and a succumbing to the vagaries of Christendom.

QUESTION: Where an assembly has been without proper "oversight" — that is, no proper "rule" according to New Testament apostolic teaching, and where true exercise has developed to carry out a Scriptural pattern, what should be done to bring this about?

ANSWER: Overseers are known as elders and shepherds—cp. Acts 20:17 where we have "elders" and v. 28 . . . "over the which the Holy Ghost hath made you overseers (only the Holy Spirit can make overseers), to feed (or shepherd) the church of God." Cp. also 1 Peter 5:1, 4 where we have again "elders" — "Feeding (or shepherding)" and "oversight." Also in 1 Tim. 3:1 "If a man desire overseership" — this is not an office, but a work.

The Scripture excludes from such place those who do not possess the qualifications — also a "novice" or younger or immature brother is excluded, see v. 6 etc.

In all likelihood there have been some doing this work but more or less through lack of apprehension of God's ways, have not conformed to a proper pattern of Scripture.

To call the whole Church together to discuss the business of the Assembly is wrong.

For one man to take on him the carrying out of such business is also wrong.

God's way is for those who are qualified and have the confidence of the saints, even two or three, if godly and qualified by Scripture, to meet together at stated times, and in a prayerful, humble spirit, consider the state of matters of the assembly and undertake the necessary business of the assembly. Then, in fellowship with the saints, make known what they have considered, leaving opportunity for any godly brother or sister to approach such brethren if the matter is not clear or according to their judgment and present what seems to be the mind of God, as God has revealed it to them. This, in turn, would be considered in the presence of God and might be helpful, but, at any rate, the consideration of any objections would leave no room for the charge of doing things without the mind of the assembly. A happy unison would then be seen in connection with the carrying out of the affairs of any assembly. As we look back over our many years amongst the Lord's people, one can see where the lack of this has produced discord, division and endless trouble which could have been avoided.

Especially is this so in the matters of discipline. Brethren in oversight should meet together — the case should be properly gone into — and suitable and scriptural action planned. Then such should be brought before the Assembly in a godly and humble way and the whole Assembly would act accordingly . . . "when ye are gathered together." 1 Cor. 5:4, doubtless, here, referring to the principal gathering of the Assembly on the Lord's Day morning and after the Breaking of Bread. In this way godly men can lead God's people and the whole Church say "Amen" to the proceedings.

It has been usual for godly men to meet monthly, we shall say, or by proper arrangement thus and where such is orderly and scriptural, blessing will result. But if it be a question of "lording" it over God's people in an autocratic spirit, this is condemned by Scripture, see 1 Peter 5:3 and is only productive of harm and evil. Godly overseers are humble men who fear God.

JUST TO PLEASE JESUS

Paying a visit to sorrow's abode,
Helping a burdened one o'er a rough road;
This the sweet thought making duty delight,
Turning the shadows of gloom into light,—
Just to please Jesus.

Staying at home with the children perchance,
Watching the sick one's oft-wandering glance,
Sweeping and dusting and tidying home,
Deeds not recorded 'neath Fame's painted dome,—
Just to please Jesus.

Swinging the hammer if duty demands,
Plying the needle with quick, willing hands,
Using the pencil, the pick, or the pen,
Serving my Lord and my own fellow men,—
Just to please Jesus.

Giving a smile or taking a hand,
Leading lost feet to the fair Better Land;
Doing and thinking and hearing and seeing,
Eating and drinking and waking and being,—
Just to please Jesus.

"HELPING SOMEWHERE"

"Is your father home?" I asked a small child on our village doctor's doorstep. "No" he replied, "he's away." "Where do you think I could find him?" "Well" he said, with a considering air, "you've got to look for some place where people are sick or hurt, or something like that. I don't know where he is, but he's helping somewhere."

Can the above be said of us? Have we made any heart glad today by anything we have said or done or written?

Manchester, Iowa—Bro. Joyce gave a call here after the Garnaville Conference, also in West Union. Bro. MacLeod stayed for a short visit in Garnaville—bro. McKinley went to La Crosse. Word came of another soul being saved at Willmar, Minn., where bre. DeBuhr and Elliott have been laboring.

Byfield, Mass.—Ministry fresh and encouraging at recent Conference—8 or 9 of the Lord's servants present to help in ministry. F. Pearson expected to continue with meetings in the Gospel. Frank Pizzulli went on to East Boston.

Clyde, Ohio—Brethren Lipke and N. Crawford continue the work here.

CANADA

Calgary, Alta.—Bro. Alves gave a call here on his way to the Prairie conferences.

Dawson Creek, B. C.—A number of Christians here are now gathered together in the capacity of an assembly of God. They purpose undertaking the building of a hall this Summer. Prayer will be valued for the Lord's work in this far northern field. The Correspondent is A. E. Tracey, General Delivery. Brethren Ed Billingham and Alex. Wilson have been giving help. Visitors properly commended will be made welcome. Bro. Wilson hoped to return to this field of labor about July 1st. This is worthy of our prayers.

Kenora, Ont.—Recent Conference received help through the ministry of brethren Andrew Douglas, Hector Alves and Alex. Wilson.

Toronto, Ont.—Bro. Johnston returned from his visit to the Honduras rather sooner than he expected. He was affected with an ailment contracted through the water there but was improving at last report. Bro. Watson seems fairly well again but activities curtailed. We were all happy to see him at Sarnia conference.

Deseronto, Ont.—Word of a good conference here has come to hand. These seasons around the Word at this time of the year are important in the welfare of the people of God generally and they demand real exercise of soul as to attendance and ministry. Nine brethren gave help in ministry. Bro. James McCullough visited Picton for a few meetings following the conf. The brethren of Deseronto ask us to remind visitors to bring letters of commendation.

Arnstein, Ont.—James Clark and Earl Pears have had good interest here in the Gospel, some have professed. Brother Widdifield spent a few weeks at home in Huntsville and returned to the Northern country. Jn. Adams exercised about Deer Lake.

Sarnia, Ont.—The recent Conference was a real season of help and encouragement to His own from far and near. Ten of the Lord's servants gave ministry as led of the Spirit—it was most encouraging to see the numbers of younger Christians with a desire for the good Word of God. The Gospel faithfully proclaimed also.

Lake Shore, Ont.—Brethren Dobson and McBain hoped to preach here under canvas this season.

OTHER LANDS

Salzburg, Austria—Brother James Lees, in his recent letter, mentions his desire to go further into Jugoslavia and Bulgaria, perhaps in August and September. Bro. Benno Brandt has been giving good help in the work of the Lord. There is much need for prayerful interest in our brethren in these parts. Bro. Lees keeps fairly well, now 78 years of age—had to go slow for a few weeks. His blood pressure should be lower but he thanks God there is no organic illness. He sent to the editor recently a valuable volume of the first

five years of the NORTHERN WITNESS bound together in one copy and he mentions regarding this . . . "I knew you would find some suitable things in the Northern Witness. We live in different days but the then ministry may be more suitable, or as suitable as in the time when we were in our cradles." Bro. Lees address is c/o Carl Jacobson, S. Drottninggatan 34, Uddevalla, Sweden.

Northern Rhodesia—"You will see I have moved by above address. I was glad to receive copy in mail this day and the message "Gossiping Tongues" is needed. A fortnight ago, after the Breaking of Bread I spoke on "the boasting tongue"—"the wise tongue" and the "lying tongue." I have experienced the bitter sorrow of the latter since returning . . . On Lord's Day, by 8:30 a.m. we shall be at the river to baptize four . . . two of them are young men." James MacPhie.

CONFERENCES

Tailorside, Sask.—Annual Conference will be held d.v. July 6th, 7th, and 8th, preceded by Prayer Meeting Fri. evening July 5th., at 7:30. All meetings on M.S.T. Corresp. Clifford Paul, Box 655, Melfort, Sask.

Mervin — Louisville, Sask.—The two Assemblies purpose holding their Annual Conference July 13th, 14th, and 15th., (weekend after Tailorside). Prayer Mtg., Fri. July 12th, at 8 p.m. Meetings to be held in the Mervin Gospel Hall. Accommodations for all. Corresp. A. E. Johnson, Box 101, Mervin, Sask.

FALLEN ASLEEP

Duluth, Minn.—Our beloved sister, Mrs. W. H. Luhm departed to be with Christ Feb. 16th, aged 86. In fellowship with saints of West Duluth Gospel Hall for many years, steadfast and consistent. Ten children survive, prayer requested for loved ones out of Christ.

Pittsburgh, Pa.—Our beloved sister Mrs. Jean Thomson "went home" to be with the Lord March 29th., in her 73rd year. Saved in Scotland when 15. An excellent Christian woman who loved the right ways of the Lord. Two daughters survive. Also on April 19th., another beloved sister, Mrs. Bertha Lawrence went home to be with Christ. Born in Co. Cork, saved about 44 years, survived by her husband and one son.

Hamilton, Ont.—Our beloved sister Mrs. Emily Patterson "went home" March 30th., aged 82. Saved 45 years ago and in happy fellowship since.

Phoenix, Ariz.—Our dear sister Mrs. James Brown departed to be with Christ in her 91st., year. Saved under the preaching of David Rea in North Ireland over 70 years ago—in fellowship in Camden, N. J. Assembly for many years, later in Phoenix for about 30 years—now with the One Whom she met at the Cross. She died May 23rd.

Portage La Prairie, Man.—On May 25th, our beloved sister Mrs. William A. Ronald "went home" to be with Christ. Saved at Pine Creek in 1931 and went on well until her homecall. Her husband and five children left to mourn her loss. Pray for them. Titus 2:13.

Cleveland, Ohio—Our dear brother Charles G. Allen of the West Side Assembly went to be with Christ May 29th. This dear brother we knew well—he was chief maintenance man at the High School and known to the students as Uncle Charlie and he bore an admirable testimony before them, to and for Christ.

Deseronto, Ont.—Our dear sister Mrs. Elizabeth Abbott went home to be with the Lord May 31st., aged 86. Saved in Kingston, Ont., 68 years ago. In happy fellowship with this Assembly for the past 9 years.

Kitchener, Ont.—On June 1st., our dear brother John Turner "went home" to be with Christ, in his 74th year. Saved 20 years ago and a help in the Assembly here since, quiet and consistent.

Words in Season

THE BIBLE FAMILY MAGAZINE



MY SHEPHERD

THE LORD my pasture shall prepare,
And feed me with a shepherd's care,
And guard me with a watchful eye;
My noonday walks He shall attend,
And all my midnight hours defend.

When in the sultry vale I faint,
Or on the thirsty mountains pant,
To fertile spots and dewy meads,
My weary wandering steps He leads, —
Where peaceful rivers, soft and slow,
Amid the verdant landscapes flow.

Though in a bare and rugged way,
Through devious, lonely wilds I stray;
His bounty shall my pains beguile;
The barren wilderness shall smile,
With lively greens and herbage crown'd,
And streams shall murmur all around.

Addison.

AUGUST, 1957

WORDS IN SEASON

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CORRESPONDENTS' ADDRESSES

Mar Vista, Calif.—Chas. Weems, 3554 Colonial Ave., for the Venice Gospel Hall, located at 12937 Venice Blvd., Venice, Calif.

Westfield, Mass.—Richard L. Bosely, 300 Western Avenue, for the Springfield, Mass., Assembly. The change is the result of the passing of the former esteemed correspondent, William Gourley. The Assembly continues in the "old paths" of the Word.

Indiana, Pa.—John Walker, new address, 135 N. 9th., St.

UNITED STATES

Los Angeles, Calif.—A number of believers living in the West Los Angeles area, being exercised as to the right ways of the Lord, have laid the foundation of a testimony to His Name, known as the Venice Gospel Hall, where they will seek by His grace to carry out the New Testament principles that should be maintained by those gathered to His Name. They are in fellowship with the West Jefferson Boulevard Assembly—see correspondent's address above.

Westbrook, Maine—We are informed that despite recent trials, the Assembly of Christians gathered to His Name are still carrying on in the Bethany Gospel Hall—H. F. Stultz, Correspondent.

Ontario, Wisc.—The Lord gave a good day over the 4th. Bre. Jamison, Elliott, Yost and S. Hamilton gave help—much enjoyed by all. A meeting was also held at Fayette Park, near West Union, Iowa, the same time.

Richland Center, Wisc.—Bre. Warke and Jamison have the tent pitched here. At Jugg Creek brethren Yost and Wahls preached here, some professed, now Paul Elliott continues with bro. Yost there, probably under canvas. Bro. Mick purposed trying Brodhead, under canvas.

La Crosse, Wisc.—Bro. George McKinley had some weeks of good ministry meetings, one young woman professed, had a week in Blue River and was visiting also Beetown. Sam Hamilton was helping at home, finished several weeks in Ontario, Wisc., on Egypt to Canaan chart.

Deckerville, Mich.—Bro. Calderhead had some good meetings here recently. Bro. Wm. Ferguson also gave them a call.

Girty, Penna.—Our brethren Geo. Baldwin and Geo. Graham finished seven weeks of good Gospel meetings here—they seemed to be encouraged, although much indifference everywhere. One man of 73 professed to be saved. They were to commence July 7th., in Wellsboro, Penna. for a series. Pray for these meetings. Brother David L. Roy of Cleveland has been using his public address system for a month in Punxsutawney, giving help to the small assembly there. He also gave an appreciated call to Indiana, Pa.

Clyde, Ohio—Our brethren N. Crawford and J. Lipke were to commence under canvas here again second week in July. It is hoped to see God's hand put forth, as in the past. The small assembly goes along nicely in His ways.

Jackson, Mich.—The brethren here continue their open air work weekly and the brethren from Williamston also have a stand in Stockbridge, Saturday evenings, as they have for some time past.

East Boston, Mass.—Bro. F. Pizzulli had two weeks here recently and was exercised about tent work near Springfield.

Stout, Iowa—Bro. Dobson gave the saints here a call recently.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

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GATHERED GEMS

GEMS FROM RECENT CONFERENCES

Ministry will not take the place of the daily reading
of the Word of God.

God never intended the Assembly to be like the de-
moninations, but different entirely.

Even a man as wise as Solomon couldn't disobey the
Word of God and get away with it.

There needs to be a standard raised today when many
standard bearers are fainting.

Those who fall before "the world" are seldom re-
covered, cp. Demas.

At Prayer Meeting at Sarnia a brother spoke of the
NEED OF HEALING — Luke 9:11
NEED OF TEACHING — Heb. 5:11, 12 etc.,
NEED OF COMMUNION — Luke 10:42

John 21:5 . . . The honest confession . . . "NO" . . .
opened up the way for the Lord to give them food—God
is able to fill us if empty.

The measure of our love to our brethren is the mea-
sure of our love to Christ.

All departure from the divine order of the Assembly
usually commences with "secret meetings" and "councils"
of the dissatisfied ones . . . cp. Num. 16. etc. All changes
in God's order are made "hastily" without due waiting
upon God.

No person is so conscious of sin as those who live in
fellowship with God.

PERGAMOS: God took notice of the days in which
their lot was cast, (and ours also). Rev. 2:13.

A life lived in fellowship with God is the most influen-
tial thing in the world.

The very reading of the Word of God is building with-
in you the fear of God.

THE ADVENTURES OF A BIBLE

A True Story

ON A dull January afternoon some years ago—the date of this occurrence is written down in an old notebook of mine—a young widow was sitting in her drawing-room looking out of the window.

It was a fine house in a fashionable Dublin square. The room was handsomely furnished; everything indicated comfort, and even wealth, but the possessor looked unhappy.

Mrs. Blake was a Roman Catholic, fervent and conscientious in the practice of her creed, but of late her mind had been burdened with the thought of her sins. Religious practices, penance, and even prayers, brought her no relief; the burden could not be removed.

She had told her sorrows to her confessor, and at his bidding had taken up works of charity; but, although these things were an interest and for a while occupied her mind, the sense of her own sins lay heavy on her soul. Her confessor, a kindly and attractive young priest, gave her full absolution, but his words brought no comfort.

As she sat musing, there was a knock at the hall door, and before she had time to collect her thoughts a visitor was in the room.

"What shall I do to rouse you and get that sad look from your face?"

"Ah, Father John, you are kind and you have done your best, but the burden of which I have told you lies heavy on my heart."

"Listen to me," said he; "I have made up my mind what you are to do. There's a man coming to the Rotunda to-morrow who will make your sides ache with laughing, and you shall go to hear him."

"Oh, Father John — — —"

"No—not a word! I won't have any excuse—I enjoin it; go you will, and go you must."

The young priest explained that a Society entertainer well known at that period, was to appear before a fashionable audience, and that in his opinion this would be the best thing for her. No protest was of the slightest use; she could not disobey her spiritual adviser, who had even brought her a ticket for the performance, so the following afternoon saw Mrs. Blake at the appointed place, where large placards announced the entertainment which she had been ordered to attend.

The Rotunda, as every Dublin person knows, has more than one public room under its roof; there is the great Round Room, the Pillar Room, and one or two more; there are, moreover, different entrances. Now, as it happened, Mrs. Blake had made a

mistake as to the hour of the performance, and instead of the crowd which she would have seen had she come at the right time, she noticed a little string of persons entering the building; following them she found herself in one of the smaller halls and sat down.

It seemed odd that no one had asked her for her ticket, but she concluded that this would be rectified later on. There was no time for much thought, as almost immediately a gentleman came upon the platform and gave out a hymn. Then it flashed on her that she had made some dreadful mistake—she must be in the wrong room, and, worst of all, this must be some Protestant meeting into which she had unfortunately found her way. Mrs. Blake was shy and sensitive; to go out of the place in the sight of all assembled was to her an impossibility. What should she do? She determined to slip out at the close of the hymn, for by so doing her action would be less likely to attract notice.

This she tried to do, but in her anxiety to be quick she knocked down her umbrella violently, and the noise which it made was so great that many turned round to see the cause. Poor Mrs. Blake, terrified at what she had done, sank into a chair and almost wished that she could fall through the floor.

Now there was a deep silence, and then one voice, that of the man on the platform, was heard in prayer. She could not help listening, as she had never heard anything like this before; it was so unlike the "Hail Marys" and other prayers in her books of devotion. The man was so reverent, but he seemed so happy as he prayed! this struck her as most extraordinary.

The prayer ended and the speaker announced that he would read a passage of Scripture on the "Forgiveness of Sin." The very subject of all others in the world that she longed to hear about! Come what may—let Father John say what he liked or do what he chose—she must listen to this.

The first eighteen verses of the tenth chapter of the Epistle to the Hebrews was read, and the speaker in a simple way expounded the teaching until it became as clear as daylight. The One Sacrifice once offered; the free and full forgiveness granted to those who ask for it in His name; this, illustrated by several other passages in the New Testament, formed the subject of the discourse.

As the thirsty ground drinks in the summer rain, so did this poor soul receive these wonderful truths. She had never heard them before, but now they flowed into her inmost being and she longed to hear more.

The speaker ceased, and after another prayer the meeting broke up.

Mrs. Blake felt that this was the opportunity of her life, so,

summoning her courage, she went to the edge of the platform and asked the gentleman whose words he had been reading.

Surprised at such a question he came down, and was at once plied with so many enquiries that he offered to write down references for her to study at home. When, however, he learned that the lady had never possessed a Bible, his interest was keenly aroused. "I will lend you mine," he said; "read the marked passages in the pages I have turned down, but let me have it back in a few days; it is the most precious thing that I have."

Mrs. Blake thanked him warmly, and hastened home with joy in her heart and a new light in her eye; how different a being from the disconsolate creature who a couple of hours previously had found her way to the Rotunda!

For the next few days everything was forgotten but her new treasure; she read and re-read the marked passages and many others too. The light shone into her understanding; the burden long weighing upon her conscience rolled away into the Open Grave, and the Peace of God filled her heart and mind.

Now the time had come for the Bible to be returned. Once more she was deep in her new study and so engrossed in thought as not to notice a ring at the hall door. Someone entered her sitting room and her confessor stood before her. He noticed two things: an embarrassment in her manner, and at the same time a restful calm in her eyes, to which he was a stranger.

"What has happened to you?" said her visitor. "I haven't heard how you liked the entertainment, and as I didn't see you at Mass last Sunday I thought you might be ill."

Taken aback by the suddenness of the whole thing, Mrs. Blake lost her self-possession. She had intended to keep the matter a secret for a time at least, but now she was off her guard, and with the simplicity of a child she told the whole story—the mistake of the room, the attempt to go, the words spoken, the book lent, and, last of all, the joy and peace that filled her heart.

With downcast eyes she spoke, but when she glanced up, her spirit froze with terror at the look of the man before her. It was black with rage! Never before had she seen such fury depicted on a face.

"Give me that book!" he said hoarsely.

"It isn't mine!" she cried, vainly attempting to stop him.

"Give it to me," was the reply, "or your soul will be damned eternally; that heretic has nearly got you into hell, and neither he nor you shall ever read the book again."

Seizing it as he spoke, he thrust it into his pocket and, giving her a fearful look, strode out of the room.

The lady sat as if paralysed—she heard the hall door shut, and something in her heart seemed to shut also and to leave her alone in terror. That awful look searched her through; only those who have been born and brought up in the Church of Rome know the nameless horror which their idea of the power of the priesthood can inspire. Then too she thought of the gentleman who had lent her the Bible; his address was in it, but she could not remember it and knew not where to write. This was very grievous, but oh! that look—it was branded on her memory.

Days passed slowly by, but her visitor, once so welcome, now so dreaded, did not return. Courage began to creep back, and at last, after a fortnight or more had elapsed, Mrs. Blake determined to venture upon a visit to him. She must make one more effort, if not too late, to get the book restored to its rightful owner.

Father John lived some distance from Mrs. Blake's residence, and his house adjoined a convent to which he was confessor. The door was opened by a nun, who visibly started at the sight of Mrs. Blake and, upon being asked if the priest were at home, her eyes seemed to blaze for a moment, but immediately her face became rigid and her manner cold as she said, "Yes, Father John is at home—he is in this room; will you come in and see him?" As she spoke she half led, half pushed, the lady into the room opening off the hall; but as the visitor entered she uttered a piercing shriek, for oh!—horror of horrors! there was an open coffin, and in it the lifeless form of her confessor.

Before she could recover from the shock, the nun glided up to her and hissed into her ear these words: "He died cursing you; you gave him a Bible, and he told me to tell you that he cursed you—cursed you with his last breath; now go!" And before she well knew what had happened, Mrs. Blake was in the street with the door shut behind her.

Several weeks elapsed. The breath of Spring had passed over the earth, waking leaves and flowers to life and loveliness. One evening Mrs. Blake was sitting alone pondering over the events of the last three or four months. The joy of pardon was in her heart, she had bought a Bible for herself, and had read it daily. The old errors in which she had been brought up had been one by one renounced, but there was a sorrow which could not be effaced. How sad, how ineffably sad, the brief illness and sudden death of that young priest! His last look! His last words! That terrible message.

Why should she have been so blest, brought into the haven of peace, filled with heavenly joy, and he—why should not the same words have brought him a like message? It was too awful, and was one of those mysteries which could never be explained. "Why," she said to herself, "should a God of love do this?"

At that moment the servant ushered into the room a lady who was closely veiled and who stood for a moment irresolute. Before Mrs. Blake could speak, the other said, "You do not know me in this dress, but you will soon recognize me." With these words she lifted her veil and revealed the face of the nun who had delivered the message of cursing as they stood by the open coffin.

Mrs. Blake started back, not knowing what might happen next, but her visitor calmed her fears, adding, "May I sit down and tell you something?" Having been invited to do so she went on—"I have two things to tell you, and I must be very brief, for I am in haste. First, please, please forgive me for that awful lie of mine; I have asked God's forgiveness, but I beg also for yours. Father John died blessing you with all his heart. The day before his death he charged me to tell you that he too had found forgiveness for his sin by that book, and that throughout Eternity he would bless you for having brought him to the knowledge of his Saviour. Now, will you forgive me?"

"I will indeed, from the bottom of my heart," gasped the astonished lady; "but why did you say what you did?"

"Because I hated you. I loved him and hated you for having sent him to hell as I believed. Now listen. I felt the strongest desire to read what he had read, and after his funeral I could not resist looking into the book for myself; I was fascinated and read more and more, and I too have found pardon and peace in my Saviour. I have been studying the Bible for weeks, and now here it is"—producing it as she spoke. "I have escaped from the convent this evening and will cross to England to-night, but I felt that I must come here to return this Bible, and to tell you that all my life I too shall bless you for having through it taught me how to get forgiveness for my sins. Goodbye! God bless you! We shall meet in heaven."

A brief farewell, and she had passed out of the house and was gone.

Was it, after all, only a dream? A little worn Bible lay on the table before her. It was no dream, but a glorious reality. That little book—without a living voice to expound its teaching in two of these cases—had brought three precious souls out of darkness into light.

Imagine the feelings of the owner when it was restored to him with this wonderful record! And yet what says the One who sent it on its mission?

"My word shall not return unto Me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Reader, what has your Bible done for you?

Dr. J. H. Townsend

REVERENCE IN THE ASSEMBLY GATHERINGS

WM. H. FERGUSON

GOD IS greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him." . . . Psalm 89:7.

"He hath commanded His covenant for ever: holy and reverend is His Name." . . . Psalm 111:9.

IN the Hebrew Scriptures the word used, as above, for reverence occurs, in the participle of the verb, forty-three times. Five times it is translated "dreadful"—thirty times it is translated "terrible"—six times the equivalent of "fearful" and twice, as in the two portions quoted above, "reverence" and "reverend." From this it should be noted that the element of fear, and dread, and terror is connected with the mention of His Name. This has always been so in His dealings with His own. While, under the New Covenant, we are brought into a relationship with God, unknown to the saints of the Old Testament, nevertheless, we should understand and acknowledge that reverence, fear and restraint of self are essential elements in every case of drawing near into the presence of God and our Lord Jesus Christ by the Holy Spirit's leading. This should be self-evident to any intelligent believer and is always seen in the case of those who really know God and realize the solemnity of drawing near to God.

His Name is to be revered—we "gather to His Name" but it is to be feared we do not give to His Name and Presence the reverence we should. Some are very quick to denounce the use of "reverend" when applied to a mere man (and rightly so, for this belongs to God) and yet they are very slow to show the "reverence" in the presence of God which each occasion demands. Take note of the manner of drawing near at all times on the part of holy men of old and also take note of the reverent manner in which the writers of the New Testament speak of, and draw near to in prayer, concerning our God.

THE MORNING MEETING

The Breaking of Bread is, of all meetings, probably outstanding in its requirement for due and proper reverence as we realize the truth of the words . . . "There AM I in the midst thereof."—Matthew 18:20. We also read . . . "When the hour was come, HE SAT DOWN." Luke 22:14. Is it comely for Christians to be at the Lord's Table late, tired and improperly dressed etc? Surely not! If we realized the presence of the One Who is in the midst, it would solve many of such indecencies and tendencies amongst His own. How lovely to see, in the companies of saints, gathered to His Name, and we know of many such, a holy reverence. Saints gathered together ahead

of time, sitting quietly and reverently in preparation and in meditation—truly a grand sight for angels to behold . . . 1 Cor. 11:10. And for them to behold the sisters with their long hair, with a proper covering on their heads, betokening their subjection to the Lord, is truly pleasing to our God. For them to behold painted and bedecked creatures sitting, professedly to remember the Lord, is a denial of all that is professed in the gathering thus of His saints. Such things should not be tolerated in the assembly of God and it is the duty and responsibility of elder brethren and shepherds to see that the Word is so ministered and carried out, that such shall not be seen at the Lord's Table. Likely a good many of such either have never been born again, or have backslidden in heart and ways and need restoration before being accorded the full fellowship of the saints.

To see brethren there, without coats, or jackets, and sometimes with shirt sleeves rolled up, is likewise unbecoming and irreverent—no truly exercised soul but can see that this is out of order. Were the President of these United States to be present at such a meeting, how different would be the deportment and attire—were the Queen of the British Empire to be present, what honor and reverence AND SILENCE would attend such an assemblage, waiting for the manifestation of the approval of the central personage and rendering due respect and homage thereto. When one sees the carelessness, at times manifested, the needless talk before and after the Breaking of Bread, the idle gossip and empty talk, one wonders if the truth of the Lord's Presence in the Assembly has been comprehended at all. A lot goes under the name of "fellowship" which is nothing less than irreverence and disrespect and dishonor. Upon rising, sometimes, there is a medley of voices and talk which drowns out any consistent thoughts regarding what we have professed to be doing, i.e. "remembering the Lord's death till He come." 1 Cor. 11:26. One would strongly suggest that we get back to the Word and God's ways of carrying out His Word. Sometimes, when this is mentioned, the retort is . . . "Oh, that is nothing but tradition." But this is just an alibi for inconsistency as the "traditions" of God's Word are good (when according to the Word) and bad (when they consist of man's introduction of his own forms and ceremonies, in contrast entirely to the Word). The beloved apostle states, by the Spirit . . . "Be ye followers, or imitators, of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances (traditions), as I delivered them to you." 1 Cor. 11:1, 2.

We look back over fifty years in fellowship amongst those gathered to the Name of our Lord Jesus Christ and what a change has come over such gatherings to remember the Lord,

and otherwise also! As one looks back, the godly simplicity, the reverence, the silence beforehand, and afterwards also as we usually went homeward and back again in the afternoon for Bible Readings, or Ministry Meeting, or Sunday School work amongst the young. As one wended their way homeward, thoughts of His love, the solemnity connected with the remembrance of His death, the hymns of praise and words of thanksgiving, all rose up in the mind and made the way home, sometimes a few miles of walking, seem light and soon the journey was o'er, and we were made ready again for further service. Alas! this seems to be a thing of the past greatly and now, it is a mad rush to get at other things and business of the day etc., and the busy highways, the idle gossip, the wasted afternoons all rise up as a denial of that which we have so earnestly professed. **SURELY IT IS TIME FOR SOLEMN REFLECTION** as to how real is our profession and conduct relative to the gathering to **HIMSELF** and the honor of **HIS NAME**. Even in the matter of thanksgiving, let us give due reverence, in the singing of the hymns, in the passing of the bread and wine, sweet memorials of His dying love. And what shall one say of some, going down different aisles to avoid meeting someone to shake hands with them—what a **DENIAL**.

OTHER MEETINGS

The same would apply to all "church" gatherings—a holy reverence becomes us, in the Prayer Meeting, in the Bible Readings, in Ministry Meetings and also in the Gospel Meetings to reach the unsaved. Many a solemn Gospel Meeting has been completely nullified by the light, empty, frivolous talk and nonsense after the meeting. Solemn preaching indeed, but a denial of this in our conduct afterwards. This also calls for correction and a holy determination not to put anything in the way of a sinner getting saved. If the weekly meetings were more characterized by such solemnity and fitness, perhaps God would come in and save even in the regular week-night meetings. "In all labour there is profit" and let us not think God is limited to save in Special Meetings—we heard recently of some being saved at the Morning Meeting, in the regular Bible Reading etc., God is able. Let us go on in simple ways, as we have been taught and remember that "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him."

DISTURBANCE DURING THE MEETINGS

One would have every sympathy with mothers and their children etc., but here again, perhaps a little forethought when they begin to make noise sufficient to disturb and distract would cause the parent to take the child out before the crying or disturbance becomes too pronounced. It is a very difficult

thing to pray properly, offer thanksgiving, or preach the Gospel with such a distraction. This not only affects the one thus giving thanks, or praying or preaching, but it is a distraction to others of His own and also, in Gospel meetings, to the unsaved. Dangling children up and down and amusing them etc., etc., during a solemn Gospel meeting is not likely to impress strangers much and Satan catches away the good seed soon enough. A little good sense and wisdom thus would take care of this matter and we are sure where there is real disturbance, no one gets much out of the meeting, saved or unsaved. This is all by way of suggestion as to the "better way" and not with undue criticism of anyone in particular, or any assembly in particular—the above mentioned are more or less common evils found anywhere. But we have noticed that where the brethren given to rule are solemn and reserved in their demeanour in the assembly gatherings, showing due respect and appreciation of the reality of the Lord's presence, such seems to characterize the gatherings generally.

We commend heartily to the Lord's people a fresh consideration of the truth relative to the **LORD'S PRESENCE IN THE ASSEMBLY**, and our appreciation of the same. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:20. Another rendering of this verse reads . . . "To the law and to the testimony! If they speak not according to this word, it is because in it there is no daybreak." J.N.D. And still another reads, "If they speak not according to this word, surely there is no morning for them." R.V. One might epitomize and say . . . "For them there is no morning meeting." "Did you enjoy the meeting," one said after the meeting to remember the Lord? The reply was simple and to the point . . . "I enjoyed the Lord." How good to see **HIMSELF** and **REMEMBER HIM** and offer **TO HIM** the note of praise and thanksgiving and give **TO HIM** of our material things as an addition to our worship.

THUNDER AND LIGHTNING

An aged preacher says . . . "When I was young I used to think it was the "thunder" which killed the people; but when I grew older I learned it was the "lightning." When first I began to preach, I thought the finest sermon would have the best effect, but I found the simple, plain and pointed statements did more. So I determined, through God's help, to have **LESS THUNDER** and **MORE LIGHTNING** in my preaching."

It is not attempts at oratory, or loud peals of eloquence, that God blesses to awaken and convert sinners. These for the most part, are like the thunder without lightning. They roll above the people's heads, much too high for simple folks to be any the wiser of.

FIFTEEN DAYS WITH PETER

(Continued)

WM. WILLIAMS OF VENEZUELA

"I ORD, I am ready to go with Thee, both into prison, and to death." Luke 22:33. This we take as our seventh day with Peter. Peter has been severely criticized for what is called "his boasting." We would not treat him so harshly. We must remember he was outspoken. Whatever flashed into his mind, that he said. Peter sincerely loved the Lord and he meant what he said, that he would go to prison and to death, with probably no reflection on his brethren. It is often forgotten by those who censure Peter that Mark adds . . . "Likewise also said they all."—Mark 14:31, so that we see here again he was only the spokesman of the disciples, as on other occasions.

But Peter, whatever way we look at the matter, was on dangerous ground. The Lord knew this and would prepare him for the trial. Very few know that they **don't** know and Peter here was one of them that knew not his danger. He did not know that Satan was looking for a polished shaft to do his dirty work. Peter as much as said . . . "There is no fear for me, Lord, I will be all right." This is self-confidence, surely. Now he must be told the "naked" truth. "I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest Me." But the Lord added a word to show that He did not lose confidence in Peter, for he added—"When thou are converted (turned back again), strengthen thy brethren." Yes! the devil wished to sift Peter as wheat but the Lord overruled so that he only took away the chaff . . . "I have prayed for thee." This was a personal prayer for Peter, the Lord still takes a personal interest in the weakest of His flock and we think that we have Scripture for the thought that He not only bears our names on His bosom and shoulder, but He knows each sheep, calls them by name, and prays for them to His Father God, especially when they are in danger.

"But he began to curse and swear, saying, I know not the man of whom ye speak." Mark 14:71. We might call this day, the eighth we are considering, the saddest day of all Peter's history. All four Evangelists give an account of his denial and fall. We will look at Mark 14 as it is generally conceded that Peter had something to do with this Gospel (as to the rehearsal of the facts to the writer), and would therefore better know the steps that led to his fall. There are seven steps mentioned in chapter 14 leading to his denial of his Lord. Over-confidence in v. 29: sleeping in v. 37: using the sword of the flesh instead of the Spirit in v. 47: "But Peter followed afar off" . . . v. 54—he began to 'edge away.' He "warmed himself" at

the fire the enemies of Christ had kindled in v. 54. He no longer gets heat from the Lord nor from fellowship with his brethren. He has to go to the world's fire to seek to warm up his cold heart. We have his 'cowardice' in v. 68. Such must now be covered with barefaced lies—surely this is the last step, he can sink no lower . . . but lower still he sinks and the last step, culminating all . . . "He began to curse and to swear." "I know not the man of whom ye speak." Is this the same Peter who said . . . "Thou art the Christ, the Son of the Living God?" Yes the very same! Can it be possible that a child of God should sink so low. It is possible. There is no depth to which a Christian, away from God, may not sink, except into hell itself.

THE NINTH DAY

This is the day of recovery and there is always "a way back." Thank God! "And the Lord turned and looked upon Peter. And Peter remembered the word of the Lord . . . And Peter went out and wept bitterly." Luke 22:61, 62. This was a new and special experience in Peter's life—it would seem that the Lord's "look" brought him to his senses . . . (This was the same look that the Lord gave to Peter, an intense, penetrating look, when he was brought to Jesus at the first, as in John 1:42, 'when Jesus BEHELD him'—Editor).

'Tis that look that melted Peter;

'Tis that Face that Stephen saw;

'Tis the heart that wept with Mary,
Can alone from idols draw.

What a look that was! It was not a scowl nor a frown—it was a combination of grace, love, pity and forgiveness, bringing to Peter the realization that the One Whom he met at first in salvation knew all about him. It produced horror in Peter as to what he had done, likewise sorrow for what he had done and wrought repentance—a complete change of mind, evidenced in his true restoration and subsequent boldness for, and loyalty to, Christ. All his pent up feelings could only find relief in copious tears, not mere tears, but bitter, regretful tears! It was, indeed, a terrible experience but it was overruled by the Lord to humble and to restore him to the confidence which He graciously afterward showed in Peter when He gave him his wonderful commission, as in John 21.

Not all of the Lord's people have had this experience—they have not so fallen and therefore have not tasted the sweetness of divine forgiveness for so grievous a sin, and recovery from so grievous a fall. Some people never make a miss, but again, they may not make a hit either. (We are not suggesting that it is advisable for His own to have such a fall—Editor). But, in Peter's case, it produced a softness, a mellowness, an understanding which shines out in his Epistles. It gives to them

a warmth and sympathy, it frees them from scholastic diction. He never forgot his fall. "A thorn in the flesh" was given to Paul—a "fall" to Peter—a "weak body" to Timothy. These things are not by chance. It takes them all to keep us in our place and understand our weakness.

(to be continued).

FELLOWSHIP IN THE GOSPEL

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

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

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

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

All such fellowship ought to be refused and was refused by the early preachers, as can be seen from the 3rd Epistle of John, verse 7. "Because that for His name's sake they went forth taking nothing of the Gentiles."

But it is to be feared that many of God's dear children rise but little, in this matter of giving, above the thoughts of

the unsaved. Are there not some who would never give a penny if they knew that those who are out preaching Christ were always well supplied, but who would give something if they discovered one at the point of starvation? Is this fellowship in the gospel? I believe not. This is charity—the principle that moves a man to give a beggar a meal, an old coat, or a few pennies.

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

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

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

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

When I first came into assembly fellowship I used to wish that those laboring in the gospel would just let me know when their pockets were empty. I felt as though I would not like to see them starve, and, on the other hand, I thought that it would be too bad to give my valuable money to them if they already had plenty. But God has since shown me that it was not His order that the "best of the oil, etc.," should only be brought in when His servants were at the point of starvation. It was God's portion, to be brought in at all times, and to withhold this was "robbing God." And when God received His portion, He feasted upon it Himself, and then caused His servants to feast upon it also. So that they did not need to look to man for their support, but to God, who charged Himself with their keep. See Num. 18:8-19.

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

Dear child of God, do you realize that what is given as "fellowship in the gospel" is not to be given, primarily to man at all, but to God, and ought not to be the gleanings of your income, but the "first fruits?"—a first portion set apart for Him who gave the first gift of Heaven in order to make you His own.

The firstfruits does not necessarily mean the largest part of the harvest; nay more, it might be less in quantity even than the gleanings, but it taught an important truth—God first.

Would to God that every wage earner, among the Lord's people, upon receiving his wages would enter into the presence of God and thank Him for this harvest, and take out of it a FIRST portion before a penny was used for any other purpose—a clean, sweet-smelling sacrifice to God.

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

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

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

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

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

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

But one may say . . . "What proportion of my income shall I give?" God's answer is . . . "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." 2 Cor. 9:7.

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

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

(From the collected writings of Dr. Edwin Martin).

BUSY AND HAPPY

A Few Extracts from Letter of Brother Frank Knox

IAM quite well and busy, and happy at it—time is short, 1 Cor. 7:29. I find that when I am where the Lord wants me to be and doing what the Lord wants me to be doing, I am happy at it. A lazy life is a miserable life—some tell me that time is long but it is not any longer than ever it was, but it seems to be long to those who are busy doing nothing. Paul speaks of busybodies who will not work, 2 Thess. 3:11—but what are they busy at? . . . Minding other people's business, 1 Tim. 5:13, 1 Peter 4:15 . . . Truly a most unprofitable and mischievous business. Such do not know the joy of either spending or being spent for our Lord Jesus Christ . . . Yes! work for Him is blessed.

After Spring of 1956 I decided to get a little more visiting done than usual and there were some places on my mind which I believed had been neglected so I started off for the suburbs of the city (Belfast), the weather was in my favour and I was enjoying it, so I just kept at it. Now it is 1957 and by the grace of God I got to about 52,000 houses, and average of a thousand each week. I can heartily commend this kind of "Christian recreation"—it is good for both body and soul. Some of Job's friends call to see me sometimes and they want to know . . . "Is it worth while?" "Are not a lot of the tracts destroyed" and lost? I reply that it is not my business as to that—the Lord tells me to sow, He never tells me to make it grow—that is His business, not mine.

There is another curse raising its ugly head even in the homes of some believers, it is "television." I believe this is the devil's latest and greatest device for making backsliders, and helping to damn poor sinners. What must the ungodly think when they can see its horns sticking out at the chimney

of a believer's house? They have improved on it now so that you can shut the devil up in a nice little box, without horns, but it is the same devil.

You remember when you and I called to visit a woman in Detroit who had not been attending the meetings—the old father (unsaved) let us in. During our conversation you referred to the television. “Yes” said the old man—“my family brought it in (it belonged to a daughter supposed to be in fellowship in an assembly), and it is the greatest curse ever came into my home, and when they put it on I go to my own room.” Note! this was an unsaved man. Before I left U.S.A. they were selling out the picture houses in places—television had superseded them. Everyone knows, and every honest man will admit because television has brought the picture show into the homes of the people, and, alas! some of the Christians who profess to be dead to the world in their baptism, Rom. 6:4, have it in their homes. What a sight? In Dublin it is the same . . . A judge in Donegal, sentencing three youths for theft (who admitted that they learned how to do it at the pictures’) said. . . . “If I had my way, no one under 16 years of age would be allowed to put their nose inside a cursed picture house.” (This man was a Roman Catholic). . . . There is a falling off at some of our meetings—Prayer Meetings—Bible Readings and even at Gospel Meetings, and we may expect to see a falling off at the Lord’s Table ere long. It is a very serious thing to “gape” at the pictures, feeding the “lust of the eye.” Gen. 3:6, Deut. 7:26, and then handle the emblems of the Holy body and precious blood of our Lord Jesus Christ on Lord’s Day. . . . “For this cause”—1 Cor. 11:30—even some leaders among us have this horrible thing in their homes . . . David said . . . “I will set no evil thing before my eyes.” Evidently he had more of the fear of God than some leaders, and where are such men going to lead the sheep to?—The answer is. . . . **“BACK TO THE WORLD.”**

I have been laboring also in Co. Derry—in between two places that have been bombed—have been here for five weeks. “What shall we say more?” Heb. 11:32. Let us keep low, go slow, pray on and go on, Heb. 6:1. Keep the flag flying and the guns going in Words In Season—Through rich grace—Frank Knox.

MOMENTS OF SILENCE

There is perhaps no time in which we require more reverence, than in the moments of “silence” in our gatherings. It is in such reverent stillness that our souls worship most. In these days of rush and hurry, it may be difficult to take time to be still, but it will not be time lost. A few moments spent in silent prayer, BEFORE and AFTER our meetings would add to their blessing.

J. S. Anderson.

QUESTIONS AND ANSWERS

QUESTION: Would the presence of "television" in a professed Christian's home hinder fellowship, and to what extent?

ANSWER: It is unquestionable that this snare of Satan, permitted in a Christian's home, would distinctly hinder fellowship.

One would remember, however, that there are divided homes. The man of the house—who, of course, is the head and responsible for the actions therein—may be unsaved, or a carnal believer, and the Christian mother may be grieved and disturbed by the presence of television in the home. She should have consideration by those with a shepherd's heart, as their visits may tend to cheer her amidst her distress.

However, where the head of the house, who is responsible, as we have mentioned, is in fellowship, and the thing is permitted, fellowship must be at a minimum until such time as it is removed. Television is the equivalent of going to the "Picture Theater" down the street and one would certainly not have much fellowship with any professed Christian seen going into such a den of iniquity.

If a professed Christian mother is the active party in seeking the television in the home, one can hardly understand this. To permit their children to view the corruptions of the modern age, whisky drinking, moral evil by divorcees and those living in adultery, according to the Word of God, with all the perversions of a corrupt age, shows a distinct lack of true Christian character and should most certainly be discouraged by refusing full fellowship, either as to eating and drinking in that home, or encouraging any seeming agreement with the sin of television.

Each case would be considered in these various degrees and would determine how far a Christian should go as to any coming and going where the television is a part of the home.

« « «

QUESTION: I am expecting to be married, Lord willing, and I would want to do the Lord's will rather than be married in the way the world does. Is it Scriptural to wear the long, fancy white gowns, etc., or would it be unscriptural if I did not wear white? . . . Does the mention of wearing of "fine linen, clean and white:" at the Marriage Supper in Rev. 19:8 have any bearing on this?

ANSWER: It is good to see the exercise as to Christian Simplicity in connection with the Christian wedding and we only wish there were more of it in evidence. There is nothing against the wearing of the white gown at a Christian maiden's wedding, provided it is becoming as a Christian and devoid of the world's adorning and folly. Long trains etc., etc., and a copying of the world's ways is foreign to the Word of God.

On the other hand, it is certainly quite in order to be married in ordinary clothing—many of the Christians of a former day went through the simple ceremony, in a Registrar's Office, or Judge's Chambers, in their travelling clothes, with their witnesses present. This is likewise commendable where it is undertaken because of the desire for simplicity, or the desire to save the needless expense connected with a large wedding, especially where one has to go into debt to cover this expense. Much better to have a little left over to start the house-keeping expenses—which come soon enough—rather than put on a big show which is over in a very short time. Some of the happiest weddings have been after the last mentioned order.

But, again, the wedding day is a real event in the life of a young woman and one would not be unduly critical of a nice, becoming wedding, characterized by the good Word of God being prominent in the arrangements and an absence of worldly nonsense. Let us remember that the Lord graced the wedding in Cana of Galilee. Rev. 19:8 - "the fine linen" is the righteous acts of the saints."

« « «

QUESTION: I have been given certain pieces of jewelry—would it be wrong to sell them and give the money to the Lord's work? If so, could I give the money to some charitable organization, or should I just destroy the jewelry? I will not wear such.

From a young Christian in Australia.

ANSWER: It would seem to be in order to sell this jewelry—using the proceeds as you mention, for the Lord's work. In the early days of the Ashley Downs Orphanage this was common experience amongst many Christian ladies who had learned the truth of not being conformed to the world's ways and desired to live in the simplicity of Christ. Ask the Lord to show you to whom, and how to dispose of the proceeds. He will, in due course, reveal such through His Word, perhaps some lonely laborer will thank God for such and you shall thus "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." i.e. Some soul may rise up to thank God for your action in heaven.

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QUESTION: Regarding 1 Cor. 5:11 one of the elders said (before boys from around seven years) that a Christian man to get deliberately drunk, is simply being overtaken in a fault, not even a sin calling for a public rebuke, "that others also may fear." From Ireland.

ANSWER: This man may be taking the place of an elder, but he is not a true shepherd to make such a statement—his utter disregard for the effect of his words would be seen in making such a statement, also, in the presence of these young ones. The sin, if there were mitigating circumstances, would most certainly call for "a public rebuke" before the whole assembly, if not excommunication according to 1 Cor. 5:11. Sins like this must be dealt with or the Assembly is defiled.

« « «

QUESTION: Is there harm in going with an unsaved companion, with a view to marriage, so long as they are brought to the Gospel Meeting now and again?

ANSWER: 2 Cor. 6:14 answers this distinctly for any God-fearing young man or woman. It is unjustifiable from the Word of God and that is enough for the one who fears God and desires God's blessing in the life.

« « «

QUESTION: "I live in a place where there is no assembly of believers gathered in the Name of the Lord Jesus." "Would I be right in joining myself with, or occasionally going to what there is?"

ANSWER: No doubt many will tell you to do so, but if you are guided by the Word of God and not by the opinions of men—even Christian men—you will not go back, either permanently or occasionally to what God has brought you out from . . . The absence of a Scripturally-gathered Assembly where you are, although to you a great loss, can never justify your return to, or identification with what is not of God. The word to Jeremiah . . . "Let them return to thee, but return not thou to them" is quite applicable to you. Jer. 15:17. . . . God has perhaps sent you where you are, to test your fidelity to what you own to be His truth, and it may be, to use you to lead others into it. . . . From an old disciple.

TOMORROW'S SUN**May never rise**

HASTEN, sinner! to be wise,
 And stay not for the morrow's sun;
 The longer wisdom you despise,
 The harder is it to be won.

Oh hasten, mercy to implore,
 And stay not for the morrow's sun;
 For fear thy season should be o'er,
 Before this evening stage be run.

Hasten, O sinner! to return,
 And stay not for the morrow's sun;
 For fear thy lamp should cease to burn,
 Before the needful work is done.

Hasten, O sinner! to be blest,
 And stay not for the morrow's sun;
 For fear the curse should thee arrest,
 Before the morrow is begun.

Pratt's coll.

« « «

Hasten, O saint! thy race to run,
 And think not that the prize is vain;
 If thou should'st know the vict'ry won,
 The Judge's smile shall be thy gain.

Hasten, O saint! and keep thy trust,
 For faithful to Him, stewards must
 Deliver at the coming tryst,
 The truth and treasure above cost.

Hasten, O saint! the robber's near,
 To steal, or plunder, rape or tear;
 By pious fraud, or cruel fear,
 He'd rob thee of the vict-ry's share.

W.F.

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

"He that judgeth (examineth) me is the Lord." 1 Cor. 4:4.

Midland Park, N. J.—Bre. Fisher Hunter, Jas. McCullough, J. Govan, A. P. Klabunda, and also for the first time, brethren Sydney Maxwell and Oliver Smith, visited the assembly with helpful words.

CANADA

Eden Grove, Ont.—The Lord gave a good conference here June 16th, a good company gathered from the district and brethren McBain, Warke, Mick, Taylor and Wm. Ferguson took part in ministry and the Gospel. The brethren continue their open air work. Brother Sam McDonald of Clinton assembly, a standby to the work there took a stroke shortly after he had given thanks for the bread—pray for his recovery in the Lord's will.

Lake Short, Ont.—Brethren Dobson and McBain are under canvas here, it is hoped the seed sown now and formerly may bear fruit. We have the privilege of "watering" such.

Charlton, Ont.—The combined conference of the four Assemblies, Charlton, Earleton, Englehart and Kirkland Lake was a season of help and blessing despite the near hurricane winds and rain, the aftermath of the hurricane Audrey. The Lord gave help to the saints to listen and they were able to attend though roads were washed out etc., railroads delayed and much inconvenience. God's weather never hinders His work. Several brethren gave help in ministry and the Gospel. Bro. Taylor remained for some meetings in the district and went on to Arnstein, Wm. Ferguson gave a call at Huntsville on his way back, also called in there going North—bro. Taylor had been giving them some ministry meetings for the week. A good ear for the Word in each place. Bro. Widdifield continues to give help in the district of the North where he has labored much. Bro. McCready returned to Quebec, as did bro. V. Davey.

Portage La Prairie, Man.—Bro. A. Douglas gave a visit here prior to the conference, brethren Alves and Joyce were in the West End, Winnipeg after their conference which was very good and the Word appreciated. Alex. Wilson visited Ashfield—at Kenora the ministry was shared by A. Douglas, H. Alves and A. Wilson, not as large as formerly but good. Bro. Wilson went on to Dawson City, B.C. Brethren Maxwell and Gray were in Turtleford, Sask., under canvas, with some blessing. Bro. Gray sails for Ireland for a visit, July 30th. Brother Jim Ronald continues in his visitation work, which is much needed, and at last report was to begin in Calder where the population is mostly Ukrainian (Orthodox). Pray for this effort and others.

OTHER LANDS

Faithful Laborers—We suggest, among others, the following names for the prayerful consideration of the saints in their daily prayers:

Bro. S. R. Stokes of Nagpur, Bombay State, India.

Bro. H. T. Kimber of Poona, India.

Bro. John McCann of Brazil, S.A. We hear his wife had to return to Ireland on account of ill health.

Bro. Robt. Adamson of Rocha, Uruguay, S.A.

Bro. A. J. Thompson of Carmelo, Uruguay.

Our Venezuelan laborers known to many of us.

Bro. J. MacPhie, of Northern Rhodesia, aged, still pursuing.

Barbados, British West Indies—Our brother Samuel McCune expected to be back at his field of labor here at the end of July, his address is as formerly, Flat 3, Bay Mansion, Bridgetown.

CONFERENCES

La Crosse, Wisc.—Annual Conference D.V. will be held August 31st and Sept. 1st, commencing with Prayer Mtg., Fri. evening Aug. 30th. Usual time and order of meetings. Lawrence Uglum, 316 So. 6th St., Correspondent.

Akron, Ohio—A conference will be held again this year in the Akron Gospel Hall, 1225 Wooster Ave., commencing Sat. Aug. 31st at 2:30 p.m. D.S.T. and continuing over Lord's Day and Monday, Sept. 2nd. Prayer Mtg., Fri. eve. Aug. 30th at 7:30 p.m. Ministering brethren whose practice and teaching confirms the saints in the "old paths" welcome. Correspondent, Joseph Bercaw, 928 Bisson Ave., Akron, 7, Ohio.

Orilla Ont.—Annual Conference D. V. will be held, commencing with Prayer Meeting, Sat. Aug. 31st at 7:30 p.m. continuing Lord's Day, Sept. 1st, and over Monday Sept. 2nd. Breaking of Bread at

10:30 a.m. D.S.T. The Lord's servants walking in "the right ways of the Lord" welcome in ministry. Correspondent—Cecil R. Clark, R.R. 4, Orilla, Ont.

Midland Park, N.J.—Annual Conference d.v. will be held Sept. 28th and 29th, commencing with Prayer Mtg., Sept. 27th. Usual arrangements will prevail as to entertainment of visiting Christians. Corresp. L. C. Greene, E. 20 Glen Ave., Paramus, N.J.

Arlington, Wash.—Annual Conference will be held d.v. August 31, Sept. 1 and 2, commencing with Prayer Mtg., Fri. evening, Aug. 30th. Brethren walking in the "old paths" will be made welcome in ministry. A. S. Colburn, Rt. 1.

Hitesville, Iowa—Annual Conference d.v. will be held, as usual, Sept. 21st and 22nd preceded by Prayer Mtg., Fri. evening, Sept. 20th. Geo. L. Frey, Aplington, Iowa, Correspondent.

Hartford, Conn.—Annual Conference D.V. August 31, Sept. 1 and 2., commencing with Prayer Mtg. Fri. eve. Aug. 30th., 8 p.m. All meetings in the Gospel Hall, 49 Charter Oak Ave. Brethren walking in the "old paths" welcomed in ministry. Corresp. N. Vendetta, 176 Kenyon St.

Huntsville, Ont.—Annual Conference D. V. Sept. 6th, 7th & 8th. Prayer meeting, Sept. 5th at 7:30. Brethren walking in the "old paths" welcome in ministry. Correspondent, George Cottrill, Route 2, Huntsville, Ont.

Sault Ste. Marie, Ont.—Annual convention as usual Aug. 31 - Sept. 1 and 2. Corresp. R. H. Davis, 652 Bay St.

FALLEN ASLEEP

New York, N.Y.—Our beloved sister, Mrs. Benjamin Bradford, passed peacefully into the Lord's presence May 2nd., After a long illness. A worthy woman and help meet for her departed and respected husband, she went on well and finished well. 1 Peter 3:4, and Prov. 31:30 were Scriptures exemplified in her life. She was a sister of our late Editors, Chas. and Samuel Keller. Pray for the family.

Springfield, Mass.—On June 11th our beloved brother William Gourley, passed quietly into the Lord's presence, aged 61. He was saved at the age of 13 during meetings held by the late esteemed Jas. Meharg in Ireland—in Springfield Assembly during the past 42 years. A worthy brother whose influence was felt all through New England—a lover of the truth of God and the "old paths" of the Word, he gave loyal support to all that was of God, while rejecting the innovations of a modern world in its catering to the old nature. Conscious almost to the last and just several hours before closing his eyes in sleep, he told those around his bedside . . . "This is the day I am going home to see my blessed Lord." Remember the widow and two sons in prayer.

Owen Sound, Ont.—On June 14th, our esteemed sister, Miss Helen Shaw went home to be with the Lord. In fellowship here for many years and much respected and loved, she has left us a fragrant memory. We had a letter from her a day or two ere she went home signifying her soon departure—Titus 2:13.

Hampton, Ia.—On June 8th, our beloved and esteemed brother Henry C. Wohlenhaus went home to be with the Lord, aged 77. Saved near Lyman, Iowa, in 1908 when the Gospel went there first, he has been an exercised saint as to the work of the Lord all these years. Moved here in 1930, he encouraged Oliver Smith and others to preach there—God worked and an assembly was formed, breaking bread first in his own home. They go on nicely now in their own Gospel Hall.

Westerly, R.I.—On June 5th. our dear sister Mrs. Ellen Carry was called home while riding in a taxi, aged 80. Born and born again in Blackburn, England, in fellowship here for years—a faithful soul.

Dansville, Mich.—On June 24th, our beloved sister, Mrs. William G. Muench, went home to be with the Lord after much suffering, patiently borne. Saved when in her teens, she learned the truth of God as to separation to Himself a few years ago and was received into the Williamston Assembly where she has gone on well and faithfully. To the last the Word of God comforted her and she has left a good memory of simple faith and trust. Pray for some of the family, still unsaved.

Vancouver, B.C.—Our dear sister, Mrs. Thomas Crawford of Fairview Assembly, "went home" May 31st, in her 81st year. Saved 67 years ago in Ireland, she went on well, loved the Lord and His people.

Words in Season

THE BIBLE FAMILY MAGAZINE



MY LORD AND MY GOD



As the bridegroom to his chosen,
As the king unto his realm,
As the keep unto the castle,
As the pilot to the helm,
So, my Lord, art Thou to me.

As the fountain in the garden,
As the candle in the dark,
As the treasure in the coffer,
As the manna in the ark,
So, my Lord, art Thou to me.

As the ruby in the setting,
As the honey in the comb,
As the light within the lantern,
As the father in the home,
So, my Lord, art Thou to me.

As the sunshine to the heavens,
As the image to the glass,
As the fruit unto the fig tree,
As the dew unto the grass,
So, my Lord, art Thou to me.
J. Tauler.

SEPTEMBER, 1957

WORDS IN SEASON

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Warning—Where younger workers, or others, commended by home Assemblies, have been requested to leave the countries to which they were commended on account of their actions, and whose commendation has been withdrawn by home and foreign Assemblies, it is a grave breach of fellowship to encourage such until such matters are made right.

CHANGE OF CORRESPONDENT

Sault Ste. Marie, Mich.—Mr. Elliott Gordon, 614 E. Spruce St. for the Assembly meeting at 801 Easterday Ave.

CHANGE OF ADDRESS

La Crosse, Wisc.—Samuel Hamilton, 3107 So. 27th St.

Hickory, N.C.—Mr. Oswald MacLeod, 3045 N. Center St. (This is just a postal change—our brother has not moved).

Vancouver, 16, B. C.—Victoria Drive Gospel Hall, 4659 Victoria Drive, corner 31st Ave., formerly known as the Cedar Cottage Gospel Hall. Correspondent: W. Hutchison, 4760 Little Street.

Cleveland 21, Ohio—Monticello Gospel Hall, 4970 Monticello Blvd, Richmond Heights, formerly the Addison Rd. Assembly, their new location. Corresp. John H. Smith, 3141 Warrington Rd. Shaker Heights 20, Ohio.

UNITED STATES

Los Angeles, Calif.—The small Assembly meeting in the Gospel Hall, 1674 E. 50th, Place seeks to go on with a little cheer from time to time and appreciate the prayers of His own. L. C. Thompson, Corresp.

Tylertown, Miss.—Bro. Ballhagen continues here—have had some encouragement in street meetings.

Hickory, N. C.—Bro. MacLeod carrying on here under canvas—religious prejudice and indifference make this work hard but it is not without its recompense now—it keeps the soul happy seeking to reach the lost—and eternity revealing the results, there shall be many a surprise.

Akron, Ohio—Brother Klabunda, joined by bro. Govan, commenced meetings in Covington, N.Y. near York, July 21—hoping there may be some increase to the small assembly in York. Brother Roberts worked there years ago and saw a few souls saved.

Laurium, Mich.—Wm. Ferguson gave a visit to the company of believers here while visiting in the Iron and Copper country. In the Iron country he sought to follow up former Bible Carriage work and found a good response. There is a big field all through this more or less isolated part for sustained work—many open doors for laborers to enter.

Mesick, Mich.—Brother Mehl was preaching near Beulah, helped by the brethren of this assembly.

Sault Ste. Marie, Mich.—Breaking of Bread now is at 9:30 a.m. S.S. and Bible Class at 11 a.m. Gospel mtg., at 7:30 and Prayer Mtg. at 7:30 Thursday. The brethren seeks to go on as they have been taught through the years. Wm. Ferguson had a nice visit with them on way to the Mining country.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

Vol. 49

SEPTEMBER, 1957

No. 9

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GATHERED GEMS

Have love toward all, but not familiarity.

Faith that is not warranted by the Word of God is not
faith but folly.

None contend so fiercely as those who have a secret
misgiving that they are wrong.

To be a child is one thing, to be a servant quite another
- cp. 1 Timothy 4:12, 16.

DAVID WAS AFRAID OF THE LORD:

He had gained a new view of the Divine character. We
hear so much in this day of God as a God of love, that there
is danger of overlooking the converse truth that He is a
God of justice, who will by no means pass lightly over
sin. The two natures are not inconsistent.

A gentle, loving, wise mother will fight like a tigress
in defense of her babe. The more affectionate a wise and
honorable father is, the more likely is he to punish his son
for wrong-doing.

The story is told of a famous judge, remarkable for his
kindliness no less than his learning, that a friend who had
visited him one evening found him in tears. Surprised at
his agitation, he asked what trouble had befallen him.
"Trouble enough" answered the judge. "Tomorrow mor-
ning I have to sentence the son of an old friend. His father
has just been here pleading with me for him. I would do
anything in reason for that good man, who was my friend
at school as a boy, but I cannot do what he asks me. I
must send the young man to prison for a long term,
and it will break his father's heart. It is the hardest thing
I ever had to do, but there is no escape for me. I must do
my duty, but it is hard, it is so hard."

The friend, recalling this, said . . . "I shall never forget
how that conscientious man suffered, knowing that he
must not yield."

THE LONDON RUNAWAY

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

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

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

The Holy Spirit strove with the young Englishman and as he thought of his wilfulness, obstinacy and rebellion, and as he

remembered God's dealings with him in grace and mercy, he could not help exclaiming . . . "I got away from my relations in London, but God has followed me here." His eyes were opened, his guilt and danger apprehended, he asked what he had to do to be saved.

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

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

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

Editor's note: James Macgregor's name was a household word in our home in the old land. This dear man was won to Christ in Jarrow on Tyne in the shipyard when James Campbell and Donald Ross went there. Mr. Campbell had heard of Mr. Ross being there and went to join him. Mr. Ross preached in an old theatre which James Campbell rented and paid for and dear James Macgregor was stripped of his religious rags and won to Christ. Mr. Ross said to Macgregor one night after the meeting . . . "If that is all you have (meaning his religious and empty experience), James, you may consider yourself on the road to hell." The Lord carried that word of His servant home and James Macgregor had no rest or peace till he was led to "Behold the Lamb of God which taketh away the sin of the world." John 1:29. He was the firstfruits of that remarkable awakening, the first to be born of God in Jarrow at that time—a real friend of the editor's late father. From small beginnings God has mightily worked down through the years, and HE IS STILL WORKING.

THE EFFECT OF THE WORD OF GOD

WM. H. FERGUSON

WE have been thinking much of late of the effect the Word of God should have upon us when it is brought to our attention. The days we live in are not conducive to much reading of the Word, i.e. reading in a proper and intelligent manner, in the right spirit, and with a desire to hear God's voice in the Word. At a recent conference we were happy to have some of our younger brethren ask the meaning of that passage in 1 Peter 4:11 . . . "If any man speak, let him speak as the oracles of God;" etc. They desired to know the meaning of the expression—"the oracles of God." When brought to their attention, they seemed to see at once the true meaning and one could see their desire to know the mind of God and learn it through His Word.

The "oracles of God" immediately suggest to us, from the Old Testament Scriptures, the tabernacle and the temple, but especially the Holy Place in each where God dwelt, between the cherubim, and from whence, i.e. from the mercy seat. He spoke His Word and His mind was made known. The Holiest of all, for that is what is called the 'oracle' in 1 Kings 6:19, 35, was the 'speaking place'—the place where business for God according to God's mind was made known and the word 'oracle' suggest also . . . 'Words of the day'—i. e. the message for that day and time. The Hebrew word is 'dah-vahr' and means . . . 'speaking for God (out of His presence) as it concerns the present day and need.' If we compare Exodus 28:15, the breastplate of judgment wherein were the Urim and Thummim (lights and perfections)—some mysterious way in which God revealed His mind through the priest of Old Testament times—we find that the breastplate there, in the Septuagint version, is called the 'oracle.'

The word "oracles" is used, as above, in 1 Peter 4:11 and we also find it in Acts 7:38 referring to the law as given by the hand of Moses, where it is spoken of as the 'living oracles.' In Romans 3:2, speaking of Israel of old we read . . . "Unto them were committed the oracles of God." And in Hebrews 5:12 we find this to be the substance of early Christian teaching, old and authentic . . . "Ye have need that one teach you again which be the first principles of the oracles of God."

The oracles are the "utterances of God" out of His Holy Word, in fellowship with the Spirit of God and confirmed by "all Scripture." In relation to Israel it was God's unique message to man through His prophets in the Holy Scriptures—they were in that sense—"trustees of revelation." In his care was lodged the Book by which man was to live or die—cp. Rom. 3:2 . . . "Entrusted"—think of the awful responsibility

—what a stewardship of truth is committed to us—how awful to treat lightly, with contempt, or add to, or take away from the Words. It is just as bad to add to God's Word our own opinions, as it is to take away from that Word that which is displeasing to us. Rev. 22:18, 19 makes this plain and one can do positive harm by going beyond the Word, as they can do distinct harm by dispensing with it or refusing its precepts. We must handle it reverently, not in a spirit of self-sufficiency, not with our own opinions made up by reading books or listening to the opinions of men, but, in a humble, contrite spirit, seeking to carry out its precepts, obeying its commands immediately, and seeking God's face for the revealing of His mind where this is not clearly shown to us at any particular time. The spiritual man can always afford to wait on God to have His mind through His Word—hence it behooves us to be sure of our ground before acting, but—when acting on the Word—to do it because God has said so and the command is distinct and clear. We are living in days when “every man did that which was right in his own eyes” as in the case of Israel of old and, to a great extent, the Word of God is set to one side for the opinions and ideas of men, committees, councils, funds and societies etc., all adding up to a complete apostasy from the Word of God in due time. Beware of all such tendencies for “In the keeping of them (His commandments) there is great reward.” Many today tell us we don't need the Word of God for what we do but we have learned, we trust by experience in the things of God, that the only safe course is to have the Word of God for all that we seek to do or say. The handling of divine things is a real and intense thing—as an older writer says . . . “Great is the talent entrusted—great the accountability.”

TREMBLING AT THE WORD

When Josiah, the King, in 2 Chron. 34., had the Book of the law brought to his attention, we see the result . . . “It came to pass when the king had heard the words of the law, that he rent his clothes . . . Go enquire of the Lord for me, and for them that are left (the remnant who would have a fear of God) in Israel and Judah, concerning the words of the book that is found . . .” etc., God's answer to the young king—who was only twenty six years of age—are very instructive . . . “Because thine heart was tender, and thou didst humble thyself before God, when thou heardest His words against this place and against the inhabitants thereof, and humbledst thyself before Me, and didst rend thy clothes, and weep before Me; I have even heard thee also, saith the Lord.” 2 Chron. 34:27. What an encouragement to do likewise when the plain Word of God is brought to our attention.

MUST BE NO REBELLING AGAINST THE WORD

We must never, on the penalty of being rejected by God,

rebel against any part of the Word of God, be it in any phase of the assembly testimony, or in the individual life. 1 Timothy 2:7, 15 must be given consideration by our sisters, as also 1 Peter 5:1, 10 etc. and the Scriptures governing the conduct of brethren, individually and collectively, must be laid to heart, in our conduct in the assembly, in the ministry of the Word and in the matter of rule in the assembly of God. To seek to evade is evidence of a deeper trouble which lies latent in the spirit and must never be seen in us if we desire fellowship with God and His blessing—Prov. 10:22.

READ THE WORD

We recommend the careful, systematic, prayerful reading of the Holy Scriptures, reverently and slowly, as thereby we can be cleansed and fitted for further service for our God and be kept from the paths of the destroyer. May God give us all grace to tremble more at the Word of God and give ear to it in this day of departure, when the time HAS come, foretold by the beloved apostle on the eve of his execution, after his life of faithfulness . . . "For the time will come when they will not endure sound doctrine (healthful teaching); but after their own lusts shall they heap to themselves teachers, having itching ears, And they shall turn away their ears from the truth, and they shall be turned unto fables." 2 Timothy 4:3, 4.

A LESSON IN TRUST

IN a poor, but thrifty, peasant's home sat a young mother plying her needle in the autumn twilight, for her little son, whose ringing laughter from the little garden told its own sweet tale. The husband sat near his wife in that weary listlessness which is made such a luxury by the hard day's toil.

"How shall we ever get on when Winter comes, George? 'Tis hard enough in Summer, what will it be then?"

The question awoke something within the man's slumbering soul and sent a quiet glow over every look and tone.

"Mary, lass, what are you making there?"

"A warm coat for our little boy."

"I guessed as much, does he know about it?"

"Not he, dear lamb!"

"Won't you tell him to hinder his worrying about Winter?"

"He worry. Why listen to him, George. He's as happy as the day is long: and even if he had thought about Winter, he'd trust his mother to keep him warm."

"Yes, lass! And the boy is wiser than his mother."

Mary's eyes filled as she caught her husband's upward look, and the cloud of distrust was rolled from the heart by their child's trustfulness.

"Casting all your care upon Him, for He careth for you."

Anon.

FIFTEEN DAYS WITH PETER

cont'd

WM. WILLIAMS, VENEZUELA

THE TENTH DAY: One might speak of this as the day of responsibility as pertaining to God in the things of God. "And in those days Peter stood up in the midst of the disciples and said . . ." Acts 1:15. Here we get Peter taking the lead without any embarrassment among the apostles. He stood up—a good method when one has something to say specially and put before the saints; it commands more respect and hinders those who would like to give their commentaries. Some do not even stand up to give out a hymn, which seems disrespectful. This leads to confusion, at times, as to the number, as the voice is not so well heard when one is sitting. It is well also to read the first verse, or perhaps two, in a clear voice so as to give all time to get the number and place ere starting to sing the hymn. It is not necessary to read all the verses before commencing to sing.

Then, in an orderly way, Peter started to state the situation and the need for electing an ordained witness who had been with the Lord and had seen Him in resurrection. It has been disputed whether they did right and some think that they precipitated the Lord's purpose and should have waited until Saul got saved. We think not—Saul was not to be associated with the twelve—he was God's choice to be the apostle to the Gentiles. Then they prayed. This is a splendid custom when assembly matters are to be arranged. It is well to seek God's face in all extra Church meetings, be they large or small. This prayer is unique in several ways. It is the first record of a prayer directed to an ascended Christ. It only contains some forty words, and less in the original. The Lord's Name is used only once—no unnecessary repetition. Some pray, prefixing some name of the Deity to almost every sentence and will use it twenty or thirty times in their prayer. Such is not necessary if God is addressed reverently to begin with in the Name of the Lord Jesus.

THE ELEVENTH DAY: "But Peter, standing up with the eleven, lifted up his voice and said unto them . . ." Acts 2:14. Here again we get Peter taking the lead and as he had no embarrassment before the disciples in chapter one, he has no shame here when standing before the unsaved. No one accosted him as having denied the same Lord that he was now preaching. The reason was, probably, that the Lord had seen true repentance and He gave him full and free forgiveness. The Lord alone could appreciate his real change of mind and so asked no long period of probation, as we are so often **FORCED** to do with our limited knowledge.

He not only stood up but he "spoke up." This is a very

essential factor in a public speaker. We would advise that if a brother cannot *lift up his voice*, he should not stand up to non-plus his hearers . . . (The slurring of the words, careless speech, unnecessary and habitual mannerisms, *lend no weight* to the message but merely attract attention to these peculiarities—some are known for their ‘funny sayings’ etc., and the audience look for this and a laugh is produced—all—this detracting from a message from God—Editor).

His address is saturated with quotations from the Psalms and the Prophets and his discourse produced astounding results. No music, no grand choir selected from the religious sects, no emotionalism, no appeals to raise the hand. There was no ‘inquiry room’ with its attendants, experts in ‘forcing’ a decision. No penitent form was seen, nor ‘altar’ with John waiting to bless with uplifted hands and in ‘holy robes.’ No! A thousand times—NO! The ungrieved Spirit, the unadulterated Word did the work and three thousand were saved and continued in the “apostles’ doctrine”—they required no ‘crutches’ nor ‘follow-up committees’ to keep them going on. What a contrast and commentary is all this on the modern high pressure evangelistic campaigns where men, money and music are the moving factors. (to be continued)

LONGSUFFERING—A Fruit of the Spirit:

Lessons from the mountain laurel

HOW very much we need to cultivate this plant. For an example we need only to look at our Saviour. How much suffering He went through down here. Look at Him for a moment in Pilate’s judgment hall. First He was scourged with a long Roman lash. Every Roman lash was made with several lashes; in the end of each lash was a small sharp stone, so when those lashes came down on His blessed back they cut the skin and made it look like a ploughed field. They crowned Him with thorns but that wasn’t enough, they beat it down with a reed. They spat in His face, they slapped Him and pulled the hair from His cheeks. They buffeted Him, i.e. beat Him with closed fists and knocked Him from one to the other and back again. All the while He was blind-folded and they said . . . “Tell us who smote Thee.” Last of all they led Him away to Calvary and there they laid Him upon the cross and nailed Him to it.

What did our Saviour say? He opened not His mouth until they did all they could to show what was in man’s heart against God. THEN He spoke, but what did He say? . . . “Father, forgive them for they know not what they do.” This truly was a long-suffering example, but since that time God has borne

with this ungodly world in answer to that prayer. At the very moment when they were doing all this to Him, He could have said one word and blasted them all into hell and the eternal fires forever, but He didn't do it. He bore it all in silence. Are we better than our Lord and Master? How quickly bitter words arise to our lips from some longfancied affront, or otherwise. We are ready to retaliate in a moment. But this is not God's way. His way is to forgive until seventy times seven, so when we are wronged in any way for His dear sake, may we take it patiently, remembering our blessed Lord. He said . . . "Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely for My sake, rejoice and be exceeding glad for great is your reward in heaven." Matthew 5:11.

THE MOUNTAIN LAUREL

This plant would be like the hardy mountain laurel. It can stand all the icy blasts of Winter and bloom again in greater profusion the next season. So we should stand the cold, hard words and unkindly actions against us. If we do we will shine the brighter for doing it.

The blossoms on the laurel are formed of small cup-shaped petals streaked with red and in the center there is a gold-headed stamen. Gold speaks of divinity so this head of gold is like our Lord Jesus in the midst of His people, around which are gathered the blood streaked petals. Sometimes when we are wounded for His sake we, who resemble the petals, lean toward Him and are strengthened again. We don't need to retaliate, beloved, for He says . . . "Vengeance is mine, I will repay, saith the Lord." Heb. 10:30. Trust Him to absorb all the wrongs done to us and let us pray for those who spitefully use us. Let us forgive and leave all in the pierced hands of the One Who was wounded and suffered so unspeakably for us. This is a beautiful plant to cultivate in our garden. . . "Casting all your care upon Him for He careth for you. Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour: Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." 1 Peter 5:7, 9.

"But the God of all grace, Who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." 1 Peter 5:10.

"To Him be glory and dominion for ever and ever. Amen." 1 Pet. 5:11.

Be courteous even to the troublesome individual who is always in your way. God sent him to you.

HINDERERS OF THE WORD OF GOD IN THE CHURCH

Message to Sardis—Revelation 3: 1, 6

This church was very low spiritually, that is, in its obedience to the whole Word of God, both in its prophetic and in its local character. The Lord has no commendation for it, but only condemnation. It brings before us those who escaped, (the meaning of Sardis) from the devastating influence of the Thyatiran period of church history where the evil effects of women rule, teaching and seduction had weakened Assembly testimony for Him. As Thyatira and Sardis go on in their local character till He comes, how necessary it is to guard against these evils predominating in these Divinely planted Assemblies. How sad it is when overseers suffer WOMEN to teach, preach, dominate and seduce an Assembly, chapter 2:20. Under the symbol or sign of the Angel (held responsible for these conditions), the Overseers must give their account to Him, Hebrews 13:17, for suffering the women to thus act. What a grave responsibility then rests upon an overseer who does not act according to God's Holy Word. PUBLIC TESTIMONY FOR GOD IS CONFINED TO MEN and not to women, 1 Cor. 15:5-8; 1 Tim. 2:8-12.

They had a name to live (life in Christ) and were dead, that is, spiritually, no heart for the things of God beyond salvation. The Lord Jesus has the Seven Spirits of God and the seven stars, the angels, the overseers, of the seven churches, but not here stated to be in His right hand as in Rev. 2:1, under His control for all ministry. His Lordship is here denied Him, His prerogative is taken from Him by overseers, as in many assemblies today. These overseers might call Him Lord, Luke 6:46, but their obedience is only partial. He knows all and says, "I know thy works." All is naked and opened unto Him with Whom we have to do. Heb. 4:13. His eyes are a flame of fire, Rev. 1:14. He detects partial obedience to His Word and knows our every thought, deed and action.

In verse 4, He pleads with them, "Be watchful and strengthen the things that remain, that are ready to die." What a spiritually weak assembly this is, and so is every assembly walking in partial obedience to His Word, His Lordship and Prerogative being usurped by scripturally disqualified elders, 1 Tim. 3; Titus. 1.

He can no longer therefore minister His Word through whomsoever He will and whatsoever He will to meet the needs of His saints, a need which He alone knows, and He alone knows how to meet. What presumption it is for an overseer or overseers to rob Him of His prerogative and take this work upon themselves; thus testifying to the saints their capability (?) as being more qualified than His is. What presumption!

Their works are not perfect before Him. They have come short of obedience to the whole of His Word—partial obedience, and so are not perfect.

Verse 3. "Remember therefore how thou hast received and heard, and hold fast and repent." How apt we are to forget His deliverances. How (not what) thou hast received and heard—received and heard from Himself—note, the HOW. Should they not then hold fast and be repentant for their low spiritual condition? How often has the Lord's deliverances come our way, only to be forgotten shortly afterwards and we sink down spiritually to a state of indifference to the things of God, both individually and as an assembly. How we need to take heed to this warning. Ezra and Nehemiah are both examples. He will come as a thief, the way He will come to the world, Matt. 23, so take them by surprise, and they will be ashamed before Him at His coming, 1 John 2:28.

In verse 4, we read that there are a few names even in Sardis, who have not defiled their garment, those who walked righteously before Him upon earth in assembly fellowship, obedient to the faith, Jude 3, the whole revealed will and mind of God in His Word. His promise to them is that they shall walk with Him in white. What encouragement for the individual saint amidst Sardis conditions to uphold local assembly testimony for Him. How He values it. In Philadelphia, His Word is kept, His name is not denied, the only name for the salvation of sinners, Acts 4:12, and for the saints to go forth to, Heb. 13:13, and to be gathered unto, Matt. 18:20. How many Sardis assemblies, mission-hall assemblies, there are today, occupied only with the salvation of the lost, but utterly neglectful of those precious truths that give our Lord Jesus Christ His rightful place in the midst of His gathered saints in assembly fellowship.

It will be well for us to keep His Word and not just one part of it, the first part of the three-fold commission of Matthew 28: 19-20. Here the Lord Jesus has not only the salvation of sinners at heart, but also their obedience, when saved, in baptism, and then their being taught to observe all things whatsoever He has commanded, thus carrying out Heb. 13:13; Matt. 18:20; Acts 2:42, etc.

How He values obedience and not partial obedience to His Word. In this church, we have only partial obedience, but in Philadelphia, He commends them for keeping His word.

We should seek to be overcomers, verse 5, by whole hearted obedience to all God's Word, seeking to know His ways for us, and then to walk in them. This can be accomplished by making Ps. 25:4-5 our genuine and constant prayer—"Shew me Thy ways, O Lord; teach me Thy paths, Lead me in Thy truth and teach me, for Thou art the God of my salvation."

When He answers this prayer, and He will, may we be able to say, "I have walked in Thy truth, Ps. 26:3. The overcomers' garments are not defiled, verse 4, and so He will clothe them in white raiment, the fine linen, clean and white, the righteous acts of saints, Rev. 19:8, R.V., the garment worn at the Marriage Supper of the Lamb. May we then be careful to put in only righteous acts, the stitches here upon earth, in our garment of needlework, Ps. 45:4.

The overcomer may be ignored, despised, or even cast out of the Assembly by men of Diotrophian character for obedience to what the Lord has commanded, 3 John 4, and false reports spread abroad by the partially obedient, by carnal, worldly minded professors, but His name remains in the book of life. They may even thank the Lord for the overcomer being cast out and may even say, "Let the Lord be glorified," but the promise is, "He shall appear to your joy and they shall be ashamed," that is, those who hated you and cast you out professedly for His Name's sake, Isa. 66:5. The Lord also confesses the overcomer before His Father and before the Holy Angels. What a confession! How glorious! Oh, to be an overcomer! What Divine encouragement!

To what we have brought before us in this and in the other six churches, He says, "He that hath an ear, let him hear."

The late W. J. Driller of New Zealand

(Editor's note—The expression in Rev. 3:5 . . . "I will not blot out his name out of the book of life" has troubled some from time to time. But the thought here is, as bro. Driller above expresses it, that such may be "cast out" on earth, may even be "cast out of the assembly" by men of the Diotrephes stamp, 3rd., John, v. 10, but the Lord, Himself, comes with the word of cheer to all such who overcome, even unto reproach and shame of men,—"I WILL NOT blot out his name." That is, others may do this shameful thing, but our Lord says—"I WILL NOT"—how comforting and uplifting to many a tried saint who takes a stand for God's Word amidst the darkness to know that He Who sits above takes note of all and manifests His presence to those so afflicted).

It is the Devil's master-piece to make us think well of ourselves.

Prayer is the pitcher that fetcheth water from the brook wherewith to water the herbs; break the pitcher and it will fetch no water; and for want of water the garden will wither.

The world is not changed. It may have changed its dress, but it has not changed its nature, its spirit, its principles. It hates Jesus as cordially as when the cry went forth, "Away with Him! Crucify Him!"

GEMS OF THOUGHT FOR THOSE WHO WORK AMONGST THE YOUNG

THE POWER OF SYMPATHY:

I had been frequently spoken to about my eternal welfare, and warned as to the danger of being lost if I neglected God's salvation. No doubt those who spoke to me sought my good, but on looking back I still have the feeling that there was a great lack of sympathy in the way it was done.

The doom of the ungodly I had heard described in the most solemn and awful language that a mortal's lips can frame, but I think there was a lack of that tearful tenderness that alone can make such a subject effectual. I know that God can use a stone to bear His message, and that when He wants it to be heard, no failure on the part of the speaker can turn aside the power of His Word. But His general way—especially in this age of grace and of the Spirit's inworking—is to make the Word mighty IN the soul and experience of the saint before He uses it THROUGH him to carry conviction of sin or life from on high to others.

The effect of the truth working IN the heart is, to make it soft and tender, to bring it into sympathy with God in His purposes, to give God-like compassion for the perishing. Where this exists, it will come out in the message and in the tone of the speaker. The true soul-winner is a saint with a loving heart, a heart yearning over sinners. This above all else brings one into touch with souls, and surmounts untold barriers to reach them.

It was a simple word from a lowly child of heaven—one who had been in the atmosphere of the Master's love—spoken tenderly, yet solemnly, on the danger of delay and the doom of procrastination, that brought me to the Saviour. The tone and manner of the speaker told how much in real earnest he was, and while I have no doubt it was the Holy Ghost Who used the words to my conversion—and to God alone be the praise, for He it was Who planned and wrought it—the human vessel was in the right condition for the Spirit to use. This is our responsibility. Oh! to be always clean and always ready.

THE WARM FLOW OF THE MESSAGE:

We have never seen the propriety of breaking the course of lessons by having the first or last Sunday of the month set apart as a "preaching day." In many schools a short address, by way of gathering up and pressing home the chief points of the lesson, is given EVERY Sunday for ten minutes or so, and is found very serviceable. In others, once a month a visiting brother, perhaps, gives a brief address after lessons, which is also said to work well, providing you have the right kind of

speakers, which it may not be always easy to get. In our own opinion, a week night Children's Meeting—in the Winter season at least—for an hour inclusive, in which all the teachers take a diligent interest is best. The Gospel simply and lovingly told out from Bible Text, type, narrative, history, pressing home the necessity of conversion (but not pressing the children to profess, while there is little sign of soul anxiety), and looking to God to own His Word—this is by far and away the best way of reaching not only our Sunday Scholars but others who need to hear the Gospel. Be content with a simple yet *interesting service; do not make it a continuous display of pictures, flags, and other exhibits, more wonderful than wise, and frequently obscuring rather than illustrating any grains of Gospel that may be in them.* The warm flow of the message itself, in the love of the Spirit, is the real instrument to effect conversion, and the plodding workers who peg away "aye at it" will have more to show at the end, than those who by fits and starts make more noise.

TO THOSE WHO HAVE A WORK TO DO "STAND FAST"

IF the Lord has given you a work to do, Satan will do everything in his power to hinder it. He may present other things more enticing, such as making money and getting rich. He may assault you with slander, torment you with abuse, and set you to work defending your character. He may employ pious persons to lie about you, to envy you, to assail you and others to slander you. You will have all the Scribes and Pharisees combined against you, and a Judas standing by ready to sell you to your enemies for thirty pieces of silver. If you are doing the Lord's work, can you expect anything else? Did He not say . . . "A man's foes shall be they of his own household?" - Matt. 10:36, and "Ye shall be hated of all men for My Name's sake." Matt. 10:22. Can you not see that all these things are Satan's means to hinder your work, that he is really not fighting against you, but against God? Acts 5:39.

Go on about your work. If you stop to kick at every dog that barks at your heels, you will not make much progress forward, or get the day's work done. If you are doing the Lord's work, no one can stop it, but Satan will use every possible means to hinder it. He may come as a "roaring lion" to scare you, or as an angel of light to entice you. Be stedfast, unmoveable. Reputation is what men think of you—character, what God knows about you! What you are! He never told you to defend either—just tell it to the Lord! He knows how to take care of the enemies of His Son and His servants. If you seek to defend yourself, Satan will have accomplished his

purpose. Keep on with your work, God will take care of your interests. You see that you take care of His.

You may be assaulted, slandered, wronged, insulted, wounded and rejected—was not the Man of Sorrows treated thus? Is the disciple above His Master? You may be abused by foes, forsaken by friends, despised and rejected of men, as your Lord was, but He set His face stedfastly to go onward to Jerusalem. Though all the powers of darkness be arrayed against you:

In vain the enemies oppose,
Our God is stronger than His foes.

If you try to appease the wrath of man or to please him, you will be pleasing Satan . . . "If I yet pleased men I should not be the servant of Christ." Gal. 1:10.

Be sure you are in the will of the Lord as revealed in His Word, then go straight forward, turning neither to the right hand nor to the left, until you finish the work He has given you to do, and hear Him say . . . "Well done, good and faithful servant." Matt. 25:21.

Those who seem to be your best friends may prove to be your worst enemies. Jeremiah 17:5. They will often seek to turn you aside from God's ways to theirs. Listen to the voice of God, not man. Let Christ be your object, forgetting the things that are behind, reaching forth the hand to that which lies before . . . cp. Phil. 3:13, 14.

REMEMBER! "Ingratitude is the world's payment" but not our God's. He never forgets faithfulness or steadfastness, so **BE STEDFAST, UNMOVEABLE!!** The reward is near!

A PAGE FROM THE HOME LIFE

of Dr. Grattan Guinness.

DEAR old home in Bath! Before it fades from view let me recall its most precious memory: Firelight in father's study, and the big arm-chair in which he sat with two or three of us in his arms; the sacredness of the evening hour we so often spent with him, when he talked about the Lord and we knelt together in prayer; and then his voice, that deep, rich voice that carried ours through the familiar verses of the hymn we loved to sing,

Jesus in our Shepherd, wiping every tear,
Folded in His bosom, what have we to fear?
Only let us follow whither He doth lead,
To the thirsty desert, or the dewy mead.

Father, did you know the treasure you were laying up in the life of each of those children? Did you ever think how they would rise up and call you blessed? Deep was the longing of the heart from which you wrote in those days:

If the Lord should call me to Himself while my children

are young, I hope they will never forget their father: that they have had a father, an earthly father, who has loved them with a tenderness no other man on earth is ever likely to feel for them; who from the first moment of their existence, onward, has never ceased to cry to God for their salvation, and who hopes to meet them every one in glory and to spend eternity with them in the presence of Jesus.

No wonder such men as Whitfield Guinness laid down his life in China, after twenty seven years of unremitting toil for the suffering there, seeking to help them physically, and above all, spiritually, to bring them to a knowledge of the Saviour. In a little cemetery, a few miles from Peking, lies the body of this son. Others laid out their lives for the loving service of the Saviour who had saved them, largely through the instrumentality of a truly exercised father and mother who sought, not their childrens' material wealth and position, but their soul's eternal welfare. This was characteristic of many of the saints of the past generation or two.

SPOILED IN THE NURSING

WHY IS it that many promising young converts "stand" only a short time, and then find their way back into the world? This is one of the most important questions in connection with the Lord's work. We do not see that you can dispose of the whole matter, as some do, by saying that the professed converts had never been converted at all. While this is no doubt true in a great many cases, it must of necessity leave a good deal of backsliding unaccounted for. We are convinced that many a young convert is spoiled in the nursing; or spoiled, it may be, for want of nursing. The great cry is for "souls;" and when we get them, is it not often the case that they are allowed very much to shift for themselves? As well might you expect a child to grow and prosper on the principle that it must look after itself as best it may. The work of the Gospel is no doubt a great work; and we do well to give it due prominence in our testimony. But it seems to us that there is not sufficient prominence given to the great work of shepherding, visiting, and in a hundred-and-one ways manifesting our interest in those who may have been lately brought to the Lord. It is vain for us to attempt to justify ourselves by complacently remarking that "if they are the Lord's they will stand." This is nothing more than a solace for a bad conscience. Although they are the Lord's they may have many a stumble through want of godly care on our part. Yea, many a child of God goes with a halt all his days, simply because, like Mephibosheth, he has been "lamed" in the nursing, 2 Sam. 4:4. Let us be clear as to this, that while our God has ordained that the Gospel be preached, He has also ordained that those

born into His family be cared for, and tended, and helped in the ways of God. If you hold that this great work may be dispensed with, you have just as good a right to dispense with the preaching of the Gospel; for He who enjoins the one enjoins the other. Peter had a threefold word from the Master as to shepherding, John 21:15-17; and John says, "I have no greater joy than to hear that my children walk in truth," 3 John 4. There is no need that our zeal for souls should slacken. We simply want a corresponding zeal in caring for souls after they have turned to the Lord.

Service in the Gospel is no doubt a more dazzling work than the obscure labour or visiting a young or weak believer, and dropping a word in season. But we hold this work to be every whit as important as standing on a platform and addressing a great audience. Indeed, the one department of service is the complement of the other; and, when we are truly alive to the importance of the nursing, we shall find that professed converts will yield a much higher percentage of real cases than they often appear to do at present.

Thus far we have referred to local brethren in an Assembly. But let us enlarge our field of vision, and take in "labourers" who have gone forth for the sake of the Name, taking nothing of the Gentiles. In almost every case the labourer is styled an Evangelist. No doubt he may be to some extent a teacher, and have also a shepherd-heart for the saints. But it is rare indeed to meet with a labourer who is not a Gospel preacher, and who comes simply to build up the saints—to instruct—to warn—to lead into the path of a deeper communion. Yet who will deny that this is a great work in many Assemblies? Gospel-work may be engaged in, and is doubtless often engaged in, when the true need of the saints is some "man of God," such as we have been describing, to prepare the way of the Lord and make a highway for the King in the hearts of His people. But then we must have "big meetings," and we must have "souls," and we must have preachers with the true Gospel "gift!" Yet who can tell but we should reach our "desired haven" as speedily, and have more enduring work for God, if we were as eager for the experience of an overcoming life as we are to see successful work in the Gospel! Perhaps we have been putting that last which should be first.

From The Believer's Treasury, 1893

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

QUESTIONS AND ANSWERS:

QUESTION: Thank you for the help received from the book *Words In Season*. May I ask your thoughts on the following question. When the Lord comes to take His Church at the rapture, I have been given to understand all children under the age of accountability will be caught up too. Does this mean there will therefore be a world without any children, at least for a time? For surely it would not just be Christians' children who would come under the blood of Christ, when He comes! (From England).

ANSWER: On such a subject, where the Word of God is silent, is it not much better for us to leave this matter where it belongs—in the hand of our gracious, all-wise God? Speculation often leads us astray—the silences of Scripture are golden and unfathomable at times . . . Isaiah 55:8, 9 reminds us of this. We can rest assured that children, who have not had the capability of receiving or rejecting Christ as Saviour are covered by the atoning work of our Lord and are safe, but the manner of our God dealing with children, when the Lord comes, we must leave with Himself.

QUESTION: In regard to a Union, if a Union comes into a place where one is employed, and you were allowed to continue working, without joining it (which would be doubtful), would you be doing right by accepting raises or benefits which they were instrumental in obtaining?

ANSWER: This whole question of the Union Shop is very complex in our modern world. One, whose conscience is governed by the Word of God as to the unequal yoke, could neither join nor accept benefits as a yoke-fellow. This would involve absolute faith or trust in God's Word and His unerring wisdom and choice for the worker and would, doubtless, involve a measure of suffering, perhaps even privation, but Our God remains faithful and loves to be trusted.

If one belonged to the Union, he would hardly have ground for refusing the benefits since it is his union, but there is such a thing as refusing the world's benefits and relying on the Living God as in the case of Abraham and the king of Sodom.

One would have all sympathy for brethren and their families faced with this momentous question but we could never, with the Word of God in our hands, advise a Christian to join in a Trades Union. As the days darken and we get nearer the Coming of the Lord, these unholy combinations, governed often by the basest of men who will stop at nothing (as is evident to all right thinking men today), will become more powerful, more corrupt, more demanding on a full allegiance and they will not tolerate 'half-way' men or members. The situation is more serious than the average Christian supposes and we can only cast the saint upon God and His holy, unchanging Word. "Better is it to be of a humble spirit with the lowly, than to divide the spoil with the proud."

QUESTION: What about installment buying?

ANSWER: As little of this as possible—wait for things you cannot presently afford—"Godliness with contentment is great gain." God can make a way for you which will seem miraculous to the unsaved and carnal Christians, as you wait on Him and wait for His benefits. "A little that a righteous man has is better than the riches of many wicked." Too many are trying to "keep up with the Jones's on other people's money." Keep out of the hands of Loan Companies—if you have a mortgage on your home have it small and within reason and pay it off as soon as possible. Budget your income, but see that you give the Lord His portion first, and if you are in debt to others the Lord neither wants it nor needs it.

EXTRACTS FROM LETTERS

FROM NEW ZEALAND: The ministry given in Words In Season is much appreciated and a great encouragement to many.

FROM AUSTRALIA: We still love to get Words In Season—we find the ministry has substance—Proverbs 8:21, and has turning tendencies for wayward feet, seeking the “old paths.”

FROM GLASGOW, SCOTLAND: I might say, dear brother, that we do enjoy reading it every month for in its pages it gives that real ministry that builds up the Christian who follows its exhortations for I must say that there is great departure among many in the Assemblies from the old paths. As a very young man, many a time I used to listen to stalwarts, yes, even your own father here in Scotland many a time as he spent much time in my father's home. It grieves one to think of these departures from the truth so carry on the good work with your little magazine, for truly one gets a rich blessing from it, after reading its faithful ministry .

FROM SASKATCHEWAN: I enjoy Words In Season, especially the ministry for young people in its pages. It seems as if there are so many things to trip us up and stumble us, and so often the ministry is just what is needed. From a young sister.

FROM NEW YORK: I do not know who paid for our subscription for this past year, but we do thank Him, and whoever it was, for this timely word.

FROM PENNSYLVANIA: Conditions in most assemblies are at a very low ebb and I admire the very few who still have the courage of their convictions to denounce what is wrong and give ministry calculated to regulate our walk, for the transactions of time will regulate the awards of eternity and the degree of holiness here will largely determine the degree of happiness in eternity.

The widow of one of the Lord's faithful servants.

FROM THE FAR NORTH: We would not like to be without the real and scriptural help it gives. We are far from other Christians in this North woods and trying to bring up our children to know the Lord. If someone has subscribed for us, kindly use this subscription for some other.

FROM THE PRAIRIES: Keep the good old story coming to our home, we enjoy the booklet very much indeed.

FROM AN INDIAN SETTLEMENT: We should like to send thanks for the big help that is derived through your magazine . . . An Indian Christian.

READING CAREFULLY: We do so much enjoy it. We would like to read it all at one time but that way we don't get as much out of each article, as if we study each one separately. Thank you and please keep sending such timely articles. Very often the articles are about the very subject we have been wondering about.

FROM NORTH IRELAND: Words In Season is appreciated in this part of North Antrim. The truths are very needful in these days of declension—we have received much spiritual help from the writings. We pray God's grace to continue such.

THE DEFLECTED NEEDLE

The rocks in life's voyage are cruel and sharp,
And though progress be fast or slow:
 If our needle is false and the course is lost,
 These rocks will prove our foe.

The voyage we started across life's sea,
So promising, hopeful and bright,
 Is ended ere long by a rock on the lee ,
 And our log is closed in the night.

That log which began with record good,
On the voyage to the heav'nly port:
 Tells the tale of a rock submerged and wide,
 That made of our ship its sport.

But why was the cargo entrusted to us,
The precious freight lost in the tide?
 The needle we trusted deflected our course,
 For we had deflected that guide.

Deep down in the heart and hidden from sight,
Our affections were going afar;
 No marvel our vessel was wrecked in the night,
 Our "needle" had left the Pole Star!

W.H.F.

« « «

The above appeared in the "Milk of the Word" for 1934 and was suggested by seeing a fine passenger and cargo vessel wrecked in the Firth of Clyde about 45 ears ago. The writer was on the bridge of a vessel with the captain and mate as we came under the lee of the Isle of Arran. Soon we could see on a shelf of rock a very fine coasting steamer similar to the one we were on. There she lay—high above the water line, her back broken, waiting to be salvaged—her usefulness gone, almost a total loss. I asked the officer how this fine ship, manned by capable and experienced men, came to such an untimely end and he told me the reason.

One of the officers came up to take charge during the night on his watch. He had a little flashlight battery or other magnetic substance in his pocket which should not have been there, and this so attracted the needle of the compass that it threw the ship off her course in that dangerous channel and the first warning they got was when they struck the rocks and she held fast, the damage was done and the good ship's career ended there.

The above lines suggest the possibility of some inward affection deflecting our course so that we shall not finish well but be turned aside by the effects of this foreign substance. How needful to heed the words of the Spirit in Col. 3:1, 10 etc.

Manchester, Conn.—The brethren are keeping up the Open Air meetings so faithfully carried on by brethren through the years, six or seven brethren take part.

Manchester, Iowa—Bro. McKinley was with the saints here for a visit recently, a young man professed. He also stopped over at Omaha for a short visit.

Bristol, Conn.—Bro. Pizzulli was refused permission to pitch his tent in Southington but was visiting house to house, also in Bristol, Conn., nearby. The Word of God is not bound.

Forest Grove, Ore.—A few have been added to the Assembly recently, there is a nice Bible Class of 60 or 70.

Jackson, Mich.—Please note our brother L. E. McBain's change of address to—1221 Highland Blvd., Jackson, Mich.

CANADA

Sault Ste. Marie, Ont.—Five young believers recently baptized and added to the Assembly—it is hoped to see the life of God manifested in these, daily. Brother John Norris is making his home here now—recently he was in the West.

Vancouver, B. C.—The Assembly, formerly known as the Cedar Cottage Gospel Hall, moved into their new Hall Saturday, July 20th, when a large company was present to listen to the ministry of the Word. Brethren Aitken, Jardine and Maxwell ministered the Word. The Hall is known as Victoria Drive Gospel Hall, see the address under Change of Address in this issue.

Owing to the many responsibilities connected with their moving into their new Hall, the brethren have decided not to have the Annual Conference at Canadian Thanksgiving time.

Glen Ewen, Sask.—Bro. Alves gave ten nights here recently on his chart—"The Seven Churches of Asia"—ministry appreciated and strengthening to the saints as they seek to walk the right ways of the Lord.

Windsor, Ont.—Partington Ave. Assembly wishes to advise of the following change of time in their meetings: Feast of Remembrance at 10 a.m. S.S. & Bible Class 11:45 a. m. Gospel at 7:30. Wm. Lever.

Lake Shore, Ont.—Our brethren Dobson and McBain have had good attendance and interest in the tent meetings, some seem interested.

OTHER LANDS

Dipalata, P.O. Box 11, Balovale, No. Rhodesia, Africa—We continue to see fruit here and it certainly encourages us when we see the Christians believing the simple truths connected with gathering unto the Lord. We pray that they will hold fast to the sound doctrine, even when we are removed from them. It is so easy to follow the world and its ways: there is no reproach when one walks hand in hand with all that is around . . . Wm. Halliday. (A few of our brethren press on faithfully in this district—Editor)

North Ireland—The holiday meeting over the 12th, etc., seem to have been a blessing to a good many. At Ballyboland, Bleary and Ballymagarrick large companies.

Venezuela, S. A.—S. A. Bro. Williams visited recently Falcon and El Mene—Miss Martha Kember is en route back for school work in El Mene.

CONFERENCES

Huntsville, Ont.—Annual Conference d.v. Sept. 6, 7 & 8, commencing with Prayer Mtg. Sept. 5 at 7:30. Ministry welcomed by those walking in the "old paths."—Geo. Cottrill, R.R. 2.

Longport, N. J.—Annual Conference in Gospel Hall here, 29th, and Atlantic Avenue, will be held d.v. Sept. 21 and 22, with Prayer Mtg. Fri. evening the 20th. For accommodations write to the Correspondent, William Moon, at above address.

Midland Park, N. J.—Annual Conference d.v. Sept. 28 and 29, with Prayer Mtg. evening of Sept. 27. Address communications to the Correspondent—Lester C. Greene, E. 20 Glen Ave, Paramus, N.J.

Manchester, Iowa—Annual Conference D. V. October 5 and 6 commencing with Prayer Mtg. Oct. 4th, at 8:00 p.m. Correspondence to Dan Lubben, 505 E. Butler Street.

St. Thomas, Ont.—The Annual Conference will be held d.v. at Canadian Thanksgiving, in the Arthur Voaden Vocational School, Flora St. October 13 and 14 preceded by Prayer Mtg. in Gospel Hall, 3-½ Erie St. Oct. 12 at 7:30 p.m. Breaking of Bread is at 10 a.m. The Lord's servants walking in the "old paths" and teaching the same will be welcomed to minister the Word. Visitors freely entertained. No circulars. —Corresp. Frank H. Woods, 94 Manitoba St.

Arnstein, Ont.—Annual Conference D. V. Sept. 13, 14 & 15, with a Prayer Mtg. Thurs. Sept. 12th, at 7:30 D.S.T. Brethren walking in the "old paths" welcome to minister the Word. Corresp. Emil Culin.

FALLEN ASLEEP

Bridgeport, Conn.—Our esteemed brother David M. Rainey was called home suddenly Lord's Day morning, June 23rd. He had planned to remember the Lord but before the "hour was come" he was "at home" with His Lord. Saved years ago at tent meetings of the late Benj. Bradford, he went on actively and well. His widow, three sons, two daughters survive.

Chatham, Ont.—Our dear sister, Mrs. William Blake went to be with the Lord July 4th, in her 79th year. Saved in Merlin 34 years ago, faithful in attendance while permitted. Her husband and three daughters survive.

Detroit, Mich.—Our brother John P. Chandler "went home" July 13th, aged 76. Saved in Canada, in Detroit for many years, latterly in Ferndale Assembly. Leaves his widow and daughter. Faithful in attendance when able.

Grindstone City, Mich.—Our beloved sister Mrs. Duncan McGeachy "went home" July 18th. Saved over 60 years in the assembly meeting in the Gospel Hall, Glencoe since its formation. One of the old school, godly, retiring, yet faithful in testimony. Such are greatly missed. Her large family connection could well have our prayers for their salvation.

Vancouver, B. C.—On July 18th, our dear brother Alex. McGaughey "went home" to be with Christ aged 65.. Born in Belfast, saved in 1920. In fellowship in Abbotsford, B. C. until recently when he was identified with Cedar Cottage Assembly, now Victoria Drive Hall. Our brother suffered greatly throughout recent years.

Sault Ste. Marie, Mich.—On July 22nd, the Assembly suffered the loss of another standby in the death of beloved Frank West, aged 73. Only one of the older brethren in oversight now remains, our esteemed brother Davis, and this lays a great responsibility on the more mature of our younger brethren to carry on for God. God is able and they have had worthy teaching in years past now. Pray that God may still signally bless this Assembly, as He has. We have known this dear brother for almost 38 years—he loved the "old paths" of the Word and had a good testimony. Remember his widow in prayer.

Jackson, Mich.—Our beloved sister, Mrs. Guy Champney, "went home" suddenly August 3rd. Saved over 30 years ago at cottage meetings here of brethren Wm. Ferguson and Wm. Warke, she went on and finished well. Hospitable and kind, she will be much missed. Remember in prayer her sorrowing husband and her aged mother—it is only "a little while."

Forest Grove, Ore.—Our beloved brother Felix Hostynek fell asleep July 1st, saved 19 years ago at meetings of James Rae and Hector Alves. A good and gracious man with the fragrances of Christ about him, will be missed, his seat empty. Two sons and two daughters sorrow but not as the world sorrows . . . "They also serve who only stand and wait." He was 72 years of age.

Glen Ewen, Sask.—A delayed note reaches us of the homecall of our dear brother Gilbert A. Muir who "went home" April 27th, in his 75th year. Born in Scotland, saved in Kilwinning district, gathered to His Name when 18 and a lover of the "old paths." He went on and finished well—leaves his sorrowing widow (an invalid) and three sons. While visiting the prairies this past year or two we enjoyed talking over the things of God with this brother who knew many of the men of God in Scotland in a day past.

Longport, N. J.—Our beloved sister Mrs. Walter Beveridge "went home" June 17th, from the Home here. These of an older generation have served well their day—now "at rest" in His presence. Heb. 4:9.

Words in Season

THE BIBLE FAMILY MAGAZINE



JESUS IS PRECIOUS

1 Peter 2:7

JESUS is precious when youth and health
Make life a gladsome thing,
Joy thrills through ev'ry vein and makes
The heart and lips to sing.
Earth's pleasures all are fleeting,
And swiftly pass away;
But the joy of knowing Jesus
Grows brighter all the way.

Jesus is precious when trials come
And clouds obscure our sky,
Amid the storm we hear His voice,
And Know that He is nigh.
When earthly props all fail us,
And friends we loved are gone,
'Tis then we know how good it is
To trust in Him alone.

M. P.

OCTOBER, 1957

WORDS IN SEASON

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Please Note—If you are deciding to order the future magazines in one bundle of six or more where, hitherto, they have been going individually, BE SURE to cancel the individual list so that our records will be in order and there will not be a duplicate order. We appreciate greatly the thought of some who have already done this. Between now and the end of the year is a good time to give proper consideration to your list—procrastination leads to neglect. **THANKS!**

Please also note that we are **NOT** changing stencil dates on your envelope any more.

CHANGE OF ADDRESS

Nova Scotia, Canada—Mr. L. K. McIlwaine, Clementsvalle, Annapolis Co.

Kansas City, Kansas—Mr. Calvin J. Fletcher, 1312 Nebraska Ave., for Grandview Gospel Hall.

United States

Stratford, Conn.—Our brother Jas. McCullough is feeling better and has been giving a little help in Gospel work in Maine this summer.

New Haven, Conn.—A nice one day conference among Italian Christians reported by brother Capiello—he requests prayer for the Italian work—bro. Pizzulli continues at this work also and brother Rosanio as health permits.

Woodbury, Vt.—Bro. Walter Gustafson spent a number of weeks with the small assembly here this summer, a few unsaved coming out. Bro. Taylor gave a weekend visit and some Christians from Connecticut on their vacation, which helps to cheer a bit.

Midland, Mich.—Some open air meetings have been held this past summer North of here, with a little help from Bay City.

Willmar, Minn.—The Lord has continued to bless here—some saved, baptized and added to the assembly. They meet presently in the basement of the hall they are building. Brethren DeBuhr, joined by Paul Elliot, Oliver Smith and Robert Orr, at times, continue the work. At Rushford, Minn., brethren Louis Brandt and Hy. Wahls saw a little blessing before closing.

La Crosse, Wisc.—Recent conference a time of blessing, one restored, one professed, saints cheered. Brother Mick was at Brodhead, helped by bre. Gould and Clarkquist, one professed. Brethren Smith and Warke had meetings in Stout, Iowa., with a little blessing, bro. Elliott continuing when bro. Warke left.

Lorain, Ohio—No conference this year at Thanksgiving season.

San Diego, Calif.—The S.S. is not large but goes on steadily and many of us realize the blessing under God's hand which has resulted from patient, constant S. S. work. E. E. Dozier.

Akron, Ohio—Reports indicate a good and profitable season under the Word at recent Conference.

Hartford, Conn.—Hall filled to capacity at recent Conference at most of the meetings, everything went well.

Hickory, N. C.—Bro. MacLeod was returning after Hartford conference and hoped to have another tent series in this district. The former was not too encouraging.

Clyde, Ohio—Bre. Crawford and Lipke had some encouragement in tent mtgs., open air etc., in Whites Landing and Crystal Rock. Two from Marion, Ohio, were baptized Sept. 8th.

CANADA

Victoria Road, Ont.—Bro. Joyce had his Egypt to Canaan chart here for a spell of meetings with a nice interest.

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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MIGHT, POWER OR THE SPIRIT: All means which believers may use for the conversion of sinners, without the Spirit in them, are like a body without life; like a locomotive without steam; like a watch without mainspring; like nature without the life-giving power of the sun. However beautiful, unique, antiquated, united, extensive, wealthy, intellectual; however patronized by the wealthy, wise or great: **IF THE SPIRIT BE ABSENT** from them, they will fail to accomplish the desired end. Is this not largely forgotten today? The "mechanisms" of religion can be made to operate smoothly in multitudinous and devious ways, but the "way of the Spirit" is not of man, nor understood by man, see John 3:5, 9 etc., God never associates His Name with evil.

'Twas but a touch of sadness,
A pang of selfish grief,
A little moment's heaviness,
Through trial keen but brief.
But I felt the calm of Heaven,
And wiped the weeping eye,
When I heard the Master's cheering word -
"Be not afraid, 'tis I."

HE NEARLY MISSED IT

EARLY this year, shortly before a young Christian nurse left New Zealand to come to this country for a visit, a patient entered the hospital ward of which she was in charge. Mr. C. was a most refined gentleman, in his early fifties, a bank manager by profession. He came in for an operation for what was believed to be gastric ulcer. Surgery, however, revealed an advanced state of cancer, much beyond help.

After the operation an earnest discussion arose as to whether or not the patient should be told of his condition. The Doctor strictly forbade this Christian nurse to tell him; nevertheless, as a conscientious Christian, she told the doctor that should the patient ask her, she would not deceive him by telling him an untruth. The doctor was furious with the nurse for her insistence that the man should have some warning that he was nearing eternity so that preparation might be made. Later, the doctor assured Mr. C. that a successful operation had been performed for gastric ulcer. However, a few days later, the patient guessed the truth from some careless remarks made by a visitor.

Mr. C. was deeply shocked by his discovery. He demanded that he be told everything, saying that he had suspected what the cause of his trouble was from the beginning. His grief was pitiful to see. He wept bitterly, asking the usual question of the resentful, "What have I done to deserve this?" He was much concerned about leaving his wife and family. He had lived, he felt, a good, clean and upright life, had been regular in church attendance etc., And now—just when he was beginning to enjoy life!—he was being cut off.

The young Christian nurse was greatly burdened about speaking to this man about his soul, yet no opportunity arose to do so. Owing to the prognosis, visitors were permitted whenever he desired. Consequently it seemed that always some relatives would be present, or an interruption would occur to block her efforts. Local church ministers visited him, but did no more than try console him.

The last night of Miss T's service at the hospital arrived. She went around bidding patients farewell, hoping for an opportunity to speak to Mr. C. again. But, once more, he was surrounded by relatives, and could only weep and say—"Good-bye." The nurse was disappointed and found it impossible to be at rest in her mind concerning this poor, lost man, slipping out into a Christless eternity. She had many calls to make that night, and a supper engagement at one of the Christian's homes. But, the burden increasing, she returned to the hospital. The patients were settled for the night, but looking in through a glassed-in balcony, she saw that Mr. C. was awake. She entered the hospital at once and found him delighted to see her.

"Well, I wonder if ever I will see you again," he began. There is a possible hope that perhaps a miracle might happen, isn't there? I might get better. But if not—what then! I face darkness, and oblivion! Where am I going? I don't know! I'm just facing Death's dark waters, and what then?"

With great relief the nurse began to tell the poor, distressed man that she was able to tell him of the sure and certain hope which lies ahead of every sinner who will trust Christ as his Saviour. She told him how God had saved her own soul, and explained how he could become the possessor of eternal life, quoting to him the priceless promises of John 3:16 - 3:36 5:24 - Acts 16:31. Mr. C. listened intently, eagerly drinking in every word of those precious passages of Scripture. He asked her to repeat them, then lay pondering them carefully. All at once, his face lit up with an inexpressible joy. "I see it" he exclaimed. "I will meet you there! I'll see you again!" and with tears pouring down his cheeks for very joy, he continued . . . "Why have I never heard this before?" As a regular church attendant, he had been in close contact with the ministers; yet no one had told him of God's way of salvation. "To think" he said, "That I had to come here in this state to hear how one could know for sure that he was going to heaven—from a young girl like you—what these highly educated ministers do not know."

Overcome with thankfulness, the dear man repeatedly thanked the nurse for taking the trouble to come back to tell him such wonderful news. With a radiant face, he assured her over and over, as she took her departure . . . "I'll see you again."

The doctor had told Mr. C. that he had about six months to live; yet only two days later, after telling his friends that he wanted to go, since he had nothing to live for, **BUT MUCH TO LOOK FORWARD TO**, he passed into eternity, into the presence of Him Who had died for him. Like the dying thief on that other cross, he was saved at the eleventh hour—Luke 23:39, 43. But, lest any should presume, let it not be forgotten that while one of the thieves on either side of the Saviour was saved, the other went to hell . . . from the Saviour's side! Time is short, and as with Mr. C. —**IT MAY BE LATER THAN YOU THINK**. Why not settle the matter now by coming as a guilty and lost sinner, worthy only of eternal punishment for your many sins, and seek the Saviour's side—He is a Living, Powerful Saviour today, tender and compassionate towards sinners, but one day soon, He shall be to you a most fearful Judge, if you refuse His offers of mercy and trample under foot the precious blood He shed for sinners.

(While in Huntsville, Ontario recently the above story was related to the editor—he asked Miss Thompson, who was on a visit to our shores, to send us details, so we print this as a warning to the unsaved, yet as an encouragement to all who labor for souls)

GOD'S CARE OF THE LEVITE

WM. H. FERGUSON

THE Levites were especially chosen of God in the Old Testament, as we see from such scriptures as Numbers 1:47, 54—Numbers 3:1, 51 etc. The reason for the choice lies with God but Exodus 17:1, 7—Deut. 33:8, 11—Exodus 32:25, 29 may give us a clue as to that which God saw in Levi where a response to God's disciplinary lessons and a desire to stand for God as regards His truth seems to be outstanding characteristics which God saw in Levi—by nature he was far different, but grace conquered and made out of Levi a family God could use in the work of the ministry in connection with the Tabernacle and also in ministry and teaching His people—cp. Deut. 33:10—Nehemiah 8:5, 12 etc., It would seem that in Exodus (according to Deut. 33:8, 9) Levi was chief in the murmuring and dissension, in Exodus, chapter 17: 1, 7 but that farther along in Exodus 32: 25, 26 etc., Levi had learned the lesson and was the first to stand for God, even against his own natural family relationships, when the honor of God was concerned and the judgment of God must go forth amongst the congregation—this is always a good sign, and ALWAYS characteristic of the spiritual man in contrast to that which the beloved apostle decries—"doing things by partiality"—hard on some when natural ties are not concerned, and lenient when it is a question of one's own. How many assemblies have had their testimony wrecked and ruined by such a condition! May God give to all our readers, world wide, spiritual eye salve to see this and to repent accordingly—only then can God bless and comfort in restoring grace.

In the numbering of Israel the tribe of Levi was omitted and, consequently, when we read of the failure of the other tribes and their unfaithfulness, costing them an entrance into the land of Canaan, one can believe that there were godly Levites who crossed into the land with Joshua and Caleb and the younger generations of the men of war.

THEIR TRAINING FOR SERVICE

In Numbers we read of their entering upon their service from 30 years to 50 years in chapter 4:23, 30, 39, etc., and in Numbers 8:23, 26 we note the age given as from 25 years to 50 years. The earlier age mentioned in Numbers 8 may signify their early years of training in fellowship with elder and matured Levites in connection with the service of the Tabernacle and the later year of 30 to 50 marked their full entrance into all the laborious and extremely particular and valuable service entailed in this wondrous tabernacle testimony connected with God's presence in the midst of the congregation. Thus from 30 years to 50 years (the prime of life) their years were given wholly to God. One could not imagine God for-

saking them after they had thus given their best years to His service. Yet! how common is this practice amongst many today—those who have labored faithfully and for God through the years are forgotten, slighted and turned away from when it should be otherwise. Truly the apostacy brings with it wondrous lessons of man's unfaithfulness, yet of God's faithfulness, in His own miraculous way, of caring for His own who have been faithful in testimony and service through the years.

After 50 years they still "ministered with their brethren" we are told in Numbers 8:26 . . . "to keep the charge" - i.e. to see that everything was done in accordance with the Word of God and to give that godly advice and help which would be most acceptable to the younger Levites who had the full responsibility of handling the precious things of the tabernacle, but who needed the help and support of older and mature Levites. There are precious lessons here for younger brethren who are thrown into places of responsibility to seek the advice, help and encouragement of those who have had more experience in the things of God. This is why many assemblies are able in these difficult days to continue in a godly way, because they are not too self-sufficient or proud to seek for advice in God appointed channels and according to the Word — cp. Hebrews 13 etc.

THE NEW TESTAMENT COUNTERPART

The parallel in the New Testament is found in those who minister the Word and labor especially for the Lord in the Church—this would include those mentioned in Ephesians 4:11, 13 etc., as well as godly elders who are gifted to teach and rule according to the qualifications of true overseers and shepherds as found in 1 Timothy 3 and Titus chapter one etc., (Sad to say, today, we see the rule without the qualifications in not a few cases—this is disastrous).

Such are the "gift" of the Risen Head with a view to the "perfecting of the saints" and for the "edifying (or building up) of the church." The three families of the Levites, the Merarites, the Gershonites and the Kohathites are doubtless before us in Eph. 4:11 etc.

The "evangelist" is suggestive of the Merarite—their work was hard and laborious—cp. Numbers throughout. The true evangelist goes out into new ground. Paul hesitated about building on another man's foundation and godly evangelists have always had a pioneer spirit. The Gershonite handled the curtains, cords, hangings etc., and would be suggestive of pastoral and shepherd care of the church, and in the church. The Kohathites again would bring before us the teachers of the New Testament and they personally bore on their shoulders the precious vessels of the Sanctuary—their's was a heavy and felt burden, continually, they personally felt the load

even more than the others, since, for them, no wagons or oxen were provided as in the case of the Merarites and Gershonites. Let none suppose the work of the Lord a sinecure—it is always laborious, always steady, always a burden. So few today, except those of spiritual perception, have any idea of the work of the true laborer for the Lord, be he evangelist, pastor or teacher, overseer or elder, deacon or servant in a special sense. Not until they are about to lay down the burden, and life begins to ebb away, do many “wake up” to the fact and then a few condolences, nice sayings, flowers at the funeral service etc., seem to be sufficient to ease the conscience—then afterwards “talk” about such becomes not much more than the “garnishing of the tombs of the prophets” in the days of the Lord. Thank God for all today who have spiritual eyesight and can see these things and hold to the pattern God has laid down—in all such cases the recognition of those whom God has raised up in the midst of His gathered people in a godly way is seen. We do not believe in “clergy” and “laity” neither do we believe in an “any man” or “every man” ministry as regards the public ministry of the Word of God. Where there is no recognition of godly ministry, there can be nothing but a spirit of independence and self-sufficiency arise which eventually destroys simple testimony “to His Name.” God upholds all such and in Revelation, chapter 1:20 we see that all ministry and rule is in the hand of the Lord Himself, Who is seen as the girded Priest walking amongst the seven golden lampstands. In Rev. 3:1, in a Sardis condition of things which is much seen today (a dying church) the “stars” are **not** said to be “in His hand”—teaching us that men may occupy this position, never fitted so by God and not so recognized by God at all, but hereby fitting into the pattern of decadent Protestantism and Babylonish sectarianism.

GOD'S CARE

When Israel was right with God they took care of the Levites as God instructed, when they were away in heart from God the Levites were forgotten and neglected, their ministry little thought of and counted unnecessary and consequently Israel lost the benefit of Levite help in service and teaching. In every case of “revival” in Israel of old the Levite comes out to the front again in the restoration and consequent blessing. In every case of departure the “Levite,” his instruction and help in the things of God, was dispensed with first of all. This is instructive for us today.

The Levite had no inheritance in the land apportioned to him. The Lord was his inheritance. He was given and allowed his dwelling in the city and suburbs, but not more, see Numbers 35:1, 8 and Joshua 21:1, 45 etc.

Many today do not seem to understand God's ways in con-

nection with the support of His servants, consequently we hear of "funds" - "societies" - "retirement funds" - "annuities" and "social security" for His servants, for widows of the Lord's servants, at home or abroad, etc., etc., (their names become legion)—all pointing to the undeniable fact that in departing from God's order, God's ways are lost sight of and man substitutes his ways (altruistic or charitable, it may seem), but they are of "man" and not of God.

God reserved for the Levites the "best (or fat) of the oil, and all the best (or fat) of the wine, and of the wheat, the first-fruits of them which they shall offer unto the Lord, them have I given thee"—God said to the Levite . . . "And whatsoever is first ripe in the land, which they shall bring unto the Lord, shall be thine; every one that is clean in thine house shall eat of it." Num. 18:12, 13—cp. also v. 24 "But the tithes of the children of Israel, which they shall offer as an heave offering unto the Lord, I have given to the Levites to inherit." We find, from v. 26 & 27 that a tithe of the tithes were also to be given to the Lord as a heave offering—all seeming to suggest to us that Israel, when right with the Lord had such an understanding or comprehension of their redemption that they were willing to go beyond what might, naturally, seem to be right to show their love and devotion to God, His servants and His work—a study of Numbers 18 shows how much God thought of this. This should cheer all of God's people, individually and collectively, who have had such an exercise through the years—God truly counts all such to Himself as "the corn of the threshingfloor and as the fulness of the winepress."

We see, however, that this article is lengthening out and we forbear further reference to this most instructive study of God's Word—some time again we may consider the "defection" of the Levites in some cases and the "faithfulness" of the Levites even during such defection, with the consequent blessing of the Lord eternally for such. We are writing this article away up in the more or less isolated stretches of the mining country and backwoods where we have spent many years of pioneer work in connection with the Bible Carriage and Gospel work through the years and, for the encouragement and cheer of others, we must mention that we have proved, all through these years, often months removed from assembly fellowship and care, the unfailing care and kindness of our God Whom it has been a joy to trust—HE HAS NOT FAILED—HE CAN NOT FAIL. Let us all trust Him more in regard to the every day affairs of life and we shall prove, once more, the simplicity and perfection of God's ways, so easy and unencumbered, in contrast to man's ways which put a chain around the necks of assemblies and individuals, with no promise of liberty but further enslavement and eternal loss at the Judgment Seat of Christ.

FIFTEEN DAYS WITH PETER

WM. WILLIAMS, VENEZUELA

WE COME now to consider the twelfth day in these fifteen days we have under consideration. Twelve is the number of "administrative government" or rule. In chapter five of Acts, verse 8, Peter asks . . . "Tell me whether ye sold the land for so much?" (The community life suggested in Acts 2:44, 47 was occasioned by the peculiar circumstances of these days and was not enjoined upon the saints as something which must be practised perpetually, such as a common fund, common property etc., some, having had this idea, have tried to perpetuate it but we have seen such cases fall to the ground because they lacked scriptural support—Peter's word in Acts 5:4 settles this point . . . "Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power?"—Editor). The sin was not in the owning or the selling of it, but the evident "deceit" connected with it, trying to get a name for benevolence with a covetous heart underneath.

The judgment here was drastic. It was the first major sin in the virgin church. It was a distinct lie against the Holy Spirit—a sin against the whole Christian community. Two lives were taken away as a salutary discipline to warn young Christians. This discipline produced great fear upon all—godly discipline in the assembly, carried out in the fear of the Lord, will never hinder or diminish the blessing, rather the contrary.

But, sad to say, we are very far from those early church experiences. Christians today lie to God and to one another, apparently immune to judgment—we say, apparently, for such sin must be judged eventually, if not here in discipline as children of God, then in the lake that burneth with fire and brimstone for God hates the liar. In reality much discipline which should be carried out in the church is passed (or glossed) over to the loss of all concerned. God has not changed, God has not done with those who do such things. The solemn reckoning day is coming when lying to the Holy Spirit about giving to the Lord, pretending benevolence to the work of the Lord, etc., all shall be reviewed at the judgment Seat of Christ to the loss of all who have not followed the injunctions of Scriptures as to giving. How terrible to fritter away our time, talents and means for the transient things of this present age.

THE THIRTEENTH DAY

"But Peter said unto him . . . 'Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money'" —Acts 8:20. Again it is Peter's lot to pronounce scathing judgment on Simon—this sin is called "simony" Simon went far on the road of profession, evidently believed, was baptized, a man of influence, perhaps Philip was not overcareful in examining him for baptism, as in the

following chapter he deals with another society man, the eunuch. Perhaps he saw the need of being more particular after Simon's case. There is always danger of being partial with persons of influence and Philip has many followers like this today. Influence and means corrupt many servants, locally and otherwise betimes. It is a great mistake to baptize young professors too hurriedly—when they leave the home life and out in the world they are tested and often fail to show the evidence of the new birth—they had merely an intellectual assent to the truth, but had never experienced a divine revelation of Christ to the soul.

Money entering into the service of God can be a real curse, it cannot buy peace of soul, real pleasure or entrance into the kingdom of God. Yet money is the stock and trade of Protestantism and Romanism today—they are like the horse leach . . . "Give, give, give." Rome is the most barefaced, but we receive circular letters with envelopes to send our gifts from what is thought to be the best evangelical institutions and from others professedly doing God's work. It must have taken grace to be frank on Peter's part to gainsay and to dub Philip's greatest convert as being in the gall of bitterness and in the bond of iniquity. Preachers are generally touchy about their converts and deal gently with them; but they do not measure their brother's children by the same rule.

(To Be Continued)

TENDERNESS AND LOVE

Deuteronomy 32:27

"The Eternal God is thy refuge, and underneath are the everlasting arms . . .

THESE sublime words constitute one of the sunlit peaks in the majestic mountain range of Old Testament Scripture. They were born in the heart of one of the master spirits of the ages at a time of national crisis.

They were inspired of God and designed to point for weary pilgrims the way to the source of unfailing strength for all time to come. They have been like streams of healing waters to multitudes of marchers along life's trail across the centuries. To the lonely they have brought cheer, to the sorrowing comfort, and to the weary rest.

They speak of two attributes of God. They remind us of His strength and of His tenderness. In this refuge we find security. In His everlasting arms we find love. Man is at his best when he feels his need of God most. Perhaps that is why many of life's sweetest lessons are learned in life's bitterest experiences. Myriads of people today attest the truth of this promise which sustained God's people in the long ago.

R. H. S.

MY DISCIPLES

JAS. A. RONALD

HOW interesting to note among the many triplets of the Gospel according to John that the words "My disciples" are included! Remembering that the term "disciple" means a learner or follower of one's teaching, we may well follow with interest the distinguishing marks of His disciples.

AN ABIDING ONE

A number of His hearers professed to believe on Him, but our Lord, knowing that no real heart change had taken place, met them with the words . . . "If ye continue in My word, then are ye my disciples indeed." John 8:31. It is a mark of true fellowship to abide or to dwell in His Word. Every new-born soul, like the healthy infant spoken of in 1 Peter 2:2, has this desire, but how much is it encouraged today? The feeding place is not to be the novel, or worldly trash, but the sincere milk of the Word.

The result shall then be seen as in v. 32 . . . "The truth shall make you free." All around us we see professing Christians who know little or nothing of this holy freedom. Free from the bondage of past habits, of religious formality, of a wasted life, and free to do His will. The ground of all true spiritual progress is found in abiding in His Word.

A LOVING ONE

John, known as the "disciple whom Jesus loved," was fittingly chosen to set forth in his Epistle and Gospel this vitally important truth. After telling of His new commandment, our Lord gives the second mark of true discipleship . . . "By this shall all men know that ye are My disciples, if you have love one to another." John 13:35. Just as "continuing in the Word" marks a condition within, so "loving one another" marks a condition without. The eye of the world is upon us and our attitude towards our brother speaks to the world. Once, when we were so warm in love towards our Lord, and His own, we thought there was no place on earth like the assembly of the saints. But now we think we are beginning to know them better. Alas! the change is all in ourselves. His people are the same but we have begun to look at their faults, rather than their virtues. Like Ephesus of Rev. 2:4, we have left our first love. The Person Who once filled our hearts has become as a stranger. May we, like Thomas, look again at the One Who will bring from our hearts the words . . . "My Lord and My God."

A FRUITFUL ONE

How full of instruction is this fifteenth chapter of John! Just as ch. 8:31, gives us the self-ward aspect, and chapter 13:35, the world-ward, so chapter 15 gives us the Godward aspect of discipleship.

Because Israel was the empty vine of Ps. 80:8 and Isa. 5:1 she was laid waste. Our Lord, the only truly Fruitful One, links every believer with Him as the branches of the Vine, Himself. Fruit is the purpose he has in this—the only thing for which the vine is of any use, Ezekiel 15:2, 5. Every true branch is in Christ, John 15:2 and will have some fruit. 1 Cor. 4:5 states that then (at the Judgment Seat) shall “every man have his own praise of God” The “pruning” or “purging” of John 15:2, which comes from the same root word as “clean” of v. 3, is done with the purpose of bringing forth more fruit, and is the work of the Father or Husbandman. The pruning knife is used on the fruitful branch, removing all that hinders, so that more fruit may be produced. How often He is compelled to remove from our lives even things that may seem dear to us, yet hinder fruit.

The unfruitful branch of v. 2 is also in Him, but it has ceased to bear fruit and is therefore taken away. 1 Cor. 11:30 says—“For this cause many are weak and sickly among you, and many sleep.” This sleep which suggests premature death is a very real danger with every one of us. What need there is in these days of abiding in the vine as in verse 5, that is, of knowing unbroken fellowship with Him in order that “much fruit” may result.

Another “would be” branch is seen in v. 6. “If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.” Many strange interpretations of this verse have been given and much error has been taught through failing to consider it carefully. The word “men” is an added word and is misleading. The fire, or burning, is never the end of the true branch or believer. This is the portion of the ungodly only and these referred to here were never really “in Him” and thus cannot abide in Him. The words, “as a branch” indicate the professor who, like the seed which fell on the stony ground, after a brief outward show, withers away.

Our opportunity is the quickly passing one of honouring the Father in bearing fruit. This fruit, as mentioned in Gal. 5:22, 23, is called “the fruit of the Spirit” and is in contrast to the works of the flesh.

“Herein is My Father glorified, that ye bear much fruit: so shall ye be My disciples.”

NOW

Time was, is past, thou canst not it recall.
Time is, thou hast, employ the portion small.
Time future is not, and may never be:
Time present is the only time for thee.

THE FASHION OF THIS WORLD

ONE great reason why we possess so little of that spiritual riches that is "our own"—Luke 16:1, 15 etc., is because we have not been faithful in that which is "another's man's." My very life is a stewardship, my body and my time, as well as my goods, belong to the Lord. When the Lord's money is used to deck that body which is "a temple of the Holy Spirit" and purchased by the precious blood of Christ, with the latest fashions of the world: and the immodest clothing, invented by the devil, to fill the world with immoral corruption, is seen upon the redeemed bodies of the people of God, what could follow but a cursing of our blessings!

Satan is busy creating in society lawlessness in every matter on which God has spoken. If God says . . . "If a woman have long hair it is a glory to her: for her (long) hair is given to her for a covering." 1 Cor. 11:15 then Satan must show his enmity to the Word of God by inventing shorn heads among women. If God says . . . "The woman shall not wear that which pertaineth unto a man . . . for all that do such are an abomination unto the Lord thy God," then Satan must begin to introduce this into society to blot out every trace of subjection to God.

The one day in the week that is said to be the Lord's Day is often used as a day of pleasure-riding instead of being given to Him.

It seems a settled maxim that every Christian may spend on luxury all the money he possesses. No one seems to think that it is wrong to "lay up treasures on the earth" now.

It is time for deep exercise of soul, may there be in the earth a people prepared for the Lord, for He is coming soon.

L.S.

DOEG - THE TALEBEARER

AS YOU read of the massacre of the priest of Nob, as in 1 Samuel 22:7, 23, one is made aware of the evil work of such men who have a bitter enmity against that which is "spiritual" and especially against those who are servants of the Lord and doing His bidding. Note that this talebearer was an "Edomite"—an "Esau" man who had the same spirit as Esau had when he hated bitterly Jacob, God's man and God's choice. But we use this incident only to warn against the evil of talebearing and remember this significant fact, **THAT DOEG, THE TALEBEARER, WAS ALSO A LIAR!**

ENVY

Troubles among God's people are often caused by envy, a bitter thing and a great evil . . . "Envy is as rottenness of the bones." Prov. 14:30. How often envy "consumes" man and his best years until the grave puts an end to it. "Envy is as cruel

as the grave." The sons of Jacob, moved with envy, sold Joseph, Acts 7:9. The Jews "moved with envy" sought to drive the Gospel out of Thessalonica, Acts 17:5. It was envy that caused the leaders of Israel to deliver up the Lord Jesus to be crucified, see Matt. 27:18. Pilate knew that. So deceitful is this thing yet that envy will cause a man to ruin an assembly of saints if he cannot rule them—it will cause a man to ruin the reputation of another for no other reason than to give place to his own envy. Some are envious of another's gift, of the place they have in the hearts of God's people, envious of their years of service and experience in the things of God—all thereby showing, definitely, that they, themselves, are entirely unfitted to occupy the place of the one or ones whom they envy. The talebearing associated with envy always betrays itself and the talebearer usually comes to a talebearer's end. Constructive, helpful living, constantly doing good, visiting, helping, doing useful and kind things is a great boon in a Christian's life. The envious man lives with himself, he broods, he nourishes evil thoughts, he imagines falseness against his pride and ego and continually thinking of this and his "imaginary" foes, he spends his days and goes down to the grave unheralded, unloved and unsung. Christian, as you value your spiritual state and a continued enjoyment of God and His blessing in your life, give a wide berth to all thoughts of envy, and to all envious persons. Listen not to their tales, adopt not their suggestions lest you, too, have the diseased bones of which the Scripture speaks.

SIT STILL

Ruth 3:18

IN this chapter Ruth had come to an important stage in her life. She had come into close touch with Boaz—her Kinsman-Redeemer, and was now betrothed to him. But there is a waiting time, and Naomi says to Ruth, "Sit still, my daughter." As Ruth had obeyed her mother-in-law all the way through there is no doubt that she obeyed now, and sat still.

But what of her thoughts? Would they not be taken up with Boaz? She would ponder over the past weeks and think of all he had said to her; the kindness he had shown her, and now she just longed to be with him as his bride.

Is not this a picture of every redeemed one? We have come into close touch with our Heavenly Boaz—our Kinsman-Redeemer, and we wait for our wedding day. What of our thoughts? How much time and thought do we give to Him whom we love and long to be with? This is a challenge to every believer as His coming draws near. How necessary it is to have our thoughts centred upon Him. May we sit still more and more, and learn of Him.

— E. Ellis.

SERVANTS OF GOD

BUT now being made free from sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life" Rom. 6:22.

In relationship we are children of God through faith in our Saviour Jesus Christ; in work we are servants to God. Let no one suppose that this title is reserved for prominent Christians only. Every believer can be a servant as truly as Luther, Wesley, Spurgeon, Muller, Chapman, or any other. We have the privilege of turning into service for the Lord whatever the hand finds to do Col. 3:23-24. We may sweep a floor, prepare a meal, milk a cow, paint a house, and do it as much to the glory of God as though we were preaching in darkest Africa, or caring for the fatherless and destitute. Whatever honest calling we are in, let us therein abide with God, so working as if He had specially placed us there, "Serve Me in this place, doing this work for Me." This ennobles common duties, and takes away all feeling of drudgery. The angel Gabriel would glorify God as truly in sweeping a street crossing (if such were the Divine will) as in flying on the errands of his Creator. Do each daily task as unto the Lord; so will it become service to God, and the reward will be sure.

The believer has been made free from sin, that he may serve God. This is not freedom from the possibility of sinning, but from sin as a master, quite another thing. There was a time when we were "sold under sin" Rom. 7:14 and could not free ourselves. We groaned under our bondage and cried, "Who shall deliver me?" Thank God, deliverance has come through the Lord Jesus Christ by His death on the Cross. Now we take up His words with joy, "If the Son shall make you free, then are ye free indeed" John 8:36.

We now have our fruit unto holiness. Since his conversion the apostle Paul could say of the Lord, "Whose I am, and Whom I serve" Acts 27:23, regarding himself as the Lord's in spirit, soul and body; consequently his life yielded, in abundant measure, the "peaceable fruit of righteousness" Heb. 12:11. In like manner our lives also should be producing "much fruit" for herein is our heavenly Father glorified John 15:8.

The life of service here below will not be for ever; death or the coming of the Lord will end it. Opportunities are becoming fewer as the days quickly pass, therefore it is our wisdom to make the best use of the time that remains. Yet, how blessed! the end will be everlasting life—a life in Heaven never to end. Here we toil and labour under difficulties; yonder is our rest and sure reward.

Franklin Ferguson, New Zealand

THE SIN OF JEROBOAM

1 Kings 12:25-33

VERNON MARKLE, CUBA

IDOLATRY was the great sin of God's ancient people. It was because of their idolatry that both Israel and Judah were carried away into captivity. Idolatry in Israel was divided into three separate and distinct forms, viz: (1) BAAL WORSHIP, (2) HIGH PLACE WORSHIP, (3) JEROBOAM CALF WORSHIP. In 1 & 2 Kings no less than twenty four times we have reference made to Jeroboam and his sin. Of one king after another it was written, "he did evil in the sight of the Lord: HE DEPARTED NOT FROM THE SINS OF JEROBOAM THE SON OF NEBAT, WHO MADE ISRAEL TO SIN." 2 Kings 15:24. And in 2 Kings 17:21 we find these solemn words: "and Jeroboam drave Israel from following the Lord, and made them sin A GREAT SIN." The mighty Jehu destroyed Baal worship out of Israel for a time, but it is written of him, "Howbeit from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, to wit, the golden calves that were in Bethel and that were in Dan." 2 Kings 10:29. Elijah also destroyed Baal out of Israel—but his voice was never raised in protest against Jeroboam's calves. How strange!

How solemn it is to reflect that these three forms of idolatry were practiced by GOD'S OWN REDEEMED PEOPLE!! Is it not possible that God's people today are guilty of a modern version of these three forms of idolatry? Does not history repeat itself? Are we not all prone to idolatry? Moreover, if Jeroboam's sin has no modern counterpart, what instruction are we to take from this portion of the Old Testament Scriptures? Rather let us assume that Jeroboam's sin exists today—and then seek to discover what it is!

Not long after we were saved, while in conversation with an older brother who is now in Heaven, reference was made to "Jeroboam's systems" in such a way that we understood clearly enough that he was referring to the various protestant sects around us. But while we understood to whom he was referring, we did NOT understand how he could apply Jeroboam calf-worship to these modern denominations of the Christian Church. We soon learned that Jeroboam made two golden calves and put them in Dan and Bethel, and thus led God's ancient people into idolatry. But what is the connection between this and any or all of the modern evangelical denominations?

As we carefully examine the passage in 1 Kings 12 we discover that Jeroboam's sin consisted in a "Seven-point Departure" from the divinely-ordained plan of worship. Over and over again in this short passage we read, "he made" "he

made." What, then, are these seven things which Jeroboam made?

1. ANOTHER PLACE—v. 27-29—Not Jerusalem, the divinely appointed place, but Dan and Bethel.
2. ANOTHER GOD—v. 28—Idols, instead of the true God!
3. ANOTHER TEMPLE—v. 31—The true temple of God was in Jerusalem.
4. ANOTHER PRIESTHOOD—v. 31—God's priests were such by birth. Jeroboam's were humanly ordained.
5. ANOTHER FEAST—v. 32—It was "like the feast that is in Judah"—but was still only an imitation.
6. ANOTHER ALTAR—v. 33—God's altar was in Jerusalem. But he had to have an altar upon which to sacrifice.
7. ANOTHER FIRE—v. 33—The divine fire burned on the altar in Jerusalem — so Jeroboam used ordinary fire!

It is of the greatest importance to notice that the last SIX points of departure were occasioned by and dependent upon the first, i.e. the departure from God's one and only gathering centre. In those days God had only ONE PLACE OF WORSHIP—Jerusalem! "Jerusalem, the city which I have chosen Me to put My Name there." 1 Kings 11:36 God's temple was in Jerusalem! So were His priests! So were His altar, His feasts, and His fire! As soon as another centre of worship was set up, a whole FALSE SYSTEM OF WORSHIP came into being as well, including idols, temples, altars, priests, and fire!!

The Israelites were expressly forbidden to offer sacrifice to God just anywhere they might choose. They were commanded to offer in "the place which the LORD your God shall choose out of all your tribes to put His Name there." Deut. 12:5. The solemnity of this injunction is borne in upon us as we notice that in the succeeding chapters reference is made to "THE PLACE WHICH THE LORD YOUR GOD SHALL CHOOSE" again and again—in fact no less than TWENTY TIMES! Deut. 12:5, 11, 14, 18, 21, 26; 14:23, 24, 25; 16:2, 6, 7, 11, 15, 16; 17:8, 10; 18:6; 26:2; 31:11. The effect of frequent repetition is to emphasize the importance of what is stated! Worship was only to be offered to Jehovah in ONE PLACE—and that the place of HIS CHOOSING—i. e. Jerusalem.

God never changes, and His principles never change. Our Lord clearly states in John 4:21 that Jerusalem as the divinely-appointed place of worship was soon to cease. But if Jerusalem has ceased to be the divine centre of worship, the place where Jehovah caused His Name to dwell,—then WHERE does His Word indicate that we are to worship Him in spirit

and in truth? . . . Referring to His then future Church, our Lord uttered these significant words:

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

We see, then, that the divinely appointed centre of worship is "Where two or three are gathered together" solely and simply to the Name of the Lord Jesus Christ! The exalted and blessed Name of the Saviour is to be His people's only centre of gathering! What beauty and what simplicity! Comparing this with what we see around us, how does this accord with the system of denominationalism?

Jeroboam began something which was perpetuated ever after until Josiah's reign. Once established, how difficult it is to overcome a system of fleshly worship, which in God's sight is nothing but idolatry.

The thin edge of the wedge with Jeroboam was ANOTHER PLACE. That first seemingly insignificant change from the divine plan brought about all the rest of his idolatrous system. In other words, if anything is not exactly in accord with divine command, IT IS ALL WRONG.

Strange too, is it not, that Jeroboam made TWO golden calves. Each one had its own system of false worship or idolatry. How strangely reminiscent of the TWO great modern systems of false worship i.e. ROMANISM and PROTESTANTISM. Both fleshly and idolatrous, though in varying degrees. And how strange that Josiah should destroy the altar at Bethel, one of the false systems, but that he should do nothing about the other one in Dan!!! How many there are nowadays who are filled with godly zeal, evidently, to attack Rome's false system, who yet utterly fail to realize that they, themselves, pertain to another system equally false and idolatrous in God's sight.

In conclusion, we would mention the Word God spake. . . . "Jeroboam drave Israel from following the Lord, and made them SIN A GREAT SIN., 2 Kings 17:21. The modern counterpart of Jeroboam's sin is "Sectarianism." That is, Christians grouping together under any other name than that of our Lord Jesus Christ, Matthew 18:20. Sectarianism is a great sin in the sight of God. By changing the place of God's Name and introducing idolatry among God's people, Jeroboam "provoked the Lord God of Israel to anger." 1 Kings 15:30, so we see that sectarianism is idolatry in the eyes of God and provokes Him to anger.

Are you, dear reader, connected with one of Jeroboam's false systems? Recognizing that any, and all, of these systems are wicked and idolatrous in the sight of God will you not at once take your place outside of it all, seeking God's true gathering Centre, simply to His precious Name, seeking to bear His reproach, Heb. 13:13? Cp. Deut. 12:13, 14 and 2 Cor. 6:17.

QUESTIONS AND ANSWERS

QUESTION: (1) What is the meaning of 1 Corinthians 11:16?

QUESTION: (2) Do you know who J. N. Darby was, also what of his New Translation?

QUESTION: (3) What is the proper procedure for baptism in the case of those saved quite young?

ANSWER: (1) As to verse 16 of 1 Cor. 11 that simply means that if any man is contentious and does not obey the injunctions in the former part of the chapter, or epistle (which is part of the apostles' doctrine) the apostle states the case . . . "we have no such custom, neither the churches of God." That is, in the early assemblies there was nothing else practised but what you find in the early verses of this chapter. There was the subjection and silence of the women in the church—there was their long hair, as their veil of womanly modesty and evidence of subjection—there was the added covering on the head as a token of their subjection to their husbands and as unto the Lord—all pointing, unmistakably, to their acknowledgment of the Lordship of Christ in the Christian Assembly.

If any man is contentious, the apostle states, and does not receive this teaching, then he is doing such without the Word of God and acting in opposition to it and in disobedience.

ANSWER: (2) J. N. Darby was a godly man of over 100 years ago who came out of the Church of Ireland and brought to light much precious truth, but he never got away from "infant baptism" and this has left its mark in all gatherings where they make much of him. His "exclusivism has turned "liberal" in these last days and many of his followers know nothing of when they were saved, have no experience of the new birth (largely growing into it). Doubtless, many of such, as in other professed assemblies, lack the "new birth" and are relying on traditional religion. They talk "J. N. D." but do not live the godly life which J. N. Darby lived, which was marked by separation from worldliness. His New Translation is very good and much valued by many.

ANSWER: (3) As to children and baptism, that would depend upon their life and testimony after they professed, giving evidence of the new birth, and satisfying the brethren responsible . . .

A sister not a great while saved.

« « «

QUESTION: Should the cup be filled before thanks is given for it, after thanks has been given for the bread? A brother in——— has been in the custom, to give thanks before pouring the wine into the cup and on an occasion, with the cup turned it upside down while doing so.

ANSWER: Bread and wine on the table, visible to the saints, would be following the divine order as instituted by the Lord. If the company is large, necessitating more than a cupful of wine, then the vessel holding the extra supply is used to refill, as inconspicuously as possible, but a full cup on the table is suggestive, first, of his precious blood so freely shed, then of the cup of blessing which we bless. Officialism, going forward to the table and raising the hands as a token of blessing, and this always being done by one or two persons, is foreign to the Spirit's mind in the simple act, so plain and so meaningful when carried out as the Lord has directed.

QUESTION: Are we in Laodicea or Philadelphia, relative to the progressive character of the church's history in Rev. 2 and 3?

ANSWER: Largely Laodicea (meaning the peoples' rights) with a little of the spirit of Philadelphia left for which we thank God.

EXTRACTS FROM LETTERS

From the University—Forgive me for such a long silence. I attempted several times to write to you but did not carry far enough . . . I have always been pressed for time and working assignments.

I enjoy so much the ministry of Words In Season. It has been my good company—some of the articles have been used as reference for the written ministry of The Witness (Formosa) back home. Two of my friends at the University borrowed several issues of Words In Season for reading. One of them told me yesterday that she appreciates very much the ministry of rightly dividing the Word of truth in those issues. Several of the brethren in the Assembly at Taipei (Formosa) have the vision to publish another Christian magazine in the future . . . I am sure that Words In Season will be one of the references they like to have . . . A Chinese Professor.

Ballymena, No. Ireland—Your last article on DISCIPLINE AFTER A GODLY MANNER is timely and wholesome to all who value the Holiness of God's House. Harold Paisley

From Uruguay—For the past few months I have been receiving Words In Season and wish to express thanks for this favor. It is a joy to read some of the articles of the men of the beginning of this century whose books are now out of print. May the Lord continue to bless in this ministry of the Word. D.H.B.

From New Zealand—Have had quite a lot of pleasure in passing on these magazines, coming monthly for a number of years. 1932 is the first record I have here of receiving such and some getting them then are still receiving them appreciatively.

From Michigan—I do enjoy the magazine very much for the good, old fashioned teaching in the "old paths." Worldliness is surely creeping in all around amongst those who profess to know our blessed Lord. May He keep me in His way and care.

From France—A Belgian sister in Christ recently asked for a quantity for distribution in the following terms: — "Dear brother in Christ, I am doubly thankful to the Lord because, by His grace He has saved me by His precious blood, and led me there where "two or three are assembled in His Name"—for I have the happiness by grace to become a member of the assembly of God in His local assembly in my village. What ineffable joy to be there, where I am nourished; my thirst is quenched; comforted in this world's desert; in waiting to be very soon with Him in heaven. If possible please send me some copies for distribution of "Are you ready for Eternity?" and "Present and Eternal Security" (Translated from Words In Season) and "Scriptural Assembly" (Extracted from Words In Season)."

Thus the dear Lord holds up our arms in the fight dear brother.

William Taylor

(Brother Taylor reprints several extracts etc., from the Words In Season in French and distributes widely) . . . Editor.

Poona 1, India—We are quite well here by His grace, doors still wide open and the Lord maintaining His testimony in spite of the "many adversaries." I was away most of May in Andhra State and with some of our faithful Indian brethren got to various outback places, where, so often, one finds a real hunger for, and appreciation of, the Word. Especially is this so amongst the small Assemblies, some of which consist of six, eight, or ten souls, but whose light shines brightly in the surrounding darkness, and through much persecution. I expect to join bro. John David later in the north.

(H. T. Kimber, 19, Right Flank Lines)

THE PROMISED SEED

Behold, the woman's promis'd Seed!
Behold the great Messiah come!
Behold the prophets all agreed,
To give Him the superior room!

Abr'am, the saint, rejoic'd of old,
When visions of the Lord he saw;
Moses, the man of God, foretold
This great Fulfiller of his law.

The types bore witness to His Name,
Obtained their chief design, and ceas'd;
The incense, and the bleeding lamb,
The ark, the altar, and the priest.

Predictions in abundance meet,
To join their blessings on His head:
Jesus, we worship at Thy feet,
With all who own the Promised Seed.
Watts

« « «

THE LORD GOD said to Satan:

"And I will put enmity between thee and the woman,
And between thy seed and her Seed; IT shall bruise
thy head, and thou shalt bruise His heel." Gen. 3:15.

« « «

SPECIAL NOTICE

As we approach the end of the year, we would remind all our subscribers of the change in rates for all subscriptions now. ALL subscriptions will fall due and payable in DECEMBER, for the following year only - \$2.00 per copy, or if ordered in bundles of six or more \$1.50 per copy, per year.

If you should order your magazine through the Assembly, please be sure and notify us to this effect, otherwise you will be receiving two copies as your copy will continue to be mailed, until we are notified otherwise. Do this early enough for us to make the change in December.

To Assembly Correspondents, and others, who take care of the magazines for the Lord's people, we appreciate this service greatly. Please order enough magazines so that you will not be adding to the number during January - this involves added work and stencil changes etc., which we are trying to avoid as much as possible. A little forethought on the part of all our subscribers will make the work easier for us and enable us to continue to serve you thus. We remind the saints that we are not in the publishing business, merely doing this added work of the written ministry, for His Name's sake. Editor.

Lake Shore, Ont.—Brethren Dobson and McBain closed tent meetings here. Two whom the Christians from Sarnia brought nightly got saved, also another. Christians attended well. Saints in Sarnia have been cheered of late months by seeing God's hand in salvation.

Dawson Creek, B. C.—Bre. Billingham and Alex. Wilson in this new field. The Assembly Hall progressing. This is new ground, worthy of our prayers.

Cape Breton,—Bro. L. K. McIlwaine came over here and in Lake Ainslee has been encouraged. "What we have seen of Cape Breton is very rugged, plenty of woods and lakes but a simple class of people here at Lake Ainslee. There is a small assembly at River Dennis, about 13 miles off—pray that the Word may be blessed to some—it would cheer the saints at River Dennis also. Most of the Christians are quite poor which makes them more thankful than in the more prosperous places. We had a precious time around the Lord yesterday, with Him in the midst."

Taylor's side, Sask.—Bre. Joyce, J. Norris and F. Hunter were at conference here and Sydney Maxwell, F. Hunter and A. Joyce at Mervin, later. Saints seemed helped and cheered.

Sault Ste. Marie, Ont.—God gave deep exercise to the saints here prior to their Conference and saints felt their prayers were answered in a good and helpful season around the Word. Bre. Calderhead and J. Clark continued with Gospel meetings, W. Ferguson gave a call at Sudbury on way to Huntsville and brother Johnston also visited them. R. Booth spent several weeks with the saints at Sudbury earlier and seven were baptized—giving real cheer to the little company who have carried on faithfully for years. J. Norris had a week with them also. Smaller companies, like Sudbury, should have our prayerful interest.

Orillia, Ont.—Recent conference large and helpful, several of the Lord's servants giving suitable ministry—one professed.

Huntsville, Ont.—The Lord's presence was felt in a special way at the recent Conference—a real spirit of prayer and exercise preceded the meetings and fruit of this was seen in the ministry. Several of the Lord's servants present.

Clinton, Ont.—It has been decided to omit the Conference here for this year, owing to sickness etc.

Picton, Ont.—T. Kember and R. Harris labored faithfully for months in the district of Arden—children's work brought them some cheer.

Chapman Valley, Ont.—The recent one day meeting here was cheering to the small assembly—five of the Lord's servants took part. Bro. S. Simms now lives at Magnetawan nearby.

OTHER LANDS

11 Boulevard Pierre Curie, Argenteuil (Seine et Oise) France:

You will be glad to know that the Lord has encouraged us in the salvation of a lady-student and that of a lady artist who had often consulted a so-called healer who worships the Devil. After experiencing the laying on of his hands ten times, she called for me because she was tormented by demons every night. Praise God she has professed to be saved and certainly He will relieve her . . . The baptism of five believers this year encouraged the Assembly here—God gave fine weather for this, as our baptistry is in the open air.

CONFERENCES

Phoenix, Ariz.—Annual Conf., d. v. November 28, 29, 30 and Dec. 1, Prayer mtg., Nov. 27th., p.m. Ministering brethren walking in the "old paths" welcomed and encouraged to come. Corresp. Wm. Ismay, Rt. 1, Box 278A.

Manchester, Iowa—Annual Conference will be held D. V. on October 5th and 6th, commencing with Prayer Meeting Oct. 4th at 8 p.m. Corresp. Dan Lubben, 505 E. Butler St.

St. Thomas, Ont.—Annual Conference D. V. in the Arthur Voaden Vocational School, Flora St., October 13th and 14th, (Canadian Thanks-giving) preceded by Prayer Meeting in the Gospel Hall, 31/2 Erie St., Sat., Oct. 12th, at 7:30 p.m. The Lord's servants walking in the "old paths" and teaching the same, welcomed in ministry. Visitors freely entertained. Lord's Day morning meeting at 10 a.m. No circulars. Corresp. Frank Woods, 94 Manitoba St.

Blue River, Wisc.—Annual Conference d.v. will be held October 19th and 20th., commencing with Prayer Mtg., Oct. 18th. Usual order

of meetings. Brethren walking in the "old paths" are always welcomed. Corresp. Raymond Studnicka.

Waterbury, Conn.—Annual Conference D. V. will be held in the Gospel Hall, Spencer Ave., October 26th and 27th, commencing Friday evening, Oct. 25th, with Prayer Mtg. at 8 p.m. Usual order of meetings. Corresp. Wm. Batterton, R. F. D. 2, Terryville, Conn.

Detroit, Mich.—Annual Conference of the West Chicago Assembly will be held D. V. November 23rd and 24th, preceded by Prayer Meeting Friday, Nov. 22nd at 7:30 p.m. All meetings will be in the Gospel Hall, 7345 West Chicago Blvd., (corner of Prairie). Those coming from a distance freely entertained. Morning meetings at 10 a.m. Corresp. Alex. Stewart, 9950 Pierson, Detroit 28.

Bryn Mawr, Penna.—Annual Conference will be held this year on Saturday November 30th and Lord's Day Dec. 1st, commencing with Prayer Meeting Friday evening, Nov. 29th. Conference meetings in the Auditorium of the Fire Hall. Corresp. Samuel Martin, 649 San Marino Ave.

East Boston, Mass.—Annual Conference D. V. will be held Dec. 7th and 8th. Details next month. Corresp., Fred Hill, 22 Byron St., Malden 48, Mass.

FALLEN ASLEEP

Detroit, Mich.—Our dear brother John W. Belmont, went home to be with Christ July 16th, aged 55. Saved 25 years ago and received into fellowship in West Chicago Blvd., Assembly shortly after. He bore a consistent testimony and will be missed in the Assembly and in the home. Survived by his widow, son and two daughters.

Ferndale, Mich.—On August 2nd our beloved sister Mrs. Andrew McGeachy "went home" to be with her Lord, aged 85. Her husband, well known for faithfulness in this assembly, pre-deceased her several years ago. For many years in Grindstone City, Mich., and in fellowship in the Assembly there ere coming to Detroit, she went on well and faithfully—one of the old school. Prayer could well be made for her large family connection.

Garnaville, Iowa—On August 13th., our dear brother Jim Borret "went home" aged 75. Saved at meetings of Oliver Smith's near Garber, Iowa, about 1931. Leaves his widow and three sons, all in assembly fellowship. Only "till He Come."

De Bert, N. S.—On August 17th., our dear sister Mrs. Angus McCullouch was taken home. Saved in 1927 when bre. T. McKelvey and Jas. McCullough visited that district with the Gospel—God worked much at that time.

Vancouver, B. C.—Our esteemed brother in the Lord, Edward A. Mercer, departed to be with Christ August 20th, aged 68. Saved in Toronto in 1913 at meetings of the late Thos. Dempsey in fellowship there and in Langley Prairie, B. C. and for the past 30 years in the Cedar Cottage Assembly. A quiet brother, faithful in attendance, who had a real exercise about the things of God.

Bryn Mawr, Penna.—On August 20th, saints of this district lost "for a little while" our esteemed and beloved sister Mrs. James Young, well known to many. She was in her 85th year—saved 65 years ago in Magherafelt but "gathered to His Name" after coming to Philadelphia—in fellowship in this Assembly since the beginning. Brother MacLeod, in writing, says . . . "Surely a blessed ending to a lovely life." With her departed husband, their home was a veritable "Bethany" where many of the Lord's servants and people were entertained—truly, "she was a succourer of many" and we can add "of myself also." Knowing her for the past forty one years and marking her consistent, godly life, with a love for the precious truth of God, one can only thank God that such have crossed our pathway down here. Like some others of "like precious faith" they have been a cheer and encouragement to many. She leaves two sons and two daughters, Mrs. Gordon Reager and Mrs. E. Sprunt.

St. Louis, Mo.—Word has come of the homecall of Mrs. Mary R. Andrews, of Webster Groves, Mo. She was a worthy woman, loved to read Words In Season and her daughter writes . . . "One of your 'Words In Season' parish in the Andrews Cottage is now enjoying the fulness of joy and 'the fellowship of the Church of the Firstborn written in heaven.' You will see by enclosed letter that my darling Mother entered into His presence July 11th," She circulated many tracts, reprints of our Magazine etc., loyal to her Lord to the last.

Words in Season

THE BIBLE FAMILY MAGAZINE



SMALL THINGS



Little duties day by day,
As we pass along life's way,
Just, with care, the small things done;
Daily duties one by one
Even these we each may bring,
As a service to our King.

Whatsoe'er our hands shall find
Doing with a willing mind,
In His pure and searching sight,
Who said, "Do it with thy might";
If this be for us His will
Thus may we His Word fulfil.

May God help us by His grace,
So to run on earth our race;
Faithfulness in little things,
This kind commendation brings:
"He that faithful is in such
Faithful will be too, in much."

E. A. P.

NOVEMBER, 1957

WORDS IN SEASON

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Queens Village, N.Y.—Harold Neely, 93-37 213th., Street., for the Richmond Hill Assembly. Telephone Hollis 8-9465.

Montreal, Que.—Wm. E. Reid, 1610 Poncet St., Montreal 12 for the Gospel Hall, 821 Ogilvy Ave.

Huron, Ohio—Phil Colella, Jefferson Avenue., for the Clyde, Ohio Assembly meeting in the Gospel Hall, 126 Railroad Street. Clyde.

UNITED STATES

Wellsboro, Pa.—We have had appreciated visits this past season from brethren N. Crawford, G. Graham, G. Baldwin, Clay Fite, Arnold and John Adams.

Clyde, Ohio.—The Lord gave a real happy season at the anniversary of the planting of this new Assembly, Sept. 29th. About 250 gathered to hear the Word and the saints were cheered by the fellowship of surrounding assemblies and Christians, some coming a good distance. Our young brethren Norman Crawford and James Lipke have labored faithfully in this work and we pray God's preservation of His own. Brethren McBain, Johnston and Wm. Ferguson preached the Word.

Lorain, Ohio—The Assembly here continues their ministry meetings on the third Lord's Day of each month and welcome preachers walking in the "old paths." Bro. Johnston had a week with the Spanish brethren here recently and Bro. Williams also gave a brief call with the English assembly.

Midland Park, N. J.—A good conference reported a happy spirit prevailing and Christians spoke of real help received. Six or seven of the Lord's servants gave help. One young believer baptized from Saugerties, N. Y.

Manchester, Conn.—Bro. Gustafson reports some blessing in conversion as a result of over six weeks Gospel Meetings in South Woodbury, Vt. Some exercised as to severing their connections with denominations.

Longport, N. J.—Recent conference considered helpful, thirteen of those giving selves to ministering the Word present. The older saints here could well be remembered in prayer. The "twilight of life" is, at times, a difficult time for them and those caring for them but the future is bright—Prov. 4:18.

New York, N. Y.—The big religious campaign recently has drawn some of those professedly "outside the camp" into the religious net but there are still those who see God's order and seek to "go forth unto Him."

East Boston, Mass.—Bro. Patrizio gave a visit recently, also called in by Byfield and the Italian assembly in Methuen. Bro. Russell Harris also visited them and Cliftondale, Byfield and Methuen Italian assembly. Lorne McBain gave a call to the old Cliff St. assembly in Boston, now in Payson Hall, Belmont.

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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GATHERED GEMS

IT IS TRUE

"IT is true," no cunning fable
Hath this Gospel proved to be;
O'er the world, great signs and wonders
Wrought in Jesus Name we see.
Fear not, faint not, teach it, preach it,
Heed not scorn or winsome speech,
Till for ancient faith contending,
We the day of victory reach.

Yea, and for this faith most precious
Some have even dared to die;
Thus the holy martyrs witnessed
To THE TRUTH, which is "no lie."
And shall we today surrender
That for which they shed their blood?
Or, by men's vain words UNSHAKEN,
Plant our feet where they have stood!
F.H.W.

He who slanders God's servants and God's people is
akin to the "accuser of the brethren" whose destiny is to be
"cast down."

SALVATION is a word which stretches from ever-
lasting to everlasting, and takes in, in its mighty sweep,
all the practical details of daily life. We have no right to
talk of salvation, as regards the soul, in the future, while
we refuse to know and exhibit its practical bearing upon
our conduct in the present.

The strongest faith sometimes staggers and the fullest
vessel will need to be replenished. We must therefore
look to the Lord or we shall fail.

Onward, ever onward, journeying o'er the road
Worn by saints before us, journeying on to God.
Leaving all behind us, may we hasten on;
Backward never looking, till the prize is won.

A DEFINITE TRANSACTION NECESSARY TO SALVATION

SOME years ago, a lady in London, hearing that many were turning to the Lord in some villages in Cornwall through a preacher of the Gospel, came to Truro to visit a relative, to see for herself if the report were true. She called on the preacher and told him why she was in the district, and the following account tells, in his words, of their meeting: -

Although she professed to be a Christian, I felt at once, when speaking to her, that something was lacking. She told me that she had been a child of God for eleven years.

"Thank God," I said, "then you know that you have been pardoned and brought to God;" but she objected to the way I put things and said, "We do not talk like that in London."

I felt most anxious about her and could do nothing but pray for her. After a few days I called on her and found her seemingly thankful for the interest I took in her. I asked her if she would tell me how she became a child of God. She did so readily and said that once she was in the world and as fond of pleasure as her friends, but that, in the midst of her gaiety, she was called to the deathbed of a cousin, also a lover of pleasure. Her cousin said, directly she saw her; "O Mary, give up the world for my sake, I am lost, O Mary, give it up." She died, soon after, saying these words. Mary wept at the remembrance of it all. "Well," I said, "what did you do then?"

She replied, "I knelt down by the side of my cousin after she died, and called God to witness that I would give up the world." I did so and began to read and pray and study the Bible.

After further conversation I found that my friend was most intelligent in the knowledge of the Scripture. She knew a good deal about prophecy and the Levitical types and offerings, but there was one thing I could plainly see, she was more taken up with doctrine than with God, and she never spoke of the Lord Jesus Christ.

At last I said, "It is very interesting, but you have not told me anything about Christ. Have you nothing to say about your sins and the precious blood of Christ? Have you had no real transaction with God about them?"

She said that she did not know what I meant. "Did you never come to God as a sinner and obtain the forgiveness of your sins?"

"No," she said, "that is what I do not understand in your teaching."

I showed her that she had not told me about her conversion, but about her reformation. I said, "You have only turned

over a new leaf and kept your resolutions for eleven years, but what about your past sins? If a man owes a debt for which he is very sorry and determines in future he will pay for everything he gets, that will not pay his past debts."

She did not like what I said, and remarked that she had a good many Christian friends, and none of them doubted her as I had. I left her and returned home and spent a sleepless night praying for her.

The next day I called again and found her quite changed and distressed about herself and ready to listen and I had much joy in pointing her to the Saviour of sinners—she knew the doctrine of the atonement, but she had had no experience of its real efficacy. Now that her eyes were opened and she felt her NEED she was most anxious to know that her sins were forgiven.

Soon, in a real transaction with the Lord Jesus, she became conscious of His forgiving grace, and His words to another sinner, she now knew were for her too; "Thy sins are forgiven . . . Thy faith hath saved thee, go in peace." Luke 7:48, 50. She heard, by faith, His words saying to her. . . "Behold the Lamb of God, which taketh away the sin of the world." John 1:29. "Then," she thought, with joy, "all my sins are gone. He has borne them, for His own self bare our sins in His own body on the tree," 1 Peter 2:24.

My friend, Mary, now realized what God had done for her through Christ.

The knowledge of the Bible and its doctrines is not enough. There must be with each one of us a definite transaction with the Lord Jesus Himself.

Sinner friend! Have you had this blest experience of coming to the Saviour, as a lost sinner, finding peace through the blood of His cross? If not, you are still a LOST sinner, even though you may seek to live a clean and even religious life—nothing but faith in His blood and sacrifice will avail. All else is but a "spider's web" and will fail you at the end when your need is most real and your hold on life but a failing breath. Eternity is real—Heaven is real—Hell is real—hasten to Christ ere the door of salvation, for you, be closed.

Selected.

A WORD TO AN ANXIOUS SOUL

It is the work wrought for you, and not the work wrought in you that saves you. God is looking at Christ; you are looking at your work. God says: "When I see the blood, I will pass over you." God is satisfied with what Christ has done for you; you are trying to find satisfaction with what you are doing for Him. What a difference.

THE "NEEDED TRUTH" MOVEMENT

WM. H. FERGUSON

WE HAVE been asked recently for information regarding this movement by some and we have thought it wise to give a few details for the guidance of any who might be approached regarding it.

"Needed Truth" was the name of a Magazine which originated in the British Isles in connection with established assemblies about the close of the past century. It was subscribed to, as to written ministry, for the most part by godly men who saw the seeds of departure developing and the ideas of the "open table" etc., with consequent worldliness and conformity to religious trends. Much of its teaching, in those early days, was of a helpful and instructive character. Some of the men whose names are revered today were confidants of those who wrote at first for it.

Unfortunately, however, there developed later a "division" which, had it been avoided, might have put a brake on the worldliness and "open table" ideas which have developed and increased of late, largely in the old lands but also in our own continent and world wide. But the damage was done and the movement became known as "The Needed Truth" movement after the name of the Magazine and this has more or less clung to them. They, later, had another division amongst themselves into which we do not now go — this is characteristic of such movements when there is lack of due waiting upon God and man taking his own way to solve his difficulties. The constitution of the companies they thus formed included a form of "oversight" — district and worldwide, which has enabled them to continue under a "supervision" which is essentially "centralized" — a minor form of "ecclesiasticism" which has its counterpart today in the "committees"—"societies"—"funds" etc., which more or less dominate and regulate those who depart from God's order as to the local assembly with government according to the Word of God.

The movement has made little progress in this country. I believe there are only four or five meetings in Canada and two very small ones in the United States in one of the mining communities of the West. We are subject to "correction" as to this. Many of the better known brethren who "went out" with them eventually returned to the assemblies, as formerly. It would be entirely impossible to "review" the movement in short compass but two principle points stand out, for there is a definite "autocratic" circle in it — they are as follows:

1. The denial of the High Priesthood of Christ, as in Hebrews 10:21, to those outside of the house of God, which expression they limit to their own gatherings, and, secondly,

their conception of "oversight" and district oversight, even on a world wide basis, is entirely without scriptural support and becomes a "closed circle" of peers into which circle the general congregation of saints has no entrance whatsoever. We give the following extract from their July 1957 Magazine, Page 111, as an answer to the word in 1 Timothy 5:20 regarding discipline . . . "That the rest may be in fear." . . . Their answer is—"Such as sinned had to be convicted on the evidence of witnesses, and had to be reproved or rebuked that the rest of the ELDERS might be in fear, for dealing with wrong has, or should have, a salutary effect on all. 'The rest' here are not the rest of the saints in an assembly. ELDERS ARE TO BE DEALT WITH BY THEIR PEERS AND BEFORE THEIR PEERS, AND NOT BEFORE THE SAINTS." (The capitals are ours — Editor).

It will readily be seen how the above closed circle of discipline of elders can be maintained but it has neither Scripture, nor good sense of proper moral judgment to support it and is fatal to true testimony and becomes strictly 'sectarian.' We understand something like this is developing in certain mission fields where a group or society of missionary brethren there on the field seek to take the matter of discipline out of the hands of the Assemblies which commends a worker to a foreign field and handle the case themselves, apart from the Assembly and its judgment — this also is truly 'sectarian.' Cp. Antioch which sent Paul and his companion forth and to which they returned after their missionary journey and related the Lord's workings and ways with them . . . "And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they had fulfilled. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles. And there they abode long time with the disciples . . . Acts 14:26, 28.

There is still an "Antioch" today and well is it for us to maintain the simplicity of God's work and ways in service and refuse the false reasonings of men who think they can do better than the Scripture enjoins. Where in the whole range of Scripture is there a suggestion for a committee of workers to go into the problems of service, apart from the local assemblies responsible? We have today "Worker's Meetings" where they discuss everything from Pioneer work (alas! how little of it with all their talk about it) to how to arrange the seats for Gospel meetings etc. A lot of wasted time and talk and breathings of men who know not God's ways.

The whole movement of "Needed Truth" is an extreme form of "exclusiveism" of those who desire to form a corporate body on earth whose dictates must be accepted worldwide,

subject to the society of the "elders" and not to the Word of God. This is the rock on which the movement of "exclusivism" was wrecked and broken up.

We have recently heard of some men who were ignorant of the true character of the "Needed Truth" movement giving veiled, and at times open insinuations that brethren who stand for God's Word according to the "old paths" and in opposition to the "open table" so-called, were connected with this movement. Such insinuations are entirely dishonest and a mere subterfuge to cover up their own departure from the truths, so declared, which they once stood for, preached and had fellowship with. In the case of a few younger men who use the expression, it is "parrot-talk" they have picked up. Nowhere, in any assembly of our acquaintance, are the ideas of "oversight" etc. connected with Needed Truth movements in force and, while there may be much room for improvement in church government and a more scriptural approach to the whole question of the work of the overseer and his fitness to thus function, we can thank God for the simplicity of the local assembly, preserved by the Word, functioning with a dependence upon God and His Word and if such, in their desire to preserve the saints, do not see fit to receive to minister on their platforms men whose principles are not according to the Word of God and to that which they have been taught by those who planted these assemblies, this is a matter for deep exercise of men thus questioned and we believe an honest inquiry into their present path which leads them into association with those who advocate the "open table" etc., would perhaps lead to repentance.

Although we have thought it advisable to give a brief outline, as above, for the enlightenment of any who might be confused, we do not doubt that there are still some godly, though misguided men amongst them and some of their teachings relative to the Tabernacle and the Priesthood, when read and understood, apart from their faulty suggestions as to the Church of God and the House of God, are enlightening and helpful though we do not recommend their writings generally. They "claim" some of the earlier brethren of the past 60 or 70 years but, generally speaking, there are few who have much insight into the Word and little that has not been often preached earlier. Their barriers of "elderhood" have not been able to shut out worldliness and conformity to it—nothing but subjection to the Word of God and devotion to the Person of the Lord Jesus will do this. While we all lament failure, yet we thank God for the precious truths of His Word into which we have been brought by His Spirit and which, thank God, stand the test of time, if not the test of the worldly minded. The later means little to the child of God with the Judgment Seat of Christ before him or her.

FIFTEEN DAYS WITH PETER

WILLIAM WILLIAMS

OUR consideration of these last two days views Peter at the council in Jerusalem in connection with the putting of the Gentile Christians under the law . . . "And when there had been much disputing, Peter rose up and said." Acts 5:17. As we have noticed before, Peter was the first witness, Barnabas and Saul were the next and then James sums up and declares the result. This time Peter shows that he has grown in grace and in the knowledge of the Lord. He had learned that "God put no difference between us and them." He spoke in no uncertain terms. Some brethren when they are called to decide a matter "hum and haw" until they see which way the wind blows. Others reserve their judgment and profess to be neutral where no neutrality is permissible. We have been in many meetings held to discuss matters but we have never been helped by the afore mentioned type of men. Peter had conviction and he stated it. When a brother does this you know where he stands. He may be right or he may be wrong but you know how to deal with the case much easier than with bilingual individuals who "face both ways." He testified that God had given the Holy Spirit to the Gentiles and the saved Jews therefore had no pretention to superiority. He uses no ambiguous language . . . "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples." v. 10.

How abhorrent to the Lord to see men posing as leaders among God's people meeting in conference, and with good words and velvety tongues they sow the seeds of discord and of a clandestine movement which, when developed, shall be seen to have been Satan's wiles to draw saints back to Babylon. Men of the popular type are already well on the way back, if not already committed to full fellowship with this system which God hates and intends to destroy absolutely, cp. Rev. 17 and 18.

In 2 Peter 1:14 we come to what we would speak of as the last of our fifteen days with Peter . . . "Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me." Many more days we could have spent with him, days of wondrous workings of the Holy Spirit and mighty deeds but we will pass this last day thinking of his own testimony as to his death, for he knew he was to die — cp. John 21:18. Thirty-three years had come and gone—he must have been deeply impressed as to the manner of his death, for he now says—"Shortly I must put off my tabernacle." He had said long before that he was willing to go to the death with the Lord, but he had spoken rashly then. The Lord's time had not come for him to leave this scene and seal his

testimony with his death. He could now speak of his exodus with confidence, tempered by his years of fellowship with His Lord and he would seek to buy up the opportunities and faithfully advise and warn his fellow saints and strangers, who, likewise, as pilgrims were journeying on surely and steadily to their final exodus, either at death or at the Lord's Coming. We eschew tradition but, without doubt he glorified God in his death by bearing testimony to the One he had so ignobly denied on that cruel night of the betrayal when he forgot his true character and "warmed himself" at the world's fire and fainted before a maiden's word. Do not judge a Christian for one unfortunate act, judge them by the tenor of their lives. Give such a chance to prove what they really are!

In the light of his soon approaching death, he would seek to remind the saints of what they already knew. This is excellent ministry. So many today seek to preach "new things" and smooth over the conscience of the hearer and tickle their fancy. Let us dig wells and call them by their old names. Let us still speak of the "three R's"—Ruin, Redemption, Regeneration. Let us still speak of being "Gathered to the Name of the Lord," and put it on our notice boards in front of the Hall. Do not be ashamed of it. This is how we came to hear of the Christians thus gathered after "looking for a place" for five years where God's Word could be carried out. It does not make us a sect if we say we are "gathered to the Lord's Name" as some would affirm, but it does make all who do not thus gather sectarian. Let us continue to remind the saints of separation from the religious, social and political world. It will anger the Lots and Demas family and mightily offend the Diotrefes clan; but let us not be men-pleasers. Let us still speak of the Gospel Hall and eschew the modern Gospel Chapel with its medley of ecclesiastical architecture and its soft airs of those who desire to escape "the offence of the Cross." One may gain members thus but not "souls snatched from the burnings" nor material for an assembly of God. In many parts today the drift is so pronounced that any spiritual man or woman has no difficulty in deciding that such a place is not "where the Lord has placed His Name" and therefore they can have no fellowship therewith.

As far as we know Peter finished his course with joy. His triumphs have been a blessing to the Church and his failures a warning; yet a proof of the exceeding grace of our God. May these fifteen days we have spent with Simon Peter be a stimulus and a happy memory to us all.

True humility will bear anything without injury; but a proud spirit will kick even a rock of flint in its folly. —Selected

COMMENDING WORKERS

BY THE LATE MR. HENRY GROVES

CHARACTER AND FITNESS

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

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

SUBJECTION TO ONE ANOTHER

An impatient one may ask, "Am I to wait till my brethren commend me, when I feel sure God would have me go?" God's command is, "Be subject one to another," and we say to such an one, "Wait." If, however, this be not accepted as the will of God by the one anxious to go forth, by all means let him go; and if let alone with God, it will soon be seen whose judgment was right — his of himself, or his brethren's of him. If the former, God will stand by him; if the latter, God will make it manifest. We are responsible to God not to help unproved and unaccredited messengers; and even if accredited still not to help them when they do not commend themselves to our own conscience before God.

In bursting the trammels of man's systems in these matters, there has sometimes been a breaking loose from God's principles of service, which are fellowship together and mutual subjection; and this has ended but too often in men doing what was right in their own eyes, while claiming to be guided alone by God. When such claim is real, it stands the consequences; it looks to God alone, and expects nothing from the creature, or from fellow Christians. But to claim to be

directed alone by God, and then to be looking to the Church of God for support, and to feel grieved if that support does not come, is surely a serious mistake—a mistake which has grieved and wearied willing helpers, and has often tended to shut up their sympathy towards humbler and wiser labourers whom God would have had them aid.

PAUL'S EXAMPLE

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

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

A SCARLET THREAD

In the British navy there is a scarlet thread running through every line of cordage, and though a rope be cut into inch pieces, it can be recognized as belonging to the Government. So there is a scarlet thread running all through the Bible—the whole book points to Christ. In the promise made to Adam appears, as it were, the first twig of the tree. Twig after twig is added, till we can count not only 200 direct promises of the Messiah, but 1500 direct and indirect. Then as history comes to fulfill these predictions, each little twig in turn is set on fire, yet not consumed, till finally the whole tree becomes a great burning bush, and we take off our shoes and stand in awe, for it is holy ground.

Men will wrangle for religion, write for it, fight for it, die for it, anything but live for it.

Men in great place are thrice servants.

THE DISCIPLE WHOM JESUS LOVED

JOHN GRAY

THE NUMBER and names of those who followed Jesus are given to us in the Holy Scriptures. One, whose name was John, is especially marked out by the Spirit of God as "the disciple whom Jesus loved." This does not mean Jesus did not love the others, it is merely laying stress upon the fact that *this disciple* was loved by Him. On five occasions these commendable words are inscribed upon the page of Holy Writ, and in each we are brought into different circumstances and learn different truths . . . Let us look at these instances.

JOHN IN THE BOSOM OF CHRIST. John 13:21-35

Here we have a beautiful scene. The disciples are gathered with the Lord in the guest chamber, to keep the Passover Feast and to institute the Lord's supper. The Lord Jesus, having taken His place among them, as a servant, washes their feet, and leaves behind this wondrous example of love. He retakes His seat at the table and makes known that one of them is going to betray Him. Peter, anxious to know who the betrayer is, asks John, who is lying in the bosom of Christ, to inquire of the Saviour who the betrayer might be. Jesus then makes known who he is. What lesson are we to learn from this scene?

(1) Nearness and Intimacy. Lying in the bosom of Christ was a great privilege and a happy experience. Love always seeks to be near its object. See the Son of God in the bosom of the Father, John 1:18, Lazarus in the bosom of Abraham, after death, Luke 16:22 John in the bosom of Christ, at the table, John 13:23. In the Song of Solomon 1:13, the beloved desires her Lover to lie in her bosom suggesting to us that Christ can live in nearness to us, and enjoy sweet intimacy that is becoming to lovers.

(2) Communion and Information. Peter wanted information. He gets it through one who is near enough to Christ to speak to Him. God wants each one of us to have this blessed experience of living near to Him and to be able to get messages from Him for others. Peter is a picture of Christians who get their information about God and His word through another, either in private talks or public ministry. This is very good but it is better to be a John and get information direct, from the Head Himself, and thereby have words of instruction and comfort for others.

JOHN STANDING BY THE CROSS WITH THE MARYS.

John 19:25-27

On this occasion the circumstances are different. The three Marys, with John, are at the Cross, beholding the suffering

form of God's Son. The constraining power of love draws these loyal souls to the place of reproach and shame. "Standing by the Cross" would imply, that these followers, in their stand, were not only associating themselves with the Christ but also with His Cross. The only word spoken by our Lord from the cross to a disciple, was spoken to John in the words, "Behold thy mother." It would seem that the Lord Jesus, ere He expired on the tree, was making full provision for His mother, and into the loving care of John was Mary committed. He took her to his own home. It must have been a beautiful sight to see this great tender-hearted man take a mourning mother to his home, and caring for and comforting her in the way Christ would have done. Love always gets something to do for Christ. Do you know of any mourning mothers, widows or orphans? What would John do? He would take them to his own home.

JOHN RUNNING TO THE TOMB WITH SIMON PETER.

John 20:1-10

The sufferings of death are past and the burial of Christ is over. Mary, a devoted heart, appears early on the first day of the week, at the sepulchre, to discover the tomb is empty and Jesus missing. She, not understanding the truth of resurrection, thought someone had taken the Lord away. This was told to Simon Peter and John, with the result, both commence to run to see for themselves. John outran Peter and was the first man to behold the empty tomb and the grave-clothes. Peter then enters the tomb, and his eye rests upon perfect order; the napkin lying by itself, just as if one had slipped out of the clothes. What does this prove? Simply this, Jesus had not been taken away, but rather, had walked out of death and the tomb and was risen from the dead. God gives loving hearts first information and fresh declaration of His power. We are indebted to John for this description of the empty tomb, which is a testimony to the fact of our Lord's resurrection. In verse 8 it says, "John saw and believed." The eye and heart not only beheld, but believed.

JOHN RECOGNIZING JESUS STANDING ON THE SHORE.

John 21:7

Simon Peter, the one who denied Christ, decides to go fishing and six other disciples go with him. A fruitless night causes them to return, disappointed and discouraged, they had caught nothing. A Stranger, standing on the shore, commands them to cast the net and they land a great catch of fishes. It seems that none of the disciples knew who He was. His power and person were displayed yet they failed to recognize. John looks and exclaims "it is the Lord." Love is quick-sighted, beholds and recognizes the stately person of Christ. It would seem that this great catch of fish caused

John to think of a greater power than that which is found in man, thus his eyes move from the fish to the all powerful Christ, Who is the fish supplier. On this occasion John is again with Simon Peter. The moment Peter hears the words "it is the Lord," he, without hesitation, goes through the water to get to Christ. Here is a lovely principle. The man whose eyes behold and recognize Jesus, can always point others to Him. It can be rightly said that John was used by God, to point the backsliding Peter to Christ, thus making amends for leading him into the Palace of the High Priest where he denied Christ. John 18:15, 16.

JOHN, BEHELD BY ANOTHER, AS FOLLOWING CHRIST.
John 21:20

John 21 in general, is taken up with the restoration of Simon Peter and his reinstatement to the service of God, as a shepherd caring for the sheep and lambs of the flock. Peter, on seeing John following, asks the question, "Lord, what shall this man do?" It was a grand sight for the eyes of another to see his fellow disciple "following." John, in chapter 1 and verse 37, began this new life by following the Lamb. Now, after a few years he is still following in devotion and love. The Lord answers Peter in a very wise way and in a way he did not expect. He simply told him in a courteous way to mind his own business. Peter's business was to look after himself and his own work and the Lord would reveal His will to John the beloved.

AUTHORITY FOR BELIEVING THAT THERE IS A HELL

A servant of Christ asked a lady, Are you a Christian? She said, Yes. He then asked her, Were you ever bad enough to go to hell? No, she said, I don't believe in a hell.

He then asked her what authority she had for saying that there was no hell, and she replied, What authority have you for believing that there is a hell? He said, I have asked my question first, when you answer it I will answer yours. She tried to beat around the bush, but he demanded a plain answer to his question, and at last she had to say, I don't know. He said, Well, I know: It is the devil, and you believe his lie. My authority for believing that there is a hell is God's Word. The same God that tells me that there is a heaven tells me also that there is a hell, and I believe His truth.

While dying, to turn one's eyes to Another dying at your side, and trust your soul with Him, is very marvelous faith. Blessed thief, because they put thee down at the bottom, as one of the least of saints, I think that I must bid thee come up higher and take one of the uppermost seats among those who by faith have glorified the Christ of God!

THE MIXED MULTITUDE

THE LATE EDWARD STACK

(From Notes of a Conference address)

"A mixed multitude went up also with them; and flocks and herds and very much cattle." Ex. 12:38.

YOU REMEMBER what goes before this. In the beginning of the chapter we read, "This month shall be unto you the beginning of months." I wonder whether each one here can look back to a time when God in mighty grace saved us and we commenced to live. Everyone who has found out that he was lost and condemned and who has trusted in the Lord Jesus Christ as his own personal Saviour has passed from death unto life. He has commenced to live. If this has never taken place in your life be sure that you are still in your sins. You may be in a meeting, and baptized, and take the communion, and yet be in your sins. There was a mixed multitude came out of Egypt, and you may be one of the mixed multitude. The very moment that we as lost sinners looked away to Jesus we commenced to live. That was to us the beginning of months. In Deuteronomy we read, "Observe the month Abib, and keep the passover unto the Lord thy God for in the month of Abib the Lord thy God brought thee forth out of Egypt by night." Deut. 16:1. God delivered them from the destroyer, and He has delivered us from the judgment due to our sins; and He took them out of Egypt, and He has delivered us from this Egyptian world; but what about our habits and associations? I appeal to you in the name of the Lord as we enter 1916—and who of us will see its end; e'er a month, or a week, may have passed our Lord may have come—are our associations such that we can really say, "Come Lord Jesus, come quickly."

The mixed multitude came out and soon fell a lusting; and what an effect they had upon the others! What effect has the mixed multitude upon us? Do we lust for dollars? Are we grasping and not too particular as to how we get money? Many people now-a-days get their money by gambling, not with cards but in stocks and schemes of various kinds. Israel fell a lusting. Evil communications corrupt good manners. I cannot be in associations not according to God's Word without becoming defiled. Remember how God had separated this people unto Himself; how that no uncircumcised person could keep His passover; how they were to eat nothing unclean; how they were to live so as to preserve social purity; how they were not to yoke an ox and an ass together; how they were not to sow their field with divers seeds; everything was legislated for so that they might not bring dishonor upon God. God's principles are the same for us. "Be ye not un-

equally yoked together with unbelievers." Some of the Lord's people plunge into a thing without five minutes prayer, but they spend more than five minutes praying before God lets them out of it. A husband asked his wife to pray that God would let him out of something that he was in, but she answered, "No, I will not." He looked at her and she said, "I prayed that you might not go into it, but you went in, and now you want out of it." God in sovereign grace took me out of the world and marked me for His own; and am I to go back into it again?

Look at Eph. 2:1-3. What were these people? Children of wrath, and what were you? A child of wrath. What are you now? Quickened, and raised up and seated in heavenly places in Christ Jesus. We have changed hands; but do we own God's claims upon us? "Ye are not your own ye are bought with a price." Lack of godliness is manifest on every hand. Many are giving up the old-fashioned truths and drifting, drifting. What these want now is "something NICE out of God's word," not what will pierce like a two-edged sword discerning the thoughts and intents of the heart. Israel fell a lusting. Second Timothy tells us of difficult days, but God's grace is sufficient however difficult the days. Christendom is full of corruption, men professing godliness without the power, from such we are to turn away. If I haven't got a living glorified Christ I am bound to settle down into the corruptions of the world. In Romans we have a description of the things practised by the heathen, and we have the same things in Timothy under the garb of Christianity. From such we are to turn away.

In the early days Israel sang but the song soon died. In the early days of the Church they were of one mind and of one accord doing the will of God: and the power of God was manifest in their midst. They sold their possessions and gave all for the Lord's work. There was no command to do so, but grace did it. How is it now? Are we living for God? Do we speak the truth, or do we tell lies? Lying lips are an abomination to the Lord. Does Holiness characterize our business? If not, God will blow upon it. There is something better than making dollars, "Godliness with contentment is great gain." I've been cast upon God for over fifty years and God has never gone back upon me yet; and I've never needed to send out begging letters either. Keep a pure conscience. Be careful of the company you keep. There are some that I wouldn't like to spend much time with on earth, though I will spend eternity with them in heaven, but the rough corners will be knocked off before that. Be careful of what you read. A child that is not well fed will suffer from the effects all its life. Be careful as to who you choose for a life partner. My mother's advice to me was, "When you look

for a wife get one that can make a shirt for you, and wash it after it is made." Some are only ornaments. And then they require godliness as well as usefulness; and cleanliness is a part of godliness. When I had charge of the Bible carriage I kept everything shining. God's things need cleaning. Young child of God, having stepped out see to it that you are an ornament to your profession. I was ten years in the British army. The five years before I was saved I used to be up at five in the morning. I had to jump out when the trumpet sounded, but after I was saved I used to get up at four so as to have time to read and pray; then at eight we had to jump into the saddle and gallop away all day until we would be black as a sweeper. If I didn't get something for my soul in the morning I would be sure to get defiled by the contact with the ungodly. Young man, if you have only ten minutes, get something for your soul. Don't be carried away with men's sophistries. They would even cast doubts on the substitutionary work of Christ. And if that is taken away what have I left? Nothing. Others would take away hell. They might as well take away heaven also for the same God speaks of both. Take heed to what you hear. The Bible read and believed and obeyed will keep you from the sophistries of men. May God bless His Word for His Name's sake.

FORGIVENESS NOT IN HUMAN NATURE

When the Duke of Argyll was taken in rebellion in Scotland, and brought before James the Second, the King said to him, "You know that it is in my power to pardon you?" It is reported that the prisoner answered, "It may be in your power, but it is not in your nature to forgive,"—a speech which, whether true or not, cost him his life. He died like a stoic, executed at Temple Gate. What a contrast to the Divine. To err is human, to forgive is Divine.

Debt is the prolific mother of folly and crime. Debts and lies generally go together. The borrower is servant to the lender.

Talent alone cannot make a writer. There must be a man behind the book.

He that will not use the rod on his child, the child shall be used as a rod on him.

SOME COMMENTS ON TELEVISION

The devil failed to seduce the folk enough with the movie, so he chopped it up and put a piece in every home he could.

You can tell where Satan lives by seeing his tail sticking through the living room window to the roof.

A blue eyed calf with a forked tail. A one eyed god of a deluded people and an instrument of Lucifer.

Where there is spiritual vision there will be no television.

An evangelist stated that when a sensual movie was shown, juvenile authorities reported thousands of illegitimate births among girls caused by this picture alone. There is just one thing worse than the movies and that is the "movie" in the home twenty four hours of the day, seven days of the week — the TV.

Another has stated . . . "I believe that TV is the greatest evil influence against deep spirituality that the Christian has ever known. It hinders pastoral visitation. How could one read and pray and talk of spiritual things with this thing blaring and many resent the intrusion on their favorite programs."

A twelve year old Flint girl was forbidden by court order to watch television — she got the idea of threatening a school-mate's life by telephone by watching television.

Do you think it pleases God to permit the liquor traffic, the tobacco interests, the sensual films of depraved Hollywood to come into your home? Doubtless T. V. is largely responsible for the awful tide of youth delinquency sweeping our nation.

Another said the only one thing to do with a T. V. set was to take it down to the river and toss it in, with apologies to the mosquitos.

A former missionary writes . . . The magic box TV is also exploding the incendiary bombs of sensuality, kindling in the hearts of men the fires of lust, burning down the barriers of modesty, decency and the walls of purity and fidelity in family life.

It is exceedingly harmful to children. Programs that greatly excite the emotions, killings and kindred shows, are causing nervous disorders. Children come to school listless and fatigued without desire to apply themselves to the wholesome task of learning. There are few clean programs to look at and to look at the few such is certain to provide temptation to look at the ones that are not clean. **IT IS CERTAINLY ONE OF THE GREATEST EVILS OF THIS GENERATION.** People who once considered motion pictures as sinful now have its equal in the television right in their own homes.

If you have one, don't sell it, it will contaminate your neighbour and help him on his way down to hell. Destroy it.

QUESTIONS AND ANSWERS

QUESTION: Could you please tell me where in the Word of God we could find that children are, or are not, under the age of accountability? As a Christian I have often wondered what Scripture we could refer to along this line.

ANSWER: We know little children are safe. David said of his son, long ago, "I shall go to him, but he shall not return to me." 2 Samuel 12:23. Our Lord said . . . "That in heaven their angels do always behold the face of My Father which is in heaven." Matt. 18:10. The atonement of Christ covers those who die before the age of accountability, as to receiving or rejecting God and His Son. As to such age, we must leave this with our all-wise God, it may be earlier in some than in others, and there are some unfortunates, we know, who never have proper mental faculties.

QUESTION: I would like to know if we have any Scripture to justify us in carrying Life Insurance policies, or sickness policies etc. How can we insure our life when it is not our own, but bought with a great price?

ANSWER: The latter clause of your question seems to answer the matter. Our lives are in God's hand, if saved, therefore, realizing this, the believer could not, scripturally, take out Life Insurance.

Sickness may be allowed by God, and may come in the ordinary course of life, but the child of God who trusts God in health, can also trust Him in sickness. The world's attempt by "hospitalization" to forestall all such calamities may be all right, from their standpoint, socially, but they cannot understand the life of faith and to them, dependence upon God is pure foolishness. But to any who KNOW God and trust Him, it is a life of dependence and of proving the faithfulness of our God. The world is largely making a "god" out of social security measures in this twentieth century. Men want to get along without God.

One cannot legislate for the "faith" of others. If not guided by the Word and in true dependence upon God, it would be futile to reason the matter but we are convinced that the soul that trusts the Lord, not only for salvation but for the whole life through, shall prove that HE WILL NEVER LET US DOWN. "I will never leave thee, nor forsake thee."

QUESTION: Is Deut. 18:10, 12 applicable to God's people today? Is it seemly for an assembly elder to go on the advice of an unsaved man to be "charmed" for a speedy cure for erysipelas? (From Ireland).

ANSWER: The above Scripture would surely hinder such a thing. It is neither seemly, nor sensible, nor scriptural to seek out such quacks and frauds. No man who "knew" God would degrade himself thus. It was Barnum the great entertainer in the U. S. A. who said . . . "The American people like to be fooled, and I like to fool them." Evidently some of our Irish friends like to be fooled too, but this matter has deeper implications and betrays "a heart wandering from God." The "faith-healing" and "demon-healing" profession is a great money making scheme, taking advantage of the miseries of the people. The true believer will "flee these things."

QUESTION: If a Christian is put under discipline (Scripturally) and, refusing such, goes to another Assembly, could he be received into fellowship by the other, according to Scripture?

ANSWER: Decidedly NO!

EXTRACTS FROM LETTERS

FROM FRANCE: Regarding your mention of "The Story of a Bible" in August issue of your most helpful Magazine, when I read it this week, I could not help shedding a tear or two, in the realization of the faithfulness of our God to His promise in Isa. 55:11. Bless His Holy Name! We are encouraged by this article to still go forward in the propagating of God's Holy Book. Up to date we have sent out free this past two years or more over five thousand copies mostly among those Roman Catholics who are members of the French Teaching Profession. This is the Lord's doings and it is marvellous in our eyes. Amen. May He still continue to use the magazine for His glory, for over here we are indeed isolated . . . W. E. Taylor.

FROM NIGERIA: Words in Season greatly appreciated. Thank you very much for favoring us with the same . . . Numbers 6:24, 25, 26.

FROM ONTARIO: I surely don't want to miss my Words In Season, or owe you for it, since it is a 'green spot' in this wilderness scene.

FROM NEW ENGLAND: Your recent article on Discipline in connection with 1 Corinthians 5 was of distinct help to us in . . . Correspondent.

FROM SCOTLAND: How appropriate is the name of your Magazine. In these days when much that we hear is of the soothing and pleasing character, ministering to their taste rather than to their state, it is good to have sound, seasonable and scriptural ministry. I know there are in this country those who look forward each month for Words In Season.

FROM CHICAGO: The ministry in Words In Season is truly appreciated. Particularly enjoyed the article—"Reverence in the Assembly Gatherings," in the August issue and others by bro. Williams. The assembly in which we are in fellowship is suffering deeply from lack of ministry and no doubt this is true in other assemblies of the Lord's people. Therefore there is a definite need for your Magazine. May the Lord continue to bless and we pray the character of your paper may continually be that of "servants of Christ" and not "servants of man."

FROM CALIFORNIA: Words In Season brings us good cheer as it comes to us fresh each month. Many are turning away from the truth they once professed to hold so dear. The Lord encourage in this good work.

FROM KANSAS CITY, MO. We thank our Lord for such a Magazine which is so comforting and edifying to us — may the Lord bless continually in such work.

FROM NEW ZEALAND: May the Lord strengthen your hands, enabling you to continue faithfully declaring "the whole counsel of God" whether they "will hear or whether they will forbear." What a joy to the Lord and also the faithful servant who can say in that coming day . . . "Lord, it is done as Thou hast commanded." The ministry given in Words In Season is much appreciated and a great encouragement to many.

FROM MISSOURI: This morning I read in my meditations quite a few articles from Words In Season for September, '57, and was much blessed and renewed in spirit by the way the Lord was exalted, also His Word and the faithful dealing with sin and at the same time, exhorting to a holy life. Asking the Lord's continued blessing on the valuable ministry.

TRAVELING WITH GOD

MY plans were made, I thought my path all bright and clear,
 My heart with song o'erflowed, the world seemed full of cheer:
 My Lord I wish to serve, to take Him for my guide,
 To keep so close that I could feel Him by my side,
 And so I travelled on.

But, suddenly, in skies so clear and full of light,
 The clouds fell thick and fast, the days seemed changed to
 night:
 Instead of paths so clear and full of things so sweet,
 Rough things, and thorns and stones seemed all about my
 feet,
 I scarce could travel on.

I bowed my head and wondered why this change should come,
 And murmured—"Lord, is this because of aught I've done:
 Has not the past been full enough of pain and care,
 Why should my path again be changed to dark from fair?
 But still I travelled on.

I listened! Quiet and still there came a voice,
 'This path is Mine, not thine, I made the choice:
 Dear child, this service will be the best for thee and Me,
 If thou wilt simply trust and leave the end to Me'
 AND SO WE TRAVEL ON.

« « «

"AND, LO, I AM WITH YOU ALL THE DAYS, EVEN
 UNTO THE END OF THE AGE." Matthew 28:20.

« « «

A REQUEST:

Could we kindly ask you to check your list for the coming year, D. V. and if you decide to get 6 or more copies in a bundle to one address, please advise us to take out of our files the names of any of such to whom you have been sending individually. If you do this early in December, or November, it should help us considerably to get our files in order for the future. The new rate is \$2.00 per year, or \$1.50 in bundles of six or more to one address, and ten shillings to all foreign lands. Probably many do not realize the tremendous amount of work connected with the Magazine but we certainly appreciate those who do and seek to help us by prompt and careful notification of their needs.

Please note that the stencil dates on your envelope do not mean anything anymore—we have decided to omit such in the future. Address changes are also costly and involve extra work — please keep such to a minimum. Temporary changes on account of vacations, visits to friends, etc., should not be sent in and please remember that the Magazines are sent back to us by P. O. authorities and cancelled if your address is changed and we are not notified two months beforehand. The Editor.

Muscatine, Iowa—Bre. Brandt and Hyde were still under canvas here in October, some interest.

Hitesville, Iowa—Recent conference a time of cheer and help to the saints—around 700 present—several of the Lord's servants gave practical, upbuilding ministry in freshness. The Gospel faithfully proclaimed.

Manchester, Iowa—The Conference here was larger, it was thought. About 500 or more "broke bread"—nine or ten of the Lord's servants present. These Fall conference in Iowa and Wisconsin are a real help to the saints and are held in dependence upon the Holy Spirit as to ministry without any prearrangement. This is the solution for a godly testimony and preservation against apostacy, and we feel all such should be encouraged in our pages and commended to the prayers of the saints. Where human arrangement has been introduced of recent years in various places, the testimony has broken down and worldliness taken over. Five baptized here Sept. 29th.

La Crosse, Wisc.—Bre. Jamison and Warke started Gospel meetings here early in October.

Joliet, Ill.—The small assembly here has had a little cheer and hoped to try some cottage meetings. They welcome those walking in the "old paths," in ministry.

CANADA

Toronto, Ont.—Bre. Joyce and McBain commenced Gospel meetings in October in Brock Ave., Gospel Hall. Six professed at the recent tent meetings of Dobson and McBain at Lake Shore, Ont.

Arnstein, Ont.—A good time around the Word reported at the recent conference, several of the ministering brethren present to help. Bro. Yost had the help of a young brother from Toronto on vacation at Charlton, Ont., and brother Fleming was expecting to join him. Brother Jas. Clark was visiting Huntsville at last report; brother Widdifield continuing in the extreme North district.

Glen Ewen, Sask.—Brother Whitehouse (on a business trip) gave appreciated calls to some of the Northern smaller assemblies, also visited here and ministry appreciated.

Minitonas, Man.—Brother Sam Hamilton called on some of the Assemblies of the North on his way here for some Gospel meetings.

Sault Ste. Marie, Ont.—Bre. Calderhead and Clark preached the Word here faithfully after the conference for some weeks, in the Gospel. Bro. Stewart gave a call on the American side, and went on to Calumet.

Sarnia, Ont.—Bre. Maxwell and McCready were expecting to commence Gospel meetings here in October.

OTHER LANDS

Honduras—Saints here enjoyed the visits of brethren Gordon Johnston and C. C. McKinnie earlier in the year. Bro. Scollon is encouraged in the printing work.

North Ireland—Not many conversions in the tents. Bunting and Jim Young outside Dromore, one professed—Allen and Nesbett in tent beside Ballyshiel, good meetings. McShane and Lyttle on border of S. Armagh, meetings small. Wells and Harry Wilson (Brazil) in hall at Bushmills, fair meetings. Bro. John McCann's wife in poor health, he is in Brazil, unsettled as to movements on this account. Ball and Thompson were to close after a long spell at Lisburn, a few professed. Bro. Paisley has had real good meetings in Orange Hall outside Kilkeel, a number, even Orangemen, have professed.

Yugoslavia—Reports from here indicate a good many are receiving the Magazine and, while not writing, greatly appreciate the fellowship of the saints through this medium. Some of the articles are translated into the language for those who cannot read English and are a help and encouragement. Pray for our brethren. The day shall declare the results.

CONFERENCES

Detroit, Mich.—Annual Conference will be held d. v. Nov. 23rd. and 24th., commencing with Prayer Mtg., Fri. Nov. 22nd. at 7:30 p.m. All meetings will be in the Gospel Hall, 7345 West Chicago Blvd., (cor. Prairie). Those coming from a distance freely entertained. Meetings at 10 a.m. 2:30 and 7:30. Corresp. Alex. Stewart, 9950 Pier-son, Detroit 28.

Bryn Mawr, Pa.—Annual Conference d.v. will be held in the Fire Hall, Nov. 30th., and Dec. 1st., commencing with Prayer Meet- ing, Fri. eve. Nov. 29th., Corresp. to Samuel Martin, 649 San Marino Ave.

Phoenix, Ariz.—Annual Thanksgiving Conference will again be held, d. v. November 28, 29, 30 and Dec. 1, commencing with Prayer Mtg., Wed. eve., Nov. 27th. We would encourage ministering brethren to come along who preach and practise walking in the "old paths." Corresp. Wm. Ismay, Rt. 1, Box 278A.

East Boston, Mass.—Fifth Annual Conference d. v. will be held in the Gospel Hall, 35 Putnam St. commencing with Prayer Mtg., Fri. Dec. 6th., at 8 p. m. continuing over the 7th., and 8th. Breaking of Bread at 10 a.m. Meetings in English and Italian. Corresp. Frank Procopio, 78 Falcon St. Those whose ministry is according to the "old paths" welcomed to take part.

Montreal, Que.—Annual Conference d.v. commences with Prayer Mtg., Fri. eve. Dec. 27th., continuing over the 28th., and 29th. All meetings will be held this year in the Gospel Hall, 821 Ogilvy Ave. Communications to Wm. E. Reid, 1610 Poncet, Montreal 12, Que.

Sydney, N.S.—We purpose holding our first conference d.v. on Nov. 10th., and 11th., preceded by Prayer Mtg., Nov. 9th., at 7:45 p.m. with usual order of meetings. Servants of the Lord walking in the "old paths" will be welcome. Brethren, pray for us. Corresp. M. Mac- donald, 56 Welton Street.

FALLEN ASLEEP

New Zealand—Our beloved brother Franklin Ferguson fell asleep in Jesus September 21st. Surrounded by some believers who loved him he went quietly home after his long and useful life. We are hoping d. v. to have a short memorial and photo (which we came across in our files recently) in the Dec. issue. Our N. Z. brethren kindly sent us immediate word.

Olney, Philadelphia—Our dear sister Mrs. John Oliver passed into the presence of the Lord Sept. 3rd., after a lingering illness dur- ing which she witnessed constantly to the reality of the love of Christ. She was aged 36. Saved at 16, she went on well and in hearty fellowship here. Pray for her husband and two small children.

Winnipeg, Man.—Our dear brother Lindsay Stewart departed to be with Christ Sept. 11th. Over 50 years in fellowship in Winnipeg.

Huntsville, Ont.—Our aged brother Louis Nickason "went home" Sept. 13th., aged 83. Saved and in fellowship for over 60 years in the Deer Lake district, then in Hamilton of later years. The Word of God was a real comfort to him until the end.

Worcester, Mass.—Our dear sister Mrs. Rebecca J. (Dalzell) Stev- enson, passed into the presence of the Lord Sept. 7th. In her 82nd. year has been a faithful member of the assembly. She was born in Carnagh, No. Ireland, saved there in early years, came to U. S. A. 48 years ago.

Milwaukee, Wisc.—On Sept. 30th. our dear brother James Mar- tin "went home" to be with the Lord. Born again Jan. 9th., 1922— formerly in fellowship in Donegal Road Assembly, Belfast—later here and in La Crosse for some time. Sought to please the Lord in the midst of difficulty. Remember his widow in prayer. He was aged 51.

Sault Ste. Marie, Mich.—Our dear sister Mrs. L. Dycie fell asleep Sept. 19th., aged 88. Saved when 23 in Montreal and one of the first to gather with the saints here.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE SILENT LOOM

Not till the loom is silent
And the shuttles cease to fly;
Shall God unroll the canvas
And explain the reason why.
The dark threads are as needful
In the Weaver's skilful hand
As the threads of gold and silver
In the pattern He has planned.
Anon.

« « «

THE JUDGMENT SEAT

Then, when the loom is silent
And the pattern inweaved firm;
Yea! the last strand closely woven
By the hands now folded in.
'Tis then we leave the texture
For the Master's eye to scan,
And we wait His true approval,
Not the empty clap of man.

W. F.

DECEMBER, 1957

WORDS IN SEASON

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Important—The Post Office has changed our R. F. D. number in Williamston to No. 1, instead of No. 2, so we should be addressed as follows henceforth: -

William H. Ferguson,
R. F. D. 1,
WILLIAMSTON, MICH.

Renewals—Please send in promptly now.

UNITED STATES

Los Angeles, Calif.—Due to a contemplated move of the Assembly to a more suitable location the brethren have decided to omit their annual Conference this year. Jefferson Gospel Hall, 1231 W. Jefferson. Jas. Parr, Corresp.

Tacoma, Wash.—The assembly here continues to plod away, they were having some Gospel meetings during October. "Our responsibility to let them know whether they will hear or whether they will forbear."

Camden, N. J.—The Assembly here had recent visits from Arnold and John Adams, Russell Harris, and Clay Fite. Ministry enjoyed by the saints.

Barrington, N. J.—Bro. Oswald MacLeod was to commence here the end of October—a week of ministry meetings first and the Gospel later.

Bay City, Mich.—Wm. Ferguson had some meetings here using Model of Paul's Journeys and the planting of the New Testament Churches, seeking to encourage the saints to go on following the scriptural pattern—such seems to be needed today by many younger believers, and older too.

Mesick, Mich.—Small assembly here would appreciate help in the Word—bro. Mehl has been helping from time to time.

Detroit, Mich.—Bro. Alves had some meetings in the Lake Shore on his chart of the Seven Churches and was expected here in West Chicago Hall after that.

La Crosse, Wisc.—Bre. Jamison and Warke closed here, one professed.

CANADA

St. Thomas, Ont.—The recent Conference was a time of help and cheer to the saints. Many gathered together and the Word was ministered faithfully by six of the Lord's servants, and was of the nature that would "strengthen the things that remain," also encouraging to godly living. Saints here desire and welcome the visits of the Lord's servants teaching the "old truths."

Sarnia, Ont.—Bro. McCready, preaching here with Sydney Maxwell, took sick and brother Herb Dobson gave help latterly. Bro. McCready made good recovery, the Lord gave help in the meetings.

Frederickton, N. S.—At Canadian Thanksgiving the saints here had a good Conference, the ministry helpful and according to the Word of God with no discordant voice. Such is always good at conference meetings but rare in some places. A nice spell of meetings was held in Clementsvale earlier, bro. McCracken reports.

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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GATHERED GEMS

THE SECRET OF HIS PAVILION

Allured into the desert, with God alone apart,
There Spirit meeteth spirit, there speaketh heart to heart,
Far, far on that untrodden shore, God's secret place I find,
Alone I pass the golden door, the dearest left behind.

There God and I—none other: O far from men to be!
Nay, 'midst the crowd and tumult, still, Lord, alone with
Thee.

Still folded close upon Thy breast, in field, in mart, in
street,
Untroubled in that perfect rest, that isolation sweet.

Stilled by that wondrous Presence, that tenderest embrace,
The years of longing over, we now behold Thy face.
We seek no more than Thou hast given, we ask no vision
fair;
Thy precious Blood has opened heaven and we have
found Thee there.

O weary souls, draw near to Him; to you I can but bring
One drop of that great ocean, one blossom of that Spring;
Sealed with His kiss, my lips are dumb, my soul with awe
is still;
Let him that is a thirst but come, and freely drink his
fill.

Gerhardt Terstegen.

"He that dwelleth in the secret place of the Most High
shall abide (pass the night) under the shadow of the Al-
mighty." Ps. 91:1.

« « «

The year is ending, swift the flight,
No time for trifling, strong the fight;
The darkness deepens, strong the Light
Which soon shall scatter shades of night.

The Day is dawning, o'er earth's waste,
No time for dreaming, haste, O haste!
Look for the Star, so fair and bright,
And welcome Him, the Prince of Light.

AFTER TWENTY YEARS THE ONLY SURVIVOR

NEWSPAPERS told the story some time ago of a rather remarkable incident centering around six Ziegfield Follies chorus girls who had made a "dinner date" together twenty years before.

Kathryn Lambert, one of the six, tells about it. The six girls were inspired to make a dinner date twenty years in the future, by the remark of an old lady who had herself formerly been an actress, as she tried to sell cold cream to the girls. Wrinkled and haggard looking, she said to them, "I was as beautiful as any of you . . . once . . . only twenty years ago, too!"

The six girls agreed that old age and poverty would not overtake them as soon as it had her. "Do you suppose we will ever come to that?" asked one. "Not me!" answered another. "I'll see to it that it does not happen." Determined to get riches, they decided to meet twenty years later and tell their stories. They arranged a time and place.

Twenty years passed by, and at the time appointed only one of the six appeared at the restaurant to keep the dinner date. What had happened to the other five? One, who became known as "the most beautiful woman in the world," married Jack Pickford, and, following marital troubles, committed suicide in a Paris hotel four years after she had made her pact. The second attained success as a motion picture actress, and for years Hollywood called her "the best dressed woman on the screen." At the age of thirty-four she died in Hollywood . . . it was said she virtually starved herself to death dieting in an effort to preserve her figure. The third one, too, attained success in the movies, and for some time she appeared as the leading lady for a popular play. But tragedy was shadowing her . . . for while in Texas some one dropped a cigarette among the ruffles of her dress . . . and she was burned to death. The fourth, after attaining a good measure of success in the theatrical world, was murdered in a brawl in a New York night club. The fifth married a Pittsburgh millionaire; but after two years, he divorced her for desertion. Then drugs and alcoholism got her, and she died, penniless, beauty gone, in a cheap furnished room. The sixth one, the lone survivor, has been what the world calls a "success." She is still here to tell about the other five . . . but how long will she be here? What may yet befall her? We know this . . . old age will certainly overtake her (the fact is youth, health, beauty, money, . . . all . . . fade away sooner or later) and when she dies she will lose all her wealth, leave it all behind, if she doesn't lose it before she dies. Six girls—all made "a success" in the world, but it didn't last.

Reader, let your heart turn to God this moment to thank Him that you are still in the land of the living—that you have not, ere now, died in your sins. But consider, I pray you, the prospect that is before you! Your little day will soon be passed. Your pleasures will have an end. Your occupations will be worthless to you in the solemn hour when your body is reduced to a few handfuls of dust. After all, you “must needs die,” for “it is appointed unto men once to die, but after this the judgment.” Heb. 9:27.

Sad, sad indeed, if that word comes true of you which was thrice repeated of some very respectable people a long time ago, “Ye shall die in your sins.” One second after death it will be of little consequence to you whether you died in a palace or in a cellar. But your destiny for all eternity—heaven or the lake of fire—will depend upon the state in which you die.

Dear friend, in view of the suddenness of death and the nearness of eternity, let me affectionately ask you, Are you ready to meet God? Are your sins forgiven? Can you say, “Being justified by faith, we have peace with God through our Lord Jesus Christ?” If not, you still may. The work has been completed by which God can righteously and freely forgive the most guilty sinner. Nothing remains for you to do but to rest on the finished work of Christ. The Son of God has died upon the cross. Yea, God commands His love toward us, in that, while we were yet sinners Christ died for us. The full penalty of guilt . . . the wages of sin in all its dark and dread reality—passed upon the sinless Substitute. He took our place in death and judgment, that we might have His life, and His place of acceptance and favor before God. His atoning death has met all God’s righteous claims against sin. God has raised Him from among the dead, and He now sits at God’s right hand because the work is done, and the Divine proclamation is: “Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things.” Acts 13:38, 39. Consider well—ETERNITY! Where will you spend it?

Selected.

CHRIST AND THE GOSPEL

It is not, indeed, the gospel of itself, but Christ revealed therein that heals the sinner. It is Christ that is to be received; but He is received as offered in the gospel, and the gospel holds out Christ to the eye of faith. The gospel is with respect to Christ what the pole was with respect to the serpent.

FRANKLIN FERGUSON'S HOMECALL**BORN** November 22, 1866**SAVED BY GRACE** in 1881**FELL ASLEEP** September 21, 1957

OUR New Zealand brethren sent us word immediately of the homecall of our beloved and esteemed brother and fellow servant, Franklin Ferguson who "fell asleep" September 21st. We think we could not do better than give the gist of the message we received from our brother R. G. Lawson of Palmerston North, as follows:

"You may have heard ere this reaches you that our beloved brother Franklin Ferguson is at home with the Lord. I felt that a few first hand particulars would be of interest to you and those who may hear through you.

On the 10th, inst., our brother took a faint turn after standing for some time, packing up his booklets ready for post. Since then he had felt much weakness and prostration and loss of appetite but had no pain or suffering or any distress, and talked to us quite a lot concerning the comfort of the love of God and the prospect of the glory land.

Yesterday morning (September 21st) he woke brightly as Mrs. James brought him a little food but, on her return, he sank into a coma and she quickly called a few nearby helpers but we realized that this was no ordinary turn and the doctor arrived shortly only to confirm the fact that he was sinking. As we watched through those moments Mrs. Southgate drew a "promise" from a box on his dresser and read to us . . . "His left hand is under my head and His right hand doth embrace me." The sweetness of it filled our souls, whether for him in proof of the Scripture he had so often quoted to us—"My times are in Thy hand," or for us as we bowed with a sense of heavy loss and left here for a little longer to fight the good fight of faith; the reality of that "Hand" was borne in on our souls. In a few moments he was at home with the Lord. We knelt round the bed and thanked the Lord for the privilege so long of our dear brother's sweet fragrance and counsel and godly example and for the portion he had looked for so long and which was now his happy experience—to see Him—to be with Him—to be one day like Him and he laughed with holy joy as he came to that last filling up of it all.

How often we have heard him pray that the Lord would keep him to finish well and he did. We felt that the key to his long, steady, faithful, fruitful life has been his godly simplicity and childlike obedience to what the Lord had taught him. He has indeed left the testimony of a Nazarite to God—an Enoch testimony that he "pleased God." May the Lord give us grace to follow for that "little while." How often he told us—"I'm praying for you before God" and how we thanked God for the consciousness and value of those prayers!

Some experiences with him stand out with me. Once down in Woodlands he was staying with us and coming home from a good, solid Gospel meeting, he was very heavy and quiet. We all felt it and the sisters and his wife slipped away to bed, leaving us two. Then he began to speak and told me what a failure he felt himself to be. He failed so in preaching the Gospel and there was dear brother Le Coutier—how real he was and how much God used him, and so on. To me it was a hushed moment. I was younger then and what could I say to such an honoured soul? After a pause I said I just felt that up in the North Island somewhere Watson Le Coutier was sitting in a room with his head on his chest and his hands between his knees and groaning before God that he was a big failure and was saying . . . 'there is Franklin Ferguson, see how strong he is and how the Lord makes use of him' and he looked at me and a smile broke over his face and he said . . . 'I think we will get to our knees.' We did, and felt the Lord was indeed in the room.

Yes, indeed! I learned to love him as a father in the Lord!
HOW HE WILL BE MISSED!"

We feel that our dear brother was so well known throughout the world that further comment, at present, is unnecessary. Likely our New Zealand brethren will have other comments of interest to make known to the saints but we would just say that dear Franklin Ferguson (whom we met even in Scotland around 1912) has been a loyal supporter of WORDS IN SEASON by his prayers and pen and influence all through the years. We came across, in our files, a letter of his when dear brother Samuel Keller went home and the full responsibility of the Magazine fell upon us, from which we quote :-

"Will you please accept my heartiest thanks for your letter of the 18th., inst. It was so thoughtful to so quickly acquaint me of the homecall of our esteemed brother S. C. Keller. When hearing of his ill health, I purposed writing, but had no idea he would be gone so soon. His departure is a heavy loss, especially in U. S. A. and Canada. He conducted ably WORDS IN SEASON and many will miss this ministry. Upon you has the mantle fallen; but the God of Mr. Keller is your God, and He will uphold and help you in this added ministry. Many will remember you in prayer, and I have no doubt some will assist you with article matter. Occasionally I have contributed articles both in the time of Mr. Keller and his brother, now I hope to do the same to you . . . Rest assured of my prayerful interest."

With Christian love to your wife and yourself,

Yours sincerely in Christ,
Franklin Ferguson

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His last letter to us, enclosing an article, mentions in closing . . . "Our day of service may soon be over; let us serve in view of the Judgment Seat of Christ, where true values are given, and deserved rewards bestowed."

With warm love in Him,
Franklin Ferguson

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We came across the photo recently in our files, taken years ago and felt it would be of interest to our readers. Truly the memory and fragrance of such a life is sweet and we commend to all our readers and saints generally a life lived "in the simplicity of Christ." Only thus shall we all be preserved and kept useful and happy till the Lord comes.

Wm. H. Ferguson - Editor

FELLOWSHIP OF THE SPIRIT

WM. H. FERGUSON

PAUL, by the Spirit, writing to the Philippians in chapter 2, verse 1, says . . . "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love—joined in soul, minding one thing." (literal reading).

This true man of God could sense and realize that only thus could there be a real "fellowship of the Spirit," a likemindedness, a true oneness, a true joining of soul, as it were. Such has always characterized those who have "walked with God." One of old has well said . . . "If the people of God cannot come together IN CHARACTER, they had better be asunder. In spirit they are already severed."

A teachable spirit, a sincere desire to be obedient humbly to the Word of God without any equivocation, quibbling or evasion, is a spirit which is drawn to kindred spirits and enjoys this "fellowship of the Spirit" which the Scripture enjoins and blesses.

Much that goes under the name of "fellowship" today is not more than "association"—the same in a religious way which one would find in an Orange Lodge or Free Mason Society, or Oddfellows organization etc. Such would be an association but not "fellowship" after the scriptural order. The trades unions of the world are a striking example of "association" without any real joining of mind etc., and this concept seems to have gained ground amongst assemblies during the past years, i. e. the "concept" of an association where all may join and agree to differ in many things as long as they subscribe to the rules of the association etc. Such can never be "fellowship in the Spirit" when applied to an assembly of God or assemblies of God. God will not recognize anything short of scriptural fellowship.

EXAMPLES

One can see the "fellowship of the Spirit" brought strikingly in certain instances in both Old and New Testaments where divine principles hold good in one, as in the other, though the dispensations may differ. Paul and Timothy—Paul and Silas—Paul and Luke etc., etc. and Barnabas (up to a point where it was broken and, perhaps, enjoyed later in spirit, if not in actual service and partnership, see 1 Cor. 8:6). Likewise Aquila and Priscilla and Paul and Silas and Timothy in Corinth and the apostles and co-workers and fellow travelers—cp. Romans 16 etc. Then we see the same in the case of the

beloved John and "the elect lady and her children" in 2nd. John or Gaius of 3rd., John whom he longed to talk to face to face—"that our joy may be full."

In the Old Testament Enoch "walked with God" when such fellowship with others was scarce, likewise the "holy seed" of Genesis 5 who sought their own company in contrast to the line of Cain in Genesis 4—those of Genesis 5 were characterized by prayer, and communion with God and separation from an ungodly world which was soon to be engulfed in the deluge. However, in the case of Abraham and Lot this "fellowship of the Spirit" did not exist. They companied a good while (and probably Abraham's defection to Egypt affected Lot) but Lot had no heart or desire for the life of communion with God which Abraham lived and enjoyed. He did not understand it at all, his unconverted family was more to him than the fellowship of the man of God and of faith. Today we have the counterpart in those who settle down in a Sodom and Egyptian world to go along with it and "worship and serve God in the land." Ex. 8:25. Such cannot understand, nor do they desire the life in separation from the world and their "sight" is no higher than the world's religion which can flourish in Egypt, under Pharaoh's patronage. There can be no "fellowship of the Spirit" between such and those who have "gone forth" out of Egypt and separated from it where God can reveal His mind as to worship—compare Moses in Exodus 10:26. This explains the sad separations between professed believers today, generally speaking. It cannot be otherwise. For one to go in with the worldly concept of a corrupt, religious system, honeycombed with infidelity and modernism, is disloyalty to the Lord by whatever name their professed union is called or disguised. No true man or woman who loves Christ truly will consider such a thing. Such must suffer if needs be and, as Jeremiah of long ago, say in their measure . . . "I sat alone, I sat not in the assembly of the mockers." Thank God, in their loneliness, such find others of kindred spirit and in the "fellowship of saints" owning truly the Lordship of Christ, find an "oasis" in this desert scene.

When Lot chose Sodom there was a break between him and Abraham. And never again does Abraham have fellowship with Lot. He delivers him from the battle of the slime pits but Lot returns to his chosen abode where Abraham cannot go, nor does he desire to go.

Striking, however, is the contrast when David, in the midst of Saul's hateful, jealous envy, seeks out Samuel in 1 Samuel 19:18. Here in Naioth with Samuel both could speak of that which concerned the kingdom and God's glory—a true fellowship in spirit together. Such companionships are rare but

precious and should be cultivated in the closing days of this dispensation as the return of the Lord is so near. Jonathan (a lover of David) failed at the last because he chose the "palace rather than the cave." 1 Samuel 23:16,18.

The same thing is seen, in a way, in the case of Elijah and Obadiah. Elijah, God's prophet, was in disgrace with the king, but hidden by God and meets Obadiah in 1 Kings 18:7, while Obadiah was, at the behest of wicked Ahab, seeking water for the king's beasts. He had the better part of Elijah evidently, was he not governor in the king's house, was he not a respected part of the household, was not his bread sure? But that is man's way of looking at things. Note the "reserve" Elijah maintained. Obadiah tries to defend his being there, seeks to bring up how much he did for the prophets of the Lord in 1 Kings 18:13, how he hid them and fed them "bread and water." A lot of Obadias would do the same today if they could "lay hands" on the prophets of the Lord !!!

When you hear a man defending himself, telling how he has been in assemblies all his life since saved etc., etc. talking of his good points, you can be pretty sure he is pandering to "looseness of testimony" and has been frequenting places where the divine principles we have been taught from the Word are deliberately set aside for man's inventions and man's ways and man's counsels. Bible Schools, Summer vacation! camps, other unscriptural associations all take their toll in these days and many a good man has "gone down" in the battle for the truth of God by allowing himself to be entangled therein. Better far, a thousand times, to "be of a humble spirit with the lowly, than to divide the spoil with the proud." Prov. 16: 19. The spirit of compromise is the spirit of popularity today but the results are not good, either physically or spiritually, for the man who has known better and whose conscience is dulled by association with that which he knows to be contrary to that which he has been taught. If a man is right he needs nothing of self vindication to make his true character known. The saints know it—the devil knows it—the world knows it and GOD KNOWS IT.

Again, think of Jehoshaphat meeting Jehu the prophet after his ungodly association with Ahab etc., and the prophet's denunciation of his action . . . "Shouldest thou help the ungodly and love them that hate the Lord?" 2 Chron. 19:2. In Jehoshaphat's case the rebuke worked good as the following verses show and how good when God gives repentance to the acknowledging of the truth to individuals and assemblies. When such takes place, what joy again to enjoy "fellowship of the Spirit." There should always be a softness and willingness to encourage when it is a real, unfeigned desire to obey the truth of God. For

those who only desire fellowship at the expense of the truth of God, there is no real "fellowship of the Spirit" or likemindedness—how could there be? All the highhanded talk of living "in the heavenlies" never compensates for association with evil and failure to deal with sin or associate, corporately, with companies or movements, linked up with an evil, religious world which refuses to exercise Scriptural principles because they are unknown or refused, as to proper reception, fellowship and discipline. There must, of necessity, be those always who are not clear as to many things, but who are teachable and glad to have the ways of the Lord pointed out to them. With such one can bear long and patiently; but to the openly rebellious, stubborn and self-willed, there must be "reserve" and "proper rebuke" and true Word of God preaching as the beloved apostle enjoined Timothy in 2 Timothy 4:1, 5 etc., He said . . . "The time will come when they will not endure sound teaching." That time has come—is presently with us—and a Demas chooses the present world, v. 10, while an Alexander the coppersmith continues to persecute and do much evil, v. 14.

"They that fear Thee will be glad when they see me; because I have hoped (waited for) in Thy Word." Psalm 119:74. This is true fellowship of the Spirit in principle. The thought in the word "hoped" here is that of waiting on God to receive His mind, and walk in His light—a true hope or trust or tarrying for God's mind to be revealed through His Word to the exercised soul. This is characteristic of all who enjoy the "fellowship of the Spirit" in these last days. It is a happy state, thoroughly unknown to the world and the carnal and worldly minded, but well known to those who have been "initiated" into the secret of "walking with God" in a world of woe and sorrow, waiting for the return of the Lord Himself—1 Thess. 4—Titus 2:13.

Beyond this we cannot go, or afford to go with anyone or any company no matter what such profess. We must be loyal to Christ and His Word, at all costs, TILL HE COME. MARANATHA.

Courageous Christians: Acts 28:15.

"Whom, when Paul saw, he thanked God, and took courage." Influence of courageous Christians. Steer clear of iceberg Christians. The symbol of Christianity is not ice but fire.

Notes from a young man's Bible

There is no blessing which Christ brought down from heaven that He kept back. No one ever had a need but there was found in Him that which exactly answered that need.

AN INTERESTING LETTER

From an Exercised Subscriber

JUST a line or two to say how much we enjoy the magazine. It has been on my heart for some time to write to the Editors of our two Magazines, to encourage them in their work for the Lord and His people. The timely articles seem to appear just when most needful, rendering a real service to the Lord's people. I have been very thankful for help while rearing my family of six, and seeking to teach them, not only New Testament gathering, but also the right ways of the Lord and Gathering in His Name alone, when teaching along those lines was so scarce, but the Magazines filled the lack and helped us to declare to them all the counsel of God.

The August issue was a good example of that. In the first article "The Adventures of a Bible" was a heart warmer; what truly "born again" Christian could read it without his heart being moved?—seeing Satan outwit himself in seeking to calm with pleasures of the world, a soul being dealt with by the Holy Spirit. And then the end, three Romanists' souls saved.

And the second article—"Reverence in the Assembly Gatherings." How needful the admonition to both sisters and brethren; being on time, properly attired, with a sincere attitude of reverence, owning only His authority—drawing near with a true heart. Also in this connection, I cannot help but mention, in July and August issues of the other Magazine, Truth & Tidings, the article entitled . . . "Suggestions and Reflections for Christians gathered to the Name of the Lord Jesus Christ. In it we are exhorted to becoming behaviour in our gatherings as well as elsewhere. To me this emphasizes the "leading of the Spirit" even in our publications, when His guidance is sought. I have noticed this from time to time.

Then again, in Words In Season, the article, "Fellowship in the Gospel" by the late Dr. Martin. My mind went back to my early days forty five years ago when I learned the truth of scriptural giving; many points of which we seem to have lost sight of in our general thinking, and the general ministry now. Also the warning to those who live above their means and are up to their ears in debt—disgraceful indeed. I thank God for bringing these things to our remembrance betimes.

Time would not permit reference to the many other profitable articles such as "Fifteen Days with Peter." "Hinderers of the Word of God" by brother Driller of New Zealand, "Busy and Happy" etc. And not forgetting the Question and Answer department over the years such as the question regarding the presence of Television, or regarding scriptural weddings, keeping unsaved company, installment buying, etc. Excellent scriptural answers to help parents, as well as Elders to guide the

young. I trust such ministry shall continue until the Lord comes for His Church . . .

I continue to remember you in prayer, along with the many others I know, who still seek to teach all God's Word." With love in our Lord Jesus Christ,

We have given the most of this letter—editors get various comments but we thank God for all His own, worldwide, who have an ear for the precious Word in these days of infidelity, apostasy and compromising of the truth of God. We are convinced God's Scriptural way is to follow on in the "old paths"—departing from such, there is no stopping place until the final awakening in the ranks of infidels, modernists and deniers of God's Word and ways. The union of professing Christians in the modern religious campaigns with infidels of all types and those who deny the Deity of our Lord Jesus is a striking example to all who have "ears to hear" and who love our Lord Jesus Christ . . . 1 Cor. 16:22. W.F.

DISCIPLINE IN THE CHURCH

THE LATE FRANKLIN FERGUSON

WE MAY lay it down as a principle that the elders (meaning the same as overseers and bishops) deal with all matters calling for discipline. The result of their judgment is brought before the Church for their information and acquiescence; the judgment then becomes the action not only of the elders, but of the whole Church. Even "nature itself would teach us"—1 Cor. 11:14 that it is unseemly to discuss matters of discipline before the whole Church, largely composed of inexperienced people.

"If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself lest thou also be tempted." To "restore" is to put in order again, especially of what is broken; to refit, repair. The word fault, in this verse, means a misfall, mishap; a falling aside from duty, with special reference to the weakness of the person, rather than the sin. Now he needs raising up again; in some measure he has "gone to pieces," and his conduct requires "repairing." Who are to do the work?—"Ye which are spiritual." How? "In the spirit of meekness!" What should be the uppermost thought in the mind?—It might have been me! A visit and kindly talk; an application of the Word to the one at fault; as water to the feet in John 13:14, and done in meekness, will doubtless restore the soul of the weak one. Confessing his failure, and all present seeking grace for the future, no discipline may be needful.

SERIOUS CASES

However now we come to serious cases calling for extreme measures. Read 1 Cor. 5:4,13. Here is a case of immorality, and cannot be tolerated. It is a scandal and filthiness and must be

put away. "Holiness becometh Thine House, O Lord, for ever." Psalm 93:5. Yet the mercy of God which is as high as the heaven is above the earth, Psalm 103:11, forbids the thought of permanent exclusion; but has in view repentance, restoration of soul, with ultimate reception back to fellowship, 2 Cor. 2:6.

SINS CALLING FOR EXCOMMUNICATION

There are pointed out in 1 Cor. 5:11 six sins of a serious nature; namely, fornication (this includes all immorality—Editor), covetousness (this includes all dishonesty as to money matters), idolatry, railing, drunkenness and extortion. With such we are told not to keep company, neither are we to eat with them. They are unfit, meantime, to sit with us at the Lord's Table or at our own table. This does not imply the refusing of food, if needed; for "if thine enemy hunger, feed him; if he thirst, give him drink" Romans 12:20, but we are to withhold any expression of fellowship with the one under discipline.

We must not overlook a certain solemn fact, namely, if a Church fails by indifference to exercise discipline, where needed; or should it shield an offender because of giving offence to influential parties; doth not the Lord take notice? Will He not take action sooner or later? Will He not withhold His blessing and prosperity from that Church, for His Holy Name's sake?

PA'S PRAYERS

THERE are many who pray eloquently for the poor and destitute who never think of lifting a finger to help those for whom they are praying. Such people should proceed at once to answer their own prayers. An incident is related of a company of people who gathered to pray for a family who were in great financial straits. While one of the deacons was offering a fervent prayer for blessing upon the family, there was a loud knock at the door. The door opened and there stood a sturdy farmer's boy.

"What do you want, boy?" asked one of the elders.

"Pa couldn't come, so I brought his prayers in the wagon," replied the boy.

"What do you mean?" asked the astonished elder.

"Yes, I've brought his prayers; just come out and help me, please, and we'll bring them in."

In reaching the wagon the fact was disclosed that pa's prayers consisted of potatoes, flour, beef, oatmeal, turnips, apples, jellies, and clothing. It is said that the prayer meeting adjourned on short notice.

From "Wholesome Words"

THE MARYS OF SCRIPTURE AND THEIR SUCCESSORS

How much we owe to the Sisters, who now maintain the work of the Marys of Scripture. The Virgin Mary is first named and other Marys carried on the honorable service of ministering to the Lord. "There were women who followed the Lord from Galilee and ministered unto Him" among whom was Mary Magdalene and Mary mother of James . . . and Salome." Mark 15:40.

The home at Bethany welcomed the Lord. Whether in sorrow or joy, the door was open to Him and His own. Others might prepare their ointments AFTER His burial, but Mary had learnt deep lessons at His feet and faith broke the box of precious ointment in anticipation of the Cross and the Grave.

Three Marys stood by Him at the Cross, when all but John had forsaken their Lord. They stood there in loving sympathy in the face of an antagonistic world.

Joseph of Arimathaea and Nicodemus carried that precious body to the tomb. Few joined in the procession, but "There was Mary Magdalene and the other Mary sitting over against the sepulchre, Matt. 27, and when the Sabbath was past those two devoted Marys were back at that hallowed spot" to "See the Sepulchre" Matt. 28:1.

The first to welcome the Lord in resurrection and to carry the glad message to His disciples was Mary Magdalene.

Now that the Lord is away the Marys, (whatever name they now bear) are caring for the Household of Faith, and this the Lord counts as done to Himself.

When Peter was in prison, prayer was made without ceasing of the church unto God for him. Acts 12,—One prayer meeting is mentioned—it was in the house of Mary, and that night when the angel led Peter out of prison, his feet were led to that praying band—the good news had first to be told in the house of Mary.

"Greet Mary (writes Paul, Rom. 16) who bestowed much labour on us." All the Marys in the Bible are busy ministering to others—not one seeking her own. Yes, greet all the God-given Marys, who bestow much labour on the Household of Faith. The Lord will keep their labours of love in remembrance.

"Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial, Mark 14:9. HER NAME WAS MARY.

THE GRACE OF GIVING

THE LATE COL. WM. BEERS

When God, of old, required material for the erection of His first dwelling place on earth He did not go to Egypt, nor to the powerful kings of the Gentiles to procure them, but He spake unto Moses His servant commanding him to speak unto the children of Israel unto Him "An offering: of every man that giveth it willingly with his heart." Ex. 25:2.

No sooner had God a redeemed people, brought out of Egypt to Himself; a separated people (baptized unto Moses His servant in the sea and in the cloud) than He desires to dwell in their midst.

To them He comes to have fellowship with Him in the great and glorious work of making a Sanctuary for Jehovah. Not only, however, must His "joined workers" be redeemed and separated, but they must be a willing hearted people as well. Nothing else would do. These three qualifications were necessary in those who did His work. They must be:

- 1st A Redeemed people
- 2nd A Separated people
- 3rd A Willing hearted people

In Exodus thirty-five we see the carrying out of these principles. Verse 5 "Take ye from among you an offering unto the Lord: whosoever is of a willing heart," and in verse 21 we read of the response to this "And they came, every one whose heart stirred him up, and every one whom his spirit made willing."

There was work here for men and women, for rich and poor; and the children of Israel brought a willing "offering to the Lord." Now look at the blessed result of this: "The people bring much more than enough," and the people had to be restrained from bringing, for the stuff they had was sufficient for all the work to make it, and too much. Exodus 36:5-7.

How different this from having recourse to Church Bazaars, Concerts, "Neck-tie" Socials, "Fowl Suppers" and such like, to attract the ungodly and get their unclean money. How different this from sending round bags to gather up the pennies from a promiscuous audience of saved and unsaved most of whom are neither redeemed, separated, nor willing!

Later on we find exactly the same godly principles at work. When God wanted gold, silver and precious stones for the building of the Temple, willing workers came forward to help. The chief of the fathers of their immense wealth bring nearly one hundred and fifty-four million dollars in gold and silver; and David of his own proper good ninety million over and above that which he had in his trouble prepared, an enormous sum of silver and gold amounting to over four thousand million dollars. 1 Chron. 22:14.

All this wealth was given willingly to the Lord by David and his people; and the king rejoiced and said, "All things come of thee, and of thine own have we given thee." Is it any wonder that there was joy and gladness, worship and praise, in Jerusalem that day? Some will say, This was under law. Yea, truly. But if this was under law, how much more in proportion should be given to God by those redeemed by blood, and saved by grace unto the eternal glory?

In the incident recorded in Mark 12:41-44, and Luke 21:1-4, where the Lord Jesus sat over against the treasury. He who looks upon the heart saw in the two mites cast in by the poor widow more than all the gifts of the rich men, and contrasted their abundance, out of which they gave (which evidently cost them nothing, and was no sacrifice), with the poor widow's offering from out of her penury, yea all her living. Evidently the Lord looks not only at the motive, but also at the circumstances of the giver. It is according to that a man hath, and not according to that he hath not, that God judgeth.

Many of us no doubt are acquainted with the story of a certain rich lady, who had a godly gardener, and of how in a dream she thought herself in heaven, and being shown by an angel some of the many mansions there. On her beholding an especially magnificent mansion, she asked for whom it was built, and received the reply, "That is for John, your faithful gardener." Walking on she came to a small, plain, humble-looking dwelling. "For whom may this be, might I ask?" "That is for yourself," was the reply. "How is this?" she said. "Well, it all depends upon the amount of material sent up." This story, whether true or not, contains a spiritual principle. In 1 Cor. chapter 9, the inspired apostle proves his authority, not only to eat and drink, and to lead about a sister, a wife, but to forbear working, and then asks "Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock and eateth not of the milk of the flock?" May not the soldier here correspond with the evangelist, the husbandman with the teacher, and the shepherd with the pastor? Does this not conclusively show that each is entitled to share in the fruit of his labor, and that he who sows spiritual things, whether evangelist, teacher or pastor, has a claim on those amongst whom he labours, to reap their carnal things? Brethren, how sadly this divine principle is neglected amongst us! The preachers of the gospel, who brought the word of truth to your souls, the teachers who opened up to you the scriptures and led you on in the ways that be in Christ, the pastors who patiently visited you in your home sharing with you in your joys and sorrows, are often neglected and forgotten. In Galatians 6:6-10, we learn that he that is being taught in the word should have fellowship with him that teacheth, in all good things, and that

he that soweth to the flesh shall of the flesh reap corruption, and that he that soweth to the Spirit shall of the Spirit reap life everlasting, and if not weary in well doing we shall reap, if we faint not. God loveth a cheerful giver. Freely we have received, it behoves us to freely give. We are to make to ourselves friends of the mammon of unrighteousness. Luke 16:9. By sending on our money before, and by using our time, our talents, our homes, for the Lord, we thus lay up treasure in Heaven, where neither moth nor rust corrupt, and where thieves do not break through and steal. In 1 Tim. 6:17-19 the apostle instructs them that are rich how to use their money so as to lay up store for themselves a good foundation against the time to come. The Apostle James in addressing the rich (chapter 5) does not blame them for being rich, but solemnly warns them that the rust of their gold and silver will witness against them, an evidence that they had not used it aright, but were heaping it together and keeping it back from those to whom it rightly belonged. Few if any of those who read these lines may be rich in the common acceptance of the term, but it is possible to be rich in the sense of having more than enough to meet the claims of the position in which we may be placed. So "Let each man give according as he hath purposed in his heart, not grudgingly or of necessity, for God loveth a cheerful giver." 2 Cor. 9:7. R. V.

In these two chapters, 2 Cor. 8 and 9, the Apostle brings forward three examples to stir up in us this grace of giving: God Himself who bestowed upon us His unspeakable gift 9:15, Christ, who though He was rich, gave up all and became poor that we might be rich, 8, 9; and the churches of Macedonia, who first gave themselves and then out of their deep poverty ministered to the necessity of others. 8:1-4.

One word in closing. In 1 Tim. 5, the apostle, after saying in verse 3 "Honour widows that are widows indeed" (a matter often neglected I fear), tells us that the elders that rule well should be counted worthy of double honour, especially they who labor in the word and doctrine. This word honour is the same as is used with reference to widows, nor merely therefore esteeming them, which is incumbent upon us, 1 Thes. 5:12-13, but ministering to such in "carnal things" as the following verse 18 shows, "For the labourer is worthy of his reward." May our poor hearts be stirred up to manifest this grace of giving, which brings not only present blessing, but will ensure a future reward when our Lord Jesus comes, and we are manifested before His judgment seat to receive according to the things done in the body, whether good or bad, 2 Cor. 5:10. Here we are but stewards of that which is another Man's and it is required in stewards that a man be found faithful. 1 Cor. 4:2.

QUESTIONS AND ANSWERS

QUESTION: Would Numbers 18:25, 32 suggest the privilege of the Levite to give the "tithe" of the tithe which was received, or a tenth part of the tithe?

ANSWER: We believe this to be the true teaching in this passage, increasing, as it were, the portion of Israel which they had given in their "tithe."

The counterpart of this today would, of course, be seen in the distribution by those who are engaged in the service of the Lord, in ministry, where such are the recipients of the fellowship and free-will offerings of the Lord's people, of a portion of that which God has graciously given to them. Giving is not "one way"—it continues through the recipients, to others and it surely behooves those who "preach" giving to practise it themselves. We know this has characterized the brethren who have been taught God's ways and it is their privilege, coming in contact with so many who are needy, to pass on some of that which God has granted. There are widows of the Lord's servants, the poor and sick amongst His own, fellow laborers in the Gospel, cases of need which are not generally known—there is no shortage of avenues for the exercised soul. Then there is the assembly responsibility where such an one is in fellowship etc. We have noticed, through the years, that it takes God to put this proper exercise into the heart of anyone, and to the truly exercised soul, taught of God, it comes as the spontaneous outpouring of a redeemed soul who is living in the conscious enjoyment of the love and grace of our God, seen in redemption.

True "giving to the Lord" is not practised by many, and younger Christians should be taught such, as it would be a distinct blessing in their lives.

With many it is a mechanical thing, giving to a "fund" or through a central source of distribution and it seems, on the part of a good many this is the easier way, but it is not a scriptural way—all giving should be the matter of real exercise before God. And we would mention that the making of one's needs known is NEVER characteristic of a true servant of Christ—the only ears into which he can make this known are the ears of God.

Again, many think if they do not give through something "centralized" they may not be able to deduct on income tax returns etc., but, even if this were so, God could make up to His own; but one is thankful for the exercised amongst His own who have practised systematic giving for years and have found it to be a real blessing in their lives. As the days darken the truth contained in the scriptures pertaining to "giving" should be especially precious as this truth, practised in a proper way, can be much used and blessed of God in the spread of the Gospel and the truth of God.

The man who has not learned "giving to the Lord" is indeed a "poor" man.

QUESTION: IS it scripturally wrong for a Christian couple to have a simple wedding in a Gospel Hall? If so, where is the proper place?

ANSWER: Provided the wedding was after a godly sort, one could see no particular reason why such should not be held in the meeting place but many of our brethren have been disappointed thus and some of the "affairs" have not been according to Christian simplicity and this has discouraged some from having such weddings in the Hall. The Scripture does not give us any example of a wedding in a meeting place. In fact, it gives no real instruction to the New Testament preachers to perform weddings. However, in apostolic days the conditions were much different as to laws etc., and privileges of Christians and where the authorities permit such freely, there would seem to be no reason why such should not perform the ceremony, as it has God's sanction—Heb. 13:4. If not agreeable in the Hall, why not a rented place, or the home?

EXTRACTS FROM LETTERS

FROM YUGOSLAVIA:

This letter comes to you from a Yugoslav who came to spend her holidays in Holland. I'm writing you in the name of Bro. Yonke to whom you are sending Words In Season. He thanks you very much for sending the Magazine. His wish was to write you that he and all those who are reading it, appreciate it very much and are always encouraged. I, myself, was very often lifted up and helped by those words, and I thanked the Lord for sending me this message. We would like to tell you that even if we do not write to you, we are glad to have fellowship with you through the Magazine.

Some articles are translated into our language and they are a help and encouragement for those who cannot understand English.

Pray for us, it is a small assembly (80 members) which exists about ten years. We need wisdom from God and power of the Holy Spirit.

So much dear friend in the Lord Jesus Christ and may God's blessing be upon the work which is done in His Name and for Him. I remain yours in Him,

(To our sister and others there we say—MARANATHA).

FROM AUSTRALIA:

We still enjoy the ministry supplied through Words In Season. Of very few of the present day periodicals it can be said, that they have double teeth (JND). They have sweet things and new things but not new and sharp threshing machinery with double teeth. Some use an axe sharpened by the Philistines. John had a sharp one for the Philistine and Pharisees and all other trees of Palestine. Trust you keep well—we remember you almost daily at the throne. As ever. J. J. P.

(To our Australian brethren—MARANATHA).

FROM ENGLAND:

My prayers rise to the Lord from time to time for the "Words" and may it long continue in the power of the Lord.

FROM AN ASSEMBLY CORRESPONDENT:

Enclosed for the Words in Season which you mail us each month and I am sure enjoyed very much by most who receive it. Maybe I told you before that the brethren here believe that the truths contained in the Magazine are so good that they decided some few years ago that one should be in each home—so we have been doing this now for some time.

FROM A FELLOW LABORER IN NORTH IRELAND:

I am very glad indeed to see your Magazine, Words In Season, maintaining the standard of truth it contains from time to time. I do trust that God will richly bless the efforts in this good work. Never was there a time in Church history when we needed more the injunction to the Church at Philadelphia. These are days of "letting go" on every hand. Mighty men around are falling, courage almost gone. In my 34 years experience amongst the assemblies of God's people here in Northern Ireland, I have seen many who once stood firm for the truths of separation turn aside for a more popular circle to move in. We might well say . . . "How are the mighty fallen!" May the Lord preserve us right to the end. Again wishing you God speed in all your efforts through Words In Season . . .

RUSH! RUSH! RUSH! These days it is a constant rush, rush rush—so the Lord permits one to be laid aside for a season in order to rest the body and refresh one's soul through reading His precious Word and sound-teaching magazines, like Words In Season. God bless you, co-workers and all connected with this timely and wonderfully profitable paper.

HOW YOU CAN HELP US THROUGH THE YEAR

1. Please write plainly name and address (or print it) and give proper instructions regarding your requirements.
2. If you order through the Assembly, please notify us of any cancellations so that there will not be duplicate copies for the same persons.
3. To Assembly Correspondents or others: Please try to anticipate your total requirements so that we do not need to change stencils two or three times at the change-over. An extra copy or two can always be given to some worthy person.
4. To brethren who send us in manuscripts, please double space, leave one inch margin on each side, leaving extra spaces for possible subheadings. Even if we don't print your article right away, it may be useful at some later time. Reading makes a full man, speaking makes a ready man, writing makes an exact man.
5. Continue to pray for us and for the work of the Magazine. Words In Season is widely read, possibly one of the most extensively read Magazines in the United States, Canada and worldwide—its capacity for good is increasing as the landslide into worldly denominationalism gathers speed. We need the prayers of His own for wisdom, grace and strength daily.
6. Please hold your changes of addresses to a minimum, they are costly, make extra work and a little forethought in giving us a month or two advance notice may obviate a lot of book work etc.
7. We do not send receipts for subscriptions—if you have any question regarding your magazine, write the Editor in Williamston, Mich. We prefer to have subscriptions on a yearly basis only, expiring each December. Your new subscription is due and payable this December.
8. Brethren who take funeral services are responsible to send us the details etc., right way—many are negligent in this respect and in failing to do so are disappointing many who look for these notices. This little service takes only a few moments . . . it is only the man who has plenty of time who is “too busy” to attend to details.
9. We greatly prefer that assembly correspondents sending in notices of meetings do not send us names of preachers whose “status” is questionable in their home districts, i. e. not properly commended. We are not judges of such, but there are divine principles which govern all service for the Lord and we must abide by such.
10. Please make all checks, money orders etc., payable to
William H. Ferguson,
and send all mail to him at R. F. D. 1 Williamston, Michigan.,

PLEASE CONSULT INSIDE COVER FOR OUR NEW RATES.
TO ALL HELPERS - THANKS IN HIS NAME WHO IS WORTHY.

Kitchener, Ont.—The saints here enjoyed a visit of Russell Harris when the ministry was good and helpful.

Charlton, Ont.—Bre. Yost and Fleming had four weeks here, bro. Yost going on to Kirkland Lake. Bro. Fleming had to return home after Creemore conference. Bro. Widdifield writes . . . "So dear brother Franklin Ferguson has gone home—another good man gone but he has left his mark behind him, and much of his written ministry still remains. Our God is able for the rest of the journey so we will just look up."

Minitonas, Man.—Bro. S. Hamilton has been here for a spell in the Gospel, some interest, and some blessing, others interested. He visited Kenora, Ashfield, Winnipeg, Portage la Prairie, Pine Creek, Brandon and Glen Ewen. Brother Norris was at Taylorside, Sask, one had professed, brother Boyle at Hiawatha, some strangers coming. Bro. Williams visited Calgary for two weeks or so.

Welland, Ont.—Saints here enjoyed a short visit from bro. Mc-Bain and Russell Harris gave them a week of ministry meetings.

Bracebridge, Ont.—John Adams has been preaching here of late.

Huntsville, Ont.—H. Alves was expected here in November. Bro. Widdifield still in the North, recent meetings were good but "flu" bad at the time, as elsewhere.

OTHER LANDS

Lurgan, North Ireland—Some matters of interest were brought up at recent Conference here. All sorts of women's meetings held unscriptural (with which we are in agreement as we cannot find such in the Word). Women must cover heads in public and in the Assembly and it was suggested in private home praying also, in the family. The latter, however, we do not agree with as it is not a scriptural approach to the matter. Women are not "in assembly" when in the home circle. They, like all who constitute the local assembly in any given town or district are in the Assembly seven days of the week, when properly gathered to His Name, but the Church is not always "in assembly." Some delight to make mountains out of mole hills. No use going into the forests to cut down trees and make tooth picks out of the trees. Then it was suggested that only two or three should speak at a conference—this also is a fanciful interpretation of 1 Cor. 14:29. Verse 31 qualifies this . . . "for ye may all (i. e. those who have the message) prophesy one by one. Verse 32 gives us godly discernment and consideration one of another.

Brother McShane in new Hall in Keady. Ball and Thompson at Donacloney. Hutchison and Gray at Newtonards, some blessing.

Balovale, No. Rhodesia—Bro. G. B. McQuillan writes of plodding on here seeking to preach the Word in a scriptural way without recourse to a modern "profession manufacturing." We fear many have adopted the latter "mass production" of professors, perhaps to the eternal loss of such professors. The days are evil, the Lord is at hand.

Pinar del Rio, Cuba—Bro. Wickert hoped to try this district after the first of the year—pray for this change and new field. Will print his new address next month, d. v.

Enniskillen, Ireland—Frank Knox holding forth here with good interest, five small assemblies in district getting help. One of the trouble spots of Ireland.

CONFERENCES

East Boston, Mass.—Annual Conference D. V. will be held in the Gospel Hall, 35 Putnam St., commencing with Prayer Mtg., Fri. Dec. 6th., at 8 p.m. continuing Dec 7th. and 8th. Breaking of Bread at 10 a. m. Meetings in English and Italian. Corresp. Frank Procopio, 78 Falcon St. They welcome men who stand for, and practise, the truth of God as they have been taught of God.

Camden, N. J.—Annual Conference D. V. will commence with Prayer Mtg. Fri. Dec. 27th., in the Gospel Hall, 915 No. Front St., at 8 pm. and will continue Dec. 28th and 29th., in the High School, 2nd. Ave., and Garden St, Haddon Heights, N. J. Mtgs., at 10:30 p.m. Corres. A. W. Wilson, 2038 Clayton Ave., Pennsauken, N. J.

Montreal, Que—We purpose D. V. having our Annual Conference, commencing with Prayer Mtg., Fri. Dec. 27th., continuing over Dec. 28th and 29th. All meetings will be held in the Gospel Hall, 821 Ogilvy Ave. Commun. to D. E. Reid, 1610 Poncet, Montreal 12, Quebec.

FALLEN ASLEEP

Skyland, N. C.—Our dear brother Robert Kennedy was killed in an auto accident here July 13th, aged 79. Born in Ireland, living in Florida but formerly of Pittsburgh, Pa. He loved the old truths. Remember his sorrowing widow in prayer.

Pugwash Jct. N. S.—Our beloved brother William W. MacLeod "went home" September 14th, aged 85. Saved 54 years ago under the preaching of David Scott. In fellowship first at Port Howe, latterly here. Pray for his large family that God would reach those that are unsaved.

Longport, N. J.—Our dear brother James S. Kelly "went home" Sept. 27th, aged 73. Saved Jan. 27, 1905. Survived by two sisters and one brother. Also we hear of the homecall of our dear sister Mrs. Russell from this Assembly.

Lonaconing, Md.—Our beloved brother Robert Kiddy departed to be with Christ Oct. 4th. Saved at meetings held by the late John Conaway in 1920. He leaves his widow, one daughter, two sons.

St. Thomas, Ont.—Our beloved sister Mrs. John Lumley "went home" October 6th, aged 72, after enjoying the meetings of the Lord's Day. Saved over 40 years ago and in fellowship here. A godly, quiet and faithful Christian who will be greatly missed.

Detroit, Mich.—Our beloved sister, Mrs. Fred Touzeau was called home October 19th, aged 73. Suffered greatly but patiently and had a love for the Word and the old truths. In fellowship in the old Central Gospel Hall for years—saved at a Detroit Conference held in the old Dickinson Hall, Sept. 22, 1906.

Pomona, Calif.—Our aged brother John Martin "went home" Oct. 24th, formerly of Philadelphia, for years in this Assembly. A faithful and steady Christian. He leaves one son. Born in Co. Down, Ireland. One of the original brethren in the old Mascher St. Assembly, Philadelphia.

Letterkenny, North Ireland—On October 8th, saints laid away the earthly tabernacle of Mrs. Wilson of Olney, Philadelphia. She was on a visit to the old land after 31 years, went suddenly to be with Christ. Saved over 25 years and in fellowship in Philadelphia district. Loved the Lord and His people.

Toronto, Ont.—Our dear brother Thomas G. Telfer passed away suddenly Oct. 14th, in his 63rd year. Saved April 21, 1907 through preaching of the late Wm. Matthews. In fellowship first in Broadview Ave., then for years in Highfield Road Assembly—pray for his widow and family, all saved and in fellowship, also remember his aged mother Mrs. Robert Telfer. We have also heard, without details, of the homecall of our dear sister Mrs. Adam Walker, widow of the late Adam Walker, a pillar in the Brock Ave., assembly for years—latterly she was in fellowship in West Toronto Assembly. She was buried Nov. 4th.

REMEMBER CHRISTIAN:

Do not imbibe the spirit of Christmas which the world, religiously, glorifies while they reject the Saviour. Remember that it is the attempt of the religious world to Christianize paganism and is the hall mark of Babylon.