

Words in Season

THE BIBLE FAMILY MAGAZINE



THE ANVIL OF GOD'S WORD

Last eve I paused beside the blacksmith's door,
And heard the anvil ring the vesper chime;
Then looking in, I saw upon the floor,
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," said he, and then, with twinkling eye,
"The anvil wears the hammers out, you know."

"And so," I thought, "The Anvil of God's Word
For ages sceptic blows have beat upon,
Yet, though the noise of falling blows was heard,
The Anvil is unharmed, the hammers gone."

— John Clifford

JANUNARY, 1958

WORDS IN SEASON

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Thanks! For all who have promptly and carefully sent in their subscriptions, also to those amongst the assemblies who have taken care of the assembly bundles—Heb. 6:10. There are many outstanding—please take care of your subscription.

Bound Volumes: There will be a limited number available at \$3.50—Postpaid anywhere. A valuable record of 1957. Write to Williamston.

CHANGE OF ADDRESS

No. Rhodesia, Africa—G. B. McQuillan, Box 24, P. O. Balovale.
Pinar del Rio, Cuba—E. J. Wickert, Apartado 8, San Cristobal.

Montevideo, Uruguay—W. K. Goodson, Cassila Correo 2366, Distrito 6.

McKeesport, Pa.—George Graham, 1913 Butler St.

Manchester, Conn.—Wm. McBride, 2 Notch Road Ext. R. F. D. 2.

Chicago, Ill.—Temporary address of Grace Gospel Hall (which has been sold) will be 1357 W. 112th St., meetings as usual. (Corner of Loomis).

UNITED STATES

East Boston, Mass.—Recent Conference largest yet and the Word ministered in power and freshness—to the comfort and encouragement of many. Bro. McIlwaine purposed some Gospel meetings after the conference, some are troubled.

Garnaville, Iowa—All day meeting Thanksgiving was good and profitable, brethren McBain, Fite, Mick and Yost gave help. Bre. Brandt and Wahls were commencing in Mable, Minn., Bro. Hyde near Elkader.

Willmar, Minn.—Bro. Hamilton giving help here where bre. DeBuhr, Smith and Elliott have labored of late year or two. Corresp. could be addressed to Westly Calvin, Route 3, for this Assembly. Brethren DeBuhr and Orr are in a store building in Minneapolis and God has given them some encouragement in a nice case of conversion recently. The going has been hard.

Forest Grove, Oreg.—Bre. Peacock and Bergsma did some good house to house visiting here in the recent series. Bro. Peacock gave a call also at Seattle.

E. Aurora, N. Y.—L. McBain has seen the hand of the Lord in recent meetings here, to the cheer of the saints.

Mansfield, Ohio—Bre. Crawford and Lipke have had cottage meetings here in a new district with two professing, at last report.

McKeesport, Pa.—Bre. Baldwin and Graham have seen God's hand in salvation here, a few professing, giving much cheer.

Midland Park, N. J.—Some long prayed for have been reached in Gospel effort here recently by bro. Fleming and His own encouraged to pray on.

Bryn Mawr, Pa.—Recent conference large and considered good. Ministry practical and things most surely believed among us emphasized—happy liberty amongst God's servants, Gospel faithfully preached. Bre. Warke and Ferguson gave a call to Olney assembly and Bryn Mawr, following. Bro. MacLeod had just finished about four weeks in Barrington, N. J. with help.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

Vol. 50

JANUARY, 1958

No. 1

INDEX OF LEADING ARTICLES

THE PREACHER'S STORY	- - - - -	Gospel
INGRATITUDE	- - - - -	Wm. H. Ferguson
FAMILY GOVERNMENT	- - - - -	Selected
A GOOD CONDITION OF SOUL	- - - - -	A Bible Reading
THE DEVIL AS A LION	- - - - -	Lewis C. Garnham
A TRUE STORY	- - - - -	J. H. Clark

GATHERED GEMS

Have you had a kindness shown?

Pass it on.

'Twas not given for thee alone;

Pass it on.

Let it travel down the years,

Let it wipe another's tears,

Till in heaven the deed appears,

Pass it on.

GOOD ADVICE:

When trouble is brewing, keep still. When slander is getting on its legs, keep still. When your feelings are hurt, keep still, till you recover from your excitement at any rate. Things look different through an unagitated eye.

Silence is the most massive thing conceivable sometimes. It is strength in its very grandeur. It is like a regiment ordered to stand still in the mid-fury of battle. To plunge in were twice as easy. The tongue has unsettled more preachers than small income ever did, or lack of ability.

« « «

A Scotch preacher, addressing a plain spoken woman, said, "Janet, I am sorry to hear that you did not like my preaching on the Sabbath. What was the reason?" The reply came frankly, "I had three very guid reasons, sir. Firstly, ye read the sermon; secondly, ye didna read it very well; and, thirdly, it wasna worth readin' at a!"

« « «

A Northern minister was introduced to a colored minister, and inquired after his work. "I preaches, sah, on Colonel Gordon's plantation." "How many colored people have you there?" "Well, sah, about one hundred and seventy five." "And how many have you in the church?" "Dat 'pends, sah, altogether on de time ob year. In de 'vival time dey's all members. In de backslidin' times dere's nobody members but Uncle Billy and old Aunt Katy."

THE PREACHER'S STORY

IHAD been preaching for several evenings on the beach near a seaside town, but one evening I felt no freedom of spirit, and so thought it better to go about among the people, who came in great numbers to hear the Word, and give them tracts. While thus engaged, a friend said to me, "If you do not feel equal to preaching this evening, I will do so, if you will allow me." I replied that I would be most thankful to stand by him, and by prayer support him. The preacher chose for his text the gracious old, old story—"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" John 3:16. He told them he had been an atheist, and had hated the things of God—his heart rebelling if any one spoke to him about them. There was one, however, who often braved his rebellion that she might speak of truths precious to her—his mother. She loved God, and walked in His fear, and often did she plead with her son; but he, like the adder, turned a deaf ear to her words. At last, the preacher said, he left home to get out of reach of her words. But his mother's hope was in God, and night and day did her prayers go up to Him that He would save her son.

At length it pleased God to lay this devoted parent on her sick-bed. God was about to call her to Himself. The mother knew she was dying, and said to her servant, "Send a telegram to my son. Tell him that if he wants to see his mother alive, he must come at once."

Her wish was carried out, and immediately upon receiving the telegram (the preacher continued) he took the train home, for though his mother's God was nothing to him, he truly loved his mother. In the meantime, she, conscious that her moments of life were few, said to the servant again:—"Bring the pen and ink."

Then she wrote:

"My dear Son,

I am dying. I shall never see you alive again, but I am going to be with Jesus. As I die, the only thorn in my pillow is that I leave you unconverted behind me. Good-bye.

From your affectionate mother."

"Seal this up in the envelope," said the mother to the servant. "put the envelope between my thumb and finger, so that when he looks at my dead body he may see the letter addressed to him in my hand." The letter was placed in the dying mother's hand soon after her soul quitted the body, and she was "at home with the Lord." Her son arrived, and his first anxious question was, "How is my mother?"

"She is dead, sir," was the reply.

"Dead! dead! dead!" he repeated, in agony of mind. "Where is her body?"

He was taken to the room, and fell upon the corpse in his great grief. He wept, and kissed again and again the cold lips which never more would be conscious of, or return that token of love. By-and-by he became calmer, and his eyes, which had been dimmed and blurred with tears, espied in his mother's hand the envelope. It was addressed to him. He seized it, tore it open, and read what was indeed a message from the dead. Again he fell before the body, crying, "O God, have mercy on me!" In spite of his proud atheism, and the foolishness of his heart, which had said "No God," that son believed now that his mother was with Christ, and that if he died, hell would be his portion. When the body of his mother was lowered into the grave, and he was, as to earthly friends, alone, he felt also alone with God. Then, for the first time, he knew himself in God's presence, and there he felt the deep consciousness of sin, and afterwards obtained everlasting life by faith in Christ. Jesus.

On closing his address, deep sighs escaped the lips of many present, and tears started in the eyes of even stout-hearted men. The power of God was indeed felt that evening, and some appeared truly to receive God's Word; how many, eternity alone will prove. But all who heard carried this away with them—that the love of God to the world, led Him to give His Son, that the believer in Him might have eternal life, and that the knowledge of the forgiveness of sins may be enjoyed now. Do you know these things, dear reader? Do you rest in the Word of God?

Selected

YEARS—WARNINGS—CALLS

Unsaved reader, I do not know your years, your warnings, your calls; but years you have, warnings you have had, and every passing moment is to you a call. You are a monument of God's long-sparing mercy. Say, then, has the goodness of God led you to repentance? Let your conscience answer. Do not presume on the fact that the sword of judgment has not yet descended. Reprieves are not pardons. Execution delayed is not execution escaped. If you are still a wanderer from God, let this hour see your turning unto Him and being saved by the blood of His atoning sacrifice. Give heed to God's warning, else, in an hour that you think not, you may find yourself where prayer is never answered, and where you shall never cease to weep!

INGRATITUDE

WM. H. FERGUSON

AS WE enter the New Year with its possibilities, its testings, its problems, surely one desires that something in our lives should be for God's glory as we realize that time is hastening on and the return of our Lord is nearing—it may take place any day or night—it may be “even at the door.”

It is useless to sigh over the past unless it leads to repentance and a return to the first love and to first principles of practical truth governing the Christian life and testimony, individually and collectively, though we cannot expect to see anything else in the professing Church than the decay portrayed by the Lord in the Revelation, chapters 2 and 3. Laodiceanism is the great characteristic of testimony today, as pertaining to the many, and it is only here and there that anything else is in evidence. Rev. 3:20 shows plainly the Lord's attitude to this condition of profession. He is “outside” and so must we be to be in fellowship with Himself. He knocks, however, and seeks entrance into the inner sanctuary of the soul where communion may be enjoyed in the believer's soul; so should we value such fellowship with Himself and all who have thus opened the gates of the soul to Himself, to enjoy HIM, by allowing Him the place He seeks and deserves, and must have, that of LORD of our lives. Nothing less than this constitutes godliness in an individual, or in a church. HE must be supreme.

It is with the above in mind that we point out certain “spots” which hinder us in true Christian living, and which mar the “love feasts” of the saints in their testimony. The marks of the “last days” are plainly outlined for us in 2 Timothy 3. We mention some of these characteristics for our exercise and consideration:

1. Disobedient to parents.
2. Unthankful.
3. Without natural affection.
4. Lovers of their own selves.

To sum up the above, we would suggest that INGRATITUDE largely covers these four and we would consider it in a few aspects which we trust shall be a matter of deep exercise to younger Christians as well as all of us.

INGRATITUDE OF CHILDREN TO PARENTS

This is a decided mark of the last days in which we live. Lack of respect is largely a mark of families, generally speak-

ing. The exception is truly pleasing to witness. As young ones grow older and imbibe the world's spirit this becomes more pronounced. As soon as they are of marriageable age (or sooner), away they go and cut loose from the home ties, with little, if any, respect or loving care shown to the parents who cared for, protected and nurtured them from birth. This is a decided sin and failure on the part of professed believing young folks who should, according to the Word, "show piety at home." Godliness begins in the home circle and many who appear lovely outwardly are anything but lovely in their attitude to the parents and loved ones who have showered love and care on them through the years. Herein lies a wonderful opportunity for young believers to show that they are really saved and have a desire to please the Lord. Such who do are "gems" in this day of departure from the principles of the Word of God. Too many seem to think that they have been restricted, restrained and kept from enjoying the world when their parents only desired to keep them from the evils of a wicked world which they have known by experience and which younger ones have yet to learn in the same manner, and, usually, when such a course is taken "experience is a costly teacher" and very severe at times. Where such is in evidence, it is base ingratitude, especially when linked with a selfish, proud and self-sufficient spirit. A father's and mother's love will transcend all this and see some good in their offspring, which we can all understand, but the God of heaven condemns it.

INGRATITUDE TO WIDOWS OF THE LORD'S SERVANTS

This is of a different nature than the family responsibility of which we have been speaking, yet surely this aspect of fellowship in a practical way with godly widows should have a fresh consideration on the part of Assemblies generally, especially those who have had the Lord's servants, whose widows are left behind, laboring from time to time in their midst. To say that God can take care of them and shun all responsibility in such cases is all too easy a way out of a definite responsibility. We know God can, and does, care for such in His own blest way but what a loss shall be that of those who have refused to consider the matter in the light of God's Word which expressly mentions such, 1 Tim. 3:5, 10. Just think of the men of God gone, largely forgotten and their widows neglected. Seldom, if ever, visited; practical fellowship with such held to a minimum and in many cases, never practised as it should be; what a commentary on the decadent state of many a church! Great pretensions of love are made, great missionary zeal, expensive Gospel campaigns, occasional garnishing of the sepulchres of the departed prophets (as it

were) and THEIR WIDOWS NEGLECTED. How hypocritical to indulge in pious and smug phrases while there is real opportunity here to show our love and consideration—much of one's own service, yet this true service for the Lord passed over . . . "Pure religion and undefiled before God and the Father is this. To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27. We repeat that there should be a constant remembrance by assemblies of widows of the Lord's servants and faithful brethren who have labored in the midst of such.

As to the memory of the dead, so the living frequently, there is ingratitude after a long, faithful lifetime of loving service for the Lord. The Lord does not forget but it is time for us to re-consider some practical aspects of Christian responsibility. Doctrine is only valuable as it leads to practice. It has been well said that "the world's payment is ingratitude" but should it be so amongst His own? There will, doubtless, be many arguments and much talk amongst Christians, pro and con, as to this, especially amongst those who have little respect for the Lord's servants, who look upon "Jack as good as his master" so to speak and feel they can get along very well without them, but we believe there will be a loving exercise on the part of exercised souls and it is for the latter, especially younger ones, we are writing this. Those who have borne the burden and heat of the day understand this—the younger amongst us need to be taught these practical truths and good is it when there is, in the various assemblies of His own, gathered to His Name, shepherds and elders who bring such to the attention of the saints from time to time for their consideration. Thank God for all such, many of whom we know and have confidence in—what we have written will not, in the least, militate against anything they have taught the believers through the years. We desire a return to first principles governing all Assembly considerations, as revealed in the Word of God, our only resource in an evil day.

INGRATITUDE TOWARDS LABORERS

We could mention the ingratitude of some to men of God who have labored in their midst, seldom considered as they should be; but, here again, we thank God for many Assemblies and individuals of God's people who have a real exercise before God. Assemblies should have a consideration through the years for men of God who have labored amongst them, likewise individuals should have this exercise. For the benefit of younger believers whom we feel need much of this ministry in this day we point out the principle contained in 1 Cor. 9:3, 7 and 14 etc., also Galatians 6:6, which is decidedly individual

in its character, while the former would be rather collective in its setting.

Too often the thought amongst those, not too well instructed, is "so much pay for so much preaching." This is not God's way. It is especially cheering for saints to have fellowship with lonely laborers when removed from their sight and laboring faithfully in their respective fields. We heard at a recent conference that there should be some sort of an "arrangement" to support such. This is entirely unscriptural and a miserable thing. God's servants look to Him alone for their sustenance and He never fails but, nevertheless, this does not lessen the responsibility of saints generally to pray for, encourage, and have fellowship with faithful ones, even when they are not in their midst. We trust more of this shall be seen amongst His own generally in this year we have entered. We are sure it would be pleasing to the Lord and bring the blessing of the Lord — Prov. 10:22. Especially should this consideration be given to faithful pioneers who are not so numerous.

INGRATITUDE TO FRIENDS

When friendship and kindness has been shown by saints to fellow saints, it is surely becoming that such should not be forgotten. The years pass and the kindly deeds of many fellow saints are largely forgotten, but God never forgets and it is good when we do not, either. He remembers even to a "cup of cold water."

Much might be recorded thus — kindnesses shown—loving care expended — tiresome visits made — a word of cheer and comfort when down and needing help. How can I repay, says one? By doing the same to another.

Is thy burden hard and heavy,
Do thy steps drag wearily?
Help to bear thy brother's burden,
God shall bear both it and thee.

Lost and lonely on the mountain,
Wouldst thou fall amidst the snow!
Chafe the frozen form before thee,
And together both shall glow.

Is the heart a living power?
Self entwined, its strength sinks low;
It can only live by loving,
And by serving, love will grow.

UNGRATEFULNESS! Let it not once be named among you as becometh saints.

FAMILY GOVERNMENT

"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Gen. 18:19.

THERE are three things very remarkable in these words.

1. That Abraham used parental authority in governing his family: "I know him, that he will command his children and servants after him." He did not think it enough to pray for them, or to teach them, but he used the authority which God had given him—he commanded them.
2. That he cared for his servants as well as his children. In chapter 14:14, we learn that Abraham had three hundred and eighteen servants born in his house. He lived after the manner of patriarchal times; as the Arabs of the wilderness do to this day. His family was very large, and yet he did not say, "They are none of mine." He commanded his children and his household.
3. His success: "They shall keep the way of the Lord." It is often said that the children of good men turn out ill. Well, here is a good man, and a good man doing his duty by his children—and here is the result. His son Isaac was evidently saved early in life. There is every mark of it in his life. And what a delightful specimen of a believing, prayerful servant was Eliezer! Gen. 24. It is the duty of all believers to rule their houses well.

THE SPRING OF THIS DUTY

1. Love to souls. As long as a man does not care for his own soul, he does not care for the souls of others. He can see his wife and children living in sin, going down to hell—he does not care. He does not care for missions—gives nothing to support missionaries. But the moment a man's eyes are opened to the value of his own soul, that moment does he begin to care for the souls of others. From that moment does he love the missionary cause. He willingly spares a little to send the Gospel to the Jew and the perishing Hindus. Again, he begins to care for the Church at home—for his neighbors—all living in sin. Like the maniac at Decapolis, he publishes the name of Jesus wherever he goes. And now he begins to care for his own house. He commands his children and his household after him. How is it with you? Do you rule well your own house? Do you worship God, morning and evening, in your family? Do you deal with your children and servants touching their conversion? If not, you do not love their souls. And the reason is, you do not love your own. You may make what outward profession you please; you may attend meetings, and talk about your feelings, etc. but if you do not labour for the conversion of your children, it is all a lie. If you but felt the preciousness of Christ, you could not look

upon their faces without a heart-breaking desire that they might be saved. Thus Rahab, Josh. 2:13.

2. Desire to use all talents for Christ. When a man comes to Christ, he feels he is not his own. 1 Cor. 6:19. He hears Christ say: "Occupy till I come." If he be a rich man, he uses all for Christ, like Gaius. If a learned man, he spends all for Christ, like Paul. Now, parental authority is one talent — the authority of a master is another talent, for the use of which men will be judged. He uses these also for Christ. He commands his children and his household after him. How is it with you? Do you use these talents for Christ? If not, you have never given your self away to Him — you are not His.

SCRIPTURE EXAMPLES OF IT

1. Abraham. The most eminent example of it — the father of all believers. Are you a child of Abraham? Then walk in his steps in this. Wherever Abraham went, he built an altar to the Lord.

2. Job. Upon every one of his son's birth-days Job offered sacrifice, according to the number of them all. Chap. 1:5.

3. Joshua: "As for me and my house, we will serve the Lord." Chap. 24:15.

4. Eunice. From a child, little Timothy knew the Scriptures; and the reason for this you understand, when you read of the faith of his mother Eunice. 2 Tim. 3:15, with 1:5. Such was the manner in Scotland in the days of our fathers; and if ever we are to see Scotland again a garden of the Lord, it must be by the reviving of family government.

THE MANNER OF IT

1. Worship God in your family. If you do not worship God in your family, you are living in positive sin; you may be quite sure you do not care for the souls of your family. If you neglected to spread a meal for your children to eat, would it not be said that you did not care for their bodies? And if you do not lead your children and servants to the green pastures of God's Word, and to seek the living water, how plain is it that you do not care for their souls! Do it regularly, morning and evening. It is more needful than your daily food — more needful than your work. How vain and silly all your excuses will appear, when you look back from hell! Do it fully. Some clip off the psalm, and some the reading of the Word; and so the worship of God is reduced to a mockery. Do it in a spiritual, lively manner. Go to it as to a well of salvation. There is, be present without fail — let none be awanting.

2. Command — use parental authority. How awfully did God avenge it upon Eli, "because his sons made themselves

vile, and he restrained them not!" Eli was a good man, and a holy man; and often he spoke to his two wicked sons, but they heeded not. But herein he failed—he did not use his parental authority—he did not restrain them. Remember Eli. It is not enough to pray for your children, and to pray with them, and to warn them; but you must restrain them. Restrain them with the cords of love. From wicked books—from wicked companions—from wicked amusements—from untimely hours, restrain them.

3. Command servants as well as children. So did Abraham. Remember you are in the place of a father to your servants. They are come under your roof; and they have a claim on your instructions. If they minister to you in carnal things, it is but fair that you minister to them in spiritual things. You have drawn them away from under the parental roof, and it is your part to see that they do not lose by it. Oh! what a mass of sin would be prevented, if masters would care for their servants' souls.

4. Deal with each as to the conversion of his soul. I have known many dear Christian parents who have been singularly neglectful in this particular. They worship God in the family, and pray earnestly in secret for their children and servants, and yet never deal with them as to their conversion. Satan spreads a kind of false modesty among parents, that they will not inquire of their little ones, Have you found the Lord, or no? Ah! how sinful and foolish this will appear in eternity. If you should see some of your children or servants in hell—all because you did not speak to them in private—how would you look? Begin tonight. Take them aside and ask, What has God done for your soul?

5. Lead a holy life before them. If all your religion is on your tongue, your children and servants will soon find out your hypocrisy.

THE BLESSING WHICH FOLLOWS THE PERFORMING OF IT

1. You will avoid the curse. You will avoid Eli's curse. Eli was a child of God, and yet he suffered much on account of his unfaithfulness. He lost his two sons in one day. If you would avoid Eli's curse, avoid Eli's sin. "Pour out thy fury on the families that have not called on thy name." Jer. 10:25. If you do not worship God in your house, a curse is written over your door. If I could mark the dwellings in this town where there is no family prayer—these are the spots where the curse of God is ready to fall. These houses are over hell.

2. Your children will be saved. So it was with Abraham. His dear son Isaac was saved. What became of Ishmael I

do not know. Only I remember his fervent cry: "Oh that Ishmael might live before thee!" Such is the promise: "Train up a child in the way he should go, and when he is old he will not depart from it." Ah! who can tell the blessedness of being the saved father of a saved family? Dear believers, be wise. Surely if anything could mar the joy of heaven, it would be to see your children lost through your neglect. Dear unconverted souls, if one pang can be more bitter than another in hell, it will be to hear your children say "Father, mother, you brought me here."

SELECTED.

THE TONGUE

Studies in the Proverbs

The "Tongue" is mentioned eighteen times in the Book of Proverbs. There are eight kinds of tongues, also seven things said concerning the "tongue."

EIGHT KINDS OF TONGUES:

1. A Lying Tongue — Prov. 6:17, 21:6, 26:28.
2. A Flattering Tongue — Prov. 6:24, 28:23.
3. A Froward Tongue — Prov. 10:31.
4. A Wholesome Tongue — Prov. 15:4.
5. A Naughty Tongue — Prov. 17:14.
6. A Perverse Tongue — Prov. 17:20.
7. A Soft Tongue — Prov. 25:15.
8. A Backbiting Tongue — Prov. 25:23.

SEVEN THINGS SAID ABOUT THE TONGUE

The tongue of the just is as choice silver. Prov. 10:20.

The tongue of the wise is health. Prov. 12:18.

The tongue of the wise useth knowledge aright. Prov. 15:2.

The answer of the tongue is from the Lord. Prov. 16:1.

Death and life are in the power of the tongue. Prov. 18:21.

Whoso keepeth his mouth and his tongue, keepeth his soul from troubles. Prov. 21:23.

She openeth her mouth with wisdom; and in her tongue is the law of kindness. Prov. 31:26.

The charm of a man is his kindness — Prov. 19:22.

Compare the seven features of the tongue with the seven features of the wisdom which is from above, as in James 3:17.

Submitted by Thos. Holliday

A GOOD CONDITION OF SOUL

A Homely Bible Reading in a Christian Farm House

A GOOD condition of soul is all important to the Christian. Without this, his salt will soon lose its savor, and his service will lack unction. If there is a right condition of soul, matters belonging to the life and walk will fall into their proper places, and God will be honored without, because He is loved and feared within. There are three conditions of soul set forth in their order in Psalm 63, on which we might meditate a little, in the hope that God the Spirit may use the meditations to the quickening of our souls unto similar conditions.

A THIRSTING SOUL

"My soul thirsteth for Thee." v. 1. It is a true sign of spiritual life when there is soul thirst for God. The empty professor has no such desire. He can live far away from the presence of the Lord and find happiness in such as he seeks there. This is the "way of Cain" who "went out from the presence of the Lord." It is the way, too, of all his seed. In the whole camp of worldly, Christless professors (and how many there are in unsuspected places, too, God Knoweth), there is "none that seeketh after God."

In all who are of faith, there is a heaven-implanted yearning for nearness to, and communion with, God. As water rises to its level so the desire of the God - begotten nature rises Godward, Christward, Heavenward. Such desire is not a languid, heartless expression of the lips, or a cold formal affair; it is the ardent yearning of the whole heart . . . "As the hart panteth after the water brooks, so panteth my soul after Thee, O God." Ps. 42:1. This is the normal condition of the heaven-born soul. Is it always the experience of saints? Alas, no! It can be stifled. Worldliness, carnality, and self-seeking indulged, soon damp it out.

How does it stand with us, dear fellow believers, in regard to this great matter? Is there genuine soul-thirst for God? Does the desire to be near Him, to see His face, to be in His Sanctuary, rise above all else in the world or in the soul? Can we truly say . . . "Early will I seek Thee," — before business, social intercourse, friendships or service? Is GOD FIRST? Blessed are they that hunger and thirst for they shall be filled.

A SATISFIED SOUL

"My soul shall be satisfied as with marrow and fatness." v. 5. Yes — satisfied! Filled full. Then the overflow goes back to God. "My mouth shall praise Thee with joyful lips." This is what we want to get at. This is the condition of soul we need for worship. No barren meetings, no dearth of praise, if

souls were in this condition. Individual saints would be as green olive trees in the house of God, as fruitful boughs planted by the wall, whose branches run over the wall (but they do not go over the wall—Editor), and the assemblies of the Lord's people, instead of being as they often are, parched and dry, would be as well watered gardens full of heavenly fragrance. (The barren prayer meetings, and barren worship, tell the tale of backsliding and lack of true exercise before God—Editor). And, be it remembered, all this is genuine. It is not a sentiment, or a figure of speech, but a tangible experience in which all the saints may have their share. But, says one, will not all this tend to spiritual conceit and pride? Nay! For the soul dwelling thus in the joy of God's fulness will be continually giving out, continually emptying itself in streams of praise Godward, and in rills of service toward saint and sinner. And this will cause it to cleave still, aye closer, to the source of its supply. And so we reach the third stage of the soul's journey in the thrilling words of Ps. 63:8.

A FOLLOWING SOUL

"My soul followeth hard after Thee." v. 8. It has found in God the satisfaction, the fulness it yearns for and, as its capacities increase, it seeks for more. Wonderful, but true.

"The draughts that lull our thirsting,
But wake our thirst anew."

And so it follows hard after God. There is no lagging behind, no turning after other gods. The full and satisfied soul will not hew out to itself broken cisterns—it will cleave to the well—springs from whence it has drawn, with joy in days gone by. (Cp. David's longing, in 2 Samuel 23:15, 17). And for all this it needs God—"Thy right hand upholdeth me."

Thus we see, beloved fellowsaints, a progressive experience of the soul that truly seeks its God. It goes from "strength to strength" along the heavenly road, knowing more, enjoying more, dispensing more as it passes on. Can we say that we are in company with the writer of this Psalm? Is God able to record such growing experiences of His grace in us? Or, with us, is it downward, earthward, selfward, less of God year by year. Let us pause and enquire on the threshold of this new year. It is a solemn matter since we are all making history for eternity. And neither the bustle of service, nor the acquisition of knowledge, will make up for lack of the soul's direct communion with the living God.

(Editor's note: We heartily commend the careful reading of the above article and the exhortations given. We are convinced there is a distinct lack of communion in the assemblies of the saints today, much running here and there, much evident activity for God, and **LITTLE TRUE COMMUNION WITH GOD**).

THE DEVIL — AS A LION

LEWIS C. GARNHAM

JAMES, in his epistle, chapter 4:7, says . . . "Resist the devil and he will flee from you." Peter, in his first epistle, gives us nearly the same words in ch. 5:8, 9 . . . "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist, stedfast in the faith." Many men have made stepping stones out of their failures and have obtained many profitable lessons from past sad experiences. No doubt Peter often looked back to that scene recorded in Luke 22:54, 62, in which he thrice denied his Lord, and resolved that had he applied the exhortation, (twice given above) the record in the Divine Word would have been vastly different.

God has been pleased many times, in His Word, to draw our attention to examples and give warning from those overcome by Satan operating under the role of "a lion." May we give heed and profit from a few here suggested.

In 1 Kings 13 a young prophet is given a message to deliver to king Jeroboam — not only the exact words which he should speak, but how he should conduct himself after delivering that message. The chapter goes on to record the first part well done, but not so the second part, and thus we read . . . "Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee . . . etc., verses 21, 22, thy carcase shall not come unto the sepulchre of thy fathers:" And again we read in verse 24 . . . "a lion met him by the way, and slew him:" Disobedience to God's Word brought death from the lion.

In 1 Kings 20:25, 36 we have the record of a man who had a service to perform "in the Word of the Lord," but refused, and of him we read, "A lion found him, and slew him." The above are examples of judgment following "unperformed Service."

In 2 Kings 17 after the king of Assyria had brought in other nations into the possession of the ten tribes, we read, "The Lord sent lions among them, which slew of them," and the reason is given in v. 26 . . . "They know not the manner of the God of the land. Here ignorance of God brought national calamity.

In Jeremiah 5 God is pleading with His people Israel of whom he says, in verse 3, "they have refused correction;" and "they have refused to return." He adds further, "these are poor; they are foolish: for they know not the way of the Lord, nor the judgment of their God." In verse 5, concerning the great men, He says . . . "they have known the way of the

Lord, and the judgment of their God: but these have altogether broken the yoke and burst the bonds. Wherefore a lion out of the forest shall slay them," verse 6.

What a warning to all who "know not the way of the Lord, nor the judgment of their God." but have **BROKEN THE YOKE** and **BURST THE BONDS**. (There is much breaking of the yoke today as to true discipleship, Matt. 11:29, and a bursting of the bonds of truth which would hold saints, a departure from the only true path of God).

ENCOURAGEMENT TO SHEPHERDS

In Amos 3:12 the expression, "two legs or a piece of an ear," is a nice word of encouragement to shepherds, concerning those who have been in "the mouth of the lion." It would seem to say that if there is any walk left at all, or any ear for the Word, you have something to work on. This portion reads . . . "Thus saith the Lord; As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear:" (marginal note—delivereth out of the mouth of the lion). The Apostle Paul, 2 Cor. 2:5, 11, concerning the man who, in 1 Cor. 5 had been "delivered unto Satan (the lion) for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus" writes and exhorts the Corinthian saints to "forgive him and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow." One reason given for this is — "Lest Satan should get an advantage of us." Verse 11. (There was a real manifestation of godly repentance in this man extending probably for a period of a year or thereabouts, ere the Apostle wrote thus—this is important to notice since acts of discipline professedly carried out and the parties received immediately back into fellowship, apart from an evident and true repentance and real sorrow, is neither scriptural, nor for the good of the parties involved, nor for the blessing of the Assembly — Editor).

ENCOURAGEMENT ON THE HIGHWAY

As we look at Isaiah 35:8, referring to a future day of blessing, the prophet writes for those who keep on the highway . . . "An highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there, but the redeemed shall walk there:" etc.

RETROSPECT

How nice to be able to look back and say, as David did in 1 Samuel 17:37 . . . "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear," as he went

about his lowly shepherd duties; or to be as Daniel who said . . . "My God hath sent his angel, and hath shut the lion's mouths, that they have not hurt me: forasmuch as before Him innocence was found in me." Dan. 6:22.

The One Who said in Luke 22:31, 32 . . . "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee that thy faith fail not," is the same One Who is passed into the heavens and is, today, carrying out the service recorded in Hebrews 4:14, 16 and Hebrews 2:17, 18, truly "giving grace to help in time of need" and "able to succour them that are tempted."

A TRUE STORY STILL UNFOLDING

A LITTLE boy of nine years of age sat by his Mother's side in the year 1888, in the far off Island of New Zealand, in the Tarawera Hall, Little River. There a preacher of the Gospel told out the wondrous story of God's love and redemption in Christ Jesus, the Saviour. Then he solemnly warned from Hebrews 10:29, that, if they went out that door that night without accepting Christ, they were trampling under foot the Son of God, despising the blood and covenant of God. That long to be remembered night his dear Mother accepted Christ as her own personal Saviour and rejoiced with joy unspeakable and she has continued to rejoice in God her Saviour, witnessing for Him for well nigh seventy years. She has now entered on her 100th. year - (this was written in January 1957). That boy for nine more years desired to be saved but could not grasp the simplicity of the glorious truth of implicit faith in Christ and His Word. However, in the early months of 1897, Light divine dawned, as on the page of Holy Writ, John 5:24. He rested his soul on God's Word and rejoiced in the knowledge of sins forgiven, Christ as his Saviour and Heaven as his Home, singing with gladness:

Blessed assurance, Jesus is mine!
Oh, what a foretaste of glory Divine.

Payment God will not twice demand, first at my bleeding Saviour's hand, and then again at mine. His faithful Word is . . . "When I see the blood, I will pass over you."

The power of a Mother's love and prayers reached the throne of Heaven, also the faithfulness of a Sunday School teacher God will reward.

A few years rolled around, he circled the world and told of God's love and the Saviour's precious blood to a class of

children in Wimbledon, England in 1901 and 1902. Then, opened a Sunday School on Penn Avenue, Pittsburgh, Pennsylvania, U. S. A. 1904. By the mercy of God others were raised up to carry on the work until this present day, January 1958.

In Lincoln Township in the country, in our home, we opened a Sunday School in 1914 — its work continued to 1927. There many a rosy face came from far and near, there many a home opened to cottage meetings and some of the fruit of that labor is with us today in McKeesport, Pennsylvania.

In 1934 the Assembly rented a building at 1301 Soles St. There the children were gathered, the story of a Saviour's love proclaimed, seed sown, some fruit gathered. Eternity alone will declare what God hath wrought. A short time later this spot of earth was purchased and a new Gospel Hall erected which since has been enlarged. Here the saints gather to the Name of our Lord Jesus Christ and the Sunday School continues to the praise and honor of our God.

J.H.C.

Editor's note: Last year we asked bro. Clark to give us a few words of testimony and the above came to hand in due time. The Assembly at McKeesport continues in a godly fashion and they have been enabled of late years to have a good and representative Conference which has been an "oasis in the desert" to some famished souls who have a real desire to continue in the Word and ways of God, until the Lord returns. May they all be kept simple and happy and fruitful until then.

KEEPING SMALL

FRANK KNOX OF IRELAND

I don't think it takes a good man to go on when everything goes well but it does take a good man to "stick it" when everything seems to be going the wrong way. The Lord send us some more men who can "stand." In 2 Sam. 23:12 SHAM-MAH stood when the others had fled, "and the men of Israel had gone away." I wonder where! I think it is nice to see, at the end of this chapter, 2 Sam. 23:37 that Joab's armour bearer is mentioned in the list of David's mighty men though Joab himself is not there. I think it is well to keep small. In 1st. Samuel 14:13 Jonathan and his armour bearer climbed upon their hands and feet. They made themselves small and so the Philistines fell before them.

May the Lord graciously keep us small enough to be used of Him. Now blessed be the God and Father of our Lord Jesus, who hath begotten us again unto a living hope . . . God bless you all.

QUESTIONS AND ANSWERS

QUESTION: Is it scriptural to have instrumental music in the Assembly meetings, either in worship or the Gospel? Should Assemblies have conference for Sunday Schools, sometimes inviting denominations in and getting views from each other on how to run a Sunday School? — From South Carolina.

ANSWER: We would judge your lot is cast where professed assemblies are little more than "missions" with the breaking of bread attached and where many unscriptural practices are tolerated.

Instrumental music has no place in the worship or service of the New Testament as all such is of a "spiritual" character—1 Cor. 14:15—Eph. 5:19—Col. 3:16. The introduction of music in the assemblies professedly gathering to His Name is merely an attempt to evade "the offence of the Cross."

As to the second part of your question—the "meetings" which practise this are doing exactly what we have suggested, i.e. going to the religious world for their ideas of carrying on the work of God, rather than to the Word of God. "To the law and to the testimony, if they speak not according to this Word it is because there is no light in them." Isa. 8:20—see also Jer. 23:28, 29.

QUESTION: Where did Christmas originate?

ANSWER: Evidently the messengers of the papacy, when they arrived in England to convert the English people to popery sought to "Christianize" as they said, the pagan customs. This was one which they have very successfully introduced and it looks now as if the great mass of Protestantism is rapidly going back to the folds of the Babylonish Mother and vying with each other to see who can get there the quickest. It is Roman Catholic in its origin as pertaining to professed Christian religion, pagan as to its earlier origin as any good Encyclopedia will show upon a cursory examination. Professed assemblies, who once professed to be "outside the camp" but have gone back into it, will soon be characterized by a complete observance of the "feast days" of a religious world — another reason why the child of God, in touch with God, should separate from all such nonsense.

QUESTION: What does 1 Cor. 15:29 mean — "baptized for the dead."

ANSWER: This is an old question but the simplest way to look at it, and we believe the scriptural meaning, is that it merely points out Christian or Believers' Baptism with its import of "Death." Why be baptized, at all, if the dead rise not? Death and resurrection is seen in baptism — dead to the world, alive unto God and the Christian obeying and realizing the meaning of it is certainly "baptized for dead." To read into it the many foolish ideas of some commentators that the early Christians who died had one ready to step into their place for baptism and kindred ideas, leave the soul without a single scripture to suggest such a thought, where as in baptism we have the command of the Lord Jesus, the practice of the Acts and the teaching of the Epistles.

QUESTION: Would you please state the reasons that are required for one to be put out of the fellowship of the Christians?

ANSWER: 1 Cor. 5:9, 13 gives us very definite instructions which must be carried out—there is no recourse. Also Matthew 18:17 suggests a man, who by his stubborn, unyielding self will, unfits himself for the fellowship of God's assembly.

EXTRACTS FROM LETTERS

FROM ENGLAND: I am writing to you once more to say how greatly I am encouraged and helped by the Spirit led ministry in Words In Season. I pass on a copy to a saved Methodist in this district and he says he is getting much help and light from it. Pray he will be led to gather to the Name of the One Lord we adore. It is a joy to hear from our beloved American brethren who walk in obedience to God's Word. Our Lord, we feel sure, is coming soon to take us all Home to the Father's House. What a joy there is before us!

FROM ONTARIO: The magazine is truly unique in its stand for the Truth and I trust shall be carried on, in His will.

FROM DETROIT: In the Nov. Words In Season the question about life insurance and the answer stirred up glad remembrance of our "first things" that God taught us nearly 37 years ago. The week before we were saved my husband was laid off indefinitely and was out just three months. Three months after he went back his insurance was due, and had it to pay but there were so many places to put it. We had read of God's care of the widow and orphans etc., also how it is written, "give us this day our daily bread" etc., and here we were about to use money needed for today to provide for the future. It didn't seem right, nor was it, so we didn't do it—we used what we had, and needed, for "today." Have we always been sure we did the right thing at that time? ALWAYS—though I have had moments of fright when I would hear some whom I loved and honored for their work's sake, who thought differently, but as I go back over it all, I still find it is God's way and as these other things mentioned come up, we still know our trust is in God. Now this is a long letter about ourselves — AND GOD. (We are happy to print this testimony).

FROM AFRICA: The work in this country is becoming much more uphill since the people have become more enlightened with the sins and vices of the white man, and the same wicked Devil is here in Africa as well as in America or elsewhere, seeking to snatch the good Word of God out of their hearts.

We read in some magazines of fifties or so professing in one night. We wish it were so and could join with our thanksgivings but, sad to say, there are the multitudes who still follow the loaves and fishes and that's all. I am frank in saying you could fill a Hall with converts of a kind, with the "Cine" pictures and this cursed business of . . . "Will you come out for the Lord now . . . thank you, another saved."

Oh, for the old time preaching in the fear of God, telling of a lost sinner's doom and of the remedy through the blessed Man of Calvary. If this were done there would be less chaff and more wheat.

G. B. McQuillan, Box 24, P. O. Balovale. N. Rhodesia.

FROM FRANCE: The Lord has been encouraging us lately in saving some more R. C.'s. One, an engineer, who this year went on a pilgrimage to Lourdes, as a "stretcher bearer." Returned very disappointed when he asked for an appointment having received the Gospel. The result was very happy for he found the Lord and came to some of the meetings ere he had to leave for farther North—he will correspond with us.

A cousin of a Christian friend in Geneva, Switzerland, an architect, confessed to having been saved. He makes long journeys with his car, visiting various European governments with plans for cheap construction for the working class. He says he wants to do this for Christ and carries the N. T. in his pocket—persecuted by R. C. relatives.

W.E.T.

ETERNITY!

TIME has run long!
Moments! minutes! hours!
Days! weeks! months! nigh
Six thousand years,
Await thy dawn —
Eternity!

Moments! brief space,
Draw time apace,
As link by link
To thy dread brink
They come — they sink —
Eternity!

Days! quickly pass,
Too soon! alas —
Stormy or bright,
How swift their flight
From morn to night —
Eternity!

Eternity!
What will it be
For you and me
When o'er life's sea
Our bark shall be?

When wrath foretold,
All lands enfold.
When rocks shall rend
When time shall end
Where wilt thou spend —
Eternity?

With Christ to reign,
His bliss to gain?
Or — endless pain
From sin's deep stain,
With sad refrain? —
Eternity!

Oh, sinner, hear,
A voice sounds clear,
Christ died for thee!
To Him now flee!
Ere time shall be —
Eternity!

J. S. H.

Longport, N. J.—Bro. Wm. Ferguson gave a call here, found some of the aged saints nearing the end of their journey down here. Pray for all such and those who have a godly care for them. Enjoyed the fellowship of the saints.

Detroit, Mich.—Recent conference characterized by a measure of liberty and power—saints refreshed and old truths re-stated. Several of the Lord's servants present. Bro. Alves had two weeks on his chart prior to the conference with good attendance and interest. Bre. MacLeod and Maxwell expect to commence a Gospel effort early this month d.v.

Mechanicville, N. Y.—Bro. Pizzulli visited here, also New Haven.

Philadelphia, Pa.—The monthly afternoon meeting of the Olney Assembly has been changed to the third Lord's Day of each month, January to May inclusive.

Jackson, Mich.—Bro. Steward had a week here, also bro. Alves 10 days on his chart—the Word appreciated. Bro. Alves also gave a night or two at Williamston.

Elgin, Ill.—Bro. Louis Gabler, 617 Laurel St., will gladly supply free Gospel tracts to those who will prayerfully distribute. This has been a work of our brother for many years.

Cleveland, Ohio—Bre. Pearcey and Holder had over four weeks here in the new Monticello Gospel Hall, fairly good interest, a little blessing reported. The new Hall seems quite suitable.

Fallston, Md.—Bro. Sam Rea recently visited this small assembly which seeks to go on in the right ways of the Lord.

Arlington, Wash.—Had appreciated visits from brethren McKinley, Peacock and A. Wilson recently.

West Union, Iowa—O. Smith and P. Elliott closed here—a few souls saved, one an elderly man, a Lutheran, his wife is somewhat exercised.

Tylertown, Miss.—Bro. L. Ballhagen is continuing in the newly opened Gospel Hall south of here, using his chart on the Two Roads.

CANADA

Windsor, Ont.—For those of the district who will have the Magazine in time, a New Year's Day meeting will again be held in Partington Gospel Hall, commencing 2:30.

London, Ont.—Saints of Pall Mall assembly have been encouraged by recent visits of bre. Grainger, Booth, Russell Harris, H. Dobson and S. Maxwell. They seek to carry on for God in His path.

Sudbury, Ont.—The small assembly has seen a little blessing in their midst lately in Gospel meetings.

Sarnia, Ont.—Bre. Maxwell and McCready had six good weeks here with God's blessing on the Word, giving cheer to all.

Kitchener, Ont.—A. Douglas gave an appreciated call here some time ago.

Cape Breton, N. S.—L. K. McIlwaine spent most of the past Summer here and was cheered by seeing several professing—one whole family of six professed and seemed real.

Chatham, Ont.—The Assembly recently purchased the Hall in which they have met for years—were looking forward to some Gospel meetings early this year. They desire to continue in the old paths of the Word.

Arboretfield, Sask.—Bro. McKinley visited here recently and bro. James Ronald was going to try another new place where there seemed to be an opening. He and S. M. Vanstone and S. Hamilton gave help in Minitonas at their all day meeting. Bro. Hamilton went on to Glen Ewen for two weeks on his Egypt to Caanan chart, interest good.

Kinistino, Melfort, Sask.—Seven weeks by brother Norris recently cheered the saints—three professed, one a young woman who had been troubled for years.

Valens, Ont.—Bro. Yost gave a visit here and at Clyde, Ont., which was appreciated, ministry simple and healthful.

Portage La Prairie, Man.—Our aged brother Oliver C. Fish keeps fairly well at 89—enjoying the Lord and serving as able. He mentions . . . "I was reading the offerings in Leviticus and was thinking how little we rise in worship beyond the sin and trespass offering." Remember aged servants who have served faithfully in our prayers.

OTHER LANDS

Cuba—Our brother E. J. Wickert is going to try a new location in Pinar del Rio. He will appreciate the prayers of the saints as this will be a pioneer effort. "The town where we will go is a mountain town with a population of five or six thousand, and there are mountain districts surrounding."

Uruguay—Bro. Goodson sends a little news items . . . "This week we erected the Gospel tent in a new district, fifteen miles out from Montevideo. A young Uruguayan preacher is helping me and he gives an excellent Gospel message. I want to encourage him because his heart is in the Lord's work. He left his job for a month in order to help in the tent work. We keep well and busy in the work entrusted to our hands."

Denmark—Brother Kai Lovstrom continues to get much use of the Magazine, translating it into the Danish language from time to time.

Venezuela, S. A.—Bro. Saword expected to visit Maracaibo. Meetings in Puerto Cabello well attended just now, he reports, they have commenced a cottage meeting in one of the suburbs in the home of a family reached a few years ago, Father, Mother and three daughters now in fellowship, two sons yet unsaved. The other Lord's Day they boarded a Harrison Line Ship, with permission to distribute Gospel Literature in English. One of the officers seemed greatly surprised that evangelical work was being carried on here as he thought Rome had full sway! Pray for our Venezuelan brethren and their wives and maiden sisters teaching school there—the Lord has blessed the work but there is a real Devil still who hates the Word.

Tasmania, Australia—God has been working in our midst lately, nine young people have professed—four have been baptized and received into fellowship. We have the meetings in the State school but, after much exercise before God, we decided to build a hall and started a year ago, getting on slowly as we have only Saturdays and holidays to work at it . . . Glad to say Words In Season is well received here.

O. Young.

FALLEN ASLEEP

Detroit, Mich.—Our dear sister Mrs. E. Willert "went home" Oct. 17th. Saved 21 years ago and in fellowship in West Chicago Hall for 18 years—lived a consistent life.

Newbury, Ont.—Our dear sister Mrs. Cornelius Metcalf passed peacefully into the Lord's presence in her 77th year Nov. 12th. In fellowship in Glen Rae for many years ere moving here.

Lonaconing, Md.—Our dear sister Mrs. George McCormick "went home" Nov. 16th, aged 81. Saved years ago at meetings of the late John Conaway. Prayer requested for five daughters and one son.

Chassell, Mich.—Our dear sister Mrs. Larson passed into the presence of the Lord November 29th. In fellowship in the Assembly in Laurium, with her husband was faithful in attendance when able. Pray for him and one son who needs our prayers. The saints miss her much.

Arlington, Wash.—Our dear brother William Haringa "went home" October 1st, aged 79. Faithful in attendance when able.

Cleveland, Ohio—Our dear brother Walter Smart was called home suddenly on Lord's Day morning December 1st, about 11 o'clock. In fellowship for years in the Addison Road assembly (now Monticello Gospel Hall). Titus 2:13.

Waterloo, Iowa—On November 9th, our dear brother Frank McClain "went home" to be with His Lord, aged 80. Saved at meetings of brethren Smith and Warke in 1929, was "gathered to His Name" and has gone on well with a love for the Word of God and the "old paths." Brother Oliver Smith mentions . . . "He will be missed by many and especially by some of the Lord's servants who have been reminded of his heart in the Gospel by the stewardship of his gifts in a practical way." In fellowship latterly in Manchester, Iowa, assembly where they will miss him. Such exercised souls are greatly missed but God continues His work in other souls.

Words in Season

THE BIBLE FAMILY MAGAZINE



FINISHING WELL



When I look back on bye-gone days,
And see therein my faltering ways,
And as I feel I'm getting older,
Yet in His service may get colder;
Let this now be my firm request,
That my last days may be my best.

My journey here may be but short
May I have grace to hold the fort;
Our Lord may very soon return,
So why should I sit here and mourn?
By doing so, my time I'll waste,
And last days shall be far from best.

If I to Him should closely cleave
And all my troubles with Him leave,
For only at the "throne of grace"
Can we find help to run the race;
Then there indeed shall I be blest,
And the last days shall be the best.



(Tribute to the memory of the late and beloved
Franklin Ferguson).

FEBRUARY, 1958

WORDS IN SEASON

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CORRECTION: January issue, page 9, fourth line from bottom, should read . . . "There is, perhaps, no means of grace more blessed. Let all your family be present without fail—let none be wanting."

TRACTS: We have reprinted, from the August 1957 issue, "The Adventures of a Bible" and also, as the anniversary of the sinking is in April, we have printed another lot of "The Sinking of the Titanic" in response to many requests. These are excellently printed, on heavy art paper. Write to us in Williamston, Michigan.

VOLUMES: Please send in your order for these early—\$3.50 mailed anywhere. A valuable record for 1957. Order from Williamston, Mich.

SUBSCRIPTIONS: Many have renewed but we would appreciate those who have not, doing so promptly now. Also, what about those you subscribed for? These are still on our list unless cancelled by you, and this is costly if not taken care of.

ADDRESSES

Sault Ste. Marie, Mich.—G. Elliott Gordon, 614 E. Spruce, for the Assembly.

Toronto, Ohio—John Alban, 1204 Wentworth Ave., Mounted Route, Box 85.

Los Angeles, Calif.—The temporary location of the West Jefferson Assembly is the West Ebell Club Auditorium at 1717 West 47th Street.

Scarboro, Ont.—David Ling, 10 Ben Nevis Drive, Corresp. for the new Assembly of Christians (Matthew 18:20) meeting at 122 Galloway Road, West Hill, Ont. This is a branching out from the Birchcliff Assembly.

Ottawa, Ont.—The new address of the Assembly here is Somerset Gospel Hall, 857 Somerset Street. They formerly met in the Orange Hall on Gladstone Ave.

Long Beach, Calif.—F. Muir, 3706 Vermont St., Long Beach 14, for the Assembly.

Torrington, Conn.—Victor Illuminati, 72 Revere St., Corresp. for the Assembly.

UNITED STATES

San Diego, Calif.—Saints here report a happy time at their Conference over the last weekend of the year, a new venture for them. Bre. Douglas, Jas. McCullough, Oliver Smith, W. F. Hunter, A. Ferguson and W. Gustafson present to help.

Phoenix, Ariz.—Thanksgiving Conference reported good and helpful, about the same brethren as above present for ministry and the Gospel.

Tacoma, Wash.—Bro. Alex. Wilson gave some helpful ministry meetings here with the small assembly. "Although on the 'beaten path' they are passed by often."

Hitesville, Iowa—The Lord gave a good day here New Year's Day although crowd somewhat smaller—cold weather and the "flu" hindered some coming. A good way to start the New Year. Sam Hamilton at Aredale, Yost and Hyde at Blue River, Wisc., some 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

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INDEX OF LEADING ARTICLES

THE BLOOD BOUGHT SLAVE - - - - - Gospel

CHARACTERISTICS OF MOVEMENTS OF GOD

Wm. H. Ferguson

THE FAITHFUL IN THE BOOK OF JEREMIAH

J. C. Finegan, Africa

THE BASIS OF FELLOWSHIP - The late John Ritchie

TELL YE YOUR CHILDREN - - - W. H. Kernohan

GATHERED GEMS

"Build a little fence of trust around today;

Fill the space with loving work, and therein stay;

Look not through the sheltering bars upon tomorrow,

God will help you bear what comes, of joy or sorrow!"

« « «

I am not bound to win, but I am bound to be true. I
am not bound to succeed but I am bound to live up to what
light I have. I must stand with anyone that stands right,
stand with him while he IS right, and part with him when
he GOES WRONG . . . Abraham Lincoln.

« « «

ALFRED TENNYSON'S FORECAST - written one hun-
dred and five years ago.

"For I dipt into the future, far as human eye could see,
Saw a vision of the world, and all the wonder that would
be;

Saw the heavens fill with commerce, argosies of magic
sails

Pilots of the purple twilight, dropping down with costly
bales;

Heard the heavens fill with shouting, and there rained a
ghastly dew

From the nations' airy navies, grappling in the central blue;
Far along the world-wide whisper of the south wind rush-
ing warm,

With the standards of the peoples plunging through the
thunder storm;

Till the war-drum throbbed no longer, and the battle
flags were furl'd

In the Parliament of Man, the Federation of the
World."

THE BLOOD-BOUGHT SLAVE

AN ENGLISH trader, travelling through the African bush, had his attention called to a party of natives on the opposite bank on a river. He saw that they were evidently in hot pursuit of some animal or person. His curiosity being raised he watched them more closely, and then observed that chase was being given to a man, who, reaching the river, boldly swam across to where the trader and his party halted.

Panting, and lacerated by many a thorn, the poor slave was soon cowering at his feet, by signs imploring for protection from his relentless pursuers, who soon advanced in a group, headed by the chief, who demanded his slave.

Touched with compassion, the noble Englishman stepped forward, and offered to redeem the slave for a fair barter. His master was stubborn. The trader made his servants bring a quantity of valuable skins and tusks, which, being piled up, he tendered in payment of the helpless descendant of Ham. The chief would have none of them. He next offered gold, which was as indignantly refused, the savage crying . . . "I must have blood, nothing but blood will satisfy me," at the same time throwing his dart at the prostrate form of the poor runaway. Swift as thought the brave Englishmen interposed his arm. The shaft passed quivering into it, his crimson blood dripping upon the turf.

At once a change came over the inflexible chief, for he saw in a moment that he had wounded a free man and one, too, with the power of a mighty nation at his back.

"The deed is done . . . You asked for blood, it has been shed . . . the slave is now mine." In some such words spoke the trader. He had saved the African at the cost of his own suffering. The native chief was baffled. He could not gainsay the justice of the demand and had, sullenly, to withdraw, leaving the prey in the hands of the mighty. But what of the slave? His dark countenance glowed with delight, his eyes brimmed over with tears.

Crawling to the feet of the deliverer, he cried . . . "The blood-bought loves; the blood-bought must serve." In vain the Englishman tried to make him understand that he was now free — free to go where he liked, to do as he choose; but he insisted on helping to pack the skins and ivory, devoted now to one, who, by blood and compassion, had saved him from a desperate bondage, and a cruel grave. His heart was captivated; love had won him.

This touching incident we would use to illustrate the blessed and more wonderful fact that One, of noble origin and boundless love, has not only shed His life-blood, but "willingly

died in our stead." He died to save, He shed His life-blood to redeem the helpless children of men, slaves of sin and Satan, a bondage more degrading and far reaching than any African slavery.

Oh! unsaved reader, what of your soul? What of the Great Redeemer? Will you not come to Him now, as a sinner, and trust Him now? Calvary proved the depth of His love. The right hand of the Majesty in the Heavens shows His worthiness. All the blood-bought love. They love their Lord. "The love of Christ constraineth us" is the redeemed heart's impulse. "We love Him because He first loved us." "Hereby perceive we the love, because He laid down His life for us; and we ought to lay down our lives for the brethren." 1 John 3:16. To know God, is to love Him. The world loves Him not, because they know Him not. The Lord Jesus said in John 17:25 . . . "The world hath not known Thee." SINNER! Would you know God and His beloved Son? Then you must come as a sinner before God, in all your guilt and depravity, as black as sin, yea as hell itself, acknowledge your sinful state and claim the blood and sacrifice of the Saviour on the cross as your only title to Heaven and eternal bliss. Why not come this very moment and receive forgiveness of sins?

NEVER LOST

If you have never discovered that you are a lost sinner, you need not wonder that you do not know you are saved. It was the lost that the Son of God came to save. If you have never taken your place as lost, you cannot claim Him as your Saviour, for He saves only the lost. You cannot say his terms are hard. He does not want you to come up to His terms, but to come down. Accept God's reckoning of yourself—that you are a hell-deserving sinner; and you will then be in the very position in which the Lord of life can meet you and save you.

WITHOUT STRENGTH

Lady Viscountess Powerscourt said to a Christian who visited her when on her death-bed: "If the Lord had put His salvation at the foot of the bed and told me to take it. I am too weak to put out my hand to touch it, but He brought it into my soul." And this is the truth. It was when we were yet without strength that Christ died for the ungodly.

SLEEPING IN SIN

When a man desires to sleep he desires to hear no noise; so when a man doth desire to sleep in sin he desires not to hear the voice of grace disturbing him; and the devil, like a diligent chamberlain, draweth the curtains of darkness and security about him.

Fenner, 1656.

CHARACTERISTICS OF MOVEMENTS OF GOD

WM. H. FERGUSON

AS ONE traces that which has been of God, using the Holy Scriptures as text book and guide, it can without difficulty be seen that certain outstanding traits have always manifested themselves in such movements. We would like to suggest a few of such for the encouragement and help of the Lord's people today who have a real desire to follow a scriptural pattern as to testimony and service for the Lord.

SIMPLICITY AND ABSENCE OF WORLDLY WISDOM: This has always been outstanding when God led His people out to Himself. When God would lead His own forth from Egypt and "gather them to Himself" as a wilderness people, He chose as leader the man Moses, who had the learning and wisdom of the Egyptians, but lost it all in his forty years in the backside of the desert. As Moses stood before Pharaoh, he gives us the key to the knowledge of God's mind relative to the true worship and service of God in Exodus 10:26 . . . "there shall not an hoof be left behind; for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord, until we come thither." We see here that God's mind regarding His testimony was not revealed to Moses while in Egypt, he (with Israel) had to come forth out of it to God Himself, to learn God's true mind. This is an outstanding example for us today. The wisdom of Egypt must be left behind, its education, prestige and worldly development must be cast aside as so much "offal"—cp. Phil. 3:8, to truly be found pleasing to our God. 1 Cor. 2:12 again reminds us of this same need of turning from the "spirit of the world" . . . "that we might know the things that are freely given to us of God."

Today, as saints are gaining in prosperity, worldly position and acute business acumen, it is difficult to see such led into the truth of God and willing to "go forth unto Him." Yet there is no other course open to us.

A DESIRE TO BE OBEDIENT TO THE WORD OF GOD: "To obey is better than sacrifice" the Word declares and to please God in testimony, collectively or individually, there must be the desire to obey and the willingness to suffer rather than disobey. As one traces God's ways down through the centuries, in leading souls out of darkness of superstition and doubt, into the liberty of the Gospel and obedience to the Word of God, this outstanding characteristic is seen in the godly. They suffered even to imprisonment, death or martyrdom for the sake of Christ — being fearful of disobedience to the written Word, fearing this rather than the flames and the

prison and the scorn of men and women. Today, the smile of the world and the courtship of the ungodly is taken as a mark of distinction and evident "blessing" on the efforts put forth, purporting to be for the furtherance of the kingdom of God but, in reality, undermining all true testimony for God in its ultimate end.

Are you really anxious to "obey" God and His Word rather than seek the smile and friendship of any living soul? This must be your desire to truly learn God's mind and dwell with Him. Is your aim "advancement" amongst men or "debasement" with Christ as the rejected One? Do you value church ordinances, its ritual, its pleasant surroundings, perhaps its aesthetic or artistic tastes, its nice chapel buildings, approximating the religious Babylon's conception of worship? If so, have you been 'born again?'—are you sure that you are heaven-born and heaven-bound? It is sadly possible that you are still of that world that hates Christ and His Word and His people. Look well to the foundation for time is short. The true child of God is anxious to "obey" his or her Lord.

A DESIRE TO RETURN TO AN EARLY EXAMPLE:
When there has been departure from the original pattern, as given in the Word of God, and there comes a time of revival in the history of God's people, this is ALWAYS characterized by a desire to "return" to the original pattern and carry it out, even though in much weakness. This has ever been, through the years, a mark of a movement of God. The Waldenses, the Bohemian brethren and many like them, ever sought down through the years to thus get back to God and His Word, in spite of the tremendous opposition of the religious prelates, popes and lesser persecutors. The Waldenses met in homes, farm buildings, stables (where they often met to get some heat in the dead of Winter, from the animal heat of the barn with its cattle etc.). They were willing to live such a life, lest the influence of the world and a corrupt religion should be engendered amongst them — they suffered greatly, as is well known, the very valleys and snow covered hills being stained with the blood of men, women and children, as their brutal persecutors chased them from their homes in dread Winter. From such, as they fled, shone out the light and fire which kindled the fires of the Reformation. Dear John Huss (in 1415) — after a solemn service of degradation on the part of his enemies — was burned. A week or two before, he had written: "I am greatly consoled by that saying of Christ, 'Blessed are ye when men shall hate you' . . . O most Holy Christ, draw me, weak as I am, after Thyself, for if Thou dost not draw us we cannot follow Thee. Strengthen my spirit that it may be willing . . . Give me a fearless heart, a right faith, a firm hope, a perfect love that for Thy sake I may lay down

my life with patience and joy. Amen . . . Written in prison, in chains . . ."

Yet, some today say, we cannot be known any more as going to a Gospel Hall, or an insignificant Meeting Room—we must have a new Chapel, it must be like the religious world, although not quite so ornate. We cannot be looked upon as queer or strange people — we must "fit into the worldly idea of religion" in some way, although we do not intend to go all the way. What a travesty of true Christian living—what a denial of "going forth unto Him without the camp, bearing His reproach?" We shall not observe all their feast days, but we shall have a miniature form of such, we shall celebrate the Christmas and the Easter and hope to enter into the spirit of it, even though the world may not sense this — thus, perhaps, we shall win men and women to Christ. Such is the false reasoning of an already fallen church.

While some may maintain the name of meeting as a New Testament church in a Gospel Hall, or a similar Meeting Room, and yet, in spirit, fall far short of this, yet we cannot but believe that the desire to get away from this simplicity is nothing less than pride and empty formalism, coupled with a desire to make "a fair shew in the flesh."

In the revivals under the good kings of Judah, there was always a getting back to the beginning of the pattern of God, a desire to be obedient to the Word of God, a trembling at the Word of God, and an acknowledgment of the Levites in their midst, as bringing to them the mind of God as contained in the Word, not their own reasonings or ideas. Ideas of the world are many, scriptural principles never change.

In the days of the return from the Captivity to build on the old foundation in Jerusalem, there were such definite marks connected with such a movement. God calls the men identified with such "men of wonder"—Zech. 3:8 and gives them the promise of His presence and the comforting thought of the Coming One . . . THE BRANCH (referring to Christ) to cheer them on. This brings us to another characteristic of a movement of God, with which we close this paper.

AN EARNEST LOOKING FOR THE RETURN OF THE LORD:

The Coming of the Lord draweth nigh. The words spoken long ago . . . "Surely I come quickly" remind us that He is near, even at the door. If we are really right with God, and walking according to His Word, and gathering together on a scriptural foundation and in a scriptural manner, we shall be characterized by a spirit which takes into account the fact that we are here but for a short time and HE IS COMING SOON. We shall live with this in view, we shall live so that if we are called away there will be no "mess" to be cleaned up by

the world after we are gone. Debt and dishonesty are characteristic of the world, not of the children of God and should have no place amongst us. We shall keep short accounts with God and one another and seek to maintain a right Christian spirit, a forgiving spirit, a kind spirit, a spirit of self sacrifice of loving labor and service for the Lord's dear people, as well as an earnest effort to reach the perishing, which is ever the mark of the godly.

THE FAITHFUL IN THE BOOK OF JEREMIAH

J.C. FINEGAN OF NORTHERN RHODESIA

ALTHOUGH Jeremiah lived at the very beginning of the "times of the Gentiles," being contemporary with Nebuchadnezzar king of Babylon, Daniel 2:38, Jeremiah 39:11, while we, in our day, seem to be approaching the last stages of Gentile world power; there is a striking similarity between the condition of things existing in Israel then, and conditions prevailing in the world today.

The nation wide apostasy in Israel, which included princes, prophets, priests and people, finds its counterpart in the wide spread apostasy found in Christendom at the present time. The impiety of king Jehoiakim, who was not afraid to cut up the sacred roll, and cast it into the fire, was no worse than the daring impiety of the critics of our day, who dissect and dispose of God's Holy Word just as they please, and without any apparent qualms of conscience. Again, the irremediable wickedness of the nation then, 2 Chron. 36:16, is more than matched by the iniquity which abounds today; and the impending and unpreventable overthrow of Jerusalem (which Jeremiah foretold, and actually witnessed) surely reminds us of the destruction determined upon this poor ungodly world.

It is against this dark background that the faithfulness of a number of individuals stands out so strikingly in the book of Jeremiah. The first who comes to our notice is **AHIKAM—THE MAN WHO STOOD ALONE**. In Chapter 26:9 we are told that "ALL the people were gathered AGAINST Jeremiah" but in verse 24 we read these remarkable words, "nevertheless the hand of Ahikam the son of Shaphan was WITH JEREMIAH." One man against a multitude. But Ahikam was convinced that Jeremiah was right, and that the people were wrong, and so he took his stand WITH JEREMIAH. It mattered not that he was in the minority, for he was on the side of God, and His servant the prophet.

We find the same courage and steadfastness in the case of Onesiphorus, who stood by the apostle Paul during his

imprisonment in Rome, and at a time when "all they of Asia" had turned away from him, 2 Tim. 1:15, 18.

We see it appearing again in John of Chlum, the faithful Bohemian nobleman, who, in the face of all the rage of Rome, and regardless of the consequences, visited John Huss in prison and strengthened his hand in God, just before that noble martyr was led out to be burned at the stake. That was in A. D. 1415; but even at this present time, in other lands, some of God's dear children are being called upon to suffer for their faith. Others are the object of reproach as they "go forth unto Him without the camp." As we think of these brave men, may there be kindled in all our hearts that steadfastness and courage which will enable us, if necessary, to stand alone, like Ahikam, the friend of Jeremiah.

The next example brought before us in Jeremiah, ch. 38, is that of THE RECHABITES — WHO OBEYED. A glance at any good Concordance will show that the word "obey" in its different forms occurs more frequently in the book of Jeremiah than in any other book in the Bible. As if to underline the fact that obedience to the voice of the Lord, especially in a day of apostacy, is something which our God takes notice of, and esteems highly. "To OBEY is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15:22.

The obedience of the Rechabites led them, Abraham-like, to dwell in tents; and Nazarite-like, to abstain from wine. In a similar manner, obedience to the Word of God will lead us, as obedient children, 1 Peter 1:14, to separate ourselves from the worldliness all around and to maintain the pilgrim character becoming a heavenly people. As pilgrims to the Celestial City we need to beware of the intoxicating air of the Enchanted Ground, lest we fall by the way.

In Chapter 36 another man is brought before us—BARUCH—THE MAN WITH THE BOOK. In contrast to Jehoiakim who cut up the roll of the book, and cast it into the fire, Baruch receives honorable mention because of his faithfulness in copying out the words of the prophet, and his fearlessness in reading them publicly. And so the name of Baruch the Scribe is linked with the Book for all time.

The Bible has had its enemies in all ages. As another has so aptly put it, . . . "Romanists have burned it, Mohammedans have cursed it, infidels have blasphemed it, critics have twisted it, scientists have misrepresented it, ministers have betrayed it, but the old Book still lives." There is no book like the Bible. It has brought salvation to the perishing, comfort to the sorrowing, and hope to the dying. It has been the heritage of the redeemed through the ages. Words fail us in appraising its worth, or extolling its beauties. NO! The

critics are welcome to their mutilated Bible, but we believe that "ALL Scripture is given by inspiration of God (God-breathed), and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. So, like Baruch the scribe, let us cleave to the Word of God, reading it reverently, obeying it implicitly, expounding it carefully, and preaching it fearlessly; "for the Word of the Lord endureth forever."

Another of Jeremiah's Faithful Friends is mentioned in Chapter 38. He is EBED-MELECH — THE MAN WHO CARED. He was an Ethiopian eunuch in the service of king Zedekiah. His name means "servant of the king," and, as the circumstances show, not only was he the servant of Zedekiah, but he was also a true servant of the King of kings, in Whom he had put his trust . . . Jer. 39:18.

Jeremiah's enemies had succeeded, as they thought, in getting rid of him. They had cast him into a foul dungeon, and left him there to die. Poor Jeremiah! Sunk in the mire in the gloomy pit, hungry, thirsty and alone, with not one to care whether he lived or died. But wait! Unknown to Jeremiah there was a friend who cared; one who already has made intercession with the king on his behalf; and even now he is on his way from the palace with ropes, and rags (so as not to hurt Jeremiah in lifting him up) and rescuers, to raise the prophet from the dungeon. And so Ebed-melech appears on the scene, Jeremiah's life is saved, and his enemies confounded.

Brethren! Is it not true that there are many of God's beloved children who are in danger of being neglected, just as Jeremiah was? Many are lonely and almost entirely forgotten. The aged, the widows, the sick, the bereaved; or perhaps some little group of believers in some out-of-the-way places, who need to be visited and helped. What a cheer a visit to these lonely ones would bring. Just for someone who cared, to call on them, to read and pray with them (not gossip with them — Editor), and to pass on a little material help when necessary, as God lays it upon the heart. (This was the way with the godly of a past day, and we should seek to emulate—Editor). Ebed-melech cared, and his care for Jeremiah led him to intercede on his behalf, and intercession resulted in visitation. In like manner, the brother (or sister) who has a genuine interest in God's people will pray for them, and visit them as well.

Before we leave this portion of Scripture, let us take note of the fact that Ebed-melech did not go unrewarded, Jer. 39:15, 18. Because he had cared for Jeremiah, and saved his life, God cared for him, and preserved him when the city was over-

thrown. Can we not learn from this that all who seek to care for the people of God shall undoubtedly receive an abundant reward in that day soon to come — 2 Cor. 5:10. It is in this very connection that the Lord Jesus once said . . . "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matt. 25:40 . . . Remember 1 Cor. 15:58 and STAND!

THE BASIS OF FELLOWSHIP

And The Way of Reception

YOU ASK me, "What is now the basis of fellowship among believers, assembling as we were accustomed to do thirty years ago, and what is the way of reception to that fellowship?" Judging from certain pamphlets which have reached us, and from the testimony of some, both seem to be changing; or at least, an effort is evidently being made to change them, from what we gathered from the Scriptures, and have sought to give effect to in our practice.

I shall endeavor to answer these questions, and seeing I am writing a letter rather than expounding a subject, I shall do so in a free and familiar manner.

When over thirty years ago, you and I, as young believers in Christ, were received into a small but very happy, assembly of Christians, gathered simply in the Name of the Lord Jesus, there was no diversity of opinion amongst us as to the basis of our fellowship, or the way of reception into it. We had all been led into the position where we then were, by the Word of God; some through long exercise of soul, and at much cost to themselves in the severing of links of long standing, and others of us as newly-saved ones, who had no such separations to make, but simply to begin as "free born," with "God and the Word of His grace," never having known the bondage of traditional religion. We all learned what we knew from one Book, and, as we firmly believed, were taught by one Spirit. We all believed and spoke the same thing.

There was one mind and one mouth, and, consequently, unity of spirit and uniformity of action. Those who have been brought out from denominations, at much personal cost to themselves, involving the snapping of many links of cherished friendship, had no desire to return even for a day. They had gone forth "without the camp" to own an earth-rejected but Heaven-exalted Christ as Lord; to be where they could carry out what they had learned of His will, and gather as worshippers according as His Word had commanded, amid much opposition manifested by the religious world, to give effect to

the principles set forth in the Word of God, regarding the corporate and assembly character of His people.

All this continued happily and with much blessing from the Lord, for a number of years. Many companies came into existence gathering in the same way, and long-neglected truths — such as the Lordship of Christ; the present indwelling of the Spirit in the Church; the common priesthood of all believers; separation from worldly religion and sectarian churches; the constitution, fellowship, and rule of the Christian Assembly, and the coming again of the Lord Jesus, and, of course, believers' baptism by immersion, were taught fully and continuously with much power and blessing to God's people, many of whom were attracted by the truth. "The fellowship of saints" was very sweet and very real; and the testimony thus borne to the long-lost truth of "The Lord in the midst" of His gathered people, feeble and much opposed as it was, led many of the Lord's people to search the Scriptures for themselves, and as they became convinced that the will of the Lord for His people is, that they should be separate from the world, and together according to the pattern set forth in the Word, they severed their connection with the religious systems in which most of them had been brought up, and sought fellowship with those who were seeking as a feeble remnant in the midst of surrounding ruin, to return to the ancient pattern of God's assembly as set forth in His Word.

THE BASIS OF FELLOWSHIP

This was the Name of the Lord Jesus Christ, Matt. 18:20, unto which the Spirit through the Word always leads the saints. The common confession of that Name; the acknowledgment of His Headship over, and Lordship in the Church, Eph. 1:21-23; 1 Cor. 12:3, with the Supreme Authority of the Word as the all-sufficient guide in everything pertaining to the fellowship, worship, ordinances, and service of the Assembly, were considered sufficient to give the needed confidence in receiving any "born again" person, sound in faith and godly in walk, who sought to be identified with the Assembly thus gathered, and in order to give all the opportunity of satisfying themselves and of welcoming thus, the name of each applicant was submitted to the Assembly by those who were its guides, and the following Lord's Day, the new-comer was welcomed heartily by the whole Assembly.

Many "exercised" and inquiring Christians came to the Meeting Room as onlookers, and compared what they saw with what they read in the Word; but none were hurried, or in any way pressed into the Assembly, much less asked to "break bread" casually for the day, simply because we saw no warrant in the Word for such a course. We firmly believed

that a desire for fellowship, or separation from Sectarianism, must be the result of God working in His people by means of His truth, and that time was needed to effect such a result.

These were our earliest convictions and practice and I confess that after thirty years, I have seen nothing in the Word of God to cause mind to be modified or altered. I firmly believe that this is the only Scriptural basis of fellowship among saints, but it needs Divine Wisdom in its application, and Divine Power to give it due effect. God's ways need God's help, and can only be practised by those who are in a right spiritual condition. This lacking, they will fail, and turn aside into some bypath which human wisdom will devise, and in which man's own resources will avail to carry him forward. I am perfectly satisfied that this is the chief cause for some getting tired of, and turning away from, the simple but godly way of assembling, set forth in the Scriptures. But in the Lord's grace, I am happy to be able to testify, that in the main, the principles I have named, as being those we first learned, and the practices I have stated, as those which first obtained among us, continue to the present time in the greater number of assemblies, and, I believe, through grace, will be preserved by those whose desire is to "go by the Book" and honour the Lord in the midst of His gathered saints.

There are few assemblies in which there are not those who would either widen the basis of fellowship and admit those to whom the Word gives no welcome. But these must be withstood, and for the same reason, namely that they would, for what they think necessary reasons, change that which an All-Wise God — who saw the end from the beginning, and knew all the difficulties that would arise — has given as the abiding pattern of His Church, and the unalterable basis of its fellowship, until the Lord shall come.

For a number of years, as you know, the line of separation was fully maintained between those thus simply gathered, and the various systems and denominations of the world's religion. The saints in these denominations, were distinguished from the systems which held them in bondage, and, as brethren in Christ, recognized and loved. Whatever could be enjoyed in common, of the things of God, outside their unscriptural position was, and many of them, while not prepared to give it up, were glad to come to our Bible Readings and meetings for ministry, which they confessed helped them more than all that they got in their "churches." This I can testify continues also in many places, where the truth has been maintained and is preached, and by means thereof a continuous work of grace goes on among God's people, as well as in the conversion of the lost.

"UNDENOMINATIONAL UNIONS"

A result of fruitful work carried on by well known preachers was the formation of what they called "Udenomernational Unions" for the carrying on of evangelistic work outside of, yet in nominal connection with all the churches. These are now to be found all over the country, some of them actively engaged in continuous Gospel effort. For a time they were supported by the ministers, but this gradually fell off, and as most of the "ordained" men dropped out, the help of certain gifted brethren in the assemblies was permitted—in some few cases, sought after. It was something new, to find those who had been branded as "heretics" and written against as "Plymouthists," on platforms alongside leading men in denominations, and in some few cases preaching with clerics from the same platform. Nothing beyond the most elementary truths could be spoken there. Nothing to disturb ecclesiastical position, or separate saints from worldly religion dare be mentioned, or if it ever was, the man who did it, never found himself there again.

Two results followed: First; those who went into such circles, lost the power of all the truth once practised and preached by them, bearing on the separation of believers from sectarianism. Very soon they manifested little sympathy with any who spoké of it, and finally, most of them opposed it altogether. Second; believers in these "Unions" (who, according to their constitution, are all supposed to be members of the churches), in order to show their liberality, or because they were not at ease in their unscriptural position, were willing to come occasionally to "break bread," without however, either asking to be received to the Assembly's fellowship, or disturbing their connection with the sects of which they were members; indeed, they would have spurned identification with any Assembly. They simply wished to come as casual "visitors" when away from home.

Some prominent men, among those who so practise, have publicly denounced the "separated" position and applied to those in it, unlovely epithets. Some within the assemblies—chiefly those who had formed acquaintance with such believers by going to their "Unions," and even to the very denominations from which they had professedly "come out" some time before — advocated that such should be allowed, and a few went further, taking the law into their own hands, and bringing them to the Lord's Table on their own responsibility, without consulting anyone, claiming on the ground, that as, "The Lord's Table was for all the Lord's people," they were at liberty to bring any week-end visitor, whom they recognized to be a Christian, and set him down at the Lord's Table, with the same ease, as if it were their own tea table;

the same individual in many cases being announced to preach in a Free Church, a Baptist Chapel, or Gospel Mission, on the same evening, where collections are taken from the ungodly; where instrumental music and many unscriptural practices are recognized and upheld.

Need you wonder that young believers were stumbled; others driven to schisms, parties and cliques formed within assemblies, which have rent many, and reduced others to "All-sectarian Missions," with little to distinguish them from the world's religious denominations. But the Word of the Lord will stand and must be held fast, notwithstanding all the failures of men. I believe God has used all this as a testing and sifting process, and that there will come forth to be maintained in more lowly but godly ways, a feeble but true testimony to the Name of the Lord Jesus Christ, and to the great truths of the present time — His Headship, His Lordship, His Coming, with the presence and power of the Holy Spirit, by whom alone such a testimony can be sustained.

May we be found always in such a spiritual condition that we shall not be hinderers, but "fellow-workers with the Truth." 3 John 8.

This, then, is a brief but true account of some changes, which you would observe among certain assemblies well known to you in years gone by. There is still a measure of the former simplicity and warmth in many country and village gatherings, where believers are cast in their weakness upon God, and where the old spirit of persecution dies hard. But in the cities, where worldliness has made terrible inroads, especially among some who take the place of leaders and preachers, there is increasing departure from the Lord's way, and I fear, deep and determined hostility to all who through grace would seek to hold fast and act upon the Truth of God. This is grievous, but it is no more than we are taught to expect, and to prepare ourselves to meet, in the strength of the Lord and His grace. 2 Tim. 3:1.

The late John Ritchie.

EDITOR'S NOTE: The foregoing article, written many years ago, expresses the teaching connected with the movement of the Spirit of God in Northern Scotland and other parts, such as North Eastern England and Ireland, altogether independent of, and without knowledge of, the earlier movement of the Spirit in Southern England and the Continent.

Brethren Donald Ross, James Campbell, Donald Munro, John Smith, James Smith and other brethren were led into the glorious truth of "gathering unto the Name of our Lord Jesus Christ" alone, outside of all denominations and "isms"—in separation from the world in its varied forms. These men of God later pioneered in Canada and the United States, helped later by others of God's servants, with the resultant planting of hundreds of Scriptural churches of the saints there and in the colonies.

It can readily be seen, by any unbiased person, that the Spirit of God exercised these brethren and the many who came under their teaching, as to the path of God, altogether independent of the happenings of earlier years in Plymouth, England, and, therefore, such have had no desire to be identified with the Plymouth movement or affairs connected with their exclusivism and kindred unscriptural teachings. To this day many such of God's dear people seek to carry on in humility, yet according to the Word of God which they have learned, seeking to emphasize the simplicity of a former day which, as they have believed, is according to God's mind even for the present day—2 Cor. 11:2, 3. While all would admit much failure, nevertheless, as the remnant in an evil day, they cling to the "hope" of His return and would desire faithfulness to a rejected Lord until He returns—cp. 1 Thess. chapter 1. etc.

To a great extent, the movement of God which commenced in Plymouth, has ceased to be characterized by the "simplicity of Christ" and has developed into more or less of an inter-denominational movement and the leaders seem more or less determined to get a "place under the sun" pertaining to worldly church circles. In fact, recently some of the leaders openly suggest changes in church government and character which would make room for denominationalism and its clergy to make a "convenience" of professed assemblies. With such the true and obedient servant of Christ can have no fellowship since it leads into association with the evils practised under the great "tree of Christendom"—Matt 13:31,2.

Back to "The Book" was the watchword of the brethren who planted, under God, the assemblies of the saints in this and other lands, and it must be our watchword today if we would continue thus. "No compromise" with worldly religion was another of their "war cries" in the battle for right and the most bitter enemies of these men of God were the clergy of a decadent religious system. Today the "silk glove" hides the hand underneath which holds the poison of Babylon for, let us never forget, that according to Revelation 18:24 "In her was found the blood of prophets, and of saints, and of all that were slain upon the earth." The first man slain was done to death by a rabid "religionist"—his brother Cain—WHY? "Because his own works were evil, and his brother's righteous." I John 3:12.

Movements which are of God show godly principles and are characterized by a wholehearted desire to be obedient to the Word of God. Failing this, any movement, professedly of God, is not of God at all, but of man!

Before any principle is accepted, it should be tested by Scripture, and, if it involves disobedience to the precepts of Scripture, should be rejected.

A gentleman in Dublin took aside his daughter because she was going to be baptized, and told her he would cast her off if she would do it. "Father," she said, "if I don't obey the living God, how do you expect I will obey you?" and she got baptized.

"TELL YE YOUR CHILDREN"**Psalm 44:1**

IN THE year 1871, Donald Munro, a Gospel preacher, came to Canada from the North of Scotland to visit his brother who lived in Parkhill, Ontario. Mr. Munro had been engaged in Missionary work in company with Donald Ross, among the little towns and villages along the North coast of Scotland, labouring mostly among the fisherman and their families. When he came to Parkhill he began to hold meetings, chiefly in connection with the Congregational denomination. He also visited Forest and the country adjoining. Mr. Munro had good attendance at his meetings and made many friends. At this time he knew nothing of baptism, or "gathering to the Name of the Lord" or separation from the sects and systems of men, but he was anxious to know God's mind, as God revealed it to him, and to all such, God will reveal His mind and will.

In the late Autumn of the same year Mr. Munro returned to Scotland. When he arrived home he met Donald Ross, who, in his absence from the brethren with whom he had come in contact and with whom he had labored much in the North of Scotland, had learned the truth of baptism and the true gathering Centre, Christ Jesus the Lord. This was largely through association with beloved James Campbell and others in Jarrow on Tyne in the North East of England. The Lord's Table was spread for the first time, in their history, in Jarrow on Tyne, when Donald Ross, James Campbell and others, saw the truth of "gathering to His Name alone" — this was in November 1871.

This gathering, as brother Campbell said, "was the first meeting of believers in the Name of the Lord Jesus Christ only which we had ever seen, (In the North of Scotland, a few years earlier, some had thus gathered — Editor), and it was a beautiful sight to us, indeed. We had never heard of such a meeting till we saw it with our own eyes.

The following October, 1872, Mr. Munro returned to Canada, and this time he had something more in connection with the Gospel. He had been baptized, and gathered out, and also "gathered in to the one and only centre, Christ the 'Lord,'" according to Matthew 18:20.

During the Winter of 1873, Mr. Munro and Alex. Carnie were holding meetings in Forest, Ontario, and were lodging with Mr. and Mrs. Lachlan McFadyen, an uncle of the esteemed evangelist, Mr. John McFadyen, who was lost at sea off the coast of Washington in the Pacific on his way home from meetings in California. In this home in Forest is where the first breaking of bread, according to Matthew 18:20, took

place in Canada, to our knowledge. There were six persons in the company, namely, Donald Munro, Alex. Carnie, Mr. and Mrs. McFadyen, and Mr. and Mrs. William Kernohan of Forest, Ontario.

The first Conference held in Canada took place in Forest, Ontario on July 1st, 1874.

W. H. Kernohan.

Editor's note: The above will fit in with what has been written in other articles, in this issue of the Magazine, and should show to the Lord's people how the Lord worked and exercised the hearts of His own in regard to the blessed truths which we still seek to practise. I am sure our readers, and many others, would seek to follow on in such simple and godly ways, until the Lord returns. May it be so!

We are here to represent our Lord Jesus Christ—nothing will keep us from evil like that.

A GOOD RUN

"Well, thou good servant: . . . thou hast been faithful" Luke 19:17

BENNIE LOCKE, an engine-driver who has done fifty-seven years of service on the Lackawanna Railroad, and had never received a mark of demerit from his superior officers, had the habit, during the greater part of his service, of removing his cap on entering his engine and uttering a prayer for God's protection on each day's run. One experience he thus describes: "Number Six was twenty-five minutes late out of Scranton one day, and I had my little prayer as usual, when I stepped into my cab. After I had asked for the safety of our train, I said, "Lord, help me to bring her in on time." It was a stiff climb up the Pocono Mountains for the first part of the trip, and it never seems so steep as when you are late. I couldn't gain a second on the way up, but after we dipped over the summit, things began to break just right for me. It was a beautiful day, with the air perfectly clear, and we almost flew down the mountain. I just held her steady and let her go. At last the old train shed at Hoboken loomed ahead, and, as we pulled under the edge of it, I looked at my watch, and we were just on the dot. As I stood wiping the sweat off my face, there was a tap of a cane on the outside of my cab, and when I looked out of the window, there stood the President of the road, all smiles, and he said to me, "A good run, sir! A very good run!" That meant more to me than anything that could have happened in this world. And, brother, when I make my last run and pull into the Great Terminal, if I can just hear my Lord say, "A good run, sir! A very good run!" the toil and the struggle down here won't matter.

From a former issue.

QUESTIONS AND ANSWERS

QUESTION—Is it necessary for a preacher to baptize believers so desiring with a view to their being received into the assembly, locally?

ANSWER—If a preacher has been laboring in the district and they are the fruit of his labors, or if it were new ground altogether, then he would feel his responsibility likely, though such is not a necessity, that is, for him to do the actual baptizing. If, in the usual course of the testimony, such are saved, then it would devolve more or less upon the elders having responsibility in the matter and would be perfectly in order for one of them to do so, which would be the better course, in our judgment, and we believe, according to Scripture, 1 Cor. 1:14, 16. If such are going to receive, they ought to be willing to baptize. Reception is responsibility of the church.

QUESTION—Could you give any suggestions as to producing more reverence and quietness before and after assembly meetings? And is it right for sisters to go to the prayer meeting before the Gospel meeting?

ANSWER—The foregoing question as to reverence betrays a low spiritual condition of soul and we would suggest getting into the presence of God about this and praying earnestly, individually and collectively, that God would come in and restore His own to a proper attitude of reverence. If we believed the Lord was in the midst, it would be vastly different.

As to the sisters attending the prayer meeting as the brethren pray for blessing on the Gospel preached, it is certainly their privilege and responsibility and better than sitting, chatting and uninterested.

QUESTION—Should overseers be chosen by a vote of the Assembly? Should a vote of confidence be requested by a leader, or leading brethren in an assembly?

ANSWER—Such questions again show a low spiritual state and departure from the Word of God. Read the article in this issue on Overseers which should help. Only the Holy Ghost can make overseers—man-made overseers are an anomaly and have been a curse to the saints instead of a blessing.

Any man who would ask for a vote of confidence from the assembly thereby shows that he is not fitted to occupy any place of rule or government in an assembly of God. He has to learn the first lesson as to God's government in the church of God.

QUESTION—Is it right to teach little children to pray before going to bed at night?

ANSWER—It would be in order to have the little child ask God to show itself as a sinner before God—other prescribed prayers are a religious innovation.

QUESTION—Should brethren stand up when giving out a hymn in the assembly?

ANSWER—Most certainly! Not to do so is either ignorance or a failure to grasp the fact of the presence of the Lord in the midst of His gathered people. It is not necessary to read ALL the hymn, just a stanza or two to enable others to find the hymn and those leading the tune to have it ready. Make the number known clearly, speak distinctly, mumbling and indistinct speaking leads to confusion.

EXTRACTS FROM LETTERS

From Iowa—Thanking you in advance with a word of encouragement for the coming year. How good is the wheat included in our monthly diet. May God richly bless in the coming year and give wisdom to carry on.

From Japan—We have had a number of tent campaigns in the area during the Summer. In the mountain villages we still find folk who have not even heard of the Bible. I long to hear that my own parents are saved. Trust you keep well, our continued best wishes for the magazine. Sometimes I wonder if there is a country where "Words In Season" is not sent!

Dennis Turner

From Australia—"Ye that are the Lord's remembrancers, keep not silence—Isa. 62:6. This, my brother, was spoken to the people of Israel but, like many other promises and exhortations, we of this dispensation can appropriate them to ourselves. But more especially those of us who are incapacitated through affliction can exclaim, as I do, . . . "What a wonderful title the Lord has given to us—the Lord's Remembrancers." What a wonderful exhortation and again, what a wonderful work He has given us. As I think of these three wonderful things I feel I can say, "Praise the Lord." I cannot preach, I cannot sing, but I CAN PRAY, and so I do. And, in my prayers for brethren at home and abroad, I always link the wives with their husbands, and his joys and sorrows are hers also.

From Ireland—I must take this opportunity of expressing my appreciation of the faithful words still in circulation in Words In Season. Spiritual ministry is always that which meets present need and one feels very sad as we look upon the great need today—loose living, world conformity and religious associations, and yet how few with burdened hearts and weeping eyes to lift the voice like a trumpet and show unto us our transgressions. Hence the speed is being gained on the slide downward. May we take encouragement from those words . . . "I am about to come, hold fast that which thou hast."

From England—Words In Season to hand this morning and it gave me great pleasure to re-address them and send off to my brethren who look forward to its arrival every month. I send to the Bristol area and to London. I would like to thank all for the ministry in W.I.S., such a help to those seeking to continue in the apostles' doctrine and fellowship, in a difficult day when the 'back to Babylon' movement is in evidence in most companies of brethren. Again! Amen to all the letters on Page 219 (November issue).

From Ontario—I am reading in Jeremiah just now and it surely causes heart searchings to read of the condition amongst God's people in that day and one cannot but compare it with the condition now prevailing. What a mercy the Coming of the Lord will be in that respect. Hold fast that thou hast.

From California—I look for it every month and read it through as soon as I receive it, then pass it on to those who do not get it. I enjoy the magazine very much—surely we are living in the last days.

From Maryland—Words In Season are a "must" for this day of declension.

From Bermuda—Just a note to say I am enjoying reading and feasting on Words In Season—it is my first year subscription sent to me by———. I would like to continue it.

"THE YEARS THAT THE LOCUST HATH EATEN"**Joel 2:25****My confession**

OH! years that the locusts have eaten,
 Oh! barren and desolate years!
 My soul is confounded and beaten,
 And knows only sorrow and tears.
 O merciful Lord of the harvest,
 A poor, worthless creature am I,
 The fruit of the vineyard Thou cravest,
 For corn, oil and wine Thou dost sigh.
 No basket of firstfruits I bring Thee,
 My lips with confusion are dumb,
 No song of rejoicing I sing Thee,
 But sad and confounded I come.

The Lord's Reply

"I well know thy failure, my servant,
 The bleak years of famine I sent;
 For, of thy transgression observant,
 The dearth and destruction were meant
 To bring back thy soul from its wand'ring,
 For this I have troubled thee sore;
 My time and My strength thou wert squand'ring
 But now all thy suffering is o'er.
 Thou art not confounded nor beaten,
 Fear not to return unto Me,
 The years that the locust hath eaten
 I now will restore unto thee."

R.W.S.

Submitted by N. G.

« « «

"Come, and let us return unto the Lord: for He hath torn,
 and He will heal us; He hath smitten, and He will bind us up."
 Hosea 6:1

"O Israel, return unto the Lord thy God; for thou hast
 fallen by thine iniquity. Take with you words, and turn to the
 LORD: say unto Him, Take away all iniquity, and receive us
 graciously . . . Hosea 14:1, 2.

"Ephraim" shall say, What have I to do any more with
 idols?" Hosea 14:8.

Monrovia, Calif. — Jas. McCullough was giving help here at last report.

Williamston, Mich. — An all day meeting was held here Dec. 29th. — weather good and Christians from the district attended well. Word ministered by brethren McBain, Govan, Stewart, Warke, Lipke and W. Ferguson. Bro. Stewart expected to have a few ministry meetings in January.

Jackson, Mich. — Bre. McBain and Crawford in the Gospel here during January. God seemed to be working, and some have professed.

Hickory, N. C. — Oswald MacLeod returned after New Year and was to commence about the middle of January in West Chicago Hall, Detroit, with Sydney Maxwell in the Gospel.

East Boston, Mass. — Bro. L. McIlwaine continued for several weeks in the Gospel after their conference, some seemed deeply troubled — pray for their deliverance.

Haddon Heights, N. J. — Recent conference reported good and helpful, about 12 of the Lord's servants present. Bro. Patrizio has not been too well but kept busy sending out tracts and calendars amongst many Italians. Bro. Alves continued after the conference for eight nights on the "Seven Churches." Word appreciated. Some blessing in the Gospel. Bro. Pizzulli requests prayer for the Italian work.

Manchester, Iowa — Bre. Brandt and Boyle were to begin here January 5th, in the Gospel.

Toronto, Ohio — Bro. Dobson had five weeks of good Gospel meetings here — a goodly number of unsaved, strangers, came.

Midland Park, N. J. — Bro. Chas. Fleming had seven good weeks here, with some nice souls being saved, long prayed for. Earlier, a young man of 17 was saved, dear Frank Guido, a R. C. He had a serious brain malady which caused his death Dec. 3rd. His unshaken confidence in his Saviour was remarkable and he longed to see all his family brought to know the same Saviour he had found. His last request was to be buried from the Gospel Hall here and this his parents carried out and a good company from various walks of life heard the Word faithfully preached — all this has cheered this Assembly.

New Rochelle, N. Y. — Bro. R. Cappiello continues to visit various districts where there are Italian speaking people.

Longport, N. J. — Bre. Mick and Fite gave encouraging messages at the year's end.

CANADA

Picton, Ont. — Saints here held their first Conference New Years Day, the Lord giving help to brethren Fleming, R. Harris, H. McCready, Albert Ramsay, Murray McLeod, T. Kember and G. P. Taylor in the ministry and the Gospel. A happy day of fellowship spent over the Word — these one day meetings are profitable and we would like to see them increase in a godly way, with a godly care for the type of ministry which will be upbuilding and strengthening to the testimony of the saints locally. Brother Murray McLeod is giving help in the Arden district, 50 miles from here.

Albanel, P. Q. — Bro. Spreeman had some encouraging visits in homes of R. C's. two of which had not been called on by any Christians previously — his efforts are restricted on account of his health.

St. Foy, Que. — Brethren McCready and Smith seek to hold the fort here and are thankful for the opportunity to get the Word of God into the homes.

Sault Ste. Marie, Ont. — Bro. Albert Joyce had a nice series of ministry meetings with the saints here which were felt to be helpful and strengthening, he used the Egypt to Canaan chart.

Kitchener, Ont. — Jas. Clark gave an appreciated week of ministry here.

Togo, Sask. — The Lord has continued to give encouragement here where bro. Jas. Ronald and helpers have been working of late years and it is thought the Assembly may be planted soon (it may already be so—Editor). We have just had notice that an offer on an old school has been accepted which should, without too much

expense, be made into a suitable meeting place. Pray for such workers who stick to their work until they see something done for the Lord.

Windsor, Ont.—Saints spent a happy day over the Word New Year's Day here, as is their custom. One professed after the evening meeting.

Sydney, N. S.—We had our first conference Nov. 11th and 12th, several of the Lord's servants being present—good and practical ministry and the new Hall filled—one professed.

OTHER LANDS

Venezuela, S. A.—Bro. Williams writes us a little news of happy times spent with brother John Frith and Jos. Turkington—he mentions . . . "After the Bible Conference in Caracas, John Frith took us home and then, next day, he and I went on to the Turkingtons for the night. We had a good meeting and were glad to see they had now a much nicer place with an upstairs. This helps with the heat as they have the hottest place in all the field. They then loaded the portable hall and reached Carabobo at 6 p.m. Bro. Turkington stayed on until Friday and gave good help with erecting the hall. The bolts had got terribly rusted etc. We painted it up, Bro. Linares laid a nice cement floor, we put up a fence and on Sunday night we started and went on for five weeks. We got the people right along and, being a new place, had the joy of seeing a nice number profess faith in Christ. We decided to have a baptism of some in the river on Dec. 7th. About two hundred witnessed Sr. Linares baptize two married couples. It made a good impression as they had never witnessed a baptism before. Next day the little Assembly with 16 or more in fellowship was formed, we had 45 at His table as a number came from Aroa, Chiacoa and San Felipe. There is prospect of good material for growth."

Coleraine, No. Ireland—Bre. Beattie and T. Wallace had six weeks here in the Gospel, three professed.

FALLEN ASLEEP

Prince Albert, Sask.—Mrs. Gertrude Hodgson was buried November 1st. Saved in her teens and lived a quiet and consistent life—her presence much missed in the little assembly here.

Yorkton, Sask.—Our dear brother G. C. Vandeveldt has gone to be with the Lord, aged 72. Saved as the result of personal visitation twelve years ago at Hudson Bay and for the past nine years in fellowship. Lived consistently, spending much time in giving away Gospel tracts, especially to R. C.'s, as it was from this system he had been delivered by God's grace.

Detroit, Mich.—Our dear brother James Walker "went home" Dec. 14th, aged 82. Born in Scotland, where he was saved as a young man, came to Canada 50 years ago. In fellowship in Toronto at the first, about 30 years ago coming to Detroit and in fellowship in the West Chicago Assembly.

So. Woodbury, Vt.—Our dear brother Glenn Parker passed into the Lord's presence Nov. 14th. Saved in Sept. 1926 under preaching of bro. N. Vendetta when 18 years of age—afterwards baptized by bro. Sam Keller when he visited Woodbury with the Gospel in 1927.

Earlton, Ont.—Our dear sister Mrs. H. Baldwin "went home" Dec. 17th, in her 77th year. In fellowship here since the commencement of the Assembly.

Creemore, Ont.—A sad happening on Dec. 31 took the lives of the two little boys of brother and sister Jim and Lydia Dale—drowned in the Mad River. Good to know the little ones are in His presence. Funeral very large from the Hall.

Toronto, Ont.—Our dear brother Thos. Robinson "went home" Nov. 15th, in his 85th year, saved 68 years. Always had a good heart for the Gospel to carry it to the unsaved while still in business—this is commendable. Many of our missionary brethren knew of his godly care.

Everett, Pa.—Our beloved brother Roy Weaverling was called home Nov. 18th, aged 76. Saved April 13, 1912 when bro. William Armstrong was preaching.

Words in Season

THE BIBLE FAMILY MAGAZINE



WAIT PATIENTLY FOR HIM



God doth not bid thee wait
To disappoint at last;
A golden promise, fair and great,
In precept — mould is cast;
Soon shall the morning gild
The dark horizon rim,
Thy heart's desire shall be fulfilled —
"Wait patiently for Him."

He doth not bid thee wait,
Like driftwood on the wave,
For fickle chance or fixed fate
To ruin or to save.
Thine eyes shall surely see,
No distant hope or dim,
The Lord thy God arise for thee,
"Wait patiently for Him."

—Frances Ridley Havergal

MARCH, 1958

WORDS IN SEASON

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Warning: A couple, claiming to be former R. C.'s and seeking light as to proper Church fellowship, have been making the rounds of some assemblies such as Kitchener, London etc., evidently seeking for more than "light" — the saints are warned against all who come amongst them without proper commendation. They profess to be from Ottawa, Ont. A Word to the wise should be sufficient.

Volumes for 1957 still available — write the Editor.

CHANGE OF CORRESPONDENT

Sault Ste. Marie, Ont.—S. H. West, 479 Albert St. E. for the Assembly here, meeting in the Gospel Hall, Wellington and Spring Sts.

ADDRESS CHANGES

Santa Monica, Calif. — Fourth St. Gospel Hall, 1210 4th., St., formerly known as Venice Gospel Hall. Corresp. Chas. W. Weems, 3554 Colonial Ave., Mar Vista 66, Calif.

Maracaibo, Venezuela — Neal R. Thomson, a-c Sr. B. Sanchez, Urbanizacion Urdaneta, Calle 3, Vereda 6, No. 17.

UNITED STATES

Toronto, Ohio — Bro. Dobson finished nine weeks of meetings here — interest was good and several professed, saints cheered.

La Crosse, Wisc. — Bro. Hamilton, writing from Dumont, Iowa, has been going on for five weeks, meetings good, several younger folks coming to listen. Bro. Jamison saw some profess at Beetown, brethren Brandt and Boyle holding forth at Manchester, Iowa, quite a bit of sickness amongst the Christians in these parts.

Cumberland, Md.—Bro. Mick was here recently at last report there were some unsaved who showed interest.

Cleveland, Ohio — Bro. Warke spent a week with the saints for meetings. Bro. Alves spent about 10 days with the assembly here in Monticello Hall before going to Akron to join bro. Klabunda in Monticello Hall on his chart.

Jackson, Mich. — Bre. McBain and N. Crawford have seen the Lord's hand in meetings here, several professing and giving joy to the saints. Trust they shall go on well. Wm. Ferguson hoped to commence the middle of February with them using Model of Paul's Missionary Journeys and the planting of the New Testament Churches for the help of the saints.

Williamston, Mich.—Bro. A. T. Stewart had two weeks here in Gospel and ministry, one lad professed, bro. Govan followed for a week. Some were baptized who had professed last year, trust they shall be led on in His ways.

East Boston, Mass. — Bro. McIlwaine had several weeks of good and searching Gospel meetings here recently. Wm. Ferguson gave them a short visit and found good interest in the Word, saints going on nicely for the Lord, also visited Old Boston assembly and Byfield while in the district.

Byfield, Mass. — Saints here were saddened by the taking away of esteemed brother Joseph Pearson and yet realized that for him, it was "far better." This has been an old hunting ground for our dear brother for years, saved here, and always had their welfare at heart. The Lord's Day morning meeting, Feb. 2, the day brother Pearson was buried, was a precious season around the Lord.

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. 50

MARCH, 1958

No. 3

INDEX OF LEADING ARTICLES

THE CRASH OF WORLDS - - - - - Gospel Article
FRIENDS OR ENEMIES - - - - - Wm. H. Ferguson
THE MAN WITH THE GOLD RING - William Williams
WHY WORK? - - - - - G. G. Johnston
ELIJAH AND THE SECRET OF HIS STRENGTH

James A. Ronald

THE HOLY SCRIPTURES,
ORAL AND WRITTEN MINISTRY - - - C. H. M.
THE COURSE OF APOSTACY

GATHERED GEMS

THAT BLESSED HOPE

They'd rob us of it; disannul it,
They'd substitute a human chain
Of earthly reas'ning, cool and clever,
Which fits their schemes of earthly gain.

They cannot rob us, those who know Him,
Who hold the troth of this Blest Man:
"I'll come again, I'll ne'er deceive you" -
He'll take us in and lead the van.

F.

There is a deliberate attempt of Satan in these last days, to rob the Saints of the blessed hope of the immediate, secret coming of Christ for his Church as revealed in His Word . . . 1 Thess. 4:13, 18 - 1 Cor. 15:51, 58 - Titus 2:13 etc., John 14:1, 3.

The reason for this, evidently, is that the coming of the Lord, prior to the setting up of Antichrist and the climax of lawlessness, does not fit in with man's earthly schemes of gain and expansion, into which schemes many of those professedly Christian are entering wholeheartedly, sinking money and life into long range programs of growth and development.

Remember the word to Philadelphia . . . "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

Carnal and worldly minded men can take away much of the joy of Saints by human reasonings: they leave us nothing but the savor of worldliness and pride, which is poor medicine for a world-weary soul. "Let's us go in" in calmness and confidence, knowing we can trust the Word of our blessed Lord, against all human logic or rationalism.

W. H. F.

THE CRASH OF WORLDS

A NEW star was discovered years ago in the sky, under somewhat remarkable circumstances. The star, which is named Nova Persei, had up to a certain point been a dark body, or so faint that it could not be seen even by means of a powerful telescope. Suddenly, however, it blazed forth as a star of surpassing brilliancy. In a brief space of time, as an eminent astronomer pointed out, it became a seething mass of fire, a million times hotter than it was before. Fierce and fervent heat lit up the orb with a glow that reached from rim to rim of the starry universe. We have here a catastrophe that goes beyond the wildest flights of our imagination—the ruin of a star, the conflagration of a world!

The most natural explanation given by scientific men of this startling event is that the star was struck by another star. A collision on a stupendous scale had taken place. Two worlds, each moving at the rate of twenty miles a second, crash into each other, and the result is the annihilation of them both. The force of their impact, changed into heat, would at once envelope them in flame. Hence the conflagration in the distant heavens that became visible to the dwellers on this planet.

Scientific men tell us that such a catastrophe is quite possible in a universe like ours, where stars and worlds, millions and millions in number, sweep down the great avenues of space with a velocity far beyond our comprehension. One of these scientific men points out that “when our turn comes” - when the “crack of doom” sounds for “this dim spot which men call earth,” it will likely be in this fashion: “Some great dark star will strike our sun fair and square, and then, in the twinkling of an eye, before the inhabitants of the world know what has taken place, sun and moon and earth will be wrapped up and dissolved in an atmosphere of fire. The impact would be terrific, and the result of it would be not only the complete disintegration of sun and star, but a sudden increase of heat so fierce that it would dissolve the hardest adamant!”

This is a very striking commentary on the Scripture that says: “The elements shall melt with fervent heat.” 2 Peter 3: 10. It used to be thought that the discoveries of science were opposed to the truths of the Bible, but the later discoveries of science are noteworthy for their confirmation of the statements of Holy Writ. And the subject before us is a case in point. The declaration that the elements shall one day melt with fervent heat has been treated by many as a mere figure of speech, for hitherto men could not see very well how it was to be done. They may now easily understand one way at least by which it could be accomplished. At the mouth of their own prophets

they are being taught how soon and suddenly they might be overwhelmed in "the wreck of matter and the crash of worlds."

It is instructive to note what God says about the melting of the elements, and what He does say is in immediate connection with the gracious declaration that the Lord is "not willing that any should perish, but that all should come to repentance" 2 Peter 3:10. Here are the words: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." 2 Peter 3:10.

How wonderfully the researches of science are chiming in with the declarations of Scripture! In the light of these great and solemn realities, you surely cannot think it out of place if we ask the question, Are you prepared for that Day? There is a Refuge from the great storm that shall one day burst upon a Christ-rejecting world. God has provided the Refuge, and the time in which to avail yourself of that Refuge is Now. The Refuge is Christ, for it is written, "A man shall be as an hiding place from the wind, and a covert from the tempest" Isa. 32:2. The Man Christ Jesus is God's place of safety. You are invited, nay entreated, to hide in the cleft of that Rock of Ages which was smitten on Calvary for you. Believe on His Name, rest upon Him as your great Sin-bearer, and you shall be delivered from the penalty and the dominion of sin, and be safe with Christ in that Day when earth and sea and sky shall flee away.

Editor's note: This year (1958) perhaps over 50 years since the above was written is fraught with strange happenings in the heavens. Puny man is stretching his hands against the heavens, and his tongue is walking through the earth but "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." Psalm 2:4. Science has made great strides but never a scientific discovery has altered the intricacies of the heavens, nor has it controverted the Word of God—How could it, since man's Creator is the Upholder of the universe? SINNER! This is the God you have to meet, either now as a Saviour God, or in a coming day, as your Judge.

The dying thief rejoiced to see,
That fountain in His day,
And there have I, tho' vile as he,
Washed all my sins away.

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!

FRIENDS OR ENEMIES Of The Truth Of God

WM. H. FERGUSON

THE truth of God has always had its friends, likewise its enemies. It has been so from the beginning. The pages of Genesis attest this truth and "Enoch also, the seventh from Adam" in his prophecy spoke of the ungodly who surrounded him, their ungodly speeches and their hard sayings against God . . . Cp. Jude vs. 14, 16.

The truth of God was committed to men and they, in turn, as they spoke it forth, became the targets of the great enemy of souls. He uses the ungodly to withstand, but, also, sad to say, finds even professors and avowed believers to do the work of withstanding the Word of God and the truth of God when it cuts across their favored schemes or, in the case of other backsliders, when it rebukes their ways. One sees this in many instances in the Scriptures. Moses, the man of God, had some loyal friends, such as Caleb, Joshua, and probably some godly Levites (who were not numbered in the numbering of the men of war and, therefore, escaped the destruction of the wilderness wanderings. Likely many of these entered the land with Joshua. But Moses, likewise, had enemies. Right out of the congregation of the Lord rise up men such as Korah, Dathan and Abiram who were amongst those closest to the Tabernacle, apart from the priesthood (which they coveted.) They handled the vessels of the Sanctuary. Such men were real enemies, not alone of Moses—he was only the target. They were against the truth and order of the God of heaven and set up a rival center in opposition to God's. Reuben was affected. His camping place was nearest to Korah in the arrangement of the camp and, in all likelihood, as 'evil communications corrupt good manners' their associations were intermingled and destructive. It is poor policy for Christians to have contact with discontents and fault finders. Usually it is not long until they follow suit and become enemies of God's truth.

DAVID'S FRIENDS AND ENEMIES

Another man of God, a "man after God's own heart" had his friends. They were even willing to share the cave of Adullam with all its shame and discomforts to be with David. He was their captain, their uncrowned king, they loved him. Cp. 2 Samuel 23:13, 17 etc. For him they would risk life and limb. We are reminded in Scottish history of Robert the Bruce (A. D. 1306-29) leal King of Scotland. Hunted and chased through mountains and dell by the oppressors, he found his way into a Highland crofter's humble dwelling in a lonely spot at night. Expressing surprise (for the Highland

woman didn't recognize the stranger) that the door was left unlatched, she replied . . . "It's because of our leal King, Robert the Bruce, that the door is never locked. . . It's aye a shelter for him whom we love."

So it was with David. He had friends. But had he not enemies? Alas! many of them. Heading the list is the carnal, bitter Saul, the double hearted, the double minded persecutor. The man who couldn't wait on God — 1 Samuel 13. The man who couldn't see anything in the victory over Goliath (typical of Christ's victory over the powers of darkness at the place called Calvary). His jealous envy must smite the stripling to the wall with his javelin — the "evil spirit" found the door to his heart open, evidently, and we are reminded of the saying of our Lord in Matthew 12:43, 45 . . . "The last state of that man is worse than the first." The spirits that grip men and women whose being is accessible to them are progressive in their wickedness — albeit, at times, the life may seem clean, even swept and garnished, v. 44, and one would have difficulty realizing the true state, but 'time and the devil test all men.' Wait a little to see the true character (and you do not need to wait too long at times). Thus it was with Saul and David. Sad that the lovely Jonathan should fall and die in his company on the mountains of Gilboa when he almost went 'all the way' with David! Time would fail to tell of other enemies—Shimei the Benjamite, who could curse and throw stones at David during Absalom's rebellion. Yea! What shall one say of his own son rising against his father?

We are reminded of the words of Micah 7:5 . . . "Trust ye not in a friend" etc. In days of apostacy and departure, true and trusted friends are scarce but, thank God, there are some. The 'stranger brethren' of 3rd., John found a true friend in Gaius who bought them forward on their journey 'after a godly sort' v. 6. There are still many Gaius's with us, for which we thank God and take courage — Acts 28:15, like Paul of old on his strange and trying journey, 'they came to meet us'—they were not afraid to consort and walk the way with the lonely prisoner of Jesus Christ. Today the way of the cross is shunned and those who preach the cross are shunned also—it is a world-loving, pleasure-seeking crowd for the most part, who have little heart or sympathy for those who cut across the current of worldliness and self-seeking. Such men, like Gaius, help the stranger brethren whom the religious world casts out, yea, even some professed assemblies with their funds, societies and multiple bank accounts, would refuse such but God, and His truth still have friends.

Did not the beloved Paul find this when the brethren from Macedonia supplied his need while the more powerful Corinthian church despised him? Did he not remind the church

at Philippi that "once and again they had sent unto his necessity" Phil. 4:16, when he had shortly before left them for Thessalonica just to the West. Now, at Rome, their care flourished again, Phil. 4:10. Truly he had friends, but what about his enemies . . . "Alexander the coppersmith did me much evil." 2 Tim. 4:14. "Demas hath forsaken me." v. 10. "Only Luke is with me." He longs for Timothy and now (at the last) would find a comfort in the man who had forsaken him previously in a time of need, but was recovered . . . John Mark. He writes earlier to the Galatians . . . "Am I therefore become your enemy, because I tell you the truth." Gal. 4:16.

THE TRUTH STILL HAS ENEMIES

Remembering all this, let us "be wise as serpents and harmless as doves." "See that ye walk circumspectly, not as fools, but as wise." Eph. 5:15. "Wherefore be ye not unwise, but understanding what the will of the Lord is." v. 17.

"Whom shall He teach knowledge? And whom shall He make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts." Isaiah 28:9. The *weaned child who has learned disappointment, who is drawn from the warmth and comfort of a mother's breast, such is the description our God gives of those to whom He will reveal Himself and teach knowledge and show His way.*

The path of those who go in for learning God's mind to-day and carrying out His truth, is not a path of ease and the world's applause — it is a path chosen by men and women of God who have been content to learn God's truth the hard way by practical, experimental living. It is not a life where all seems soothing and protected, but a life amidst a hostile world, sometimes amidst false brethren (for there may be those who profess love for God's truth and yet seek to harm those who stand for it — they choose the path for what there may be in it, perhaps) but the child of God must go on in real and simple dependence upon God, a life of faith and trust, knowing that **OUR GOD WILL NEVER LET US DOWN**, John 10:4, also verses 27, 29.

Our Lord said in Matthew 10:36 — "a man's foes shall be they of his own household." And again . . . "Ye are My friends, if ye do whatsoever I command you." John 15:14. Again, in verse 18 . . . "If the world hate you, ye know that it hated Me before it hated you . . ." "Remember the Word . . . if they have persecuted Me, they will also persecute you." v. 20. "All these things will they do unto you for My Name's sake, because they know not Him that sent Me." v. 21. "He that hateth Me hateth My Father also." v. 23. **FRIEND or FOE — WHICH?**

David could say to some of the children of Benjamin and Judah who came to the "hold" unto him . . . "If ye be come

peaceably unto me to help me, mine heart shall be knit unto you: (Heb. be one — true unity).” “Then the spirit came upon Amasai, who was chief of the captains, and he said . . . **THINE ARE WE DAVID, AND ON THY SIDE, THOU SON OF JESSE.**” 1 Chron. 12:16, 18.

A greater than David, yea! **DAVID'S LORD**, calls us thus today!

THE MAN WITH THE GOLD RING

WM. WILLIAMS OF VENEZUELA

IN James 2:1, 3, the man with the gold ring is symbolic of the monied man. Such caused surmising and trouble in the apostolic days and such have left an unfortunate wake, down through the ages. James offsets this description of the rich man by speaking of the faith of the poor man. One had gold, the other had faith. He draws a parallel. The rich had his gold ring, his goodly apparel and gets a “good place.” The rich man oppresses and draws to judgment seats. The rich man blasphemes the worthy Name called upon the poor who had faith.

The poor man gets a back seat with his vile raiment, but he has faith and is an heir of the kingdom, two things the rich man's money cannot buy. We have all noticed the blunt, almost offensive style of James which even angered the outspoken Luther. It took courage to expose the man with the gold ring in James' day. It does so still, as we know by experience. The man with the gold ring frequently gets a place in the Assembly for which he is neither fitted, nor called to. The monied man would run the Assembly on business principles, using worldly methods and ignoring the leading of the Holy Spirit.

The man with the gold ring does real harm to the Lord's servants at home and abroad. Thank God! Many of the Lord's servants can neither be bought nor sold, (as some have found out to their sorrow and to the upsetting of their plans—Editor). But there are a number to whom the gold ring has a very strong appeal. When we were north the last time, at a large conference, a man with the gold ring whom we had never met, nor heard of, made himself known to us. He spoke of a certain missionary to whom he had given a large gift. He invited us to his place, and to see his business, and offered us some goods for Venezuela. But he heard us minister later at the Conference on doing God's work in God's way. After the meeting he avoided us and left without taking us to his home, and we heard nothing more about the supplies for Venezuela. How a preacher's tongue is tied and his hands

hindered when he has the gold ring of the rich man in his nose.

Then rich men without spirituality do much harm to those who would carry out the commission in the foreign field. They come for a tour and see what they think is the need for a hall here and a "press" there. The Hall is built and looks well, but where are the numbers? Where is the thanksgiving to the Lord that He has answered their prayers and given them a Hall?

The gold ring is slowly but surely ousting our simple Gospel Halls and replacing them by sumptuous "Gospel Chapels." We are constantly getting letters asking us to invest money in concerns to enable the poor assemblies to get decent Chapels. They show in their prospectus that they are raising money which goes into millions of dollars. All this helps "to be rich and increased with goods" in the Laodicean style and in contrast to the spirit of Philadelphia . . . "thou hast a little strength and hast not denied My Name." (We are convinced the aim of the religious 'money-lenders' is to get as much of the money of the Lord's people into their coffers as they can, thus they can be in a position to dictate the policy and conduct of those borrowers who are their debtors, while at the same time, the money which could have been used in a godly and scriptural way is withdrawn from such use and swells the reserves of such 'money-lenders.' . . . We believe the circularizing and begging of money from simple assemblies of the saints is, to say the least, unethical, since those who do so must know that many thousands of God's people have no desire for such associations or building programs of a religious nature — they prefer to wait upon God — Editor).

We have just read an article in an old country Magazine advocating that Assemblies in Great Britain should follow the example of the brethren in the United States, and thus raise money to build attractive chapels. That it may be done orderly and legally, they add a number of regulations; but they never suggest how it can be done, **SCRIPTURALLY**.

Would we be permitted to offer a more excellent way which we have tried and proved in Venezuela for almost half a century? We have been asked often at home and by the Christians who come to see the work in this Republic . . . "How do you do it?" To make it brief and simple we sometimes say that we do it by means of the three "P's"—Prayer to the living God — Perseverance — Perspiration. Some forty five of the Assemblies here own their own Halls and are entirely free of debt. Some of the Halls are not worth many thousands of dollars but some of them are large and represent a considerable investment. In no case have circular begging letters been used. A loan has never been floated, nor

money advanced by a rich brother. When the Assembly decides to build a Hall, they usually have a weekly Prayer Meeting to ask the Lord for funds, the offering is placed in a box by those who can give something. Usually, in a short time, there is sufficient to warrant making a start. Then, in answer to prayer, the funds come in as God lays it upon the hearts of His own, and often much volunteer help is given and inside of a year, the Hall is usually finished and remains a pillar of testimony that God hears and answers prayer.

By man's methods God does not get a chance to show what He can do for those that wait upon Him.

WHY WORK?

G. G. JOHNSTON

WORK has always been honorable for man, as given to him at creation when he was placed in Eden's garden to dress it and to keep it—Gen. 2:15. No doubt it was easy and pleasant work for Adam while he remained in a state of innocence, but when he rebelled against God by taking that which was forbidden to him, the Lord cursed the earth because of man and informed him that "in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee . . . In the sweat of thy face shalt thou eat bread." Gen. 3:17,19. From that day until now it has been difficult for man to live upon the earth. In every climate men have to work in order to live, and, in many cases, they must work hard.

To some this may seem unfortunate, but it is evident God has gifted man with an intelligence far superior to any animal that he might enjoy it in an ever increasing number of ways. Thus occupied, he is kept from those temptations which harass the idle.

The New Testament exhorts Christians to "maintain good works (honest trades) for necessary uses." Titus 3:14. No one should accept employment, or continue after conversion, in any position which has to do with vices, such as in the product or handling of alcoholic beverages, tobacco, dope of any kind, nor under any conditions where it would be impossible to bear a good testimony as a Christian.

Some of the Thessalonians walked disorderly, "working not at all, but are busybodies." 2 Thess. 3:11. It is believed that these pretended having left off work because they were waiting for the Lord to come for His Church. Others in more modern times have been carried away by some fanatical idea regarding that blessed hope of the saints — Titus 2:13. They have sought to fix a date for the Lord's return. They have quit work and have even sold all their possessions, only to be put to shame in the end. The Lord shall surely fulfil His

promise. He will come again, but, meanwhile, it is clear from Scripture that the Christian should work for various reasons:

HE SHOULD WORK TO BE ABLE TO LIVE HONESTLY. "If any would not work, neither should he eat." 2 Thess. 3:10. He who is idle cannot pay for his food, nor provide in an honorable way for his family. Thus he dishonors the Lord because of his unavoidable debts. The Christian is not under obligation to hoard up a fortune to leave to his family when he dies, but, "if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. 5:8. Thus we learn that a Christian should work in order to live honestly.

SELFISHNESS IS FOREIGN TO TRUE CHRISTIANITY.

Is there one who thinks only of himself, or herself? Such a one has not learned the spirit of Christ. He who "came not to be ministered unto, but to minister." Mark 10:45, is our perfect example of service on behalf of others. It is admirable to provide for our own needs and for those of our households, but there is a still higher objective. In Acts 20:35 we read "so laboring ye ought to support the weak." How much have we given to the support of our sick brethren and sisters? Where is the proof that we truly love one another? (Editor's note . . . the offering for the poor of the saints in the assemblies is rapidly becoming a thing of the past — it used to be common when saints had a care one for another. Now the thought seems to be to get rid of them into the care of others and thus forget the responsibility of saints for the poor of the flock).

Apart from the sick, there are often those amongst us who suffer real need from other causes. (Perhaps this is not too well known to many). The Word of God exhorts us regarding these: — "Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth." Eph. 4:28.

When have we offered to help a brother (or sister) in circumstances of need such as this, not with a loan, but with something to relieve his hunger, and that of his household, or to warm their bodies? "Who so hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John 3:17.

There is another reason given in the New Testament why a Christian should work. According to the teaching of the apostles, the work of God should be maintained by the spontaneous fellowship gifts of those who are saved. "God loveth a cheerful giver." In those early days of the Church's history

the Christians sent material help for the support of the work and the workers, without solicitation from any one. This they did because they desired to glorify their Lord by helping to sow the good seed of the Gospel. To share in such work today by giving of our material things, is something that will surely receive reward when our Lord calls His own to receive for the deeds done in the body. (It is then that the true character of giving, and motive, shall be manifested, Editor).

The Christians in Philippi sent "once and again" to help forward the work of the Gospel in Thessalonica, for which they were commended by the Holy Spirit through the apostle Paul — Phil. 4:15, 17. The Lord, Who alone knew the need, guided them by His Spirit. The work of the Lord is supported in the same way today, and those Christians who work to be able to provide for its material support will surely receive their reward in heaven.

ELIJAH AND THE SECRET OF HIS STRENGTH

1 Kings 17

JAS. A. RONALD

WHAT a dark background with its increasing evils, from Jeroboam turning the ten tribes away from Jerusalem and its worship, to the calves and self-styled priests! Onward we look to the rise of the throne of Ahab, in whose day the city of Jericho, with its heavy curse, was rebuilt. In all this we have a sad picture of what looks like hopeless ruin. And well might any honest onlooker say so, judging from appearance. Ahab ruled by the wicked Jezebel, prophets of the Lord persecuted unto death, and Baal worship with its priests abounding. Surely Jezebel would think Israel's God was forever gone, just as surely would the priests think so; but we thank God for the opening verses of I Kings, chapter 17, where we have

THE MAN

As with heaven's BUTS so with its ANDS, a happy change is before us. A new character appears with little light on his past. Elijah, the Tishbite, of the inhabitants of Gilead stands before Ahab. Gilead seems to have been of little importance, and much less its inhabitants, yet from this wild country God raised up His man with the message of the day. (God knows where to find HIS men — Editor). And has God not often since done so — can He not still? Then let us take courage. He still looks for His Elijahs and will fit and use them for His own work.

THE MESSAGE

Where did he get this from? No word is given us of his being sent with it but James 5:17 tells us that he was a

praying man. Do we go too far to say he was one who mourned over Israel's condition, as well as praying for them. He also may have learned the secret from Deut. 11:17 as to that which Jehovah had promised to Israel, when they had sinned, so he could rightly reason . . . if God has spoken, shall He not do it? If only those who know nearness can comprehend distance, then truly only those who know His presence can comprehend His mind. Oh! For more of this! To many, this message of drought and chastisement would seem very much out of place, since sorrow and suffering was sure to follow but, after all, what is physical suffering compared to spiritual drought? No dew of heaven, no showers of refreshment flowing over our souls, what a calamity! But with perfect confidence, begotten of being in the mind of God, James 5:17, 18, Elijah, the prophet of God, could acquaint Ahab with approaching judgment, with all the holy boldness of heaven on his side. No "unholy" dogmatism here, as men-pleasers and straddlers would accuse him of — HE KNEW HIS GOD.

THE POWER

This was three-fold. First we hear him say . . . "As the Lord God of Israel liveth." What a joy to the child of God to know and live in the light of this. Alas! I fear most of us have lost this knowledge. We live and act as if no Living God was on our side at all, as if He were forever dead, dead to our ways, our needs, our cry; BUT HE LIVES! Elijah knew this even if all others forgot it, and as with Enoch's rule of life — Heb. 11:5, 6 . . . there is a God and it pays to serve Him, so Elijah could fearlessly speak.

Then note that he said . . . "Before Whom I stand." Ahab might reply . . . "But you stand before me." Nevertheless Elijah's words were plain, he stood before the Lord God of Israel. True, he stood, for the time being, before a powerful earthly monarch, but without fear because the Greater and Heavenly One was before his constant vision. Note this is not in the past, but in the present tense. Would that we knew more of this today amongst us as the people of God. The secret of our lack of power can only be traced to our lack of being before HIM. Abraham learned of Sodom's doom in His presence. Daniel, also, had revealed to him the people's future because he knew what it was to seek the face of the Lord daily and constantly. Mary was found before Him, at His resurrection, and many others could be named, who had happy experiences, as a result of being found BEFORE HIM.

Further, we have the name of this man of God — Elijah — meaning Jehovah is Strength. Thank God there is strength for our weak efforts today, but only found in Elijah's God. Just as Joseph's bow could not have done what it did without

the arms being made strong by the mighty God of Jacob, Genesis 49:24, so with Elijah, and so with the child of faith today. Nothing will keep our souls in tune with Himself, nothing will give us wisdom to walk in truth and nothing will supply us with strength for service if we are not experiencing this continual standing before HIM Who lives, and in WHOM our strength is found.

THE HOLY SCRIPTURES ORAL AND WRITTEN MINISTRY

WE desire to offer to all a few earnest words on a subject which we deem to be of commanding interest and importance at the present moment; it is this . . . "The divine sufficiency and supreme authority of Holy Scripture; and the urgent need of submitting ourselves absolutely to its guidance, in all things."

And in thus stating our thesis we would not have our readers to suppose, for a moment, that we undervalue human writings in their proper place. And if it be asked — "What is their proper place?" — we reply . . . "A branch of Christian ministry, the object of which is to bring the soul into direct contact with the Word of God. If human ministry, whether written or oral, has not this effect, it is worthless or mischievous."

But we do know that God does use, and that very largely, human writings; and hence we prize them more than we can say. We receive them as refreshing streams from the fountain head, which often reach the beloved sheep of Christ in barren places where they have no ministry at all. And further, we would add, that we have rarely met anyone who affected to despise human writings on the plea of reading nothing but the Bible that was not **CRUDE, SHALLOW, CONTRACTED** and **ONE-SIDED**. (Caps., are ours — Editor).

We might just as well say that we would not listen to a brother speaking to us in the Assembly, as refuse what God has given him to write. The more we love the Bible, the more we shall value whatever agent the Spirit may use to help us to understand and appreciate its contents. How often has a book, or tract, been made a rich blessing to the soul, either in bringing one to Christ, or building up, or leading on in Him! How often may we have read some passage of Scripture and seen nothing in it, until the Lord has used some paragraph in a human writing to unfold its treasures to our hearts! We are, none of us, self-sufficient. We are dependent one on another. We grow by that which every joint supplieth. We

need all the helps which God has set in the body for our common profit and blessing.

But having said thus much to guard against misunderstanding and to put human writings in their proper place, we return to our special subject, or object, in this paper.

There is but one SUPREME PARAMOUNT AUTHORITY, and that is THE WORD OF GOD. Scripture is all-sufficient. We want nothing absolutely in the way of guidance and authority beyond what we possess in the Holy Scriptures—that peerless, precious volume which God has written for our learning.

No doubt it is only by the Holy Spirit we can understand, appreciate, or be guided by the Scripture; and, moreover, God may use a human voice or a human pen to help us; but Scripture is divinely sufficient. It can make a child wise unto salvation; and it can make a man “perfect, thoroughly furnished unto all good works.” 2 Tim. 3:16.

C. H. M.

(The above, from the pen of an esteemed writer, is old and yet, as we often say, truly spiritual ministry is never out of date; hence we feel it wise to print this once more. There are some who decry written ministry in the Magazines on the pretext he mentions above but, evidently, this is from ulterior motives. Perhaps the ministry does not suit them. They may be committed to a more liberal line of things, or there may be a spirit of self-sufficiency and even of jealousy in connection with such undue criticism. There should always be room for criticism of a constructive, nature for the upbuilding of the saints of God, but there is always the danger of self-conceited men desiring nothing but that which is “hammered on their own anvil.” . . . Editor.)

Set your face in the direction of what you wish to accomplish; and, in reading, set your face in the direction of the truth you wish to understand.

LIVE BY THE DAY

God does not give grace for next week, but for the day; not for the day after to-morrow, but for the day; not even for the coming day, but for the day. We have to LIVE BY THE DAY, and to look to the Lord by the day, and we shall be helped by the day.

Oh, how great the importance of keeping this before us! Our business is to live for God to-day. Live by the day. LIVE BY THE DAY, AND GOD will be with you. Living thus brings peace beyond description, while not living so brings wretchedness and misery for the whole life.

THE COURSE OF APOSTACY

Brick for Stone and Images of the truth of God

THE course of the apostacy (in Genesis 11) is soon traced; and nothing can be more striking than the contrast here drawn between the primitive state of the redeemed family, and that which their sin brought upon them. Their original state is thus described . . . "And the whole earth was of one language and of one speech." Difference of age we know there was; difference, too, in character; some were Shems, some Hams, some Japhets. But spite of this, as yet "they all spake the same thing;" as yet there "were no divisions among them." As in the early Church, where "the multitude of them that believed were of one heart," Acts 4:22, there was but "one lip and one speech" among them. Love enabled them, though not of one stature, to be of one mind. As yet they could understand one another and walk together.

Not long did this continue, soon apostacy begins. The first step is "they journeyed from the east." The dayspring is the east. There, to them that love the light, "The Sun of Righteousness ariseth with healing on His wings." But now the company of resurrection pilgrims (having come through the waters of the flood) with their backs towards the east: their faces see not this light; they are turned away from it. Then "they found a plain:" they leave their first high ground. This plain, doubtless, like the plain of Sodom to Lot, had its attractions; so "they dwelt there." And now, their pilgrim character being at an end, their thoughts turn to their own glory and establishment. Great Babel is the result.

"And they said one to another, Go to; let us make brick and burn them thoroughly and they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." Gen. 11:3, 4. Thus arose Great Babylon. Let us not pass from this scene till we understand it, for even yet Babylon is "mystery" — a thing unintelligible to not a few.

Its preparatory stages we have noticed. Men journey from the east; then they settle down; then they begin to build. At this stage, the scene presented is man taking counsel of man, and not of God. "They spake one to another;" and the result of the deliberation is an attempt to imitate God; first in His words, then in His works. They said, "Let us make." God once had said, "Let Us make." Gen. 1:26. Here man takes upon him to speak as God. Then comes out their work: "they had brick for stone, and slime for mortar." Brick is stone artificially made, — man's imitation and substitute for

God's work in creation, or God's creative work. Babylon is built of brick; so, too, Nineveh is built of brick. The prophet who foretells her downfall notes this, bidding her to "tread the clay, and make strong her brick-kilns; yet shall the fire devour them all." Nahum 3:14, 15. In Egypt, too, brick-making is common. Egyptians like nothing better than to see captive Israelites toil in making brick. Ex. 5:7, 8. Great Babel is built of brick. "And slime had they for mortar." This slime was that sulphurous compound, of which the region of the Dead Sea, and the plain of Babylon, are even now so full — a compound formed, as it is supposed, from the corruption of animal and vegetable substances. Well does it represent that dangerous cement — so ready to burst out into a blaze — the cement of self-love and lust for power, by which mystic Babylon is now held together. It is a "daubing of untempered mortar." Jerusalem is not so built, nor of her does man say, "Let us make;" the Lord Himself says, "I will." "Thus saith the Lord . . . I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones." Isa. 54:11, 12. So another saith, by the Spirit, "Ye also as lively stones, are (be ye) built up a spiritual house:" 1 Peter 2:5, and yet again . . . "Ye are God's building," 1 Cor. 3:9.

Babel is built by other hands, and with other aims. Here man is working to ascend up to heaven. Self-elevation is the aim; self-energy the means: it is but consistent that self-glory, "to make us a name," should be the end. And withal, let not this be forgotten, the reason assigned seemed good;— they wished for UNITY: their fear was "lest we be scattered," therefore they builded. We know, too well, how others, with the self-same aim, professing and perhaps really seeking catholic unity, have likewise builded; and the result has only been greater scattering among those who were to be united. But when man builds for self-glory, and with imitations of the true instead of the true, the end may surely be foretold. When will men learn that catholic unity is not so to be attained? On such ground we may build, "lest we be scattered," but the labour is in vain, and will only cause more scattering.

The present state of Christendom, only more and more divided, the more carnal union is sought, should at least teach us by sight, if we cannot walk by faith. The one remedy is Pentecostal grace — that Spirit which can yet change carnal disciples into spiritual, and give them a message which their carnal brethren, dwellers in Mesopotamia, in Egypt, and in the parts of Libya about Cyrene, Parthians, Medes and Elamites, Cretes and Arabians, who understand not each other, will yet all understand. Acts 2:7, 11; because it is not in the

letter which divides, but in the One Spirit of Christ, which melts, and unites, and reconciles. Nothing else will heal the confusion; no outward form, however good, can accomplish it. Men at last will learn this in self-despair; till they learn it, each fresh effort can only produce confusion worse confounded.

It would exceed my limits to give examples of the "brick for stone," as it is to be seen this day in Great Babylon, but this I may say, the city is not only built up, but filled also with images of the truths of God, — yea, real vessels of the sanctuary may be there; true gold carried away with captive Israelites. On her outside is the likeness of a heavenly church, the likeness of priesthood and ministry, the likeness of the ordinances, duties, and ways of holiness. On her inside is the likeness of good knowledge, the likeness of repentance and conversion, the likeness of faith, the likeness of zeal for God, the likeness of love to God and His saints, the likeness of the Lamb's meekness and innocence, the likeness of justification, the likeness of sanctification, the likeness of mortification, the likeness of peace, joy, rest and satisfaction; for as a fallen world is full of shadows of truth, so is the fallen Church rich in forms, which to the opened eye witness to a life which should be there; but the substance, the truth, the virtue of all these is wanting to her, and she herself is found persecuting that very thing where all such is found in truth (even in weakness and failure), the image of which she "cries up" so boastfully. This is the woman that hath bewitched the whole earth, even as Jannes and Jambres withstood Moses, by imitating the works of God's elect.

And of what truth shall we not find the likeness in Great Babel? She has priesthood, and altars, and fine linen, and the cross, and incense, and rule and discipline. She has the form of every truth. Do we "look for a city which hath foundations?" Then Babel will forestall this and BE a city — a mystic city, too. As the Father of Lights will have His city, so has the prince of darkness his, to tempt souls to rest short of the city of the mystery of life, **IN THE CITY OF THE MYSTERY OF DECEIT AND IMITATION.**

Editor's note: This old writing is so prophetic of present day trends of unity and imitation of the truth of God that it is worthy of careful reading and study in the light of the soon return of our Lord. May we have the wisdom of God to turn away from the "City of Deceit" and look for that heavenly, of which all who are truly born again form a part. Perhaps the reason for so many settling down in the "city of imitation" (compare Matthew 13 with its "likenesses") is that they are really "spurious metal" which, when it comes in contact with the real touchstone (Christ, Isaiah 28:16 . . . a stone of testing) gives the wrong ring, it is worthless metal. We fear that many, leaders and led, have missed Christ.

QUESTIONS AND ANSWERS

QUESTION: Could you give us a scriptural answer as to putting in the offering in the morning meeting, Lord's Day. Should both the husband and wife put in, or just the husband since we are one?

ANSWER: It seems the scriptural way would be for both to have an exercise thus. All giving should be the result of godly exercise on the part of each child of God, as the Lord prospers them — 1 Cor. 16:2. There is the collective offering of the saints, relative to the assembly, but there are also opportunities of a varied character which present themselves to exercised saints whereby they can show their devotion to Himself, for in ministering to others of His own, they are ministering unto HIM, as we find in the scriptures . . . Mark 9:41, Matthew 10:42, Matthew 25:40 (this is future but the principle holds true throughout).

On the Lord's Day morning, however, inasmuch as each worshipper is duly exercised before God and the Lord, it would seem proper for each one to give this offering (which is a distinct part of our worship) individually into the offering. The scripture in Ex. 35:29 is quite clear as to the responsibility thus of each, also v. 21. 2 Cor. 8:5 reminds us how the saints of Macedonia at that time . . . "first gave their own selves to the Lord (which is a distinct act of worship — i. e. yielding self unto Him), and unto us by the will of God." We find an honorable sister, Phebe by name, mentioned in Romans 16:1, 2, we know not whether married or not, but the apostle says by the Spirit . . . "she hath been a succourer of many, and of myself also." She had evidently found ways and means of helping on the work of God. This is not difficult where there is a heart for it.

It is good also for the wife to have money of her own and every wise and kind-hearted husband will see to this, then as the Lord lays it upon her heart, of course in fellowship with her husband, if saved, she can feel free to suggest means and ways to relieve the distress of others, or further the Gospel as God lays it upon her heart. The more we come in contact with younger saints today, and at times, others, we note that they have to learn much as to godly and scriptural ways of giving to the Lord. There is a great blessing attached to this exercise.

Some might feel their offering is so small, but it would need to be very small not to be capable of dividing between each. Again, if the believer is in debt, unable to meet his just and proper obligations, God neither wants nor needs that money. It is not his to give, it belongs to his creditors.

QUESTION: Does 1 John 2:28 refer to unconfessed sin at His Coming?

ANSWER: We believe the thought here may be that of shrinking back from the coming (parousia — the secret coming of the Lord for the Church) because of inconsistency of life and conduct. Of course, that will not hinder the Christian being translated when He comes, but he or she will not be found "looking for that blessed hope" — Titus 2:13 nor the glorious appearing to follow, i. e. the manifestation. The first part of v.28 — "when He shall appear" is "when He shall be manifested" and takes us on past the Judgment Seat to the manifestation of the saints with Christ. If this is before us, as it was before the apostle and the early and spiritual saints, there will be no difficulty as to "being ashamed when he appears" or shrinking back from that blessed event. We fear today the "hope" is in name only in by far the most of our lives. May God give us to see that it is more of a blessed and bright reality — if this is so, our lives shall be different, the world will know it, the saints will know it, we shall feel its blessed effects ourselves in our communion and fellowship with Himself.

The other part of your question re 1 Peter 4:17 refers to the fact that presently God deals in disciplinary judgment in the house of God. We cannot evade it.

EXTRACTS FROM LETTERS

TRIBUTES TO THE MEMORY OF DEAR FRANKLIN FERGUSON:

"Wouldn't it be wonderful to have a testimony like our dear brother Franklin Ferguson did. Such love the Christians had for him over there in New Zealand." . . . In some quarters it looks like some would like us to undermine the testimony of these old ministering brethren."

From Illinois.

"May your service continue and be blessed like that of Mr. Franklin Ferguson, one of the few that we would be like in devotion and usefulness for our Lord."

From Alberta.

"It is sad to hear of the brethren like Franklin Ferguson passing on, when we hear of so few faithful ones being raised up, but God is faithful."

From Alabama.

"We enjoy Words In Season. Just finished reading the December issue. Such sterling examples as that of dear brother Franklin Ferguson would inspire us on to live for God, that we may be faithful to the end."

From Quebec.

"Just a note to say we do enjoy Words In Season and will miss our dear old brother Franklin Ferguson's writings, but the Lord had need of him."

From Arizona.

"I have heard of the homecall of our dear brother Franklin Ferguson. What a wonderful life! It makes me think of Paul and his life. So our dear brother has gone where sin shall be no more, and they have no need of the sun, for He shall be the Light thereof. While writing I would like to say how it rejoices our hearts to read Words In Season. May this quality of ministry be continued . . . I shall look forward in the New Year to receiving Words In Season, a title suited for these days."

From England.

FROM MINNESOTA: How we appreciate the ministry! Bro.—gave us a subscription, so we began receiving it. Such joy to find others holding truths which we found! We had wondered if something was wrong with us! We trust we shall soon experience closer fellowship with those of like mind.

FROM ENGLAND: (A courtesy subscription). Very grateful to you (a friend of theirs) for sending Words In Season. We cannot find words to express our thanks. It has been a very great help to us and also to our young people, they look forward to it — the "young people" mentioned are mostly former S. S. scholars, now saved by His grace, baptized and in Assembly fellowship. May the Lord grant a very prosperous year in this great service for Him. We all need the "old paths" teaching these last days and truly very few writings are published to meet that need.

A COURTESY SUBSCRIPTION TO WESTERN CANADA: I believe I was exercised in sending these magazines out there. God is able to bless His Word and we pray that through the rich, written ministry, some of these dear saints may be brought to realize their departure from the plain and simple Testimony of our Lord Jesus Christ.

FROM MANITOBA: These (that I am subscribing for) are some of the sectarian people that seemed to be desirous to know something better. The seed thus sown at any rate can be but for God's own glory.

FROM AFRICA: In closing I would like to say "Thank you" for the copies of Words In Season, which come regularly and are always helpful . . . (another courtesy subscription).

FROM A YOUNG COUPLE: We eagerly await the arrival of the magazine and find it so helpful in our young Christian life—may God continue to bless this labor for Him.

FROM DEATH UNTO LIFE

Memory recalls the pleasing spell
Of childhood's happy hour,
Ere o'er my sleeping conscience fell
Conviction's awful power.

I fancied earth a brilliant stage
Where pomp and pride display,
And I, in life's most growing age,
An actress in the play.

I drank at pleasure's streams, alas!
I lingered in the bower;
I knew not life was as the grass,
Its glory as the flower.

My sinful soul did not aspire
To sing my Maker's praise,
Nor did I in my heart desire
The knowledge of His ways.

I heard God's messenger proclaim
The way of perfect rest;
Ah! this was what I sought in vain
And never did possess.

I, too, in faithfulness was told
That I might early see
The mysteries of death unfold
A lost eternity.

And must I leave my earthly home
Where I sweet comforts know,
And, in despair and anguish, roam
The fiery wastes of woe?

A creature of eternity
I must exist, but where!
Oh, is there life for even me?
I wept in my despair.

'Twas then, by faith, I saw that One
Once bowed beneath my load.
And this was Thy beloved Son
Who bore my sin, O God.

O why didst Thou such love possess
Oh Christ! for such as me?
No words or language can express
My gratitude to Thee.

M. J.

Monrovia, Calif. — Bro. Jas. McCullough had four weeks of ministry meetings here which were well attended, a number coming from other assemblies in the district.

CANADA

St. Thomas, Ont. — Bre. T. Kember and Jn. McCracken were holding forth here in the Gospel this Winter.

Toronto, Ont. — Bro. G. G. Johnston hoped to commence meetings in Bolton Feb. 9th, bro. Watson fairly well.

Hamilton, Ont. — Bro. Alves had some meetings here in Kensington Hall on the Tabernacle Model.

London, Ont. — Saints of Pall Mall Assembly had visits from Mervyn Paul, John Adams and W. Ferguson which they appreciate.

Welland, Ont. — The small assembly here appreciates help in the Word from brethren walking in the "old paths." We had our first short visit with them this Winter and enjoyed it thoroughly — Editor.

Windsor, Ont. — Bro. Mervyn Paul gave saints of Partington Assembly a visit at the first of the year.

Port Arthur, Ont. — Bre. Norris and Clark here at last report in the Gospel.

OTHER LANDS

Maracaibo, Venezuela — All meetings were cancelled here owing to the recent political disturbance — Caracas has been affected chiefly, things fairly quiet here, only a few killed in this district, so we are thankful to the Lord. Neal R. Thomson.

Belfast, Ireland — "I sat beside a poor fallen woman in a back street, some time ago. She said . . . 'Sir, don't sit near me, you are a good man and I am a bad woman.' I said . . . 'Woman, do you not know that you are ruining your body and damning your soul?' I shall never forget how she looked at me and said . . . 'Oh, sir, I know that but I can't stop it, I fall at every temptation.' I thought of the 'cords of sin' in Prov. 5:22, and I was very thankful for being saved from the power of the devil." Frank Knox.

Newry, Ireland — Bro. Bunting trying meetings. T. Campbell and H. Paisley had ten weeks in Matchett St., some saved. Bro. Paisley in Drumlough now. R. Hull at Ballymacashon. T. Ball and J. Thompson had a long spell at Donacloy, souls saved. T. McKelvie having good meetings in Banbridge, McShane and Lyttle in Windsor Ave., Belfast. T. Wallace and R. Beattie in Albert Bridge Road, Belfast.

La Ceiba, Honduras — Bro. Scollon keeps busy here in the Gospel printing etc. He mentions . . . "We enjoy Words In Season very much and often translate some of the pages for our Spanish Magazine."

CONFERENCES

Manchester, Conn. — Annual Conference d. v. will be held April 4, 5 and 6, commencing with Prayer Meeting in the Gospel Hall, 415 Center St., April 3rd., at 7:30 p.m. All other meetings held in Masonic Temple in center of town. Communications to Wm. McBride, 2 Notch Rd. Ext., R.F.D. 2.

Toronto, Ont. — 72nd Annual Conference will be held D. V. as usual on the following dates — April 3rd. (for prayer) 4th, 5th and 6th. Usual arrangements will prevail. Thurs. eve at 7:30 for Prayer in Brock Ave. Hall and Eglinton Hall. Meetings for the West End will be held in Central High School of Commerce, 570 Shaw St. For the East End in the Eastern High School of Commerce, 16 Phin Ave. As customary, no meeting in the East End Saturday morning. Communications for the West End to Mr. Sam Moore, 882 Palmerston Ave., and for the East End to John Robertson, 43 Howard St., Toronto 5.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." Jer. 6:16.

Vancouver, B. C. — Annual Conference d. v. will be held April 4, 5, and 6. Meetings will be in the Community Center Auditorium, corner of 59th, and Oak Sts., rented for the purpose. Correspondence to W. A. Boyd (of South Main St. Gospel Hall) 27 E. 58th, Vancouver 15, B. C.

Moncton, N. B. — Annual Conference d. v. April 4, 5 and 6, preceded by Prayer Mtg., April 3rd. Those coming from a distance freely entertained. Commun. to Norman MacNeil, 37 Bromley Ave.

McKeesport, Penna. — Annual Conference d. v. will be held April 26th and 27th, commencing with Prayer Meeting April 25th at 7:30. Please note that all meetings will be held in the "Main Pavilion at Renzie Park" — this is McKeesport's only city park. The Lord's servants walking in the "old paths" welcome to minister the Word. Visitors freely entertained but please advise beforehand of your coming. Corresp. to Wm. H. Moore, 2629 Hill St.

FALLEN ASLEEP

Detroit, Mich. — Our dear brother George Millham, "went home" January 27th, in Florida where they had gone to reside. In old Central Hall days he was always in his place and, although not given to public ministry, found many ways to serve and help the saints — kind and thoughtful in his ways. Remember his widow in prayer.

Byfield, Mass. — Our beloved and esteemed brother Joseph F. Pearson, well known servant of Christ, "went home" peacefully about 6:30 a. m. Friday, January 31st. Memorial and photo in our next issue d. v.

Byfield, Mass. — Early Lord's Day morning February 2, our dear brother Warren Thurlow "went home" aged 76. Saved 22 years ago at meetings of Bre. John Bernard and Bert Dobson and, later, in fellowship in this Assembly. He will be much missed. Prayer requested for his widow (in hospital at time of funeral) and the large family that God would visit with His salvation.

Charlton, Ont. — Our beloved sister, Mrs. Evangeline (Mordecai) Widdfield, of this district, went to be with Christ January 13th, in her one hundredth year. Saved for over 80 years — in fellowship here. Able to read her Bible to within a week of her homecall. She was the Mother of our esteemed brother Benjamin Widdfield, well known to our readers and the Lord's people generally, as a servant of Christ. We had a visit with our sister last July and, parting, she said . . . 'If we don't meet here again, we shall meet in His presence.'

Steubenville, Ohio — Our beloved brother Robert Firm went to be with the Lord, January 6th, aged 66. Saved 42 years ago, it could be truthfully said of him that he loved the Lord and the Assembly . . . the place where His honour dwelleth. Pray for this bereaved family.

Cleveland, Ohio — On January 27th, our dear sister Miss Agnes L. Young was called home. Saved over 60 years. For many years in Ebenezer Hall, Alexandria, Scotland and for the past 35 years in the Addison Road Hall here.

Detroit, Mich. — On January 19th, our beloved sister Mrs. Paul Sims "went home," aged 45. She suffered greatly but was preserved in her soul in peace and resigned to the will of the Lord. Pray for her husband, her ten year old daughter and one son. She was saved 25 years.

Brandon, Man. — On Jan. 12th, our dear brother Godfrey Baker "went home" aged 78. Saved when 17 and met with saints in Cardiff, Wales — for over 38 years in fellowship here.

Hamilton, Ont. — Our beloved sister, Mrs. Rudolph Thatcher, went to be with Christ January 16th. Saved as a young woman and in happy fellowship with saints of McNab assembly for the past 40 years — kind and consistent, her family all saved.

Straffordville, Ont. — Our brother Chancy Millard was called home Feb. 2nd, in his 98th year. Heard the Gospel preached by John Smith, T. D. W. Muir and Henry Ironside, Sr., in 1880 and saved and gathered to His Name here shortly after. In fellowship here most of his 77 1-2 years in Christ.

Christchurch, N. Z. — On January 4th, our dear brother Cecil A. Neate was called home to glory, aged 58. Saved when 18 and some little time afterwards gathered out to the Name of the Lord through reading of Acts 2:42 etc. Stood for God, and His truth, often more or less, it seemed, alone. Never compromised and the large number attending the funeral service bore testimony to his faithfulness and integrity, both in the church and in the business world. Remember the family, who carry on.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE BARREN LAND



HIS eyes were on it, day and night;
The eyes of God, Who gave it them.
He saw it barren, spoiled and torn,
The Land of Promise, now forlorn.

His eyes are on it! Haste the day,
When trace of shame, He'll wipe away;
The idol prince whom Israel woos,
Shall yield his throne, his life shall lose.

His eyes shall see it, happy day!
A land touched by the feet of Him
Who trod its slopes, while Israel slept,
Who, for its people, pled and wept.

And we shall see it, in that day,
From vantage point of heavenly joy;
We'll sing our song to Him, and join
In Israel's bliss, without alloy.

W. H. F.

APRIL, 1958

WORDS IN SEASON

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VOLUMES (1957) — Still available at \$3.50 mailed anywhere in the world. Write Wm. H. Ferguson, R. F. D. 1, Williamston, Mich.

NAMES OF WORKERS — Occasionally we include names of brethren helping workers who are not out in the Lord's work entirely but we earnestly suggest that brethren everywhere give more consideration to proper fitness and background for commendation. Younger men should do some real pioneer work and not become "assembly circuit preachers" — the country lies wide open for workers who are willing to trust God. A man who can't trust God in an entirely new place has never yet proved that he is sent of God.

UNITED STATES

LOS ANGELES, CALIF. — James McCullough has been giving help in this district. He visited Jefferson Assembly, also Monrovia, Long Beach and San Diego and the new assembly in Santa Monica. Fisher Hunter and later Allen Ferguson also visited Santa Monica. Bro. McCullough also preached in the Mexican assembly.

CHICO, CALIF. — Alex. Wilson had three weeks of appreciated meetings here for the unsaved, using Two Roads chart, also had good words for the Christians. Allen Ferguson did some house to house work, in which he is adept. Friday night children's work here encouraging.

TYLERTOWN, MISS. — Bro. Ballhagen, helped by bro. Harms of Stout, Iowa, had some meetings here recently. Young believers seemed to be helped.

AREDALE, IOWA — S. Hamilton closed here — one professed, two others received into fellowship. Now in Hitesville using Egypt to Canaan chart.

HAMPTON, IOWA — Bre. Smith and DeBuhr preaching the Gospel here.

BEETOWN, WISC. — Bro. Jamison saw some fruit here in the Gospel.

JOLIET, ILL. — Saints here seek to carry on scripturally, looking to the Lord for help. Encouraging meetings for children Friday nights. Have a Sat. evening Bible Reading between Aurora, Chicago and here — helpful. Bro. Mick expected for few meetings.

JACKSON, MICH. — Wm. Ferguson had a series here, going through the Book of Acts, tracing the path of the early preachers, their service and the planting and maintenance of the first assemblies. Saints showed a nice interest.

DECKERVILLE, MICH. — Bre. Baldwin and Klabunda here for some Gospel meetings. Bro. Baldwin earlier spent some time in Northern Pennsylvania with bro. Graham. Weather severe, they may try it later there.

DETROIT, MICH. — Bre. MacLeod and Maxwell had five weeks of good Gospel meetings in the West Chicago Hall. Bro. Pizzulli giving help in the new Italian Gospel Hall. We trust they shall be preserved in the "old paths." Satan is busy these days.

PHILADELPHIA, PA. — Bro. Fite has been giving help in the New England district, seeking to help smaller assemblies in ministry and the Gospel.

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. 50

APRIL, 1958

No. 4

INDEX OF LEADING ARTICLES

MY CONVERSION TO GOD

----- Alexander Philip of Aberdeen, Scotland

HIS HAND CLAVE TO THE SWORD

----- Memorial of Joseph F. Pearson

WHOSE FAITH FOLLOW ----- William H. Ferguson

TESTS IN A CHRISTIAN LIFE

----- Notes of Conf. Address of J. F. Pearson

THE VALUE OF THE WORD OF GOD

----- Notes of William Lincoln

CHRISTIAN BURIAL OR PAGAN CREMATION

----- Harold S. Paisley

« « «

GATHERED GEMS

« « «

GOD'S FORGIVING LOVE

My rescue from eternal woe,
My every blessing while below,
My life, my joy, my heaven I owe
To God's forgiving love.

I have no merit of my own;
In Christ I stand, in Him alone —
Complete before Jehovah's throne,
Through God's forgiving love.

I stand no more in guilty awe
Beneath the curses of the law,
But peace and consolation draw
From God's forgiving love.
Unknown.

« « «

While we value the truth of the "local assembly," the subject of the New Testament is CHRIST HIMSELF. He receives His place as Lord in the midst of His gathered people, when gathered according to the Word of God and acknowledging His Lordship, but the "local assembly" is only performing the function for which God has placed it in any locality when it reflects CHRIST in the lives and conduct of brethren and sisters in the fellowship of such assembly. Loose and dishonest living is a blot on any testimony. The Lampstand gave light "over against itself," or "over against the face of it." Exodus 25: 37. The light showed up the beauty of the golden lampstand, typically first of all, CHRIST HIMSELF, and His people drawn into association with Him in light-bearing.

W. F.

MY CONVERSION TO GOD

THE LATE ALEXANDER PHILIP OF ABERDEEN, SCOTLAND

I HAD the unspeakable privilege of being brought up in a Christian home. My parents were both believers in Christ, and sought to instruct me from my earliest days regarding my state before God as a sinner, and the necessity of receiving Christ by faith, as the One Who satisfied God's requirements by His sacrifice on Calvary, and who alone could meet my need as a guilty sinner.

I also attended Sunday School in Victoria Hall, all Gospel meetings, and other meetings where the Lord's servants proclaimed the Word of God. I can remember being greatly interested in spiritual things at the age of seven. This interest deepened as I grew older, and reached a climax when I was sixteen years of age.

In the autumn of the year 1910, W. J. Meneely, an evangelist from Ireland, who had been greatly used of God to the salvation of many around Aberdeenshire, was conducting open air meetings, preaching from a caravan (Bible Carriage), at the corner of Hadden St., Aberdeen. I attended these services frequently, and one night after going home from the meeting, being under deep conviction of sin, I had a strong desire to have the assurance of God's salvation. I cannot tell one word of the message given that night, but two texts of Scripture were coming before me continually, namely, Rom. 3:23, and Acts 16:31. I acknowledged before God that I was included in the "all" of Romans 3:23, and confessed that as a guilty sinner I deserved to be cast into the lake of Fire, Revelation 20:15. I had been fully acquainted with such Scriptures as John 3:16, John 5:24, Romans 10:9, Isaiah 53 etc., but the Spirit of God used Acts 16:31: "Believe on the Lord Jesus Christ and thou shalt be saved," to convince me of the fact that faith in Christ alone would bring salvation.

Before retiring to rest that night I thought of the possibility of being called away from this scene before morning, and also the possibility that the Lord might come to receive from the world His own, John 14:1, 4 and 1 Thess. 4:13, 18, and I knew I was not ready for either.

In my distress of soul I kneeled at my bedside and said from my heart:

"Jesus, I will trust Thee, trust Thee with my soul!
Guilty, lost and helpless, Thou canst make me whole:
There is none in Heaven or on earth like Thee,
Thou hast died for sinners — therefore, Lord, for me."

I looked by faith to Christ Who died for my sins on Calvary's tree, and believed that God had raised Him for my

justification, Romans 4:25. The result was that unsurpassed peace filled my soul, Romans 5:1. I rested on the finished work of Christ for me, and on his unfailing promises, and can now testify to the saving and satisfying power of Christ. Since that happy day I can truthfully sing:—

'Tis done, the great transaction's done—
I am my Lord's, and He is mine;
He drew me, and I followed on,
Charmed to confess the voice Divine.
Happy day! Happy day!
When Jesus washed my sins away.

What a wonderful change the grace of God can accomplish in a moment of time. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31. A. P.

(Our brother Philip visited us on this side of the Atlantic some few years ago, with profitable ministry. He was stricken with a heart ailment here and some little time after returning to his home, the Lord took him to be with Himself).

"TOO GOOD"

Whether the news may sound "too good" or not, it is beyond the possibility of doubt that he that believeth on the Son of God hath everlasting life, John 3:36. Scripture plainly declares that all that believe are justified from all things. Acts 13:39. The righteousness of God is unto all and upon all them that believe, Rom. 3:22. Believing on Jesus and possessing everlasting life are thus linked together by a bond that no power can break. Such are God's terms—so simple that all may understand—so free that none are shut out except those who shut themselves out.

GOD IS ANGRY WITH SINNERS

"God is angry with the wicked every day" Psalm 7:11. Do you ask why He is angry? I answer, "He is angry to see rational, immortal and accountable beings spending twenty forty or sixty years in trifling and sin; serving divers idols, lusts and vanities, and living as if death were an eternal sleep. He is angry to see you forgetting your Maker in childhood, in youth, in manhood, making no returns for all His benefits, casting off His fear and rebelling against Him who has nourished and brought you up as children," but "God is not willing that any should perish" "and the Lord Jesus has said," "Him that cometh to Me I will in no wise cast out." John 6:37.

Edward Payson.

HIS HAND CLAVE TO THE SWORD**2 Samuel 23:10****IN MEMORY OF JOSEPH F. PEARSON**

"I was born in sin Feb. 26, 1879. . . . Born from above Dec. 9, 1897

A poor sinner saved by sovereign grace."

Died — January 31, 1958

THE ABOVE, in quotations, in his own handwriting, tells the tale of wondrous grace in the case of our beloved brother, whom we knew for nearly forty-four years, and whose course, right to the finish, was one of outstanding devotedness to the Lord and His Word.

He was the last in the world to have claimed perfectness but his desires and tendencies as to the testimony of the Lord and the Lord's work were pronounced and there was no "uncertain sound" in his preaching, whether in the Gospel or in ministry.

He went out into the work of the Lord in 1903, commended by Holyoke, Mass., Assembly. His Mother was saved under the preaching of John Knox McEwen. He was saved

under the hand of God, through his uncle Francis Osborne in Byfield, Mass. He ever told the wondrous story of God's grace to "a poor sinner."

EARLY LABORS

He accompanied the late Thomas Black to Texas where they both preached the Gospel from Galveston (on the Gulf of Mexico) northward through several towns and villages. Then, later, he labored chiefly in Ontario in Northern parts, his home being in Deseronto. His labors took him through that Province and the Maritimes and Prince Edward Island, doing pioneer work. Later, in New Hampshire and Vermont, using a Bible Car, he pioneered seeking to open new ground. This has been a characteristic of all men who have left their mark upon the saints and we commend it to all younger men.

In 1937 he moved to Manchester, Conn., where he sought to be a help to the saints of the district and returned to Byfield, his birthplace, in 1950 where he went home peacefully about 6:30 a.m., Friday morning, January 31st.

BURIAL SERVICES

He was buried from the Town Hall in Byfield, Lord's Day, February 2nd. He was 78 years of age, saved 60 years, and in the Lord's work 54 years.

At the request of the family the writer went East for the funeral, which we esteemed it a privilege to do. The Town Hall was packed and we looked over the large company, we could see some who, perhaps, thought our brother too pronounced and definite in his convictions, and yet the impact of a consistent life was sufficient to draw them together out of respect for his memory and faithfulness. Over twenty five Assemblies were well represented at the Service. We feel the poorer for the loss of such beloved brethren.

THE SCRIPTURE

The funeral message was from the four passages in the Scriptures including the expression . . . "The just shall live by faith," dwelling especially on Hebrews 10:35, 39 and also the characteristics of men and women of faith in Hebrews 11:13, 16. There were words of warning for the unsaved also.

These heroes of faith in Hebrews 11:—

Died in faith and were

Men of vision

Men of persuasion

Men who embraced and took to heart the promises

Men of heavenly confession as strangers on earth

Men who spake plainly

Men who didn't turn back

Men of a true heavenly desire

Men of whom God was not ashamed.

We felt that these characteristics were seen, in measure, in our beloved brother. Brother Gerald Taylor of Deseronto closed the service with prayer and, after the reading of part of 1 Corinthians 15 at the graveside, brother Clay Fite commended us all to the Lord and the precious dust to the ground to await "the shout." Brother L. K. McIlwaine also stood with us.

HIS COMPANIONS

Some of the early brethren he was associated with in labors were:—

W. P. Douglas,
Robert Telfer,
John Silvester,
Thomas Black,
Fred G. Watson,
William Pinches,
Dr. E. A. Martin (our former Editor).

The last Conference he attended (at which it was our privilege to be present) was in East Boston in December 1955. He "broke bread" a few times shortly before he "went home," but his last year or two were characterized by weakness. Our brother married twice and his widow (who should have our prayerful sympathy) was a true helpmeet in these later years.

His nephew, Fred, quoted to him shortly before he lapsed into unconsciousness the precious words of Hebrews 13:5 . . . "I will never leave thee, nor forsake thee." He responded with a characteristic — "Ah!" and the precious Word he loved was a stay to the last. Many friends in Ireland will remember his appreciated visit in 1946.

He leaves his widow, three daughters, two sons and fourteen grandchildren, and we trust God shall save the unsaved members of this family and lead on and preserve in His ways, those who are the Lord's.

"Hush! be every murmur dumb,
It is only . . . 'till He come."

Wm. H. Ferguson.

Talent alone cannot make a writer. There must be a man behind the book.

"MAISTLY PRAISE" So said the dying Scotchman to the young minister who came to commiserate with him on his approaching end. Shall we pray, said the visitor? Yes, do! said the dying saint, "but let it be maistly praise."

WHOSE FAITH FOLLOW

Hebrews 13:7

WM. H. FERGUSON

WHILE in the East for the funeral of our brother, Mr. Joseph Pearson, being entertained by a brother in the Boston district whose home is not far from a burial ground we wished to visit, we visited the graves of some of the godly ones of a former day. We stood by the grave of dear James Campbell who "went home" in February 1904 and read on the top of his stone the question, often uttered by him in his lifetime, according to his memoirs, Reader! "Is your soul saved?" and at the bottom of his stone the words which caption this article — "Whose faith follow" — followed by the words "Christ died for the ungodly." Then, a stone's throw from there, we stood by the grave of dear William Matthews (a co-laborer of beloved James Campbell and under whose ministry we sat in days past) and his wife, and buried alongside lies our former Editor, Dr. E. A. Martin and his wife, and in the same burial plot dear Dr. James Kennedy and his wife and alongside, her two sisters, the Misses Copp., all of loved memory and help in the things of God, spiritually and temporally. We thought over the years, thought of the godly character of these dear ones and the spiritual atmosphere which pervaded their lives and homes and, once more, thanked God that ever they crossed our pathway and that we enjoyed their fellowship and counsel and we would determine, in the fear of God we trust, to continue to stand for the precious truths of the Word of God which characterized the saints of a past godly generation. These men and women of God would have scorned association with the loose-living of today and the many innovations brought into the professed assemblies of saints. As one talked with them, went into their homes, and had association with them, the spiritual atmosphere, devoid of gossip and empty platitudes, was so pronounced that it could not help but leave an impress on the mind. Surely, we would say to all, considering the godly ones of a former day . . . "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." 2 Tim. 3:14 etc.

THE PURPOSE OF THE MAGAZINE

Afresh, we would state our desire to bring before the saints that ministry which God has so signally used in the establishment and spiritual development of the people of God in Assembly testimony, gathered to the Name of the Lord, as in Matthew 18:20, and according to apostolic practice and principle, enunciated in The Acts and in The Epistles, truly "the apostles' doctrine." Acts 2:42 etc. We cannot afford to

dispense with the simplicity of such gatherings to make room for a lot of worldly minded, self interested, pleasure loving younger folk, aided and abetted by older men and women who should know better and who, perhaps do, but give in to the desires of their young folks and think more of their betterment and standing in the world, than of their spiritual welfare and their likeness to the scriptural example of what young men and women should be like, as well as the elder women and men. The tendencies are seen in their dress, deportment, their unhallowed associations in the unequal yoke, their tolerating of the "modern picture theatre" in their homes etc., etc., their play-loving good times at professed summer conferences where play and pleasure are the evident "drawing cards" and men play upon the "gregarious" instinct which is natural in young men and women especially. Some of the "prospectus" advertising of such camps etc., which come in our mail would do justice to any worldly, so-called clean entertainment. If any of the "stars" have been in the entertainment world, that is made much of, as a sort of drawing card, everything to infuse pride and ambition in the young is there, in a religious sense, but never a mention of the path of rejection unto a rejected Lord, never a thought of separation from the religious world which hates such a path. In all this we would have no part and the men whose names appear from time to time in our "Workers" columns have no association with such in any way.

PLAIN AND SIMPLE FARE

We believe there is a desire for this type of ministry on the part of many thousands of God's dear people and we trust we shall all be exercised to bring such before them. Brethren, in fellowship with such aims as to ministry and help of the saints, send us from time to time articles which we all appreciate and we would suggest more of such, short and definite in their character. Playing to the gallery is not in the line of such men, keeping in with the elders is not commendable, if it entails the withholding of the truth of God, lest it offend them. Some men are adapt at so speaking as not to give offence to any etc., but this was not the characteristic of those, who, under God, laid the foundation of the work in this country. They were men "who feared not the face of any man" when it came to the truth of God and by "good report and bad" they went on, leaving the results of their ministry to God. He signally acknowledged it, blessed it and even their enemies (for all who seek to stand for God and His Word shall have not a few) had to acknowledge their deep convictions and godly sincerity. May all be an incentive for us afresh to dedicate ourselves to the task before us. It is no sinecure. The path is difficult. Many will turn from you, but

you will find helpers who love the truth of God, and midst all the calumny and shame men heap upon you, you shall have the inward conviction that it is for His sake and you shall have the inward comfort of the Holy Spirit in the Word of God and the companionship of a rejected Lord for the "little while" intervening, till He Come.

So afresh! we would say . . . "to the work at hand"—spreading the Gospel amongst the unsaved, ministering the Word in all plain speech and unction amongst the saints of God, holding back nothing that is profitable for all and seeking to keep the life clean and the home a clean place, without any of the devil's entertainment in it — the home affects the Assembly.

TESTS IN CHRISTIAN LIFE

(Notes of bro. Pearson's address at the Manchester, Conn. Conference, April 21, 1940).

JEREMIAH 17:9, 10 — I read the two verses to get the clause . . . "I search the heart, I try the reins." There is one thing that God does with everyone who professes to be His child — He tries them; and if they prove to be real, the older they get the more they go on for God, and the more He tries them. He doesn't try us just to find out what is in us or what we will do under certain circumstances, but He tries us that we may know what we are and where we stand. There is no better way for a child of God to find out where he is and what he intends to be than to see him tried. If he gets tried and he stands, then God leads him on. What do I mean by that? The very things that bothered me in my unconverted days and the things I went in for are the things that God is going to allow me to be tried with after I get saved. That brings out the real metal that is in a person.

He just allows us to be tried that His countenance might be detected in us. We are very slow to learn the ways of the Lord, and I suppose one of the things that is most discouraging to the exercised soul is that we find that we are so unlike Christ. Sometimes we feel almost like fainting when we look at ourselves, but if we had grace to stand under circumstances that would bring out the real ways of Christ in us, it would bring glory to Him and blessing to our own souls. However, it doesn't take very much to bring out the other thing in us and that is what ever bothers us. The flesh is in every child of God. It is like some of these weeds that grow in a gravel pit, they don't need any fertilizer or encouragement to grow. The real thing in us needs to be encouraged from the Word of God in order to grow.

Remember! The Prophet could say of Christ, "He must

increase but I must decrease." That is ever the way of a child of God who lives for God and now I would point out some things in the Bible wherein God has tested His people.

THE TEST OF ABRAHAM

Read Genesis 22:1 etc. Where grace has done its work in the soul, the righteous demands of God are the "affections" of the heart towards Himself. This is going right down to the center of our being. God tries the heart, and when He says He tries the reins of the heart, He tries the desires of the heart . . . let us remember that.

Here was a real test to Abraham, who was a man of God, a child of God, and therefore God had claims upon him. Here is the first thing that God claims from Abraham, the nearest and dearest to that man's heart. Here is the real test. There is very little self-denial on the part of any of us, and we always want to give God the things we have plenty of, but let us remember that God will never take a second place. He demands the first place. Here He requested Abraham to take the one he loved, and He reminded Abraham that he did love him. Did it touch his heart? Indeed it did, I am beginning to believe after being saved 42 years that we are living in a very easy day of Christianity. Who is the first person I think of when I am in a test? Myself! Of course! Doesn't that betray where I stand and where my heart is? How many times we have been brought into circumstances and said, . . . "I just simply can't stand this any more." It is self, self, self. Do you ever feel ashamed of yourself because there is so much self?

But did Abraham hesitate? No! No! he knew too much of God and he carried out the Word of God to the very last and God didn't let him know that He wasn't going to allow him to offer up his son until he had the knife raised. Abraham's faith rose up, and never let us say that Old Testament saints lived on a lower plane of light than we do. Show me the child of God today that can show the faith of Abraham. Were you ever brought into circumstances where you actually said, "How about God's promises and the things we have read in the Bible?" "Where are they now?" And you thought they were all gone. Abraham rose right up, and this was a real manifestation of the deep affections of his heart Godward, his affections were with God. God wants to pull away at the reins to find out where, in reality, my affections are. Are they round about Him, or are they entwined around someone else or something else?

HEZEKIAH'S TEST

Read 2 Chron. 32:31 etc. If you were to turn to Isaiah 39 you will find that the king of Babylon sent ambassadors to Hezekiah, and it was a time when Hezekiah was sick. There

are two great danger points in the life of a child of God . . . when he is sick and when he begins to get old. He gets very soft when he gets sick and all he needs is a little bit of pitying, and when he gets on his feet he has "changed his mind" about certain things. Just here when the king of Babylon sent presents to him and his deepest sympathies, and well wishes for a speedy recovery, is the point when God left Hezekiah to see what he would do, and to try him. What did he do? The ambassadors (another translation of this word is 'interpreters' — they could speak both languages—Editor) came, desiring to see the prosperity of the house and Hezekiah showed them all . . . he failed. There are things connected with God's Assembly that never should get outside of it. The enemies of the Lord are ever on the alert and the devil is always ready to take those things up and use them. Hezekiah failed right here when he made known to the enemies of God things that were inside of God's place. Hezekiah's colors didn't stand like Abraham's . . . he failed. Let us remember that God's Assembly is a place that belongs to Christ. There are things inside of it, and I don't mean wrong things, but things that should never get outside to the unconverted. (The late William Rodgers thinks that when it says "Hezekiah was glad of them" that it suggested his readiness to enter some sort of alliance with them, this being one of the purposes of their visit to him, if so — this would seem to give weight to the strong denunciation of Hezekiah's action by Isaiah—Editor).

PEACE AT ANY PRICE

Then there are temptations peculiar to very stage of life until a man goes to heaven. I find that aged men are very peaceful men and once were those who had been valiant for God — right in the forefront of the battle, resisting unscriptural things, but who reached a time in their life when they were all for peace, and it's peace at any price. To take the straight line will always cost the child of God something . . . that is why we take the line of least resistance. God's truth is one and it doesn't matter how much you or I fail, it shouldn't turn us away from the truth of God. Don't point your fingers to this one and that but make it a determination in your own heart that you are going to carry out the Word of God.

THE WEEDING OUT

Read Judges 7:2, 3 etc. Here is God weeding out. 22,000 gone back already, they were fearful and faint-hearted. I wonder if we were to apply that test today how many there would be left to fight the battle. Because of this they were disqualified for service. I have heard more in the last seven years those words . . . "I am afraid." In verses 4 and 5 God

has got it boiled right down and He is going to give those 300 victory. It takes God to test us out and boil the whole thing right down until He gets us where He wants us, and then He gives us the victory. Do you know why some of us come through a Conference so dry? It is because we have been feeding and doing no praying. God keep us from being faint by the way and fearful of what is going to happen if we carry out the truth of God. It is reality we want to see in the things of God.

INNOCENT AMUSEMENTS

Read Jer. 35:1, 6, 19 . . . God took the house of Rechabites for a testimony to Israel, and for their simple obedience to the word of their father as exemplifying obedience to the Word of God, he exalted them for such obedience. We are living in a day when young people, and some of the brethren, think that they have got to have just enough of this world to keep them happy . . . innocent amusements etc. I don't believe there is anything in the Book of God like that. Every step that you and I take towards the world is a flat denial to the world that Christ satisfies the heart. There is enough in Christ to fill the heart — God finds all His joy in Christ, the glorified Man at His right hand, and shouldn't you and I find our all in the blessed Lord Jesus Christ? Let us go in for Him, get at the Bible, ask Him to speak to you, to feed you from the Word of God, and you will not live all your life a spoon-fed baby. He wants us to learn to eat ourselves and what strong Christians we would be if we learned to feed on God's blessed Word, and take a portion of it every day and pray. Thus God will bless and fill your soul and make you happy in the things of God.

(The above is characteristic of the ministry of our departed brother, plain, simple fare for the young and older of God's dear people . . . a lion on the platform, like a lamb to talk to over the things of God — Editor).

When prayer delights thee least,
 Then learn to say,—
 "Soul, now is greatest need
 That thou should'st watch and pray."

"Either cast your care (great or small) upon Him that careth for you, or cast it away from you altogether. If it be unfit for His sympathy, it is unworthy of you."

R. C. C.

Real Saints are represented in Scripture, not only as those who have mourned, but as those who still mourn for sin.
 Jonathan Edwards.

CHRISTIAN BURIAL OR PAGAN CREMATION?

HAROLD S. PAISLEY OF IRELAND

THE leading article, in one of our widely read Belfast newspapers of a few days ago, calls for the immediate building of the already planned crematorium in the city suburbs. The argument advanced in its favor being the unsightly cemeteries covering so many useful building sites, also that cremation is a more sanitary means of disposing of the dead than burial. In view of the rapid increase of the practice of cremation in many lands, it is not out of place to consider where the idea comes from, and to what it leads. "The God of the spirits of all flesh" (Num. 16:22) has expressed plainly His mind in the Scriptures on this subject. For the instruction therefore of the Lord's people, a searching of the Word will forever set the mind at rest in knowing the Lord's thoughts.

First of all the importance of burial can be seen by its place in the message of the Gospel. In 1 Cor. 15:3 Paul sets out the main features of the Gospel: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures." The threefold cord is: His death for our sins, His burial proving the reality of His death, and His resurrection proving the value of His death, and all of these "according to the Scriptures."

In following the subject from the beginning to the end of the Scriptures it can be seen that burial was the only practice of God's people in all ages. The patriarchs Abraham, Isaac and Jacob were buried. The first commercial transaction in our Bibles is in Genesis 23, where Abraham purchased a buryingplace, that, as he said, "I may bury my dead (his wife) out of my sight." David and all the kings were buried. Joseph of Arimathaea and Nicodemus laid the body of Jesus in that rock hewn tomb. What reverence and love was in their hearts. It was God's appointed buryingplace for His Beloved Son. "They appointed His grave with the wicked," but God saw that "He was with the rich in His death." The first martyr of the Church was buried, Acts 8:2, "and devout men carried Stephen to his burial and made great lamentation over him."

The Lord Jesus Christ asked of Lazarus "where have ye laid him?" Burial is a sowing time, 1 Cor. 15:42, 43, 44. Sown in dishonour to be raised in glory. All these precious and comforting truths are lost in the disgusting and anti-Christian practice of cremation.

Doubtless the object of many who desire cremation is to thwart God's purpose in their resurrection to appear before Him in judgment. But if by burning, flesh and bones have

been destroyed yet God who has infinite power will raise that body again even from nothing. The power that brought into existence the vast universe by a word, and the power that raised His own Son from the dead, cannot be limited. (Cremation does not entirely destroy the bones — Editor).

Our Lord Jesus said, "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation," John 5:28-29. There are two classes, and most assuredly those who practised cremation will be among the evil-doers who shall have part in the burning of soul and body in the Eternal Lake of Fire, never ceasing to exist in conscious pain and literal fire which never shall be quenched.

God takes a very serious view of cremation. In this connection there is a solemn warning in Amos, Chapter 2, "Thus saith the Lord; for three transgressions of Moab, and for four, I will not turn away the punishment thereof, because he burned the bones of the king of Edom into lime. But I will send a fire upon Moab." Moab as a nation is charged with the serious transgression of burning the bones of one of their neighbouring kings "into lime." They cremated him, and it is plain that God will not revoke His Divine sentence to seriously punish such an offence.

In view of this consideration no Christian could have any part or lot in the erection of a crematorium. Surely no Christian architect would plan such a building or contractor build it, or tradesman seek employment there.

(We heartily commend this article to the careful attention of our readers and saints generally — Editor).

THE VALUE OF THE WORD OF GOD

(Notes from the interleaved Bible of the late William Lincoln of London)

THE Word of God is like Himself, it is perfect. Perfection is claimed by Him for His work, Deut. 32:4, His Word, Psalm 19:7, and His way, Psalm 18:30. It has been given to us, not to criticise, but to obey, and there is special blessing promised to those who hear and keep it, Luke 11:28. We are not to add anything to His Word. Prov. 30:6, because nothing is lacking; nor are we to take anything away, nor deem the least of His commandments to be of little worth, Matthew 5:19; for all, even unto the 'jot and tittle' are to be owned and kept, Matthew 5:18.

We must not undervalue any part of these "oracles of God," or think of them as obsolete. Nor dare we take any part with those who would divide these Divine writings into what

they call "essentials and non-essentials." For who is there who can sit in judgment on, and apportion to these God-breathed words, comparative values . . . 2 Tim. 3:16? It is our part to receive all that God has given, to take in these words of God, eating them for inward strength and joy, Jeremiah 15:16, then go and live them out in daily practice, Psalm 119:105.

We learn the Divine care over the integrity of this Word of God, in the fact, that at the close of each of the great divisions of the Old Testament, the Law, the Psalms and the Prophets — a solemn caution is given not to add to nor take from what God has there given, see Deut. 12:32, Prov. 30:5, 6; Mal. 4:5. And at the close of the Gospels, Epistles, and the Book of the Revelation, we are told, "all things whatsoever" the Lord commanded, Matthew 28:18, all that the apostles taught, Jude, v. 17, and all the words of prophecy given, are to be held intact, nothing to be added to or taken from them. That the warning was needed we know, for there are those now, as of old, who would take from us, or seek to nullify these pure and perfect words of our God. Not many are so bold as to follow the example of King Jehoiakim, Jeremiah 36:1, 13, and cut out from the inspired pages whatever displeases them. The temptation is rather to qualify the commandment of the Lord, and render void His Word, by arguing, that it does not mean what it says, or to "spiritualize" it in order to get rid of compliance with its demands, and thus excuse ourselves for slighting it. And it is common enough to make "the Word of God of none effect" by reading it through the coloured spectacles of man's tradition. Oh! How great is our need in reading the Word of God, to have the spirit of children, ready to obey their Father's instructions, not to pick and choose what we shall receive, and what we may reject!

The Lord in His intercessory prayer to the Father for His own, twice mentions them as those who had "received" and "kept" the words He had given from the Father, and given to them, John 17:8, 14. There is no "higher life" than this life of honouring the Word of God, and keeping its commandments. All boasting of devotion apart from obeying God, is vain.

Editor's note: If the above was necessary many years ago in the days of William Lincoln, how much more in this late day of the Church's history . . . Our hand must "cleave to this Sword."

It was not persecutions and prisons, but worldliness and wantonness that poisoned the Church: neither was it the earthly glory of its professors, but the blood of its martyrs that was the seed of the Church.

Flavel

SHEPHERDING THE FLOCK

WE HAVE many preachers and teachers, but few true shepherds. Visits are made when saints go astray, often more of a judicial than a shepherd character, but there is little real shepherd work, and the lack of it is felt everywhere. A brief consideration of who is a shepherd in the flock of God, and what his qualifications and services are, will help us to see better where we are regarding this matter.

The Lord calls Himself "the Good Shepherd," and says He "giveth His life for the sheep" John 10:11. This is our pattern. If we are not prepared to "lay down our lives" 1 John 3:16, for those we serve, not as martyrs but as shepherds and servants, we are disqualified for such work. The shepherd feeds and leads the flock — that is, he guides the sheep to where the food is, and watches over them while they partake of it. To feed and shepherd is his work, John 21:16, 17. It will be mostly private, generally individual, and as far as possible unobtrusive. There is nothing in it to attract, and no room for display. The platform has its snares for those who love publicity, and is the cause of many a fall, but a "keeper of sheep" is less liable to be lifted up in his service. In Psalm 78:70, 72, there is a fine description of the true shepherd, who becomes the leader and ruler of men. Heart and hand, integrity and skill, are all engaged and exercised in his work. In Ezek. 34:2-6, the Lord charges false shepherds with their neglect, and the terms of His charge against them, tell what He expects a true shepherd to do. To strengthen the diseased, to heal the sick, to bind the broken, to bring what was driven away, to seek the straying, are all included in shepherding the flock. The application is not far to seek. There are all these conditions in most assemblies, even among those whose attendance is regular. And then there are the absentees, the backsliders in heart, the discouraged, those who need a word of cheer. How many are lost sight of and ultimately disappear, from lack of such shepherd service. Look over the names of your assembly for a few years back, and see how many have fallen out of rank! We are kept informed of the additions and the gains. What of the losses — losses to Christ as well as to us. Fewer meetings of managers to discuss plans and points, more visitation and real fireside ministry would yield better results. Gossip visits and fraternal teas are not pastoral work, but the man who goes out and in, speaking to the hearts of God's people, learning of their trials, exhorting, warning, praying with as well as for the saints, is the man who does the work of a shepherd, whether he is "recognized" or not. And it is by his work that he is best known; he requires neither a title, a diploma, nor a chief seat in the assembly. Overseers and rulers who do no such shepherd work ought to have no

recognition in the assembly of God or be regarded as fit leaders. There is to be no regal rule there, no more is there to be democracy. Shepherd rule is the pattern set by the Chief Shepherd, and it is to this that all who serve Him among His people are to conform. May the living Lord raise up such shepherds.

A. S.

THE HIDDEN BEAUTIES OF THE WORD

THE LATE THOMAS NEWBERRY

WHEN the microscope is applied to the finest works of human art, imperfections are discovered; and the higher the 'power' applied, the greater and more numerous will these imperfections appear. Not so with the works of God in nature; the more thorough the microscopic investigation, the more will the wonders, beauties and perfections previously hidden, become apparent. The same observations will apply to human compositions on the one hand, and the inspired Word of God on the other.

(Beloved Thomas Newberry spent years in the quiet of his room and study to give us the results of his accurate tracing of the meaning of words, tenses etc., in his translation of the Hebrew and Greek Scriptures. His ambition was to make it easy for the ordinary reader to enter into the deeper meaning of the Word and to show much of its hidden beauty. We heartily commend that young Christians, where they can, read and study the Newberry Bible, which is the Authorized King James version, with marginal references etc., apart from any notes of his own, as in some other versions, thus casting the reader of the Scriptures upon the Scriptures themselves for their intelligent apprehension; your life shall be richer, fuller and more separated from the world as a result). Editor.

If you have lost your appetite for the Word of God, start reading it again—the very reading of it will create an appetite.

George Gould, Sr.

I cannot famish, though this earth should fail;
Though life, through all its fields, should pine and die;
Though the sweet verdure should forsake each vale,
And every stream of every land run dry.

Thus I love to meditate upon the Scriptures of the Old and New Testaments as in perfect harmony, and as necessary parts of the one great book of revelation which God has given to man to teach him the way to the kingdom.

Anon.

QUESTIONS AND ANSWERS

QUESTION: What disposal should be made of the "bread" that is left over after the remembrance feast and the "wine?"

ANSWER: Both, of course, are symbolic of the body and blood of our Lord — when the Lord's Supper is ended, the disposition of such is not a serious question. The bread could be used (unobtrusively) in a worthy manner — the wine should not be poured back into a container but poured out.

QUESTION: Why do many who know and desire to keep the precious truths of the Word of God, seem to leave the Assemblies who have departed, to themselves. Never coming our way to present the Word of God to us, that we may be exercised as to our departure . . . An exercised believer.

ANSWER: Regarding your question concerning coming to visit you all, with myself it is very difficult to get away at times owing to the pressure of the work God has laid to our hands and then again, we have found that where the "ruling" element in any Assembly does not desire the truth of God in its simplicity, there is little likelihood of much coming from a visit — such would probably either oppose, or counteract such visits with other arrangements etc., etc. This is, of course, well known procedure by many such and frequently carried on underhandedly.

If there is a desire for the Word of God on the part of any Assembly, it is very easy for them to make such desire known and brethren who have an exercise and care would be only too pleased to come under such circumstances and help the saints as God helps them.

To refer to what our aged brethren did years ago helps little in this case, as circumstances were different then as to the spiritual condition of many Assemblies, and there was room for the Word of God then which many, alas! today do not desire. This may help you to understand why some of us do not visit such parts.

Then, again, there are so many avenues for the Word and so many Assemblies needing help, and glad to receive it, that one's time is well taken up with that which the Lord lays to hand. If there is definite exercise in prayer on the part of those who desire the Word when ministered, it is very likely that God will send along some of His servants with a suitable message. Of course, if human arrangements, music, entertainment, worldly celebrations etc., etc., are carried on in any Assembly, as is the case with many today, one can hardly wonder if men who KNOW God do not feel happy or free to come under such of man's arrangement.

Hannah, in the first of Samuel, is an outstanding example of such godly exercise which produced a Samuel (meaning 'asked of God') when the condition of the people demanded it but his ministry produced in them a 'repentance' which is characteristic of any 'return to God.' Your resource is in God.

QUESTION: When a brother or sister has been put under discipline for sin and put away from an Assembly, is it right and proper to notify other assemblies in that locality, of such action? Such letter being signed by the elder brethren.

ANSWER: If it is a simple case, a young couple or the like, overtaken and properly confessed by them, the procedure would be, of course, according to 1 Cor. 5 and they would be "put away." If there were no danger of their going to surrounding assemblies, and they showed a spirit of contrition, understanding the gravity of their sin, it could be kept within the confines of that Assembly; but if the danger were otherwise, surrounding Assemblies should be notified of the Scriptural action, in writing.

EXTRACTS FROM LETTERS

FROM IRELAND: "Words In Season" continues to be words in season. How glad many of the saints are for its monthly arrival and I have heard appreciative words spoken of its comfort and instruction by young and old . . . A fellow worker.

FROM ENGLAND: It is five years since I first wrote concerning it, and during that time have eagerly looked forward to its arrival each month. I am deeply thankful to God that even in such dark days of departure, there is to be obtained such excellent written ministry which maintains a high standard of scriptural, godly, practical teaching. I pray it may ever remain thus until the Lord returns.

FROM AUSTRALIA: We appreciate the magazine very much. It seems to be one of the few channels left whereby we receive some teaching according to the Word, as it was from the beginning. The "old paths" are not popular nowadays. May the Lord continue to bless in this work.

FROM EIRE: The magazine is much appreciated, especially in Dublin. My friend passes her copy around several of the Christians' homes.

FROM CANADA: Many of us have grown up with this magazine in our homes and we can praise the Lord that it still offers us a "word fitly spoken."

FROM MISSOURI: We love to have the Words In Season in our home as we have been reading it for over forty years and it is "good news" to us "from a far country." It is so refreshing.

FROM NEW JERSEY: Thank God for the precious truths printed in the February issue. Thank God for men who are not afraid to stand out for the truths which in many places are lost sight of altogether. We must maintain them at all cost.

FROM IOWA: I have read it for 25 years. It is balm for the weary and clean food for the soul. It is better, yea — "better on before." An old disciple.

FROM PRINCE EDWARD ISLAND: We have been receiving Words In Season in our home for some time and enjoy the magazine very much each month. I would now like to subscribe for fifteen copies to be placed in the Gospel Hall at — where I am sure those who receive them will get a blessing from the much needed ministry. (We are thankful for all such helpers — Editor).

FROM A YOUNG SISTER: Both my Grandmother and I enjoy the articles in the Magazine. It is an encouragement to be strengthened in the ways of the Lord. How much we need His lovingkindness and direction as we seek to be waiting and watching for the soon coming of our Lord and Saviour, Jesus Christ. As our unsaved loved ones come into our home, they occasionally look through the copy of "Words In Season" which we leave on the coffee table. How thankful we are that the first article is a Gospel article which is able to convict them about their soul's condition. Thus the good Word of God is sown among the saved and the unsaved through your efforts.

FROM VANCOUVER: We continue to enjoy the articles in "Words In Season" more and more as the years go on.

THE DEPARTING SAINT

HAPPY soul, thy days are ended,
All thy mourning days below;
Go, by angel-guards attended,
To the sight of Jesus go!

Waiting to receive thy spirit,
Lo! the Saviour stands above,
Shows the glory of His merit,
Reaches out the crown of love.

Struggle through the latest passion,
To thy dear Redeemer's breast
To His uttermost salvation,
To His everlasting rest.

For the joy He sets before thee,
Bear a momentary pain;
Die, to live the life of glory —
Suffer, with thy Lord to reign.

Chas. Wesley.

HELPERS ONE OF ANOTHER!

We are sure that many of our subscribers have a real desire to help us in the various details of the publication of the Magazine. We appreciate very much, such help.

There is, however, a real lack of cooperation on the part of not a few in the matter of attending to the matter of the renewals of those for whom they have subscribed in previous years. You should keep an accurate record of all you subscribed for and notify us, promptly, of your decision to renew for them or to discontinue sending to them. Because of the lack of this, many hundreds of subscribers receive the Magazine after the expiration of the year for which you have subscribed. These we have, in the past, carried for a long time ourselves. With the increased cost of publication we cannot do this longer. Furthermore, we have no particular desire merely to increase the circulation of the Magazine—we desire it to get into the hands of those to whom it shall be most valuable. Our circulation is incidental when it comes to the value of the written ministry to the saints. THINK WELL of those for whom you desire to subscribe. KEEP an accurate record. TELL US if you wish to renew, or discontinue. PAY PROMPTLY for all for whom you have subscribed in the past, if you have not notified us to cancel the same. REMEMBER that all subscriptions now fall due and payable in DECEMBER of each year. The DATES on your envelope do not mean anything anymore. Kindly do not ask us for receipts and wait a reasonable time before writing us of the non-arrival of your magazine. Likely the mails have been slow in that case. Remember that this work is carried on for Himself in addition to our work in the Gospel and amongst the Lord's people in ministry and your attention to details is valuable and appreciated. —Editor.

AKRON, OHIO — Bre. Klabunda and Warke had five weeks here when the Word was faithfully proclaimed in the Gospel.

CANADA

TORONTO, ONT. — Our brother Albert Joyce had some good meetings with the Lansing Assembly here recently. Bro. Alves had two weeks with the Pape Ave. Assembly on The Tabernacle attendance very good, some blessing in the Gospel and saints helped. At last report he was in Highfield Road Hall on his chart on The Seven Churches.

NIAGARA FALLS, ONT. — Bre. Dobson and McBain were carrying on here in the Gospel — weather difficult at first.

NORANDA, QUE. — Bro. Davies has been encouraged by good attendance at the Sunday night meetings, a young man from Thurso, Quebec writes to tell of his conversion. The small assembly at Rollet has been depleted in numbers lately on account of work scarcity. Encouragement must come from God.

CHATHAM, ONT. — Saints here expected some blessing from children's meetings of bro. Robert Booth, also amongst older ones.

CARGILL, ONT. — Our brother S. B. Whitehouse had an extended trip to New Zealand and Australia when he was able to give help in various assemblies, en route, which they appreciated. The Word was plain, practical and given in grace. Men of God, with a desire to "strengthen the things that remain" would find many open doors in the Antipodes, not "vacationists" but men willing to spend and be spent for the Lord and His own.

VANCOUVER, B. C. — Wm. McBride had six weeks here in the Gospel, several professed faith in Christ. He expected to spend a night at Seattle, Tacoma and Forest Grove enroute homeward.

CONFERENCES

HOLIDAY SEASON — April 4th. to 6th. Inasmuch as notice of the various conferences would be of little value, owing to early date, we refer readers to last month's issue for any details they wish. For those who get the magazine early enough in the middle West, Toronto, Manchester, Conn., could have your consideration.

McKEESPORT, PA. — Annual Conference will be held d.v. April 26th. and 27th., Prayer Meeting Fri. April 25th. at 7:30 p.m. All meetings will be held in the Main Pavillion at Renzie Park (McKeesport's only City Park). The Lord's servants walking in the "old paths" welcome in ministry, visitors freely entertained but we would appreciate your advising us beforehand of your coming. Corresp. Wm. H. Moore, 2629 Hill St.

PHILADELPHIA, PA. — Annual Conference of the Olney Hall will be held d. v. in the Review Club Hall of Oak Lane, at 70th. and Lakeside Ave. (6900 Old York Road) on Memorial Day, Friday May 30th., at 10:30, 2:30 and 7:30. Prayer meeting in the Olney Gospel Hall. 314 W. Chew St., May 29th, at 8 p.m. Corresp. John MacLellan, 6515 N. 5th, Philadelphia 26, Pa.

AKRON, OHIO — Conference will be held d. v. in the Akron Gospel Hall, 1225 Wooster Ave., all day Saturday May 31st, and over Lord's Day June 1st. Prayer meeting Fri. May 30th, at 7:30 p.m. Ministering brethren whose practice and teaching confirm the saints in the "old paths" will be welcome. Corresp. Joseph Bercaw, 928 Bisson Ave., Akron 7.

OTHER LANDS

AUSTRALIA — Our brother H. T. Kimber who has labored well for the Lord in India is home on furlough now and it is hoped may be used of God to the strengthening and encouragement of the Assemblies here and in New Zealand. He has sought to be faithful to the Lord as to the "pattern" laid down in the Acts and Epistles, even in foreign lands, where so many fail. May the Lord continue to exercise thus, even "till He Come."

VENEZUELA, S. A. — Apartado 38, Puerto Cabello. Our brother William Williams returned home Feb. 24th, after absence of two months visiting the Western Assemblies here. He says . . . "Well, we are getting back to normal after the revolt . . . We surely need to pray for Venezuela that the door may be kept open for the Gospel and now some fifty-two Assemblies." Pray for all the workers here, any of whom could be reached through the above address if their local addresses are mislaid.

FRANCE — Brother W. E. Taylor (11 Boulevard Pierre Curie, Argenteuil, Seine & Oise), mentions that "another small collective 'testimony' to the Name" has been recently formed near the Spanish border, he was able to visit them. "The Lord saved a lady Book-seller who had, that very week, dared to brave the religious opposition (although a R. C.) by exposing a Bible for sale in her shop window. Her sister, who had attended the Gospel meeting, was saved the next day after our departure."

FALLEN ASLEEP

SAN ANTONIO, TEXAS — Our dear sister Miss Grace Brown "went home" January 15th, in her 61st year. In hospital five years, home two hours when she fell and broke her hip and died a week later. God's ways are strange but He is too wise to err.

PUNKSUTAWNEY, PA. — Our dear sister Mrs. Ida Wineberg went to be with the Lord on New Year's Day, details are lacking.

MIAMI, FLORIDA — We have heard without details of the passing of our dear sister Mrs. John Madill, formerly of 73rd St. Assembly in New York. A good and worthy sister, very kind and hospitable to many of God's people and servants. We can truly say she has been "a succorer of many" and the editor can add "of myself also." Remember her husband and family.

FOREST GROVE, OREG. — Our beloved and esteemed brother B. B. Goff "went home" Feb. 9th, aged 85. Saved in the Spring of 1901 in Stanley Park, Vancouver, moved to Forest Grove from North Dakota in the Fall of 1901, the Assembly then planted with eight in fellowship, now numbering about 60. Very active in the things of God to the last, a faithful shepherd. Remember his widow and family in prayer. His daughter Fannie is teaching in Venezuela.

WATERBURY CONN. — Our dear sister Mrs. Bertha Condee was called home Feb. 6th. A quiet sister, one of the early converts of the Assembly here, will be much missed. Remember her sister in prayer, in the assembly here.

VANCOUVER, B. C. — On Feb. 9th, our esteemed brother William Snowden "went home" aged 74. Saved nearly 40 years and in fellowship in Fairview Assembly for more than 25 years, faithful and stedfast to the end.

Also on Feb. 16th, our brother Frederick S. Davies in his 78th year, loved and esteemed. Born in Wales, born again in Brandon in 1902. In fellowship in Fairview Assembly since its formation. He led a quiet life, loved to be at the assembly meetings.

WESTBANK, B. C. — On Feb. 12th, our esteemed brother Andrew J. Sarup "went home." Saved when 27 at Botineau, N. D. through reading John 17:20. In Vancouver he found Christians gathered to the Name of the Lord and for well over 50 years went on stedfastly in fellowship with such. Specially gifted for open air work.

GALT, ONT. — Our dear sister Mrs. R. Gammon "went home" Feb. 3rd, in her 86th year. Saved when 14 and in fellowship since then, first in England and for 46 years here. Faithful and beloved.

PARKERSBURG, IOWA — Our dear sister Mrs. Anna Knock "went home" Feb. 12th, aged 84. Saved in 1933 at meetings of O. Smith and S. Hamilton, in fellowship in Stout.

Also our dear brother Fred Cirksema, aged 73, on Feb. 14th. Saved at meetings in Stout in 1924. Known as a happy Christian by saved and unsaved, much missed. Prayer for both families thus bereft that God may visit them.

DETROIT, MICH. — Our beloved sister, Mrs. James Smith, "went home" Feb. 17th, aged 74. Saved Oct. 28th, 1900 in Belfast and associated there with the Adams St. Assembly. In this country for many years, godly and consistent in testimony. Remember her son James in prayer.

MERVIN, SASK. — Our dear brother Frank Windsor has gone to be with the Lord, aged 74. Saved in 1954 at meetings of bro. Alves — happy to be in fellowship in the Assembly here.

FOREST, ONT. — On Feb. 19th, our dear sister Mrs. David Frayne, daughter of Wm. Kernohan, passed into His presence. Leaves her husband and two sons and two daughters to mourn her loss.

Also, on Feb. 25th, our dear brother Philip Shay "went home" after a long illness. Saved and in fellowship for many years, remember his widow in prayer.

Words in Season

THE BIBLE FAMILY MAGAZINE



SOME OTHER DAY



There are wonderful things we are going to do
Some other day;
And harbors we hope to drift into
Some other day.

With folded hands and oars that trail,
We wait and watch for a favoring gale
To fill the folds of an idle sail,
Some other day.

We know we must toil if ever we win
Some other day;
But we say to ourselves, 'There's time to begin
Some other day.'

And so, deferring, we loiter on,
Until, at last, we find withdrawn
The strength and hope we leaned upon
Some other day.

Anon.

MAY, 1958

WORDS IN SEASON

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Letters of Commendation: We are asked once more to request Christians, desiring fellowship away from their own district, to carry current Letters of Commendation. Assemblies have the right to know whom they receive into their midst.

Volumes For 1957—We still have a number of bound copies on hand, \$3.50 mailed anywhere in the world.

CHANGE OF ADDRESS

Santa Monica, Calif. — Santa Monica Gospel Hall, 1040 Pico Blvd., formerly 1210 Fourth St., Chas. W. Weems.

South Australia — Hubert T. Kimber, 9, Koonga Ave., PROSPECT. on furlough from India.

UNITED STATES

Hampton, Iowa — Bre. O. Smith and L. DeBuhr had five weeks here in the Gospel. The latter went on to Willmar, Minn., to give help. Bro. Smith hoped to try a place near Cedar Rapids.

Hitesville, Iowa — S. Hamilton had six weeks here on chart—Egypt to Canaan—for saint and sinner and went on to Stout for a visit. Bro. Paul Elliott has been in Ontario, Wisc., a good part of the Winter.

Beetown, Wisc. — Bro. Jamison had a long spell of meetings here during the Winter — a few precious souls have been saved recently.

Garnaville, Iowa — Bre. A. Joyce and J. Ronald had over five weeks here in the Gospel — three young folks professed — others concerned. Bro. Alves was expected April 8th., for two weeks on his "Seven Churches" chart, going on home from there to Vancouver.

West Union, Iowa — Bre. L. Brandt and Hy Wahls started some Gospel meetings here in April.

Deckerville, Mich. — Bre. Baldwin and Klabunda spent some weeks with the assembly here in the Gospel.

Steubenville, Ohio — Bro. Warke had two weeks here recently—one professed.

Cleveland, Ohio — W. Ferguson had some meetings here, speaking on the Holy Spirit, His Person and Work.

Worcester, Mass. — R. Cappiello giving help here and Jersey City amongst Italian people, one professed. Pray for the Italian laborers.

Forest Grove, Oreg. — Bro. Peacock was visiting some of the towns surrounding. Saints will miss much our aged brother B. B. Goff.

CANADA

Togo, Sask. — An Assembly gathered here for the first time, April 6th, the result of labors of brethren Ronald, Wilson and others. Bre. Boyle and Norris have commenced Gospel Meetings, bro. Jas. Ronald went to Nipawin for cottage meetings. Corresp. is Jacob Ruf, Box 112.

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. 50

MAY, 1958

No. 5

GATHERED GEMS

Oh, mortal man, in every act beware
For one false step may cause
A world of care:
Ever thy credit keep,
'Tis quickly gone,
Though gained by many actions -
Lost by one.

« « «
If you would be loved, love and be lovable.

« « «
Praise from a friend, or censure from a foe,
Are lost on hearers . . . that our merits know.

« « «
When men speak ill of thee, live so that nobody be-
lieves them.

« « «
What if God bound up our lot with the loveless and
the thankless! What if He bid you dedicate your best years
with some selfish relative, or some fretful invalid who does
not realize how much they exact, and are barely grateful!
And yet our devotion is impure if it depended upon man's
gratitude. When we have grace to lavish our spikenard
ungrudgingly on those whom the Lord has given us to
cherish, not because they are attractive or hopeful, or even
thankful, but simply because He has put them into our
keeping, then we do it as UNTO HIM!

« « «
The life of Jesus was one of absolute submission to His
heavenly Father: this was His happiness, holiness and hon-
our. Just such should our lives be: in everything and at all
times we should say . . . "Not my will but Thine be done."

« « «
The sighs, groans and cries of the Lord's people never
miss their way. God says . . . "I surely heard Ephraim
be moaning himself," but no one else seemed to have
noticed him.

« « «
It is only at the tree laden with fruit that men will
cast stones.

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

SAFE IN THE CLEFT OF THE ROCK

A HIGHLAND widow left her home early one morning, in order to reach, before evening, the residence of a kinsman who had promised to assist her to pay her rent. She carried on her back her only child, a boy two years old. The journey was a long one. The mountain track, after leaving the small village by the seashore where the widow lived, passes through a green valley, watered by a peaceful stream which flows from a neighbouring lake; it then winds along the margin of the solitary lake; until, near its further end, it suddenly turns into an extensive copse-wood of oak and birch. From this it emerges halfway up a rugged mountain-side; and entering a dark glen, through which a torrent rushes amidst great masses of granite, it at last conducts the traveller, by a zigzag ascent, to a narrow gorge which is hemmed in upon every side by giant precipices: overhead is a strip of blue sky, while all below is dark and gloomy.

The morning, when the widow left her home, gave promise of a lovely day. But before noon a sudden change took place in the weather. Northward the sky became black and lowering. Masses of clouds rested upon the hills. Sudden gusts of wind began to whistle among the rocks, and to ruffle, with black squalls, the surface of the loch. The wind was succeeded by rain, and the rain by sleet, and sleet by a heavy fall of snow. It was the month of May — for that storm is yet remembered as the "great May storm." The wildest day of winter never beheld flakes of snow falling heavier or faster, or whirling with more fury through the mountain pass, filling every hollow and whitening every rock!

Weary, and wet, and cold the widow reached that pass with her child. She knew that a mile beyond it there was a mountain shieling which could give shelter; but the moment she attempted to face the storm of snow which was rushing through the gorge, all hope failed of proceeding in that direction. To turn home was equally impossible. She must find shelter. The wild cat or fox's den would be welcome.

After wandering for some time among the huge fragments of granite which skirted the base of the overhanging precipices, she at last found a more sheltered nook. She crouched beneath a projecting edge of rock and pressed her child to her trembling bosom.

The storm continued to rage. The snow was accumulating overhead. Hour after hour passed. It became bitterly cold. The evening approached. The widow's heart was sick with fear and anxiety. Her child — her only child — was all she thought of. She wrapped him in her shawl. But the poor thing had been scantily clad, and the shawl was thin and worn. The widow was poor, and her clothing could hardly

defend herself from the piercing cold of such a night as this. She stripped off almost all her own clothing, wrapped it round her child, whom, at last, in despair she put into a deep crevice of the rock among some dried heather and fern, and then, resolved at all hazards to brave the storm and return home in order to get assistance for her babe or to perish in the attempt, she rushed into the snowy drift.

That night of storm was succeeded by a peaceful morning. The sun shone from a clear blue sky, and wreaths of mist hung along the mountain-tops, while a thousand waterfalls poured down their sides. Dark figures, made visible at a distance on the white ground, might be seen, with long poles, examining every hollow near the mountain path. They are people from the village who are searching for the widow and her son. They have reached the pass. A cry is heard by one of the shepherds, as he sees a bit of a tartan cloak among the snow. They have found the widow — dead; her arms stretched forth as if imploring for assistance! Before noon, they discovered her child by his cries. He was safe in the crevice of the rock. The story of that woman's affection for her child was soon read in language which all understood. Her almost naked body revealed her love.

THE SEQUEL

More than half a century passed away. An aged and faithful minister of Christ was preaching to a congregation of Highlanders in the city of Glasgow; the subject of his discourse was the love of Christ. In illustrating the self-sacrificing nature of that "love which seeketh not her own," he narrated the above story of the Highland crofter's widow, whom he had himself known in his boyhood.

A few days after this a message was sent by a dying man requesting to see this same servant of God. The request was speedily complied with. The sick man seized him by the hand, and gazing intently in his face, said, "You do not, you cannot recognize me. But I know you, and knew your father before you. I have been a wanderer in many lands. I have visited every quarter of the globe, and fought and bled for my Queen and country. I came to this city a few weeks ago, in bad health. Last Sunday I entered the place where you were preaching, where I could once more hear in the language of my youth and of my heart the gospel preached. I heard you tell the story of the widow and her son" — here the voice of the old soldier faltered, his emotion almost checked his utterance; but recovering himself for a moment, he cried, "I AM THAT SON! Never, never, did I forget my mother's love. Well might you ask what a heart should mine have been if she had been forgotten by me! Though I never remember of seeing her, dear to me is her memory; and my only desire

now is, to lay my bones beside hers in the plot among the hills. But sir, what breaks my heart, and covers me with shame, is this — until now I never saw, with the eyes of the soul, the love of my Saviour in giving Himself for me—a poor, lost, hell-deserving sinner. I confess it! I confess it!" he cried looking up to heaven, his eyes streaming with tears; and pressing his hand close to his breast, he added, "It was God made you tell that story. Praise be to His Holy Name, that my dear mother has not died in vain, and the prayers which I was told she used to offer for me have been at last answered; for the love of my mother has been blessed by the Holy Spirit for making me see, as I never saw before, the love of the Saviour. I see it, I believe it: I have found deliverance in old age where I found it in my childhood — IN THE CLEFT OF THE ROCK; but it is the ROCK OF AGES!" And clasping his hands, he repeated, with intense fervour, "Can a mother forget her sucking child, that she should not have compassion on the son of her womb! They may forget, yet will I not forget thee!" Our aged friend lived some years afterwards, a devoted disciple of the Lord Jesus, and at length died happy, rejoicing in the same precious Lord. Selected

CHRIST DIED FOR SAILORS

A CHRISTIAN met a sailor who had left his ship at Glasgow, and was travelling by rail to Ayr. In the course of conversation, he was asked if his soul was saved. He said that he had been troubled about his soul but could never make out that salvation was for him. "Are you not a sinner?" the Christian asked. "Yes—that I am." "Then did not Jesus Christ come to save sinners? Why then don't you put in your claim as a sinner and believe it is for you? I am sure that if it were written that He came to save SAILORS, you would have no difficulty in believing it was for you. Why then should you have any difficulty in receiving it, when you believe that you are a sinner, and that Christ has come to save sinners?"

For a moment he looked amazed and then said, "Is that it? I see it now! I believe it now," and holding out his hand, he added. "I thank you, and if we should never meet on earth, we shall meet in glory." And so they parted. If the reader is a "sinner," and wishing to be saved, there is salvation for him.

"Not the righteous—sinners Jesus came to save." He came to seek and to save lost sinners; therefore He came to seek and to save you. "I am such a big sinner," you say. Very well then, that is your claim. You cannot be worse than "lost," and for such the Lord Jesus died. It is not through believing in yourself that salvation is obtained, but by believing on God's dear Son. Selected

NAKEDNESS

WM. H. FERGUSON

“**A**ND they were both NAKED, the man and his wife, and were not ashamed.” Gen. 2:25.

“And the eyes of them both were opened, and they knew that **THEY** were naked; and they sewed fig leaves together, and made themselves aprons.” (or girdles to gird the loins). v. 7.

“And the Lord God called unto Adam, and said unto him, ‘Where art thou?’ And he said, ‘I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself.’ And He said, ‘Who told thee that thou wast naked?’” Genesis 3:7, 11.

“Unto Adam and to his wife did the Lord God make coats of skins, and clothed them.” v. 21. The Hebrew word used here for “clothed” means to cover or hide or clothe entirely; it is not a girdle of fig leaves such as Adam and Eve wove together, but a full garment of skins of animals and is so used throughout the Hebrew Scriptures. The word is—“lah-vash” and its meaning can be readily traced all through the Old Testament.

THE KNOWLEDGE OF NAKEDNESS

All of the above tells us that the knowledge of “nakedness” came with original sin and the fall and depravity of the human race, and, although in the type of coats of skin of animals slain, we see the sacrifice of Christ in a still future day, yet we are made aware of the fact that the essential covering of the nakedness is an acknowledgement of the “fall” — of original sin — of the total depravity of man, on the part of the Lord God and accepted by all believers in that total depravity and curse of sin.

Is it not striking that the farther man gets from the belief in original sin and total depravity — the more in evidence is the nakedness of the human body in which men and women glory and after which, they lust? Such is the sad commentary on our present day and the well-nigh total abandonment of God by this generation of ‘advanced’ thinkers who are reverting, at lightning speed, to a state of total reprobation as outlined in Romans 1:18, 32.

Our main reason in writing thus is to warn the saints, particularly women, against the prevalent practice of almost total nakedness seen in many parts and even practised by professing Christians to their shame and eternal loss at the Judgment Seat. As we have said, it is more than mere copying of the world, it is a **DENIAL OF GOD** and the **FALL OF MAN**. This snare of Satan is little thought of today but multitudes are caught in it.

Witness the nakedness of professed Christian men and women on beaches, in public places, in shameful attire, catering to the lustful eyes of the opposite sex. Think of Christian professors, mothers, teen-agers etc., in shorts and the merest upper covering, cavorting before the eyes of the world.

We heard recently of some of the modern "chapel crowd" having a "bee" to go and clean up around the grounds etc., outside. So, arrayed in trousers and shorts, and half naked, the women went along to the "clean-up" day. A young Christian brother from a part of the country where they were taught the ways of God happened to be in that district and, not knowing fully the character of the 'chapel activities' he went along to give a hand with the work. When he saw the character of the crowd and heard the "wolf calls" and remarks of truck loads of men as they drove past the 'Chapel' and saw the half naked women, he was ashamed. He turned around and left (for good).

SUMMER DANGERS

Summer is at hand, its camps (religious and otherwise) and all the paraphernalia connected therewith; the mixtures of men and women in shorts, abbreviated bathing suits etc., etc. We have even heard of some having the effrontery to come to a so-called worship meeting in sports togs etc. And even get up to lead the company in worship (?) or ministry. Beaches are crowded with the ungodly, especially weekends, and Christians mix with the crowds, just like them. All this breathes defiance, even on the Lord's Day, to the edict of the God of heaven Who "covered or clothed the nakedness of man and woman."

HOW TO BE A TESTIMONY AGAINST ALL THIS

It may be that this will be read by thousands of the saints and if God should exercise such to live the separated life in this respect, what a testimony it would be to others of God's children and the world! Dress as a Christian — Live as a Christian — Enjoy the beauties of nature as a Christian— Find your enjoyment and relaxation as a Christian, but never descend to the low level of lustful pleasure which is the aim and pursuit of this present evil generation.

One can find a quiet spot with their little families with out cavorting or capering before the ungodly in semi-attire. How could one parade himself in such attire and then get up and preach sanctification and the "higher life" before an audience who know no more of true sanctification, or living in resurrection power, than a dead carcass, unless he is just the merest hypocrite and his sermon **MUST** be preached to suit the occasion and give an air or touch of "sanctimoniousness" to an otherwise worldly setup. Truly the fall and

depravity of the human race must be forgotten and refused, even in the attire of professed Christians.

The time is ripe for plain speaking, plain preaching and plain men and women who fear God. Let the other crowd go by. The clean (religious) footpath of the broad way leads to the abyss of hell as surely as the irreligious drunken crowd which makes no such pretence. One cannot be a believer in Christ apart from being a believer in the fallen state of man, his total depravity and his utterly lost condition and to deny this by a "parade of nakedness" and a glorying in it, is equal to the open denial, if persisted in.

THE CLOTHING OF YOUNG CHILDREN

Mothers should dress their little girls as they should be attired in clothing becoming to the girl and not the boy. This is a testimony against the world, a protection and a preservation of that womanly modesty, as one grows up, which is so lovely to behold, rather than the brazen, unabashed and unblushing boldness of a generation that knows not God. How could a Christian mother expect the child to be satisfied therewith when she, herself, is the 'mannish' type, with trousers or shorts and painted and bedecked like a Jezebel?

We used to give out a tract years ago for church members, entitled—"Going to Hell while going to Church." One fears that such could well be reprinted today and used to advantage very well in many professed "gatherings of Christians." Many church and chapel-goers are merely on the "clean footpath" of the "broad way." Matthew 7:13, 14.

A study of Leviticus, reminding us how the Levite preachers sought to inculcate in the minds and hearts of their hearers, the teachings which God gave them to impress upon them, should be a solemn reminder to all preachers and teachers today that . . . "Thy testimonies are very sure: Holiness cometh Thine house, O Lord, for ever." Psalm 93:5. To preach and teach in this way shall surely bring abuse upon those who thus seek to be true to the Lord. The days are not much different now than they were in the days of Jeremiah when "all the proud men" gathered themselves against him, and they had even shut him up in prison, but God had His eye on His servant and He brought him through. God will never let down the man or woman who faithfully clings to His Word in a day of departure and apostacy. The condition of Laodicea is summed up, spiritually and physically also in Rev. 3:18 . . . "that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." May God awaken many of His own ere the curtain falls on life's short history and the eternal day dawns.

THE POSTURES OF OUR LORD JESUS CHRIST

FRANK KNOX, IRELAND

LYING DOWN

THE postures of our Lord Jesus Christ are an interesting, profitable and simple study for simple people. In this paper we will consider Him

LYING IN A MANGER (Luke 2:12)

Wonder of wonders, mystery of mysteries, something that never happened before and will never happen again! "God manifest in the flesh" (1 Tim. 3:16), "Made in the likeness of men" (Phil. 2:7), but more than that, not only God manifest in flesh, but God Himself, "God blessed forever" (Rom. 9:5). Again in Heb. 1:8, "But unto the Son He saith, Thy throne, O God, is for ever and ever;" and again in 1 John 5:20, after a definite reference to the Son, John says, "This is the true God, and eternal life," the One who is "before all things and by Him all things consist" (Col. 1:17). The Son whom God made "heir of all things" (Heb. 1:2), why is He in a manger? "There was no room for Him in the inn" (Luke 2:7). But why is He there? He came to seek and to save that which was lost (Luke 19:10), He came to save sinners (1 Tim. 1:15), to die for the ungodly (Rom. 5:6), to die for our sins according to the Scriptures (1 Cor. 15:3).

Behold! a spotless Victim dies, My surety on the tree; (1 Peter 2:24)

The Lamb of God the Sacrifice, He gave Himself for me! (Gal. 2:20) Deity incarnated, deity in flesh, God in the likeness of man. Jesus lying in a manger . . . INCARNATION (Matt. 1:20)

LYING IN A BOAT (Mark 4:38)

Next we have our Lord Jesus Christ lying in a boat. How very like the passage of many of the Lord's dear people from the cross to the glory. There is a storm, the waves are filling the boat, the disciples are afraid and no wonder. It is a great mistake to think that the way to Heaven is a calm sail. Experience is a great teacher. How it shatters our hopes but they are only OUR hopes. What a rude awakening to many of us. We did not know that our Lord said, "In the world ye shall have tribulation" (John 16:33), and so we had to learn it. A bitter lesson, but the Lord is in the boat and that is everything. Yes, but He is asleep. Yes, as a man, He is weary of His journey (John 4:6), and so He goes to sleep. When the disciples saw the storm and the Lord sleeping, they woke Him with the words, "Master, carest Thou not that we perish?", but they haven't perished yet. So He arose and rebuked the wind and said unto the sea, "Peace, be still," and there was a great calm, "the wind ceased." As man He slept—

humanity, as God He calmed the storm—deity. Sometimes He hides His face, still “shows Himself through the lattice (casement).” He loves to hear our cry for help (Psalm 130:1), He loves to quell our fears. We are not promised a calm voyage to Heaven but we are promised a safe landing (Acts 27:44, Heb. 13:5, 6).

Jesus lying in a boat manifests His mighty power
MANIFESTATION

LYING IN THE GARDEN (Matt. 26:39)

The hour which our Lord referred to repeatedly is drawing near. Judas has already sold Him and is waiting to betray Him. The disciples are asleep, our Lord lies, prays and sweats “as it were great drops of blood falling down to the ground” alone.

“Gethsemane can I forget? Or there Thy conflict see;

Thine agony and blood-like sweat, and not remember Thee!” The Holy Saviour repeats the Holy prayer as the Holy sweat oozed out of His Holy body. Alone the Saviour prayed. The sleeping disciples missed three things as they slept: (1) They missed hearing Jesus praying, (2) they missed seeing His blood-like sweat, and (3) they missed seeing the angel coming to strengthen Him. What a miss! and what a lot we have missed by our spiritual laziness! Nearly all the sleepers in the New Testament were Christians (Rom. 13:11, Eph. 5:14, 1 Thess. 5:6); “How long wilt thou sleep, O sluggard?” (Prov. 6:9). May the Lord graciously awaken His sleeping children. Our Lord Jesus lying in the Garden PROSTRATION

LYING IN A GRAVE

We have seen our adorable Lord lying in a manger, in a boat and in the garden of Gethsemane; now we see Him lying in a grave and a grave “wherein never man before was laid.” How good of the Lord to tell us that it was “a grave” wherein never man before was laid,” (Luke 23:53, John 19:41). He knew that there would be dupes of the devil living in all ages that in their spiritual blindness (2 Cor. 4:4) and ignorance would deny the glorious resurrection of our Lord and no doubt would refer to 2 Kings 13:21 to try to prove their damnable teaching. But God said twice “wherein never man before was laid”. “The rock” (1 Cor. 10:4) laid within a rock. See Him then, view that Holy body that “was wounded for our transgressions,” and “bruised for our iniquities” (Isa. 53:5), the body in which He bore our sins on the tree (1 Peter 2:24). He who came from a virgin womb, lay in a virgin tomb, but only for a little while. He did not stay in the manger, He did not stay in the boat, He did not stay in the garden, and, thank God, He did not stay in the grave.

Up from the grave He arose,
With a mighty triumph o’er His foes;
Hallelujah! Christ arose!

Jesus lying in a grave HUMILIATION (Phil. 2:8)

Editor's Note: When our dear brother Knox writes of our blessed Lord lying in the tomb, he is referring to His body only. The Son of Man was NOT in the tomb for as in Matthew 12:40. He descended into Sheol or Hades and, thank God, He passed through as a mighty Conqueror and triumphantly entered again into His incorruptible body and came forth out of the tomb in mighty power the third day. Hallelujah! What a Saviour!

AN OPEN LETTER

To a Young Believer

My dear young Brother:

Greetings, in the Name of our Lord Jesus Christ "Who gave Himself for our sins . . ." Gal. 1:4.

It was a grief to learn that you were afflicted with a malady that could ruin your usefulness for God if it is allowed to develop.

Niggardliness in money matters will, undoubtedly, sap your spiritual vitality and leave you a weak Christian for the rest of your life! God says . . . "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11:24.

A man may be sound and straight and scriptural, but if he is a "tight-wad" his words will fall to the ground. It is a blessed thing to cling tightly to the Word, but a hideous thing to cling tightly to the "wad." It is sadly possible for a promising young brother to become spiritual "deadwood" in the house of God, 1 Tim. 3:15, by continuing in a grasping spirit . . . 1 Tim. 6:9, 11.

O, my young brother, learn to be generous, with the Lord, with the Lord's people, with everyone but yourself. God loveth a cheerful giver . . . "see that ye abound in this grace also." 2 Cor. 8:7 and 9:7.

Many fathers have learned that if they are wisely generous with their children, all the year round, they will have little difficulty in drawing them away from the unscriptural practice of Christmas at the end of the year. A miserly husband is the grief of a godly wife! The neighbours will soon get to know you as a "pinch-penny." The poor will know little of your kindly relief. Will it be said of you . . . He hath dispersed, he hath given to the poor, his righteousness endureth for ever:" Ps. 112:9?

O, my brother, your life is before you — love — marriage — home and family — opportunities to "lay up treasures in heaven" Matt. 6:20. Never allow a "grasping" spirit to mar the enjoyment you could have in the Lord!

This letter dear brother, is designed only for your good. If it troubles you, it means that you need the ministry. Keep in mind the good Word of God . . . "Faithful are the wounds of a friend . . ." "Let the righteous smite me; it shall be a kindness, and let him reprove me, it shall be an excellent oil, which shall not break my head:" Ps. 141:5.

Trusting you may receive, with meekness, the engrafted Word, James 1:2, that you may really enjoy the great blessings of generosity,

Yours in the Lord

(Editor's note: The brother who wrote this letter is well known to us and thought it might well be incorporated as an "open letter" and find a useful place. In this we heartily concur as we see the real danger today confronting many of our younger Christians who, either through faulty and misleading teaching, or, as above, through niggardliness or the like, are failing to give the "firstfruits" of their lives and their substance to the Lord. Is this not the reason for so many failures amongst many today? God takes note of all.)

FORGIVENESS

THE LATE R. CURRAN OF NORTH IRELAND

IT IS felt that many of the difficulties that exist amongst the Lord's people would be short-lived if the saints were governed to a greater extent by a forgiving spirit. Much joy in the Lord and fellowship with one another is hindered, and prolonged and untold grief occasioned when this is lacking. A few suggestions from the Word of God should be of profit and promote exercise of heart regarding this important feature of Christian experience. Divine principles have been established that forgiveness may be genuine, and not in name only.

FORGIVENESS OF SINNERS

When we were repentant sinners, the Gospel, revealing God's righteousness, was welcomed, creating faith in Christ, as He is presented therein. The blessedness of Ps. 32:1 was then experienced . . . "Blessed is he whose transgression is forgiven, whose sin is covered." As a result of our standing before, and relationship with, and attitude towards God were changed. The flesh remains unaltered . . . John 3:6.

FORGIVENESS OF SAINTS

The Lord's desire for His children is that they should do His will, not their own, which is sin. When, however, sin is committed and thus the enjoyment of communion with Himself disturbed, provision has been made whereby restoration may be effected immediately. In 1 John 2:12 we read . . . "Your sins are forgiven you for His Name's sake." Whereas,

in 1 John 1:9 it says . . . "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." This, at first sight, might seem a paradox but in the first passage, it is the judicial forgiveness that is in view, received when we were brought to Christ; whereas the verse in chapter 1 is connected with the restoration of the believer. The condition then on which forgiveness becomes effective is that confession of sin should be made. Then the Lord is faithful to His promise to forgive and cleanse therefrom. The blood of Christ is the basis on, and means by which this cleansing is brought about. How careful, then, we should be to see that the line of communication is kept clear and our new relationship enjoyed continuously.

FORGIVENESS OF ONE ANOTHER

The wrong doings of the children of God not only dishonor and displease the Lord, but they involve many harmful effects in addition to upsetting fellowship with one another. In order that disturbed relations may be properly adjusted, forgiveness is essential. Little difficulty is experienced, or time lost, in forgiveness being granted and fellowship restored, when divine principles governing such are carried out in the fear of the Lord. The standard of forgiveness of one another is set out in Eph. 4:32 . . . "As God, for Christ's sake hath forgiven you." And in Col. 3:13—"As Christ forgave you, so also do ye." Here we have brought before us the manner and measure of divine forgiveness. How great it is, and yet how unworthy of it we are. If offended and offender would consider themselves, together with the injury sustained, and offence committed, in the light of all this, how forceful and effective the words—"so also do ye"—would become.

DIVINE METHOD AND PURPOSE OF APPROACH

Much damage has often been done, and the period of difficulty prolonged, by the spirit in, and purpose for which the offender has been approached. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church let him be unto thee as a heathen man and a publican." Matthew 18:15, 17.

1. The offended is to go to the offender, not to await the approach of the latter. This order saves from undue delay and publicity caused by idle gossip that only aggravates the trouble.

2. The offended is to tell the **FAULT**. It is not enough to forgive the offender while praying for him. The brother, by his trespass, has broken communion with the Father in addition to severing fellowship with the one he has wronged; perhaps he is not even conscious of his trespass. He needs to be convinced of his fault, led to confess it, and so to obtain forgiveness.

3. The purpose of this approach is to gain the brother so that he may be restored to God. The impression that one is coming to him to extract a confession for one's own sake, or to get even with him is to be avoided.

4. A second approach is to be made if necessary. The matter is not to be dropped or passed over, leaving it to rectify itself in due course. Every effort is to be made towards effecting a complete recovery of the offender. One or two witnesses are to be present to establish the matter.

5. Failing adjustment by these means the question is then referred to the church. If a person fails to abide by this judgment, he should then be made to feel that he cannot be treated as he had formerly been by the saints.

FORGIVENESS AND PRAYER

In Mark 11:25, 26 we read . . . "And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses." Prayer which is vital in Christian experience, is hindered if anything is harboured against another. Forgiving of others is essential if we, ourselves, are to enjoy the blessedness of forgiveness and answered prayers.

REPETITION OF FORGIVENESS

If an offence is repeated, what course should then be pursued? In Matthew 18:21 the question is asked . . . "How oft shall my brother sin against me and I forgive him?" Peter presumes to answer his own question by suggesting seven times. This may have seemed quite a liberal attitude, and sufficient grace, but the Lord stated, until seventy times seven. Therefore the child of God should be governed by the spirit of forgiveness at all times.

FORGIVENESS AND DISCIPLINE

"Ye ought rather to forgive him and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow." 2 Cor. 2:7. Where discipline has been carried out in the spirit of meekness, and has proven effective in restoration, we should be ready to forgive and comfort the disciplined one, so as to save from undue sorrow. In some cases, discipline has been welcomed as a means to get rid of the person, rather than with a view to restoration.

INSTANCES OF ANSWERED PRAYER FOR CHILDREN

THE biographer of Mrs. Susanna Wesley — mother of John and Charles Wesley — gives us the following from her own pen:—

“Then, I thought, if I were inspired with true zeal for His glory and really desired the salvation of souls I might do more than I do . . . so I resolved to begin with my own children, and accordingly I purposed and observed the following method: I take such portions of time as I can best spare each night to discourse with each child by itself on something that relates to its principal concerns. On Monday I talk with Mollie, Tuesday with Hetty, Wednesday with Nancy, Thursday with John, Friday with Patty, Saturday with Charles, and with Emily and Sukey together on Sunday.”

Of the great-grandmother of Fidelia Fiske it is written: “Her last days were days of almost constant praying; and the burden of her prayer then was, as it had previously been, that her posterity might be a godly seed even to the last generation.” Of her, Miss Fiske writes to a cousin: “Have you heard your father tell how she used to pray for her descendants to the end of time?”

In 1857 three hundred of the descendants of this godly woman were associated with Christ's church. Miss Fiske adds, in speaking of it: “I often think I may be receiving blessings in answer to her prayers, for I know she prayed for her children's children for all coming time.”

This was a grasping of the promise for “thy seed's sake.” On the opening page of Miss Fiske's life it says . . . “Fidelia Fiske was a child of God.” Precious record!

Mr. Hastings tells of a father and mother who set apart an hour every Sunday morning to pray for their children. They were all converted and, as they grew up and had families, they followed their parent's custom of prayer; so that, at the time of writing the sketch, there had been four generations of this godly pair, and not one of the four generations had been known to die unsaved. A number were ministers of the Gospel and missionaries, and otherwise useful men and women.

Look at the mother of John Newton: -

Some time in the past century lived a poor woman in England, of whom the world knows but little, who had a son, and she poured out her tears and prayers for his conversion. But he grew up reckless and dissipated and profane. He engaged in the slave trade on the coast of Africa, and perhaps was as hopelessly

abandoned as any pirate who ever trod the deck of a slave trader. But, at last, when all hope was nearly expired, his mother's ceaseless prayers were answered. He was converted and was the means, in God's hands, of seeing many more good and useful workers for God saved by His grace. Such was the result of one mother's ceaseless prayers.

J. Hudson Taylor's mother was so burdened for his salvation that, while visiting at a friend's home, she excused herself from dinner and waited on God till she felt that God had heard and answered her. That afternoon in his far-away home he was led to Christ. As he told his mother, two weeks later, she joyfully replied: "I knew it fourteen days ago!"

Dr. A. J. Gordon said that one morning at family prayer his father broke down completely, and groaned and sobbed for his boys, and that it so affected him that before long he became a Christian.

Selected

(The above should be a distinct encouragement to godly parents to pray on! pray on! Don't wait for the assembly to send for a preacher or preachers, but just pray on! God is still the hearer and answerer of prayer. We are convinced there are too many meetings, too many preachers, too much activity, and NOT ENOUGH PRAYER). Editor.

THE CALL TO THE SERVANT

"I do not promise you mountains of gold, but trials and troubles no words can tell; not leisure, but work — no rest till the day's work is done, no reward but in the time to come, and in the time present to live at your own cost, looking to God to supply all. Truly the field is large and the door open, but only to those who desire to feed the flock and not to live upon the flock. Besides which, I can offer you shame and reproach, ingratitude for patient service, evil in return for the good you have laboured to bestow. I do not say this to frighten you, but rather to arouse you, as a noble soldier is aroused when he hears of enemies who are not small and weak, but great and strong — who is prepared to go into battle to fight, quitting himself as a man, but trusting to God alone for strength and victory. For the battle is not our's but the Lord's."

"What more have I to tell you, except that the harvest is great and the labourers are few: that I have nothing to offer you but trouble and toil, and nothing to hold out, except that if the Lord is not true to His promise we are of all men most miserable? The Lord does not leave us without bread when we have done the day's work; but it is not bread of a dainty

sort, and we take it just as His goodness gives it. I don't want to tell you falsehoods, so there is the truth for you.

May Christ deign Himself to teach you, my beloved, how your life can best be spent for His glory."

(Written by William Farel to a man by the name of Andre A. D. 1530).

CLERICAL TITLES

A Letter to a Believer With the Title—"Pastor."

Dear brother in Christ:

I thank you for the literature you recently sent me; and, as we have never met, for your thoughtfulness shown thereby. You will forgive me, I trust, for deleting the title "Pastor" from before your name on the acknowledgment envelope you enclosed. So that there might not be any misunderstanding, I wish to make my position clear in this matter; which position I believe to be according to the Word of God.

It is clear that the Scriptures do not envisage ONE Pastor or Minister over a church or assembly of Christians. Firstly, ELDER, OVERSEER, SHEPHERD (or, as the untranslated original words are transliterated, presbyter, bishop, pastor) all refer to one and the same person in relation to their work in its being carried out in a Scripturally gathered Assembly or Church. Elder, as to maturity and development, Overseer as to ability to oversee and look over the flock and know its condition. Shepherd in ability to feed and to rule likewise. Those designated as elders in Acts 20:17 are called overseers again, when referred to in v. 28 — thus, also, Titus 1:5 compared with v. 7. Similarly, the overseers of Acts 20:28 are described as being in "the flock" to which they are to take heed, and thus "feed the church of God." The word "feed" here is from the same root as "shepherd" and "flock." It means to "rule as a shepherd" — Rev. 2:27, same word. Hence the elders and overseers are also shepherds. 1 Peter 5:1, 2, also proves the same fact. The word translated "pastor" in Eph. 4:11 occurs seventeen other times in the New Testament, and everywhere else it is translated "shepherd."

Secondly, according to Scripture, a true church or assembly must have a plurality of elders, overseers, shepherds.

This is proved by the following statements:

Acts 14:23 "Elders in every church."

Acts 15:4 "the church . . . and the elders" (with Acts 21:18).

-
- Acts 20:17 "the elders of the church."
 Acts 20:28 "the flock, in the which the Holy Ghost hath made you overseers . . . to feed the church of God."
 Phil. 1:1 "the bishops (overseers) and deacons."
 1 Thess. 5:12 "them that labour among you, and are over you in the Lord, and admonish you."
 1 Tim. 4:14 "the hands of the presbytery (this is a collective noun—elderhood—being the same word as is translated elders in Luke 22:66, and 'estate of elders' in Acts 22:5
 1 Tim. 5:17 "the elders that rule well."
 Titus 1:5 "elders in every city."
 James 5:14 "the elders of the church."

Thirdly, the Word of God does not permit the singling out of any one elder to be recognized as "head" over his fellow-elders. Because there is only ONE such, Who is the "good Shepherd" as in John 10:11, 14 — the "great Shepherd" as in Heb. 13:20 and the "chief Shepherd" as in 1 Peter 5:4—supreme as "the Shepherd and Bishop (Overseer) of our souls." 1 Peter 2:25.

Finally, their appointment is not, in any way, by man or by fellow believers, by voting or by any other method, but BY THE HOLY SPIRIT, Acts 20:28, by GOD, 1 Cor. 12:28 (governments, from the word meaning "to guide"; the same root word is translated "master" or "pilot" of the ship, in Acts 27:11 and "shipmaster" in Rev. 18:17 — the R. V. has "wise counsels."), and by CHRIST — Eph. 4:11.

Truly, if anyone aspires to exercise oversight, "he desires a good work," 1 Tim. 3:1. May those amongst us who thus aspire go on humbly and faithfully for the "Chief Shepherd" and for His flock — thus constantly verifying that they, themselves, are fulfilling the spiritual and moral qualifications required.

It is possible, brother, that the above facts have not been presented to you in this way before. I therefore trust that you will find them helpful unto exercise of heart in this matter, and with a view to conformity with the Divine constitution of a New Testament "assembly of God." Along with this goes the necessity of pleasing and obeying our Lord and Master, which is our only aim. I write in love, dear brother, with a view to our mutual edification in Christ and His Word.

Yours by His same great grace,

H. T. Kimber — India.

That holiness involves "separation" is true; but when that separation is from good, instead of from evil, it becomes unholiness.

QUESTIONS AND ANSWERS

QUESTION: What about one professing to be saved, connected with a "Secret Society" or the like?

ANSWER: One newly converted would require to be borne with and taught the unscriptural and evil character of being in a brotherhood and secret association with unbelievers, seeking his deliverance. But, if a believer who professed to see at one time the evil of such, and separated from the association, goes back and wilfully identifies with the ungodly in such a fraternal bond, he should surely come under the discipline of the assembly. If a leader he will require the open rebuke — 1 Tim. 5:20 — in order that others may fear, and not be led astray in following his evil example. No one in such a path can be recognized as fitted to shepherd or to teach God's saints.

W. J. M.

It would be well to ask those desiring "fellowship" if they had such connection, lest the Assembly have in its midst those with "secret society" connections . . . "the works of darkness." W. H. F.

QUESTION: I have noticed women, during conference meetings etc., coming up from downstairs from waiting on tables etc., going back and forth to rest rooms with uncovered heads, and little girls being brought to the "morning meeting" without covering on the head. Is this in order?

ANSWER: It is our conviction that the heads of sisters should be covered in all activities of the Assembly and we have noticed this, frequently, and it is surely disrespectful and a denial, probably unwittingly, of headship and Lordship. In regard to young children "setting back" without covering. Parents should see to it that they are covered, as it teaches these little ones something of the presence of God in the Assembly — i.e. they should have this pointed out to them, then, later on, if saved, the covering will have an "added meaning" to them. Too much is taken "for granted" in assembly fellowship today and the disrespect of this day is proverbial. As we look back a number of years much that is tolerated would never have been allowed by godly shepherds who were on the watch for such things.

QUESTION: Should an Assembly invite preachers for meetings or should this exercise come on the part of the preacher or preachers themselves?

ANSWER: It would be in order for an Assembly to speak to a brother or brethren as to having exercise to come into their midst for Gospel or ministry meetings, at some time, to give the help they could. We believe, however, the "inviting" is without scriptural precedent as far as we can see, i.e. as to definite arrangement and dates etc., and sometimes men are booked up for periods ahead for quite a while, and have their little "engagement book" handy for "calls" etc. This all savors of the religious world. What arrangement did the early saints know of as to the visits of the early laborers, except that they were in their mind and they hoped to visit them, as the Lord would lead? Often their plans were changed and their routes etc., but they sought to be guided by the Holy Spirit in all. A return to the old way of waiting on the Lord to send along the "right men" at the "right time" would probably result in far more blessing. A half a dozen preachers writing at the same time for "meetings" shows that some of these have missed the leading of the Spirit entirely and it should cause them much concern as to whether God would have them write thus, or visit and try "new" ground entirely where they will not be bothered by others writing ahead of them.

EXTRACTS FROM LETTERS

USE FOR OLDER ISSUES: We continue to enjoy the Magazine and find it very profitable to gather up the old ones and, after locking them in yearly volumes, pass them around to some of the isolated Christians. Have back into the "twenties" on the go at present. Many speak of them as very helpful reading — may the Lord bless you in this work.
From a laborer on the Prairies.

THE GOSPEL ARTICLES: Thanking you, as we do enjoy the Faithful Word and I have often clipped the Gospel message and enclosed it in letter to loved ones.
From Iowa

WALES — U. K. The saints gathering to the Name of the Lord Jesus Christ here are finding the Words In Season a tremendous help and encouragement in the Assembly, where they are seeking to maintain a scriptural order in regard to New Testament Church principles and teaching.

ON THE BULLETIN BOARD:

I read the poem on the December cover about the Silent Loom and the Judgment Seat and thought my Employer would appreciate it as he runs a factory, manufacturing webbing. I laid it aside intending to show it to him, but I didn't. When we received word last week that one of our weavers had suddenly died, I thought of the poem again and brought it into the office to show him. He asked me to place it on the bulletin board so that all the employees could read it. Several asked for copies of it and quite a few read it. Most of them are R. C. and I was so happy to be able to reach them in this way. I thought you would also be encouraged to know where the poem went. We never know where "the bread cast upon the waters" will end. It also opened up a conversation with several about eternity and we trust they will continue to think on these things.

As I went to the funeral home and saw those hands on the body of that dead man, how that portion of the poem. . . "By the hands now folded in" impressed me! We are not all weavers on a loom but soon, if the Lord comes or we are called from this scene, our hands will also be "folded in" as far as service down here is concerned.
From a Christian girl

FROM ILLINOIS: We have been enjoying the ministry of Words In Season. Keep up the good work and we'll keep on praying.

FROM IRELAND: We are still enjoying the messages in the Magazine. It is a big work, together with other work amongst the unsaved and the Lord's people, but the promise still holds good . . . "As thy days, so shall thy strength be."

FROM NEW ZEALAND: I have been getting the paper and definitely appreciating it for some forty or more years. Oh! for a return to apostolic simplicity and power when holy men of God preached the Word with the Holy Ghost sent down from heaven, and fear came upon every soul. May it continue "till He Come."

FROM IOWA: Enjoyed reading the many "timely" articles and if we would all take them to heart and live more and more by the Book in this scene of departure, it would be well. Even those once held in esteem in the things of God are weakening. It should cause more prayerful search of one's own soul as to the world creeping in.

FROM IRELAND: The ministry of the magazine is still appreciated by the most of the Christians in these parts. The faithful teaching is a stay to all of us.

DAILY STRENGTH

“As thy days thy strength shall be!”
This should be enough for thee;
He Who knows thy frame, will spare
Burdens more than thou can'st bear.

When thy days are veiled in night,
Christ shall give thee heavenly light;
Seem they wearisome and long,
Yet, in Him, thou shalt be strong.

Cold and wintry though they prove,
Thine the sunshine of His love;
Or with fervid heat oppressed,
In His shadow thou shalt rest.

When thy days on earth are past,
Christ shall call thee home at last,
His redeeming love to praise,
Who hath strengthened all thy days.
- Francis Ridley Havergal

DAILY WEAKNESS

“I die daily” —said the man
Who the work of God did scan;
Proved His strength, yet felt his own
Weakness, in a world of scorn.

“When I'm weak” —he often said
“Then I'm strong, for Jesus died:
Rose in triumph from the grave,
Lives for me, His power to save.”

Out of weakness was made strong,
This the theme of Heaven's song:
See the mighty warrior band
Ent' ring in Immanuel's land.

See them stand, majestic, strong,
Looking on Immanuel's Throne:
Bow they! And their crowns cast down
At the feet of God's own Son.

W.H.F.

Toronto, Ont. — Recent Conference very large and considered helpful on both East and West sides of this city. The "old truths" were re-stated with no uncertain sound which is cheering in this day, and the many younger believers attending such give promise as they continue therein. The Word of God ministered in the Spirit's unction, unfettered by human arrangement, is the answer to much of the departure of today by men of mixed principles. About seven thousand, five hundred meals were provided by loving hands, freely . . . Hebrews 6:10.

Kitchener, Ont. — Saints enjoyed a brief call by bro. H. Alves on his way homeward.

Clinton, Ont. — Our brother Sam McDonald had another setback but was resting comfortably. Pray for this small Assembly that God may sustain them in their desire to go on for Himself.

Chatham, Ont. — Recent Meetings by brother Booth saw a good number of strangers in attendance — however, not every night. Two professed. Saints from Merlin, Windsor and Newbury gave help in prayer and attendance as able. Meetings continued seven weeks.

Sault Ste. Marie, Ont. — Bro. Pizzulli had had a series of meetings in the Italian language in the Franklin St. Gospel Hall, strangers attended, one man professed. John Gray called in on his way for a few nights.

Gravenhurst, Ont. — Earl Pears had some meetings in the basement of one of the Christian's homes here — we heard one had professed.

OTHER LANDS

Australia — Brother H. T. Kimber sends a few details . . . "We left India on February 2nd, after over nine years this time, reaching Australia Feb. 17th, with wife and four children. We believe it to be the will of the Lord to return to the "homeland" at this time, though we rather shrank from leaving the work in India, and facing circumstances here. However, we know His grace will be sufficient, and there is work to do in this part of the field too. But we hope to return to India as soon as possible — our hearts are there." Pray for our brother.

CONFERENCES

Stout, Iowa — Annual Conference d.v. May 17th, and 18th, commencing with Prayer Mtg., Fri. May 16th, at 8 p.m. "He shall feed His flock like a shepherd" — May this be true through ministry from the Risen Head. Visitors welcome. Corresp. Richard Stickfort.

Frostburg, Md. — Annual Conference d.v. will commence May 17th, at 7:30 for prayer, continuing over Lord's Day, May 18th. Breaking of Bread 10:30 a.m. Corresp. George Savage, 42 Wright St.

Deseronto, Ont. — Deseronto and Picton Assemblies purpose d.v. holding their Annual Conference in the Legion Hall, Deseronto, May 18th, and 19th, commencing with Prayer Mtg. May 17th, at 7 p.m. Preachers who walk in the "old paths" and teach the right ways of the Lord will be welcome to minister. Correspondence to Wm. Root, Box 241.

Midland, Ont. — The 62nd Annual Conference of Christians gathered in the Name of the Lord Jesus at Midland, Waverly and Waubashene, will be held d.v. commencing with Prayer Mtg., Fri. May 16th, at 7:30 p.m. continuing over May 17th, and 18th, and one meeting morning of May 19th. All meetings in Y M C A Building. Corresp. Jas. Crawford, 311 Midland Ave.

Philadelphia, Pa. — Annual Conference of the Olney Assembly will be held on Memorial Day May 30th, all day — Prayer Mtg. Thurs. May 29th, in Gospel Hall, 314 W. Chew St., at 8 p.m. Other meetings in the Review Club Hall, Oak Lane, 70th and Lakeside Aves. John MacLellan, 651 No. 5th, Phila. 26.

Byfield, Mass. — The 79th Annual Conference will d.v. be held May 31st and June 1st, commencing with Prayer Mtg., Fri. May 30th.

"We are looking to the Lord to send along men of God who stand firm in the old paths, to minister the Word." Corresp., Wm. Ward.

Akron, Ohio — Conference will be held d.v. in the Akron Gospel Hall, 1225 Wooster Ave., commencing with Prayer Mtg., Fri. evening, May 30th, at 7:30 continuing Sat. and Lord's Day, 31st, and June 1st. Ministering brethren, whose practice and teaching confirms the saints in the "old paths" will be welcome. Corresp. Joseph Bercaw, 928 Bisson Ave., Akron 7.

Eden Grove, Ont. — The Annual One Day conference will be held this year on June 1st, with Prayer Meeting Sat. May 31st, at 7:30 p.m. Brethren walking in the "old paths" welcomed in ministry. Corresp. Stanley Purdy. Check for D.S.T. in Ontario.

Kenora, Ont. — Annual Conference d.v. will be held commencing with Prayer Meeting, May 30th, continuing over 31st, and June 1st. Accommodation provided for visitors. Ministering brethren walking in the "old paths" welcomed. Correspondence to E. L. McCammon, R. R. 1. Gospel Hall is located corner of 1st St. and 7th Ave. S.

Forest Grove, Oreg. — Annual Conference d.v. will be held commencing with Prayer Mtg., May 29th., continuing over Fri. Sat. and Lord's Day, 30th, 31st, and June 1st. The Lord's servants walking in the "old paths" welcomed in ministry. Corresp. Harry H. Goff, 2433 Goff Place.

Garnavillo, Iowa — Annual Conference dates d.v. June 7th, and 8th, commencing with prayer Mtg., Fri. June 6th, p.m. Usual order of meetings. Corresp. Robert Brandt.

Sarnia, Ont. — Annual Conference d.v. will commence with Prayer Meeting in the Gospel Hall, College and Davis Sts., Thurs. June 5th at 7:45 p.m. continuing over the 6th., there and then in the Hanna Memorial School on Russel St., over the 7th, and 8th. Brethren seeking to maintain the truth of God as set forth in 2 Timothy 2:2, welcomed in ministry. Correspondent, John Kember, 1393 Murphy Road.

Winnipeg, Man. — Annual Conference will be held d.v. in the West End Gospel Hall, commencing with Prayer Meeting June 5th, at 7:30 p.m. June 6th, ministry at 7 p.m. Sat. and Lord's Day 7th, and 8th, all day as usual. Correspondent: S. M. Vanstone, 251 Beverley St., Winnipeg, 10.

Victoria Road, Ont. — 71st Annual Conference will be held d.v. in the Long Point Gospel Hall, June 21st and 22nd., commencing with Prayer Mtg. June 20th, at 8 p.m. D. S. T. Ministering brethren walking in the "old paths" and teaching the same will be welcomed to minister the Word. Saints from a distance freely entertained. Corresp. Roger L. Crarey, Box 50.

Crapaud, P. E. I. — Annual Conference d.v. will commence with Prayer Meeting evening of May 17th, continuing May 18th and 19th. Communications to D. G. Ramsay, North River, P. E. I.

FALLEN ASLEEP

Gravenhurst, Ont. — We have heard of the homecall of our sister Mrs. David Miller, widow of the late David Miller, well known as a faithful evangelist. She "went home" March 4th, buried in Barrie.

Brickton, N. S. — Our beloved sister Mrs. Heman Wentzell "went home" March 14th, aged 80 years. She was saved but gathered to His Name when the Assembly was planted here in 1948—they were much given to hospitality in the home. Her husband, seven sons and a daughter survive.

Sault Ste. Marie, Ont. — Our dear sister Mrs. John Yeaman, in fellowship here for past 25 years, passed into the presence of the Lord, March 22nd, aged 74. She leaves her husband and three sons.

Norway — We have heard through James Mitchell (son of the late Jas. Mitchell, well-known servant of Christ) of the homecall of another worker there, David MacMurdo last Fall. Two daughters and the assemblies miss him much.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE RUGGED ROAD



Sometimes when our feet grow weary
On the rugged hills of life,
The path stretches long and weary
With trial and labor and strife.
We pause in the tiresome journey,
Looking back over valley and glen,
And sigh with an infinite longing
To return and begin it again.

But vain indeed is the asking,
Life's duties press all of us on,
And none may shrink from the labor
Or sigh for the days that are gone.
For it may not be far ere before us
Wait fairer places than then;
Life's path may yet lead by still waters,
Though we can't begin over again.
Selected.

JUNE, 1958

WORDS IN SEASON

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Subscriptions Overdue: If you have not paid your subscription for this year yet, will you not kindly do so at once—it places an unnecessary burden on us and affects our records considerably.

Volumes: A few still available.

ADDRESSES OF CORRESPONDENTS

Toronto, Ohio, Calvin Baker, R. R. 2.

Mesick, Mich., Chancy Spencer, Box 122.

UNITED STATES

Philadelphia, Pa.—Our brother C. Patrizio is on a visit to his native land, Italy, expected to sail from New York May 26th. He has not been there for 43 years — he purposes seeking to reach relatives and others with the Gospel. Address while there as follows: c-o F. Carboni, Via Castelazzo, 12 Piverone, (Torino), Italy, or his former address here. He will value prayer on this journey.

Chicago, Ill. — New location of the Grace Gospel Hall is 9556 South Park Ave., corner 96th st. Breaking of Bread 10:30 a.m.

Tacoma, Wash. — Please note change of time of Assembly Meetings — Gospel Hall, 4064 So. A St. Breaking of Bread 10 a.m. S. S. & Bible Class at 11:30 a.m. Gospel Mtg., 7:30 p.m. Tuesday 8 pm. Prayer and Bible Reading. They have been encouraged of late with an increase of S. S. scholars and parents coming with them.

Seattle, Wash. — Bro. Arnold Adams had a good visit here, telling of the work in Cuba also.

Toronto, Ohio — Bro. Dobson had a good spell here and the Lord has given blessing in salvation — also in Steubenville bro. Warke saw a little interest with one soul professing — the Lord has blessed both these assemblies of late years, for which they (and we) are thankful.

La Crosse, Wis. — Bre. McKinley and S. Hamilton have been preaching here of late, in ministry and the Gospel.

West Union, Iowa — L. Brandt and Hy. Wahls were still here at last report, some stirring amongst the young folks. Saints of Garnaville enjoyed bro. Alves on the Seven Churches.

Stout, Iowa — Bre. Mick and Hamilton had two weeks here—brother Warke also had some ministry meetings and went on to Hampton. Brethren Dobson and Oliver Smith were holding forth in Marion, Iowa, near Cedar Falls. Some interest, one had professed last we heard.

Deckerville, Mich. — Saints enjoyed recent meetings of brethren Klabunda and Baldwin, one professed — attendance good.

Akron, Ohio — Seven were baptized here recently from Mansfield, Clyde and Youngstown.

Lorain, Ohio — Saints here have a Ministry Meeting each third Lord's Day, monthly. Brethren walking in the "old paths" could give help.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

Vol. 50

JUNE, 1958

No. 6

INDEX OF LEADING ARTICLES

TIME IS WINGING US AWAY - - - - Gospel article

LESSONS FROM BROOKS OF SCRIPTURE

W. H. Ferguson

POSTURES OF OUR LORD JESUS CHRIST-Frank Knox

CONFLICT AND DIFFICULTIES

GARDEN SCENES

WHAT THE LORD'S COMING MEANS TO ME

G. P. Taylor

GATHERED GEMS

From the pen of John Bunyan —

"Know ye not that they which run in a race run all,
but one receiveth the prize? So run, that ye may obtain."
1 Cor. 9:24.

1. Get into the way.
2. Then study on it.
3. Then strip, and lay aside everything that would hinder.
4. Beware of by-paths.
5. Do not gaze and stare too much about thee, and be sure to ponder the path of thy feet.
6. Do not stop for any that call after thee, whether it be the world, the flesh, or the devil; for all these will hinder thy journey, if possible.
7. Be not daunted with any discouragements thou meetest with as thou goest.
8. Take heed of stumbling at the cross.
9. Cry hard to God for an enlightened heart and a willing mind, and God give thee a prosperous journey.
(A helpful exercise—find the Scriptures referring to each of the above)

Submitted by H. T. Kimber, now in Australia.

« « «
The RIGHT WORDS in the RIGHT SEASON; to the
RIGHT people which gather in the RIGHT place at the
RIGHT time, to the RIGHT PERSON and the RIGHT
NAME—Doing the RIGHT things at ALL times in the
RIGHT way. « « «

Giving HIM the RIGHT place in the midst. Giving
HIM His RIGHT, our hearts' worship, glory and honour.
« « «

Do we come short of much of this? Rightly has one
said . . . The RICH PEOPLE are the POOREST, and the
POOREST are the RICHEST . . . IN GOD.

Alas! This is often true. Those that could give won't
and those that would, can't. Alas!

(Submitted by James Mitchell of Norway).

"TIME IS WINGING US AWAY"

A FEW years ago my wife stenciled in bronze on the door of our clock, just below the dial, the first line of that sublime old hymn, "Time is Winging Us Away." Then, on a card, she printed part of that solemn verse, Eccl. 3:15, "God requireth that which is past," and appended it to the clock shelf.

In vivid clearness those two pointed fragments of truth, one human, the other divine, appealed to the gaze of all who entered the room.

A young woman who lived in the vicinity used to visit my wife quite frequently. During her calls her eyes often fell on those striking epigrams. She would look with rapt attention for moments at a time, and on returning home often wept bitterly. What caused her to weep, do you ask? It was because she knew that ruthless time was wafting her on toward the judgment, where she would have to answer for the unforgiven sins of the past. Reader, hast thou ever wept over thy sins? It is better to weep and be saved now, than to laugh now and to wail and be lost forever.

Although this young woman was a professing Christian, amiable and moral, yet there was between her soul and God the unsettled question of her sins. This distressing condition of soul continued for a number of weeks, until one day she went to the city to have some dental work done. While the dentist was operating, quite abruptly but kindly, he asked her the vital question, "Are you saved?"

This proved to be the Lord's way of leading her into liberty and blessing; for, though the Spirit of God had been striving with her so long, creating in her a desire to be saved, yet she had not found the rest of faith. On the afternoon of this day, however, while driving home, she said within herself, "I desire to be saved. God desires to save me. Christ has died to save me. The work is all done. Why, then, am I not saved?"

Blessed be His name, immediately the light of the glorious gospel of Christ flooded her soul, she was a child of God, a joint heir with Christ. Then she could add the second line of the hymn to the first,

"Time is winging me away
To my eternal home."

A little while ago it was, "Time is winging me away to judgment," now, "To my eternal home." What a change!

At her earliest opportunity she came to tell us the joyful news. The clock, the texts, the conviction preceding conversion—all was told.

Reader, what hast thou to say for thyself? If thy sins are not forgiven, thou hast just as much cause to be aroused in

thy conscience as the subject of this narrative. Time is rapidly doing its work for thee. Thy feet shall soon stand upon the brink of eternity. For aught thou knowest, to-day's foot-prints may be thy last upon the shores of time. Birth, life, death are crowded into a brief period. At the end of life's little day begin eternal ages. O unsaved one, in the face of such tremendous issues, wilt thou be indifferent and unconcerned?

But you say, "What am I to do? I cannot stay the wheels of time, nor prevent the inevitable from coming to pass."

No, neither can you revoke the inspired declaration that "God requireth that which is past." Nor can you avoid meeting Him when your eyes have closed in death. But you can accept His gracious and ample provision for you in the death of His Son. Then you shall meet Him with joy, and not with dread; as a child, and not as a rebel; for everlasting blessing, and not to be judged at the great white throne. Meet Him now in grace as a Saviour-God, confessing your sins, and He will put them all away and receive you with delight. Then no words of future judgment will ever alarm your soul. Queen Esther, before going into the presence of the king, moaned out the doleful words, "If I perish, I perish." She went with fear and trembling, not knowing how she would be received at the palace, as she was going uninvited. In coming to God let no such fears possess your soul. Your peril is not in coming, but in staying away. He has pressingly invited you, Luke 14: 17-23, and there is nothing that delights Him so much as to have His invitation accepted. Read Luke 15, and see how God is represented by the father in looking and longing for the prodigal's return. He saw him a long way off, "and had compassion, and ran and fell upon his neck, and kissed him." Then he said to his servants, "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat and be merry: for this my son was dead, and is alive again; he was lost, and is found." O sinner, how canst thou refuse such a welcome? But mark how this wondrous wealth of blessing was made good to the wretched prodigal: "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee" verse 18.

Glorious decision and confession which resulted in reconciliation, and brought a full tide of joy to his heart and the father's! He was in the same state of contrition and repentance as the publican when he cried to God, smiting upon his breast, "God be merciful to me a sinner." Luke 18:13. Go thou and do likewise. Then you too can take up the happy strain and sing,

"Time is winging me away
To my eternal home."

C. C. C.

LESSONS FROM BROOKS OF SCRIPTURE

WM. H. FERGUSON

THE BROOK CHERITH

MADE famous by its association with the "hiding" of God's servant, Elijah, in the disciplinary years of drought during the reign of wicked Ahab, as recorded in 1 Kings 17:3 etc., this provides other lessons, than those taught Elijah, for us today.

It formed a "safe" hiding place from the wrath of Ahab against God's servant. Obadiah, the governor of Ahab's house, put the matter squarely before Elijah at the end of these three and a half years of judgment against Israel when he told Elijah . . . "there is no nation or kingdom whither my lord Ahab hath not sent to seek thee." 1 Kings 18:10. The king with all his power and searching couldn't find the spot before Jordan at the brook Cherith where God had hidden His faithful servant for a good while.

Cherith, meaning "torrent of the gorge", with its silvery waters rushing down, the high rocks giving coolness and shade most of the day, formed the solitary hiding place for Elijah with no eye but God's upon him . . . "thou shalt drink of the brook; and I have commanded the ravens to feed thee there." v. 4. "And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook." v. 6.

What wondrous solitude! What wondrous silence! What marvellous evidence of God's care when the jet-black, voracious servants of a Creator-God, forgetting their natural instincts and inclinations, dropped him from the heavens his morning and evening meals! As he stooped and drank the crystal cool waters and was refreshed and kept alive in the solitudes, he could think, perhaps, of the words of Asaph in Psalm 78:19, the taunting of backslidden Israel against their God . . . "They spake against God; they said, Can God furnish (or order) a table in the wilderness"?

So, today, the marvellous intervention of God for His servants who have been cut off from worldly favor, and even "Assembly favor," is seen in His care for those who put their trust in Him. Many misguided men have sought, through funds, or collusion, or other methods, to bring to their way of thinking faithful men who have been willing to pay the price of faithfulness to God in a day of departure, but such have failed because His servants still have the God of Elijah on their side and no "wrath of the king" can subvert, or upset, His purpose concerning them.

Hidden away safely, God's hidden ones, they learn the

secrets of His mind . . . "The secret of the Lord is with them that fear Him; and He will show them His covenant." Ps. 25:14. Would such trade their "hiding place" for the "show-place" of this world? Nay, verily. They learn God in the shadows more than those who seek the limelight of man's approval and earth's vain glory. God had said to the man whom He would mightily use in a later day — "Get thee hence, and hide thyself." 1 Kings 17:3.

All God's useful servants, in whatever sphere, have first their "hidden days." The seed, buried deepest, fighting its way through the hard earth, has the deepest and strongest roots and the most abundant life. So in all service for Him. We dread the "quiet" in the days of youth and strength, it is irksome, we miss much for which youth craves, but there is "a brook Cherith" in the life of all God's servants whom He will use.

THE OVERSEER . . . His "brook Cherith" is real. He spends time with God in prayer and meditation. He spends many tedious days, and perhaps years, doing necessary visitation ere he is spoken of as overseer or elder, or shepherd. He stretches forth His hand to a work, not to an office. There is no "office of overseer" in God's Word — the word is "overship" and suggests the work, not the office or the place. There are many modern aspirants to the office who have no "brook Cheriths" in their experience, hence they disturb and distract God's people rather than help them.

THE EVANGELIST . . . He, likewise has a "brook Cherith" in his experience. He did not take a "Letter of Commendation" as a passport to Conference platforms, or visiting large Assemblies. No! He puts in real and earnest labor for years, doing the work of an evangelist, ere he is more publicly seen and heard. If some were asked to point out places where they had put in such earnest work, removed from assembly support in attendance and funds in a regular way, they would be hard put to in marking the places. This is a "weak" spot in the life of many today. The true evangelist spends many "hidden years" learning God and His gracious ways. He needs not excessive publication of his work. God's eye rests upon him in the solitude of faithful labors away in some isolated spot, perhaps where there is no assembly to minister to him, and few helpers to cheer him, but HE HAS GOD. What more did Elijah need? Who more did He need? He learned God there in the shadows and one feels that if some men spent ten or a dozen years in the background ere mounting conference platforms to teach others, we should see a more stable, fresher, more powerful ministry among us. Fewer aspirants to a life of quiet ease and more aspirants to a life of testing and proving God, urged on by the example of those who had proved God.

(While writing thus, one would not discourage younger men, at certain season, taking a little part in the ministry, not over-reaching themselves and in their quiet way telling of God's dealings with them and giving out their real meditations on the Word. Such is always acceptable, but to take the place of "teachers" is altogether another matter).

SHEPHERD and TEACHER . . . Here, again, the "Cherith" experience is the most valuable. What hidden secrets God unveils here! The prophet could see a multitude of evidences of God's secrets in his lonely rock-bound prison, even as Paul, the teacher, wrote his wondrous instructions from the iron cell of a wicked Nero.

But, one would say, do we not need contact with major minds and modern trends to be able to deal with the problems of today? Not at all! In the quiet of God's presence, in the "stilling" of the flesh, in the confidence begotten of "trusting God" for daily strength and supplies, there, and there only, did God teach His servant what was needed for a restless, dissatisfied nation that "had exchanged the Lord for another god." Psalm 16:4 — Jeremiah 2:11. And when Elijah emerges from the shadows, he points the nation to the "Living God" in contrast to the dead, idolatrous, sensuous idols of a decadent people, 1 Kings 18:21, 36, 39.

We need such a ministry today to turn the people from a false world, with its glamor, its pride, its television, its comics, its fiction, its sensuality, but such a ministry can only come, and will only come from God's "hidden ones" — those who have proved God.

THE DRYING BROOK

Then "after a while the brook dried up"! So it shall be. Earthly brooks will fail, earthly friendships cease, some by death, others on account of faithfulness to God, causing many once-while friends to turn aside; strength may fail, everything earthly may fail, but HE FAILETH NOT! In the strength of this knowledge, based upon His own promise — "I am the Lord, I change not", Mal. 3:6 — His hidden ones can safely lie down and trust Him for all the days — Matthew 28:20 — Hebrews 13:5, 6. The testing times may be severe — He may see fit to lead us from the quiet of Cherith to the "refining of Zarephath" — the place of smelting furnaces, but His tender hand will not permit the testing to be beyond us, and He stands by in the fires of affliction or in the deep waters of every fresh trial. What a God is ours!

God disposed man to quarrel with himself. Carry on this quarrel to perfection, and then you will have no time to quarrel with others.

THE POSTURES OF OUR LORD JESUS CHRIST

FRANK KNOX OF IRELAND

No. 2 - SITTING

In our last paper we considered the Lord Jesus in four different attitudes. In this one we shall consider Him

SITTING IN THE TEMPLE

AT THE age of twelve our Lord's mother and Joseph went up to Jerusalem at the Feast of the Passover, Luke 2:41. After the feast was over, Joseph and Mary started for home again but, after a day's journey, they discovered that the child Jesus was not with them; so they returned to look for Him and found Him just where they left Him. It is always that way. Where did the young prophet find the axe head? Just where he had lost it . . . 2 Kings 6:6. Should a dear brother or sister in Christ read this who has left the Lord, and gone back into the cold and cruel world, let me appeal to you in our Lord's Name. THINK! What a grief to your best friend, what an example to others, what a stumbling block to sinners and what a loss at the Judgment Seat of Christ, 2 Cor. 5:10 !!! Oh . . . "Come, let us return unto the Lord: for He hath torn and He will heal us." Hosea 6:1. It only took our Lord's mother one day to lose Him but it took her three days to find Him, Luke 2:46.

Though I forget Him and wander away,
Yet He doth love me wherever I stray;
Back to His dear loving arms will I flee
When I remember that Jesus loves me!

The Father waits to welcome you, yea, would run to meet you, and embrace you and kiss you . . . come now!

Jesus was sitting in the temple amongst the doctors and teachers, "hearing them and asking them questions." And what questions!!! Probably from Exodus 12 and the lamb, or Lev. 16 and the scape goat, or Isaiah 7:14, or 9:6, or Psalm 22:16 perhaps Isaiah 53:9, or Micah 5:2 etc., etc.

Jesus sitting in the Temple . . . EDUCATION . . . He is educating the doctors though they did not recognize the Teacher.

SITTING IN THE HOUSE OF SIMON—Luke 7:36

One of the Pharisees invited our Lord to dine with him and our Lord went in with him, but He went there FOR GOD and, when we are so invited, we should do the same—Matt. 6:33, Psalm 16:8. If we cannot do that, we are better at home. So our Lord sits down to eat and in comes a poor, sinful woman . . . A wicked woman, a welcomed woman, a weeping woman, a washing woman and a worshipping woman. (Simon had no time or room for a woman like this, but our Lord had).

Then she was a "wiping woman" for after she had washed our Lord's feet with tears (the right temperature) not too cold, not too hot, then she wiped them with her hair. Sometimes we are asked — "How long should a sister's hair be?" "What is long?" Well, it should be long enough to wipe the Lord's feet and, if it is not long enough for that, then IT IS TOO SHORT. A woman's hair is her glory, 1 Cor. 11:15. This poor woman left her glory at our Lord's blessed feet. It is sad, and very sad when a sister in Christ can leave her glory in the dust and dirt of a barber's shop, and pay dearly for it too, and that with the Lord's money. I wonder what the angels think . . . 1 Cor. 11:10. Our Lord sitting in the Pharisee's house denounced the Pharisee and commended the woman . . . COMMENDATION.

SITTING AT THE WELL—John 4:6

Our Lord must needs go through Samaria. Why? There is a poor, sinful woman He wants to save. He would save her body from sin and her soul from hell and, blessed be His Name, He did it. Being wearied with His journey He sat thus on the well, waiting to welcome a wicked woman. That's what He came into the world for . . . 1 Tim. 1:15—Luke 19:10, and here comes a woman to draw water but it is the sixth hour and not, usually, the time to come to draw water, when the sun is scorching everything. It should have been drawn earlier in the morning or later in the evening when it was cool but our Lord does not need anyone to keep Him right or give Him advice. His ways are perfect and God's clock works with perfect precision. Everything in God's realm works according to His mind and all the inventions of men, planes, bombs and sputniks, do not affect His purpose any more than a grasshopper can affect the rock of Gibraltar . . . "Be still and know that I am God." Psalm 46:10. She was a wicked woman but she was a welcomed woman. She got an unexpected blessing, Salvation, from an unexpected person, a Jew, "for the Jews have no dealings with the Samaritans." And she got it at an unexpected time, the sixth hour, at an unexpected place, Jacob's well, not "her own place" v. 20. We hear much about "our own place" and one would almost think that some people would rather go to hell from "their own place" than to Heaven from a Gospel meeting . . . "this their way is their folly." Psalm 49:13. She WENT to tell the men of the city of her new found joy, she wasn't SENT!

Jesus at the well to save a poor wicked woman . . . SALVATION.

SITTING IN THE HEAVENS

We remarked in a previous paper that our Lord did not remain in the grave. No! He rose again and showed Himself to His own, and His own only, for forty days. "Then leading

them out" (and He always does that with all who are willing to be led out of anything that will not stand the test of the Holy Scriptures), Luke 24:50, as they stood stedfastly looking up into heaven, a cloud received Him out of their sight, Acts 1:9, 11. "He passed into (or through) the heavens and sat down at God's right hand as our Great High Priest, "living in the power of an endless life" — to make intercession for us, Heb. 7:25. This blessed subject is referred to no less than twelve times in Hebrews, also Romans 8:34, Phil. 3:20. Oh! What a mighty blessing. He lives to keep us, Jude v. 24.

When Satan tempts me to despair,
Telling of evil yet within:
Upward I look and see Him there
Who made an end of all my sin.

He sits in heaven, our Great High Priest, and bears our names upon His Breast. He has entered in "by His own blood"—Heb. 9:12 and all who will ever be in heaven must go in the same way, and the man who will not sing about the blood on earth, will never sing about it in the glory. He won't be there. Rev. 1:5.

As a Sin-Purger He sits, Heb. 1:3 — His work as such is finished, John 19:30. Now He is engaged in His unfinished work for us, but some day, perhaps soon, that will end also, and He that shall come WILL come and will not tarry—Heb. 10:37. Then we shall not need a Priest any more:

Jesus sitting in Heaven . . . PRESERVATION!

WHAT HE PUT IN

An old brier was growing in a ditch. A gardener came along with a spade, dug around and lifted it out. "What is he doing this for? doesn't he know that I am an old worthless brier?"

But the gardener took it and put it in his garden. "What a mistake he has made — planting an old brier like myself among such roses!"

But the gardener came once more, and with his keen-edged knife made a slit in the brier, and "budded" it with a rose, and by and by, when the summer came, lovely roses were blooming on the old brier.

Then the gardener said: "Your beauty is not due to that which came out of you, but to that which I put in you".

The human heart is no better than the old brier. But the Heavenly Gardener can graft in the Divine Holy Spirit life, and the impossible happens. Heavenly virtues bloom where once the weeds abounded. Graces that are spiritual are found and abound because of what HE PUT INTO US.

CONFLICT AND DIFFICULTIES

THE conflicts and difficulties through which the Lord sees fit to pass His people who seek to walk together in separation to Himself, should come to them as an encouragement rather than the reverse. The constant recurrence of difficulty often raises the question . . . Why? etc., but the soul—learned of God—will recognize that He will not allow divine ground to be held, unless as truly conquered territory, and that through exercise in the power of the Holy Ghost. It is easy to settle down to the quiet enjoyment of the spoil won by the fathers, and to the younger generation the need for conflict appears to be both irksome and unnecessary.

God's way with Israel, as seen in Judges 3:1, 4 is instructive in this, His unvarying principle of action. The generations of the children of Israel were to know war by learning it, at the least those who, before, had known nothing thereof. To bring about this testing certain nations were left in possession of the land, including the five lordships of the Philistines; the last setting forth to us the natural mind of man which has, unbidden, intrenched itself on divine territory. The word of the apostle in 1 John 2:14 is encouraging . . . "I have written unto you, young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one."

Meanwhile Scripture gives no warrant for supposing that God will see fit to remove these constant sources of exercise to His people. On the contrary, we may expect them to be in evidence to the end. Indeed, were difficulties to cease at any time, we might well ask ourselves the question if Satan could see nothing worth opposing. Any reality in "testimony" to the Heavenly Man will inevitably call forth opposition from the great adversary, acting as he is wont, through the mind of the flesh and under the external guise of religion.

We see thus how God secures "reality" by a process of education which, however trying to the flesh, yet embodies His formative work for the world to come. If this be apprehended, we shall not be looking merely for the removal of the difficulty, but waiting on God that we may truly profit by what He permits to come upon us. In this way He would teach us those divine and unalterable principles set forth in our Lord Jesus Christ which shall obtain publicly in the day when earth shall receive its administration from heaven and **THAT THROUGH THOSE WHO HAVE LEARNED THE PRINCIPLES OF RULE IN THE PRESENT SCENE OF CONFLICT.**

(Submitted by an Assembly Correspondent)

(The above article is worthy of a definite and exercised perusal in the light of the present day opposition to any stand for God—Editor).

GARDEN SCENES

"The Fruit of The Spirit"

GENTLENESS - GOODNESS — Gal. 5:22. These I would like to link together. They would seem to me like a vine, a moon-flower. It is much like a morning glory but blooms only in the night. When the night is darkest one can go into the garden and there it is in full bloom, shining white and pure amidst the darkness all around. How much like this should a Christian be, shining in God's gentleness amidst the darkness of this ungodly world. David could say . . . "Thy gentleness hath made me great." Psalm 18:35. It is only the strong who can be gentle. It was His strength that made our Lord Jesus Christ gentle and this leads to our own gentleness in, and through, Him. Always you will find the moon—flower covered with drops of glistening dew. This is like the goodness that will cause gentleness to shine the brighter. To see these two lovely graces shining brightly in a Christian is far more beautiful in the Father's eyes than to have the body decorated with all the jewels of earth, and to the world they speak with the voice of God and tell that He can fill the heart with lovely things of Himself. The fruit of the Spirit is in all goodness and righteousness and truth, proving what is acceptable unto the Lord. Have no fellowship with the unfruitful works of darkness but rather reprove them, Eph. 5:9, 11. What lovely flowers and jewel-like graces to cultivate in our garden.

FAITH

Can we not liken our faith to a great pool in the midst of our garden from which all these other plants are tended and nourished? We certainly could have none of these other graces if it were not for our Faith. Faith is the channel through which we draw our life in God. Without faith in our Lord Jesus Christ we cannot please God. We must have faith in Him for on this hangs all our Christianity. Through our Lord Jesus Christ we have the water of life to supply our pool in the midst of our garden. So our pool is fed from the Fountain Head, Himself, and from this pool we tend and water all the other plants in our garden. Our pool should be kept clear of all debris. Let nothing fall into it which will defile and make it stagnant, else all the lovely plants will die. False doctrines can clog our pool and the channel of fresh water will be stopped. We should always keep it clear and fresh and ACTIVE. We always need a draught of the Living Water daily, a little Word from God Himself to freshen our love for Him. Our feet should be bathed daily in our pool so that our walk shall be pleasing to Him. Then we should always be active for Him, doing His Will according to His Word. If our pool of faith is not kept active and fresh daily, it will soon fill up with the world's false ways and the channel for

a fresh supply is clogged again. We soon lose touch with our fountain of Living Water. So let us keep the channel to our pool in the midst of our garden diligently clean, since it is through faith that the Christian graces receive more abundant life.

Meditations of a subscriber.

WHAT THE LORD'S COMING MEANS TO ME

“AND IF I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.” John 14:3.

This promise given by the Lord to the disciples by the Lord Himself before He left this earth for heaven must have meant much to them, but I ask — What does it mean to me? The latter part of the verse seems so personal that I take it to myself with all joy. He received me as a sinner and made me His own child, but in that coming day of translation He shall receive me unto Himself, to see Him face to face — to be with Him and like Him for ever. To think that He will receive me, a poor unknown sinner of the Gentiles, and take me to Himself for ever, while other great ones of the earth will be rejected, is humbling to say the least.

This promise is a “purifying hope” — as the Scripture states in 1 John 3:3 — “Every man that hath this hope in (or on) Him purifieth himself, even as He is pure.” Who would not want to be clean and ready for the Lover of their soul to come and receive them?

While waiting for His coming we are often saddened by the homecall of our brethren and yet, while standing by the open casket, looking upon the form of the departed one, we seem to hear Him say, “ye sorrow not, even as others which have no hope.” 1 Thess. 4:13. The Lord shall descend from heaven and the dead in Christ shall rise first. Even in death His coming means so much to the believer that we are comforted and able to comfort one another. Let us hear again His blessed words . . . “BEHOLD I COME QUICKLY.”

I'm getting restless, knowing He is coming;
 Lonely for home, and all that it will mean:
 No discipline of mind or days of holy warfare,
 Can blot out wondrous visions of that scene.
 But, Oh, not yet! I seem to hear Him saying,
 My Church is not complete; there's work at hand:
 And so, each morn, with fresh anticipation,
 I face the battle with the heavenly band.

Gerald P. Taylor, Deseronto, Ont.

SELF-EXAMINATION

We live in an age, and in a place, in which we are peculiarly called on to be jealous of ourselves. The reproach of the cross has, in some degree, ceased among us, and the consequence is, we are surrounded with those who profess to bear it. But the flock of Christ is still a little flock, the way to life is as narrow as ever, the gate as strait, and they that go in thereat are still few.

O, who can tell whether we are among these few! When we look into a professing world, how easy does it appear to be a Christian! but how difficult, when we enter our closets, and look into the Word of God! Which shall, in the end, prove a discernor, cannot be doubtful. God will be true, and will manifest His truth, though every man should be found a liar. What matters it to me, then, that I think myself a Christian? — I am not to be my own judge. What matters it to me, that my neighbors think me to be a child of God? — I am not to stand at their judgment-seat. God is the judge of all, and He will be my Judge, and will try me, not by my own standard, not by the opinion of the world, but by the law and the testimony, and by the declaration of His own Word. Let me, therefore, search my heart, and try my thoughts by the same rule now, by which I shall be searched and tried hereafter. And what if the Bible should condemn me? Let me not shut my eyes to the truth. What if it should tell me, that I must part with my beloved sins, or give up my hope of glory? Is it not better to have iniquity cast out in this world, though it be with bitterness and tears, than to have it torment me for ever in the next? Is it not better to lose a lust, than to lose a soul? To give up the pleasures of sin, than to sacrifice the joys of heaven? Is it not more profitable to cut off a right hand—or pluck out a right eye — to have one of my members perish — than to have the whole body cast into hell?

Bradley

HE SILENCED THE DEVIL

If you find yourself getting miserly, begin to scatter, like a wealthy farmer in New York State that I heard of. He was a noted miser, but he was converted. Soon after, a poor man who had been burned out and had no provisions came to him for help. The farmer thought he would be liberal and give the man a ham from his smoke-house. On his way to get it, the tempter whispered to him:

"Give him the smallest one you have."

He had a struggle whether he would give a large or a small ham, but finally he took down the largest he could find.

"You are a fool," the devil said.

"If you don't keep still," the farmer replied, "I will give him every ham I have in the smoke-house."

A LONESOME BOY

THE BOY sat huddled so close to the woman in gray that everybody felt sure he belonged to her; so when he unconsciously dug his muddy shoes into the broadcloth skirt of his left-hand neighbor, she leaned over and said: "Pardon me, madam, will you kindly make your little boy square himself around? He is soiling my skirt with his muddy shoes."

The woman in gray blushed a little and nudged the boy away.

"My boy?" she said. "My goodness, he isn't mine."

The boy squirmed uneasily. He was such a little fellow that he could not touch his feet to the floor, so he stuck them out straight in front of him, like pegs to hang things on, and looked at them deprecatingly.

"I am sorry I got your dress dirty," he said to the woman on his left. "I hope it will brush off."

"Oh, it doesn't matter," she said. Then as his eyes were still fastened upon hers, she added? "Are you going uptown alone?"

"Yes, ma'am," he said. "I always go alone. There isn't anybody to go with me. Father is dead and mother is dead. I live with Aunt Clara, in Brooklyn, but she says Aunt Anna ought to help do something for me, so once or twice a week, when she gets tired and wants to go to some place to get rested up, she sends me over to stay with Aunt Anna. I am going up there now. Sometimes I don't find Aunt Anna at home, but I hope she will be at home today, because it looks as if it is going to rain, and I don't like to hang around in the street in the rain."

The woman felt something uncomfortable in her throat and she said: "You are a very little boy to be knocked about this way," rather unsteadily.

"Oh, I don't mind," he said. "I never get lost. But I get lonesome sometimes on the long trips, and when I see anybody that I think I would like to belong to, I scrooge up close to her so I can make believe that I really do belong to her. This morning I was playing that I belonged to that lady on the other side of me, and I forgot all about my feet. That is why I got your dress dirty."

The woman put her arms around the tiny chap and "scrooged" him up so close that she hurt him, and every other woman who had heard his artless confidence looked as if she would not only let him wipe his shoes on her best gown, but would rather he did it than not.

Christian! Don't be afraid to show a little kindness in an unkind and busy world. Part of the "fruit of the Spirit" is gentleness and goodness. You may win a soul.

ALL-SUFFICIENT GRACE

THE FOLLOWING is the story of a man named MacPherson, who attended some meetings for Christians which I held recently in a suburb of the city of Chicago.

Some years ago he left Inverness, Scotland, for the United States. He was a quarryman and soon found employment in this country (America). Being a man of powerful physique and great capacity for work he rose to the position of foreman in an immense quarry, near Denver, which was operated by one of the railroad companies. Thousands of tons of rock were regularly dislodged in this quarry by means of dynamite and tons of black gunpowder, and his special duty was to superintend blasting operations.

One day, when engaged in this perilous work, a premature explosion occurred, hurling the poor fellow into the air, cutting off his two hands above the wrists, blowing his eyes away, and mangling face and head in a frightful manner. He lay on the ground in an unconscious state for three and a half hours until surgical aid arrived. Three weeks elapsed before he knew that his eyesight was destroyed, and he piteously pleaded with the hospital nurse to take away the bandage from his eyes that he might look around him.

For a few years his forlorn condition was intensified by the fear of insanity. Could his brain bear the contemplation of his helpless, hopeless state? This was a constant dread for five years, as he sat in a chair, or lay in a bed provided by the Railroad Company in a charitable home for disabled railroad servants. He was helpless as an infant, having to be fed like one, and was, and is still, perfectly dependent upon an attendant—provided by the company—without whose presence and assistance he dare not move about.

But in his despondency and dread there grew up in his soul an overwhelming desire to know more of God's precious Word. He realized powerfully how trifling to him were the things of this world. All his human hopes and aspirations had been effectually blighted in the prime of life; as completely blasted as his poor body had been ruined; but, wreck as he was, he returned to God and discovered that He was willing and able to pardon and bless him and give him a brighter and better portion than the best that the world could give him, and his misery was changed into divine merriment. (He had been saved prior to the accident, but backslidden).

He longed for a better understanding of the revelation of God in Christ, but his mind was not stored with the holy Scriptures, which, not only are able to make a child wise unto salvation, but which rise up to furnish every requirement of a

man of God. To read the Bible himself was his great desire, but this seemed an impossible task in his condition. But one day it occurred to him that his desires and prayers might be fulfilled. Hands and eyes were gone, but one sensitive member yet remained. Could it be possible that his tongue might replace his fingers, and trace the raised letters?

He made known his idea to some one, and soon an ingenious mechanic constructed a frame which he could raise and lower by his stumps, and having tapes inserted by which the leaves could be turned. He then began, as he said, the most difficult work of his life. The quarry had been child's play compared with this. He said to me: "Had any one seen me during the night, toiling at my new work; getting on my knees to cry for Gods' help; going to bed for a time; rising again to work at what seemed an impossible task, he would have thought me mad.

"In my desire to conquer the difficulty, I could hardly refrain from eating the embossed letters off the page. My tongue was excoriated: my neck so painful in the position I was forced to take that time and again I had to desist from my efforts."

But, through God's goodness, he at length mastered the self-imposed task. It was with mingled feelings of curiosity, pity, and love to my afflicted brother that I listened to him slowly but correctly reading the seventeenth chapter of John's Gospel, from a book furnished him by the American Bible Society. He passed his tongue lightly across the page, pronouncing each word in a low tone before going forward to the next. The wealth contained in the Scriptures had been unexpectedly restored to him, and no miser gloated over his hoard of gold more intensely than did this dear brother over his spiritual treasures.

He seemed to be the happiest man at our meetings. His beaming face was the witness of this. It shone with pleasure as he listened to the Word of God unfolded, perhaps, more fully than he had been accustomed to hear it. His meekness of spirit drew one's heart irresistibly to him, and the commandment to love one's brother emphasized the inspired comment, "His commandments are not grievous," for love to him could not but be spontaneous and fervent.

One could not help feeling, with such an example before one's eyes, how all-sufficient is the grace of Christ! It can sustain a suffering saint so that Christ may be magnified in his body, even when that body is so terribly mangled and broken as was our friend's. How very small are the ordinary trials of the Christian's daily life compared with what our brother has to bear! Yet he has found Christ's grace sufficient

to keep him in the enjoyment of things above, instead of withering under the blight of self-occupation, or sinking in despair.

From "Scripture Truth" 1914

(We have had this dear brother's friendship for years a native of Inverness, Scotland—we visited him in his home in Kansas City a good while ago and to see him handle the precious volumes in the "Moon" type for the blind and press his lips to the Holy Scriptures, using his handless arms to do so, was an inspiration. He has been a subscriber to Words In Season for years).

The Editor.

EARTHLY PLEASURES

THIS is a smiling, dazzling idol, that has ten thousand worshippers—lovers of pleasure more than lovers of God. What have you to do any more with this idol? Sometimes it is a gross idol. The theatre is one of its temples—there it sits enthroned. The tavern is another, where its reeling, staggering votaries sing its praise. What have you to do with these? Have you the love of God in your soul — the Spirit of God in you? How dare you cross the threshold of a theatre or a tavern any more! What! the Spirit of God amid the wanton songs of a theatre, or the boisterous merriment of a tavern! Shame on such practical blasphemy! No; leave them, dear friends, to be cages of devils and of every unclean and hateful bird. You must never cross their threshold any more. What shall I say of games — cards, dice, dancing? I will only say this, that if you love them, you have never tasted the joys of the new creature. If you feel the love of God and the Spirit, you will not lightly sin these joys away amid the vain anxieties of cards, or the rattling of senseless dice. What shall I say of simpering tea-parties, the pleasures of religious gossiping, and useless calls, without meaning, sincerity, or end? I will only say, they are the happiest of God's children who have neither time nor heart for these things. I believe there cannot be much of the Spirit where there is much of these. What shall I say of dress? A young believer, full of faith and joy, was offered a present of flowers for her hair. She would not take them. She was pressed to accept them; still she refused. Why will you not? Ah, she said, how can I wear roses on my brow, when Christ wore thorns on His? The joy of being in Christ is so sweet, that it makes all other joys insipid, dull, lifeless. In his right hand are riches and honours; in His left are length of days. His ways are ways of pleasantness. What, then, have I to do any more with idols?

Robert Murray M'Cheyne

QUESTIONS AND ANSWERS

QUESTION: Can you throw any light on the increasing practice of artificial breeding with reference to animals? Does Scripture condone it?

ANSWER: There is absolutely no Scriptural example, and certainly it is taking the matter out of God's hands where it belongs. It is God who increases, or depletes the flocks, according to His wisdom—His increase is, at times, evidence of His blessing, though not always so; His depletion, in like manner, can be disciplinary.

In man's scientific approach he is putting his hand to change God's order in many ways but God's unalterable decrees shall stand and, if one is guided by the Word, they shall not be party to putting their hand to that which is within God's own province.

With reference to "humans" it is diabolically wicked, leading to promiscuity and lays one open to the charge of adultery.

QUESTION: What about Hebrews 6:4, 8? Are these persons saved?

ANSWER: We believe the "apostate" is before us in these verses—those who had nominally accepted Christianity, turning from Judaism, but had gone back to its ritualism. V. 9 gives the true thought . . . "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak."

QUESTION: Is it in order at the beginning of the meeting for the Remembrance of the Lord, to have a long reading, or preaching? How long should the meeting be?

ANSWER: Any reading of the Word and remarks thereon, prior to the "breaking of the bread" should certainly be that which will direct the thought and heart to the sufferings and death of our Lord Jesus Christ—preaching and sermons are entirely out of place, but a suitable reading of the Word, and explanatory remarks, would be perfectly in order. After the partaking of the bread and wine, it is quite in order, and very suitable at times, to have a short word—perhaps more of an exhortation as to godly living as a "royal priesthood" as we go forth from this solemn meeting as, usually, the whole church is well represented.

As to the length of the meeting, this is determined by the volume of worship and the manner in which the hearts of His own are taken up with Himself—a "cut and dried" determination of this is out of our province. We have noticed during over fifty years amongst His own that, when communion with God and true fellowship is in evidence, there is no desire to "shorten" this meeting of all meetings.

QUESTION: Is it right for a Christian to work directly or indirectly in the tobacco industry either in the raising, manufacture or the selling of it? This is quite a tobacco section.

ANSWER: The tobacco habit is one from which every true hearted Christian prays to be delivered, if in the bond. We also pray that they shall be delivered from that which is characteristic of the "old man"—is a filthy habit, a wasteful habit, a worldly habit. Most Christians who smoke, or use tobacco, do so "on the sly"—they are ashamed of it, or should be. How then can one seek to enlarge this habit by either the raising of it, or the selling of it, to the glory of God? It cannot be done and the world knows this right well—they figure a true Christian will not use it.

EXTRACTS FROM LETTERS

FROM CALIFORNIA: The Words In Season have been a real stimulus to us in these days in which we live — we are praying that the Lord Himself will continue to bless and encourage in this "great work." Nehemiah 6:3.

FROM MALAYA: It is a joy to write a wee note to express gratitude for the ministry which reaches us through the pages of Words In Season. There are very few in this land, even though there has been a testimony for well nigh 100 years, who desire simple New Testament teaching and truths. Worldliness, with all its attendant lightness, is the order of the day. All the Christians (we trust they are) seem to want noisy singing and entertaining addresses.

We know only a very few who desire otherwise, one of these is a doctor who recently returned to the Lord after being in a back-slidden condition for years. He just cannot now get enough of God's Word, spends 6 or 7 hours a day and that in spite of running a busy Maternity Clinic, in studying the Word of God. He recently said to me that he appreciated the magazines he received but Words In Season did so bring before him the truths he had discovered for himself so clearly. Trust this will encourage you, no doubt he will write you himself one day, and he doesn't in the least mind being quoted.

FROM SHETLAND ISLES: Just a note to say how I look forward each month for Words In Season. I would like to thank all for the true ministry in it. The truth is being passed by in these parts also . . . James 5:8.

FROM NORTH IRELAND: I have wanted to write to you for a long time, to tell you how much I have enjoyed Words In Season. The ministry is choice, heart-searching and soul stimulating, committing the same precious truths, as has been taught in earlier years, to faithful men that they shall be able to teach others also. The majority of the articles are most needful, yet so seldom touched upon by our brethren today. Ministry of this kind is so needful, I suppose in every land. For a while the North of Ireland had a reputation for faithfulness, yet the devil continues his attacks on God's people, and we seem so little aware of it.

PIONEERING: Have just been reading Romans 15:20. Are we not far from this today in our commending young men, who just go from assembly to assembly?

From an Assembly Correspondent in Canada.

FROM ENGLAND: Will you please add two to the number of copies sent to me each month. I have enjoyed the reading of your helpful, spiritual publication since I first saw a copy in a miner's home when I was evacuated to another area when invasion threatened our land in 1940. May the Lord continue to give grace to continue ministering faithful words in these days of increasing spiritual apathy and declension. It gives us joy to see the reading of Words In Season gradually spreading to younger brethren.

FROM A FELLOW LABORER: I have just read Words In Season for this month and can honestly say its material is timely, helpful and conducive to strengthen the local assembly testimony. We expect opposition from the carnal and worldly Christian when we are faithful in teaching the Word of God, consequently we are not surprised when we get it. The Word is a true judge of a person's spiritual condition.

EBENEZER

"Hitherto hath the Lord helped us" - 1 Samuel 7:12.

When our soul is much discouraged
By the roughness of the way,
And the cross we have to carry
Seemeth heavier every day;
When some cloud that overshadows,
Hides our Father's face from view,
Oh! 'tis well then to remember
He has blessed us hitherto.

Looking back the long years over,
What a varied path! And yet,
All the way His hand hath lead us
Placed each hindrance we have met;
Given to us pleasant places,
Cheered us all the journey through,
Passing through the deepest waters,
HE HAS BLESSED US HITHERTO.

L.O.

RETROSPECTION: It is over eleven years now since our dear brother Samuel C. Keller asked the present Editor to join with him in this important work. The following year he departed to be with Christ and the full responsibility fell upon us. When handing the work over to us, he said . . . "I am committing this to you as a stewardship" as unto the Lord. With this thought before us we have sought to continue the Magazine, as it began, to encourage all work for the Lord which is conducive to the "strengthening of the things that remain" and to work in fellowship with all our brethren who are seeking to walk in the "old paths" of the Word—Jer. 6:16.

Some have misjudged, some have opposed, some have cajoled, some have ridiculed but many have prayed for us, encouraged us, strengthened us with manuscripts of valued instruction—from all over the world has come this encouragement and it is a joy once more to raise our EBENEZER and seek grace to continue that which the Lord has laid to our hand.

Much of our correspondence has been very brief, some had to be passed by altogether on account of lack of time and opportunity but let none of our correspondents think that we have wilfully neglected, or that we have been unappreciative of their interest. Certain constructive criticism has been helpful. Questions and answers have been confined to subjects not too abstruse and we have sought to give answers within our experience and observation. Extracts from letters are for the cheer and encouragement of our readers the world over who can have this especial fellowship of prayer, and we would seek to reach out to others of His own who have not yet "so learned Christ." To all we say afresh—EBENEZER and MARANATHA.

McKeesport, Pa. — The recent Conference was a time of blessing and refreshment for many saints from far and near. The City gave the use of an excellent Hall in the City Park. Ministry was plain, practical and given in freshness by about 12 of the Lord's servants—it had no uncertain sound which seems to be having a good effect generally in many parts. It was larger than previously. Saints will come a long way to receive ministry from men they have confidence in.

Detroit, Mich. — Wm. Ferguson had a Lord's Day with the Assembly here recently, in Schoolcraft Hall. Wm. Warke visited W. Chicago Ave., Assembly for a week.

CANADA

Portage La Prairie, Man. — Bre. J. Norris and A. Adams had six weeks here in the Gospel — the Gospel faithfully preached and a few souls professed, giving cheer. Our aged and esteemed brother Fish is in his 90th year — an old pioneer.

Welland, Ont. — Bro. Gerald Taylor has had four weeks of good Gospel and ministry meetings here with the saints using his chart—Egypt to Canaan. The Mother of one of the S. S. girls has professed, also another S. S. scholar. Attendance has been very good. This small assembly has carried on faithfully for years.

Kitchener, Ont. — James Smith (Quebec) had a few ministry meetings here with the saints, which they appreciated.

Sarnia, Ont. — Saints of this Assembly are getting good response in attendance at their regular Lord's Day evening Gospel meetings. Let saints join in prayer for the Lord's continued blessing on the Word sown.

CONFERENCES.

Winnipeg, Man. — Annual Conference commences d.v. with Prayer Mtg., June 5th, at 7:30 p.m. Ministry Mtg., Fri. June 6th, at 7 p.m. continuing all day Sat. & Lord's Day, 7th and 8th. All meetings in the West End Gospel Hall. Corresp. S. M. Vanstone, 251 Beverley St., Winnipeg 10.

Garnaville, Iowa — Dates of Annual Conference, June 7th and 8th, commencing with Prayer Mtg., June 6th, 7:30 p.m. Usual order of meetings. Corresp. Robert Brandt.

Sarnia, Ont. — Conference commences with Prayer Mtg., in the Gospel Hall, College and Davis Sts., June 5th, at 7:45 p.m. and continues in that Hall over the 6th, Sat. and Lord's Day the meetings will be held in the Hanna Memorial School, Russell St. Ministry welcomed from those seeking to maintain the truth of God, as in 2 Timothy 2:2. Corresp. John Kember, 1393 Murphy Road.

Portage La Prairie, Man. — Annual Conference d.v. June 13, 14 and 15, commencing with Prayer Mtg., June 12th, p.m. Saints are looking for godly ministry from godly men, unto edifying. Corresp. S. Rey, Box 997.

Augusta, Maine — The Assembly here will have their Conference d.v. in the Gospel Hall, North Augusta June 21 and 22 with Prayer Mtg., Fri. June 20, at 7:30 p.m. The Lord's servants walking in the "old paths" welcomed in ministry. Corresp. Fred A. Thompson, Rt. 4, Telephone Sidney 8-5.

Glen Ewen, Sask. — Saints here purpose holding their annual Conference d.v. June 27, 28 and 29 preceded by Prayer Mtg., Thurs. evening at 7:30 June 26th. Visitors welcome. Correspondent, Roy Macfarlane.

Pugwash Junction, Nova Scotia — Annual Conference will be held d. v. in the Gospel Hall, June 29th, 30th, and July 1st, preceded by Prayer Mtg., June 28th, at 7:30 p.m. The Lord's servants walking in, and teaching, the "old paths" welcome to minister the Word. Corresp., M. C. MacLeod.

Victoria Road, Ont. — 71st Annual Conference will d. v. be held in the Long Point Gospel Hall June 21 and 22 at 10:30, 2:30 and 7:30—commencing with Prayer mtg., June 20th, at 8 p.m. D. S. T. Ministering brethren walking in the "old paths" and teaching the same will be welcome to minister the Word. Saints from a distance freely entertained. Corresp. Roger L. Crarey, Box 50.

Charlton-Earlton, Ont. — The Earlton-Charlton Conference will be held d.v. in both halls at the same time, June 29th, 30th, and July 1st., commencing with Prayer Mtg. June 28th, at 8 p.m. Servants of the Lord walking in the "old paths" welcomed—no circulars issued. Correspondence to Norman Ferguson, Earlton and Harvey Pratt, Charlton.

Taylor'side, Sask. — Annual Conference will be held d.v. July 5th, 6th, and 7th, commencing with Prayer Mtg., Fri. eve. July 4th, at 7:30 p.m. C. S. T. Servants of the Lord walking in the "old paths" and preaching the old truths are welcomed in ministry. Corresp. Clifford Paul, Box 655, Melfort, Sask.

FALLEN ASLEEP

Vienna, Austria — On April 16th, our beloved and esteemed brother James Lees, well known servant of the Lord, went home suddenly from the midst of the saints here. Brief memorial and photo will appear in July issue d.v.

Cass City, Mich. — An old friend, Dr. Frank Lincoln Morris, was called home in March after a long and useful life. In early days of our labors in country districts we had often occasion to be in his company and found he cared, not alone for the body of his patients, but for their souls — his circuits took him miles around where all knew him as the Christian Doctor. Many times we shared his hospitable home in days now distant. Remember his widow and family in prayer.

Bridgeport, Conn. — Our dear brother Thos. Bunting went home suddenly Feb. 8th. Saved 42 years ago and in fellowship here for past 34 years, a valued helper, much missed. Always took a special interest in the young of the S. S.

Davenport, Iowa — Our dear brother Lou Beetam was called home April 8th, aged 85. He was saved in Jan. 1918 when Oliver Smith carried the Gospel first to Clayton, Iowa, and was in fellowship there from the beginning, later in Garnaville. Sought faithfully to serve his Lord. Remember his sorrowing widow in her need.

Sault Ste. Marie, Ont. — On May 1st, our beloved and esteemed brother R. H. Davis suddenly "went home." At the Prayer Meeting the evening previous, in which he took part. A true shepherd, held in much esteem by the saints in many parts who knew him, a godly counsellor and lover of the "old paths" of the Word. Correspondent of the Assembly for many years. He could have "pushed ahead" in his chosen profession of accountancy but chose the humbler path of service for the saints, and we are certain he does not regret this now. Our brother was in his 90th year — saved in Toronto in 1899, under preaching of bre. Telfer and McClintock. In this city since 1903. Three sons and three daughters mourn his loss.

Longport, N. J. — Our dear sister Mrs. Huxter of the West Indies passed into the Lord's presence peacefully April 1st, aged 85.

Ireland — On March 19th, our dear brother Joshua Bunting "went home" to be with the Lord. Saved in Kilmore 63 years ago under the preaching of the editor's father, John Ferguson, and bore a good testimony throughout. Remember his aged widow in prayer.

Detroit, Mich. — We record the passing of our dear brother Matthew Kerr, on April 30th. A native of Scotland, was in assembly fellowship for some years in Lonaconing, Maryland, of later years in West Chicago Assembly here, now at home.

Words in Season

THE BIBLE FAMILY MAGAZINE



STRENGTH FOR TOMORROW



God is in every tomorrow,
Therefore I live for today,
Certain of finding at sunrise,
Guidance and strength for the way:
Power for each moment of weakness,
Hope for each moment of pain,
Comfort for every sorrow,
Sunshine and joy after rain.

Unknown.

God is in every tomorrow,
Yet would I fain know Him more;
Know Him with strongest heart-longings
As first, in old days of yore:
Know Him with years of experience,
Love that no mortal could show,
Linger o'er thoughts of His loving
Care He hath made us to know.

F.

JULY, 1958

WORDS IN SEASON

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CHANGING ADDRESSES FREQUENTLY:

Those who do so must seek a more permanent address and have someone forward the magazine to them. It is placing an extra burden on our printers and ourselves. It means changing the mailing stencil constantly, increases cost of handling etc., and should be avoided as much as possible. We desire the cooperation of all our subscribers in reducing handling routine and expense, and labor. Some send in a change of address and do not even bring their subscription up to date. THANKS!

Volumes are still available — get yours before they are gone. Write the Editor.

Dates on your envelope: We have explained many times in the magazine this past year or so that these "dates" do not mean anything any more. Yet we are constantly getting letters asking WHY the dates on the envelope have not been changed. We have not changed the same as this would entail the changing of thousands of stencils and be an expensive and unnecessary procedure meantime. Please note this and if you paid up last December everything should be in order, but if not, please remit at once. All subscriptions are due and payable each December for the following year. Quite a number are NOT paid yet for this year. We believe in the scriptural injunction . . . "Owe no man anything."

CORRESPONDENT'S ADDRESSES

Calgary, Alberta — H. C. Franzen, 1017 20th Ave., N. W. for the West Hillhurst Gospel Hall.

UNITED STATES

Arlington, Wash. — Saints here appreciated calls from A. Adams, R. Peacock, H. Alves, H. Gustafson — A. Ferguson distributing tracts in the district also.

Stout, Iowa — Recent Conference felt to be helpful to the many who attended. Several of the Lord's servants there to give help in the ministry which was timely, searching and profitable. Bro. Gray stayed on and went to Hitesville later. Bro. McKinley went to Manchester, then to Blue River, Wisc. W. Ferguson went on to Garnaville for some ministry meetings, with nice interest. Bre. Brandt and Hy. Wahls tried Millville, near Garnaville, with the Gospel.

Akron, Ohio — Saints here reinstated their Conference at Decoration Day weekend with good interest and the Word ministered suitably and profitably by several of the Lord's servants.

Deckerville, Mich. — Saints here have had calls from brethren Govan, Lipke and Jamison — have had a little cheer the past months.

Laurium, Mich. — The Assembly in the Copper Country seeks to go on in His ways — a young sister was received into the Assembly recently. They also have a meeting, when possible, in Pelkie, about 50 miles to the south.

Waterbury, Conn. — Bro. Pizzulli reports a nice interest in meetings in the Gospel Hall here amongst the Italian people, some had professed to be saved. Bro. Cappiello continues his visiting amongst the Italian assemblies. Have not heard from Bro. Rosanio recently — pray for these brethren.

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. 50

JULY, 1958

No. 7

GATHERED GEMS

Small, and round and white,
It lay upon the soil:
It satisfied the hungry ones
'Twas fruit of God's own toil.

Small, yet pure and true,
He lay in manger low;
He was the manna come to earth
His life He gave for you.

Small, yet lowly ones,
Crave not the world's applause;
He never loses, nor can he,
Who seeks alone God's cause.

W. F.

SEVEN COSMETICS FOR SISTERS AND BRETHREN!

Note: "Cosmetic"—"improving beauty . . . a preparation for beautifying." Greek "kosmeo"—"kosmos" as in 1 Tim. 2:9 . . . adorn, modest, 3:2 . . . of good behaviour . . . Titus 2:10 . . . adorn, 1 Peter 3:3 . . . adorning . . . 3:5 . . . adorned.

"Adorn the doctrine of God our Saviour in all things."
Titus 2:10.

"Whose adorning let it not be that outward adorning . . . but let it be the hidden man of the heart . . . 1 Peter 3:3, 4.

FOR THE VOICE	- - - - -	PRAYER
FOR THE EYES	- - - - -	COMPASSION
FOR THE LIPS	- - - - -	TRUTH
FOR THE HANDS	- - - - -	LIBERALITY
FOR THE FIGURE	- - - - -	UPRIGHTNESS
FOR THE HEART	- - - - -	LOVE
FOR THE FEET	- - - - -	EVANGELIZING

(Submitted by H. T. Kimber, now in Australia).

Men will wrangle for religion, write for it, fight for it,
die for it, anything but live for it.

Truth is as impossible to be soiled by any outward
touch as the sunbeam!

He that will not use the rod on his child, the child shall
be used as a rod on him.

AN OPEN AIR MEETING THREE BIDDERS FOR A SOUL

Will you listen, friends, for a moment,
While a story I unfold;
A marvellous tale of a wonderful sale
Of a noble lady of old: -
 How hand and heart, at an auction mart,
 Soul and body, she was sold."

'Twas in the broad king's highway,
O'er a century ago,
That a preacher stood, - though of noble blood, -
Telling the fallen and low
 Of a Saviour's love, and a home above,
 And a peace that they all might know.

All crowded around to listen;
They wept at the wondrous love,
That could wash their sins, and receive them in
His spotless mansions above: -
 While slow through the crowd, a lady proud
 Her gilded chariot drove.

"Make room," cried the haughty outrider,
"You are closing the king's highway;
My lady is late, and their Majesties wait,
Give way, good people, I pray."
 The preacher heard, his soul was stirred,
 And he cried to the rider, "Nay."

His eye like the lightning flashes;
His voice like a trumpet rings.
"Your grand fete days, and your fashions and ways
Are all but perishing things.
 'Tis the king's highway, but I hold it today
 In the name of the King of kings."

Then, - bending his gaze on the lady,
And marking her soft eye fall, -
"And now in His name, a sale I proclaim,
And bids for this fair lady call.
 Who will purchase the whole - her body and soul,
 Coronet, jewels, and all?"

"I see already three bidders, -
The World steps up as the first,
'I will give her my treasures, and all the pleasures
For which my votaries thirst;
 She shall dance each day more joyous and gay,
 With a quiet grave at the worst.'

"But out spake the Devil, boldly:
"The kingdoms of earth are mine.
Fair lady, thy name, with an envied fame,
On their brightest tablets shall shine;
 Only give me thy soul, and I give thee the whole,
 Their glory and wealth to be thine."

"And pray what hast Thou to offer,
Thou Man of Sorrows unknown?
And He gently said, 'My blood I have shed,
To purchase her for mine own.
 To conquer the grave, and her soul to save,
 I trod the winepress alone!

 " 'I will give My cross of suffering,
 My cup of sorrow, to share;
 But with endless love, in My home above,
 All shall be righted there:
 She shall walk in light, in a robe of white,
 And a radiant crown shall wear.' "

"Thou hast heard the terms, fair lady,
That each hath offered for thee.
Which wilt thou choose, and which wilt thou lose,
This life, or the life to be?
 The fable was mine, but the choice is yet thine,
 Sweet lady, which of the three?"

She took from her hand the jewels,
The coronet from her brow;
"Lord Jesus," she said, as she bowed her head,
"The highest bidder art Thou,
 Thou gavest for my sake Thy life, and I take
 Thy offer - and take it now."

"Amen," said the noble preacher;
And the people wept aloud.
Years have rolled on - and they all have gone
Who formed that awe-struck crowd.
 Lady and throng have been swept along
 On the wind like a morning cloud.

But the Saviour has claimed His purchase,
And around His radiant seat,
A mightier throng, in a joyful song,
The wondrous story repeat;
 And a form more fair shall be bending there,
 Laying her crown at His feet.

(The above is a true incident from the life of Rowland Hill, the English preacher of the early eighteenth century. It is an excellent poem for young folks to memorize. We would be happy to hear of any who have so memorized it during this year—The Editor).

YE VISITED ME

Memorial of beloved James Lees of Europe

THE WORDS of our blessed Lord in Matthew 25:35, 36 were exemplified in the self sacrificing life of our departed brother, well known servant of Christ and we feel little in the way of eulogy is necessary or desirable. However, one of his recent letters we print, as it shows the character of his work and we trust God shall raise up others to carry on this most important service . . . God buries His workmen but carries on His work.

"I was an hungred, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in: Naked and ye clothed Me: I was sick and ye visited me: I was in prison and ye came unto Me."



BORN

March 17, 1879

FELL ASLEEP

April 16, 1958



SALZBURG, AUSTRIA

My very dear brother in the Lord:

I received your great grand letter yesterday morning with enclosed kind gift of fifty dollars (sent in by a fellow laborer to be forwarded) for Yugoslavia. I have acknowledged to Mr. ——. I was with B—— B—— yesterday in Linz City—between here and Vienna — where there are camps, and in

them some friends (runaways from — etc.) The last assignment and the largest one is being sent this week from Vienna to Hungary. B—— and Mm——leave for Jugoslavia (he was born there). Shall remain for two months and am sure to great help. My heart goes with them. Should the gracious Lord keep me fit, my feet may follow in — and again Bulgaria in —: all this in His hand).

I gave bro. B—— the fifty dollars — (he shall get good exchange on it). Three good brethren, including bro. R—— who wrote to "Words In Season" shall get share. I have informed Mr.—— (the donor) as to the distribution, which shall cause much cheer and thanksgiving, which all gifts should.

Your mention of G—— gave me a thrill. The —— family there and others, also the whole assembly, have greatly helped the Lord's poor in Europe. They have the Lord's special blessing . . . Ps. 41:1, 3. (Many of the saints, individually and also in assembly gifts, have helped greatly in the distribution of goods and monies, through the hand of our beloved brother as he had contacts with those to whom such was most welcome and needful. The "day" shall fully declare how much such meant to many of the Lord's poor and the Lord's servants in stricken Europe in the day of their need—Editor).

I knew you would find some suitable things in the Northern Witness. (Brother Lees sent us this prized volume, the first five years of the Northern Witness, bound in one volume). 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.

I am keeping fairly well at my age but the last two weeks have had to go more slowly. Blood pressure should be lower . . . I try to pray for you, and as you mention, our little service will soon be over. May the Lord keep us true to Himself all our days, till we see Him.

Much love in the Lord to you and your dear wife,
James Lees.

THE LAST DAYS

Our beloved brother went to Poland to visit the assemblies there and remained over their Conference season, which was large. All through these seasons he helped the brethren with his advice, given in a true Christian spirit and enjoyed the days very much. He found the believers true and full of love for the Lord — his heart was so happy and he was so glad that he could be of help to the Lord's poor and His servants, many behind the iron curtain. He left Katowice by train and arrived in Vienna, Austria April 9th. He had earlier visited Czechoslovakia the early part of March, visited Prague and Bratislava and had a blessed time there with the believers.

Lord's Day morning, the 13th of April, he spoke a little at the Lord's Table on the first verse of Psalm 1, and it was a blessed time. The same day he preached the Gospel in the evening.

On Tuesday evening, at the Bible Reading in Vienna, he spoke for the last time on the very serious theme of 2 Corinthians 6:11, 16, speaking on the unequal yoke and its dangers today — (which are as real there in Europe as here in U.S.A. and Canada — Editor). His very deep thoughts and his teaching for all of us brought all nearer to the Lord, as dear brother Benno Brandt of Vienna writes.

He was very tired, couldn't eat anything and suddenly was taken with a serious heart attack. Medical help was called immediately but shortly after midnight, knowing that he was soon entering in to see his Lord, he "fell asleep" and, as brother Brandt mentions . . . "as he lay there his expression was a very dignified one." The saints were stricken in heart, when they knew; and thus passes from the midst of His own in Europe, especially, beloved James Lees. His body was laid in the Main Cemetery — Zentralfriedhof — Vienna, to await the "resurrection shout" of our Lord — Titus 2:13, on Saturday, April 19th, 1958.

Saved in his teens, our beloved brother showed the grace of God in his life from the very first, taught other young men the things which God had taught him. He "went forth" from the Burnbank Assembly, Scotland, to preach Christ's Gospel and ran his course well and finished well, an inspiration to others to serve the best of Masters. Our dear brother never married but he proved the "many homes" promised by our Lord — Luke 18:28, 30. He "went home" from the home of brother Benno Brandt, Wien 4, Schusselgasse 5-9, Vienna Osterreich . . . (Austria). In this home he spent most of his time, except when on trips, since December 1957.

Here lies a man of humble birth
As rich as ever entered earth:
Not rich in worldly gold, or dust,
But rich in Christ—his hope and trust.
Epitaph on a tomb stone in Ireland

Outward prosperity is no proof of God's favor. The sun shines on the nettle as well as the beautiful flowers; on the bramble as well as on the vine; on the wilderness as well as on the garden. It is the presence, pruning and attention of God that makes the difference.

THE GENERAL BUSINESS MEETING

WM. H. FERGUSON

IT SEEMS that many of God's people, in assembly fellowship, have not rightly understood scriptural order in regard to the government of God's assembly — it is not "our" assembly, as often referred to in error. That order is necessary and according to the Word of God is evident to all spiritually minded ones. However, of late, men have arisen to suggest the bringing in to the counsels of the assembly even younger, and, not infrequently, men altogether unfitted to be guides or advisers in relation to assembly matters. This has been done so as to give a "voice" vote, as it were to the ideas of those who are responsible for the calling into counsel of their "friends" and those who will uphold such ideas, even though unscriptural, as long as such ideas are deemed advisable for the progress of the assembly. This is fatal to all true testimony to the Name of our Lord Jesus Christ.

Reverting to the "pattern" which we must always do, we find there is no precedent whatever in the Word of God for a "general business meeting" or the like. It is another form of Laodicea — "the will of the people" — in other words, what the "people" want. Even men of the world have been aware of the dangers inherent in this idea of increasing the number of "advisers" and "judges" etc., to enforce the ideas of the majority. We can readily recall the suggestion in the United States to increase the members of the Supreme Court at the will of the ruling President at the time — thus insuring the passage of many regulations etc., which otherwise would not stand the test of the Supreme Court Judges at that time, perhaps. The plea was that the older men were overworked, and not capable to take care of matters etc. The American people sensed the danger in this procedure and the plan promptly fell through. We merely cite this as an example, we are not suggesting a matter of political interest.

As we turn to Acts 15 we find a matter of supreme importance coming to the fore, affecting the saints at Antioch, also Jerusalem and other of the assemblies then existing. Paul and Barnabas and certain other of them went up to Jerusalem unto the apostles and elders about this question—v. 2. (We are not suggesting that we have a "Jerusalem" today to adjudicate such matters — Editor) — but the principle involved is worthy of our attention in this matter. In Acts 15:4, "they were received of the church." The "church" always receives, not an individual, or individuals however prominent or experienced. They brought the matter generally to the attention of those in responsible position in the church and we read in v. 6 "the apostles and elders came together for to consider of this matter." Here was a "consideration" of the

matter altogether apart from the rest of the assembly, in the hands of the elders of that assembly. Peter and James turn them to the Word of the Lord — vs. 7 to 21 while at the same time, in verse 12 Barnabas and Paul declared to the multitude what wonders God had wrought among the Gentiles by them. Here we have internal consideration of the matter, altogether apart from the general "multitude".—Then, when a decision had been reached, based upon the Word of God, we have verse 22 . . . "Then pleased it the apostles and elders, with the whole church to send chosen men of their own company to Antioch with Paul and Barnabas; namely Judas, surnamed Barsabas, and Silas, chief men among the brethren." Note particularly verse 25 . . . "It seemed good to us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul" etc. The action of the elders was brought before the church for their fellowship and the whole matter henceforth was a matter in which the church concurred. This is always as it should be in all assembly matters in the hands of elders. They should come together for the consideration of all such matters and the general welfare of the assembly — they should turn to the Word of God and, in the spirit of prayer and humility, should wait on God for oneness of mind in the matter. Then, when this oneness of mind is reached by elders of any assembly, they should then bring before the saints their "findings" and that which they have judged to be the mind of the Lord in the matter. If there are valid objections to any such course as they have decided upon, this should be properly and humbly considered as there may be godly brethren and sisters in any assembly who do not take to do with the matter of "oversight" but whose judgment is of great value and help betimes. To override such in a highhanded manner is entirely unworthy of any elder brother, or brethren. The godly will always listen and, with Bible in hand, will be able to point out the advisability of the course about to be adopted — yet, if there is still an inability to see such on the part of some in the assembly, who are spiritual and with an interest in the work of the Lord, the elders will continue to wait on God for that oneness of mind so essential to true fellowship and prosperity of the assembly in any locality. This is also suggested for us in the opening words of Paul's Letter to the Philippians in Ch. 1:1 . . . "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops (overseers or elders) and deacons (men doing special service for the saints in the assembly):" etc. The word "with" here and also in Acts 15:22 and in many other parts where so used, is the Greek word "sun" and suggests a close and complete conjunction, such as the union of a bone which has been broken, or the closest association of thought and action. This is, indeed,

a happy picture and seldom seen today as it should be owing to the departure from the Word of God as to Church Government and order, but it is God's mind and where elders or shepherds or overseers are in the mind of God they will seek to adhere closely to the Word and will be very anxious that nothing be done which is not according to the Word—they will tremble at the Word, they will respect the Word, they will be willing to point out to any who do not understand the Word of God and in a prayerful, humble spirit will seek to discharge their stewardship as elders in God's assembly. What untold trouble and sorrow has been caused by departure from this simple, scriptural rule!!

Coming back, then, to the "general business meeting" of an assembly, this is the product of man's ingenuity, a copying of worldly methods to make room for progress, as they would tell us, but, looking back over the past number of years where such "packing" or "padding" has been in evidence, the results have not been good. They have led to disunity, have led to all manner of 'looseness' of testimony, have been the means of bringing into the midst of the Christians in various assemblies that which has been to the sorrow and grief of the godly. Such actions have been accompanied with a "bitterness" against the truth of God which is proverbial, have spoiled many and the "harvest" of such is being reaped today in further departure from God's order and in the production in the midst of professed "assemblies" of men and women who have no desire whatever to continue the pattern of assembly testimony, as revealed in the Word of God. Expediency and popular ideas have altogether taken hold of such and one is reminded of Rev. 3:20. The end of all such is Christ outside, seeking entrance into any hearts who have an ear for His Voice, and a desire for His Companionship.

We are not presently going into the matter of qualifications for overseership, but poor oversight is better than none, if there is an attempt to conform to the Word of God and if there be room for improvement. Every assembly should be characterized by the elders "coming together" at certain times to consider the welfare of the assembly and matters at hand. There is the distribution of the assembly funds which should be considered thus, not left to the whim and fancy of anyone in the assembly. If brethren are in the mind of God and have the confidence of the saints, the Lord's people will generally concur in what they seek to do in the fear of God but, again, we emphasize — **A GENERAL BUSINESS MEETING OF ALL IN ANY ASSEMBLY IS ABSOLUTELY WITHOUT ANY SCRIPTURAL EXAMPLE!!!**

A "fellowship" meeting of all the saints for prayer and ministry occasionally would be in order, but not to consider the affairs of the assembly.

THE POSTURES OF OUR LORD JESUS CHRIST

FRANK KNOX OF IRELAND

No. 3 — **STANDING . . . John 7:37**

HERE we have our Lord Jesus Christ standing to save sinners. He is at the Feast of Tabernacles — it lasted seven days, Leviticus 23:34. It is over. The people are about to start for home, some of them on a very long journey but they are not satisfied. Religion in itself, no matter of what sort it is, never satisfied anyone. Our Lord could look into the hearts of the people and, knowing that they were not satisfied, "He stood and cried, if any man thirst let him come unto Me and drink." One drink of the Living Water (v. 38) will satisfy the thirsty soul for all time and eternity. I wonder if the reader is a poor sin-sick, dissatisfied soul, like the prodigal son, perhaps in want. You have proved that the way of transgressors is hard. Prov. 13:15, then it is to you Jesus says "Come unto Me" and drink. The woman of John 4 got a drink that day which satisfied her poor thirsty soul, so much so that she RAN to the men of the city and tell them that she had tried the broken cisterns, that their waters had failed but she had now a draught of that Living Water from the Living Lord Himself. The Lord Jesus thirsted on the cross, John 19:28 that sinners might not thirst in hell and the lake of fire eternally.

Jesus standing to save sinners . . . SALVATION.

STANDING AT THE GRAVE OF LAZARUS

Here we have our Lord standing to sympathize with the sorrowing. Lazarus is dead, he had been dead four days, the sisters are filled with sorrow, and no wonder. They sent for Jesus but He tarried two days. What suspense on the part of the sisters, but they are about to "see the glory of God." The Lord is coming, His time is always right. Lazarus is going to rise again, not at the last, but just now. Our Lord comes to the grave, the sisters weep, the Jews weep, then our Lord Himself weeps. He is the "Man of sorrows" — well acquainted with grief — Isaiah 53:4. He is the "brother born for adversity" — Prov. 17:17 — He is the "friend that sticketh closer than a brother" — "that loveth at all times." Our Lord did not come to the house in Bethany, the sisters do not go to where He was — no! they met at the grave, the place of resurrection. Our Lord is not coming to earth, to meet us, and we are not going to Heaven to meet Him — No! We are going to meet "in the air" at the resurrection of the just — John 5:29 — 1 Thess. 4:17 — 1 Cor. 15:52 — Phil. 3:20 — Titus 2:13. But we are not there yet, we are passing through a godless world, cruel and stained with the blood of the Saviour, hurrying on to its awful doom, 2 Peter 3:7, 10—

Rev. 20:11, 15. Thank God! We have a Saviour, a sympathizing Jesus—"He speaks the drooping heart to cheer — Oh, hear the voice of Jesus."

Jesus standing with the mourners — SYMPATHY.
JESUS STANDING TO RECEIVE THE FAITHFUL—Acts 7:56

Here we have our Lord Jesus standing to succour the sufferer and receive him home. Stephen was a good preacher—he prayed and he was plain; much too plain for some of his hearers and after covering a good deal of Israel's history, he preached "pointedly" — "Ye do always resist the Holy Spirit." This kind of preaching brought real conviction of sin to their hearts — "they gnashed upon him with their teeth." There is something wrong with the preacher that can please everybody. Our Lord did not do it — Paul did not do it — Peter did not do it. They preached the unvarnished truth. Most of the preaching now-a-days is so many "heads" and so many "tales" to illustrate the "heads" that the address is all "heads" and "tails" with little or no body in it. The clamour is for more singing, less preaching, more love, less truth, more grace, less judgment, more Heaven, less Hell, and so on. How very like the world's religion much of our preaching is today. Not so with Stephen — his preaching drew forth the wrath of man, which manifested the empty religious profession, so they stoned Stephen to death. Peter got "souls" — Acts 2—Stephen got "stones." His last prayer was "Lord Jesus, lay not this sin to their charge" and, having said these words, "the Lord put him to sleep."

"I see Jesus standing at the right hand of God." v. 56—a beautiful finish.

Jesus standing to receive the faithful and suffering—
HOMECOMING.

STANDING TO WELCOME THE WANDERERS

John 21:1, 11.

Here we have the Lord Jesus standing on the shore, early in the morning, waiting to welcome those of His own who had taken their own way and, of course, suffered for it, as we all MUST sooner or later. Peter says—"I go a fishing"—no word of authority from the Lord for going, no sense of responsibility, no remembrance of Mathew 28:10. No! Just "I" go a fishing. And, of course, he took others with him. That is usually the way. How many lives have been blighted through following men who love to have their own way regardless of consequences here and loss at the Judgment Seat of Christ, 2 Cor. 5:10. So off they went, but the Lord is not with them. They may have had high hopes, but they must be smashed. They "toiled all night and caught nothing." We think of 1 Cor. 13:2—"Nothing." Verse 3 "Nothing." Such

all the show and noise in these verses, God says of it—"Nothing." So they toiled all night, caught nothing. How very disappointing, but the Lord is caring for them and at the right time, He is in the right place, with the right things—early in the morning on the shore "with a fire to warm" them—food to feed them—a Word to greet them—"Come and dine" (break your fast)—what love and grace! "Love suffereth long and is kind." 1 Cor. 13:4.

Jesus standing to welcome wanderers—RESTORATION.

(The last of the three articles on the Postures of the Lord Jesus by our brother Knox — we appreciate short, pithy articles with some definite character to them — the saints need this and most of our readers will receive such —Editor).

AN INTERESTING LETTER

FROM KOREA: (The following letter we are quoting much as it was written to us—this subscriber and Christian brother expresses his sincere appreciation for the kindness of someone in sending him as his "courtesy" subscription—we can pray for him and the little company "gathering unto the Name of the Lord Jesus alone.")

Dear brother in Christ:

I am much shameful that I cannot say from whence your lovely magazine came to me when running with hierarchism, so busy as Mariah and Peter didn't know Jesus—John 20:14—Jn. 21:4.

But I am much thankful to my Redeemer for you for he provided me such a wonderful companion to Jesus home!

Also I don't know who paid for me for this precious truth but I am much happy to say his 3 or 4 dollars makes me much happy, more than four thousand million dollars. Also I know his reward from my Father is great and boundless.

I was born in an anti-Christian home in 1920, almost 1943 I tried to be a Buddhist priest to save me from my terror of death, but it was my Saviour Jesus Christ shined upon my heart and washed my sin with blood from the Cross, gloriously saved me—Hallelujah! (1945). He also gave me the grace to preach the Gospel after many storms. I was joined to Church of Christ pastors' group (1947) and afterwards the Holy Spirit led me out from them as a free evangelist with Christ (1951) till now.

I was so hard hearted, so foolish, but my Lord is Almighty to save me from my way—His mercy is boundless—Ps. 103:10.

From 1955 I used to work with so-called big revival missionaries as an interpreter, also guide the daybreak morning

meeting usually, and other meetings in High School or denominational churches. From 1952 my wife started to nourish orphans, one to eight, then eight to 27, 27 to 47, now 40 (we would judge 40 orphans in their hand—editor).

We are always happy in Christ, trouble in the world with these so helpless orphans in this outside camp—they almost going to stone us, as the Jews did to Stephen and Paul, Acts 8:1 and 14:19. We “gathering unto the Lord Jesus alone” and worship God with Lord’s Supper each Lord’s day, with ten brethren. We are able to taste the sweetness of Elijah’s raven and angels.

From 1955 the devil strongly pull me back to inside the camp with big orphanage and beautiful name of Indo-China missionaries with my wife, but it was the Lord Himself help us to stand—“Let them turn back to us, let us not turn back to them” as the Holy Spirit taught so many times—Jeremiah 15:19, 18:8. We are happy now to simply depend on Christ, fully reject big mission Korean directors name—although so terrible hardship and suffering, but we believe and are waiting upon the merciful Lord. Jude v. 3.

During these storms I found the greatest enemy of Christ is not only Communist, but Christendom itself is the greatest enemy—Matt. 22:6. I am much sweet to pray for you and for your work till we meet together, maybe on earth but sure in the glorious home—how great joy it will be!

Please pray for me that I may be able to reprint and interpret it to Korean your testimonies from Words In Season —

Your brother in our soon Coming Lord,
Choon Sun Choi,

56 Sangjung Yangseo,

Kimpo Kyunzzi, KOREA.

(PRAY FOR THIS BROTHER AND FELLOW CHRISTIANS).

“The enemy’s object is what it has been in all ages, to blot out all definite testimony for God by forming alliances with the World’s religion; and well he knows there is no surer way of securing his end than by bringing in such practices as will quench the Spirit of God—the only source of real spiritual strength the Church of God possesses—and set aside the Word of the Lord—the only authority the church is to acknowledge—reducing everything to Laodicean pride and self sufficiency, all pleased with themselves and each other.”

GARDEN SCENES

MEEKNESS — THE CEDARS OF LEBANON

AS the world understands meekness one has to be a sort of a jelly fish and just agree with everyone, whether right or wrong. This is not true with meekness as revealed in God's Word. Moses, it is recorded, was the meekest man in all the earth. He was a humble and submissive man but was anything but weak. He was a faithful man—"faithful in all God's House"—Heb. 3:2. Moses could get angry with Israel because they murmured against God, but he was angry because of their unbelief. Our Lord Jesus was not weak but He was the meek and lowly Jesus. If there is a meekness that can be associated with strength, then that meekness was in our Lord Jesus Christ and should characterize the Christian also, Eph. 6:10, 11. To me this meekness would be like the great cedars of Lebanon. They are ever green, tall and strong, yet bending their branches to the very earth in the winds of the mountains. So we should cultivate this tree in our garden. Always strong and upright and faithful in the things of God, not tolerating wrong teaching of God's Word or falling backward when the world scorns and laughs at what we have from God, yet ever humble and submissive when we hear—"thus saith the Lord." May we have the meekness which God loves.

TEMPERANCE

This plant should be like a little shrub in our garden. God says—"Every man that striveth is temperate in all things"—1 Cor. 9:25. I see this little plant blooming profusely around the plant of love—for it is only in love to Him that we will be temperate. It is in love to Him Who wore the crown of thorns for us that we will be temperate in what we wear on our head. It is only in love to Him Whose precious body was covered with drops of crimson blood that we will be temperate in how we decorate our bodies. It is love to Him that will make us guard our tongue and weigh our actions in everyday life. It is love to Him that will cause us to love His dear people and try not to grieve any of them unnecessarily in word or deed. So keeping ourselves in His love—Jude v. 21—we will be temperate in all things. May we keep this little temperate plant always blooming in the sunshine of His love. It is pictured as a little plant for it is the little things that count the most in striving for the mastery.

We have seen from this garden of graces that one cannot thrive without the other and they all have their source in God. They cannot be cultivated without first being planted and to plant them, one must come to God through faith in our Lord Jesus Christ—then the Holy Spirit takes up His abode in

our souls or heart, and from thence we get the seed of His graces to be cultivated. Will it not pay us well in the end? Our garden shall one day be transplanted into Heaven itself (insofar as the grace and work of God is in it), for we shall enter into the glory in glorified bodies—the more care taken of it down here, the sweeter and fairer will be the blooms—the fruit of God's grace in us—eternally in His own blest Presence, as we magnify in these glorified bodies, the GRACE OF OUR GOD.

THE CORNER OF PRAYER

This corner in our garden we must never neglect:

In our garden where Jesus is waiting,
There's a place that is wondrously fair;
For it glows with the light of His Presence,
This place in our garden is prayer."

In our garden where Jesus is waiting,
He bids us to come with Him there;
Just to bow and receive a new blessing,
This place in our garden is prayer.

He sends the blessings down, we talk to God in prayer, He speaks to us in return through His Word. May we lay hold of our God in prayer that He will send down a fresh supply of strength and faith and grace each day.

(These articles on "Garden Scenes" from the pen of a "fruitful plant" hidden away)

Have been musing much, while lying by, on the words of Psalm 119:141—"a small round thing" No human really accepts smallness. How we are repelled, how we shrink from it! Even approaching Gethsemane, the disciples strove for "bigness." In no other one could "smallness" and "roundness" be brought together. Our "smallness" is because we are "small." All we do is limited—too small to measure, but HIS was the place He took and never felt it irksome. He asked no favours from the world—He had no complaint to men. The place He occupied was small, yet He was a "greater than Solomon." Eternal, no measure, no exhausting of resources. Bless God for One to take the small place here and yet reach such a speck of vile humanity, and bring me into His glory eternally ! ! !

Now consider how great this man was—Heb. 7:4 . . .

R. G. Lawson, New Zealand

DEATH IN THE QUICKSANDS

THE following description of death, so impressive and awful, common to the quicksands, both in Brittany and Scotland, is given as a warning to saint and sinner of the awfulness of continuing on in the path of disobedience. In the one case it means the loss of the soul, in the other the loss of life and testimony and reward at the Judgment Seat of Christ. We will let it speak;

THE FATAL STEPS

It sometimes happens that a man, traveller or fisherman, walking on the beach at low tide, far from the bank, suddenly notices that for several minutes he has been walking with some difficulty. The strand beneath his feet is like pitch; his soles stick to it; it is sand no longer—it is glue.

The beach is perfectly dry, but at every step he takes, as soon as he lifts his foot, the print which it leaves fills with water. The eye, however, has noticed no change; the immense strand is smooth and tranquil; all the sand has the same appearance; nothing distinguishes the surface which is solid from that which is no longer so; the joyous little cloud of sand fleas continue to leap tumultuously over the wayfarer's feet. The man pursues his way, goes forward, inclines to the land, endeavours to get nearer the upland. He is not anxious. Anxious about what? Only he feels somehow as if the weight of his feet increases with every step he takes, suddenly he sinks in! He sinks in two or three inches. Decidedly he is not on the right road; he stops to take his bearings. All at once he looks at his feet. They have disappeared. The sand covers them.

He draws his feet out of the sand; he will retrace his steps; he turns back; he sinks in deeper. The sand comes up to his ankles; he pulls himself out and throws himself to the left. The sand is half leg deep. He throws himself to the right; the sand comes up to his shins. Then he recognizes with unspeakable terror that he is caught in the quicksand and that he has beneath him the fearful medium in which man can no more walk than the fish can swim. He throws off his load if he has one, lightens himself like a ship in distress; it is already too late, the sand is above his knees. He calls, he waves his hat or his handkerchief, the sand gains on him more and more. If the beach is deserted, if the land is too far off, if there is no help in sight, it is "all over." He is condemned to that appalling burial, long, infallible, implacable and impossible to slacken, or to hasten; which endures for hours, which seizes you erect, free and in full health, and which draws you by the feet, which, at every effort that you make, at every shout which you utter, drags you a little deeper, sinking you slowly into the earth

while you look upon the horizon, the sails of the ships upon the sea, the birds flying and singing, the sunshine and the sky. The victim attempts to sit down, to lie down, to creep; every movement he makes inters him; he straightens up, he sinks in; he feels that he is being swallowed. He howls, implores, cries to the clouds, despairs!

Behold him waist deep in the sand; the sand reaches his breast; he is now only a bust. He raises his arm, utters furious groans; clutches the beach with his nails, would hold by that straw, leans upon his elbows to pull himself out of this soft sheath, sobs frenziedly; the sand rises. The sand reaches his shoulders; the sand reaches his neck; the face alone is visible now. The mouth cries, the sand fills it; SILENCE! The eyes still gaze, the sand shuts them; NIGHT! Now the forehead decreases, a little hair flutters above the sand; a hand comes to the surface of the beach, moves and shakes and disappears. It is the earth-drowning man. The earth filled with the ocean becomes a trap. It presents itself like a plain, and opens like a wave!

Description by V. H.

(The "sands of sin" and the "quicksands of Babylon" alike appear harmless and, indeed, inviting, but the end of that way is death. We warn those who are not too far involved — Editor).

COMMUNION WITH GOD

Communion with God will, even in this life, greatly increase our conformity to him; the truth of this is confirmed by common observation. Assimilation is always a consequence of association with others. There is in man a natural aptness and tendency to imitate those who are his most constant companions. If two persons, very dissimilar in disposition, habits and manner of expression, were for a few days only to associate together, they would visibly approximate each other. Just so, the praying soul, by conversing with God, is in some measure assimilated to his likeness. The object of worship will always be in some degree the object of imitation. God is the standard of moral excellence, and, by contemplating his perfections, our corruptions are counteracted, his image is instamped upon us, and our minds are raised above their natural level. Thus the exercise of fervent prayer elevates, strengthens, purifies, comforts and enriches the believing soul. They who would be rich in grace, must be much in prayer to God: he will beautify them with the beams of his holiness, as Moses' face shone when he returned from the mount; "beholding in the exercise of faith and prayer, the glory of the Lord, they are changed into the same image from glory to glory." And herein the work of prayer on earth, resembles that of praise in heaven; for which more exalted worship it is, no doubt, intended ultimately to prepare us.

QUESTIONS AND ANSWERS

QUESTION: What is the best time to read Letters of Commendation in the morning meeting?

ANSWER: At the beginning of the meeting! "When the hour was come, He sat down." Occasionally there is a waiting for the first hymn to be sung, and sometimes another hymn is given out immediately and the reading deferred for 10 minutes or so. This would be obviated by the responsible brother reading the Letters ere the worship is audible.

QUESTION: With regard to the "covering" of sister's heads in the regular assembly meetings, which mode of "covering" is more appropriate — 'hats' or 'veils'?

ANSWER: Either would be in order as long as there was a proper "covering" on the head. *A little 'token' hat, hardly worth the name would be out of order. An "uncovered" woman should not be permitted inside the circle.* 1 Cor. 11.

QUESTION: In 1 Tim. 5:20, was Paul referring to those over-seeing brethren who sin, or the believers in general?

ANSWER: It would certainly include the elder, as it is so mentioned in this connection, but it would not exclude any who "sin" who must be rebuked before all. The sin is a serious one, not serious enough for excommunication, but requiring the open rebuke. "Discipline either "open rebuke" or total "excommunication"—1 Cor. 5, must always be carried out "without partiality" — and in this connection we have heard it suggested that "fornication" of a young couple prior to marriage, when such marriage ensued, would not be punishable by excommunication. Such a bad teaching would destroy proper assembly discipline altogether and must be strenuously opposed by all who know the truth, preachers and elders who have responsibility. We do not know of any of our brethren who would be happy to continue to have fellowship with any assembly or brethren who hold such an unscriptural idea. (Both of above questions from Malaya).

QUESTION: Does Heb. 6:1, 9 refer to saved or unsaved?

ANSWER: We believe this to refer to the apostate unbeliever. There are two passages in Hebrews, particularly, referring to this class — this one, and Heb. 10:26, 29. In the first, it is the apostate's rejection of the work of the Holy Spirit and His enlightenment, and in the later portion, it is the rejection and trampling under foot of the blood of Christ. In both, there is an absolute turning away from that which they had professed when they professedly embraced Christianity, falling away and back into the traditions of Judaism which has its counterpart today in traditional ritualism of Christendom.

QUESTION: What should the nature of the ministry be after the breaking of bread?

ANSWER: It could be of a more general character than any given prior to the breaking of the bread, perhaps a short word of exhortation, or comfort for bereaved or sorrowing ones — perhaps urging on saints the true character of the "royal priesthood" showing forth virtues of the One Whom we had just remembered in His death and suffering. Sermonizing and long addresses are not conducive to prolonging the savor of a precious season around the Lord at His table. But, in all things, we should all be under the Spirit's direction that He may touch the heart strings aright.

EXTRACTS FROM LETTERS

THE WORLD'S BATHING BEACHES: Thank you from my heart for the faithful testimony in the May "Words In Season" in regard to Christians mingling with the world on bathing beaches. . . . As you may know, there is a Bible Camp which has for its slogan . . . "Bring your Bible and your Bathing Suit." A Christian woman I know was showing me the pictures she had taken on her summer vacation at the Bible Camp she had attended. Among others were pictures of her and various prominent Christians posing in bathing suits. When I told her I did not care to see such, she replied . . . "We are all just Christians together." But I added — "But you still have your old nature" — why the proximity of a body of water makes them think they can be so immodest is more than I know . . . But you have sounded the alarm . . . A sister in the Lord.

SOWING THE SEED: Just returned from visiting six of the southern towns (France). At Cannes the 6th, American Fleet's Aircraft Carrier "Essex" was near. I had some talks with some of the men and had an opportunity of giving your tract on **THE SINKING OF THE TITANIC** to one of the officers. I hope to translate it soon into French. W. E. Taylor, Argentineuil.

FROM MINNESOTA: The ministry and articles have done much to clarify the Scriptures and strengthen our small family in the faith. We have felt at times like Elijah but glory be to God that there is still the small remnant that has not bowed the knee to Baal.

THE NEED OF SMALL ASSEMBLIES: I believe that ministering brethren could have given us some help, only one has visited us in the last two years — several times. I don't believe many people realize how much it means to a small assembly to have a preacher visit for even one day. I know that in your writings you encourage visitation of small meetings and I don't think it will be ever emphasized too much.

(Editor's note: We think it is shameful when small assemblies are left without proper visitation. There are many such neglected. The larger meetings get in abundance—it is more pleasing to the flesh, of course, and there seems so little spiritual salve for the eyesight to realize this on the part of elders and preachers, too. There is too much running here and there (unsent) and needlessly, and younger preachers, not too many years out in the Lord's work, crossing the continent is something which would be difficult of explanation on the part of the preacher or the shepherds who encourage such a thing. There are many isolated saints and open doors for the Gospel in country districts and God is well able to sustain His servants who go in for such ministry. It is a wonderful training ground for future service for the Lord and acceptable ministry amongst the saints. God always knows where His workers are).

HELP FROM THE QUESTIONS: I always enjoy reading Words In Season and receive a lot of help from the questions that are answered, as well as other articles in it. From a young Christian.

FROM THE LOG OF THE GOOD SHIP GRACE

I cannot always see the way that leads
 To heights above —
I sometimes quite forget He leads me on
 With hands of love:
But yet I realize the path must lead me to
 Immanuel's Land,
And when I reach life's summit I shall know
 And understand.

I cannot always trace the onward course
 My barque must take —
But looking backward I behold afar
 Its shining wake
Illumined with God's Light of Love; and so
 I onward go
In perfect trust that He Who holds the helm
 The course must know.

I cannot always trace the onward course
 He builds my life,
For oft the sound of hammer, blow on blow,
 The noise of strife,
Confuse me, 'till I quite forget He knows
 And oversees,
And that in all details with His great plan
 My life agrees.

I cannot always understand
 The Master's rule;
I cannot always do the task He gives
 In life's hard school:
But I am learning with His help to solve
 Them one by one,
And when I cannot understand, to say,
 THY WILL BE DONE.

"He led them on safely, so that they feared not." Psalm 78:53.

"So HE fed them according to the integrity of His heart; and guided them by the skillfulness of His hands." Psalm 78:72.

"So He bringeth them unto their desired haven." Psalm 107:30.

Chicago, Ill. — Recent Conference in the Grace Gospel Hall here reported good. Saints have been saddened by the death en route to the conference of dear brother L. C. Thompson of Los Angeles, as result of an auto accident. Pray for all concerned.

Camden, N. J. — Saints here had the joy of meeting bro. Sydney Saword and his wife on arrival from Venezuela — he spent several days with them, preaching the Word and giving account of the Lord's doings in that land — four Venezuelan brethren have been raised up in that land to go forth with the Gospel. He also visited Barrington, N. J. and Bryn Mawr, Pa., telling how the Lord saved him and led him out to his field of labor — all saints of the district enjoyed his visit much — he then went on to Canada, working his way Westward to Vancouver, d.v.

The Lord has given the Assembly in Camden some joy lately, two young Christians were baptized and have applied for fellowship, giving joy to the saints.

Midland Park, N. J. — Bro. Robert Adamson, on furlough from Uruguay had two weeks with the Assembly here in the Spring, also had visits from bro. Arch. Stewart and our brother Fisher Hunter which saints appreciated.

East Boston, Mass. — The one day Summer conference here a time of refreshing, four brethren gave goodly words. Bre. Sydney Saword and Fisher Hunter gave appreciated calls.

Byfield, Mass. — Recent Conference good and helpful, four or five of the Lord's servants ministered the Word profitably.

Methuen, Mass. — Bro. Pizzulli commenced meetings in the Italian Assembly here.

La Crosse, Wisc. — Bro. Hamilton visited some isolated Christians farther North recently.

CANADA

Nineveh, N. S. — Bro. McIlwaine is back in this previous field of labor once more — pray for the faithful workers in the Maritimes who are seeking to do pioneer work and follow godly principles in Gospel preaching and the planting and care of the Assemblies gathered to His Name. Bro. McCracken is laboring with him.

Huntsville, Ont. — Saints here continue to have a little cheer in the Gospel from time to time — bro. Widdifield was able to attend Deseronto conference, reported it very good and large.

Parry Sound, Ont. — Bro. Earl Pears had two weeks here recently, helped by brother Chas. Fleming part of the time, and brethren Clark and Simms saw a nice interest in the Gospel at Chapman Valley, bro. Clark continued with some ministry meetings.

Sault Ste. Marie, Ont. — Bro. John Adams gave a call to the assembly here, also on the American side. Bro. John Norris was leaving for Gospel work at Pine Creek, Manitoba.

Deseronto, Ont. — Conference felt to be real help to the saints, the Word being ministered in freshness and attendance good. Morning Bible Readings on 1 Peter 2 much enjoyed.

Eden Grove, Ont. — Conference larger and six of the Lord's servants present to give acceptable ministry and help in the Gospel.

Sarnia, Ont. — Conference was well attended and practical, strengthening ministry to meet present day conditions in the home, in the Assembly and in world contacts by several of the Lord's servants present — weather very favorable. These Spring Conferences this year, as in the past, in many parts, have been a real stimulus to all who desire to "live godly in Christ Jesus" — in all such which we report there is room for all the Word of God and an unfettered ministry with room for the Spirit to regulate the ministry. We feel the need of constant exercise on the part of all that such may continue and that the quality of the ministry be maintained.

Midland, Ont. — God seemed to be working in the recent Conference here.

OTHER LANDS

Venezuela, S. A. — Bro. Williams just returned from a six weeks visit to the Eastern part of the country, accompanied by Mrs. Williams, also brother John Frith. Visited Maracay, Las Mercedes. Then they went on to Puerto La Cruz where they had good meetings and nine were baptized in the sea. Visited also the Assembly at Los Altos which was formed last year and found the saints going on well.

They went over to San Pedro. Ten were baptized in a pool called "The Priest's Pool" which stirred up some of the "baser sort" and it turned out rather disorderly, but this did not dampen their joy in the Lord. After fifteen days they went over to Ciudad Bolivar and spent a week with the little company. No one had visited these three assemblies since they were there last year. Then they went southeast and not too far from the North border of Brazil — this is the diamond and gold country but little or nothing in the Gospel for the poor people — gave away 8,000 tracts which were well received—covered 2500 miles in all. (Pray for all the workers in Venezuela. We had the joy of meeting bro. Sydney Saword at Sarnia, Ont., Conference at home on furlough with Mrs. Saword—Editor).

Brazil, S. A. — Bro. John McCann expects to leave d.v. July 26th, for North Ireland on account of his wife's condition — she is a bit improved, but far from well. Brother Harry Wilson, with his wife, and brother Samuel W. Curran, a son of the late and esteemed Robert Curran, who hopes to labor in the Gospel in that land were to sail from Liverpool June 14th. They will occupy bro. John McCann's house meantime and can be addressed there—(Caixa Postal 2766, Porto Alegre, Rio Grande Do Sul, BRAZIL, S. A.) These have a real desire to continue to preach and teach according to New Testament principles and we pray God's blessing on their labors.

CONFERENCES

Taylor'side, Sask. — Annual Conference will be held D. V. July 5th, 6th, and 7th, commencing with Prayer Meeting Friday eve. July 4th, at 7:30 C. S. T. Servants of Christ, walking in the "old paths" and preaching the old truths, are welcome in ministry. Corresp., Clifford Paul, Box 655, Melfort, Sask.

Mervin, Sask. — The Assemblies of Mervin and Louisville have decided to hold their Summer Conference July 12, 13 and 14, commencing with Prayer Meeting Fri. evening, July 11th, at 8 p.m. Visitors welcome and ministry welcomed from servants of the Lord walking in the "old paths." Corresp. A. E. Johnson, Box 101.

FALLEN ASLEEP

Abbotsford, B.C. — Our dear brother George Hayes went suddenly to be with the Lord April 13th, aged 76. Saved in Ireland and in the Assembly here for the past 25 years.

Creemore, Ont. Our young brother James McDonald of this Assembly "went home" April 22nd in his 31st year — bore his sufferings patiently, realizing the Lord's hand in all — pray for his family that God will work amongst them.

Boston, Mass. — Our dear brother William Rennie was called home while remembering the Lord May 4th, aged 61. Saved in Glasgow, Scotland 43 years ago and in the Boston Assembly for 36 years — remember his widow, daughter and three sons in prayer.

Stout, Iowa — Our dear sister Mrs. Grace Willems "went home" May 3rd. Saved in 1947 and soon after baptized and received into the Stout Assembly, a dear sister who expressed much joy in being saved for eternity. She was in her 50th year.

Akron, Ohio — At the age of 94 our dear sister Mrs. Carrie B. Marshall "went home" May 21st. Saved through brother Bradford's meetings here in 1931 — loved to read her Bible — the fruit of this seen in her daily life — even as death was approaching her cheery smile left an impression on the Doctor and nurses.

St. Petersburg, Fla. — On May 15th, our dear brother Thomas Higgins "went home" to be with the Lord aged 85. In fellowship for almost 70 years, a lover of the "old paths" to the end. Converted in Co. Cavan, North Ireland, was received into fellowship in Scotland.

Mervin, Sask. — Our esteemed sister Mrs. J. C. Cox passed into the presence of the Lord recently, aged 85 — saved when eleven years of age in Ontario. Came to Paynton and in fellowship in Mervin Assembly when it was formed — a pioneer sister who worked hard in the early days. Passed away in Calgary. She lived to see all her family saved and an Assembly formed in Mervin and Louisville.

Los Angeles, Calif. — Our beloved brother L. C. Thompson was buried June 2nd, accidentally killed on the way to the Decoration Day conference in Chicago. Aged 68, he was a good man and will be greatly missed by the Assembly. Pray for them.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE FRAGRANCE OF CHRIST



Sweet and pure,
Rich and rare,
Filling hearts with Heaven's air;
Feel its fragrance e'er endure —
LIST! the lowly Christian's Prayer.

Crushed and torn,
Burdens borne,
Causing grief to souls forlorn;
Myrrh and aloes fill the days —
LIST! the lowly Christian's praise.

Ripe and fair,
Full and rare,
Stepping soon on Heaven's shore;
Leaving fragrance for the rest —
Mem'ry of the just is blessed!

W. H. F.

AUGUST, 1958

WORDS IN SEASON

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ADDRESSES

Scarborough, Ont.—Robert Adamson, c/o J. Elliott, 48 Guildhall Drive., (at above for a short time, home on furlough from Uruguay).

P. O. Box 2, Tenom, BRITISH NORTH BORNEO—Geo. C. Hanlon. (Returned to field of labor here from a visit to the homelands).

Via Castellazzo 12, c/o F. Carboni, PIVERONE (TORINO), ITALY., Our bro. Caesar Patrizio can be addressed thus—visiting saints in Italy and preaching the Gospel.

UNITED STATES

Hickory, N. C.—Bro. Oswald MacLeod had a few weeks in tent work here ere going into Nova Scotia, not too much to encourage.

Sault Ste. Marie, Mich.—Wm. Ferguson called to visit the saints here on way back from the Northern Ontario. Work is scarce for our brethren here on account of a large tannery closing down. Saints could pray that God would open doors for our brethren here, and in many other parts, where men who are somewhat advanced in years find it difficult to obtain employment. The effects of "unionism" and the changing social structure will become more pronounced as the days advance. The Christian's resource is in God.

Hardwick, Vermont.—Bre. S. Rea and Walter Gustafson hoped to pitch tent here, in connection with the Woodbury Assembly nearby. Pray for this effort.

Augusta, Me.—Recent Conference reported very good.

La Crosse, Wisc.—Wm. Warke was visiting in the district. At West Union, Iowa., over July 4th., Christians had a good day of ministry—three were baptized at that time. At Ontario, Wisc., saints had an all day meeting July 5th. Bro. Mick is at Beetown.

Willmar, Minn.—Bro. DeBuhr was continuing here lately, had a baptism on July 6th., when six were baptized. He hoped to commence tent meetings with Oliver Smith in Sunburg, a new field 25 miles N. W. Pray for such efforts. Bre. Brandt and Wahls have pitched at Mabel, Minn.

Manchester, Conn.—Our brother William McBride had to change his sailing back to Chile to a later date on account of a throat infection.

Cleveland, Ohio.—Our esteemed brother David Roy was seriously ill as we made up these reports.

CANADA

Victoria Road, Ont.—Recent Conference was felt to be a real season of strength to His own who seek to carry on in His ways—the Lord gave seasonable ministry through several of His servants.

Kenora, Ont.—The Lord gave help here at the recent conference. Reports also from Winnipeg and Portage la Prairie indicate His faithfulness.

We believe, however, there should be some real exercise on the part of those who are of mature experience in the things of God to visit our brethren thus on the Prairies at their conference seasons, as such times are looked forward to by many and are a real help and encouragement—some brethren have been quite faithful in their visitations through the years. Pray also for faithful laborers in the Gospel in Manitoba and Saskatchewan who continue there steadily.

Pine Creek, Man.—Bro. John Norris expected to continue in the Gospel after the conference here.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

Vol. 50

AUGUST, 1958

No. 8

GATHERED GEMS

God's stars shine brightest when our night
Is dark with fear and pain,
And when the stars have veiled their light
His dawn draws near again.

So in our tears a rainbow shines,
And in our prayer a song,
And every trial sent refines -
To Him all days belong.

“ “ “
If Christ be dwelling in the heart, He will be seen looking out at the windows.

“ “ “
All too often, however, the Christian who possesses this spiritual glow, seems to be the exception rather than the rule. Wherever such an one is found, his life is a testimony to old and young alike. Years ago there was a believer so noted for his joyous Christian life, that a child said of him that she believed he went to Heaven every night he was so happy every day.

“ “ “
Someone has said that the Welsh Revival was a revival of song. The Welsh had no song leader and needed none! As the Holy Spirit moved upon their hearts, song burst forth spontaneously in mighty waves of melody . . . In connection with the awakening there were no hymn books, no choirs, no organs . . . No song books, but ah, me! I nearly wept tonight over the singing of our last hymn. When the Welsh sing they abandon themselves to their singing . . . No choir, did I say? It was all choir! And hymns! I stood and listened in wonder and amazement as the congregation sang hymn after hymn, without hymn-books . . . (What a change in present day “movements” professedly of God!).

“ “ “
CHRISTIANS! It is your duty not only to be good and fruitful, but to shine! And, of all the lights which you kindle on the face, joy will reach farthest out to sea, where troubled mariners are seeking the shore.

“ “ “
A preacher often called to see an aged invalid who was both deaf and bedfast. He went to bring comfort to her, but always came away with a blessing in his own soul. One day when he asked her the secret of her happy Christian life, she smiled and said . . . “I am learning to enjoy the comfort of the Holy Spirit.”

DOOMED AND DAMNED**Or****The Infidel's Wail**

THERE was living at one time, in the village of Parkhill in Canada, a man who professed open infidelity, scoffed at the idea of salvation through the Lord Jesus Christ, ridiculed the thought of there being such a place as Hell, and was an inveterate hater of God and His people. He was repeatedly warned of his danger, but he only laughed at and derided those who sought to point out to him his true position in the sight of God.

Time wore on, and the infidel remained the same—an open rejector of God's Son, and a despiser of God's matchless grace. But the end was drawing nigh, and then face to face with eternal realities, it would be proved whether his boasted scepticism would make

"A dying bed As Soft as downy pillows are."

One night a messenger came to inform a Christian merchant in the place, who had frequently borne the scoffs of the infidel, that the poor man was dying. Hurriedly donning his coat and hat, he followed the messenger to the place where the dying man lay. As he entered the chamber he bent over him, and asked if he was aware that he was dying.

"Yes," was the reply, "I know that."

"Well, I have come to speak with you about Jesus," said the Christian.

"No! no!" shrieked the dying man; "do not speak to me of Him."

"But Jesus came to save the lost," he was told.

"No! no! I say, I don't want to hear of Him; I cannot bear it," was his only reply.

Lovingly he was pleaded with, to listen to the words of the Son of God, but in vain. Sorrowfully the Christian at last left him, seeing it was a hopeless case, and remembering at the same time the warning of the Word of God, "Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you" Acts 13:41. Reader -

"There is a line, by us unseen,
That crosses every path,
That marks the boundary between
God's patience and His wrath."

About an hour after he left, the friends who waited on the sick man, hearing him groan, hastened to his side, and

tried to soothe him. But all was in vain now. The cold clammy dew of death stood in beads on his brow, and his eyes had a strange wild glare in them, as he looked first at one, then at another. Presently, fixing his eyes on the ceiling of the room, as if piercing the veil that hides the eternal world from this, he shrieked out in the agony of his despair -

“ETERNITY! ETERNITY! OH, ETERNITY!”

And in a moment he was dead. God had opened his eyes to see the realities of eternity ere he entered on them.

Oh, that wail! how it is re-echoed by the millions of the lost in Hell! They did not intend to be in Hell anymore than you, dear unsaved one, intend to be there. Many who are now wailing out their folly in the region of the damned, tried to make themselves and others believe that Hell had not even a metaphorical existence; but one moment in Hell will cure the most determined infidel, but it will be too late for ever to be saved.

While living: -

“They thought, they felt that all was well,
And every fear was calmed;
They lived, they died, to wake in Hell,
Not only doomed, but damned.”

Reader, are you prepared for eternity now? Suddenly the summons came to the proud infidel; just as suddenly it may come to you. What then? Listen to God's sure Word: “For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.” John 3:16, 17. “Be it known unto you therefore . . . 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. But remember, reader, God has also said-

“MY SPIRIT SHALL NOT ALWAYS STRIVE WITH MAN.”

The late T. D. W. Muir

The “pleasures of sin” are but for a season, but the punishment of unpardoned sin is everlasting.

The long-suffering of Jesus did not save Judas from going from His very side to eternal fire. The long-suffering of God will never save a sinner, apart from faith in the Lord Jesus Christ.

FRAGRANT LIVES AND SACRIFICES

WM. H. FERGUSON

OME lives are veiled in a cloud of fragrance. Hidden, as it were, seldom protruding themselves into public view, they live in the "gardens of God" and cause to ascend to Heaven that incense so characteristic of Heavenly Grace that they are especially pleasing to our God and their Lord.

Other lives, again, are more in public view—their warfare seems such as would destroy fragrance altogether, yet, seeking to war with God, they likewise stand out as warriors, fragrant to their God. When we think of such, we think of David, of Joshua, of Caleb and men like Ezra, Nehemiah, Joshua the High Priest after the return from the Captivity and Zerubbabel and the many prophets whom God sent to a disobedient people. Their lives seemed so devoid of that which reminds us of a pleasant garden, with its sweet incense, yet their lives, undoubtedly, gave to God that sweet incense of a coming Redeemer as they yielded themselves to the will of God, amidst the darkness of apostasy and wickedness.

As we turn to the pages of the New Testament we see a John the Baptist, Paul, Timothy, the beloved Apostle John and many others, all yielding fragrance as they sought to fulfill their course down here and, finishing well, their lives were well-pleasing to their Lord.

To our Blessed Lord, of course, belongs the only sweet savor which was **ALTOGETHER** and **ALWAYS** ascending to God as He sought to do constantly and perfectly the will of God His Father in a world of woe, suffering, reproach and warfare. What a sweet odour God smelled from this earth when His beloved Son came down to earth, leaving the glorious Kingdom, though He never left the Father's bosom, to tabernacle amongst us and bring down to us, in our low estate, His wondrous salvation—1 Timothy 1:15.

ENOCH

"By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." Heb. 11:5.

Enoch is here a type of the Church, taken away before the deluge of God's judgment overwhelmed the world and he reminds us that the thing which is most pleasing to God today is a life "well pleasing to God." So many seem to have lost sight of the value of such a life and seem "bent" entirely on gaining the same things, and going in for the same kind of a life, which the world goes after. What a loss at the Judgment!

Seat of Christ! The grace of constant godliness shines forth in Enoch's fragrant life. What a "testimony" he bore!

MOSES

"And the Lord spake unto Moses face to face, as a man speaketh unto his friend." Ex. 33:11. "My servant Moses is not so, who is faithful in all Mine house. With him will I speak mouth to mouth, even apparently, and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against My servant Moses?" Numbers 12:7, 8. Moses was a marvellous leader and shepherd of the people—he learned his lessons in shepherding well in the forty years solitude after he fled Egypt at the first—but the outstanding fragrance of Moses' life seems to be seen in his "meekness."

SAMUEL

Samuel was "asked of God" and "loaned to the Lord" by his mother at a time when darkness and apostacy had settled down upon Israel and he was enabled, in the hand of God, to lead the nation back to God and show them their weakness and frailty. Samuel "grew" in stature from the first—all Israel knew that "Samuel was established to be a prophet of the Lord." He "taught them the good and the right way" and enjoyed that fellowship and communion with God in a day of departure so necessary to a prophet's testimony amidst a backsliding people. The young deliverer David had much fellowship with Samuel and when pursued, and hated, by Saul, we read in 1 Samuel 19:18 . . . "So David fled and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth." What a relief to David to be able to unburden his soul to a man like Samuel, who knew God's mind and understood the peculiar trials of David. So few of God's dear people today seem to realize the trials and testings of many of God's faithful servants who find themselves in a position of reproach and often hatred because of their stand for God. It is the FEW to whom one can unburden the heart and mind, so many may not be TRUE—as in Jeremiah's day . . . "All my familiars looked for my halting." A sad commentary on present day conditions amongst His own. The words of Micah 7:5 come to mind . . . "Trust ye not in a friend, put ye not confidence in a guide." . . . "A man's enemies are the men of his own house." Good when we can do as Micah did, under such circumstances . . . "Therefore will I look unto the Lord; I will wait for the God of my salvation: my God will hear me." Micah 7:7. Samuel was truly grieved when Israel desired a king, seeing he had been such a help and comfort to them, but ingratitude wins the day and "they desired a king." God told Samuel not to mourn . . . "they have not rejected thee." "They

have rejected Me." Such was the Lord's commentary on unfaithful, ungrateful Israel! But the fragrance of Samuel's life of obedience and faithful testimony against the sins of the people ascended to God and he could call Israel to witness to his faithfulness and loyalty amongst them. 1 Samuel 12:1, 5.

We might enumerate many such fragrant lives, each with its own particular fragrance, all giving glory to God in their measure and noted by our God for our benefit.

PAUL

Turning to the New Testament, we see this same divine fragrance being wrung from many lives—one of the outstanding, that of the Apostle Paul himself. Someone has well said that Peter was a witness of the sufferings of Christ, and also a partaker of the glory." 1 Peter 5:1—while Paul was a "partaker of the sufferings" and a "witness of the glory." Cp. Gal. 1:15, 16 and 2 Cor. 12:1, 7 etc. What sufferings, what fragrance. From that prison cell in Phillippi arose, at midnight, from these two suffering saints that sweet song of thanksgiving to God that they had been enabled to suffer for His Name's sake. He could say—"I die daily." "Though our outward man perish, our inward man is renewed day by day." The crushing fragrance of the myrrh truly arose from the sufferings of this noble witness and soldier of Jesus Christ.

EPAPHRAS

Here was one we hear little about until, from the prison cells of Nero, we hear his name mentioned by the beloved Paul . . . writing to the saints in Colosse he mentions this worthy name . . . "Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God." Col. 4:12 and see chapter 1:7. Through his labours the assembly at Colosse had evidently come into being, Paul had never been to Colosse as far as we know, yet was absent from them "joying and beholding their order and the stedfastness of their faith in Christ." Col. 2:5. His burning zeal for Colosse and Laodicea and Hierapolis, these three churches in the valley of the Lycus, had appealed to the heart of the great apostle and the Spirit of God leaves it on record for us today, to urge us on in shepherding and care of the churches of the saints. Wonderful to see such elders, such preachers and teachers amongst His own who have a true heart for the welfare of the saints, "desiring not their's but them." The fragrance of "prayer" and true "zeal" stands out in this devoted life.

We could mention further the fragrant lives of Timothy, never strong in body, but such a faithful companion and loyal

friend to the apostle all his life, of the self-effacing Luke, the beloved physician, of the beloved John, faithful to God even though this led to being an exile on the Isle of Patmos for the testimony of Jesus Christ. He could be "in the Spirit on the Lord's Day even there"—and later when he wrote to the beloved Gaius, we are reminded of the fragrance of Gaius' life—his hospitality, his kind practical fellowship with God's servants individually, when the church failed. 3rd., John, verses 5, 9 etc., all this God has recorded for our benefit today. Paul wrote to the Galatians years prior to this . . . "Let him that is taught in the Word communicate unto him that teacheth in all good things," thus giving to exercised saints the opportunity of individual fellowship with God's servants, as well as that practised by the church, as in Phil. 4:14 . . . "Notwithstanding ye have well done that ye did communicate (the same expression as we have in Gal. 6:6) with my affliction . . . "even in Thessalonica ye sent once and again unto my necessity." "Not because I desire a gift." The true servant of Christ would scorn to receive that which he did not believe was given to the Lord and from a worthy source and from a worthy motive. True servants of Christ neither hint as to their needs, nor would they accept money that was not clean, from either individual or assembly. But they desire to see younger saints, and others, taught God's ways so that their lives shall not be blighted by injurious and man-invented ideas as to the work of the Lord. We fear many such lives are blighted today through the various channels which seek to draw the money of the Lord's people into their appointed channels for their distribution alone. Witness the many "funds"—"societies" etc., which are constantly being kept before the saints in an unworthy manner.

To conclude our thoughts, let us "offer the sacrifice of praise to God continually, that is the fruit of our lips giving thanks to His Name." Heb. 13:15—"But to do good and to communicate (same word again) forget not: **FOR WITH SUCH SACRIFICES GOD IS WELL PLEASED.**" Heb. 13:16. A praising life is ever a fruitful life and one from which fragrance ascends to God and in this sort of life there seems to be an earnest endeavour to follow a scriptural example and there seems to be little teaching needed for "the wise shall understand." Dan. 12:10, last clause. May God keep us praising, happy, fragrant, useful to the end, for our returning Lord is near at hand.

Alas! This is often true. Those that could give won't and those that would, can't. Alas!

(Submitted by James Mitchell of Norway).

REPROACH HATH BROKEN MY HEART

WILLIAM WILLIAMS, VENEZUELA

THERE has been considerable speculation as to the cause of our Lord's death. The expression—"reproach hath broken My heart" has been quoted to prove that He died of a broken heart. So called 'devotional' ministry has worked on weak human natures as the broken hearted Christ was portrayed by some speakers who appeal more to the emotions than to sane, biblical exegesis.

Now let us make it clear that CHRIST DID NOT DIE OF ANYTHING. No sickness, no loss of blood, no fatigue, no broken heart could take that life. Christ died as no other man ever died before, nor can die in the future. One translation of Matthew 27:50 reads . . . "He dismissed His spirit." The Greek implies an 'act of will.' This expression, taken with Mark 15:37, Luke 23:46, John 19:30 differentiates the death of Christ from all other physical death. He died of His own volition, when He could say, triumphantly . . . "IT IS FINISHED." John 10:18 gives us His own words . . . "No man taketh it from Me, but I lay it down of Myself."

We must learn to discern between finite, figurative language and divine literal statements. For example . . . "I am the door; by Me if any man enter in he shall be saved." This is figurative language. But when He said . . . "I am He that liveth, and was dead," this is a literal, positive and eternal statement.

Reproach means scorn or derision. "And all wept and bewailed her: But He said, Weep not; she is not dead, but sleepeth. And they laughed Him to scorn, knowing that she was dead. And He put them all out" etc., Luke 8:52, 54. The scorner will never see, nor share the wonder working power of Jesus. He shall be eternally SHUT OUT.

In Luke 14:1, we read . . . "they watched Him." In chapter 15:2 . . . "they murmured." In chapter 16:14, they "derided Him." In chapter 23:33, we read . . . "And when they were come to the place called Calvary, there they crucified Him." It began with the suspicious watching, which led to murmuring, then the hatred came out and they derided Him, and derision had its climax in the cross.

Reproach also means shame, infamy or disgrace. Let us look at Mark 15. They "bound Jesus and carried Him away." v. 1. Oh! the shame of puny creatures binding the eternal Creator! They "delivered Jesus to be scourged." v. 15. Think of the infamy of the horrid Roman lash making deep its fur-

rows on the sinless Son of God! "And they smote Him on the head with a reed and spit upon Him, and bowing the knee worshipped Him," v. 19. Our hearts should melt with tears as we think of that sacred Head bearing the disgrace that was our due, and, as if that were not enough, they cover with their vile, pestiferous spittle the Holy One of God. Then to complete the tragedy, they bow the knee and worship Him (with hatred and violence in their hearts).

There is just one mystery greater than this repugnant scene . . . Heaven is silent, but not indifferent. God noted every creature who bowed the knee in scorn that terrible day. He has promised that in the glorious, coming day . . . "At the Name of Jesus every knee should bow." Phil. 2:10. Oh God! Hasten that blessed day!

Our longing eyes would fain behold
That bright and blessed brow;
Once wrung with bitterest anguish,
Wear its crown of glory now.

No! indeed! Reproach did not cause His death but it did fill to the full that bitter cup of ingratitude His creatures gave Him when they smote the hand stretched out to save them, and "denied the Holy One" and "desired a murderer to be granted unto you." Acts 3:14.

How can we magnify the grace of God which has made us to differ and given us to see beauty and loveliness in the blest Man of Calvary Whom we shall soon see in His glorious Person and Who is crowned with many Crowns?

Death is but a comma in the life of a Christian—not a full stop.

The observance of the Lord's Supper falls in between two termini, on the one side, the night when our Lord's ordinary intercourse with His own was broken off, and on the other His second coming when we shall begin to eat and drink anew with Him in His kingdom.

Oh, what multitudes approach the table of the Lord, not as they should, but as they would; by so doing they celebrate, not the feast of the Lord, but the feast of their own condemnation. Why are many sick? Why do many die? Why do many fall? Some reply, "it was a raging pestilence"—"the physician failed"—"we cannot avoid ill luck,"—I reply, "it is because they partake unworthily of the Lord's supper. God's judgments yet endure. But who sees them, who suspects them?"

HOW AN ASSEMBLY OF GOD IS FORMED

THE LATE MR. A. McLAY, CARDIFF, WALES

A Christian man was once asked what he would do, if, in the providence of God, his lot was cast in a spot where there was no Scriptural assembly.

His reply was, "By the grace of God, I would put myself in the hands of the great Head of the Church, that He might use me towards the formation of one."

The question before us is, how is this to be accomplished? To begin with, it is of the utmost importance to keep before the mind, that the formation of a true Church of God can only be brought about by the Holy Spirit, 1 Cor. 12, or, as one has tersely put it: "IT IS JUST AS ESSENTIAL FOR AN ASSEMBLY TO HAVE A DIVINE BIRTH, AS FOR THE INDIVIDUAL." John 3:7, Acts 2:47 R. V.

Should there be a few scattered children of God already in the locality, the first thing would be to seek to gather them together for prayer and Bible searching as to the path God has marked out for His people in this dispensation, Acts 2:41, 42—Jude v. 3.

Alongside of this, a real effort should be made to get sinners together, few or many, for the preaching of the gospel, Acts 1:8—Mark 16:15.

If these two lines of service were commenced and maintained, in much prayer, and simple dependence upon God, it would not be long ere saints would be exercised as to "walking in the old paths"—Jer. 6:16—in the good way—baptism, fellowship, and breaking of bread, Acts 2:41, 42. Again, sinners would be found exercised as to their deep need of a Saviour, resulting in their conversion to God, John 16:8.

In the event of their being no kindred spirit with whom to have Christian fellowship, one would have to begin at the very foundation, in virgin soil, as did the apostles and the early pioneers with the preaching of the Gospel, Acts 16:13.

Sinners having been saved, it would be the blessed privilege of the Lord's servant to carry out the Royal Commission in full, Matthew 28:18, 20, by baptizing them, and then teaching them to observe all things, as commanded by the Great Head of the Church. Soon the material might be there for building together, according to Ephesians 2:21, 22 and 1 Peter 2:5.

Far better that the saints patiently continue in regular meetings for Prayer and Bible Study only (without the breaking of bread) until it is manifestly God's leading to come

together in church capacity, than prematurely to set up a table without the Spirit's leading.

Alas! What dishonor has been brought on His worthy Name by gatherings being formed for the exaltation of some man, or party, or special doctrine. When believers are of one heart and one mind in seeking the honor of Christ as Lord by implicit obedience to His Word, and revering His Holy Name, then it would be evident that the time was ripe. Ps. 119: 63—1 Cor. 1:2.

It is of great importance that the further fellowship of any neighbouring assemblies should be sought and cultivated. The Scripture is very emphatic as to the absolute necessity of those leading the saints being men of God, of irreproachable character, patient, able to rule their own houses well, men of experience, and having a knowledge of His will, and a shepherd heart, to care for the little flock, for whom He bled. 1 Tim. 3:1, 7; 1 Peter 5:1, 4; Acts 20:28, 30.

Seeing that the Assembly is spoken of as a House of God, 1 Tim. 3:15, an habitation of God, Eph. 2:22, what care should be exercised as to the materials used in the building and the workmanship, see 1 Cor. 3:10, 15.

AN ASSEMBLY OF GOD SHOULD BE LIKE A GARDEN of the Lord, S. S. 5:1, 1 Cor. 1:9, into which He can come and gather His precious fruits. IT SHOULD BE A BETHANY, a place of comfort and rest, not alone for the saints, but for the Christ of God—the Rejected of earth. (We fear this is little understood amongst us today—Editor).

IT SHOULD BE A NURSERY, where the trees of the Lord's planting can be trained; or LIKE A HOUSEHOLD, where the babes are nursed and fed, the young children disciplined and taught; and all mutually helping each other, and dwelling together in holy, happy fellowship.

The Lord describes the seven Churches of Asia Minor as GOLDEN LAMPSTANDS, shedding forth heavenly light amidst the deep darkness of the world, Rev. 1:12, 20.

Oh! that a mighty reviving of the Holy Spirit may come amongst us, so that there may be a great reaping of precious souls for Christ ere His return, and that those reaped may be gathered around His Holy Person, for worship and testimony!

From an old copy of "Our Record."

An earnest reading and consideration of this article is sure to be helpful to exercised brethren and sisters and it, perhaps, would stimulate to more effort to teach the true Word of God and His ways to any Christians with whom we come in contact, ever keeping before us the true path of testimony to a Rejected Lord—"outside the religious camp"—gathered to His Name alone—Matthew 18:20.

Editor.

DECEIT AND LYING

LYING is a sin especially connected with that unruly member the tongue, and is condemned by the God of truth—Col. 3:9,—1 Peter 3:10—Prov. 12:22. The life of the Lord is an example for us to copy—there was no deceit found in His mouth. Those who practise lying are children of Satan—John 8:44, and are excluded from heaven, Rev. 21:8, and condemned to hell. As real children of God MAY fall into this sin we shall look at some instances where such has occurred.

LYING THROUGH FEAR

We find Sarah telling a lie through fear, Gen. 18:15. How often this is the case, resulting from something that we have done, or said, or of which we are ashamed. It may be that the thing is right and we are ashamed of the reproach of Christ; or it may be wrong and we are ashamed of being found out; and a lie slips from our lips almost before we are aware of it. The way to avoid this is not to do anything we ought to be ashamed of, and not to be ashamed of anything we have done that was right. If, however, we have sinned, let us not add another sin but just as the lie is about to escape from our lips let the thought that "God hears me" arrest it. Lying to screen ourselves is most contemptible and is despised alike by Christians and men of the world. Let us never lend our tongues, even in the smallest things, to such mean deceit.

LYING FOR OUR OWN ADVANTAGE

Jacob lied for his own advantage, Gen. 27:19. The result was that for the next thirty years of his life he suffered for this sin, which profited him nothing, for God would have given him all in due time. Have any of our readers fallen victim to this sin? Making haste to be rich, or advanced in position, or in some way to run in advance of God, some may have lied. If so, I am sure they have suffered and there can be no real restoration until the lie is confessed to God and man. (This is most important—a lie on the conscience can plague one and the Assembly for years—Editor). Too often, alas! one lie leads to another, as in Jacob's case, and once embarked on this fatal course, who can tell what the end will be? Oh! beloved reader, NEVER, NEVER allow yourself to tell a lie for your own advantage.

LYING TO COVER A SIN

David was guilty of both lying and deceit by which he sought to cover up an awful sin, thereby making it twice as bad, 1 Samuel 21:2, 2 Samuel 11. The result was a course of suffering almost unparalleled in severity, from the hands of his own children; (and reached out to others of God's people

also—Editor). Let us not think to escape the chastening hand of God. Let us seek to be straight with God, with our fellow men, with ourselves; and should we fall into a sin, never seek to cover it up by another. A course of deceit blights the soul and destroys all simplicity, all joy, all communion.

TWO SOLEMN CASES OF LYING

Peter, forewarned by the Lord, yet strong in his own strength, to save himself denied his Lord. And are we not often ashamed to show our colors, and when suddenly asked an unexpected question, through fear or shame, are betrayed into a lie to the triumph of Satan and the grief of our Lord? Let us watch earnestly against this, and, if entrapped, let us follow Peter in his path of confession and restoration. It is remarkable to see that the very one who fell himself is so perfectly restored as not only to be able to charge home the very same sin upon the Jews (that of denying the Christ), Acts 3:14, but was also chosen by God to be the pronouncer of God's justice on the flagrant deceit of Ananias and his wife. There was a course of deceit practised merely to give others a false impression of generosity. This, alas! is another common variety of this sin. Anxious to stand well in the eyes of fellow men, rather than of God, we descend to deceitful practices so as to get unmerited praise. Surely such a course needs only to be named to be condemned by every upright heart. All these instances have been selected from the lives of professing children of God, and will repay careful consideration, giving striking illustrations of the main causes of deceit and lying among Christians.

ACTED LIES

Lies may be told without using the lips by acting so as to deceive, and we may seek to excuse ourselves because we have not SAID what is not true. This is a worthless subterfuge which will not stand before God for a moment. All such refuges of lies He will sweep away.

The only way to be happy before God and to be, in any degree, like Christ is to turn our backs firmly and resolutely on deceit in every shape and form by word or deed; and seek grace to do and say nothing that is not absolutely true, thus saving ourselves from reaping the bitter fruits of shame and sorrow which are sure to follow this sin. May God help each one of us, in His strength, when tempted, to overcome; not giving in to the tempter, nor to our deceitful hearts. God has said . . . "The lip of truth shall be established forever, but a lying tongue is but for a moment."

(Christians have been known to make promises to business firms, or people, to obtain credit and goods and then have reneged. If in Assembly fellowship, this should be con-

fessed to the Assembly and the matter made right, ere full fellowship can be restored. Many a testimony has been blighted and the Assembly "brought down" in the eyes of the world through the dishonest ways of professors. How can one preach and testify to any to whom they owe money and refuse to pay, or are wilfully negligible in this matter—Editor.)

WHAT THE COMING OF THE LORD MEANS TO ME

A. P. KLABUNDA

THERE is a difference in what this glorious event should mean to me, and what it actually does. Most of us know the former, but it is the latter I refer to briefly.

Before grace begat a living hope within my soul, the coming of the Lord always held a great fear over me, filling my nights with dread, and my days with terror: making death preferable to life at His coming. But since knowing the grace of God in truth, and what His coming really means, that fear has given place to a joyful anticipation of it, and a desire that fills my heart with rapture as my thoughts dwell on the succeeding events that can only be exceeded by the fulfillment of that blessed promise: "I will come again and receive you unto Myself." Such meditations stir up in my heart a little love for Him, and before I realize it, I find myself speaking to Him in praise and worship; this in turn energizes and strengthens my desire to live for Him, to keep clean, hold fast, and press on.

His coming has been a stimulus to my service, an anchor for faith to lay hold of at a time when tempted to yield, when the faith once for all delivered unto the saints is no longer held by many as the all-sufficient guide to lead us in worship and service in testimony to the Lord. His name is denied when it should be revered, honoured and extolled; and "so much the more as we see the day approaching" when we shall hear the shout: "Rise up—Come away."

Also it comforts the heart often filled with sorrow, to know that when He comes, loved ones now with the Lord, shall have the preference and rise first, we shall be changed, and together with them we shall meet the Lord in the air, and so shall we ever be with the Lord. Then faith will give way to sight, and we shall hear Him speak at last, and our eyes shall behold Him, whom we shall see for ourselves, and not another. Then we shall hear the "Hallelujahs" of heaven. "This Saviour is our Saviour, even over death." "Even so, come Lord Jesus."

HANG THE WATCHDOGS

C. H. Spurgeon said long ago, regarding those who wish to dispense with doctrinal preaching!

"But there were some rising up who objected to doctrinal preaching. It was not necessary they said, in these days; practice and perhaps a little experience, but no doctrine. But really, if you take away the doctrine, you have taken away the backbone of the manhood of Christianity—its sinew, muscle, strength and glory." Such men reminded him of Philip who wished to enslave the men of Athens, and would have them give up their orators. Demosthenes replied . . . "So said the wolves—they desired to have peace with the shepherds, but the dogs must first be given up—those pugnacious dogs that provoked quarrels. The wolves then would lie down peaceably with the lambs, and delight themselves with sheep, if only those bad tempered dogs were hanged."

PEACE AMONG SECTS

So perfect peace was promised amongst the sects if doctrines were given up; but, depend upon it, these were, after all, the preservation of the Church, which without them would cease to be . . . Burn the charts, what's the use of charts? What we want is a powerful engine, a good copper-bottomed ship, an experienced captain, and strong able bodied mariners—we want no charts, destroy everyone of them. Our fathers used to navigate the sea by them, but we are wiser than they. We have pilots who know every sand bar and sunken rock, who can smell them beneath the water, or by some means find them out. Men know what's o'clock nowadays, we don't want chronometers. So they put out to sea without charts; and, looking across the waters, we may expect to witness the shipwreck of those who thought themselves to be wise, and fear sometimes lest we should hear their last gasp as they sink and perish. "Professing themselves to be wise, they became fools." "Hang the watchdogs" is the battle cry of the sectarian and loose-living today !!!

THE IDOL

Whatever passes as a cloud between
The mental eye of faith and things unseen
Causing that brighter world to disappear,
Or seem less lovely, and its hopes less dear
This is our world — our idol — though it bear
Affection's impress, or devotions air!

SANBALLAT AND TOBIAH

THIS fourth chapter of Nehemiah will be more illuminating to us if we learn a few things about the adversaries, Sanballat and Tobiah. These petulant men are distant relatives. In verse one, Sanballat is indignant because the wall is being built. He comes from a family which does not like walls, preferring to mix the people of God and the people of the world together. In verse 3 Tobiah the Ammonite also seems disturbed by the presence of a wall in the community, and resorts to mocking.

In Nehemiah 2:10 we have both these partners mentioned. "Sanballat the Horonite" means that Sanballat came from Moab. Tobiah was an Ammonite. From Genesis 19 we learn that the children of Moab and the children of Ammon were descendants of Lot, through the conniving designs of his Sodom-trained daughters. Professing the God of their uncle, Abraham, but living their lives in the wicked city of Sodom, Lot's children speak to us of all the half-hearted, pleasure-loving professors of Christ in the fashionable institutions of today. Titus 1:16 refers to them thus . . . "They profess that they know God; but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate."

In Nehemiah 4:7, 8 their mocking changes to wrath as they see the wall going up and the breaches stopped, and they "conspired all of them together to come and to fight against Jerusalem, and to hinder it." The Moabites and Ammonites haven't changed. It still grieves them to see a wall going up in a community, to see God's people separating themselves unto the Name of the Lord Jesus Christ. It irks them to have believers gathering in simplicity, studying the blessed Word together without all the machinery of organized Christendom. They will do everything possible to hinder such a work, and believers will find it necessary to look constantly to God for deliverance.

"Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them." Reviving precious, living stones out of the heaps today will not be popular with the Sanballats and Tobiahs, but the eternal God makes this promise: . . . "If thou take forth the precious from the vile, thou shalt be as My mouth." Jer. 15:19.
Selected

BE STRONG!

We are not here to play, - to dream, to drift.
We have hard work to do, and loads to lift.
Shun not the struggle, - face it; 'tis God's gift.

A ROSE IN GOD'S GARDEN

"A damsel came to hearken, named Rhoda." Acts 12:13.

I LIKE this sweet Judæan Rose, for so her name—Rhoda—signifies.

She says to me: Anybody can be the friend of Jesus. It does not matter how young you are—no, nor how poor and humble you are. I was only a girl, and more than that, I was only a slave-girl. Yet He had a place for me, so simple and lowly and unpretending, in His home and heart. Ah! He despises none: He casts out none: He waits for you.

And she says to me: You can please Him in the common, everyday tasks. It was my work to answer the door, nothing sublimer or loftier than that: and I left off praying to go and do it. And my answering the door was service to Him as truly as my praying was. So remember that you can honour Him in the most trivial and ordinary affairs of the quietest and meanest life.

And again she says to me: See that you have a trust in Him which nothing can shake. The brethren would not believe me when I told them that Peter was safe and well outside: but I—I confidently affirmed that it was even so. Do you the same. If you cannot argue with people, bid them go down to the door and see for themselves. For one better than Peter is waiting to enter there. "Behold," Jesus cries, "I stand and knock. If any man open the door I will come in."

Indeed, I thank the damsel Rhoda for her wholesome and uplifting lessons. Peter is one of the great mountains in the kingdom of the Bible. Rhoda is a wild rose in the hedge by the roadside. But both mountain and flower have their message for me, and I can part with neither.

Anon

THEY ONLY DROP OFF

"I SO LIKE my beautiful fuschia," said a happy old Christian to us the other day. "I like so to look at its blossoms for they teach such a beautiful lesson—they never wither, they only drop off. And that is how I wish it to be with me. I hope not to get dull and faded in my soul, but just to drop off when my time comes."

The outward form of this dear believer was slowly perishing—age, sickness and poverty were doing their sure work to the mortal frame—but the inward power was renewed day by day, and the joy of Christ filled her spirit.

Would that all the plants our Heavenly Father has planted might be like this dear old saint in spiritual freshness.

QUESTIONS AND ANSWERS

QUESTION: Is it scriptural for a sister to sing in a duet etc., at a funeral or at a wedding?

ANSWER: Neither funeral nor wedding are true church services. It is well, however, to keep such as plain and becoming as possible, consistent with our collective testimony, to His Name. Congregational singing is far more effective (and less catering to fleshly pride of voice and person). It makes a real impression on unsaved ones present who are accustomed to duets, solos etc., but seldom hear "singing from the heart" by the people of God.

The tendency of the many is to get away from the simplicity of Christ and nearer to the world and its ways of pride and emptiness. We are a "people for the Lord" not "for the world."

QUESTION: Which of the two meetings is more important for an Assembly, a Bible Reading or a Prayer Meeting? Some say there is more Scripture for a Bible Reading than a Prayer Meeting—can the two meetings be combined profitably?

ANSWER: Both are included in Acts 2:42 . . . "the apostles' doctrine" and in "prayers." One would not put one above the other—both are needful. However, today many Christians live far from the meeting place and there has been a tendency to combine the two meetings. We believe this gained an impetus during the last two wars, especially when "rationing of fuel" for driving was in effect. Some assemblies have never gone back to the two meetings weekly, though we know of some who have continued such and still find it very profitable. We consider this the better course. If the two meetings are combined, there should be a season of prayer at the beginning, and let it be a real prayermeeting, not just two or three "seasoned" individuals praying the same prayers constantly—then let there be a good time spent over the Word in profitable Bible Reading. Do not take in too much in one night else we will become a generation of "careless Bible readers" and such are never "walking closely to God." Such a meeting surely should not be less than an hour and a half or so in length when the two are combined.

QUESTION: Would you give us more light on Revelation 2:22, the latter part of the verse . . . "the leaves of the tree were for the healing of the nations." What need will there be for this in the Heavenly Jerusalem when Christ is there with us, or could this have something to do with the Millennium?

ANSWER: Nations have to do with earth, not Heaven! There are mistaken ideas as to the millennium—some have thought it to be a "perfect" scene. While, undoubtedly, it shall be entirely different from man's day, yet there are nations still in it (not kingdoms—there is one kingdom only and Christ is the Head of that kingdom). There shall also be disciplinary action against nations—Zechariah 14:16, 19. And against people—Isaiah 65:20 etc., All must obey, though many will only yield a "forced" obedience.

Much of the present day civilization shall pass away, there being no need for it. Why haste, as millions do today—there is plenty for everyone—the ground shall be relieved of the curse and bring forth abundantly? Sickness and disease shall no longer plague the human race—modern medicine shall have no place in the millennial scene (nor the multitude of 'quacks' existing on the miseries of the human race in our day). It is evident God has some gracious purpose in the provision for the "healing of the nations"—Heaven shall heal earth in that day.

EXTRACTS FROM LETTERS

FROM YOUNG BELIEVERS:

May the Lord bless richly and strengthen for the good work. May the Words In Season continue to be "words in season"—ministry for the present need of God's people. From Connecticut

It is refreshing to find a magazine that deals uncompromisingly with the truths of God's Word and does not cater to the popular ideas of men . . . From Chicago.

We truly thank God for every issue and receive encouragement and strength from it. May God bless and keep you in this important ministry. From Flint.

We often think of the tedious labors in compiling and administering the magazine—we have certainly enjoyed reading its timely and seasonable articles. Undoubtedly the word in Revelation should be precious . . . "Behold I come quickly, and My reward is with Me, to give to every man according as his work shall be."

From Toronto.

(One bright spot in the dark background of apostacy is the exercise and desire of younger Christians as to the path of testimony unto a Rejected Lord).

FROM SINGAPORE:

May the Lord grant you grace and wisdom to continue laboring for Him in this sphere of service, ministering to the saints throughout the world, through its printed pages. The Lord grant that the standard of this Magazine be preserved for the glory of His Name.

FROM CALIFORNIA:

We thank God for the sound and faithful ministry. We have been cheered to see so many requests for men that are walking in the "old paths"—a great cause for thanksgiving, when the truth is set aside by so many, and by others evil spoken of.

(Many have spoken to us of the great majority of conference reports having the request for ministry from those walking in the "old paths").

A TRIBUTE:

Enjoyed the Memoriam of brother Pearson. He was one who "hewed to the line and let the chips fall where they may." He was delightful to have in the home. I have many dear memories of him. From New England.

FROM NEW ZEALAND:

The Magazine is well received in these parts where there are many who desire to know the mind and will of God for His people in this desert scene. There are many young men and sisters, too, and they show a desire for the "old paths" and the "good way"—"walking therein ye shall find rest to your souls." We are much encouraged by the way the Lord's people gather together for conference meetings. Many travel long distances. (We have noted this, also, in this continent. Where saints know they will hear the Word ministered through faithful men who will teach them the right ways of the Lord, they will travel far for it—it is like the old days when the Word of God was scarce . . . Editor).

FROM IOWA:

We sure like it—it gives a person a "lift" in times like this. May our Loving Father bless with all wisdom in bringing out the things which are needful to His blood bought people.

FROM ARIZONA:

The precious timely ministry, sent out so faithfully each month, is eagerly received and feasted upon.

A MESSAGE TO THE SHEPHERDS

Thus saith the Lord to Ephesus,
And thus He speaks to some of us:
Amidst My Churches, lo! I stand,
And hold the shepherds in My hand.

Thy works to Me are fully known,
Thy patience and thy toil I own:
Thy views of Gospel-truth are clear,
Nor canst thou other doctrine bear.

Yet I must blame, while I approve;
Where is thy fruit, thy fervent love?
Dost thou forget My love to thee,
That thine is grown so faint to Me?

Recall to mind the happy days
When thou wast fill'd with joy and praise;
Repent, thy former works renew,
Then I'll restore thy comforts too.

Return at once, when I reprove,
Lest I thy candlestick remove,
And thou, too late, thy loss lament;
I warn before I strike—REPENT!

John Newton

TOIL ON! TOIL ON!

We may see, in our day, amidst the darkness and the shadowing clouds, a little reviving! Already hearts are lifted in praise to God that He has preserved "seven thousand" for Himself who have not "bowed the knee to Baal." Let us go on in happy toil, praising the God of all grace. We shall ne'er regret the step of faith in a dark world of apostacy when His glorious Person we view. Let us seek to win souls to Christ and saints also we seek to win to that blessed One, the only Gathering Center in a world of confusion.

TOIL ON! TOIL ON!

Hartford, Conn.—Annual Conference will be held d.v. in the Gospel Hall, 49 Charter Oak Ave., commencing with Prayer Mtg., Fri. Aug. 29th., at 8 p.m. continuing Aug. 30th., 31st., and Sept. 1st. Ministering brethren who are "holding the mystery of the faith, in a pure conscience" 1 Tim. 3:9, will be free to minister. Corresp. N. Vendetta, 176 Kenyon St. Phone AD 3-5945.

Huntsville, Ont.—Annual Conference d.v. will commence with Prayer Mtg., in the Gospel Hall, Thurs. Sept. 4th., continuing over the 5th., 6th., and 7th., of Sept. Brethren walking in, and teaching, "the old paths" welcome to minister the Word. Corresp. Geo. Cottrill, R. R. 2.

FALLEN ASLEEP

Bryn Mawr, Penna.—Our beloved brother Joseph Parks "went home" to be with the Lord June 22nd. Born in Ardmore, North Ireland in 1879, saved in 1901 in Ireland and came to U.S.A. in 1902. In this Assembly, we believe, from its inception—a real pillar in the Assembly, with a shepherd's heart, and a most Christlike spirit. With His good wife, their home was a "haven" for the Lord's servants and His people and the godly atmosphere of it was refreshing. We have known our dear brother since 1916 and, with others of the saints of this Assembly, their memory is sweet. Remember his widow in prayer, his son and daughter, all in happy fellowship here.

Vancouver, B. C.—Our beloved and esteemed brother John Currie departed suddenly to be with the Lord June 7th. Saved in Irvine, Scotland in 1898 at the age of 17, and from that time in the Assemblies of the Lord's people "gathered to His Name." He came to Vancouver in 1904, associated with the original Assembly here, later meeting in the Seymour St. Gospel Hall. From 1917 to 1944 with the saints at Carbon, Alta, then in the Fairview Assembly here until his homecall. Will be much missed, active in the affairs of the Assembly, a man who loved the truth of God and was willing to stand for that which he knew to be of God. At the Prayer meeting a week before his departure, he gave a searching word from Ps. 139. Remember Mrs. Currie in prayer.

West Toronto, Ont.—Mrs. Thomas Lawrence "went home" to be with the Lord, June 11th. Born near Ottawa in 1856—born again at Vasey, Ont., in 1894, and in the newly formed Assembly there, later in Midland, Conquest, Sask., and here. Left a widow, with five children, many years ago, she proved the faithfulness of the Lord and His care—a son and one daughter survive.

Belfast, North Ireland—Mrs. William McCracken, wife of our well known brother and servant of Christ, passed peacefully into the Lord's presence May 19th. Saved about 64 years ago through the preaching of the late James Meharg and James Clarke—in fellowship with the Assemblies since. A woman of happy memory, a true help to her husband who often knew what it was to endure hardness for the Gospel's sake—of a most unselfish nature, a succourer of many. Remember dear brother McCracken in prayer, very aged and feeble.

Portage La Prairie, Man.—Our beloved sister, Mrs. Rey, Mother of Sam Rey was called home recently. In her 83rd year in the Assembly here since its beginning over 50 years ago, faithful and true to the principles of God's Word in regard to the "gathering to His Name." A woman of a kindly spirit, a lover of good men. Born in France. Saved in Holland, Feb. 23, 1898—"at home" June 17th.

Monrovia, Calif.—Our dear brother Joseph Thompson of this Assembly passed suddenly into the Lord's presence June 19th. In the Assembly since its earliest days, faithful to God's principles of gathering, many of the Lord's servants have enjoyed the hospitality of this home—leaves his widow and five children. Will be much missed in the Assembly.

New South Wales—Our beloved brother John Henry Strain, lately in Mallanganee, "went home" in his 84th year. Had a stroke but regained all his faculties. A constant reader of "Words In Season" he often wrote us appreciatively of the ministry which reminded him of the early laborers.

Cumberland, Md.—Our dear brother Irvin D. Rudy "went home" May 28th in his 67th year—saved in Aug. 1921, loved the Word and was a faithful tract distributor—remember his widow and two daughters in prayer.

Kitchner, Ont.—Saints had a visit recently from brethren Stanley Simms and H. McCready.

Nineveh, N. S.—Brethren L. K. McIlwaine and J. McCracken were in their eighth week here with good attendance, some had professed and they were continuing for the sake of others who seemed concerned—pray that they might be delivered from wrath to come.

St. Thomas, Ont.—Bro. Gerald Taylor had some nice meetings with the saints here—he also visited Pall Mall Assembly in London with good interest.

Charlton, Ont.—The recent Conference of the four Assemblies here, including Earlton, Englehart and Kirkland Lake, was felt to be a season of help and blessing from the Lord. Weather was good and many came together and the Lord sent along His servants to give suitable and strengthening ministry which should be a stay to His own who are seeking to carry on in the right ways of the Lord. Bre. H. McCready and Jn. Adams hoped to stay on for meetings in Englehart. Bro. Wm. Ferguson gave a call at Sudbury and Sault Ste. Marie, Ontario on his way back to Michigan and found good interest in the Word. Bro. Watson was present, able to give a little ministry which saints appreciated. Bro. Widdifield will stay in the district for a while to give help.

OTHER LANDS

Italy—Bro. Patrizio had some very interesting experiences on the ship going to Italy and is finding many opportunities there for work amongst the saints, also in the Gospel. Sicily is an open field for the Gospel, many poor are there (we learned more of this recently from some of our Italian brethren in the Sault, Ontario—editor)—and good and large open air meetings are the order of the day amongst such under-privileged ones. Bro. Patrizio writes that he found many sick people, the effects of the war and lots of poverty. Pray for this work and remember the native laborers there also—we, in this continent—could well count our blessings thus, but I fear we often forget the many of our brethren and sisters elsewhere in the world. The Judgment Seat and its rewards is ahead—may this be more and more before us.

CONFERENCES

La Crosse, Wisc.—Saints here have decided to postpone their usual Labor Day Conference—probably it will be held in the Spring D.V.

Sault Ste. Marie, Ont.—The Annual Conference of Christians here and on the American side will be held d. v. as usual in the Technical School, commencing with Prayer Meeting Friday, August 29th., at 7:30 p.m. in the Gospel Hall, cor. Wellington and Spring Sts. Visitors freely entertained. Meetings will continue August 30th., 31st., and Sept. 1st. No circulars. Corresp. S. H. West, 479 Albert St. E.

Orillia, Ont.—Annual Conference will commence d. v. with a Prayer Meeting in the Gospel Hall Sat. August 30th at 7:30 p.m. continuing over Lord's Day and Monday Sept. 1st. Meetings are for Prayer, Praise and Ministry of the Word. Breaking of Bread at 10:30 a.m. Servants of the Lord walking in the "old paths" welcome. Cecil R. Clark, Rt. 4.

Arlington, Wash.—Saints here expect to hold their Labor Day Conference d. v. commencing with Prayer Mtg., August 29th., continuing over the 30th., 31st., and Sept. 1st. The Lord's Servants walking in the "old paths" welcome in ministry. Corresp. A. S. Colburn, Rt. 1.

Cleveland, Ohio—The Assembly meeting in the Monticello Gospel Hall, 4970 Monticello Blvd., Cleveland 29, Ohio., (formerly the Addison Road Assembly) will have their Conference, as in recent years over Labor Day season. The Assembly meeting in West 85th., St., Gospel Hall is in hearty fellowship in this conference. Meetings commence with Prayer, Fri. evening, August 29th., at 7:45, Sat. Aug. 30th., at 2:30 and 7:30, continuing over Lord's Day and Labor Day, Sept. 1st., "Therefore, brethren, stand fast, and hold the traditions (instructions) which ye have been taught." 2 Thess. 2:15. Please advise the Correspondent of your coming. John H. Smith, 3141 Warrington Road, Shaker Heights 20, Ohio.

Words in Season

THE BIBLE FAMILY MAGAZINE



HARVEST DAYS



Harvest days have come again,
Days of gladness, days of pain:
Gladness that the seed has borne,
Pain that much has seemed to fail.

Harvest fruits are labor's toil
Others labored o'er earth's soil:
We are reaping who toiled not,
Others wept and worked and fought.

But together all shall share
When the books are opened there:
In the Master's reck'ning day,
All shall share who served God's way.

So afresh we bend our wills
To the task each day fulfils;
Knowing soon earth's toil shall cease,
All true labors end in peace.

W. H. F.

SEPTEMBER, 1958

WORDS IN SEASON

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NEW POSTAL RATES

PLEASE be sure to place proper postage on all communications to us, as there is a penalty where insufficient postage is found.

ADDRESSES

Windsor, Ont. — William Lever, 336 Curry Ave., for Partington Assembly.

UNITED STATES

Detroit, Mich. — Our brother Rosanio has been giving help and preaching the Gospel with the Italian Assembly here for several weeks.

Mansfield, Ohio — Bre. N. Crawford and J. Lipke started the middle of July in tent work here, seeking to follow up earlier contacts. There are a few saints here who have a real desire to go on in the "old paths" of the word — pray for this work. Saints in Clyde, Ohio, expect to have another one day conference in September.

Sunburg, Minn. — O. Smith and Leonard DeBuhr were going on here in tent work. Brethren L. Brandt and Hy. Wahls were in Mable, Minn. in tent work and bro. Elliott in Plainfield, Iowa.

Wellsboro, Pa. — The small assembly here appreciated a call from bro. Klabunda recently.

Bay City, Mich. — The Christians here, gathered together in the Name of the Lord Jesus Christ in assembly testimony and who have sought to follow the pattern as given in the Word of God for church truth and practice during the past 70 years, desire it to be known that they welcome those servants of the Lord who believe in, and teach, those precious church truths.

William Mowat, Correspondent.

Cleveland, Ohio — Our dear brother David Roy was still in critical state at last report.

St. Louis 4, Mo. — Our brother Carlos Ostertag, 2251a Indiana Ave., is mailing one million copies of "Palabras Fieles" for '59, for use in the great republics to the south of us. Pray for this work amongst the Spanish speaking people.

Los Angeles, Calif. — The former Jefferson Assembly hopes to build soon d.v. in Culver City, a suburb. We trust they shall be guided aright.

Homer City, Pa. — Bre. Geo. Baldwin and Geo. Graham preaching in tent here.

Okanogan, Wash. — Bro. Alves paid a visit to this Assembly, also Westbank, B. C. to the north recently — has been in his home district of late.

Copper Country, Mich. — This mining country has felt the recession considerably and our brethren need our prayers, as to employment. Wm. Ferguson had some weeks of meetings with them, using Two Roads Chart speaking of Things to Come — some strangers came and Christians show good interest. James Clark had a few meetings with them on his way through earlier. There is practically no pioneering in these Northern parts of recent years.

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. 50

SEPTEMBER, 1958

No. 9

GATHERED GEMS

INDEX OF LEADING ARTICLES

THE CITY SINNER - - - - - Gospel Article
FRAGRANT LIVES AND SACRIFICES Wm. H. Ferguson
JUDGMENT SEAT OF CHRIST
- E. G. Goff, Forest Grove, Oregon
CLAY-POTS . . . EVERYONE - Geo. C. Hanlon, Borneo
LEADERSHIP - - - - - P. T. Boyles
OPEN DOOR AND THE CLOSED DOOR - - Selected

BEWARE THE TEMPTER:

He is a spirit. Eph. 2:2. Therefore he has access to the secret places of the heart. He can plant the seeds of all evil in the mind. If we close the outward gates of sense, he can still come in and defile the thoughts, and make every imagination as wicked as himself.

He entered into Judas Iscariot—Luke 22:3. He filled the heart of Ananias—Acts 5:2. Reader! has he not often made lodgment with you?

He is as crafty as he is strong . . . His web is not seen till the victim is entangled. The hidden pit is only discovered by the fall. He has been employed in the same employ for nearly six thousand years. Therefore he well understands his tools, and the materials on which he works.

Gehazi little thought that the prophet's visit would be the tempter's trap. Hezekiah as little thought that the embassy from Babylon would unmask his vain-glory. A question from a porter-maid in a moment plunges Peter into dastard guilt. Reader! ever watch, ever pray, if you would escape temptation.

FRIENDS FORSAKING—JESUS DRAWING NEAR—

Friends may forsake; averted looks may chill. There may be treachery or open hate, where once much love was feigned. Jesus knew this trial in its bitterest form. Hence He is quick to prove, that HE CHANGES NOT WITH A CHANGING WORLD. He magnifies His sympathy by sticking closer than a brother. His own presence more than fills each void within.

But death draws on with rapid step. Yes! it will soon draw back the curtains of your bed, and extend an icy hand to bear you hence. You will then need strong consolation. Long-tried props can prop no more. Alone you must go through the dark valley, if Jesus be not come before. But you are not alone—for Jesus whispers . . . "I am with you." "Thus I guide to My many-mansioned home." So the last trial is the last and largest Consolation.

Henry Law

THE CITY SINNER

A DAUGHTER had wandered away from her home, until even a mother's patient search could ascertain no more concerning her. But, though lost, she was still fondly loved. But, like the prodigal, she was dead to that love; yet that mother's heart did not cease to love, and could not cease to pray and yearn over the wandering one. One night the storm howled with unusual fury over her desolate home. The mother's thought went out in prayer after the daughter; for, though good as dead, the mother knew there was One who could rescue and restore. The storm still raging, she went again upon her knees, and again pleaded with God, who giveth all things to prayer. Scarcely had she risen from her knees when an object presented itself at the door—her own lost one, the very picture of wretchedness and want.

"May I be forgiven, mother?" sobbed the penitent.

A welcome was given, and then the mother said—

"We'll ask God to forgive you."

"Mother," said she, "God has forgiven me."

Passing along on the high road of her sin and shame, she went through a crowded street, where a voice was heard uplifting Jesus. It was some good evangelist making known the good news of God to the lost sons of men. Would that more who profess to be preachers and evangelists loved sinners just where they are, as Paul did, and as the Lord did, in the street, or in the house, or by the way, and not merely in the pulpit, or amid the well-ordered and prearranged gatherings. The Word went home in the power of the Holy Ghost.

"God saved me," said she, "and that has brought me home."

What a word for that soul! "God saved me!" and what a word to that mother! Oh, ye mothers, He does indeed give all things to prayer! And ye believers, because ye are lovers of souls, or rather lovers of the glory of your Lord, what a word is this for you! And, oh, sinners, you perhaps are saying, though we know it not, "He hath saved me!" Blessed hath! Blessed in heaven — blessed to sinners; for this man, the ascended ONE, still receiveth sinners:

"Oh, ye that feel your sin,

And coming long have been,

Now find your rest in Him:

Jesus is here!"

Ho, all ye that pass by, come to Him now! for him that cometh — her that cometh — ye poor daughters of sin—"He will in no wise cast out." Said the Lord to this woman—Not "thy love," but "thy faith hath saved thee; go in peace." This was what she got — this was what she wanted, to be ever in peace; she was to be always in peace. J. D. S.

A MOTHER'S LOVE

THINK you because that beautiful matronly brow is silvered with the dews of Time, that the heart is also grown old? Nay, apathy can never lessen a mother's love! Though her gray hairs fall over a brow all wrinkled, and a cheek all furrowed, there is a heart still beating with a pure and holy affection; a mother's love! Who can sound its unfathomable depths? Time has failed to do so, and eternity will bear witness to its sanctity.

Young man — love your aged mother. Her face is careworn, but her heart is ever warm. Years of trials and of sickness perhaps have stolen the freshness of her life; but like the matured rose, the perfume of her love is richer than when in its first bloom. Washington loved his mother!

Young woman — love the tree of your existence! Sweetness is yours — lavish it upon the aged form of your devoted mother. Affection is a lasting debt — one that can never be overpaid. Pour nectar into her fainting heart; strew her path with your most grateful smiles; and smooth the downy pillow upon which rests her palsied frame. Her dying lips will breathe a prayer for your happiness; the world will admire and cherish your devotedness; and Heaven will bless you! Flowers of joy will blossom in your path; friendship will ripen your harvest; and love will crown your existence!

"In whose principles," said the dying daughter of Ethan Allen to her skeptical father — "in whose principles shall I die — yours, or those of my Christian mother?" The stern old hero of Ticonderogo brushed a tear from his eye as he turned away, and with the same rough voice which summoned the British to surrender, now tremulous with deep emotion, said, "In your mother's, child — in your mother's!"

Love your mother! A mother's love; — a mother's wealth of love — is so great that the power of death and the victorious grave cannot extinguish its quenchless flame!

Anonymous

A SILENT VISITOR

They were all busy in the foundry that afternoon, when suddenly a visitor arrived. No one saw him come, no one heard him go, yet all held their breaths when he had gone, for a fellow-workman had, without uttering a sound, fallen lifeless to the ground. That silent visitor was DEATH. He brought a summons abruptly, not even asking if that man's day's work were done, nor if he were ready or willing to go. God says, "Be ye also ready."

FRAGRANT LIVES AND SACRIFICES

Of Godly Women

WM. H. FERGUSON

LAST month we considered such lives pertaining to men of God, so we thought it would be of cheer and help to consider this month the lives of some godly women which Scripture has outlined for us—"written aforetime for our learning." We use the word "man" frequently in its generic sense but, fear, sometimes, our sisters may think themselves to be passed by in our meditations.

SARAH

The Scriptures give Sarah an honorable place amongst women — Peter, in his first Epistle, speaks of her as one of the "holy women" — ch. 3:5, who "trusted in God" and had that "adorning" of subjection to her husband which was so pleasing to God. We would never have known, had it not been for the Spirit's unfolding in the Word, that Sarah called Abraham "lord" when she did, for she said it "in her heart"—Gen. 18:12. However, God reads the heart and He recorded her heart breathings for us. The "subjection" of the sisters to the Lord and His Word is of great importance to God — a true picture of Christ and His Church. Where there is worldliness of dress and person, this subjection has been lacking and the type is destroyed and the Spirit grieved, and the life fruitless until repentance is wrought.

RAHAB

Rahab's story certainly exalts the "grace" of our God. To lift such a character from the depths of sin and place her in the honorable line of Matthew chapter one, in the lineage of Abraham, Isaac and Jacob, down to Joseph who was the husband of Mary, the mother of our Lord, is certainly not the thought of man, but the workings of our God, Who alone doeth wondrous things. She became the mother of Boaz, who married Ruth, and from that union came Obed, the grandfather of David, king of Israel. A "harlot" in such a line, truly the world would scorn such an idea but "grace" leaves no room for boasting and we see in all this what God can do in His regenerating power, transforming otherwise wretched lives into a veritable "garden of the Lord." Let us not forget the "sinners" of the streets and lanes and backward districts, it may be here that God will find the richest and noblest trophies to shine forth in a coming day. We fear too many are seeking today to reach a "respectable" crowd and have a nice, respectable company to mingle with, forgetting that our Saviour lived and worked and slept with men who were of little account in the world — He humbled Himself to do this—shall we do less?

HANNAH

A woman of prayer was Hannah — a woman who could see the departure and failure and apostacy of the people of God. What could she do? A weak woman, against the tide of departure and God-forgetting, even the old priest's eyes dim, his sons vile, the lamp going out in the temple, everything pointing to death and decay — what could she do? SHE COULD PRAY. She did that and the God of heaven heard the prayer of that godly woman with a desire to see Israel restored to God and He gave her a Samuel whom God could use in the restoration of the people — truly a prophet, of priestly line — see 1 Chron. 6:16, 28. Here was one who stood out amidst all the darkness — “And all Israel from Dan even to Beersheba knew that Samuel was established (faithful) to be a prophet of the Lord.” 1 Sam. 3:20. And when Israel eventually rejected also Samuel, he could call them to witness, as in 1 Samuel 12:3, as to his faithful, honest life amongst them and they had to acknowledge . . . “Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.” Good when the servant of the Lord has such a record of faithful service, looking to God alone, not dependent upon His people but thankful when they realize their responsibility and yield themselves unto the Lord, first of all, and do whatever they do out of love to the Lord. In such a case there is no regret, either on the part of the giver or the receiver. But, even Israel's rejection of Samuel could not dampen his desire for their welfare and he could say . . . “Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way.” 1 Samuel 12:23. He never wavered in his love and service towards the people. Truly Hannah had a godly “seed” and has an honorable place amongst the godly women of Scripture.

MARY OF NAZARETH

The mother of our Lord was of that godly remnant, spoken of in Malachi 3:16, centuries later, found living in the quiet little town of Nazareth, upon whom God set His eyes and determined her to be the channel through which His beloved Son should come into the world, to be the Redeemer. She was born a sinner, despite all the sophistries of a decadent, empty religious system, for she states emphatically in Luke 1:46 . . . “My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.” She needed a Saviour, as any child of Adam's race, but nevertheless God looked down and saw her earnest yearnings after a coming Messiah, as one who looked for redemption in Israel, and gave her this inestimable privilege of being the virgin mother of the babe JESUS — our Blessed Lord. Truly she could say—

"from henceforth all generations shall call me happy." Luke 1:48. While any godly mother could never again see such a miracle, who knows what God could work out in the lives of godly women as they seek to fear God, humbly cling to His Word amidst the departure and apostacy all around and look for the Lord from Heaven, meantime serving humbly and in a godly way fulfilling her appointed place, for God in the family circle?

MARY MAGDALENE, JOANNA, SUSANNA AND MANY OTHERS

In Luke 8:3 we read of such godly women, who followed Jesus from Galilee . . . "which ministered unto Him of their substance." We read of them again in Matthew 27:55 and Mark 15:41. They supplied the Lord with their substance as they were able . . . the word in Luke 8:3 in the original signifies — "goods" — "possessions" and "property." and in the other Scriptures referred to signifies the work of "serving" and doing the needful things which they saw to be necessary for the comfort and well being of the Lord and His companions. Truly a blessed service in which many beloved sisters from that day, until the present, have had a share. God is not "unrighteous to forget your work and labour of love, which ye have showed towards His Name, in that ye have ministered to the saints, and doth minister." Heb. 6:10. This could be applied generally to all service for Himself — it shall not go unrewarded.

MARY AND MARTHA OF BETHANY

Like a "jewel" in otherwise sombre setting, shines forth this home in Bethany where these beloved sisters made the Lord and His own welcome. "A woman named Martha received Him into her house." What a day that was — reminds us of the godly Shunnamite who received Elisha, the man of God, into her house — 2 Kings 4:8, 11. From this home in Bethany the Lord went forth to be crucified, bearing in His blest Person the fragrance of the costly ointment with which Mary had anointed Him — his last stopping place on earth, what an honor for these godly sisters. Have there not been many "Bethany homes" through the years of the Church's history where the servants and saints of God have found a haven and a place of rest amidst their dark days. Many today do not seem to realize at all the value of such to the true servants of God who, amidst trials and testings and departure and enmity of many, seek to go on for God. But, thank God, there are many "Bethany homes" still where the atmosphere of heaven pervades the home and true rest and comfort is found — compare 2nd., John when the beloved Apostle John, released from his long exile, could look forward to the hospitality of a godly home, that of the elect lady and

her children — her counterpart is seen in 3rd., John in the godly Gaius, a faithful brother indeed.

Let not any think their labor thus is in vain, if done for the Lord, and with a view to the perpetuating of the truth of God and the passing of it on — for in John's third epistle, he speaks of the servants of God as those who had gone forth "for the Name." v. 7. The "Elect lady and her children" knew such, the beloved Gaius knew such and, thank God, we still know such amongst us who have this true desire to build up that which is of God, even in weakness and amidst much failure. True hospitality never hurt anyone who exercised it, but mere social "entertaining" is hurtful to body and soul. May the Lord give us hearts to discern the difference here.

We would gladly consider many others but this meditation must be closed — with it goes a thankful thanksgiving for godly women, known and unknown, whose lives in the more or less hidden sphere of the quiet home life ARE FRAGRANT FOR GOD.

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

BEGIN THE DAY WITH GOD

The morning is the gate of the day, and should be well guarded with prayer. It is one of the threads on which the day's actions are strung, and should be well knotted with devotion. If we felt more the majesty of life we should be more careful of its mornings. He who rushes from his bed to his business, and waiteth not to worship, is foolish, as though he had not put on his clothes nor cleansed his face; and as unwise as though he dashed into the battle without arms or armor. It is ours to bathe in the softly flowing river of communion with God before the heat of the wilderness and the burden of the day begin to oppress us.

THE JUDGMENT SEAT OF CHRIST

E. G. GOFF, FOREST GROVE, OREGON

I would mention three judgments for the child of God. **FIRST:** The judgment of sin, which took place at the Cross where He was made sin for us, Who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5:21. No taint or question of sin will ever enter Heaven. Impossible! We shall be changed, made like unto His glorious body. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us." Romans 8:33, 34. I died in the Person of my substitute, therefore the question of sin is forever settled.

SECOND: The judgment of sons. That is taking place now, is going on every day — "for what son is he whom the Father chasteneth not?" Heb. 12:7. God's one great purpose with every one of us is that we might be conformed unto the image of His Son. He left us an example that we should follow His steps — 1 Peter 2:21. If there be no chastisement, then are we illegitimate and not sons.

Every branch in Me that beareth not fruit He taketh away. Does that mean death? Not altogether, for: she that liveth in pleasure is dead while she liveth. Is not that true of many who "profess" Christ? The Psalmist was anxious that he should not "become like those that go down to the pit." "Their voices are never heard in prayer or praise" — the Spirit is both grieved and quenched. Every branch that beareth fruit, He purgeth it that it may bring forth more fruit. The Devil will not give us much trouble as long as we go on in an easy kind of way, no fighting, going hand in hand, more or less, with the world. A man said to me once — "You must be either a very bad man, or the Lord must love you an awful lot. You always seem to be in trouble." The man was right in both things. The Lord has to take away all earthly loves or desires, emptying from vessel to vessel that we may be partakers of His holiness. The stones for God's earthly temple were great stones, costly stones, hewed stones. How much more need for such stones for His heavenly Temple — "living stones" that can know the hammer and chisel of a Father's hand. For nigh seventy years, in my own case, the hewing and polishing has been going on. What for? To be conformed to the image of His Son — taken out of earth's quarry and fitted for the Heavenly Temple.

THIRD: The Judgment Seat of Christ. The first, or Judgment for Sin, has already been settled in the Person of my substitute. The second has been going on daily. The third

is that which we are coming to, or rather I should say, looking forward to! Some say, preachers and others, that they tremble to think of the Judgment Seat of Christ! Why verily? Shall we not rejoice to see the wood, hay and stubble go up in the fire? Will He not give to every man according as his work shall be? Is not this Judgment Seat, Tribunal or "Bema" the place of reward? Is not this what we have lived for, worked for, longed for? Is not the One Who sits there the One Who loved me, and died for me? Haven't I lived and walked, and worked in the light of that Bema for nigh seventy years as a Christian? Nay! my brethren, I am looking forward to that great day with expectation. Have I lived and labored in vain, as the Apostle said; Didn't our Blessed Lord say that a cup of cold water only given in His Name would in no wise lose its reward? Did the Apostle Paul tremble at the thought of that glorious day? Nay verily! He was pressing on with that in view. Did Peter or John or Stephen or the great host of martyrs fear at the thought of that great day of reward? Are we any different from them. True, we know little or nothing of suffering for Christ's sake in these last days.

In looking at this tribunal, we are apt to think mostly of service. In the measure I have attained unto the likeness and image of God's Son, that is the thought, not what I am in myself. Mary chose "that good part."

The Scripture says . . . "That I might be conformed to the image of His Son." That is Christ's likeness. He left us an example and in the measure I have attained to that will greatly determine my fitness for a place of honor in His Kingdom. The disciples strove among themselves as to which should be the greatest. Jesus took a little child to teach them the lesson that "He that is least among you, shall be the greatest of all."

Many of God's saints have laid on beds of sickness a great part of their lives, yet have sought to be subject to His will in it all. Others have been shut off from view, hidden and isolated ones, living for God's glory. Think of the godly women that followed Him and ministered to Him of their substance (how many of such through the years have passed on, unknown, unhonored here). Think, likewise, of the great host of godly mothers, such as Hannah, in 1st Samuel, or think of some of God's watchmen of Isaiah 62:6 — the counterpart of which cases we see in the church today, but largely are unknown and hidden ones. Think of the multitude of God's hidden ones in China and Russia who have borne witness through the days of suffering, unknown and truly hidden.

And now take a look at that Glorious Tribunal — the King of Kings and Lord of Lords seated on that throne and all the host of angelic beings surrounding. The arches of

Heaven ring with shouts of "Worthy, worthy is the Lamb that was slain." "Then shall each man have his own praise of God." 1 Cor. 4:5. Dear old Henry Dyer puts the matter fairly before us as he stated . . . "Every man shall leave the Judgment Seat of Christ with the praise of Heaven ringing in his ear." (Editor's note). The trembling and fear should be here and now, when we think of the unfruitful and careless life, in view of 1 John 2:28. We fear much shame would fill many faces were He to come today. Now is the time to make things right, the time for confession of sin, the settling of our affairs with the world — when He comes, it shall be too late—Editor!

CLAY POTS . . . EVERY ONE

2 Corinthians 4:7

GEO. C. HANLON, NORTH BORNEO

“LET us judge by results . . .” How often have we heard these words in the past year, in defence or criticism of those who preach the Gospel. Some who make many converts are sure of popular acclaim, and it is asserted that all they do must be correct or God would not bless them. But is this true? Can we judge the rightness of a method by its seeming results? Is a man unquestionably walking wholly with the Lord because he gets numbers? Let us look to the Scriptures and notice the lives of Elijah and Jonah for the answer.

THE MEN

These are days in which men are lauded to the skies. Advertising in connection with Gospel preaching in most of the homelands follows the pattern of the world. How differently God works. Practically nothing is said of the background of these men, their education or training, and we would search in vain for a word portrait of either of them. What a contrast to the present day!

THEIR MINISTRY

Elijah's task was the more difficult, for he was sent to deal with sin among people who knew the Lord professedly. This arose from the following three "J's."

The king followed the evil example of JEROBOAM—1 Kings 16:31.

He also took an evil partner in JEZEBEL.

The people followed his example and did an evil work in rebuilding . . . JERICHO.

Examination will show this to be the cause of most backsliding.

THEIR MEANS

Jonah had enough to pay his fare. He seemed reasonably well off. Did he consider it guidance that there was a boat

waiting? Beware of having enough money to be disobedient. We have been told often . . . "But these people must be right or they would not get money as they do." But compare Elijah. He had scant help from men and it is a terrible indictment on Obadiah and his kind that God had to send Elijah to a heathen land for sustenance from the hand of the Living God. (Obadiah seemed to fear the Lord but was unwilling to stand by God's servant in his message to Israel — probably thought Elijah was too radical and spake too plain).

THEIR MIRACLES

The intervention of the great fish whereby God saved poor, wayward Jonah brought no credit to the disobedient prophet, it was but God's chastening hand to bring him back to Himself. His ministry then in the city of Nineveh was crowned with amazing results. He was quite the most successful preacher in the Bible. Thousands manifesting the obvious signs of repentance. If he were alive today, his name would be on every lip. Hundreds would copy his style and his message and his diary would be full of dates to run to and fro to tell of the great revival. Many would claim that since he got such results he must be walking close to God. Yet how different is the truth! Because he saw results he sits down and cries, and asks God to take away his life. Poor old faithful Elijah made the same request because he did not see the nation turn to God, in spite of the great miracle on Carmel.

How different were these two men, and, had men written their history, Jonah would have been praised and Elijah known as a lonely old man who made a nuisance of himself for a few years, caused a lot of trouble to "decent" folks, and saw little fruit for his labors. Yet see how the Lord treats them. Jonah's story ends in a rebuke. Let us all walk humbly and examine our hearts lest He should deal with us in the same way. In contrast, Elijah, feeling very much a failure, saw afresh the loving care that he had known during the past three years. Rest and food!!! These were needed and were provided by angels' hands. Oh! the kindness and love of our God, Who never fails to supply that which is needed. Sometimes a raven, sometimes a widow, and sometimes an angel. Provision is ample when the Lord spreads the table.

Thus we see the Holy Spirit's commentary on the "successful" and the "unsuccessful" servant. In many cases the results do not depend on our faithfulness or ability. Paul may plant and Apollos water BUT GOD GIVES THE INCREASE. In the parable of the SOWER the difference resulted, not in the seed, nor in the sower, but in the quality of the ground. Let us then cease from this hateful business of running after popular preachers and teachers. We have this treasure in

earthen vessels that the excellency of the power may be of God. Yes! the translation "earthen vessels" is really too cultured. We are but "CLAY POTS" which hold the treasure. We could not be cheaper or poorer, the very ablest and mightiest among men is but a rough, ill-formed instrument in the Hand of God that whenever anything is accomplished, ALL THE GLORY MIGHT BE HIS.

(As we include this timely article in the Magazine, we cannot help but think of many whose names loomed large, even amongst Assemblies — their friends were many, money rolled in plentifully, their star seemed high, but the glamor is gone, the results weighed in the balances of time, and doubtless of God also, have been questionable. Instead, the faithful labors of steady faithful plodders have produced that which bears the marks of the work of the Holy Spirit and we are reaping, today, the fruits of the labors of such men of God of a former day . . . "I sent you to reap that whereon ye bestowed no labour: OTHER MEN laboured, and ye are entered into their labours." John 4:38. Who were the OTHER MEN? . . . Editor.)

LEADERSHIP

"Feed the flock of God which is among you, taking the oversight thereof, etc." or (exercising oversight).

OVERSEERS

THE experience in early Christian life and being received into assembly fellowship is always fresh in the memory of every one that is truly born again and "gathered unto Him" without the camp, but as new born babes desiring to know the truth of God there were things prevalent in the assembly that would cause even a babe, uninstructed, to inquire and search the Scriptures.

Being asked to come along, one night, to a business meeting we were shocked to hear one of our brethren propose brother ——— to be on "the oversight." With much fear and trembling, we arose and asked the saints to turn to 1 Timothy 3:1, 7 and said if any have the qualifications take (the) oversight. 1 Peter 5:1, 2. (The candidates for oversight were proposed, and the majority ruled.)

When we were told that a young man of twenty years of age could be an able overseer and the Scriptures quoted, 1 Timothy 4:12, "Let no man despise thy youth" etc., and we not being skillful enough to handle the Word, it caused us to ask of God — James 1:5. While reading the Scriptures and trying to glean a little we read about Paul — Acts 9:27, 28 — how that Barnabas took him and brought him to the Apostles and declared unto them how he had seen the Lord in the way and that He had spoken to him and how he (Paul) had **PREACHED BOLDLY** at Damascus in the Name of Jesus

and he was with them "coming in and going out" at Jerusalem. It is the frequency of the above expression elsewhere that makes us realize its significance.

An admission by one of our brethren recently was that brother ——— had asked him and a few more young men if they desired the work of a bishop. They answered, "Yes." "Well, come on and join us," came the reply. Others tell us that an overseer need not be able to expound the Word from the platform as long as he can speak to individuals on the sidewalk and so shepherd them, but Scripture shows us definitely that the Holy Spirit raises up shepherds or overseers from the ranks of those who have shown a shepherd's care prior to their being so spoken of by the Word . . . cp. Timothy in Acts 16:2 etc. (Evidently Timothy had been showing definite care, not alone at Derbe, but Lystra and Iconium, three Assemblies in a district as it were, i.e. fairly nearby. God put this shepherd heart into his servant Timothy and it was manifested all through his useful life of shepherding and evangelizing — Phil. 2:19, 23. He could be ill spared by the saints (God *ever* makes use of the man who can be ill spared—see Acts 13:1, 3.) Only God can raise up true overseers, such men must be of irreproachable character, and certainly measure up to that which the Word enjoins in 1 Timothy 3. They must be clean and godly men — Editor).

We notice true LEADERSHIP in 2 Samuel 5:2 . . . "Also in time past, when Saul was king over us, thou wast he that 'leddest out and broughtest in' Israel: and the Lord said to thee, Thou shalt feed my people Israel, and thou shalt be a captain (leader — Newberry) over Israel." It is also well to note that when the Lord appeared to Solomon in a dream, in 1 Kings 3:7, he desired wisdom to be able to "go out and come in" before God's people . . . true LEADERSHIP.

We note a similar application to Joshua. Numbers 27:16, 17 and 21. "Let the Lord, the God of the spirits of all flesh, set a man over the congregation, Which may "go out before them, and which may go in before them", and which may "lead them out, and which may bring them in;" that the congregation of the Lord be not as sheep which have no shepherd." The enemies of God's people also specialize in a well organized leadership which cannot prosper when we walk in close fellowship with our God — see 2 Kings 19:27, 28. (There is no suggestion in these examples from the O. T. of "one man" being set over the assembly of God today in any locality—the Word always speaks of "overseers" — "shepherds"—"elders" in the plural, never in the singular relative to the Assembly. 3rd. John verse 9, perhaps, gives us a clue to the principle which has developed in Christendom today into a well developed clerisy — Editor).

Paul writing to the Corinthians — 1 Cor. 4:15 — could

say . . . "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." May the Lord raise up fathers and shepherds who have a love for the saints, and a desire to "feed" the flock of God, forfeiting popularity; exhorting the saints to cast out the "television" and gaze more into the precious Word, pleading with the offending sisters not to be imitators of that wicked woman Jezebel who influenced her husband to cause havoc amongst the people of God, teaching the saints the truth of being gathered to the Lord alone, owning no other name — that with purpose of heart they would cleave unto the Lord, Acts 11:23, taking the initiative, "coming in and going out" before the saints.

"And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5:4.

P. T. Boyles

THE OPEN DOOR AND THE CLOSED DOOR

Revelation 3:8 and 3:20

THE expression, "I have set (or, more correctly, "given") before thee A DOOR OPENED" is a figure of speech, terse and graphic, and, in the light of its further employment in the Word of God, easily understood.

In 1 Cor. 16:8 the Apostle Paul, declaring his intention of still longer tarrying at Ephesus, gives as his reason "a great DOOR, and effectual is OPENED unto me." Acts 19:9, 10 puts his meaning beyond dispute; the matter was one of service and of testimony; and the "door" was so great that "all they who dwelt in Asia heard the Word."

Again, in 2 Cor. 2:12, he employs the same metaphor in describing his experience at Troas; still in connection with the Gospel of Christ and still as descriptive of privileges given to him in testimony and service. And once again, in his plea in Col. 4:3 for the prayers of saints for God-given opportunities, his cry is "that God may OPEN to us a DOOR for the Word, TO SPEAK the mystery of Christ." R. V.

These words have no room for doubt or difficulty as to the Lord's meaning in Rev. 3:8. Here is an assembly in which brotherly love prevails, and where the "little power" is shown by the obedience to His Word, and by the repudiation of all names but His own. He will Himself provide (in spite of the opposition of men and demons) such opportunities for service and for testimony as will render His servants independent of all but Himself, and remove from them the hindrance of human fear and of human favor. And whether the DOOR be great, as at Ephesus, or whether it appear to

be more contracted, it will be OF THE LORD: the service will be His, and the testimony will be all that of which He has spoken.

Between the letters to Philadelphia and Laodicea there is a marked change in the figure. A little consideration makes this clear. In the letter to Philadelphia the door is that which FOR THE ASSEMBLY the Lord opens, and no one can shut it. In that to Laodicea, the door is FOR THE LORD, and is to be opened, not by the assembly, but by an individual, by ANY ONE who hears and is willing to respond. And the entering in, and supping with, and the supper for, are all alike for that one only; the assembly being about to be given over and disowned of the Lord; the failure being so utter that fellowship with Him and testimony for Him can be found only in the isolated path of the one whose faithfulness to God has made him a solitary man. This condition is as presently possible as that indicated in the Philadelphian letter. The two may in fact, be concurrent; and the godliness which would constrain a man to take his place inside of the one, would equally lead him to a place outside of the other.

It is unnecessary to further enlarge upon the matter.

(Editor's note! It is important to see that the one who thus is enabled to have fellowship with Christ and enjoy His presence, enjoys this same privilege with others of His own, likeminded, and who can be satisfied only with HIMSELF. Such is the characteristic of "remnant" testimony in our day, as in any period of church history. There were the "seven thousand" in Elijah's day, there was the "remnant" in the days of Ezra and Nehemiah, also in Malachi a little remnant remained and "carried through" the four hundred silent years until they saw the Lord's Christ . . . the same is true today — the testimony is of a remnant character but nevertheless it has in it the OPEN DOOR of Philadelphia and is characterized by the inability of any man or group of men to control or hinder the servants of God, as they lean upon their God. Amidst a Laodicean condition which prevails generally, one is very thankful for the spirit of Philadelphia which can be seen here and there, probably very really seen where pride and arrogance of an empty world is not in evidence so much).

There is a nation different from all nations—THE JEWS—chosen by God that He may reveal Himself to and through them. There is a Man different from all men, the Lord from Heaven, JESUS the Son of David, the Son of God, Messiah of Israel and Head of the Church; and there is a Book different from all other books, the record of God's dealings with Israel, culminating in the manifestation of that Redeemer whose goings forth are from old, even from everlasting.

COOK-STOVE APOSTACY

The Upper Room and the Supper Room

"It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart." Eccles. 7:2.

The early church prayed in the upper room, while the twentieth century church cooks in the supper room. The supper room has taken the place of the upper room; play has taken the place of prayer, feasting the place of fasting. There are more full stomachs than bended knees and full hearts. More fire in the church range than in the pulpit. Ice cream chills the fervor of the spirit.

The early Christians were not cooking in the supper room the day when the Holy Ghost came, they were praying in the upper room. They were not waiting on tables, they were waiting on the Lord. They were not waiting on the fire from the stove, but the fire of the Holy Spirit from above. They were detained in the upper room by the commandment of God, and not entertained in the lower room by the cunning of men.

They were filled with the Holy Ghost and not with stew and roast. How much better for the Lord if the cooking squad were put out, and the praying band let in. Let us have less sham and ham, and more of heaven; less pie and more piety; less use for the cook and more to the fore — "The Book." Put out the fire in the kitchen, and give the Holy Ghost an opportunity to build it in the hearts of men. More love and more life; fewer dinners served in the supper room, and more sinners saved in the upper room.

(A lot goes by the name of "fellowship" today which is nothing less than fraternity and social intercourse and a catering to the fleshly appetite for such).

NOT A WORD

"He answered . . . never a word." Matthew 27:14.

Not railing for railing, not a word. How much is lost by a word! Be still, keep quiet; if they smite on one cheek, turn the other also. Never retort. Hush—not a word. Never mind your reputation nor character—they are in His hands, and you mar them by trying to retain them.

Do not strive, nor try, nor cry. Open not your mouth. Silence. A word will grieve, disturb, frighten away the gentle dove — the Spirit. Hush. Not a word. Are you misunderstood? Never mind. Will it hurt your influence and weaken your power for good? Leave it to Him. You are His care and charge. Are you wronged and your good name tarnished? All right. Be it yours to be meek and lowly; simple and gentle—not a word. Let Him keep you in perfect peace; stay your mind

on Him; trust in Him. Hush! Be quiet before the world and rest in Him. Not a word of argument, debate or controversy. **MIND YOUR OWN BUSINESS; BE STILL!**

Pause! Be still. Not a word, emphatically; not even a look that will mar the sweet serenity of soul. Know your God. Keep silence before Him. Stillness is better than noise.

Not a word! I had a severe trial, long continued, I rode with a dear brother in the cars, and I opened to him my heart, and poured out my weighty burdens in his ears; I took his earnest advice to my heart. His voice was not the mind of the Spirit and when I returned to my seat in the car, the Spirit gently said to me . . . "So you went to him — you could not trust Me." It broke my heart. I apologized, was forgiven, restored, and determined never to take my case out of His hands again; and to take as my motto for my spiritual life . . . "NOT A WORD."

TEACHING AT THE LORD'S TABLE

IT IS often very blessed, around the Lord's table, to have the mind and heart directed, through suitable teaching and exhortation, to the love and glory, to the death and resurrection of the Lord Jesus, and also to the practical godliness that such grace lays claim to in the lives of the children of God; and surely it commends itself to the spiritual judgment of all that what of ministry precedes the "breaking of bread" should be in the way of concentrating the attention upon the Lord Jesus Himself and His great redemption work. Other teachings, useful and necessary in their own place, might at such a time be an intrusion and a positive hindrance to spiritual worship.

Afterward would seem to be the time for the practical. Such are the 14th., the 15th., and the 16th., chapters of John, and also the dealing of the Lord with the conscience of Peter, which was not until after they had dined.

The danger here is in allowing teaching to usurp the place of worship, whilst some, alive to this danger, have recoiled to the opposite extreme, excluding from the assembly around the Lord's table this most blessed ministry of the Holy Spirit, and confining it to other occasions.

The saints ought indeed ever to be in fit condition to worship. But are they so? Do not many come and surround the Lord's table weary, careworn, burdened, vexed with wandering thoughts, and finding themselves often incapable of rising above themselves and their circumstances.

To such, what a blessing to hear the bridegroom's voice, to have the words of life poured into their thirsty souls, and thus, through breathing the pure atmosphere of heavenly grace, to be caused to overflow with gratitude and praise.

The late John R. Caldwell

QUESTIONS AND ANSWERS

QUESTION: Should a worldly wedding, followed by a reception, be held (both of them) in a Gospel Hall?

ANSWER: Certainly not — the assembly meeting room is for the convenience of the Assembly when gathered together and anything approaching worldliness would be out of place there. If simplicity and godliness were in evidence it would seem to be in order.

QUESTION: Do you believe in "independency" of Assemblies?

ANSWER: Assuredly not! Each Assembly is responsible to the Lord and should be directly under His control, through Holy Ghost appointed overseers or shepherds, all being in subjection to the Lordship of Christ — this being seen in obedience to the Word of God.

However, when such is the case, it brings us into fellowship with Assemblies the world over who are seeking thus to maintain a Scriptural pattern and one would find, in going here and there, that the same things prevail in each — each being taught by the Holy Ghost through the channels which He has raised up for the edification and help of the saints. This is not a union of Assemblies, nor is there a central authority on earth for the adjudication of difficult matters but, on the other hand, spiritual men will value the example and godliness of those who have been instrumental in the planting of such assemblies in their various districts and, insofar as that example is in accordance with the Word of God, will seek to emulate. To maintain that WE are right and all other Assemblies the world over are wrong is bigotry — or, to turn away from the godly guides who taught us the Word of God and dismiss their work and teaching in a highhanded way is either ingratitude or apostasy.

Hebrews 13:7 is in the past tense . . . "Remember them that HAD the rule over you, who have spoken unto you the Word of God: whose faith follow, considering the end of their conversation, or manner of life." 1 Thess. 2:14 gives us a godly imitation, both of suffering and testimony. 1 Cor. 11:1, 2 reminds us of that godly imitation of the apostle . . . "as I also am of Christ" — he and his co-workers ever sought to inculcate an obedience to the Word of God and by their godly example sought to mark out the path for His own to follow.

That many professed Assemblies have so departed from a Scriptural pattern which the godly are unable to follow with them, was evidently foreseen by our Lord and in Rev. 3:20, He has a word of encouragement for such, and, in the words of another . . . "the godliness which would constrain a man to take his place inside of the one (Philadelphia), would equally lead him to a place outside of the other (Laodicea — where the will of the people rules and Christ is outside).

But an "independent spirit" is always "of man." We need each other.

QUESTION: Do you agree that "family" prayer should not take the place of "private" prayer? I don't think that anything should take the place of "private" prayer . . . A Christian Mother.

ANSWER: Each family should have prayer together, where it is a home with husband and wife saved — children should be present also at such a time. But there should also be set times of private prayer — cp. Daniel 6:10 where Daniel knelt three times a day, evidently his usual custom. We fear private prayer is largely dying out amongst us — just to be at the Prayer Meeting, or have prayers in the home circle is not sufficient — **THERE MUST BE PRIVATE PRAYER TO GROW!!**

EXTRACTS FROM LETTERS

The General Business Meeting: Your article regarding this is excellent. If you are having any printed in tract form I could use some to profit. Personally I have stood out against these general business meetings, with all present, as they only end up in a lot of hard things being said, leaving a lot of hard feelings along with roots of bitterness. (Sorry! We get many requests for "reprints" of various articles by our brethren but we do not have time).

An Assembly Correspondent

Preservation of Testimony: Trust you are being helped in this good work of editing Words In Season. We feel the importance this Magazine has, in the preservation of the truth of God amongst us—may the Lord preserve it to His glory, till He Come.

An Assembly Correspondent

(Only God can preserve testimony but we appreciate the written, as well as oral, ministry of our brethren and the saints likewise appreciate it — so we gladly welcome manuscripts from brethren to whom God has given a definite message — Editor).

From New Jersey: The truths are upheld which we were taught when we were saved, not many want the "old paths" but may the Lord keep us close to Himself, notwithstanding.

Straying Ones: I do wonder sometimes why we are so willing to spend time and money to get the gospel to the unsaved but we let "our own" go without so much as a visit or trying to nourish them back to the fold. (A good question — Editor).

Importance of Putting In Remembrance: Well, brother, I notice in your Questions and Answers you have something concerning this (looseness in testimony). This is the very thing God took us out of, and it nearly took us to hell, so you can see why we can see the importance of keeping such things out of the Assembly, and not becoming like the world.

From Iowa.

From New Zealand: The worldliness of the Twentieth Century makes memory very forgetful of spiritual things, so that we need to be constantly reminded of the "ways" established in the beginning.

(This is what we mean by the "old paths" and if any can show us from Scripture anything not according to the Word in the written ministry, we are always most happy to consider such — Editor).

Another From New Zealand: I have been getting the Magazine for a number of years and appreciate the plain, wholesome ministry of practical truths for the upbuilding of the testimony of the Lord. How it reminds us of the desire of the Apostle Peter to stir up the pure minds of the saints by way of remembrance.

From California: Glad for the Christ exalting and uncompromising ministry in its pages.

Others: So good to know of the wonderful inspiration it has brought to so many in other parts of the world.

The Separated Path: Have been receiving Words In Season for a number of years and would not like to be without it in these days when there is so much departure from the separated walk that the Word so plainly instructs us to abide by.

THE COMING OF THE LORD DRAWETH NEAR

Some time ago, when in the Eastern States, having lunch with an aged Christian and her daughter-in-law, the latter, a highly educated lady, said to me . . . "Do you think there is any significance in the union of Egypt and Syria?" I said . . . "Surely." Later, in the library, we spent quite some time going over Isaiah 19:18, 25, showing that the only thing which stands in the way of much that is occupying the minds of statesmen today, is ISRAEL. The time is not ripe yet for the fulfillment of much of the Old Testament prophecy but, once the Lord comes for His own Church, events shall progress rapidly. It formed the basis for good conversation in regard to the subject of the SALVATION OF GOD in Christ Jesus OUR LORD.

We feel that, in these days, Christians are not aware enough of the momentous days in which we are living. Events are happening so quickly — the Arab nations uniting — the East the "boiling point" of present day history, otherwise prophetic events held in abeyance because the time is not yet ripe, all points to this unmistakable fact . . . THE LORD IS COMING SOON TO TAKE AWAY THE TRUE CHURCH. Are you ready?

Some Christians deprecate the study of the prophetic Word, dismiss all such with a shrug, even some preachers decry such a study, but herein lies, in these days, the seeds of godly living . . . "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." 2 Peter 3:11 etc. To KNOW the true state of the world is to AVOID it. MARANATHA—The Editor.

THE EPISTLE TO THE ROMANS ITS VALUE

Forasmuch as this Epistle is . . . a light and way unto the whole Scripture, I think it meet that every Christian man not only know it, by rote and without the Book, but also exercise himself therein ever more continually, as with the daily bread of the soul. No man verily can read it too oft, or study it too well; for the more it is studied, the easier it is; the more it is chewed, the pleasanter it is; and the more groundly it is searched, the preciouser things are found in it, so great treasure of spiritual things lieth hid therein.

The Reformer, and Martyr, William Tyndale.

Landcaster, Wis. — Bre. Jamison and Warke in tent here, with interest.

CANADA

Mervin, Sask. — The Mervin-Louisville Conference was fairly well attended, ministry sound and searching — four of the Lord's servants present. Bre. Gray and Maxwell stayed on for meetings here.

Vancouver, B. C. — Bro. Alves has been giving help in this district generally of late.

Charlton, Ont. — The Lord gave tokens of His blessing at the close of the recent Charlton-Earlton conference, three professed at the finish, giving cheer to all. Bre. McCreedy and Jn. Adams remained in Englehart for nearly three weeks, during which meetings were real good and one professed. Bro. Widdifield mentions that they had a baptism July 20th, 5 miles out of Charlton, seven were baptized and a large company witnessed.

Toronto, Ont. — Bre. Johnston and Pizzulli were having some meetings amongst Italian immigrants in connection with Ascot Gospel Hall.

Lake Shore, Ont. — Our brethren Dobson and McBain were in tent work some miles East of here — some interest at last report.

Quebec Workers — Item of interest. Brother Wm. Taylor, 11 Boulevard Pierre Curie, ARGENTEUIL (Seine et Oise) France, has had **THE SINKING OF THE TITANIC** reprinted in French from Words In Season, 100,000 copies. He will be happy to send some for use to any workers amongst the French speaking — Write him. Our brother seeks to carry the battle to the gate amidst the recent tension.

Prairies — R. Boyle and R. Neill (Africa) at Kamsack in Winnipeg tent, one had professed. Jas. Ronald and A. Wilson at Nipawin. S. Saword at Swan River — J. Norris at Pine Creek.

Vancouver, B. C. — Geo. McKinley visiting outlying districts with helpers.

Bangor, N. I. — Our esteemed brother Wm. Gilmore is still ill and in a nursing home, also our brother Wm. McCracken is home from the hospital, frail and confined to bed. These aged, faithful laborers should have our prayers, also those who care for them. Bro. John Hutchinson also has been very ill.

OTHER LANDS

Venezuela, S. A. — Bruce Cummings has rented a house in Paraguaná where there are oil refineries and has had a month of special meetings — a few believers there. Bre. Williams and Sr. Chavez stayed on with them after Puerto Cumarebo conference this year for 15 days. Conference was very good, five were baptized — 150 "broke bread" — one woman professed after. They then went to El Mene for the conference there, four brethren took part in ministry. Bro. Fairfield not too well. Martha Kember, who teaches school in El Mene, also sick with jaundice in Puerto Cabello.

CONFERENCES

Huntsville, Ont. — Annual Conference d.v. Sept. 5th, 6th, & 7th, with Prayer Mtg., Thurs. Sept. 4th. in the Gospel Hall, Brethren walking in and teaching, the "old paths" welcome in ministry. Corresp., Geo. Cottrill, R. R. No. 2.

Longport, N. J. — Annual Conference d. v. will be held Sept. 20th, and 21st, with Prayer Mtg., Sept. 19th, p.m. in the Gospel Hall, 29th and Atlantic Avenues. Saints looking for Spirit-sent ministry to strengthen the "things that remain." Corresp. Wm. Moon, 11 So. Essex.

Clyde, Ohio — The 2nd Conference of the Clyde Assembly will be held d.v. Sept. 21st, commencing with Prayer Mtg., Sat. eve., at 7:30 in the Gospel Hall, 126 Railroad St. On the Lord's Day the meeting will be held in the High School on Vine St., (South off U. S. 20). Breaking of Bread at 10 a.m. The Lord's servants walking in the "old paths" and teaching the same, welcomed in ministry. Visitors freely entertained.

Midland Park, N. J. — Annual Conference will be held d. v. Sept. 27th, and 28th, commencing with Prayer Mtg., in the Gospel Hall Fri. eve. Sept. 26th, at 7:30. Usual order of meetings. Correspondence to Lester Greene, E. 20 Glen Avenue, Paramus, N. J.

Arnstein, Ont. — Annual Conference of the Christians here will commence d.v. with a Prayer Mtg., Sept. 11th at 7:30 p.m. and continue the 12th, 13th and 14th. Servants of the Lord, walking in the right ways of the Lord, welcome to minister the Word. Corresp. Emil Culin.

Manchester, Iowa — We purpose d. v. holding our Annual Conference as usual, October 4th and 5th, preceded by Prayer Mtg., Oct. 3rd. Visitors freely entertained. Corresp. Dan Lubben, 505 E. Butler St.

Vancouver, B. C. — Annual Conference of Victoria Drive Assembly (formerly Cedar Cottage Assembly), will be held d. v. October 11, 12 & 13, commencing with Prayer Mtg. Oct. 10th at 8 p.m. in the Victoria Drive Gospel Hall, cor. 31st & Victoria. Meetings there Saturday and until the Lord's Day Breaking of Bread, then in the Alpen Auditorium, Sun. aft. and Monday. Only those walking in the "right ways of the Lord" will be welcome to minister the Word. Corresp. W. Hutchison, 4760 Little St., Vancouver 16, B. C.

St. Thomas, Ont. — Annual Conf., d. v. will be held in the Arthur Voaden School, Flora St., Oct. 12th, & 13th, commencing with Prayer Meeting in the Gospel Hall, 3½ Erie St., Oct. 11, at 7:30 p.m. Breaking of Bread at 10 a. m. The Lord's servants "walking in the old paths" welcome to minister — visitors freely entertained. No circulars. Corresp. Frank H. Woods, 94 Manitoba St.

Hitesville, Iowa — Annual Conference Sept. 20th, & 21st, commencing with Prayer Mtg., Fri. Sept. 19th, God-willing. Corresp. Geo. L. Frey, Aplington, Iowa.

FALLEN ASLEEP

Bryn Mawr, Pa. — Our esteemed brother King Irvine "fell asleep" July 4th, just one day before his 82nd birthday. Born in North Ireland, saved under the preaching of Hugh Creighton. Came to U. S. A. in 1912 and connected with this Assembly these many years. A faithful man, with a love for the divine truth of God, consistent and gracious in spirit, yet true to divine principles, he will be much missed — had a hearty interest in the spread of the Gospel. His widow and two daughters, in fellowship here, survive.

Willmar, Minn. — Our beloved sister Mrs. Jennie Rutes went home to be with the Lord July 1st. Saved in her 63rd year and in fellowship here since commencement — truly missed.

Manchester, Iowa — Our beloved sister Mrs. Bert Bergstrand went home July 5th aged 61. Saved May 16th, 1925 through bro. Oliver Smith—in happy fellowship here. Her husband has the "blessed hope" and and prayer is asked for her son.

London, Ont. — We wish to record the passing of our dear sister Mrs. Susan A. Plewes in her 79th year, widow of the late Warcup Wilson Plewes, survived by three sons and a daughter.

Rathfriland, N. I. — Our esteemed brother W. John Moore, father-in-law of bro. W. Johnston, evangelist, "went home" June 27th, aged 76. Saved at 13 through Jas. Clarke and Jas. Meharg, for past 40 years associated with Granshaw assembly. Gracious, kind and with a heart for the Gospel, he had a hospitable home.

Drumlough, N. I. — Our dear bro. John Ward of this ASSEMBLY went home to be with Christ July 15th, aged 95, saved 70 years ago through David Rea, quiet, steady & godly, bore a good testimony.

Los Angeles, Calif. — Our beloved sister in the Lord, Mrs. W. Beerens went home to be with the Lord July 11th. In happy fellowship with the Assembly here (formerly Jefferson St.) since coming from Cleveland—enjoyed the things of God much.

Vancouver B. C. — Our esteemed sister Mrs. Agnes Thompson, passed into the Lord's presence July 13th, aged 80. Saved in Glasgow when 14 and received into Cedar Cottage Assembly with her late husband, 43 years ago. Went on steadily and finished well.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE HEAVENLY DEW



A dewdrop fell from a far cloud height,
And through long hours of lonely night
The little orb with its paling light

Was lost from view:

But earth mists soon withdrew apace,
And the great sun peering into space
Finds there his own reflected face,
And draws the dewdrop to its heaven
above.

The Author of a heavenly birth
Came down to do His work on earth, —
What was the end of honest worth

Who cared or knew?

But when life's hour of night was run,
The Father, seeing all "well done,"
Finds His own Image in His Son
And takes Him to Himself in fullest love.

Anon.

OCTOBER, 1958

WORDS IN SEASON

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UNITED STATES

Clyde, Ohio—Please note change of time for meetings in the Gospel Hall, 126 Railroad St., as follows: - Breaking of Bread at 9:15 a.m., Bible Class and S. S. at 11 a.m.—Gospel preaching at 7:30 p.m., Tuesday evening at 7:45 for Prayer and Ministry. Phil Colella, Corresp.

East Boston, Mass.—"We have found that the afternoon meetings on Lord's Day, when able brethren are in the vicinity, are a great help to us in East Boston, as well as believers nearby. We had, during the Summer, visits from brethren Oswald MacLeod, A. Joyce and John James of England."

Camden, N. J.—Our brother J. A. Milne of Venezuela had happy visits here, when he arrived from S. A. on oil tanker, visiting also Bryn Mawr, Hatboro, Olney and Midland Park, N. J. ere sailing for Ireland—he is coming back to U. S. A. later d. v.

New Haven, Conn.—R. Capiello keeps at it, publicly and house to house, visiting Italian assemblies of N.E.

Garnaville, Iowa—Saints here had visits during Summer from Douglas Howard, Clay Fite, Robert Boyle and his brother in law, Robert Neill, from Africa. A fair hearing, at times, in open air but much indifference. Bre. L. Brandt and Hy. Wahls in Canton, Minn.

Beetown, Wisc.—Saints here had a baptism August 10th., another was planned at La Crosse for Aug. 17. Brethren Jamison and Warke had a very good hearing at Lancaster, Wisc., in tent—some blessing.

Sherman, Mich.—The Assembly, formerly meeting in Mesick, has purchased an old church building and meetings, henceforth, will be held here. They were having an opening all-day meeting Lord's Day, Sept. 7th. Brother Mehl has been laboring in this district considerably.

Alpena, Mich.—"We have visited the jail several times for meetings and the Convalescent Home, also the airport where there are many soldiers." H. Flood.

Tylertown, Miss.—Bro. Ballhagen seeks to continue branching out with the Gospel here. In Jackson, Bro. Marshall reports the work is going on. His wife has been quite poorly — pray for the little testimony in these parts.

Cleveland, Ohio—Bro. D. Roy is improved a little—any progress is very slow. The Labor Day Conference was largely attended, several of the Lord's servants giving some helpful ministry. Saints of West Side and Akron enjoyed a short visit by bro. G. P. Taylor after the conference.

Mansfield, Ohio—Our brethren N. Crawford and J. Lipke saw some blessing here this Summer in the tent meetings—had very good children's meetings. Now they are continuing with some ministry amongst the saints. There is a real exercise amongst the Christians there, now about 18 believers, as to the path of testimony. Pray for them in this. A baptism in Clyde was arranged for Sept. 7th.

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. 50

OCTOBER, 1958

No. 10

LEADING ARTICLES

Conversion of Luigi Rosanio

ACA NADA—Here is nothing - - - Wm. H. Ferguson

ENTICING WORDS - - - William Williams, Venezuela

THE POSTURES OF THE LORD JESUS - Frank Knox

JOHN OWENS on Hebrews 5:11, 14.

GATHERED GEMS

AN open-air preacher was describing the Lord Jesus to a number of children in a street in the slums of a great city. The children listened with rapt attention to the unfolding of the Man of men. He had not mentioned any name, but when the question was asked as to Who the Personage was, a boy, immediately replied, "I know him, mister, he lives in our street." The boy knew a humble follower of Christ who was so like Christ, that as he listened to the unfolding of the Lord's character, he recognized the Lord Himself. We are exhorted to walk as Christ walked, 1 John 2:6. If we did, what a revelation of Christ there would be to the world. F.E.M.

HUMILITY: "He who seeks not his own interest, but solely God's interest in time and eternity, he is humble . . . Many study exterior humility, but humility which does not flow from love is spurious. The more this exterior humility stoops, the loftier it inwardly feels itself; but he who is conscious of stooping does not really feel himself to be so low that he can go no further. People who think much of their humility are very proud . . . Many men are seeking to be humble by an effort of their will, and failing in perfect resignation and self-renunciation, sin against the Divine love without which there is no humility. Fuller light would enable them to see that they are exalting themselves by that which they mean for humility; their supposed setting aside of self is self-seeking; they are puffed up with the pride of humility, and glory in the humble acts they perform. But the really humble man does not do anything of the sort; he lets himself be carried hither and thither; he is satisfied that God should do as He will with him, as the wind with the straw; and there is more real humility in accepting greatness in such a spirit, than thwarting God's plans beneath a pretext of humility.

He who chooses abasement rather than elevation is not necessarily humble, though he may wish to be; but he who lets himself go—up or down—heedless whether to be praised or blamed, unmindful of what is said of him, is really humble, whatever men may think, if it be because he waits solely on God's pleasure." . . . Fenelon

THE DOOR IS STILL OPEN

The Conversion of Luigi Rosanio

ITALY was the land of my first birth and I lived there until I was fifteen years of age. Then I emigrated to the United States. About two years after I came my father and brother decided to go back to Italy but I liked it so well here that I decided to stay. From that time until I was twenty one years old I was left alone here—thought there was no one to oversee me, so I did everything my evil heart desired.

In 1916 I met a young man about my own age from Waterbury, Conn., who came to work in Newark, N. J. He came to live in the same house where I was staying. He read the Bible and prayed every day. One day he asked me if I should die, where would my soul go. I never had anyone ask me that question before. I answered . . . "Nobody knows where they will go when they die until after they are dead." He answered that he knew where HE was going when he died for he was saved already, and had been for three years, and was sure of going to Heaven. He invited me to go to a Gospel Meeting with him which was the first time in my life that I had ever attended such a meeting for the preaching of the Gospel.

About two weeks or so after I was attending these meetings, as I sat in my shop, sewing, the Holy Spirit brought back to my mind the words that I had heard at these meetings and I was convicted by the Spirit that I had twenty years of sin on my soul, that I was a great sinner and that if I died I was going to be in hell fire. All that day I felt miserable. I wanted to be saved but I did not know what to do in order to be saved. That evening, December 28, 1916, when I got home, the same young man read to me from the Gospel of John, chapter 10, verse 9 . . . Jesus said, "I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture." I put my name in . . . "If Luigi Rosanio enters in, he shall be saved." This thought flashed to my mind—the Lord Himself is the door. The Lord Jesus is the entrance to salvation. He is the only entrance to salvation. He died for our sins that He might bring us to God. It was His precious blood which was shed for the remission of my sins. He was raised from the dead and now He is able also to save them to the uttermost that come unto God by Him. He now says—"By me if any girl, boy, man or woman, enters in, they shall be saved." That night I knew for sure that I was born again and bound for heaven, 1 John 5:1 and John 3:3,7.

My first prayer was . . . "Thank Thee, Lord, for saving me and opening the door of salvation through Thy death on the Cross for my sins." Friend! that was the best moment of my life. I knew it was all settled now and the Lord Jesus

became precious to my soul. Almost 42 years have come and gone and the one thing I regret is that I was not saved earlier. Who can be compared to the Lord Jesus Christ? There is no other door, there is no other way: there is no other name under Heaven given among men, whereby we must be saved.

Now, Reader! if you are not saved, take your Bible and read the passage in John 10:9. The Lord Jesus said . . . "I am the door: by Me if any man enter in, he shall be saved." The door is still wide open—it may close soon, forever, as far as you are concerned and other unbelievers—Luke 13:24, 30. You have His invitation to enter in—one step of faith will bring you inside . . . "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Enter in now and you, too, will be saved.

One door, and only one,
And yet its sides are two,
I'm on the inside,

ON WHICH SIDE ARE YOU?

THE MINER'S REBUKE

A person who by birth, wealth and education should have been a gentleman, but who was not, went to see a coal mine. The miner who took him down was a Christian, and was much pained by the profane language used by the visitor. As they descended the shaft, they felt it getting hotter and hotter; at last the heat became so great that the visitor said:

"Dear me, it's terribly hot; I wonder how far it is to hell?"

"I don't know the exact distance, sir," replied the Christian miner, gravely, "but if one link of the chain gives way, you'll be there in a minute -"

This plain answer was the means of rousing the profane man to a sense of his perilous position. In the case of every unconverted man, there is only a step—a breath—betwixt him and death. "And after death the judgment."

YOUR NAME IN THE BIBLE

Some people want to see their names in the Bible before they will believe they are saved. If you did see your name thus, there might be a thousand others of the same name in the world. God has not written your name, but you are there as "whosoever" or "the ungodly," and other descriptions,—your photograph indeed.

Christ went by the cross to the crown, and was nearest to His glory when He was lowest in His humiliation; and so must His followers be.

—Baxter

ACA NADA "HERE IS NOTHING"

WM. H. FERGUSON

IT is recorded that the Spanish adventurers, when they looked across the St. Lawrence, to the wild land North of the great river, thought it of no account, and so they wrote ACA NADA (CANADA)—"Here is Nothing" on their maps. But millions have since learned of the wealth and opportunity which lay in the "unknown lands" to the North and have learned much of its hidden riches.

In thinking along this line, one thinks of the expressed thoughts of many, as they look at scattered Assemblies of saints "gathered to the peerless Name of our Lord Jesus" apart from all denominationalism . . . "Here is nothing" they say, and with smug satisfaction in their fancied church creeds and constitutions and associations, they aspire to a name "under the sun" and reject the thought of "the nameless place"—John 1:38, 39, or association with the rejected Lord, "outside the camp." Heb. 13:13. This is the reason for the determined effort on the part of leaders and led to get the saints into the denominational fold from which, earlier, saints had separated. They would even use the once despised name given to "brethren in Christ" and with a capital "B" they seek now, respectably and reputably to associate it with High Churchism and its kindred folds in connection with the modern high-pressure evangelism so-called. One English organ advises our Australian brethren to go in whole-heartedly with the latest "campaign" and another from our land seeks to "glorify" the N.Y. campaign and tell the wonders it has wrought in professed Assemblies. What they do not tell is that "modernists" and deniers of the "the faith" once for all delivered to the saints, could sit down on the same platform and counsel tables etc., and be called upon to pray in the large gatherings. What a farce, denying "the faith" and then praying to a God whom they do not know in saving faith for His blessing. One wonders what is behind it all—evidently there is something subtle on the part of the great enemy of the truth of God to so corrupt and take away all sensibility of truth, that men will be able even to receive "Antichrist" when he appears, after the true Church has gone to heaven. For, let there be no mistake, the professing Church will continue to function for 3½ years after Christ has come, then Antichrist shall arrogate to himself all divine worship, he shall say . . . "I am God and there is none else." 2 Thess. 2:4. The Lord Jesus said, while here,—“I am come in My Father's Name and ye receive me not, another shall come in his own name, him ye shall receive.” Solemn thought for the consideration

of any who lend their efforts to the greatest mixture of professed Christian activity and Babylonish sophistries since apostolic days. Truly the world is ripening fast for the final ending up of man's day.

But let us look a little at the work of God amongst His despised ones, as they seek to bear testimony after the Philadelphian character, Rev. 3:7 etc., in weakness, yet "not denying the Name." v. 8.

WHAT DO WE FIND HERE?

1. A pattern of New Testament church order. Christendom can boast of many things but the pattern of church order is lacking, cp. Col. 2:5, 6.

2. We find here a place where scriptural discipline can be carried out in its various stages, with a view to the recovery of the erring. In Christendom a scriptural discipline is neither desired by the many, nor possible under the "premise" that all are members of the Body, and that is the only requisite for Church fellowship. What an unholy association can be possible thus! Excommunicated ones sitting down, a little removed from their former association and no effort made to test or restrict.

The prevalence of divorce and remarriage makes a veritable Sodom out of modern society, yet this means nothing today in most circles except Romanism and High Churchism (and there the difficulty is seemingly solved frequently by an ecclesiastical annulment).

In Assemblies, gathered scripturally, there is a godly discernment, examination and care, to see that the Assembly is kept clean for the Lord. God only dwells in a "clean" place. This has always been His way, and still is.

3. We find here, not alone the teaching of the "priesthood of all believers" but the practice in the collective worship of the saints. Elsewhere the spirit of "clerisy" prevails to the ultimate denial of the exercise of true priesthood. The modern "Family Bible Hour" will eventually displace the Breaking of Bread, which is even now given a more or less insignificant place. We have noted that in the "advertising" in newspapers etc., of the modern Chapels, it is never mentioned, i.e. so far as we have seen. There is nothing to distinguish the following "Chapel" from the religious world : -

11 a.m. Preaching by.....
7:30 p.m. " ".....

We believe it is omitted because of the offence of the Cross, it is of lesser import in the minds of the many than the Preaching Hour and the "neighbours" might be offended if they came in earlier, when it is professedly held, and they

were not permitted to partake. We believe even the late Henry Ironside used to "break bread" with a few elders in the rear of the Moody Church before he went in to the large Morning Service—evidently to soothe an otherwise troubled conscience. Strange that, in New Zealand, this capable and intelligent man who had preached to thousands, should spend his last Lord's Day or so on earth with a small company of saints to "remember the Lord." What revelations there shall be at the Judgment Seat of Christ where true values are given by the Lord Himself. Human applause and approbation meant nothing to the Apostle Paul, it means little to many of God's dear servants today, or His people generally who seek to carry on in weakness, but in that coming day, His "well done" shall "make up for all earthly loss."

4. Here we find a scriptural approach to "ministry" under direction of the Spirit's leading, and recognition of divinely given gifts, Cp. 1 Cor. 12, 13 and 14 and Eph. 4:7, 13, etc. Evangelists, Pastors (Shepherds), Teachers—always in the plural, never appointed as one man over a congregation, free from the trammels of supervisory committees etc., sustained by the Lord Himself, in His own blest and matchless way. Christendom knows nothing, as a system, of such godly ministry, as led of the Spirit. We would not deprecate the labors of godly men of a past generation who did not seem to see the truth of "gathering to the Name of the Lord alone." Yet, the fact remains that even such found themselves, most frequently, cast out. Think of Samuel Rutherford in his Aberdeen prison detention. Think of Archbishop Leighton's father, spending years in the miserable dungeon in London, with his nose slit open, his ears cut off, surviving in the dungeon only through his constant thoughts of the Lord and His Word, spending ten years thus, and living afterwards to preach more of Christ's Gospel. Think of the "Friends of God" of the dark ages etc., etc. They were more or less all God's "cast out ones." True to divine truth when the many despised and hated it. WHERE ARE SUCH MEN TODAY?

5. Where else do we find the ordinances as committed to the Church carried out? Baptism, scripturally, and the Lord's Supper observed weekly . . . Cp. 1 Cor. 11:1, 2 etc., Acts 2:42, Acts 20:7. All such are connected with definite church fellowship always, not promiscuously carried out. There is no pattern for occasional church fellowship, or for summer camp breaking of bread etc., (dissolved as soon as the vacationers return homeward or southward, as the swallows). There is no "breaking of bread" in the New Testament apart from an established Assembly, from Pentecost onward. In all the travels of the apostles and their companions, we never once read of them "breaking bread" in the many months and

years of such travels, save only where there existed a church divinely planted.

6. From such assemblies the Gospel is carried forth to others, or should be. There should ever be a spirit of branching out, seeking opportunities to enter, taking advantage of such. We fear there is too much desire to "build up" one particular Assembly (and we thoroughly believe in the building up of the Assembly through the Word of God and the Gospel), and not enough branching out in cottage meetings, and other efforts, publicly and house to house, with constant visitation year by year consecutively to districts in pioneer work etc. This is hard work and work for younger and strong men, yet it is a most valuable work, and is a means of opening up districts to the Gospel and eventually the planting of Assemblies . . . Paul says . . . "I have planted." Some may decry this sort of work but our experience is that the saints, generally, are behind any man who will undertake it and it is a tonic to the saints to see any man do this work, their number is few, but, thank God, there are such, both at home and abroad, who keep at it for God. Others could shame us in this, we fear.

7. Here the work of God is carried on apart from begging, or pre-arranged gift envelopes, collection boxes etc., gathered promiscuously, church suppers etc., etc. God has His own way of carrying on His work a way which many do not comprehend, and only the spiritual know much about or understand.

If saints depart from God's order in some things, they depart in this also. Witness the numerous schemes for the "raking" in of money, professedly for the Lord's work. Bond schemes, building schemes of financing, annuity and old age funds etc., funds innumerable, and still growing, all well advertised, money begged from any professor. However, God's way again is His province, His care, His easy, artless, unencumbered plan, and to this end, He touches the hearts of His saints, both collectively and individually, at the proper time, to meet the need of His poor, His Gospel, His work generally . . . "God never is before His time, and never is behind." Oh! for grace to trust Him more! Grand, indeed, if we have a part in His work, not our's. All such are God's Assemblies, not "ours."

The church of God at Ephesus was that which God had purchased "with the blood of His own." Acts 20:28. The blood of God's dear Son, our blessed Redeemer, was shed, not alone to redeem us to Himself, but to form the basis of our "gathering" to Himself alone, to the One and only Name He has recognized.

ENTICING WORDS

WILLIAM WILLIAMS, VENEZUELA

THERE are four expressions used by the Apostle Paul in Colossians 2 which show his insight into the methods used by the devil to destroy the work of Christ in the Christian. These expressions would probably be considered harsh by the modern popular writers, but the Apostle used "great plainness of speech" to warn against the "wiles of the devil."

"And this I say, lest any man should beguile you with enticing words." v. 4. Mr. W. E. Vine in his dictionary says that the "expression means 'persuasive speech.'" "It signifies the employment of plausible arguments in contrast to demonstration; 'fair speech,' that is: 'a nice style.'" Romans 16:18.

It has ever been the aim of Satan to corrupt the simplicity that is in Christ. An outgrowth of the increase in the assemblies has been the multiplying of "heady" men, whom the blessed truth of "gathering to the Lord's Name alone" has never cost anything. They often speak disparagingly of the men of God who pioneered, paid rent for halls and board, and plodded on with a God-given tenacity until they saw a few souls saved by the simple preaching of the Gospel, without all the modern paraphernalia to get converts quickly. Those thus saved were taught believers' baptism, to celebrate the Lord's Supper every first day of the week, and that the final court of appeal in matters of faith and practice is the infallible Word of God. This teaching led to practical separation from the world and its ways; from societies, unions and so-called church affiliations. Those companies went on and have grown and multiplied. But there is a tremendous amount of land yet to be possessed. Why does this preacher of the finer type, with his enticing words, fair speech and nice style, not go and do likewise? They seek to discredit the formation of assemblies on scriptural lines, and try to make out that we are "more sectarian than the sects," to quote one of their fair speeches. (We have noticed of late a pronounced attempt to make out that the early pioneers and men who planted the assemblies were more or less governed by what is spoken of by many who deride "the old paths", as mere traditions of the brethren—Editor). What pioneer work have such men done? What assemblies have they seen planted? What proof have they that God has raised them up to pretend to teach God's saints? (Healthy questions—Editor).

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." v. 8. Lightfoot suggests—"It is worth observing that this word 'philosophy,' which to the

Greeks denoted the highest effort of the intellect, occurs only here in Paul's writings . . . The Gospel had disposed of the term as inadequate to the highest standard, whether of knowledge or of practice, which it had introduced. Human philosophy and schools of philosophy belong to man in his vain efforts to explain God and His attributes. It is like water and can rise no higher than its own level—the level of man. But the Gospel reveals “the mystery of God in Christ, as incarnating the fulness of the Godhead, and all the divine wisdom and knowledge for the redemption and reconciliation of man.” What a marvellous statement we get in verses 9 and 10 . . . “For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power.” Do we, like Philip, wish to see the Father? Look to the Son in Whom He is seen bodily. Do we wish to see the Spirit (for He is a Person)? Look to the Son and there behold the mystery of godliness: the Triune God, three Persons, but one God, bodily visible in the Son. The student does not learn in schools or universities knowledge that would lead him to know Christ. He knows Christ, and judges all this accordingly as of little or no value, as to spiritual values. The Christian does not KNOW and therefore believe: he BELIEVES and therefore he knows—1 John 5:13. (Modern education, called progressive education, is bent on destroying any vestige of ‘faith’ which it finds in pupils—hence the need for Christian fathers and mothers to teach at home to their children the precious Word of God constantly and bring them under the sound of the Word, to counteract the devilish aims of modern university professors with their socialistic tendencies and their blatant denial of God—Editor).

“Let no man therefore judge you in meat, or in drink, or in respect of an holyday . . . which are a shadow of things to come; but the body is of Christ.” Verses 16, 17. All the types and sacrifices of the Old Testament were but shadows of the “body” that was to come. Now that Christ has come in His fulness, why revert to types and shadows?

“Let no man beguile you of your reward . . . vainly puffed up by his fleshly mind.” v. 18. Dear child of God, we are not exposed to agnostic seekers after knowledge, who ignore the great Head from which all true wisdom comes; but we need to hold fast the “Head,” in these days when men would introduce their plausible reasoning for the Word of God, “vainly puffed up in their fleshly minds.” Do not let us be discouraged by their continual insinuations of “hyper-separation”—“exclusivism”—“needed-truthism” and so on. They think they will weary us so that we will come down from the wall of separation and confer with them. Cp. Neh. 6:3, 9. Let us, by the grace of God, “hold fast the form of sound words,” and sound prac-

tices, and let no man or company of men rob us of our reward—the Day is at hand—the glad Day of His Coming and true and proper reward for faithfulness in testimony, individual and collective—1 Cor. 3 and 1 Cor. 4 etc.

He sent His Son with power to save
From guilt and darkness and the grave:
Wonders of grace to God belong,
Repeat His mercies in your song.” (Watts) -

We recommend a careful consideration of this timely article, with its ‘plain speech.’ —Editor.

THE POSTURES OF THE LORD JESUS

FRANK KNOX OF IRELAND

WALKING ON THE WAY TO EMMAUS

IN Luke 24 we find two disciples on the way to Emmaus. They are disappointed, discouraged, disconsolate. Their Messiah Whom they thought would redeem Israel, v. 21, has been crucified, but as they journeyed, speaking to each other about these things, JESUS HIMSELF (that is good) drew near (that is better) and went with them (that is best). I wonder if the reader is one such. If so, may the Lord Himself draw near as you read, may He go with you through that bitter disappointment, so that your heart may burn within you, as “He talks with you by the way.” He is able.

“A little talk with Jesus how it smooths the rugged road,
How it seems to help me onward as I faint beneath my load:

When my heart is crushed with sorrow and my eyes with tears are dim,

There is naught can help me onward like a little talk with Him.”

“And beginning at Moses and all the prophets, He expounded unto them the things concerning Himself.” I wonder . . . did He refer to Isaiah 7:14, Isaiah 9:6, Isaiah 53:5, 6, Zech. 9:7, Micah 5:2 etc.,? He may have done so, along with many other Scriptures, so when they drew near to the village, they constrained Him, say . . . “Abide with us” v. 29. They enjoyed His company. Does the reader enjoy the Lord’s company? Only one life, ’twill soon be past, only what’s done for Christ will last.

WALKING IN THE MIDST OF THE CHURCHES

In Revelation 2 He has a message for each one of them, differing according to their condition. It is a time of testing and judgment. He is slow to judge, HE WALKS. The angel “flew” in Isaiah 6:6 with good news. Philip “ran” with the Gospel, Acts 8:30. Our Lord said to Zacchaeus . . . “make haste

and come down." Our Lord is in a hurry to get sinners saved, are you? But judgment is His "strange work," Isaiah 28:21. He is slow to anger and quick to save. I wonder . . . Is my reader saved or lost, a saint or a sinner, on the broad way or the narrow way? What is your destiny, is it Heaven or Hell? "Now is the accepted time," tomorrow may be too late, Prov. 1:27. Trust Him now, Eph. 1:13 and NOW that you have eternal life, 1 John 5:13—2 Cor. 5:1.

THE EXAMPLE OF HIS WALK

In John 1:29 we have the precious words which have brought the light of the Gospel to many precious souls . . . "Behold the Lamb of God which taketh away the sin of the world." But in verse 35 we have the words again . . . "Behold the Lamb of God" but not as a sin-bearer, rather as an example. John beheld Jesus as He walked. We must first know Him as our Saviour, then as our Example. Foolish men who know not the saving grace of God set Him before their congregation of sinners as an example, but the unsaved are spiritually dead—Eph. 2:1, 2., and dead people do not need an example, **THEY NEED LIFE**. This is only gotten through believing on the Son, John 3:36, 5:24, and we who are His, ought to walk even as He walked, 1st. John 2:6, John 13:15, 1 Peter 2:21 and thus be an example to others and a testimony to a poor, perishing world that lies under the condemnation of God and is reserved for fire, 2 Peter 2:7. When our Lord Jesus Christ healed the impotent man, John 5:8, he told him to "rise up and walk"—not "talk." (There is too much talk today from those who are unable to "walk" with a godly testimony—Editor). Are we "walking as He walked."

WALKING BY THE SEA

In Matthew 4:18 we have our Lord Jesus Christ "walking by the sea and He saw two men casting a net into the sea, for they were fishers." And that, of course, is the right thing for fishermen to do, but in v. 21, we have James and John "mending their nets" — our nets have to be mended, we need our souls restored very day we live, Psalm 23:3. Then in Luke 5:2 we have some men "washing their nets"—we should keep our nets clean by living in daily fellowship with God, by reading the Holy Scriptures and by praying as much as possible each day, Luke 18:1, and "the blood of Jesus Christ, His Son, cleanseth us from all sin." 1 John 1:7. James and John forsook all and followed HIM. Happy, holy calling . . . to catch men . . . Jesus walking by the sea and calling others to follow Him. Does the reader know anything of this?

The Christian on his knees sees more than the philosopher on tiptoe.

JOHN OWEN ON HEBREWS 5:11, 14

A. D. 1790

NO judgment is to be feared and deprecated as a being deprived of the 'dispensation of the Word.' No judgment is like FAMINE. 'They that are slain with the sword, are better than they that are slain with hunger; for these pine away, stricken through for want of the fruit of the field.' Lam. 4:9. And no famine like that of the WORD, which God threateneth as the sorest of His judgments, Amos 8:11.

As no temporal mercy is so liable to be abused as FULLNESS OF BREAD; which, joined with PRIDE AND IDLENESS, its usual companions, produced the sins of Sodom; Ezekiel 16:49, so is it with the FULLNESS OF THIS SPIRITUAL FOOD; spiritual pride and spiritual sloth are apt to grow up with it, to corrupt and abuse it. Some are apparently proud and delicate, waxing wanton under their enjoyments, so that WHOLESOME FOOD is despised by them, nothing will serve them but some poisonous dainties. And some are slothful, thinking all pains and charge about the Word too much, though the Word of eternal life. The curiosity and sloth of these days bode no good.

Those who, by any means, endeavour to obstruct the dispensation of the Word, do their endeavour to famish the souls of men. They keep their 'food' from them, without which they cannot live. Whether this be done by negligence, ignorance, or disability in those who take upon them to be God's stewards, but have none of His provision under their disposal; or, whether it be done out of a real hatred to the Word; the cruelty is dreadful, the crime will be avenged.

The Word is to be esteemed and sought after, as our daily food. Negligence and carelessness about the food of our souls are too great an evidence that there is no principle of life in us. Think not too much about your pains.

It is an evidence of a thriving and healthy state of soul, to have an APPETITE to the deepest mysteries of the Gospel, or most solid doctrines of truth, and to be able profitably to digest them. Whereas, if you take others beyond MILK or first principles, ordinarily they are at a loss, and very benefitted by any provision you can make for them. But yet sometimes it falls out in these SPIRITUAL, as it doth in natural things. Some persons, under distempers, having a false appetite, and their taste vitiated, greatly desire strong food, which is no way meet for them, and which, when they have eaten it, doth but heighten their distemper. That we may not be deceived, nor deceive ourselves in this matter, I shall give some differences between this property of thriving, healthy souls, and the inordinate longing of spiritual sick and dis-

tempered minds, after those things which are not meet for them.

1. The desires of the former are kept always within the bounds of what is plainly revealed in the WRITTEN Word; they have learned in all things to think SOBERLY, 'according to the analogy of faith.' Romans 12:3. As for the other sort,—if anything be new, curious, seemingly mystical, removed from the common sense and apprehensions of Christians, without any due consideration whether it, be a truth of God or no, are sure instantly to run greedily after it, and catch at the empty cloud.

2. The one, upon discovering any important mystery of the Gospel, are greatly taken up with an HOLY ADMIRATION and reverence of God, Whose these things are; the other sort satisfy themselves in their own speculation, without being much affected about the greatness and glory of God in the things which they imagine they know.

3. The former sort find real food and nourishment in this strong meat, so that their faith is strengthened, their love increased, and holiness promoted in their souls by them; the others, whose desires proceed from the distempers of PRIDE AND CURIOSITY, find none of these things. Hence it is, that we hardly ever see one of these NOTIONAL persons, either fruitful in themselves, or useful to others; neither can they bear that part of the YOKE of Christ, which makes necessary the constant exercise of faith and love.

4. The former are always more and more HUMBLLED, the latter more and more puffed up by their fancied attainments, Col. 2:18.

To the foregoing observations we may add,

1. The assiduous exercise of our minds about spiritual things, in a spiritual manner, is the only means to make us profit in hearing the Word. When our spiritual senses are exercised, by reason of constant use, they are properly qualified to embrace and improve what is offered them.

2. The spiritual sense of believers, well exercised in the Word of truth, is the best help in judging of what is good or evil, what is true or false, when proposed to them.

(As we often observe, truly spiritual ministry, oral or written, never dies — Editor).

One of the last sayings of John Newton, converted infidel—libertine, slave trafficker:

"My memory is nearly gone, but I remember two things, that I am a great sinner, and that Christ is a great Saviour."

"HOLD FAST THAT WHICH THOU HAST"

England, August 5th, 1958

Dear brother :-

I am writing to thank you for the Spirit led ministry we receive through Words In Season each month. This ministry is much appreciated by the saints here who seek to walk in the "old paths." There are so few today who "seek the honour which cometh from God only." John 5:44.

From time to time you warn believers of the danger of departing in the slightest degree from the New Testament Church pattern. Events in K..... (where this brother lives) over the years show how well-founded is your warning. Years ago there was the Fairfield Gospel Hall, where local saints gathered, and the Lord was, of course, remembered each week. Gradually the interdenominational element crept in, the "Gospel Hall" became a "Mission." The Lord was remembered once a month—now it has become an "Evangelical Church"—with a "reverend" gentlemen in charge! Musical services and "teen age" clubs are reported in the local Press to be a "great success."

When the Gospel Hall became a "mission" one brother and his wife withdrew themselves from such faithlessness. For 28 years they broke bread together in their own home to keep the testimony going in this town, and in a very humble way, did evangelical work locally.

At that time I was an unconverted officer in the local Methodist Chapel. A friend of mine, a local farmer, and a nominal Methodist was taken ill, and soon it was apparent he had not long to live. His mother, a saved Methodist, was much concerned about the poor fellow's soul. She realized, happily, that the modernist minister at her Chapel, was not the one that could point her dying son to the Saviour. She asked this faithful brother, who for years had trod the lonely path of obedience to the Lord, if he would speak to the dying man of the Son of God Who died in the sinner's place, and Whose precious blood cleanses from sin all who believe on His Name.

The brother gladly answered the call. Happily, I was visiting my friend at the time the brother called. Although, as I have previously remarked I was a "leader" at the local Chapel, it was not until I heard our brother reading John's Gospel that I realized the only way to Eternal Life was through personal faith in a Person, not in "church" membership. For several weeks I went with the brother to visit my dying friend. He confessed Christ as his Saviour before he died, and I, too, was saved.

After my friend's death, I used to visit this brother's house each week. We went through Acts and the Epistles, and the

truth of "gathering to the Lord alone" was faithfully put to me by this dear brother. I left the Methodist "church." I met with much hostility from some of the chapel members, but I found peace and joy with Christ, "outside the camp." I broke bread with this brother and his wife for about three years. After his wife was called home to be with the Lord, he went to live in London, and is doing the Lord's work in a little Assembly which seeks to walk in obedience to our Risen Head. I am now in fellowship in a little meeting some three miles from K.....

K..... is now a town of nearly 20,000 souls, there are seven sects of Christendom there, but no testimony of "gathering to the Name of Christ." All through the departures from Scriptural teachings years ago. If you can use this letter in your Magazine, you are welcome. It may warn some, and cheer and encourage lonely, faithful saints.

Yours in Him,

W.....S.....

(We receive many letters which we would like to publish, had we room. This one is so allied to the line of ministry in this issue, and it came to us away in the North country as we were preparing the manuscripts for October, so we include, trusting God will use it, to His glory.)

REPROOF AND INSTRUCTION

Reproofs for wrongdoing and protests against evil, however strongly worded and faithfully presented, do not always carry conviction to those who need them. Nor do they always or generally secure the desired results, unless they are accompanied or followed by definite and seasonable instruction in the Word, to enlighten and lead on in the right ways of the Lord. We see this in the examples of apostolic teaching, as recorded in the Word. There was strong and powerful denunciation of wrong, but there was also definite instruction on what was right. And this was so given, as to lead the consciences of the saints into exercise before God. The Corinthian church was lax in morals and wrong in doctrine. It gloried in its party spirit, boasted of its gifts, and was gliding world-ward as the inevitable result. The apostle reproofed it for all these, but he did not leave it there. He brought forth the truths which, when received and obeyed, recover from such conditions, and restore the souls of the saints to the state from which they have fallen. He instructed them afresh in the value and virtues of the Cross, to sever from the world and its wisdom, chapter 1. He set the worker in his right position, and the work at its proper value as before the Lord, and in view of His judgment, to prevent them glorifying in men,

chapter 3. He showed them the Divine way to deal with evil-doers in their assembly, chapter 5, and the way to settle disputes and difficulties, without going before the world's adjudicators. Church order in worship and ministry next was brought in, and the Divine pattern of the Lord's Supper, as received from the living Lord, chapters 11-14, is set, all in great detail before them and us, so that those whose desire is to do the will of God, may know how. All this is for our instruction when dealing with wrong, and seeking to recover those who are in it. Reproof there must be, but it should be accompanied by patient, detailed instruction. For many who are supposed to know the truth—and ought surely to know it—do not, but need to be led on in the ways of God as they are able to bear. Hence the need of wholesome, seasonable, and well-balanced ministry among the saints, and in the assemblies of God's people. This is the Divinely-appointed means to keep them right in spiritual condition and sound in the faith, "once for all delivered to the saints." Where a sound and seasonable ministry of the Word of God is neglected or despised, and "light bread" given to please, rather than truth to sanctify and edify, little wonder if worldly ways and popular religious fantasies come in and raise their heads unchallenged. For while some may have gone carnal and become worldly, under a faithful and spiritual ministry, the lack of it makes easy for those who are inclined, to take their self-willed way without rebuke, and with very little hope of true recovery. There is greater need in our day than ever there was, for sound instruction in the things of God, for people do not read their Bibles as once they did, for spiritual edification. Nor do fancy "snacks" help to develop men of might, fit for God's work.

R. S.

(Because there is little real Bible reading and meditation today, with accompanying prayer, there is much need for godly exhortation at our Conference seasons that the heart and conscience may be reached and a "preparation" wrought for the reception of the Word. Expository preaching reaches only those who have a measure of spiritual perception—it is lost on the vast majority of professors today. They listen to it, seemingly impressed with the knowledge of the preacher but entirely unfitted, through lack of a proper spiritual condition, to derive much benefit from it. We agree that there must be "balanced truth" but the prime requisite for the reception of any truth is a soul made receptive through the Spirit's use of the Word of God to lay bare the heart and grant restoring grace. Editor).

— Whatever you read, though the page may allure
 If the book be fictitious, untruthful, impure,
 Consternation at once would be seen in your look
 If God should say, "Child, let Me look at that book."

A CRUMB FROM THE LORD

He often gives us loaves, or if a loaf would be too much, a crumb. To one, terribly injured by a runaway horse, such a crumb was given in that dreadful hour after the surgeon had done his work and there was nothing to do but to lie still and endure . . . "As I lay with my head and neck between sand-bags, helpless as an infant" (this was her story afterwards), "wondering about it all, I heard a voice say distinctly to me, as it were; You have often said to yourself and others, 'Naught but in love denied. You have now to believe and receive . . . Naught but in love permitted.' It was just the word I needed." After such a word of consolation there is always the prayer that God calls a song. There may not be strength for anything that we should call singing, but the faintest little whispering prayer reaches our Father's ear as a song: for as His majesty is, so also is His Mercy . . . Psalm 42:8—Following R. V. the German of Schlachter and the French, which concur as giving this as the meaning: 'At night a song concerning Him is with me, prayer to the God of my life.' The song is the prayer: the prayer is the song.

From "Gold by Moonlight"

VANITY OF THE WORLD

THE world! the world! 'tis all title-page. There's no contents. The world! It depends on a foolish fancy. The world! It is all deceit and lies. The world! It is all vexation—in getting, in keeping, in losing it: and whether we get or lose, we are still dissatisfied. The world! A very little cross will destroy all its comforts. The world! 'Tis only a tedious repetition of the same things. The world! 'Twill yield us no support or consolation when we most want it, i.e. in the horrors of a guilty mind, and in the approaching terrors of death. The world! 'tis unsuited to the powers, the passions and capacities of a soul. The soul can never be filled with it. It is fickle, always changeable, always unstable; there is no steadfastness in its honours, riches, pleasures; 'tis all a lie, all a lie forever. The world! It never satisfied; we ever wish for change, whether we are high or low, rich or poor; we are always wishing for some new variety, to cheat the imagination. The witchcraft of polluted pleasure decays in a moment and dies. The world! Its pleasures are exceedingly limited, and under most painful restraints, attended with bitter remorse, and followed with a horrible dread of bad consequences; the pleasures of impurity are mixed up with cursed disgusts and self-loathings, and have most dreadful damps and twinges of mind when the momentary witchcraft of pleasure is gone forever. Ryland.

QUESTIONS AND ANSWERS

QUESTION: Should a young sister, teaching a Sunday School class, who is keeping company with an unconverted young man, be permitted to continuing such teaching of children?

ANSWER: Most certainly not. She is already away from the Lord and needs correction, and if unheeded, a measure of discipline. How could she teach to profit these children when she is disobedient to the Word and the Lord herself?

QUESTION: Shall there be a literal City of Babylon rebuilt on the site of the old?

ANSWER: The Scripture distinctly says, in Isaiah 13:19, 20 etc., "And Babylon, the glory of kingdoms, The beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation:" etc. Some have suggested such a rebuilding in the past century, but all has failed into nothing. God says "Never." The **BABYLON** of the New Testament is the great religious system, comprising Romanism and Protestantism, at the last, welded into a giant religious, commercial, political and social combine which shall ride the "Beast" or Antichrist, the last Head of the revived Roman Empire in Europe, for three and a half years. At the end of that time, in the midst of the last seven years of Daniel's prophecy, cp. Dan. 9:27 with Revelation 17:16, 18, after the true Church has been taken to heaven, the "ten kingdoms"—under the Beast—shall "hate the whore and make her desolate and naked" etc. "God hath put in their hearts to fulfill His purpose." v. 17. What an ignominious end to the great pretensions and the pride of spiritual **BABYLON** today!

We shall witness all this from the vantage point of heaven—Rev. 19: 1, 5—the Church shall not be on earth during the years of tribulation and judgment on the earth. Surprising that this wrong teaching is once more showing its head amongst some who should know better. Usually such have not "proved" themselves as to safe, reliable teaching, who suggest such things.

QUESTION: Why does it read "the Day of Christ" in 2 Thess. 2:2, suggesting that Antichrist shall come prior to that Day, which we understand to commence with the Rapture of the Church?

ANSWER: It is agreed amongst all reliable translators that this is a faulty translation and should read "the Day of the Lord," which commences at the end of "Man's day" and institutes the Kingdom as mentioned in Revelation 11:15—"The Kingdoms of this world are become the kingdom (R. V.) of our Lord and of His Christ;" Such is foretold throughout Scripture. We suggest a careful study of the Four Days of Scripture—Man's Day—The Day of Christ—The Day of the Lord and The Day of God—they are not synonymous and a clear distinction and understanding of their meaning is a key to the study of the prophetic Word which, incidentally, has the blessing of God attached to it, as in Rev. 1:3 . . . "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." For scoffers at the prophetic Word, we suggest a careful reading of 2 Peter 3.

QUESTION: Does Scripture anywhere teach a "partial rapture?"

ANSWER: Nowhere in the whole range of New Testament teaching is there the slightest suggestion of this—1 Thess. 5:10 is "whether watching or sleeping, we should live together with Him." Thank God!

EXTRACTS FROM LETTERS

THE THREE BIDDERS:

In the July issue I read with interest the poem— "An Open Air Meeting" or The Three Bidders. It is a very impressive piece of poetry and I have memorized it as you requested.

I am 15 years old and was saved in 1954 at meetings held by Mr. Bruce Cummings and A Bergma. On May 1st., 1955 I was baptized and on May 15th., of the same year, I was received into the assembly. I have never regretted the choice I made early in life.

A young sister in B. C.

THE THREE BIDDERS:

In opening your Magazine this morning, the first thing that met my eye was the beautiful poem—A Lady sold by auction, or The Three Bidders. I memorized this poem in Sunday School in England as a child, and how I used to love to recite it. I have not seen it in print for years until today, when it gave me a real thrill once more and, although over 80 years old, I found that I could still repeat each verse without a mistake. I trust that you will hear from many children and young people that they have memorized it. It is a beautiful poem. I thought that you would be interested on hearing that I enjoy the Magazine very much, it speaks so faithfully, without fear or favour.

(It is interesting to hear from this young sister and this aged sister thus and we bespeak God's blessing on them and others who have a heart for God and His Word).

FROM IRELAND:

Having received some old copies of Words In Season from time to time and enjoyed the ministry contained in them, I greatly desire a regular supply—six copies per month if obtainable. I would like to post copies to isolated saints in Eire where there is no Assembly within travelling distance.

A sister in the Lord.

FROM ONTARIO:

How I love this little Magazine. What lovely stories of the wonderful grace of God in saving power, in His love for lost man: what sound teaching, so much needed in these dark days, and what lovely poems. I send them to those who are ill, discouraged, and bereaved . . .

A sister in Christ.

FROM PENNSYLVANIA:

I enjoy it much—the Questions and Answers are so interesting, also the letters. It is like visiting around the world.

FROM BRITISH COLUMBIA:

I do feel that it a great need of His own at this time. I come to one after another who no longer see it, and slips, unconsciously perhaps—and such ministry does not come as it used to, one sorely misses the help of those now in heaven. This is God's way to supply it still. I write a list of names on the top of each copy He enables to take in, in hope they will get sent on—they go long distances apart. We are living in the most wonderful days of all . . . "Behold the Bridegroom cometh." "All these things will they do unto you for My Name's sake" helped the early Christians. "By faith we understand"—"Therefore be ye steadfast"—We need specially to pray for those out in the work to plant at the start what does not need to be altered to the Book later.

THE SCHOOL

Matthew 18:3

WHERE is the school for one and all,
Where men become as children small,
And little ones are great?
Where love is all the task and rule,
The fee our all, and all at school,
Small, poor, of low estate?

Where to unlearn all things I learn,
From self and from all others turn,
One Master hear and see?
I learn and do one thing alone,
And wholly give myself to One
Who gives Himself to me.

My task, possessing naught, to give;
No life to have, yet ever live—
And ever losing, gain;
To follow, knowing not the way;
If He shall call, to answer, "Yea—
All hail all shame and pain!"

Where silent in His Holy Place
I look enraptured on His Face
In glory undefiled;
And know the heaven of His kiss,
The doing nought, the simple bliss
Of being but a child.

Where find the school, to men unknown,
Where time and place are past and gone,
The hour is ever NOW?
O soul! thou needest ask no more;
God tells thee of His open door:
Still, hearken thou!

Gerhardt Ter Steegen

« « «

The school of God, long years it takes,
And yet, of patient scholars, makes
A useful, faithful life!
The scene is cast, not as we tho't,
Midst days of peace, with comfort fraught,
But midst the conflict's strife:
And yet, with ranks kept firm and true,
We'd seek to face each day anew
To please the Prince of Life. F.

Homer City, Pa.—Bre. Baldwin and Graham had their tent here—weather was not too good but the Lord gave them some cheer in a married couple being saved. Bro. Baldwin mentions an interesting visit to Brookville, Pa., where some Christians seem exercised as to their connection with denominationalism. They have been trying to help them and they seek prayer for wisdom in this case. We have noticed, through the years, that individual exercise seems more real than the "collective" exercise of such groups.

Seattle, Wash.—Bro. Alves was expected here for chart meetings.

CANADA

Inwood, Ont.—Bre. Dobson and McBain had a good tent season here, some professed faith in Christ—weather not too good for tent meetings. Our brethren in Sarnia were able to get a number out to the meetings and saw blessing—God has been good to them in their exercise in the Gospel.

Toronto, Ont.—Bre. Johnston and Pizzulli have been in Ascot Hall for five weeks, seeking to reach Italians in that part of the city—little response as to getting them into Hall but they had meetings in the park and street corner and a few professed. Brother Johnston expected to leave Sept. 11th., from New York for Chile, S. A. to give help as the Lord leads. His address there will be c/o A. Stenhouse, Casilla 2039, Santiago, Chile, S. A. Bre. N. Crawford and J. Lipke expect to commence in Pape Ave. Hall, Oct. 5th., in the Gospel.

Calgary, Alta.—Saints of West Hillhurst Gospel Hall had helpful visits from brethren S. Saword, Maxwell, Hunter and A. Wilson of late. Ministry seasonable.

Sault Ste. Marie, Ont.—Labor Day Conference season was good—saints refreshed by the good Word of God, much of it very practical as to true Christian living and the truth of Assembly testimony in contrast to denominationalism much emphasized. Bro. Warke stayed on American side for a night or two—bre. Sam Hamilton and C. Yost expected there later for a few meetings and brethren Gray and Maxwell were to commence on the Canadian side for Gospel meetings Oct. 5th., d. v.

London, Ont.—Saints of Pall Mall Assembly had a visit from bro. J. Gray recently.

Arden, Ont.—Bro. Murray McLeod continues here, expecting to be joined for a while by bro. G. P. Taylor.

OTHER LANDS

Italy—Bro. Patrizio is having an extension of three months to remain here. The work goes on well and the Lord is saving souls—liberty with opposition seems to be the trend, that is, from the great religious system. When sinners get saved they may lose their jobs or be hindered in getting one. There is liberty for preaching the Gospel, however. At the conference at Spinetta Marengo there were over 1500 present. At Piverone about 800. Conferences held in large tents, room for the Spirit in ministry. Many doors, laborers few.

CONFERENCES

Manchester, Iowa—Conference dates October 4 and 5, Prayer Mtg., the 3rd., Corresp. Dan Lubben, 505 E. Butler St.

St. Thomas, Ont.—Annual Conference will d. v. commence with Prayer Mtg., in the Gospel Hall, 3-½ Erie St., Oct. 11th., at 7:30 p.m. Lord's Day and Monday in the Arthur Voaden School on Flora st. Breaking of Bread at 10:00 a.m. The Lord's servants walking in the "old paths" and teaching the same welcomed in ministry. Visitors freely entertained. No circulars. Corresp. Frank H. Woods, 94 Manitoba St.

Vancouver, B. C.—Annual Conference of Victoria Drive Assembly (formerly Cedar Cottage) will be held d.v. commencing with Prayer Mtg., Oct. 10th, at 8 p.m. continuing in the Victoria Drive Gospel Hall all day Oct. 11th., up to and including Breaking of Bread on Lord's Day at 10:30 a.m. Lord's Day afternoon, evening and all day Monday Oct. 13th., meetings will be held in the Alpen Auditorium, 33rd. Ave. & Victoria Drive. Only those walkings in the "right ways

of the Lord" welcome to minister the Word. Corresp. W. Hutchison, 4760 Little St., Vancouver 16, B. C.

Detroit, Mich.—Annual Conference d. v. will be held in the West Chicago Gospel Hall, 7345 W. Chicago Blvd., (cor. Prairie), commencing with Prayer Mtg., Friday Nov. 21st, at 7:30 p.m. continuing 22nd., and 23rd., November. Visitors freely entertained. Corresp. Alex. Stewart, 9950 Pierson, Detroit 28.

Blue River, Wisc.—Annual Conference will be held d. v. Oct. 18th and 19th, commencing with Prayer Mtg., Fri. eve., Oct. 17th. Ministry welcomed from servants of the Lord walking in the "old paths." Corresp. Raymond Studnicka.

Waterbury, Conn.—Annual Conference d. v. will be held in the Gospel Hall, 18 Spencer Ave., commencing with Prayer Mtg., Fri. Oct. 24th., at 8 p.m., continuing Oct. 25th and 26th. Corresp. Wm. Batterton, R. F. D. No. 2, Greystone Rd., Terryville, Conn.

FALLEN ASLEEP

Pittsburgh, Pa.—Our dear brother Robt. McCarey "went home" May 18th., aged 76. Came to U. S. A. in 1909—saved through preaching of Benj. Bradford in 1919 and in fellowship since with Friendship Assembly—quiet and consistent.

Also on July 15th., our esteemed brother Robert J. Ervine "went home," aged 79. Born in Ireland and saved there in 1900 through bro. R. McCrory. He came to Pittsburgh in 1904 and has been an old standby in the Friendship Ave. Gospel Hall all through the years. He ever stood for the old truths which he had been taught of God and was much grieved as he saw many of these same precious truths set to one side. Psalm 12:1 comes to mind.

Newbury, Ont.—Our dear sister Mrs. Ernest Armstrong "went home" July 30th., aged 70. A kind and gracious sister, given to hospitality, who had the joy of seeing her family saved and gathered to His Name.

Long Branch, N. J.—Our dear brother Ralph Adriano went to be with the Lord July 27th. Saved at Annual Conference here July 4th., 1930. His home in Philadelphia always open to many of the Lord's servants—had the gift of hospitality. Since 1950 he has lived here, ill four years.

Vancouver, B. C.—Our beloved brother Andrew S. Howat "went home" August 6th., aged 85. Born in Scotland but in fellowship in Victoria Drive Assembly for many years.

Also our beloved sister, Mrs. Agnes Thompson was called home July 13th., aged 80. Born in Scotland, one of the longest in fellowship in the assembly here in Victoria Drive (formerly Cedar Cottage).

Hamilton, Ont.—Our dear brother Mr. Louis Lucas was called home early in August, aged 93, one of the oldest in McNab St. Assembly. He came here in 1889, was saved in 1891 and in Assembly fellowship since that time. A happy and consistent Christian, leaving a good testimony.

St. Catharines, Ont.—Our dear brother Adam P. Swanney went home to be with the Lord August 17th. Saved in 1896 in the little Northern Ontario village of Deer Lake and in 82nd., year when he passed away. He had lived for years here. Older saints of the North country will remember him.

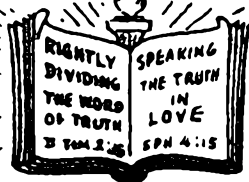
Bryn Mawr, Pa.—Our beloved sister Mrs. Hugh Clark "went home" August 3rd. Was at Prayer Meeting Fri. evening before and stricken while preparing for the Lord's Day Morning Meeting. Saved 56 years ago she, with her late husband, were a help to the testimony, faithful to the Lord and the Assembly.

Lonaconing, Md.—Our beloved sister Mrs. Sarah Summers "went home" August 9th aged 84. For some years in Nokomis, Ill., but after the death of her husband came back here. - a faithful witness, a consistent and happy Christian, she will be missed.

London, Ont.—Our dear sister Mrs. Lillie Bailey was called home August 25th. Saved over 50 years ago, beloved and esteemed. She was a lover of God's Word and His ways.

Words in Season

THE BIBLE FAMILY MAGAZINE



A NEW SONG



To Thee, Lord, my heart unfoldeth,
As the rose to the golden sun —
To Thee, Lord, mine arms are clinging,
The eternal joy begun.
For ever through endless ages,
Thy cross and Thy sorrow shall be
The glory, the song, and the sweetness,
That make heaven heaven to me.

Let one in his innocence glory,
Another in works he has done —
Thy blood is my claim and my title,
Beside it, O Lord, I have none.
The Scorned, the Despised, the Rejected,
Thou hast come to this heart of mine;
In Thy robes of eternal glory,
Thou welcomest me to Thine.

Henry Suso.

NOVEMBER, 1958

WORDS IN SEASON

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VOLUMES: If you desire a bound volume of this year's magazine please let us know, if possible. This gives us a little idea as to the number we should have bound. You do not need to send any money presently, just state your requirements. We still have a few left over from 1957 (last year) they would make good gifts for newly saved ones, or others . . . \$3.50 mailed anywhere in the world.

CHANGE OF CORRESPONDENT

North Chelmsford, Mass.—Clarence B. DeCarteret, 111 Dunstable Road.

St. Louis 13, Mo.—Guy Radford, 4462 Page Blvd., for the West End Gospel Hall.

UNITED STATES

Fall Conferences: These have been held in many parts of the U. S. A. Some reports are not to hand but, generally speaking, they seem to have been a real help and blessing to saints in their testimony. Cleveland, Ohio, Hartford, Conn., Arlington, Wash., over Labor Day weekend were good. Later, Clyde, Ohio, large and profitable, Hitesville, Iowa, very good. Longport, N. J. larger and drew from many parts, Midland Park, N. J. very encouraging. Manchester, Iowa, was larger and ministry practical and fresh. These Iowa conferences are very well attended, hundreds coming together, many young believers present at all the conferences listed give promise if they can be helped on in God's ways.

The brethren giving help in ministry do so under the Spirit's direction (occasionally there is evidence of fleshly intrusion) and saints have found no reason to depart from God's Word pertaining to scriptural order of ministry as directed by the Spirit and the meetings encourage all to walk in the "old paths" of the Word. Some object to the use of this term but, like those of old, they are just saying as the others did long ago . . . "We will not walk therein." Jer. 6:16. Looseness of testimony and "walking in the old paths" just do not go together . . . It won't work!

East Boston, Mass.—Saints had appreciated visits from John McCracken, W. J. Wells of Ireland and expected Frank Pizzulli for some meetings.

Madison, Me.—Bro. F. Pearson was expected here for some meetings.

East Aurora, N. Y.—Bro. McBain had some ministry meetings here recently and on Lord's Day, Sept. 14th., a baptism was held in a pool on the James Underhill farm when six followed the Lord thus. It was a beautiful day and a large crowd gathered to witness the baptism. The Gospel was preached by bro. Rudolph Becker. Bro. A. T. Stewart had some meetings for young believers on Egypt to Canaan chart, appreciated ministry.

Gilman, Ill.—Bro. S. Mick has had good tent meetings here helped by local Chicago brethren—cottage meetings are being continued Lord's Day evenings. A little blessing reported.

Seattle, Wash.—Brethren Sydney Maxwell and H. Alves gave help here recently—bro. Alves spoke from his chart on the Seven Churches. Word was practical and helpful.

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. 50

NOVEMBER, 1958

No. 11

INDEX TO LEADING ARTICLES

Henry Suso's Suffering and Penance Unavailing.
Reverence in Worship - - - Wm. H. Ferguson
The Right Ways of the Lord - - - Hector Alves
Attitude of Women in the Assembly
The late W. J. Driller, N. Z.
Simple Beauty at the Gospel Hall.
Scrappy ministry or a Full Crib.
Brethren! Let us Pray —

GATHERED GEMS

STILLNESS:

May we learn to habituate ourselves to that stillness of soul which finds its resting place in the bosom of God.
« « « A. N. Groves

TRUE PROSPERITY:

The great public principle of God's dealings with men is, that the upright prosper. Rogues may sometimes become millionaires, but it is proverbial that ill-gotten wealth is fleeting. And, moreover, even in this life, a man's balance at the bank is not the only, or even the truest test of prosperity.

Sir Robert Anderson
(If Sir Robert were living today, he would find that here in U. S. A. material prosperity seems to be the standard gauge of God's blessing on men and we are in danger of forgetting the principles of Psalm 73, which you should read right now, at this moment—note especially verses 16 to 20, but read all—Editor).

TRACT DISTRIBUTION:

« « «
Tract distributors have expected little result from their labour, and therefore they have seen little fruit. According to their expectation they have received. Often, alas, I fear the mere distribution of tracts has been resorted in, and the work done has been estimated by the number of tracts which were circulated, without earnestly, preceding their circulation with prayer. May I therefore be allowed to caution my fellow-believers on these two points? Look out for blessing. Seek it earnestly . . .

George Muller

Whole districts have been opened up for the Gospel through earnest tract distribution, often in most remarkable ways. It is God Who does the work but He only uses exercised souls who have districts, or families, or a definite field before them. Haphazardness in tract distribution is no virtue—but we cannot limit God, nor can we understand His workings.

HENRY SUSO'S SUFFERING AND UNAVAILING PENANCE

HOW well would it have been had he known that to him who believes, the death of the Lord is the death of the old man, and that it is in the power of His resurrection that we have victory and triumph! But he knew not these things, and he was grieved and troubled to find that the old nature yet remained, and that the flesh was strong, and "it was bitter and grievous to him, to find himself continually as a heavy burden, of which he knew not the way to rid himself." And in his earnestness and ignorance, he provided himself with a hair shirt and iron chain, which he wore till the blood ran down from the wounds it made. And he wore a belt studded with sharp nails, the points of which he drove into his flesh. And in this belt he slept all night, or tried to sleep. And when he was bitten and stung by insects in the hot weather, he would not drive them away, but let them settle upon him and sting him, tying up his hands to a collar he had made, lest he should use them for his relief. And later he made himself leathern gloves with brazen points, so that if in his sleep he should perchance move his hands, the points might wound his flesh. And on his back he wore a wooden cross, with thirty iron nails driven through it, which he wore for eight full years, and once when he had blunted the points with a grindstone, he repented of it, and sharpened them again with a file. And daily did he scourge himself with leather straps, into which he had fixed iron points, with hooks like fish-hooks. And into his wounds he rubbed vinegar and salt, altering his penances for different days in the calendar of the Church.

For his bed he had an old door which had been cast away, upon which he slept without any blankets, but covered only by an old mat made of rushes. For a pillow he had a sack stuffed with pea-shells, and he wore the same garments night and day, and under him was the cross with pointed nails. And as his mat was too short to cover his feet, they were frozen on the cold winter nights, and covered with chilblains. And he had many sores from the wounds he gave himself. But he did it all willingly, for he said, "I must partake of the sufferings of our Lord Jesus Christ," little knowing that such were not the sufferings of Him who for righteousness' sake bore the hatred of men, and for sin the judgment of God,—the first, the sufferings of which His own are made partakers; the last, the suffering which He endured alone, that it might never be known to them, the awful, unfathomable depth of the curse of God. But Henry Suso imagined, as many others have done, that all suffering was a gain—if not to atone for sin, at least to mend and improve the sinner.

After awhile he gave up the old door, and slept only on his wooden chair, and he went into no room where fires were lighted, for five-and-twenty years, nor did he take a bath. And he ate but once a day, and fasted often, and on fast-days he ate neither eggs nor fish. And he ceased almost entirely to drink, allowing himself only a small cupful of water every day, and wine but once a year, at Easter-time. And at times he would spend the night standing barefoot before the altar on the cold pavement, and would rest afterwards only in his chair. And his thirst was oftentimes so great, that he scarcely dared to look at the bucket drawn up from the convent well, and he would say, "Alas! the wide lake of Constance is close at hand, and the broad Rhine runs past the convent walls! and yet a drink of water can never be for me!"

Let none think lightly of the evil teaching which in all ages, in one shape or another, comes between the soul and God. We can see the folly and the sin—in the case of Henry Suso, the sin of ignorance, which clouded over the blessed teaching of the Spirit, and kept him constantly employed in self-torment and in will-worship, when he might have been telling forth the love of Him who had died to make him free from the law of sin and death, and to bring him into the glorious liberty of the children of God.

But we are more apt to be blind to the evil teaching in our own generation, than to that of former ages, and to satisfy ourselves with the fact that we can see where others err and fall. Let not those cast stones at Henry Suso who leave the flesh to master them without let or hindrance.

(Much ignorance clouded the minds of the "Friends of God" of pre-reformation times, and Henry Suso was no exception, but, out of the darkness and superstition of 1200 years he found rest in the redeeming work of our Lord Jesus Christ, and many of his hymns and writings reveal his longings after Christ. He died on the 25th., of January, 1365 in a convent in Ulm, Switzerland. His grave was discovered by accident in 1613. One of his own statements follows . . . "Lord, never was a magnet so powerful to draw to itself the hard steel, as Thou, the Lord, lifted up on the Cross, art powerful to draw unto Thee the hearts of men. Oh! ! Beloved Lord, draw me through joy and sorrow, from all that is in the world to Thee and to Thy cross, form me and shape into the image of the suffering Jesus here below, that I may enjoy Thee Eternally in the high glory whither Thou art gone.")

Thus did Henry Suso find in Christ and His Cross and His blood what penance and human suffering was unavailing to provide—peace through the blood of His Cross, the spotless Lamb of God. (Editor).

True humility will bear anything without injury; but a proud spirit will kick even a rock of flint in its folly. —Selected

REVERENCE IN WORSHIP

WM. H. FERGUSON

And God said—"Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Ex. 3:5.

"And Abraham called the name of that place Jehovah—Jireh: as it is said to this day, In the mount of the Lord it shall be seen. (or In the mount the Lord shall be seen)." Gen. 22:14.

"Let us draw near with a true heart." Hebrews 10:22 etc.

"That thou mayest know how thou oughtest to behave thyself in the house of God." 1 Timothy 3:15.

WE have noted just a few portions of the Word to show the true attitude of the soul as one draws near to the Lord, especially in worship. It is to be feared that, today, the fear of God has largely vanished from many of us in our collective gatherings where we, professedly, believe the Lord Himself to be in the midst. If this were apprehended, or believed, there would be a vast difference in the manner of our approach and our conduct and reverence while thus assembled. The only conclusion one can come to in the matter is that we do not BELIEVE the Lord is there—if we did our conduct would therefore be so much more displeasing to our God, the more dishonour done to the Lord.

The "boldness" or "liberty" in drawing near in Hebrews 10:19 is not that of crudeness or assumption which would encourage us to "make free" in the presence of the Lord but rather this Scripture refers to the "freedom of speech" which becomes those who are accustomed to the presence of their Lord and betokens that attitude of humility and reverence and honour which belongs to Him alone, as the central One in our midst. It is manifested in our approach to God and our speech in His presence, as we give expression to the thoughts of the heart in true worship, adoring praise and lofty thoughts of Himself. Then, as the heart is drawn out to the suffering Saviour and we afresh visit the scenes of Calvary, truly the spirit of worship and praise is deep and real and felt by all.

Time is secondary in true worship—it is never measured by God—and when our souls are delighting in Himself, it is not measured by ourselves. It is to be feared that here, again, there is a limiting of the spirit of worship by so many other interests crowding into the Lord's Day. It is His day, not ours. The meeting for the "Breaking of Bread" or worship together is the focal point of the whole Lord's Day . . . Acts 20:7—"And upon the first day of the week, when the disciples came together to break bread." In the history of the Church, this has ever been true when in the mind of God. When the "breaking

of bread" becomes a mere badge of fellowship, a mere form without reality, the shell without the kernel, the soul is already far away from God as to the path of testimony.

In the early days of testimony in the past century, when these precious truths were largely recovered, this was the "important" meeting—this prepared the way for all others and was so real and full of Christ that there was "power" following in the testimony of the Gospel as they went forth to preach Christ to a perishing world. There is grave danger in our day that this is lost sight of, with consequent weakness of testimony and no power in the preaching, or very little. This can be traced, without doubt, to the fact that the life is powerless because the spirit of worship is lacking—the presence is there, but the reality is absent.

REVERENCE IN DEPORTMENT

If we believe the Lord is there at the appointed hour . . . "When the hour was come He sat down," we would be there and settled down in our places before the hour. The hurrying in, the late arrival, the haste and scurry, would all be lacking if we believed He was there. Our worship would be the result of exercise of soul prior to our coming, there would be no "late" Saturday evening affairs with a falling into bed dead-tired, half awake in the morning, little or no time spent in the *presence of the Lord*, if we knew and believed we were to meet with our Lord at the appointed time. The mere fact of going to "meeting" is entirely different from "meeting with our blessed Lord in His appointed meeting place." Let us all, in true humility, face this fact and seek grace to approach carefully, prayerfully, and worshipfully into the Lord's presence.

Let us remember also that the meeting for the remembrance of the Lord is not a Prayer Meeting—this should be realized by all—we do not come to pray, we come to worship and praise His Name. We come to GIVE, not to RECEIVE as in the Prayer Meeting. This, when realized, helps in the selection of the hymns and in our addressing God. Only at the close of the meeting would it be in order to ask God for the blessing of God on our efforts throughout the day and week and for His dealings with the unsaved, relatives and others. The "worship" of the saints is acceptable to our God and, although at times faulty, it ascends as sweet incense to heaven when offered in a worthy manner and in a true attitude of soul.

REVERENCE AFTER THE MEETING

Many a good meeting has been spoiled by the "aftermath" when there is noise, commotion, gossip, a running to and fro—children often out of control of parents and one often wonders what an outsider would think if they could just see what goes

on after professedly solemn worship, or even solemn Gospel Meetings when it appears more like a "social club" than an Assembly of Christians who have been dealing with eternal verities and the souls of men and women. The old ways of respect, courtesy, reverence and quietness, all seem to be vanishing in our generation and, instead, we are becoming a "noisy" crowd in many meetings—a "chattering crowd"—with very little of mature Christian character manifested or Christlikeness seen in our deportment.

Perhaps some of us who are a bit older have an advantage here for it seems that this generation of younger folk have not been taught much at all of respect for elders, nor has there been any true instruction as to their deportment and conduct in company—they have been encouraged in their rowdiness and lack of parental control and "good manners" are absent in company, at table, in public conveyances etc., etc. The average crowd of unsaved young folk is more like a lot of wild Indians than the representatives of a civilized State. Yet, should not all this be different in the Christian society and in the fellowship of an Assembly "gathered to the Name of our Lord Jesus Christ." What an opportunity for the young to be taught by the Lord's people, both by precept and example, some of the basic privileges and responsibilities of proper behaviour. The grace of God should make a difference—"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Titus 2:11, 12. The word "soberly" here signifies . . . "in the manner of a person in his right mind; soberly, staidly, temperately." Surely this would lead us to expect this from those who have been subjects of the grace of God; they, in turn, so instructing their children as enjoined in Deut. 11:18, 21.

If the requirements of true Christian living were more apprehended, we believe it would be conducive to more power and testimony amongst us. In an article in this issue, one can see the tremendous "impress" left on the mind of this "stranger" who came into one of the Assemblies in one of our large cities in another land. We believe this can be duplicated in many parts of this continent and amongst saints generally, but there are exceptions and it is with a view to the correction of the "abuse of testimony" that we write thus and with a desire to see more of the spirit of WORSHIP amongst us—which, basically, underlines all else. If we are wrong here, we are right nowhere else. May the Lord give us all true exercise of heart and soul in His presence and may the "Breaking of Bread" and remembrance of the Lord be restored to its rightful place amongst His own, even ere He Come, and "till He Come."

THE RIGHT WAYS OF THE LORD

HECTOR ALVES

"Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein." Hosea 14:9.

"And his heart was lifted up in the ways of the Lord: moreover he took away the high places and groves out of Judah." 2 Chron. 17:6.

"Wilt thou not cease to pervert the right ways of the Lord?" Acts 13:10.

THE little Book of Hosea is of great value to the one who devotes his time to the reading of the Holy Scriptures. In it there are revelations of sin, judgment and love. The prophet is addressing God's chosen people Israel in the time of their national decline and departure from God and His Word. Hosea's message teaches us that sin reaches its greatest manifestation when it is sin against revealed truth. The prophet declares that judgment is the necessary result of such sin. The one who sees and knows sin at its worst, is the one who also sees and knows the inevitable consequences of it. Infidelity, unfaithfulness, and utter indifference are the conditions found in this book. The verse quoted above contains the last recorded words of the prophet. It is the conclusion of the whole matter, and it demands attention in the light of all that Hosea has written. Note the two questions asked! "Who is wise, and he shall understand these things? prudent, and he shall know them?" The wise man is the one who has the ability to use his knowledge aright. The prudent man is the one that uses discretion, and can readily detect a condition. Two things are brought before us in the verse. First, the ways of the Lord are to be understood and known, and, again, they are to be walked in, because they are "right ways." The ways of the Lord as revealed in the Scriptures are, first, His ways in dealing with men, and secondly, His ways laid down for men to walk in. Concerning the former, we read, "He made known His ways unto Moses, His acts unto the children of Israel." To understand the ways of the Lord requires a much deeper spiritual knowledge than to recognize His acts. God's ways are right ways in all His dealings with men; and God's ways laid down for us to walk in are also right, therefore they cannot be improved upon. So! His ways are first to be understood, then we read, "the just shall walk in them." We are in constant danger of slipping back into the ways and the customs of the religious world, so we need to ask God to "hold up our goings in His paths, that our footsteps slip not." If we are not ordering our steps by the Word of God then we are deviating from the "right ways of the Lord." In matters pertaining to the Church, both wisdom and prudence are tested by accept-

ance or refusal of "the right ways of the Lord." (We are in grave danger here relative to church discipline today—many do not seem to understand the purpose and end of discipline and even leaders are reluctant to carry it out in a scriptural manner, either owing to partiality or ignorance, wilful or otherwise, with consequent weakness in the testimony generally—Editor).

TAKING COURAGE IN GOD'S WAYS

In the second Scripture, noted above, we find a man whose "heart was lifted up in the ways of the Lord." A "lifted-up" heart is often used in a bad sense, but here it is used in a good. The marginal reading in some cases is . . . "His heart was encouraged in the ways of the Lord." The phrase has also been translated—"He took courage in the ways of the Lord." And who would not? for we sing, truly, "He always wins who sides with God; to him no chance is lost."

PERVERTING THE WAYS OF THE LORD

The opposite to this is found in our third Scripture mentioned, wherein we read of a man "perverting the right ways of the Lord." We may not be guilty of this in the same way in which Elymas the sorcerer was, but there are those still who "would pervert the right ways of the Lord." Of such beware! We have heard the statement made, "A thing may be non-scriptural, yet not unscriptural." In reply to this let it be said that we do not expect to find in the Scriptures of truth a text for everything we think we ought to do, or a text for everything we think we ought not to do. On the other hand, we do expect to find in the Word of God that which is contrary to the mind and will of God, and also that which is according to the right ways of the Lord. For us that ought to be sufficient. It is not safe to assert that because no Scripture can be quoted as a definite prohibition, therefore a custom or a practice is permissible. Where would that lead us to? Christendom today is full of both unscriptural and non-scriptural customs and practices. Take, for instance, infant sprinkling, clerisy etc. The Bible is a Book of principles, and its positive commands are indirectly prohibitions of that which is not commanded. For example, the 1st. Epistle to Timothy was written to define that which is "good behaviour" in the house of God, ch. 3:15. Anything contrary to that would be bad behaviour.

So! let us seek to walk in the "right ways of the Lord" and not pervert them by departing from that which is written.

(Recently, in an Editor's Page sent us from Chicago, we read the following . . . "When Scripture does not clearly define, we must use sanctified judgment." "Sanctified judgment" is what the great leaders of an apostate Christendom think they are using, no doubt; but to hear this from those professedly in "assemblies" is astounding. Yet it is characteristic of the departure from God and His Word and leads to anything that appeals to this "strange sanctified judgment" which can permit so many unscriptural proceedings—Editor).

ATTITUDE OF WOMEN IN THE ASSEMBLY

THE LATE W. J. DRILLER

A careful reading of 1 Timothy 5 will give us what God requires of sisters in Christ and the godly treatment of them by their brethren. Brethren are to intreat elderly women as **MOTHERS**, younger women as **SISTERS**, with all purity, v. 2. Obedience to these injunctions will preserve a brother in Christ, and often a sister as well, from having to be put away from an Assembly of God as a wicked person, 1 Cor. 5. In this chapter in 1 Timothy 5, widows, old and young, are legislated for, and specific instructions are given for younger women.

The following Scriptures prove that what God commanded the man was binding upon the woman:

Woman was taken out of man—Gen. 2:23.

They shall be called one flesh—Gen. 2:24.

Male and female created He them (plural), and called their name Adam (singular)—Gen. 5:2.

Genesis 2:23 tells us what part of Adam the woman was made from—i. e. his rib. As has been truly said, she was not made out of his **HEAD** to be above him, nor out of his **FEET** to be trampled on by him; but out of his **SIDE** to be equal with him; under his **ARM** to be protected by him, and near his **HEART** to be loved by him. Cp. Ephesians 5:22, 25.

Woman was never given any initiative to act apart from her husband but in Genesis 3 this is what she actually did. How many sisters there are who are likewise guilty before God. She acted independently of him and added to God's Word, cp. Gen. 2:17, Gen. 3:3—Prov. 30:6. Thus she disobeyed God's Word, caused her husband to sin against God, brought disorder upon them both and plunged the human race into sin and distance from God. God held Adam guilty because he hearkened unto the voice of his wife instead of doing as God had commanded him. Adam was not deceived but the woman, being deceived, was in the transgression—1 Tim. 2:14. God held Adam guilty—Romans 5:12. How many a husband is thus guilty before God of listening to the voice of his wife instead of being obedient to the Word of God.

Again, how difficult it must be for a husband who has a wife who acts upon her own initiative, rules over him, or seeks to, acts independently of him and uses her persuasive powers (thus seducing him) to seek to have him act contrary to what he knows to be God's will and Word and mind. This always brings disaster, as does all disobedience to God and His Word.

The judgment—the man to rule over the woman—has never been abrogated and right through the Word, wherever

women rule, or seek to, sorrow and disaster follow in their wake. Such things stand in need of plain speech.

Numbers 12:2 is another example of woman desiring to rule and teach God's people, thus displacing God's servants. Miriam sinned, became a leper and her sin was made manifest and exposed to the whole congregation and God spoke to her DIRECTLY too. What untold sorrow has been brought into believers' homes and in the Assemblies of God by women seeking to rule, directly, or indirectly, without being in subjection to the Husband or man, and the Word of God through him.

For your husband's sake, for the family's sake, for the Assembly's sake, and, above all, for the Lord's sake do not live in disobedience to God and His Word by stepping out of your place of subjection (1 Cor. 11) but be in subjection as enjoined in the Word which God unquestionably requires of you—for only in this way shall the Christian woman be a blessing to others and bring the blessing of God upon herself. God's love to you is such that the instructions He gives you are the outcome of His love for you. Jezebel, Ahab's wife, ruled and counselled her husband to his own and her own destruction—1 Kings 2:25, etc. In Rev. 3 we find in Thyatira a woman ruling and teaching and seducing God's servants to sin against God—God gives this woman the name of Jezebel, the hater of God's servant.

On the other hand what a God-glorifying thing it is to see a Christian woman seeking to be a real help—meet for her husband in obeying the Word. Jezebel PAINTED her face, using the then cosmetics—2 Kings 9:30. How sad and how grievous to see such a thing in an Assembly, witnessing to the world, to angels and to demons that God did not make the skin of her face comely enough and so she adopts Jezebel's expediency . . . when PAINTED lips and finger nails are brought into contact with the memorials of the Lord's body and blood, there IS A JEZEBEL IN THE ASSEMBLY. (What a scene for our blessed Lord to behold! How contrary to the whole spirit of a professed remembrance of Christ—what a hollow mockery we have here) . . . Editor.

THE INNER LIFE TELLS THE TALE

Our joy in doing service unto the Lord, is also the measure of our spiritual strength, enabling us to go on in that service with unwearied step, will greatly depend on our condition of souls—in other words, on the state of our inner life. If this be in a languishing condition, brought on through neglect of meditation on the Word of God and prayer, our strength of service will be but small.

SIMPLE BEAUTY AT THE GOSPEL HALL

IN one of our large cities a self styled "roving reporter" has a practice of visiting a different place of worship each Lord's Day morning. On Monday a report of the visit is given in some detail in one of the leading dailies of the city. On November 4 (last year) this reporter visited one of the many Gospel Halls in the metropolitan area (this report comes to us from Belfast, Ireland., where the saints have not succumbed to the modern idea of calling the meeting place a "Chapel." They are too well acquainted with Rome and its chapels to desire any connection, even in thought, with that insidious system, where "chapel" is synonymous with idolatry and the worship of material images. Such a report as this could not come from a "chapel" of the modern order). On November 5 the report was given under the caption, "Simple Beauty at Gospel Hall."

"This "stranger" speaks of being impressed by three *unusual things in the experience of the church visitor*. 1. Two invitations were received to the homes of the members of the congregation. 2. More than once was the reporter asked, "Are you saved?" 3. Simplicity and reality marked the "Breaking of Bread" service. We quote from the Telegram. (the newspaper).

"Inside the small brick building were folding chairs arranged in the form of a square. Outside the square there were a few seats. I sat in one of them not knowing that there was any significance in the arrangement.

There were three rows of seats on each of the four sides of the auditorium, and these were pretty well filled.

In the centre of the square was a small table covered with a white tablecloth. On this was a glass plate holding a small freshly baked loaf of bread. It had that crusty, home-made look and reminded me of the bread my grandmother made on the farm. Beside the bread, there was a large tumbler of wine.

All the time before the service the congregation was absolutely still. There was no talking and laughing such as you hear in some churches. I glanced at my watch. It was 11 a.m. yet no one had gone to the pulpit. Right then a man rose from the congregation. In a quiet voice he said . . . 'let us sing hymn number 20.' He read over the first verse. A man from the other side started to sing, the congregation, sitting, joined in. It was subdued singing with no musical accompaniment.

This was a new sound. A new experience. I thought of the old Presbyterians who sang in this fashion. I thought of the richness of their Scottish voices and realized that a

musical instrument isn't really necessary in a worship service. There is simple beauty in a group of people singing hymns like this.

After the hymn there was silence for a few minutes. Then another man rose and announced a second hymn. More silence. Another man stood and prayed.

And so it went. Quiet hymns and quiet prayers as the spirit moved them. The theme of the prayers and hymns was Christ crucified and there were a few misty eyes.

Suddenly one of the men walked to the centre of the room, broke the loaf of bread down the middle, and passed it to a member of the congregation. That person picked out a piece of the doughy part, ate it and passed the loaf on. Silently it went round. Up one row—down the next. Pick and eat. It didn't reach me because I was outside the square.

The remainder of the loaf was put back on the table. Then the glass of wine was passed around. Finally a collection box went from hand to hand.

I thought to myself, I've missed the bread and wine, I won't miss the collection box. But it stayed in the square."

In the closing paragraph the reporter tells of the closing prayer and the concern for unsaved relatives in which they were remembered.

It is well in these days of so much criticism from "within" to get the unbiased view of an outsider. We are convinced that many of the changes advocated in our practice and vocabulary, presumably for the sake of the stranger, are things which do not in the least concern him. May the Lord grant that in our midst there may always be "Simple Beauty," "Quiet Reverence," "Godly Order," "Thoughtful Courtesy," and an Ardent Desire for the welfare of saint and sinner to impress the "stranger" who may wander in our midst. Yea! more! May he be led to say . . . "God is in you of a truth." 1 Cor. 14:25.

Submitted by a Belfast subscriber.

VETERANS

When the nation was burying the body of Mr. Lincoln at Springfield, a citizen touched a soldier and said, "Sir, you are standing in front of me." The soldier replied, "I have been for four years." This gave the soldier the right to stand anywhere. Thus the right to stand anywhere inheres in the wornout preachers, the invincible veterans. God honors "the arduous greatness of things achieved," and judges by the deeds done here in His service and the manner of "finishing the course." 2 Tim. 4:5, 8.

"SCRAPPY" MINISTRY or "A FULL CRIB"

AS children of God and servants of the Lord, we need a closer acquaintance with the whole Word of God: not select portions of it, which yield us pleasure and profit, but the whole Book. No part of it can be neglected without loss to the soul; its warnings as well as its promises, its re-proofs as well as its encouragements, are all needed by all the people of God. He Who created us anew, and has provided for us a continuous supply to sustain the life He imparted, and maintain the new man He has formed, has given all that we need for spiritual health and growth. All is in Christ. And Christ is presented to the soul by the Spirit through the Word. The saint who would grow in "grace and in the knowledge of our Lord and Saviour, Jesus Christ"—2 Peter 3:18—must not neglect any part of that Word in which Christ in all His virtues and fulness is treasured for his use. The whole Book is full of Christ, and he must give his soul its full range and scope. Anything less will leave him lacking and one-sided.

One ruminating only among the promises will become flabby and lacking in bone and muscle. One delving always among the precepts will become hard and heartless, lacking in the mellow graces of the Spirit of Christ. "The man of God" needs "all Scripture" for his full furnishing and equipment—2 Tim. 3:16, 17. "The servant of the Lord" who has all sorts and conditions of men to meet and deal with, must be well acquainted with "the truth" and all of it, if he is to be used in instructing those who are untaught, and delivering those who have become ensnared in the net of error—2 Tim. 2:25. The Christian warrior needs the whole "shield of faith," and the entire "sword of the Spirit"—Eph. 6:16, 17 in the great struggle with spiritual foes in which he is, not sometimes, but always engaged. It was the "it is written," and "it is written again"—Matt. 4:4, 7, brought forth by the Lord in the hour of His temptation, that vanquished the great adversary.

A FLOCK WELL FED

And in order to know and have and be able to use all God's truth, it must all be read and dealt with daily, personally and honestly, first for our own sanctification and edification, then in a full, wholesome ministry for the help of others. "Scrappy" ministry is cheap yet common enough, very easily got up and quickly forgotten. "Tit-bits" tickle and please, but do not feed. "Specialists" who have one or two "lines" soon play themselves out. God's people feel what their souls need; and know when they get it. A full crib brings a hungry flock. The flock of God, to be well fed and easily led, need the whole of the pastures their Owner has provided—all His truth, nothing kept back, nothing overdone. A wholesome, Holy

Ghost ministry of all God's Word in due season, suited to the condition of the hearers, is the means used by the Spirit Who has the present care of the Church, for its edification, its revival if declining, and its restoration if backsliding. Where these are lacking spiritual life declines. O for a deeper love for, and a free flowing wholesome ministry from "the **WHOLE WORD OF GOD.**"

Selected.

"BRETHREN! LET US PRAY"

NO Christian is greater than his prayer life. Any Christian who has no desire to pray must surely be away from God and does not know it. The people who are not praying are playing.

The Church has many who will pay, and many more who will play, but where are those who will pray? Failing in prayer, the people of God will fail everywhere . . . "Men ought always to pray and not to faint." Luke 18:1.

The ministry of preaching is open to a few, but the ministry of prayer is open to every Christian. Let me ask all of us a question. How many of us can remember a time in our lives when we missed our bed for one night to pray for some dear loved one who is travelling on to Hell? We fiddle while souls are dropping into Hell. Some slip into Hell from dance halls, some from the cinemas and public houses, and some race themselves into a lost eternity taking part in this Satan-controlled sport called motorcycle-racing. Alas! some Christians go and watch such trash, encouraging men on to Hell at over 120 m. p. h. What about them staying at home and praying, for a change. (They would need quite a "change" Editor). Watching such nonsense is blasting your own testimony, the Assembly's testimony, and making a laughingstock of the Name in which you say you put your trust.

"Pray, brethren, pray!" The secret of prayer is praying in secret. As it is often said . . . "A worldly Christian will stop praying, and a praying Christian will stop worldliness."

We all, without exception, need to say: "Lord, teach us to pray." Five minutes more alone with God each day will do us more good than any tonic a doctor will supply. How many minutes each day are we on our knees crying to God for the salvation of souls? How can we expect blessing without prayer? Also, my dear brethren, remember! money may build a church building but tears will give life to the testimony. That is the difference between the modern church and the early church. Our accent is on paying etc., theirs was always on praying. After we have paid the place is taken. After they had prayed the place was shaken. How many tears do you

shed in the prayer meeting nowadays? How many times is "Amen" uttered in a prayer meeting? Very few! Whenever you see Christians crying to God for souls, for their salvation and restoration, it does your heart good.

My dear brethren, keep at the praying, for we ought to "pray without ceasing."—1 Thess. 5:17.

So, brethren, let us all PRAY MORE!

D. Goodwin.

JOINING LABOR MOVEMENTS

A young believer writes :- "I am employed in a place where a majority of the men have struck work, not because of any quarrel they have with their employers, but in sympathy with others in a neighboring place where there is a dispute. Am I right in joining such a movement?"

We give the answer to this question from the late John Ritchie, a good many years ago, but with considerable import today—worthy of the most earnest consideration of younger believers, when considering the course of their employment or profession: -

"The Word of God gives very plain and definite instructions or directions to Christian servants in relation to their masters—Col. 3:22, Eph. 5:5—both good and bad (1 Timothy 6:1, 2; 1 Peter 2:18, 21), and like all other parts of the Divine Word these are good for all time, and quite as applicable to free servants of the twentieth century as to bond-servants of the first. Those who seek grace to own and honour them, often in trying circumstances, prove that the same God that looked after Jacob's interests when he served a hard and money-loving Laban "who had changed his wages ten times"—Gen. 31:7, 41, is the God of those who seek to own His Name and honour His Word still.

If a Christian servant join himself to a Trades' Union, which claims the right to tell him when to cease serving a master with whom he has no disagreement, he virtually takes his case out of God's hands and sets His Word aside, permitting an alien authority to intervene between him and his employer. We know well the many arguments which are put forth in defence of such a course, and we have real sympathy with those who as breadwinners, having others dependent on them, are often perplexed what to do in such conditions—especially in public works where Trades Unionists may refuse to work alongside any who refuse to join their ranks, and demand their expulsion unless they do—yet we must in faithfulness to what we believe to be the clearly-revealed will of God repeat, that a Christian servant who wrongs his conscience by putting himself under servitude to unprincipled men, who

neither fear God nor regard their obligations to, or engagements with an earthly master, cannot expect God to espouse his cause, or manifest His power in working deliverance on his behalf.

But those who, in such straits, cleave to God and His Word, will prove Him now, as in time past, to be "a very present help"—Ps. 46:1. The foreshadows of that time of which the Word of God speaks, when no man will be allowed to "buy or sell" unless he bears the badge of Antichrist (Rev. 13:16, 17), are already upon us. And this will doubtless increase, as the powers of darkness wax bolder and stir up the natural hostility of men's hearts to oppose everything that is of God, and that owns Christ as Lord on this earth. Nothing but a walk with God in humble yet decided obedience to the Word, can preserve the Christian from being swept into the torrent of lawlessness which, under the name of "liberty," is fast preparing the way for the coming Antichrist."

Editor's note: With the passage of almost 60 years since the above was penned, one is increasingly conscious of the development of lawlessness and the rise of the antichristian spirit, paving the way for Antichrist. We, as dear Mr. Ritchie states, have every sympathy with those confronted with this problem today but the implications of disloyalty to Christ are so serious today, in view of His soon return, that it becomes every Christian to "consider his ways" relative to the above. Where the Word of God legislates the course of action, it would be folly to add or detract from its plainness, but we can point out the path of faith amidst the darkness and unbelief of a wicked world and an almost total apostate Christendom. As the enmity of the world increases against those who take a stand for God and for Christ, we may expect to see a greater increase of the delivering power of God on behalf of those who are willing to forfeit worldly advancement to gain the favor and smile of God upon them, and "choose the reproach of Christ rather than the treasures of Egypt."

Before any principle is accepted, it should be tested by Scripture, and, if it involves disobedience to the precepts of Scripture, should be rejected.

THE TRUE STANDARD: At a great gathering of Christians, a servant of Christ, speaking of the motives and objects of Christian life, made the following remark: - "When you are alone in your room tonight, with no eye but the eye of your God looking down upon you, take a sheet of paper and write upon it, 'For me to live is.....' Phil. 1:21. What shall your answer be? Go on your knees and honestly search your heart before God for the answer."

If your answer is . . . "For to me to live is CHRIST"—it involves a true Nazarite life of separation from this world in all its attractive forms—your life must be a negation of worldly aims.

READING THE SCRIPTURES

In reading the Scriptures we shall find the most lively representation of the vanity of the world, that grand rival with God for our hearts: "Love not the world, neither the things that are in the world; for if any man love the world, the love of the Father is not in him." How lively a picture have we of this enchantress in the book of Ecclesiastes, over which we have this just inscription,—“Vanity of vanities, all is vanity.” Here also we have a bright display of the perfections of God, whereby it appears how infinitely fit He is to be chosen as our portion for ever; and to be “loved with all our hearts, and mind, and soul, and strength.” Here we have a most engaging description of Jesus, who is the “brightness of his Father’s glory, and the express image of his person;” “in whom dwells all the fulness of the Godhead bodily:” who is “of God made unto us wisdom, righteousness, sanctification, and redemption;” “who is the chief of ten thousand, and altogether lovely;” by whose “cross we are crucified to the world, and the world to us;” and for “the excellency of knowledge” of whom, we must “count all things but loss.” How precious is a God in Christ to a believing soul, who reads the Scriptures diligently, and in whom “the word of Christ dwells richly!”

In these sacred writings we shall see how amiable that holiness is, which is the image of God in the soul; and how great that happiness to which it leads us, fully to be enjoyed in that other and better world, when we shall be “with Christ where He is, and behold His glory.” All these discoveries tend to take off our hearts from a false and imaginary happiness, and to engage us in pursuits suitable to the nature, and worthy the ambition of an immortal soul; teaching us to “set our affections on things above, and not on things below;” that so, “when Christ, who is our life, shall appear, we also may appear with him in glory.”

I feel like a man who has no money in his pocket, but is allowed to draw for all he wants upon one infinitely rich. I am therefore at once both a beggar and a rich man.

I have many books that I cannot sit down to read. They are indeed good and sound, but like halfpence there goes a great quantity to a little amount. There are silver books, and a very few golden books. But I have one book worth more than all, called the Bible, and that is a book of banknotes.

John Newton

Politics or Prayer:

Old brother Herman when Oliver Smith (his neighbor, before he was saved) asked him to cast his vote . . . “I can do more at home on my knees.”

Oliver Smith at Blue River Conference

QUESTIONS AND ANSWERS

QUESTION: In the matter of building a new Hall or meeting place, what would be the procedure if one did not call a General Business Meeting?

ANSWER: Elder brethern who have been in close touch with the situation would, undoubtedly, have had considerable exercise and consultation amongst themselves and would have contacted responsible saints. Then, when something concrete develops and they have something of importance to convey to the Assembly, they would do so and give the Assembly an opportunity to think over the matter and they, in turn, could make known their minds to the elder brethern who should carefully, and prayerfully, consider the various angles to be considered.

When there seems to be agreement, after due waiting upon God, there would seem to be no difficulty in the conveying of the mind of the brethern, and the mind of the Assembly generally, to the Assembly "when gathered together." In such an important matter there needs to be much waiting upon God - then there comes a time when action should be taken and good is it when the Assembly is able to go along with the elder brethern in this and a good spirit of fellowship maintained. To act, without the fellowship of the saints generally expressed, is to court failure in testimony.

QUESTION: Is it Scriptural to call a brother who has been instrumental in the planting of an Assembly, the "father" of the Assembly - also that he should receive all the money from such an Assembly, or expect it?

ANSWER: To the first part of your question we commend the reading of 1 Cor. 4:15. . . "For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the Gospel." And again in 1 Cor. 9:2. . . "If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostelship are ye in the Lord."

As to the second part of your question, this same chapter, 1 Cor. 9:15, seems to give the answer of the apostle and all likeminded ones. . . . "But I have used none of these things; neither have I written these things, that it should be so done unto me."

We do not know of any brethern who would EXPECT, as you mention, such from even an Assembly which they had seen planted - there may be such men but we do not come in contact with them. It is, undoubtedly, the privilege of an Assembly to "remember" the fathers, if still living, in the practical way of fellowship but this, again, comes as a result of their exercise and godly care. Assemblies who have this godly care find a way to express their fellowship and care with those whom they have confidence and who have been a help to them, whilst also reaching out to the others who are faithful laborers at home and abroad and have been pioneers in Assembly testimony.

We know of Assemblies who have very little of this godly care for the fathers. This may be traced to lack of spiritual understanding or because they have drifted away from the first principles of God's Word which these same "fathers" had taught them and now have lost interest or care for such who have helped them and would even hold them in contempt, as some did in Corinth to the apostle.

But even when Assemblies fail, it is always possible for individuals to have this godly care and one is very thankful to see this godly care and exercise. Much of the work in this land has been furthered in this way and many pioneers will lend their testimony to the fact of the encouragement of godly Assemblies of those "gathered to His Name." While all laborers would "encourage themselves in the Lord" they can, likewise, encourage each other and it is not difficult to find ways and means to do this.

EXTRACTS FROM LETTERS

From North Ireland: I receive Words In Season every month and can truly say the ministry is truly edifying. May God bless you all in this great work and all who read the written ministry, and ever keep us treading the "plain paths" on our journey homeward.

From New Zealand: Greetings! What a wonderful Saviour we have and it would seem that ere long now, we will see Him face to face. What a day of rejoicing that will be when we see Jesus — we'll sing and shout the victory. The Words In Season still come regularly for which we are very grateful — how we appreciate its very faithful ministry!

From A Young Christian Couple: Do want to mention by way of encouragement that we enjoy reading the articles in Words In Season and have found so much help in them in this day for man's ideas . . . "Well, I think . . ." However, we know it must be "What saith the Word?" I find that reading the articles increase the opportunity for reading God's Word as the whole portion of Scripture or Scriptures around which an article is written can be read, so that the article is more fully understood and enjoyed, and the Scripture also is more enlightening.

From A Sister In Ireland: The packet arrived today and I am sure my mother and other isolated saints in Eire will enjoy the sound doctrine, set forth so clearly and simply, as much as I do myself — perhaps more so. There are so few ministry meetings in those parts. I thank God I had the joy of seeing my brother baptized and received into assembly fellowship just a few months ago.

From Japan: For some time now I have been concerned about enjoying fellowship in the Word with this magazine and I'm sorry that I haven't started it sooner. The Word of God means so much to me and I believe the ministry of the capable brethren in this work will be a benefit to me. My time as a believer is perhaps small to many but since the day I got saved in Korea four years ago, I have come very clearly into simple enlightenment in God's Word on a disciplined life under complete subjection to the precious Word of God. Walking in God's Word in separation not only from the world and unbelievers, but the systems of man, has seen its extreme value in my unworthy life. The depth in God's Word is unmeasurable, Romans 11:33. How precious are His ways.

With the remaining one and a half years left in the Marines and duty over here, I hope to learn the language and be more established in Gospel work in this country. For the past six months I have been studying the language . . . The burden for the Japanese has been pressed very deeply upon my heart.

(Pray for this young soldier — Editor).

From California: A number of times we have desired to hand copies to Christians in so-called Assemblies but have been refused by some who do not "care" for it. We can only pity such and pray for them for we firmly believe the ministry contained in your magazine is all of God and we thank Him for it! May He continue to give strength and wisdom for days to come.

From Iowa: Keep the good work up "till He Come."

The Old Paths: Have subscribed for many years and it is nice to see it still upholding the "old paths" and the teaching as given by the former editors. May God bless and keep in this good work. "An old disciple."

SUGGESTIONS FOR SUBSCRIBERS:

We are nearing the end of the year again and a few words of advice may not be out of order, reaching ALL our subscribers the world over before the year fades into the past. The sand glass of our lives is running out fast and the world's short day fast hastening to an eternal gloom for the unsaved. "The path of the just is as the shining light" —Prov. 4:18.

Please think over your requirements for another year, if we are left here, and notify us as early as possible. Renew your subscriptions promptly, remembering also to renew for those you have subscribed for in the past, unless you notify us to the contrary.

The increase in postage rates has been severe, especially to countries outside our boundary. Our foreign rates are below cost, hence we should not be subjected to much correspondence thereto—pay promptly through the channel you have chosen in the past. If you can send draft direct, rather than through Business houses in Scotland, it saves us that much.

Where your magazine has lapsed and you request re-instatement, do not expect us to send the back numbers—postal rates are too excessive for this. Several changes of address are costly and should be avoided as much as possible, and due consideration should be given to this if you do change.

We appreciate greatly our brethren sending us articles for publication but we cannot return manuscripts, if we do not use them. Because we do not make such use of the manuscript in no way suggests lack of appreciation. At times they are too long, and again, may not be suitable for the month at hand. They may be later on d. v. Short, pithy articles are the best—when they get too lengthy, too complicated, without a definite and timely message, they fail in their usefulness. Experiences in the life of faithful laborers are good—some good Gospel stories are always acceptable as well as ministry fresh from the King's storehouse.

Continue to pray for the work of the Magazine. It fills a niche in the great harvest field, no doubt, and the old saying is true . . . "You never miss the water till the well runs dry." We have friends and we have enemies. Some seldom speak a good word for the magazine though not openly against its teachings. We do not desire advertising, nor are we in business of publication. The work is carried on in addition to our work in the Gospel and in ministry amongst His own during the past forty years. We appreciate very much the help in prayer of His own. We have no intention of lowering the standard of the magazine to suit present day conditions of departure. If men don't like the ministry, their quarrel is not with us, but with the Word. Some decry written ministry while, at the same time, expecting folks to listen to their oral ministry. There is virtually no difference, only we desire that those who write for us "speak the same thing in every church" and are not men of divided principles.

THE COMING OF THE LORD DRAWETH NIGH

WORDS IN SEASON

Sherman, Mich.—Bro. Mehl reports a good opening day in the Assembly's new location here (formerly Mesick)—the Word was appreciated by those attending from Alpena, Midland, Saginaw and Detroit. This is a small assembly but they seem to have a desire to continue in God's ways which is good.

Saugerties, N. Y.—Brother Plue reports a helpful visit from bro. Fleming of Toronto. They appreciate help from those walking in the "old paths." Another small assembly.

Midland Park, N. J.—Brethren Klabunda and Geo. Baldwin were expected to commence here Oct. 19th in the Gospel. Some of recent visitors here included brother A. W. Allen and his wife of Hastings, New Zealand, also brother Buchanan of Belfast, Ireland. They enjoyed the fellowship. God has saved a few this past year, giving joy.

West Union, Iowa—S. Hamilton sought to give help here for some weeks, preaching to saint and sinner. Bre. Brandt and Hyde in Grand View, Iowa, some encouragement.

Wisconsin—Bro. Mick at Black Earth—baptisms recently at Plainfield, Blue River and Ontario, Wisc.

Hitesville, Iowa—A baptism was held near here Sept. 7th. Seven obeyed the Lord thus.

CANADA

Toronto, Ont.—Bro. L. Rosanio has been giving help in Ascot Hall, having good meetings in English and Italian—they have been seeking here to reach out to many Italian displaced persons etc., some have professed. He has the Two Roads chart up (in Italian). Brethren Johnston and Pizzulli earlier sought to reach these people also. Pray for this work.

Canadian Conferences: Our reports are not complete but, as in U. S. A., there seems to have been an encouraging time spent over the Word. The Michigan & Sault, Ontario,, conference was very large and much helpful ministry, church truth and godly living emphasized. Orillia was very good, two professed at the close. Huntsville had much to be thankful for in it. Arnstein also reported good and large.

Newbury, Ont.—Bro. L. McBain hoped to comence here Oct. 19th., using Two Roads chart.

Eden Grove, Ont.—Saints here continued at their open air work in the different communities surrounding—Eccles. 11:6 comes to mind in all open air work. Saints at Clinton, Ont., also continue the testimony with help from the Lord.

Vancouver, B. C.—*Bre. Joyce and Saword had meetings here in Fairview Hall and were to commence in Victoria Drive Hall after the Conference.*

Glen Ewen, Sask.—Bro. J. James had appreciated visits here and Portage la Prairie.

P. E. I.—Bro. Ramsay spent much time here, helped by D. Howard. Some saved at Granville and Pinette.

Chapman Valley, Ont.—Saints here, on short notice, arranged a Conference and enjoyed much the time around the Word the first weekend in October. Six or seven of the Lord's servants came long to help.

Arnstein, Ont.—Bre. Albert Ramsay and Bert Grainger were holding forth in the Gospel here at last report—we pray God's blessing on the effort.

Earlton, Ont.—Jas. Clark has two weeks here, meetings appreciated. He also visited Charlton and hoped to pay a visit to Kirkland Lake also. This needy North country needs our prayers. Bro. Widdifield is still around Huntsville, his home district.

CONFERENCES

Phoenix, Ariz.—Annual Conference d. v. will be held at Thanksgiving season, commencing with Prayer Meeting November 26th at 7:30 p.m., continuing over Thurs., Friday, Sat. and Lord's Day the 30th. Again we welcome those servants of the Lord who practise and preach the "old paths." Corresp. Wm. Ismay, Rt. 1, Box 278A.

Detroit, Mich.—Annual Conference of the West Chicago Assembly will be held d. v. in their own Hall, Cor. West Chicago Blvd., & Prairie, commencing with Prayer Meeting Nov. 21st at 7:30 p.m. continuing over the 22nd and 23rd. Meetings at 10 a.m., 2:30 and 7:30 p.m. Visitors from a distance freely entertained. Corresp. Alex. Stewart, 9950 Pierson Ave., Detroit 28.

Lorain, Ohio—Annual Conference of saints here will be held d. v. commencing with Prayer Mtg., Nov. 28th at 7:30 p.m. continuing over the Lord's Day. The Lord's servants walking in the "old paths" welcomed in ministry. Corresp. Randall H. Bradford, 3506 Seneca Ave.

Sydney, N. S.—We purpose d. v. holding our Annual Conference, commencing with Prayer Mtg., November 8th at 7:45 p.m. continuing over the 9th and 10th. The Lord's servants walking in the "old paths" will be welcome. Visitors freely entertained. Corresp. Murdoch MacDonald, 56 Welton St.

Bryn Mawr, Penna.—Annual Conference of the Bryn Mawr Assembly will be held as usual this year at Thanksgiving season in the Fire Hall November 29th and 30th. There will be a Prayer Mtg., in the Gospel Hall Friday evening at 7:30, Nov. 28th. Visitors freely entertained. Corresp. Samuel Martin, 649 San Marino Avenue.

East Boston, Mass.—The sixth Annual Conference of this Assembly will be held d. v. in the Gospel Hall, 35 Putnam St., commencing with Prayer Meeting Fri. Dec. 5th at 8 p.m. continuing over Sat. and Lord's Day Dec. 6th and 7th. Breaking of Bread at 10 a.m. Meetings in English and Italian. Servants of the Lord who seek to walk in, and practise, the "old paths" welcomed in ministry. Corresp. Frank Procopio, 78 Falcon St.

Stout, Iowa—All Day Meeting Thanksgiving Day, Nov. 27th., d.v. Corresp. Richard Stickfort.

FALLEN ASLEEP

Bangor, North Ireland—Our aged and esteemed brother William Gilmore "went home" August 31st., aged 92. A well known laborer, who seldom travelled much out of his sphere of labor in N. I. He was a constant reader of Words In Season from its commencement and wrote us many encouraging letters.

Moncton, N. B.—A delayed report of the death of two esteemed sisters has reached us. Mrs. Matilda Harris "went home" May 5th. Saved in 1926 through labors of Bre. McCullough and Robert Milnes. Also on May the 10th, Mrs. Margaret Ward was called home. Saved in 1921 in meetings of brethren Robert Milnes and Isaac McMullen.

(We wish our correspondents and brethren who take funeral services would fulfil their simple duty by informing us immediately. This saves embarrassment as some wonder why notice is not in the Magazine . . . we cannot print when we do not know. The Lord's business is important).

Houston, Texas—Our beloved brother in Christ S. P. Norregaard was called home Sept. 13., aged 86. Born in Denmark, saved here in 1903. Faithful and regular in attendance until the end.

New Zealand—We have heard of the homecall of two dear brethren . . . A. Rankin of Tauranga and also, as the result of an accident, R. Tipiwai of Rotorua . . . now "at rest" in His presence.

Hitesville, Iowa—Our dear brother Folkert Alberts, Sr., "went home" to be with the Lord., August 22—aged 83. He was saved in 1921—prayer is requested for his family that God may visit them.

Words in Season

THE BIBLE FAMILY MAGAZINE



RETROSPECTION

"Thou shalt remember all the way which the Lord
thy God led thee." Deut. 8:2.

« « «

He was better to me than all my hopes;
He was better than all my fears;
He made a bridge of my broken works,
And a rainbow of my tears
The billows that guarded my sea-girt path
But carried my Lord on their crest;
When I dwell on the days of my wilderness march
I can lean on His love for the rest.

There is light for me on the trackless wild,
As the wonders of old I trace,
When the God of the whole earth went before
To search me a resting place.
Has He changed for me? Nay! HE CHANGES NOT;
He will bring me by some new way,
Through fire and flood, past each crafty foe,
As safely as yesterday.

Selected.

DECEMBER, 1958

WORDS IN SEASON

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Assembly Parcels—It is very important that brethren who handle the Magazines for the Assemblies, carefully make provision for their delivery to their home address even when they are away for a few days or on any occasion which involves their delivery the early part of the month. Otherwise, Second Class Mail WILL NOT be re-directed by the Post Office — they will not hold it — it is sent back to the Office of mailing where our printers mail, and they must remove the stencil from their files, send us word of the non-delivery, etc., etc., which all takes time to correct in due time. Especially is this so where there is a Change of Address — all such should reach us at least two months prior to the change being made, otherwise the saints are deprived of their Magazines. This has happened on several occasions this past year and could be avoided by a little proper thought and consideration.

Kindly also let us know by 10th., December if possible, your requirements for 1959. Otherwise you will receive, in January, the same number as you received during 1958. We appreciate all help to the furtherance of the Word through the Magazine. The saints do also . . . Editor.

CORRESPONDENTS' ADDRESSES

Tacoma, Wash.—Joseph Thompson, 3706 West Southview Drive, Tacoma 66.

We Regret lack of room for many interesting items of news etc., The earlier we get these the better. Thanks! Fallen Asleep items also held over.

UNITED STATES

East Boston, Mass.—Bro. Pizzulli had two weeks here recently in the Gospel, then went on to Mechanicville, N.Y. for some further meetings.

Fresno, Calif.—Bro. Alves was here for some meetings on his chart, then went on to Long Beach — he also visited Chico — saints appreciated the visits.

Sherman, Mich.—Wm. Ferguson visited the small assembly here—the assembly is young, but desires God's ways and it is a joy to seek to help such. Brethren from Bay City and Midland also gave them a call recently.

Alpena, Mich.—Bro. Mehl was expected here for a visit, using his model of the Tabernacle in the Wilderness.

Bay City, Mich.—Saints here commenced their monthly ministry meetings Lord's Day Nov. 2nd., brother Wm. Ferguson ministering the Word. A goodly number came from surrounding assemblies for the day.

Cleveland, Ohio.—Bro. Geo. Graham had a nice series of Gospel meetings here of late.

West Union, Iowa.—S. Hamilton has been plodding away here. McKinley and Elliott in Garnavillo, Smith and L. DeBuhr around Wilmar, Minn., bro. Mick in Black Earth — recent conference at Blue River good. Bro. Dobson in Marion, Iowa.

Waterbury, Conn.—In spite of very wet weather the Lord gave a very good conference, 12 of the Lord's servants were present to feed the flock of God.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

Vol. 50

DECEMBER, 1958

No. 12

INDEX OF LEADING ARTICLES:

JUDGMENT - - - - - Gospel article
RETROSPECTION - - - - - Wm. H. Ferguson
MEN WHO WOULDN'T STOP AT ANYTHING
Wm. Gilmore of Bangor
CHRISTMAS - - - - - Paganism Christianized
THE WORLD'S FEAST DAYS - The late John R. Caldwell
MESSAGE TO CHRISTIAN PARENTS
THE DARK OF THE MOON - - The Gospel Challenger
THE CHRISTIAN COTTAGER
EARTHLY RELATIONSHIPS IN HEAVEN - E. G. Goff

GATHERED GEMS

THE TONGUE

"The boneless tongue, so small and weak,
Can crush and kill," declares the Greek.
"The tongue destroys a greater hoard"
The Turk asserts, "than does the sword."

A Persian proverb wisely saith,
"A lengthy tongue—an early death,"
Or sometimes takes this form instead,
"Don't let your tongue cut off your head."

"The tongue can speak a word whose speed;"
The Chinese say, "Outstrips the steed;"
While Arab sages this impart,
"The tongue's great storehouse is the heart."

From Hebrew wit this maxim sprung.
"Though feet should slip, ne'er let the tongue;"
The sacred writer crowns the whole,
"Who keeps his tongue doth keep his soul!"

Selected.

To be a true "witness" for the Lord, I must be much
in His company. I must hear His voice and observe His
ways. How can we know the character of One with Whom
we have but little intercourse?

There is nothing so blinding as **SYSTEMATIC THEO-
LOGY**. I believe that a **SYSTEMATIC RELIGION** is the
SEPULCHRE OF PRACTICAL CHRISTIANITY and
SYSTEMATIC DIVINITY the **SEPULCHRE OF DIVINE
TRUTH**.

Beware of the "partiality" that leads you to see every-
thing that is good in your friends, and nothing but evil in
those that oppose you.

Carnal policy may secure the applause of your breth-
ren; but it is only in the path of heavenly wisdom that
you will meet the approval of God.

JUDGMENT

WHAT SHALL THE END BE?

I ENTERED a Northern city on a bright September morning. It was all astir. Crowds lined the streets on either side, kept from trampling down one another only by the activity of a detachment of soldiers belonging to a Highland regiment. Two men with trumpets in their hands stood in front of a large hotel, in waiting attitude, as if they watched for the signal to sound. Men wearing long robes moved to and fro, others watched the hands of the clock as they neared the eleventh hour. I asked an onlooker what it all meant, and was told—"This is the Autumn Circuit Court day. The judges are in that hotel. The hour of judgment is approaching; when it comes the trumpet will sound, and the judges will remove to their seats."

Ere long a loud, shrill blast is heard ringing through the city like a funeral peal; the people halt in the bustle of business, and softly say to one another, "The hour is come." It rings through the old prison, carrying fear and dismay to many a heart, for to the prisoner in his cell it means — "Come to judgment, come away."

To me it had no terror; the judge's face looked pleasant, and he said nothing to me, for I was free from his judgment, and so I passed on, but I thought on another scene that mine eyes shall yet behold, and, reader, it is this.

God hath appointed a day for the judgment of this world. Jesus of Nazareth, seated on a great white throne, with open books, is the appointed judge. Men and women who have lived, now live, and yet shall live in this world, will be the culprits at His awful bar, and they will stand there to be judged according to their works, and to receive sentence for eternity. Their sins, once little thought of, save that they were loved and exulted in, now stand out in their hellish glare, revealed by the searching light of the throne of God. "For all these things God has brought them into judgment." There they stand at last, naked and uncovered in His sight. Earth's refuges of lies are swept away; heaven and earth are fled; the Judge is seated, and the judgment begins. Justice and the guilty, God and the sinner, are face to face at last. Mercy there is none—its day is past; judgment in inflexible righteousness now shall have its way with men.

Death and Hell deliver up their dead; the grave is empty, not one is absent; the resurrection of damnation, the great day of God has come.

The Book of Life is open, but no name from all that mighty throng is found therein. Life, the gift of God, they despised in time, and would not come to take it, now the second death is their allotted portion. They stand condemned and speechless, with none to befriend or help.

"What shall the end be of them that obey not the Gospel?" "Where shall the ungodly and sinner appear?" Hark! 'tis the Judge that speaks. He pronounces the sentence—"Depart from me, ye cursed, into everlasting fire," and whosoever was not found written in the Book of Life was cast into the Lake of Fire." Rev. 20:15. None can escape, none are justified; judged by the open books all are guilty, all are condemned, all are punished. These go away into everlasting punishment, and to endure the undying worm, the wrath of God forever.

Reader, will this be your portion? What thinkest thou of the coming judgment? Life is ebbing — time is shortening — death is nearing — judgment is coming. You shall meet God. Unpardoned sinner, you shall meet the righteous Judge. Slip away from His gaze, or hide in the crowd you cannot. Hear the sentence from His lips you must. Do you tremble, sinner? Soon you will — God has said it.

The judge is not on His judgment throne, but on the mercy seat. There He sits, giving pardon to all who own their guilt, and are willing to receive it; there He sits today. Reader, are you pardoned? Are your sins forgiven, or do you await the judgment? He will soon change His seat. Mercy will give place to judgment at the sounding of the trumpet of God. Where will you be then?

Trifler! in the name of God, awake! Wilt thou sleep away thy last hours an unpardoned soul — an unbeliever? Then let me faithfully tell thee thou art "condemned already," because thou hast not believed "on the name of the only begotten Son of God." John 3:18. The sentence will go forth, you cannot hinder it, and "What wilt thou say when God shall punish thee?" J. R.

IT CANNOT BE DONE

"Gather up my influence and bury it with me!" were the dying words of a young man to the weeping friends at his bedside. What a wish was this! What a deep anguish of heart there must have been as the young man reflected upon his past life — a life which had not been what it should have been. With what deep regrets must his very soul have been filled as he thought of those young men whom he had influenced for evil! influences which he felt must be eradicated, and which led him, faintly but pleadingly, to breathe out such a dying request, "Gather up my influence and bury it with me." Young men, the influence of your lives for good or evil cannot be gathered up by your friends after death, no matter how earnestly you may plead. Then, remember, your influence is going out from you; you alone are now responsible; you have now the power to govern and shape it. Then live noble, true, heroic, God-like lives.

- Selected

RETROSPECTION

WM. H. FERGUSON

IT has been said that "Memory is the diary that we all carry about with us" and it would seem fitting to allow ourselves the privilege of reflection at this closing season of the year and to consider something of God's dealings with us, also our response to such.

Let us consider, first of all, HIS GRACIOUS WAYS with us. How good He has been, how thoughtful, how considerate in spite of sin and failure. We have known His care, His love, His correction, His restoration, all fruits of the wondrous work He carries on for us constantly. We have a constant, faithful High Priest in God's presence, for us. Day and night His loving care is thus known and eternity alone shall reveal how much it has meant to us all who are saved by His grace and who seek to walk with Himself in the path of rejection. He is faithful to all His saints, He has a special care for those who are obedient to His Word and Himself.

We should consider that EACH PASSING YEAR brings us near to that moment when we shall enter into His presence and stand before the Judgment Seat of Christ. We shall be examined there, and due reward granted, as individuals, not as "assemblies" since the time for the examining and judging of "assemblies" is here and now—see Revelation 1, 2 and 3. Solemn indeed to think that He is "walking amidst the churches" today as in Rev. 1:12, 20. This should give added reverence to all our conduct with reference to the fellowship of saints in assembly testimony. In many quarters the fear of God has departed altogether, practically, from some professed churches of the saints, and things are introduced and tolerated which can only bring His condemnation and find Himself, outside—Rev. 2:20.

Have we been "builders" in a godly way—1 Cor. 3—relative to the Judgment Seat of Christ? Have we sought to build in gold, silver, precious stones? Sad indeed, when there is only wood, hay and stubble to show for the year's work. What reward is there for that? "the fire shall try every man's work of what sort it is." Too many seek to make a fair show in the flesh rather than keep the Judgment Seat of Christ before us.

What about our attitude toward each other in assembly fellowship? Are there matters that should have been made right? Do not let the year pass without attending to this important business. What about the "visiting" of those out of the way, seeking their restoration after a godly fashion.

All scriptural discipline has, for its ultimate purpose, the restoration of the erring and sinning. Some, thus dealt with, are stubborn and rebellious, some need a visit and word of counsel from the Scripture — the “wise” guides know what to do in such a case.

What about the spread of the Gospel? Have we sought to do a little to make it known — has it cost us anything? Have we been more concerned about the world and its affairs than the spreading of the savor of the Name we love so well. There should be more branching out—more house to house visitation, more tract work etc., more prayer for blessing on the Word preached and circulated. What about our care for the poor, for the widow, for the faithful laborer in the Gospel at home and abroad—have we written a letter to such this year? Shame if you have not! How cheering for some faithful laborer to hear from a young believer, or mature Christian, or wise elder, with a word of encouragement, reminding such that you pray for them—“if you do!” Oh! you say, the Assembly takes care of all that—that is one way, of course, which God uses, but it is not the only way and our brethren, everywhere, will testify to the joy and encouragement they receive from godly, exercised brethren and sisters who seek to show a little practical fellowship in the work of the Lord when they cannot go themselves, to the foreign field, or the home field.

These are some healthy thoughts to exercise those who can be exercised.

This has been a year of some “testing” on the part of a good many as to their employment. Have you ever thought of seeking to be a help to some smaller assembly, perhaps in a more or less isolated position, making it a real matter of prayer that God would open up your way to go to such, settle there, and be a “help.” We are not now now speaking of “preachers” “looking for a place.” There are too many like that everywhere. But many a smaller company of God’s people could stand the help and encouragement of godly younger and middle aged Christians, and older, too, in their testimony. The field is not overcrowded there — you will have little “competition”—but you will find a ready field to serve the best of Masters and the words of Matthew 6:24, 35 come to mind — God will be a faithful God to you and perhaps you could get away from the “entanglements” of the city, their “unions” etc., which are sapping spiritual life and vigor of many. Caught in the web, they can hardly disengage themselves they feel, yet must have a conscience about the matter. Ask God, in a true spirit of exercise, to show you the way and HE WILL DO IT! He is a faithful and wise Guide.

What about your READING OF THE WORD? Have you been constant in this during the year? Can you really look back and thank God that He has opened up to your understanding much that you had not learned before? Such is good healthy questioning. Our "Fall" Conferences have been exceptionally good this year past, and the ministry has emphasized much of this, with the spirit of prayer. Has it exercised you so that you have really spent time in the presence of God — had some nights of the week for your own study and meditation, instead of the ceaseless running here and there and the entertainment of friends in a social way. No wonder many lose ground when the soul is not fed from private intercourse with God. How about it, during this past year now!!!

How about your "spirit?" Have you been kept happy in soul or are there "roots of bitterness" towards anyone. Some men betray themselves almost immediately when in the presence of those with whom, perhaps, they are in disagreement on some points. Remember! A bitter spirit, vindictiveness and all associated evils, stifle the Spirit of God in His workings in that individual are neither good for himself, or anyone else. We have even seen men using the platform to seek to "get at" someone else — this is a sorry business. The only way to correct that which is wrong is through the Word of God, spoken of and ministered in a true fashion, altogether apart from the spirit of retaliation. When this happens to you, just leave the matter with the Lord, do not retaliate — avoid the occurrences if possible, but, above all, keep your soul right with God and keep happy in spirit. You will be useless otherwise. Lifetime is not a "picnic" — it has its trials and testings and temptations and Satan is ever on the lookout for some weak point in the armor. May we seek to keep the armor of Ephesians 6 ever on us and we shall be preserved.

These are just a few thoughts to exercise us all, readers and writer but they should prove helpful if we have an exercise before God about them. Remember! God never used a man or woman without exercise. An unexercised soul is a barren soul — a soul that does not know what it is to have self-examination never can be of much use to God. So, as the year draws to its close once more, may we, in all humility, have this spirit of exercise before God to seek to examine ourselves in His presence, putting right that which we can, and seeking by God's help to be more fruitful in the days ahead if He be pleased to leave us here. These are not mere platitudes, they are real and important matters for our consideration as we seek to serve God better individually and in assemblies "gathered to His name" — even till the Lord returns.

MEN WHO WOULDN'T STOP AT ANYTHING

2 Samuel 24:13, 17

THE LATE WM. GILMORE OF BANGOR, N. I.

NOW look at the three worthies who brought water from the well of Bethlehem. It was harvest-time, so David was tired and hot and thirsty. Then he longed for one more draught of the water that tasted so cool and sweet to his memory. Doubtless many things were struggling through his mind when he gave expression to this gust of desire from the very depths of his spirit. Doubtless he wanted the water to quench his thirst, but there was more than this in that irresistible longing that swept across him. Perhaps his feelings were the same as expressed in that old hymn: -

“As I wandered round the homestead,
Many a dear familiar spot
Brought within my recollection
Things I'd seemingly forgot.
There the orchard-meadow, yonder,
There the deep, old-fashioned well
With its old moss-covered bucket
Sent a thrill no tongue can tell.”

Possibly David's longing had something even deeper than that in it. He may have been thinking of some early spiritual experience associated with the same old well. Don't we all sigh sometimes for the water of the well of Bethlehem. In memory we go back to where we started and think of the days of first love and that early devotion to the Saviour. But whatever may have been the feelings that lay behind David's desire, it was quite sufficient for these heroes to know that he longed for a drink from the well of Bethlehem. They said . . . “He shall have it.”

But the ranks of the Philistines stood between them and Bethlehem—how were they to get through? How could three men outmanoeuvre an army? Love never stops to calculate. It laughs at impossibilities and cries . . . “It shall be done” These were the men who wouldn't stop at anything. They were ready to die to win for David the draught he desired. So they slipped away and broke through the ranks of the Philistines and brought back the sparkling water. Surely this is a sweet sample of what we ought to be—loving not our lives unto death for Christ's sake. Oh that the Spirit of God may kindle in our hearts a flame of ardent love for the Person of Christ. Then it will be our delight to know His will and seek grace to do it.

Then there will be no asking . . . “IS IT ESSENTIAL?”
—“IS IT NECESSARY?” “CAN WE NOT GET TO HEAVEN

WITHOUT IT?" Enough to know that HE desires it—commands it; "If ye love Me keep My commandments." The Lord delights in the service constrained by love—willing, whole-hearted service.

It is said that there are three kinds of givers in the Church—First, the flint kind—they give when they're struck; Secondly, the sponge kind—they give when they're squeezed; Thirdly, the honeycomb kind—they give spontaneously. Now note what David did with the water. It was the expression of a love that was stronger than death, so he would not drink it. He poured it out as a libation to God as though the gift were fit to be made only to Him. It reminds us of that beautiful example of Christian devotedness set forth in Philippians 2:17 . . . "Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all. For the same cause also do ye joy, and rejoice with me."

May we all be stirred up to give God our best. May we hear once more that rousing appeal . . . "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 . . ." Romans 12:1. May our hearty response be: -

"Take my love; my Lord, I pour
At Thy feet its treasure store:
Take myself and I will be
Ever, only, all for Thee."

(The above article our brother Gilmore sent to us we print as a small token of remembrance of his ministry—Editor).

Found written in a Railroad Telephone Booth —

THE GREAT CLOCK

The clock of life is wound but once, and no man has the power
To tell just when those hands will stop, at late or early hour.
Now is the only time you own; live, love, and toil with a will,
Place no faith in tomorrow, for tomorrow those hands may be still.

JOHN NEWTON'S STUDY

Over the mantel of his study this text hung with the following words:

"Since thou wast precious in my sight,
thou hast been honourable."

Isaiah 43:4

BUT

"Thou shalt remember that thou wast a
bondman in the land of Egypt, and the
Lord thy God redeemed thee."

Deut. 15:15

CHRISTMAS

Paganism Christianized

CHRISTMAS is a festival supposedly to commemorate the birth of Christ. When Christ was born in Bethlehem, the wise men presented unto HIM gifts. When we celebrate the birthday of someone dear, it is our custom to give gifts to that person. But, is it not strange that when the world celebrates the birth of Christ, people give gifts to all about them—not to Christ? Christmas, in reality, is a festival for the enjoyment of family and friends, in which there is much giving of gifts and sending of greetings with—or without—some decorative design from the nativity.

It is true that for earnest Christians there is some real thought of Christ and the meaning of His birth; but it is at the same time entangled and encumbered with the keeping of the traditions of the world. It is also true that there is much charitable giving to the poor and the sick to brighten the day for them. But this has been necessitated only by the artificial occasion which the world has created in Christmas. Countless people have said in effect that they would give anything to escape this occasion. But at Christ's birth the angel announced "tidings of great joy which shall be to all people." What has become of this joy? God was giving His "unspeakable gift" to the world; "for unto you is born . . . a Saviour which is Christ the Lord;" and this hope and promise of salvation was the season for great joy. In its stead we have presumed to give festive joy (not the "great joy" of salvation) to those in less favored circumstances, by baskets of sweetmeats and baubles for children.

The excessive and ever-increasing commercialism of Christmas is deplored by many, but still they are a party to it. They are caught in the cogs of a vast machine which they recognize is forcing them to spend and be spent far beyond their means and their time and strength. But how many are really appalled by the shameless making merchandise of the Coming of the Son of God to earth that He might be sacrificed on the cross to save from the penalty of sin?

As one considers where it originated, looking at any good encyclopedia will reveal that it was devised towards the end of the second century by men who borrowed much from the heathenism around them; and the details of their device are as artificial as the date is arbitrary. Christmas is not a Christian institution which the world has abused; it is a pagan institution in which Christians have been ensnared . . . we are quite familiar with the legendary Kris Kringle, Saint Nicholas and Santa Claus. This last has invaded even Sunday Schools. What chance have the children to see God, the Giver of every good and perfect gift, and above all the gift of His

Son Who was to die for us, when they are absorbed with a caricature of a bountiful giver with gaily-wrapped gifts for everyone? How appallingly remote from the tremendous significance of the birth of Christ is this pleasure-seeking, tinselled "merry christmas!"

The truth is that there is no record in Scripture of the date of Christ's birth or that the followers of Christ ever commemorated His birth; but it was commanded by the Lord that His death be remembered. His birth was but the means to an end, and that end was the "death of the cross." His birth pointed to the cross in the divine announcement at the time . . . "Thou shalt call His Name Jesus: for He shall save his people from their sins." . . . "Unto you is born a Saviour." C. L. W.

Editor's note: Babylon and Christmas are welded into this great "Christianized paganism" because Babylon is a vast religious, commercial, political and social system, whose doom is foretold in Revelation 18. It is useless to speak of Christ and His Cross and at the same time lend one's support to the development and enrichment of that system which is guilty of His blood and the smoke of whose torment shall ascend forever in the eternal fires.

THE OBSERVANCE OF THE WORLD'S FEAST DAYS

THE LATE JOHN R. CALDWELL

THE Scriptures authorize the memorial supper that symbolizes the death of Christ, and connect it with the day that celebrates His RESURRECTION; but in vain do we search the Scriptures for any indication of its being either the will of God or the practice of the early disciples to recognize a day in commemoration of His BIRTH. As a matter of history, it dates from about the third century. Rome availed herself of it as a high day on which to celebrate "the sacrifices of the Mass," and to worship the Virgin Mother.

Such are the associations of the day which are patent and familiar, and one would suppose that little argument would be needed to show all who desire to be guided by the Word of God alone that the only path well pleasing to God is that of separation from such religious dissipation and mockery. Yet such is the current and power of fleshly and fashionable religion, that saints of God, who in other matters seek to go by the teachings of the Word and the leading of the Spirit, are being drawn into conformity with the world in these ignorant, superstitious, and unscriptural practices.

A New Year greeting, or a recognition of a birthday, pertaining as they do to the ordinary course of nature, may intelligently and fittingly be utilized by the Christian; such may be occasions of encouragement and exhortation not to be lightly passed over. But to emphasize the landmarks of worldly

religion, to celebrate by cards and gifts, by festivity and frivolity, Easter and Christmas and other such days (Halloween included, another Romish superstition pertaining to the release of souls from purgatory—Editor), is surely building again that which we destroyed, a going back to that which is carnal, and a practical denying of the calling of the Christian as risen with Christ and separated unto a heavenly hope. He is coming soon . . . let us await HIM.

A MESSAGE TO CHRISTIAN PARENTS

1. If you are a Christian how can you teach your little ones to delight in and love a Christmas tree which actually is a pagan symbol of sun and serpent worship?
2. How can you before the all-seeing eye of God tell your children the lie about Santa Claus and his reindeer?
3. How can you have the brazen boldness to tell your children you are a Christian and then connect pagan idolatry to the story of the birth of Christ?
4. Does not your heart smite you as you think of them growing up in servitude to the pagan observances and celebrations of Rome, instead of the real truth of the Gospel of Christ?
5. How can you expect your children to believe you, that they must worship Christ alone, if they see you indulge in an annual festival which had its beginning among the devil worshippers of ancient Chaldea?
6. Can you teach your children to honor the Lord and the Lord's Day and then help them engage in honoring a heathen god, Baal-Berith, a Christmas tree, and all the God-dishonoring observances connected with it?

Selected.

7. Editor's note:

We believe the spending of this day in humiliation and prayer or around the Word of God, as was frequently the case in the earlier days of the "testimony" in this country will bring a real blessing to your soul, instead of a sick stomach the following day from over-indulgence and an empty pocket book from spending otherwise useful money in empty tinsel and "gifts" that are merely a sort of civilized way of begging the one from the other—the exchange of gifts is "proverbial" and an astounding waste of time, energy and money.

We would like to see instituted again a real exercise as to the "pagan" observances of this day and a turning away from such for we are convinced that it is a subtle device of the enemy to pave the way for a total return to Babylon of the world-bordering Christian, or professor.

IN THE DARK OF THE MOON

A story I shall never forget was told me by a missionary, as we walked together down a winding mountain trail on the Island of Formosa. He was pointing out that as recently as 1932, these mountain people had hunted human heads—heads which were offered in pagan sacrifice to their heathen gods.

"What was it that caused these people to abandon head-hunting, I asked?" "There were several things involved," he said. "Government supervision . . . the inroads of education . . . but, in fact, Christianity had done more than anything to change the hearts of the people; and the way in which God first dealt with these people is a strange, yet a wonderful story."

Gow Hong was a little old Chinese merchant from the lowlands of Formosa. He first contacted the Aborigines . . . the head-hunters . . . for the purpose of doing business with them. He sold them salt and other products they could not produce for themselves in the terraced rice fields of the mountainous interior. Gow Hong came to trade, but he settled down and began to live among them.

As the people came to know him more and more, they discovered there was something different about this man. He had a glow . . . a love . . . a tenderness they knew they didn't have in their own lives. The Chinese man went quietly along his way, but whenever he could he persuaded his new friends to put an end to some of the vicious habits that were destroying them. He urged them to adopt higher standards and to better their ways of living.

It was after living among them for many years that he called all the people together one day and said, "There is one thing you must stop completely, and forever. You must stop this practice of taking life in order to obtain heads for sacrifice to your gods. Every time you kill someone from another tribe, they will labour until they kill someone from your tribe. You are actually killing your own loved ones every time you are killing an enemy."

The people didn't respond particularly to his arguments and they were sorry that their friend was displeased with them. They did care about him. Finally the leaders of the tribe went to him and said, "We'll only take a few heads this year." Their friend said . . . "You mustn't take even a few,"

The leaders consulted together and again returned. They said . . . "We have made our decision. This year, because we appreciate all the things you have done for us, to help us and to help our tribe, we have decided we will only take

ONE head." The Chnaman tried to get them to reconsider the decision, but there was no changing them. Finally he said . . . "All right, if you take this one head, will you promise me to stop this practice forever." And the leaders promised. Gow Hong continued . . . "Then I think that's the best bargain I can make. What night is it this month that you have your rites, and where will you go for your victim?" Trusting him, they told him. Then the Chinese merchant returned to his home, glad that at least he had secured—however shakily—their promise to abandon the head-hunting practice forever after this one last sacrifice.

Great were the preparations for the big feast. It was the dark of the moon and the dusk of early evening blended into late night as the hunters sharpened their knives and went to the appointed spot where they could await their victim. In the deep darkness of a jungle trail they patiently listened for the footsteps of a traveller.

Shortly after midnight they were rewarded by the sound of someone approaching. The natives crouched for the attack; then the shadowy shape of their victim loomed up in the darkness. There was the swing of a heavy knife, and the murder had been done. The young men raced back to the village in the darkness, so that the ceremony could begin. When they reached the ceremonial fire, everyone crowded around to see the head that would be used for the sacrifice. One of the hunters plunged his hand into the basket. The people fell back in stunned amazement, for in the hunter's hand was the head of their Chinese friend . . . the only man who had ever been concerned about them or loved them enough to care what happened to them. Now he was dead . . . and they had killed him.

In the deathly silence that followed, they all realized that their Chinese friend must have 'knowingly' become their sacrifice. He had made them promise they would take only one more life . . . and then he had become that sacrifice. The words of the leader were grim and determined, and the people nodded their assent, 'We shall never forget that promise.'

Gow Hong, the Chinese merchant, laid down his life to stamp out head-hunting among the Aborigines of Formosa. He died in the dark of the moon.

The Lord Jesus Christ, God's Son, laid down HIS life that all the world through Him might be saved, if they would but acknowledge their sin and believe in Him alone for salvation. "GREATER LOVE HATH NO MAN THAN THIS THAT A MAN LAY DOWN HIS LIFE FOR HIS FRIENDS." John 15:13.

"BUT GOD COMMENDETH HIS LOVE TOWARD US, IN

THAT, WHILE WE WERE YET SINNERS, CHRIST DIED FOR US." Romans 5:8.

"FOR YET WHEN WE WERE YET WITHOUT STRENGTH, IN DUE TIME CHRIST DIED FOR THE UN-GODLY." Romans 5:6.

R. P.

(From the Gospel Challenger.)

THE CHRISTIAN COTTAGER

"She, for her humble sphere, by nature fit,
Has little understanding and no wit;
She knows, and knows no more, her Bible true -
A truth the brilliant Frenchman never knew:
And in that charter reads with sparkling eyes,
Her title to a treasure in the skies.

O happy peasant! O unhappy bard!
His the mere tinsel—hers the rich reward!
He praised perhaps for ages yet to come;
She never heard of half a mile from home.
He lost in errors his vain heart prefers,
She safe in the simplicity of hers.

(Cowper's contrast between Voltaire and the Christian Cottager).

FAILURE

If to die amid cruelty and hatred be failure, then St. Paul failed. If to die amid the howling of the world's disapproval be failure, Luther, Wesley and Whitfield failed. If to perish at the stake be failure, all the martyrs failed. If to die on the cross, with all the priests and all the mob gibing at him and insulting him, be failure, then the Lord Jesus failed. Yes, the effort may fail; but fear, and jealousy, and suspicion, and indolence, and despair are counsellors who will find multitudes to listen to them. But as for me I will listen to the counsellings, I think the wiser, the better counsellings, of hope. Failure! What is failure? Cannot we get behind the word? Are none of us brave enough, or noble enough, in doing God's work to prefer such failures to the gorgeous success in pleasing the world and making a truce with the devil? Failure! Speak, history; who are life's victors? Unfold thy long annals, and say, are they those whom the world calls victors, who win the success of a day? The martyrs or Nero? The Spartans who fell at Thermopylae's tryst, or the Persians and Xerxes? His judges or Socrates? Pilate or Christ?

EARTHLY RELATIONSHIPS IN HEAVEN

E. G. GOFF, FOREST GROVE, OREGON

NO! INDEED! When we are caught up to meet Him in the air, every earthly band, bond, or yoke, shall cease—the family in heaven is another thing. (We shall know each other there, undoubtedly, but in a truly different sense than now—Editor).

In the Assembly of which I form a part, I believe I can truthfully say that there is not one who has not unsaved relations, children, brothers, sisters, father, mother, uncle, aunt etc. Why try to bring earthly things into heaven? Are we not a heavenly people? Are not all our relationships spiritual and heavenly? A brother stopped off here one night and took for his subject — “Earthly relationships and family reunions in Heaven.” I said to him afterwards, . . . “too many broken hearts and broken homes, why drag them into heaven. Haven’t we had enough of earth and earthly things here now—do we not long to be done with it all?”

When I leave this earthly tabernacle I don’t want to take one particle of the dust of earth with me. Is not Christ and His members all-sufficient? Some preachers love to rub salt into the wounds of God’s people. Probably the most godly man I ever knew, and all who knew him agreed therein, told me . . . ‘When my youngest daughter comes into the house, it seems as if the very Devil himself comes in.’ The Lord took that man home, away from it all.

Jesus said, in Matt. 10:36 . . . “A man’s foes shall be they of his own household”. I came not to send peace on earth, but division, was true. They said to Christ . . . “Thy mother and Thy brethren stand without, desiring to see Thee. And He answered and said unto them, My mother and my brethren are these which hear the Word of God, and do it.” Luke 8:20, 21. And further, “For whosoever shall do the will of God, the same is My brother, and My sister, and mother.” Mark 3:35.

In Genesis 4 the first man born was a murderer, and his descendants all enemies of God. Take, for instance Enoch and Methuselah whose descendants perished, many of them. Noah was saved through the flood. Take Eli and his sons, wicked men, Samuel and his wicked sons, David and his sons, two of them murderers and fornicators, yet God calls him a man after His own heart. Look at the good kings of Israel or Judah — many of them had ungodly sons. Then, coming to the New Testament, the apostle Paul only once mentions his relations. Likewise all the apostles. Are we wiser than they, or the Spirit? Shall not the Judge of all the earth do right? Three times we get the words . . . “He will wipe away

tears from all faces." What a day — without a veil between—to see HIM face to face!

In Hebrews 12:22, 23 we read of seven things we have come, or are coming, to . . . The city of the living God . . . the angels . . . the church of the firstborn, the spirits of just men made perfect . . . and to Jesus the mediator of the new covenant, and to the blood of sprinkling . . . to God the Judge of all. Isn't that enough? And better than earthly relationships!

That which is of the earth is earthly. That which is of the Heavens is Heavenly — 1 Cor. 15:47, 51 etc.

One of the last words of Christ on the cross was . . . "Woman, behold thy son!" — spoken to Mary, His mother, and to John . . . "Behold thy mother!" Thus He severed earthly ties.

INFLUENCE OR POWER — WHICH THE NEED IS DIRE! IT IS DESPERATE! IT IS AWFUL!

THIS Age needs, not an easy-going message, the sort that makes you feel nice inside, but a message profoundly disturbing. We have been far too afraid of disturbing people, but the Holy Spirit will have nothing to do with a message or a minister who is afraid of disturbing. Calvary was anything but nice to look upon—blood-soaked beams of wood, a bruised and bleeding body—but Jesus was not dealing with nice things. He was dealing with the sin of the world. And that is what we ought to be dealing with today. Soft and easy pedalling will never meet today's need.

How is it we make such great claims for the power of the Gospel, yet we see so little of the supernatural in operation? Is there any reason why the Church today cannot everywhere equal the Church at Pentecost? What did the early Church have that we do not possess? Nothing but the Holy Ghost—nothing but the power of God. One of the main secrets of the early Church lay in the fact that they believed in unction from on high and not entertainment from men. The early Church cried for unction and not for entertainment because they knew that unction created soul-concern. And unction is the desperate need of the ministry today! It is prayer, much prayer, that puts unction on the sermon and God into His Word!

COUNTERFEIT MOVEMENTS

The present turmoil in the world presents a tremendous challenge to the Christian Church. Those who have eyes to see tell us forces are taking the field that are out to defy every known Christian principle. In many quarters there is today a growing conviction that unless God moves, unless

there is a demonstration of the supernatural in the midst of men, we will soon find ourselves caught up in a counterfeit movement—but a movement that goes under the name of evangelism. There are ominous signs today that Satan is out to sidetrack real revival and we are going to be content with something less than the showers of refreshing that comes from the Presence of the Lord. Nothing but a Heaven-sent, Holy Ghost revival will meet the needs of this hour! The early Church, the men of Pentecost, had something beyond mere human influence and human ingenuity. But what do we mean by influence? The sum total of all the forces in our personality—mental, moral, academic, social and religious. We can possess all these and have them at their highest level, and yet be destitute of power.

POWER — NOT INFLUENCE—

The watchword of the early Church.

The apostles were not men of influence. "Not many mighty, not many great" are called. The Master Himself did not choose to be a Man of influence. "He made Himself of no reputation." I sometimes think of Paul and Silas yonder in Philippi—why—they had not enough influence to keep them out of prison but were possessed of the power of God in such a manner that their prayers in prison shook the whole prison to its very foundations. Not influence, but power like that—is what we need today.

The secret of power with God is separation from all that is unclean. For me, there is nothing so unclean as the liberal views held by some today. We dare not touch them. I am stating what to me is a deep conviction, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you." 2 Cor. 6:17, 18.

A person that takes his stand on this ground will not be popular with those who declare we must soft-pedal in order to capture and captivate. It is Finney who says: "Away with your milk and water preaching of the love of Christ that has no holiness or moral discrimination in it! Away with the preaching of a Christ not crucified for sin!"

Revival is not going to come merely by attending Conferences and Conventions. When Zion travails she brings forth her children. Someone has said that the essential nature of sin is my claim to my right to myself.

Oh, may God bring us through a place of absolute surrender! Is it not true, too often our best moments of yielding and consecration are mingled with the destructive elements of self-preservation? A full and complete surrender is the place of blessing. It is also the price of revival.

D.C.

QUESTIONS AND ANSWERS

QUESTION: What is the meaning of John 1:9 . . . "which lighteth every man that cometh into the world?"

ANSWER: We believe the thought is "a light to every men"—not enlightening but "sheds its light upon" as J. N. D. translates it. It is the thought of Christ being the Light of the world — not that all the world benefits by His Light — Romans 1 gives us the dire results of rejected light — "their foolish heart was darkened." v. 21. Rejected light in a believer, too, produces darkness as to spiritual things.

QUESTION: If one, in fellowship, marries a professing Christian who is not in fellowship, living in another district, then comes home to her former home assembly and brings her husband with her, would it be right for him to sit with her in the circle — just being passed by as to the emblems — as we eat?

ANSWER: This tends to disorder — the circle is for those in fellowship. There is a place provided at the back where he can look on and, if exercised at all, the fact that there is a difference between those in fellowship and those not, may speak to him, if he is truly saved. The "loose" custom of placing saved and unsaved all around the Lord's Table has no suggestion or counterpart in the New Testament. The Supper was instituted after Judas went out, only His own who were loyal to Him were in the company when the feast was thus begun. May we be kept in the simplicity of Christ thus. Satan has many a wedge to get in amongst God's saints and bring them down to a religious world's conception of their "communion." The only exception to this should be "really young children."

QUESTION: Is it Scriptural to speak of the "Cross of Calvary?"

ANSWER: In Scripture the Cross is always connected with the Person of Christ. We are creatures of habit, in prayer, as in many ways and there are many repetitions which we make which show a lack of really understanding prayer. It is not a form, and the constant repetition of "the Cross of Calvary" is one of the terms one most frequently hears. To young believers and those not altogether confirmed in their habits of speech, we would suggest the careful consideration of the Cross in relation to the Person of the Saviour and speak of it as the Cross of Christ. We suggest the careful reading of the following Scriptures: — John 19:25, 1 Cor. 1:17, Gal. 6:12, Gal. 6:14, Phil. 3:18, and the many Scriptures which refer to "His cross." "Mount Calvary" is poetry or tradition, not scriptural.

QUESTION: Are Conversational Bible Readings profitable, in distinction from the usual Ministry Meeting on weeknights?

ANSWER: We have always felt that the Conversational Bible Reading is a most profitable custom in the Assembly meetings. It gives opportunity for younger Christians to have an exercise and for brethren (not sisters) to ask questions etc., which are on their minds relative to the passage under consideration. If there is a "deadness" about it, this is because of the lack of good leadership. If it degenerates into an argument, of course this is wrong, but, here again, the wise guides know when to draw this to a close before it develops — our purpose is to get the meaning of the passage, not to enter into a discussion. We do not believe such meetings should be spoken of as "discussion meetings." We bow to the Word of God.

EXTRACTS FROM LETTERS

A Way We Know Not: We enjoy receiving the Magazine and reading it each month as we receive it. It is a joy and a blessing to us. Please pray for us as we need much prayer at present. There are times we come to a way and know not what the right way to take, and we have come to this way. God bless you all.

From the Prairies: May you be strengthened for the days that lie ahead to give searching, edifying ministry for the blessing of God's people.

From California: I wouldn't want to be without the Magazine. There is little ministry given out that feeds our souls and I always look forward to Words In Season. May the Lord give strength and courage to go on for Him.

From A Young College Student: It isn't easy to leave a Christian home and come here and live with those of the world, but it is wonderful to know that we have One Who cares for us and watches over us no matter where we may be. I have the text "I can do all things through Christ which strengtheneth me" above my desk and many times this last year those words helped me to continue on in the ways which be in Christ and were a real comfort to my soul.

(Let us pray for young brethren and sisters under such circumstances that their lives may be kept clean and sweet for the Lord).

From Northern Ontario: Thankful that by God's help you have been able to continue Words In Season in circulation these many years—may it continue until the coming of the Lord.

From North Ireland: Many hearty thanks for the lots of tracts just to hand and in perfect condition. We were going off with tracts to the local hospital and took a few of each of these and they were very well received. The title of "WE ARE GOING INTO ETERNITY" subdued the only patient who was hostile and refused a tract. It gave us an opportunity to remind the poor man that there were only two places in eternity and if he was saved he would be in Heaven with Christ, if he died as he was born he would be in Hell without Christ. He took the tract and promised to read it. (The above tract (now out of print) and the Sinking of the Titanic have a wide circulation and we pray God's blessing on all such—Editor).

From Nebraska: We all here enjoy the Magazine and pray that there will be continued help in this work from the Lord.

From Australia: I look upon your Magazine as one of sound truth, so necessary these closing days. "Gathered Gems" are real gems and a pity such could not be bound and sold as a booklet. I am sure they would be a great help to many. I, like many, keep back copies and often refer to them for needed help when preaching the Word, or a story to be told. (Illustrations are like windows—Spurgeon said—they let the light in—Editor).

From Kansas: This is certainly the day for the whole counsel of God when we hear of so many of the Lord's dear people departing to be with Himself and so many are departing from "the faith." It makes one cry out as of old — "Help, Lord! For the godly man ceaseth . . . the faithful fail from among the children of men."

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CANADA

Toronto, Ont.—Bro. Rosanio mentions the recent effort in connection with the Ascot Assembly and work amongst Italians — the Word faithfully preached of recent months there. October 12th., three believers obeyed the Lord in baptism. Brethren N. Crawford and J. Lipke have had some good Gospel meetings in the Pape Avenue Hall — the Lord giving help and some professing faith in Christ, giving joy. Attendance very good.

St. Thomas, Ont.—The recent Conference was a time of heart searching and exercise as to the Word of God, especially in connection with the Assembly testimony and the divine order of the Church, as to discipline and godly care, as well as practical daily living. It was larger and a time of refreshing.

Newbury, Ont.—Bro. L. McBain gave an appreciated visit here using his Two Roads chart — attendance and interest good.

Vancouver, B. C.—Victoria Drive Conference reported good — brethren Joyce and Saword continued after the conference in the Gospel.

Arnstein, Ont.—Brethren Grainger and Ramsey have seen the hand of the Lord here in the Gospel, many attending of the unsaved, several professing.

South River, Ont.—Bre. Shivas and Simms commenced Gospel meetings here. Assembly small here. Bro. Jas. Clark expected at Kirkland Lake.

OTHER LANDS

Venezuela, S.A.—Bro. Williams, in company with Sr. Naranjo had been in Caracas for three weeks at time of writing. Pray for our brethren laboring faithfully in this large country, seeking to carry on in the "old paths" of the Word, looking to God and not to man.

Chile, S.A.—Our brother G. G. Johnston is in this far off land presently, seeking to give help in some districts. He says . . . "I may spend as long as my ticket will allow (one year) in these parts, provided my health continues good, as at present. I may go as far as some of the near parts of Argentine during that time. I greatly enjoy preaching in Spanish again."

Lurgan, Ireland.—The Lurgan Bible Readings largely attended and reported good.

CONFERENCES

East Boston, Mass.—Annual Conference will held d.v. commencing with Prayer Meeting in the Gospel Hall, 35 Putnam St., Dec. 5th, at 8 p.m., continuing Sat. and Lord's Day, 6th., and 7th. Breaking of Bread at 10 a.m. Meetings will be in English and Italian. The ministry will be the hands of those brethren who teach, and walk in, the "old paths." Corresp. Frank Procopio, 78 Falcon St.

Windsor, Ont.—The usual New Year Day Meeting will be held January 1st., in the Gospel Hall, 644 Partington Ave., Prayer Meeting will precede Wed. evening at 8 p.m. Visitors freely entertained — Ps. 95:2. Meetings at 10 a.m. 2:30 and 7 p.m. N.Y. Day. Corresp. Wm. Lever, 336 Curry St.

San Diego, Calif.—The saints of the Gospel Hall, 3951 Front St., again are convening their Conference, commencing with Prayer Mtg., Fri. Jan. 2, at 8 p.m., servants teaching, and walking in, the "old paths" welcome in ministry. Corresp. E. E. Dozier, 4223 5th. Ave., San Diego 3.

Montreal, Que.—Annual Conference commences d.v. with Prayer Meeting Thurs. evening Jan. 1st., in the Gospel Hall, 821 Ogilvy Ave. Meetings will be held Jan. 2, 3 and 4 in the Town Hall, Mount Royal. Communications to W. E. Reid, 1610 Poncet, Montreal 12.

Camden, N.J.—Annual Conference of the Camden Assembly will be held this year in the Pennsauken Junior High School, U.S. Highway No. 130 and Merchantville Ave., Pennsauken (next to Pennsauken Municipal Building) on Jan. 3rd., and 4th. Usual order of meetings will prevail. Prayer Mtg., in Gospel Hall, 915 N. Front St., Fri. Jan. 2 at 8 p.m. The Lord's servants walking in the "old paths" and teaching the same welcomed to minister the Word. Corresp. A. W. Wilson, 5038 Clayton Ave., Pennsauken. N.J.

FALLEN ASLEEP

Cleveland, Ohio.—Our esteemed brother and faithful servant of Christ, David L. Roy, "Went home" to be with the Lord October 25th. Memorial and photo will be included in January issue, d.v.

Tacoma, Wash.—Another faithful laborer for many years was called home October 7th., after a lingering and painful illness, our dear brother Charles Summers, well known in many parts of this land. He was aged 74. Born in Aberdeenshire Scotland, saved there when young, he came to Vancouver, B. C. in 1911 and was associated with the Cedar Cottage Assembly — commended to the work of the Lord in 1912. From 1914 until 1923 he labored mostly in New England, then in the West again, up and down the Pacific coast in company with such men as W. C. Arnold, D. R. Scott and H. Alves. A keen student of the Scriptures, of late years he devoted his time mostly to the help of the saints of Tacoma Assembly and district. He will be much missed there. Remember in prayer his widow, our sister in the Lord, and his family that God may visit them with His salvation. We have known our dear brother since 1914.

Seattle, Wash.—Our beloved sister in the Lord, Mrs. George A. Morrison "went home" October 6th. Born again in Glasgow Scotland in 1902, came to Seattle in 1911 and in happy fellowship with the saints here until her homecall. Given to hospitality, our brother and sister had the privilege and joy of entertaining many of the Lord's servants for 37 years. Remember our dear brother in his loss. Titus 2:13.

Steubenville, Ohio.—Our dear brother Andrew Bailey was called home the early part of September. Born in Uddington, Scotland, saved when 14 and in happy fellowship for many years here, aged 58.

Akron, Ohio.—On October 7th, saints here lost a good friend in the homecall of our dear brother William Cochrane. Saved 42 years ago he went on quietly and consistently in assembly fellowship— much missed. Pray for his widow and daughter — Titus 2:13 — also three sons.

Detroit, Mich.—Our dear brother Robert Bernard was called home Oct. 10th. With his brother John (well known) he was an early associate of the late esteemed James Lees — brother Lees taught them much of the truth of God he had been taught which was fruitful in their lives. In Ferndale Assembly for years, latterly in W. Chicago Assembly.

York, N.Y.—Our dear brother Joseph Ferris "went home" Oct. 23rd, in his 89th year. A faithful brother who knew the truth of God, formerly in Friendship Ave. Gospel Hall, Pittsburgh, then Frost Ave. Rochester, latterly here. Stedfast in the faith unto the end.

Winnipeg, Man.—On Oct. 13th, our young sister Mrs. Frank Hull passed away suddenly, aged 32. Remember her sorrowing husband and two small children in prayer.

Midland, Ont.— Our beloved sister, Mrs. Jas. Crawford, Jr., "went home" Oct. 22nd, aged 54. Saved in Toronto and in fellowship in West Toronto Hall, of later years in midland. Two of her family were saved, one prior to her Mother's death, the other after. Titus 2:13.

Cleveland, Ohio.—For the sake of older ones, we mention the passing of the widow of our late esteemed brother Wm. P. Douglas, recently.

Word has also come of the homecall of our dear sister Mrs. Ella Stevenson in East Side Assembly for over 40 years — Cheerful and a willing helper, pray for her two sons and their families, kind to their widowed mother for 30 years.

Vancouver, B.C.—Our esteemed brother Clarence Copp "went home" Oct. 28th, aged 67. Born in New Brunswick, saved when 21 through a visit to the home of his uncle and aunt, the late Mr. and Mrs. Wm. Matthews of Boston — their godliness spoke to him and led him to see he had only an empty profession— in fellowship here for many years — a faithful brother with a love for the Gospel. Much missed.

Cleveland, Ohio.—Our esteemed brother David H. Scott "went home" Nov. 3rd, aged 68. Saved in Ireland Feb. 9th, 1905; came to Canaga in 1907 and later moved to Cleveland where he has been in fellowship in the West Side Assembly for years — stedfast, with a good heart for the Lord's work and knew the truth of God. Much missed.