

Words in Season

THE BIBLE FAMILY MAGAZINE



STEP FORWARD

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STEP steady and firm, for the path is unknown,
You must follow the Light as it leads us home;
There are pitfalls and enemies lurking near
To beset and to torment and cause you fear.

There are siren voices to draw you aside,
Lend no list'ning ear if you would them avoid;
There are manifold visions to dim your sight,
And keep from beholding the only True Light.

There is safety promised if the heart be true,
There's a bright, happy end in that day for you:
Read its blessed pages, pray its Bible prayers,
Joy and comfort on the journey shall be yours.

W. H. F.

JANUARY, 1959

WORDS IN SEASON

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We appreciate early renewals telling us particularly about those you subscribed for last year and remitting for them.

CHANGE OF ADDRESS

Chicago 20, Ill.—Mr. Andrew J. Cotton, 1440 W. 86th St. for the W. 86th St. Assembly. Correspondent.

UNITED STATES

Long Beach, Calif.—Breaking of Bread has been changed to 10:30 a.m. Saints had a good visit from H. Alves speaking on the Seven Churches. F. Hunter also gave a brief call. Frank Muir, (for the Assembly at 1225 E. 14th St.)

Garnavillo, Iowa—Brethren McKinley and Elliott have been preaching the Gospel here, some strangers have come and some blessing reported. Saints have been much exercised in prayer. Brethren Brandt and Wahls were visiting Ontario, Wisconsin.

Manchester, Iowa—November All Day meeting was good, hall packed, brethren Smith, Elliott, Jamison, McKinley, Dobson and L. Brandt gave suitable help. Thanksgiving meetings were held at Stout, Iowa, also Garnavillo. Bro. S. Hamilton had eight weeks at West Union, Iowa. Bro. Dobson was at Marion.

Everett, Pa.—Bre. Mick and Hamilton were to call here after Bryn Mawr conference, Geo. Baldwin also hoped to visit them.

Lorain, Ohio—Recent Thanksgiving season was helpful, six of the Lord's servants being present to help. They have ministry meeting every third Lord's Day monthly.

Detroit, Mich.—Recent conference was considerable good. Several of the Lord's servants were present, ministry practical and varied, a good many visitors as usual who spoke of being helped.

Akron, Ohio—Wm. Ferguson had a short visit with the saints here who seek to go in the path, as they have learned from God's Word, looking for grace to "hold fast" till He come. He also visited Midland Park, N. J. with a nice interest in the Word.

Philadelphia, Pa.—Monthly ministry meeting d. v. third Lord's Day of each month, January through May. John MacLellan, Corresp.

Bryn Mawr, Pa.—Recent Thanksgiving Conference was considered very good on the whole. Ministry from the Risen Head to confirm and strengthen the saints in their testimony and stir up to better service. Attendance very good.

Longport, N. J.—Saints here showed real good interest over the Thanksgiving season when bro. W. Ferguson spent a day or two in their midst. Ministry meeting Thanksgiving afternoon and Bible Reading in the evening on 1st. Peter 2 well attended and interesting. About sixty aged Christians, as well as others, are in the Assembly here and deserve an interest in our prayers. These aged ones are well cared for and it was a joy to meet them again, most of whom we have known for many years. The Assembly is distinct from the

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

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JANUARY, 1959

No. 1

GATHERED GEMS

I do not know, I cannot see,
What God's kind hand prepares for me;
Nor can my glance pierce through the haze
Which covers all my future ways:
But yet I know that o'er it all
Rules He Who notes the sparrow's fall.

So, at the opening of the year,
I banish care, and doubt, and fear,
And, clasping His kind hand, essay
To walk with God from day to day:
Trusting with Him Who hath me fed,
Walking with Him Who hath me led.

» » »

GEMS FROM THE MINISTRY OF THE LATE DON-
ALD ROSS, spoken in Kilmarnock, Scotland, many years
ago: (Spiritual ministry never dies—Editor.)

The believer is as safe now, though not so comfortable,
as he will be when in heaven. He is eternally one with
Christ.

God has given to all who receive His Christ, eternal
life; it will neither drown, burn, nor kill—it endures for
ever.

Everything in the world is going in the wrong direc-
tion. Everything here below is against God, and against the
people of God.

Saul was very merciful to the Amalekites, whom God
commanded him to bring to the sword, but the Amalekites
were not so merciful to Saul. The sword of an Amalekite
took away his life. If we spare to cherish sins with which
God tells us to be at war, they will some day gain mastery
over us.

« « «

ADAM was bad in the midst of good, CHRIST was
good in the midst of evil.

William Lincoln

« « «

If our purses, as well as ourselves, were kept at the
foot of the Cross, yielded up to God, owned as part of
our stewardship, then there would be no money to mis-spend
on flowers, feathers, jewels, and gaudy attire which so
disfigure many heaven-bound pilgrims; nothing to give
for the flesh; all would be laid out for God and turned into
the currency of Heaven . . . J. R.

« « «

I found Him not in world or sun,
Or eagle's wing, or insect's eye;
Nor thro' the questions men may try,
The petty cobwebs we have spun.

T.

“WHEN I LEAVE THE SERVICE” OR “A MORE CONVENIENT SEASON”

M——WAS a soldier stationed in the barrack in which I labor for the Lord. For a long time he was in bad health, and last winter he spent several months in hospital. God had blessed my work there: many of the soldiers having been led, by means of hearing the simple story of the cross, to trust in the Lord Jesus Christ as their Saviour. Some have gone to be for ever with Him, and others who are still spared are living humble and consistent lives of faith on the Son of God. Many a time, while sitting round the fire, singing the hymns they were all so fond of, and reading portions from the Word of God, I have thought that M'——was “almost persuaded” to be a Christian.” Always attentive, he would readily promise to “try” and attend the religious meetings held in the barracks with his comrades; but not infrequently his promises were broken. “When I am out of this,” he would say, referring to his being in the hospital; and although I constantly urged upon him the necessity of trusting Christ now,—in God’s time,—he always succeeded in putting off the subject with some frivolous excuse.

At last he did leave the hospital, and when visiting in the barrackroom I again sought to press upon him the duty of seeking the salvation of his soul. Sometimes, when inviting him to come to the meetings held in our little house close by, he would say, “I cannot come to-night, as I have an engagement;” and then add, “No one can be a Christian in a barrack-room.” A few weeks and he was again in the hospital, and again I pleaded with him for my Master. “I’m going to leave the service,” he said, “and then I’ll be a Christian.” Not very long afterwards it pleased God to restore his health in some degree, and on meeting him in the barrack-room I reasoned with him on the danger of his conduct in refusing to close with the gospel offer of salvation; but he still made the excuse, “I’m going to purchase” (meaning that he was about to pay for his discharge.) “and then I’ll become a Christian.”

In this manner time passed away, till on visiting the hospital one day I found poor M'——very ill. After expressing my sympathy with him in his trouble, I earnestly besought him to consider how God in His great mercy had been dealing graciously with him in giving him time for repentance, and following him with the offers of pardon and acceptance for the sake of His well-beloved Son; but if he still continued impenitent, and refused to accept Christ at once as his Saviour, it might be that the convenient time to which he was looking forward would never come, and no more opportunities for seeking salvation be offered him.

"I'm too ill to speak to you now," he said, "I'll be better in a day or two; and when I leave the service I'll be a Christian."

After a few parting words of admonition, with a sad heart I turned to leave, feeling that as far as he was concerned, my work was done. He died the next day. God knows if even at the last moment he cast himself as a helpless sinner upon Jesus; I only know that he continued to the last hesitating and undecided, waiting for a time when he imagined that it would be easier to become a Christian and that time never came.

Reader, this true story of a soldier is likewise true of every impenitent and procrastinating sinner. Is it true of you? Are you putting off repentance, and delaying to turn to God, thinking that you will be better able to embrace Christ at some future time? If so, let me earnestly warn you not to trust in such a delusive hope. Your opportunity to be saved is now; just as you are, and in the place and circumstances you now are; for "NOW is the accepted time; NOW is the day of salvation." "To-day, if ye will hear his voice, harden not your heart." "To-day, lest any of you be hardened through the deceitfulness of sin." The Gospel calls upon you to come now; the Holy Ghost invites you to come now; God is now waiting to be gracious to you; the Saviour is now waiting to receive you. Delay is most dangerous, therefore hasten to Christ now.

A. T.

NONE SO DEAF AS THOSE THAT WON'T HEAR

When a man desires to sleep, he closes his eyes to the light, and seeks to remove himself from all noise; so, when a man desires to continue living in sin, he closes his eyes to the light of God's truth, shuts his ears to the least sound of the gospel trumpet, and deadens his conscience against the least awakening to anxiety as to his soul's condition. Satan would help him in this, and draw the curtain of darkness securely around him, lest the light of God's truth should shine into his heart, and scatter the darkness and deadness therein. How much pains men and women take to shut out Christ; one would think, to hear and see them, that He was a thief and a robber, instead of a loving Saviour knocking, knocking at the soul, longing to bring in rich blessings to a poor, lost, starving, benighted one, and to give life eternal.

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

A FAITHFUL MAN

Memorial of David L. Roy



THE subject of this memoir was born in Rothesay in the Island of Bute, Scotland, in June 1878. He was saved as a lad of nine years in Paisley, Scotland, the thread manufacturing centre, and a district where a good work of God was carried on in years past and many saved as a result. We remember, later on, in our own younger days, the warmth and love and spiritual energy of such times of refreshing. Such gave a character to our brother's ministry. In 1904 he came to Cleveland, Ohio., and was connected with the East Side Assembly for years—in 1910 he gave himself to the work of the Gospel of Christ. Of late years he has been in the fellowship of the West Side Assembly, Cleveland.

His labors were more or less centralized in the definite districts of Ohio and Pennsylvania, N. W. part. He visited several other parts with profit and spiritual help to the saints and blessing in the Gospel but he was a man with a definite field of labor before him and his eyes were not "on the ends of the earth" as far as seeking a place was concerned. The respect and love shown at his funeral service was proof that such was appreciated by the saints whom he sought to nurture.

He was a valuable help in the Bible Readings and in ministry—he knew the Book of God and many younger believers have reason to thank God that he gave them such definite help and instruction in the things of God. He had a heart for the smaller assemblies and his care for such made a definite impression on them. He is much missed by such.

HIS HOMECALL

He took very ill July the 2nd., in Punxsutawney, Pennsylvania—was brought home to Cleveland in an invalid car and the remaining four months until his death on October 25th., 1958 were difficult ones for him but borne with fortitude. He was practically alone in the world (his wife pre-deceasing him about 15 years) but God raised up valued help during these years and, at the end, although there was exceptionally heavy hospital and surgical expense, the saints of God had the joy and privilege of seeing that our beloved brother received the best of care in every way.

Some Assemblies stood ready to shoulder the total expense, would have felt it a privilege, but it was thought best not to do this, as expenses ran into thousands. In this way, many individuals, as well as Assemblies, had the joy of sharing in this and by the time the funeral service was over, there was not a penny left unpaid. Truly our God is marvellous in His actings on behalf of those who fear Him and it is wonderful to see the Christian love and consideration of individual believers, as well as Assemblies which know God and His ways. The world and the worldly know nothing of this.

One of our brother's last sayings to an elder who visited him was:

Go on in God's way,
Go on in God's path,
Go on in God's truth,
And receive God's reward.

Please God and you will please the godly, Never mind about the rest.

THE FUNERAL SERVICE

By request the writer took the funeral service in Cleveland, Ohio., on October 27th. It was exceptionally large—saints were there from the district of Cleveland, Pennsylvania and other parts of Ohio; a good many Assemblies were well represented. Faithful elder brethren from several Assemblies were pall bearers.

By his own request the following Scriptures were read and spoken on:—

I Cor. 15:21, 26—also verses 51/58.

I Thessalonians 4:13, 18.

At the graveside he had requested that Psalm 90 be read, without comment, and prayer to close the service. It was a simple, impressive tribute to his memory. His wishes were thus carried out, but we added the reading of Nehemiah 7:1, 2, especially the last clause of verse 2 . . . "for he was a faithful man, and feared God above many."

Thus passed from our midst (in these parts) the last of the older servants of Christ—he was aged 80 years. The accompanying article of brother Roy on the "Ribband Of Blue" was characteristic of his ministry.

"UNTIL THE DAY BREAK, AND THE SHADOWS
FLEE AWAY"

Wm. H. Ferguson

THE RIBBAND OF BLUE

Numbers 15:37-41

THE LATE DAVID L. ROY

THE people of Israel are a very remarkable people in many ways! God had set them in the central land of the world on Earth, and when He divided to the nations their inheritance, at the time when He separated the sons of Adam, He did it according to the number of the children of Israel. Their place and position in the land of Palestine was an aforetime purpose of God! There again, they are the only race of people who can trace their ancestry back to one man—Abraham. Then too they are the only nation who can speak of their national status as being the result of the intervention of the Lord Almighty; and moreover, they are the only people of Earth with whom God has made any covenant! And they are the people of whom we read, "Salvation is of the Jews"! Remarkable I repeat in many ways! We may and can learn from them many things which shall benefit us in this present age! We may learn from God's dealings with them in blessing or discipline, we may learn from their faith or their unbelief, from their pardon or their punishment. Indeed we read: "whatsoever things were written aforetime, were written for our learning."

In our chapter they are seen in the wilderness. They have been redeemed; Egypt is behind them, Canaan is ahead of them and the wilderness is around them! There is nothing near them of wilderness production that can meet their need, and there is no people of wilderness birth and race with whom they can have fellowship. They are a pilgrim people, going home, and a stranger people delivered from bondage. Their present is a place of separation, and their calling is to be a peculiar people, a special treasure to their God who is in

Heaven; and because of all this, we read that here in our chapter they are exhorted as to how they shall be attired as the people of God.

I am calling your attention to one of the colors worn by them in their daily life and conversation—a “Ribband of Blue”—that they might by it be put in constant remembrance of the commandments of the Lord, to do them! Notice, if you will, where this exhortation comes in. A man has been stoned to death for gathering sticks on the Sabbath day and the rigid severity of the discipline of the law is terribly made known to them. And here at the end of the discipline God exhorts Moses to tell the people to make fringes on their garments and to put a ribband of blue on the fringe that they may look upon it; first as a reminder of the commandments; then as a preventive from breaking them by seeking after their own heart and their own eyes. Every statement is brimful of meaning and wholesome counsel for us brethren! Then notice the remarkable words following: “I am the Lord your God which brought you out of the land of Egypt TO BE your God; I am the Lord your God.” One longs for the ability to unfold the wealth of truth wrapt up in these unusual words! Someone has suggested that the “Ribband Blue” is an intervention of the mercy of God to save His people from a repetition of such discipline as had just taken place; and the thought is very blessed and just like Him who desireth not the death of any! who willeth not, nor has pleasure in the death of the wicked! But I want to suggest to you what the ministry of others has suggested to me; that “the ribband of blue” was a reminder of their God. The God of Israel was also the God of Heaven! The Psalmist speaks of Him as “He that dwelleth in the Heavens,” and again says: “The Lord looked down from Heaven,” and his son Solomon says: “God is in Heaven, and we upon Earth.”

Blue is universally a heavenly color, and it is with that thought in mind that I want to turn your thoughts to the heavenly character which should mark us the people of God in this day in which we live.

Blue was seen in the curtains of the Tabernacle. It was seen in the veil that hung between the Holy and the most Holy place. Blue was the solid ground color of priestly robe and was one of the colors of the priest's Ephod. Blue was one of the colors of the pomegranates which hung around as the fringe of the Priestly Ephod and I should have said blue was one of the colors seen in the bonnet of Israel's priest as well. So that inside and outside of the Tabernacle, and from the head to the feet of the priest the Heavenly color “Blue” is brought before us; and perhaps here it more remarkable, because every Israelitish man was to wear this heavenly color; on the fringe, where it was never to be covered, never to be hidden, always to

be in sight—on the very outer edges, in constant evidence. Those coming to him saw it, those going past him saw, a constant reminder of God from the one Hebrew to the other and an evidence of being a Hebrew to every passing Gentile! Can you see the purpose for which I am calling to your attention this story of the Ribband of Blue?

Fringes would speak perhaps of the smallest and every day matters of our lives, the things that are seen in the most ordinary walks of life. Most of us who are the people of God fail in the little things of life! Solomon's song says: "Take us the foxes, the little foxes that spoil the vines." The Ribband of Blue helped to keep them from being wrongly approached by others, and gave evidence of their liberty to approach to God in the person of the priest daily.

Now for the New Testament lesson to you and me in our day!

Turn to Hebrews 3:1: "Wherefore holy brethren, partakers of the heavenly calling." Heavenly calling and heavenly character should always go together. To speak of heavenly calling and be without heavenly character is to bring reproach on the Name of Christ; to think on the other hand of heavenly character without heavenly calling is to place one's self on false premises and in the place where all our righteousnesses are as filthy rags! But let me say to all, especially to you who are younger and may not have heard such things before or very often at least, that the only true motive power for heavenly character on Earth is a true, spirit begotten apprehension, and appreciation of our heavenly calling! and so I shall try to bring before you the heavenly things which are given to us in and through Christ Jesus! and shall hope and desire, even as I have already prayed, that the result shall be an increased heavenliness of walk and talk as you and I travel the scenes of Earth and Time! Hebrews 3:1 is written to men who in their unsaved days had been associated with the nation of Israel which was called with an earthly calling, but now in the New Testament days, the days of our dispensation, both Jews and Gentiles saved by faith in Christ Jesus are partakers of a new calling, a Heavenly calling. Peter speaks of them as a holy nation, a holy priesthood, a royal priesthood. Jesus speaks of His own as not of this world. Called with an Heavenly calling is the calling of God, and is not only true of those in Hebrews 3:1, but you beloved brethren, although born Gentiles, even you and I, are called with a Heavenly calling.

"Not of this world, my hopes are for Heaven,

Not of this world, my treasurer's above.

Not of this world, my all has been given;

Claimed by the power of His wonderful love!"

Now look at Philippians 3:17, 21. Here we have our Heavenly citizenship, our Heavenly commonwealth, such as Lydia and her household, the jailor and his house, born or at least called Romans, having their place in the Roman Empire, an earthly commonwealth and aliens to the commonwealth of Israel, they are, by the grace of God, the salvation through Christ, brought into this Heavenly nation—a Heavenly citizenship. Young men and women try to get a hold of this; not alone are you saved from hell, not alone are your sins forgiven, not alone are you justified by faith, your citizenship is in heaven; your whole life's activity should be governed by such high and Heavenly truth, seated in the heavenlies, blessed with every spiritual blessing in the heavenlies; all these are in Christ; made yours, not they shall be or ought to be, or can be, but is now yours! All that is ours in Christ refers to our standing and is complete, perfect and unending.

Now look again at Colossians 1:5. Our hope is a Heavenly hope. Look at 2 Cor. 5:1, an Heavenly building an house in the heavens! For those of Heavenly calling, Heavenly citizenship, Heavenly blessing and Heavenly hope! Young believer read much of your Heavenly portions, bow your knees and ask God to help you take in the truth of it. Bathe your soul again and again in the blessedness of your Heavenly calling.

Now still looking at the Ribband of Blue in the New Testament, Eph. 4:1. "Walk worthy of the calling." Since we shall bear the image of the Heavenly in our bodies by and by what manner of persons ought we to be? Walking with the Ribband of Blue fringing our speech, fringing our works, fringing our walk, fringing our associations, walking in love, walking in the light, walking circumspectly, walking in the truth. O dear young believer, aye, and old believer, keep the Ribband of Blue" on all the fringes of your garments, your habits. May the Lord enable us to remember; always, everywhere! The Ribband of Blue! The Ribband of Blue!

(The above characteristic of our departed brother's wholesome ministry.)

Henry Moorhouse, when heavily pressed on one occasion, had the meaning of these beautiful words suddenly flashed upon his soul. His little daughter, who was a paralytic, was sitting in her chair as he entered the house with a package for his wife: "Where is mother?" "Mother is upstairs." "Well, I have a package for her." "Let me carry the package to mother." "Why, Minnie dear, how can you carry the package; you cannot carry yourself." With a smile on her face Minnie said: "Oh no, papa; but you give me the package, and I will carry the package, and you will carry me."

Cast thy burden upon the Lord, and He shall sustain thee.
Psa. 55:22.

DISCIPLINE

WM. H. FERGUSON

WE HAVE had the question of "Discipline" in the churches urged upon us much of late by various brethren, from different quarters, so it seems timely, at the beginning of this New Year of our Lord, 1959, to reconsider this whole matter of proper "Discipline" relative to those "gathered to the Name of our Lord Jesus Christ." This we shall do, as the Lord gives help in a series of articles and we submit such to the consideration and good judgment of godly brethren throughout the world, wherever our words may go. We stand ready, at all times, to consider with our brethren such matters, as we believe those who seek to walk according to the right ways of the Lord realize the importance of this. No assembly of God can prosper where such is set aside, or treated lightly.

There are various forms of discipline, as we all know, which should be carried out in a well ordered assembly, as in a well ordered family. The properly disciplined household is a "happy" household—content to dwell under parental authority, properly exercised—this principle equally applies to any assembly of Christians seeking to go according to the Word of God. God's house must be kept clean, for Himself, and properly ordered—cp. Col. 2:5, 6.

RESTORATION

The "end" of all true discipline is "restoration." This is what God has in mind and every godly shepherd, likewise, has this before him. There may be cases, of course, where an unbeliever who has "crept into" an assembly has to be separated from entirely. In the case of those who hold false teaching and are, probably, unbelievers, or believers who have been definitely led astray and thereby unfit to be in the fellowship of the saints—God usually makes a way whereby such are "removed" from the company of His own. This the apostle has in mind, doubtless, in Gal. 5:12—"I would that they even cut themselves off who throw you into confusion." J. N. D.—this troubling of the saints was through the efforts of such "teachers" to draw the saints back into the Judaism and traditional religion from which God had separated them. In 1 John 2:19 we read . . . "They went out from us, but they were not of us . . . that they might be made manifest that they were not all of us." The very next word reads . . . "But ye have an unction from the Holy One, and ye know all things." There is a distinct difference here as to proper judgment of spiritual things by spiritual ones, in distinction to those who have their own thoughts, follow their own dictates and, generally, find themselves amongst their own kind.

But, let us repeat, "restoration" is the thought in view in disciplining any child of God. The thought of getting rid of an unwelcome or difficult believer, for good, is not in the Word of God. The proper, godly discipline exercised should have the desired result, if godliness characterizes those exercising the discipline. Discipline exercised by any but the godly is an anomaly and the basest hypocrisy. Galatians 6:1 emphasizes—"ye which are spiritual."

The consideration of this important subject should be a blessing to all saints, should lead to better church order—which should be uniform. There is not the slightest suggestion in the Scriptures that the matter of discipline is left up to each individual church to do as they liked, or thought wise. There must of necessity be a "likeness" or a "divine imitation" when it comes to such an important matter—a matter which God has legislated for in plain and unmistakable terms. Waiting upon God, learning from Him alone, will produce this uniform mode of discipline, in all churches of the saints. Thus we shall not be faced with the strange and dishonoring fact of an assembly of God having to place a person under discipline, then that same individual walking out and going a few miles away and being "received" into the fellowship of that other assembly. No godly assembly will do such a thing and, even though there might be, in their minds, some question regarding the disciplining of that person, they would never think of bypassing the "judgment" of the assembly exercising the discipline and, receiving in a highhanded manner the disciplined person. Such merely works confusion amongst the saints and is a most serious thing.

We have noticed throughout our fifty years or more that "chickens come home to roost." If the discipline and restoration has been effective and scriptural, all is well, but, if not, the effects follow for years and ultimately "destroy" the assembly that sins in this matter. Note the principle of 2 Samuel 14:33 . . . "the king kissed Absalom." Compare this with 2 Samuel 18:33 . . . "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" Consider again, farther on in David's history . . . 2 Samuel 21:1—"Then there was a famine in the days of David three years, year after year; and David enquired of the Lord. And the Lord answered, It is for Saul, and for his bloody house, because he slew the Gibeonites." Cp. Joshua 9:15, . . . 27. Not a few assemblies have ceased to exist, after years, and one wonders if this is not at the root of the matter. God is a holy God and His Word cannot be lightly set aside.

On the other hand, where godly discipline has been exercised in a proper way, without any attempt to minimize, or neutralize, or evade and the disciplined person or persons

have been made to feel the "rod of the Lord" in this matter, which is corrective and then uplifting, the blessing of the Lord is seen ultimately in that assembly and the saints are kept in peace. There is not the underlying "canker" of unpurged leaven, a healthy state is preserved, and the sanctity of God's dwelling place is preserved—Matthew 18:20. Men have pointed to such assemblies and sought to charge such with being unworthy places, but we have noticed that they, themselves, were soon fighting the same thing in their own midst or in their own families. While we are living in a defiled scene, such as this world, there shall always arise, from time to time, problems of discipline. The old nature remains the same, it will now and again assert itself, and not infrequently betray its unwholesome desires and tendencies, but there is a godly way to deal with such problems, according to the Word of God.

Some have sought to keep such matters of discipline "private" and we agree that many such cases should not, necessarily, be known outside of the assembly, or immediate circle of the assemblies of a neighbourhood (it is difficult to keep it from such); but is it not much better to handle the matter, before the whole assembly, leaving the consequences with God, rather than such reach the ears of others through the "grapevine"—as it is called today? Nothing is hid from God's eyes and those who act in a godly way need have no fear that their actions shall not meet with the approval of the godly everywhere and the salutary effects of a godly discipline are not limited, but may be far reaching, and, ultimately, a blessing to others as they are made to fear. It is humbling, it ought to be—it is unpleasant, it ought to be so, the person is seriously affected, he or she ought to be, but if it is scriptural, that ends the matter, **IT HAS TO BE DONE.**

We shall consider in subsequent pages certain acts of "Discipline" in some detail, trusting all shall be done the eye of God, without fear or favor, yet "considering ourselves." Gal. 6:1. So we say to all who are near the Lord . . . "Brethren! pray for us."

ERROR IS MADE ATTRACTIVE: The devil is especially busy at the present time in setting forth fundamental error, subversive of the vitals of the Christian faith, in attractive forms, dished up in carefully chosen words, and garnished with fragmentary portions of truth, to deceive the unwary. It does not suit the enemy's purpose to spread unattractively.

By the truth we are sanctified, and then **PRACTICE** gradually becomes easier, and in the end it forms in us **HABITS** and habits form **CHARACTER**, and character is eternal—Rev. 22:11.

William Lincoln

A NEW YEAR'S MESSAGE

THE LATE JOHN FERGUSON

WE READ in Ezekiel 12:21-22, "Son of man what is that Proverb that ye have in the land of Israel, saying, the days are prolonged and every vision faileth?"

This mournful complaint finds an echo in many hearts to-day. The long drawn-out patience of the Christian at times is almost exhausted, "and the year is gone and no fulfillment of His promise to return." Alas it is only human for the heart to get sick of waiting and for the lamp of faith to burn but dimly.

As we stand on the threshold of another year and the thoughts crowd in on the heart, there needs to be some grand and comforting message to dispel them and to quicken once more the foremost expectation of the saints.

This message we find in the verse that follows the one quoted, verse twenty-three: "Tell them therefore thus saith the Lord God, I will make this Proverb to cease, and they shall no more use it as a Proverb in Israel; but say unto them the days are at hand and the fulfillment of every vision."

Here then is the cheering note for the New Year: "The Day is at hand, and the fulfillment of every vision."

The Day, what Day? The Day of His Coming. That Glorious Day when the Heavenly Bridegroom will come for His Bride. What pent-up desires will then be realised? What glorious visions will burst on our waiting sight? Truly we shall be made to exclaim as the southern queen did, "the half has not been told me." So let us step into the untrodden paths of the New Year with the inspiring promise ringing in our souls, "The Day is at Hand."

Our tears, many of which have fallen in the year gone by, are all to cease very soon and He with His once-nailed hand will wipe the last one from the faces of His people. When tried and troubled by longing hopes not yet fulfilled and threatened by his sailors whose patience was long since exhausted, the cry was raised and reached the ears of Columbus "Land ahead!" No words can describe the feelings of the intrepid explorer. We too, with longing hopes, with many a wistful eye, with failing faith can hear in this message on the verge of another year, perhaps the last one of our pilgrimage, the gladdening assurance "Land ahead." Yes, the golden promise shines out amid the darkness and with one happy, happy song we enter the New Year hearing these words to calm our fears, to fill our hearts with boundless joy.

"The Day is at hand, and the fulfillment of every vision." Welcome, then New Year, thine untrodden paths are full of

blessing and hope. We march into thee, not with the uncertain steps of fear and dread, but with the firm step of faith, believing that on some of thy days we may hear the glad shout that will summon us into His Presence and go no more out for ever. Not one vision that has ever filled the eye of faith, not one promise that has spoken to our hearts, not one blessing answered to us in His Word will fail.

Every promise, every vision, every blessing are assured by the work of Calvary and the presence of Christ on His Father's Throne, tell out loudly that "The Day is at hand."

Robbie Flockhart was an eccentric but devoted preacher of the gospel in Edinburgh, Scotland, in the last century, being chiefly a street preacher. On one occasion he had a goodly crowd around to listen, and he addressed them as follows: "Freen's when I was in the army I had a companion who committed a serious crime, and was court-martialled and sentenced to be shot, on the day before his execution he sent for me and said, 'Robbie, they are going to shoot me, and I am leaving you in my will, you are to get my box and all it contains, clothes, shoes, etc.' I was very glad of this, my freen's, but on the evening of that day he got a reprieve, and sending for me he told me he was taking his box back, and so I got nothing." The crowd became very sympathetic and Robbie continued: "Freen's, some years after that a freen' died in Australia, and left me in his will, but when the lawyer's expenses were met, there was nothing left for me." Greater manifestations of sympathy were now shown by the hearers, and Robbie continued, "but freen's," he said, "Another died for me and left me in His Will, and He rose again to see that no one would do me out of it." Robbie then preached the death and resurrection of Christ.

So we have One on the Throne who has pledged Himself to see that all that is coming to us by Grace will assuredly be ours. Soon will come the New Year, and looking into its unwritten pages we read the riddle of the future, HOPE AND JOY.

One of the last sayings of Robert Chapman, of Barnstaple, was, "I often think the thought: the members of Christ will never come to the end of 'It is finished.' We shall be learning from day to day more and more, but what we shall come to will be the unsearchableness of the work."

"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."

Fenelon

BEING OF ONE MIND

Philippians 1:1-11; 2:1-11 and 4:1-9

AN ASSEMBLY should be a spiritual home. The Lord's people need such, and are usually attracted first by their hearts, rather than by their heads. If we want to gain others therefore, we must make sure that the assembly is a spiritual home as well as being the "pillar and ground of the truth."

There may be a well appointed house, and a household, but if it be divided it is not a home. Surely the home at Bethany was a united one; same thoughts, love in action. We need the fellowship one with another. Everything may be correct and orthodox, but cold as an iceberg; no attraction to those principles we hold and value.

In Corinthians we are instructed as to church order, and the direction is given that everything must be done decently and in order, etc. In Philippians we are told how to carry these things out in a loving and gracious way.

The epistle was written about ten years after Paul's first visit. As we know, much can happen in that time! Philippi was a Roman colony, a kind of little Rome, not like Thessalonica or Corinth, which were Greek cities and administered as such. In Acts we have a beautiful picture of the work of the Lord there; first in Lydia, her heart opening like a flower to the sun; then the slave girl, delivered from demons; lastly the jailer, roused by an earthquake. In this way the work began, and it evidently prospered.

The assembly grew: bishops and deacons were appointed. These Philippians were gospel-minded; they preached it and lived it, Chap. 1:5. Moreover to prayer and fellowship they added the giving of material help for the work of the gospel: they gave to Paul personally, whom they loved, Chap. 4:6. The assembly at Philippi is an example to us all in the matter of evangelism.

Epaphroditus has visited Paul, who is eager to hear about the assembly at Philippi. Everything was going on well, but appeared to be just one weakness, a tendency to divide into cliques and groups, and to differ about things. Others might not have thought this mattered very much, but to the mind and heart of Paul it was serious. See how he stresses "all" throughout this epistle, Chap. 1:4, 7, 8, etc. The circumstances were not like those at Galatia, where false doctrine was coming in, or at Corinth, where there was disorder of the worst kind. At Philippi it was merely that two erstwhile godly sisters could not get on together. (Of course, brothers are just as liable to disagree.)

Paul deals with it all so wisely. He does not write them

a severe letter of reprimand. First he writes all the good he can about them (and there is much); then in Chapter 2, he brings before them the Person of the Lord Jesus Christ, and the entire absence of self-assertion in Him. This part of the epistle is like the most beautiful jewel in a casket of gems. Not until the last chapter does Paul mention the trouble. He lifts all to the highest level first, then "beseeches" the sisters, and asks others to "help those women," and not leave them at variance.

In Chapter 2:1, Paul refers to "comfort of love," to himself probably, and the beauty of "fellowship of the Spirit." Then in 2:4, he bids them look upon the things of others (and that not to criticise them), following this with the example of the Lord Jesus. Like Mont Blanc overshadowing the Alps with its beauty, the Lord dominates all with His own perfect example, showing the "mind" that should be in us. We often fail to realize how much we lose of the "comfort of love" and "fellowship of the Spirit" because we fail to have the mind of Christ.

"Of one mind" does not mean being of the same opinion: it is having the same attitude of mind that was in Christ Jesus. We may differ most sincerely in many things that do not touch the doctrines of our faith, but if there is His lowliness of mind and esteem for others, we shall not assert ourselves and thereby produce friction.

Paul besought Euodias and Syntyche to be of the same mind "in the Lord," Who was the only One who had the perfect right to assert Himself, but did not do so, making Himself of no reputation, humbling Himself. The last Adam is indeed the exact contrast of the first in Eden.

From "Words of Help."

"STICK 'EM UP"

HOW I wish that someone of importance would speak out against the gun-fever that has taken hold of our children! It has made one of the chief inspectors of police say that we are breeding a race of gangsters! Must our children be given a gun and a dagger to make them like others? Recently a baby in its carriage had two toy pistols and was pointing them at the people who passed.

I know that the picture show and the television are much to blame for this, but surely we are not going to let this thing spoil our youth. Can you give a lead in this matter, and wake up the parents and teachers to their responsibility?

From Christian Herald

EDITOR'S NOTE!

Christian parents in Assemblies gathered to His Name should give serious thought to the above warning. How common it is to see such things in the hands of the young. Truly the Television and Movie Houses are largely responsible, and the Comic Strips in newspapers and elsewhere, about which

so few have a conscience towards God. How any Christian parent can permit Television and such things in their home, with a young family to rear, is difficult to understand. Have they a conscience towards God? WAKE UP—fellow believers and lift up your voices against the evils of T. V. and the like—it is later than you think and the world is coming like a flood into professed Assemblies of saints.

The following was written in reply to letters which appeared in the St. Thomas Times-Journal. This letter was written by an Indian Christian in fellowship in the assembly at the Muncey Reserve, and was published in the St. Thomas Times-Journal, St. Thomas, Ontario.

Editor, The Times-Journal, Sir,

As much as has been said and written by those who seem solicitous to discover and offer a cure for alcoholism, apparently to no avail as yet, I feel very deeply concerned about the victims of it and would now assure them that there is positively a sure cure.

The trouble in question is not a disease but a symptom that manifests the presence and progress of sin in the victim's body and antecedently inherited from Adam and Eve, and fostered by environment perpetually from one generation to another. Most authentically this is the situation. And to start at the origin of the whole trouble one must get rid of sin's penalty, power, by means of God's plan of Salvation which he purposed in Christ Jesus from the foundation of the world. The wages of sin is death but the gift of God is eternal life through Jesus Christ the Lord. The work of redemption is done. As it is appointed unto men once to die but after this the judgment: So Christ was once offered to bear the sins of many; He died in our stead whereby He paid the penalty of sin; He rose from the dead after three days and three nights. He is the Lamb of God which taketh away the sin of the world and is abundantly able to save all them that come to God by Him. Our part is to confess that we are but hell-deserving sinners and to repent believing in His Son Jesus Christ . . . Read Luke 24:47.

My advice to victims of alcoholism is "repent and believe." And the Lord Jesus will baptize you with the Holy Ghost to make you a new creature. The reception of the Holy Ghost is what we mean by being born again. Could any one imagine a person born of the Spirit of God remaining in sin and drunkenness? You will not only be cured of the drink-habit but saved for all time and eternity. Banish the idea of depending on your empty profession of religion and receive God's gift of eternal life through His Son, Jesus Christ, and the Blood of Jesus Christ his son will cleanse you from all sin (1 John 1:7.)

A. W. D.

QUESTIONS AND ANSWERS

QUESTION: A popular evangelist, who uses the popular methods of the religious world expects to be in the Antipodes the early part of the year. Should those in Assembly fellowship support him? Many magazines professing to be mouthpieces of Assemblies openly advocate such a course. What should be our attitude towards such meetings? (From an exercised believer overseas.)

ANSWER: God is sovereign and can reach sinners through many instrumentalities—he has even saved poor deluded souls in the darkness of Romanism and other “isms.” In the case you mention, it has been amazing to find some who professed to know the truth of God as to separation from the sectarian systems of men, openly supporting such campaigns and advocating their acceptance by Assemblies of saints who take an “outside place” as to denominationalism.

The only safe course is absolute separation from that which entangles with any and all who are at variance with the Word of God and who, by their teaching, delude souls into thinking all is well for eternity, when in the case of many it is just a Christless profession which permits them to continue in their worldliness and sinful pleasures. And, further, the aims of such campaigns, openly advertised, is to suggest that all “converts” should go to the Church of their choice. What a dreadful mixture is thus advocated—2 Cor. 6:14, 18 and ch. 7:1—coupled with Hebrews 13:12, 13 ought to be sufficient Scripture to guide those who wish to be guided by the Word of God. The many “who do that which is right in their own eyes” will scoff at this and will form part of the deluded mass who, unquestionably, accept that which seems to have the popular appeal. This is what they are looking for—they have their reward.

QUESTION: Should the Assembly seeking to gather unto the Name of the Lord Jesus practise pre-arranged ministry after the Lord's Supper? (From Malaya)

ANSWER: The meeting for the Remembrance of the Lord has no human arrangement but we are dependent upon the guidance and leading out in worship of the Holy Spirit. It would be entirely out of order to suggest an arranged ministry after the Breaking of Bread or prior to it, of course. Any reading prior to the passing of the bread and wine should certainly occupy us with the Cross and the Sufferings of the Saviour and should be a help thereto. After the passing of the bread and wine and the offering (which is part of our worship) is placed on the table, then there may be, as the Spirit dictates, suitable ministry, which would not detract from that which has gone before but could be of a more practical character, leading the saints to a consideration of the holiness and practical living which should characterize saints who have taken such a privileged place before Him, and should help to our duties pertaining to other activities of the Assembly. In the early and good days of the testimony this was always the case. We fear, today, amidst the weakness and failure, there is a decided movement to “shorten” and ultimately practically dispense with a proper worship meeting on the Lord's Day morning and give it just a “token” appearance to make way for the activities of the day and week. Worship always comes first in God's mind and prepares for that which is pleasing to God of our service and testimony. After the Breaking of Bread, it is perfectly in order to have still another Ministry Meeting which is a valuable way of getting further ministry before the saints. The dearth of today is the lack of such proper and suitable ministry—the carnal don't want it, the “busy” have no time for it. This frequently takes the form of a Bible Reading which is most helpful when carried on in a Scriptural manner with suitable shepherds present to guide and lead to “good pasture”

and profitable teaching. The modern "Bible Hour" shortens the worship and leads the neighborhood to think they are having their "morning devotions" and performing their religious duties. It is "evasive" of reproach.—Heb. 13:13.

EXTRACTS FROM LETTERS

FROM RHODE ISLAND: I am in my ninety first year and I still do enjoy your Magazine.

FROM NEW HAMPSHIRE: I was surprised to see that our brother Gilmore passed away—I used to attend all his meetings in Belfast, Ireland. We thank you for Words In Season, we enjoy it very much as there is no gathering of the Lord's saints here where we are.

FROM FLORIDA: I thought you would be interested in hearing that I enjoy the Magazine very much. It speaks so faithfully without fear or favor. May the Lord give you strength and health to continue in the good work. W. G

FROM AUSTRALIA: We thank you for the profitable ministry given us in the Magazine and trust it shall continue. There is a great need for it as we need to have our pure minds stirred up, 2nd. Peter—to be put in mind of the former things.

FROM MISSOURI: I am rejoicing in the kindness and mercy of our God, to one so unworthy as I—His mercies are new every morning, great is His faithfulness. Still have fairly good health and every comfort of life, though strength is failing some, yet at my age, good! How are you getting along in these swiftly passing days—I trust well? The Lord richly bless and keep you all is my prayer.

(The above from brother MacPherson, both eyes gone, both hands gone at the wrist, written through his faithful attendant, should speak to our hearts. He reads His Bible by pressing the "Moon type" to his lips—an old Inverness man, an old friend of father's and ours, he has been an inspiration to many—pray for Him.)

FROM NEW JERSEY: I find it very refreshing and helpful and as a means of renewing my strength and love for the Word in its plainness and simplicity.

FROM WISCONSIN: It helps me to lift up (strengthen) my hands which hang down, and the failing knees; and to make straight paths for my feet, yea! brother! you are confirming the Word of God—Isaiah 35:3—Hebrews 12:12.

FROM MINNESOTA: We are thankful for the sound doctrine set forth in Words In Season. To those of us living where there is no Assembly, it is like "cold waters to a thirsty soul."

FROM ONTARIO: I don't wonder subscribers write about those dates on the envelopes. Having been myself strictly brought up about "paying as you go" (or don't go), and having a conscience about it, especially since my conversion, I don't like to have the postmaster and the rural mailman think I am away behind in my subscription. (I wouldn't worry about this—editor.) I will be glad when those date-stencils can be discarded. But mind you, I can see **your** side of it without any trouble, so resign my self to the situation. I wonder how you can possibly manage affairs, as it is, without adding expense that can be avoided. I know you are carrying a real load. Only doing it FOR HIM sustains you. May His blessing be poured upon Magazine and editor!

(We are very grateful for the "understanding" and kind thoughts of many of our subscribers and we are sure their prayers for us are most helpful and strengthening—Editor.)

THE BLOOD OF HIS CROSS

OH! Teach me what it meaneth —
That cross uplifted high,
With Thee, the "Man of Sorrows"
Condemned to bleed and die:
Oh! teach me what it cost Thee
To make a sinner whole;
And teach me, Saviour, teach me
The value of a soul.

Oh! Teach me what it meaneth —
That sacred crimson tide,
The blood and water flowing
From Thine own wounded side:
Teach me that if none other
Had sinned but I alone,
Yet still, Thy blood, Lord Jesus,
Thine only, could atone.

Oh! Teach me what it meaneth —
Thy love beyond compare,
The love that reacheth deeper
Than depths of self-despair:
Yea! teach me till there gloweth
In this cold heart of mine
Some faint, yet true reflection
Of that pure love of Thine!

Oh! Infinite Redeemer,
I bring no other plea;
Because Thou dost invite me,
I cast myself on Thee!
Because Thou dost accept me,
I love Thee and adore!
Because THY love constraineth,
I'll praise Thee evermore!

H. F. Lyte

(The tune "Aurelia" for above is by S. S. Wesley, grandson of Charles Wesley, the great hymnist.)

Home for the Aged but meets in their Auditorium. The Assembly has also built a nice S. S. Hall in another part of the district, where they reach that neighborhood with the Gospel.

Byfield, Mass.—Bro. Jas. McCullough had a much enjoyed visit here with the small Assembly, he spoke on "The Lord's Coming"—a very timely and needful subject. Power was felt in the Word. He is feeling quite well now.

Saugerties, N. Y.—Saints had a visit from bro. Sam Rae recently which they enjoyed—Albert Plue, Correspondent.

New Haven, Conn.—Bro. Cappiello has been visiting lately New Rochelle and So. Brooklyn, also Long Branch and Orange, N. J. Pray for the Italian brethren. C. Patrizio has returned from his visit to Italy which he spoke of as a happy season with the saints and in Gospel preaching—much poverty exists there amongst the saints.

Camden, N. J.—Bre. Mick and Hamilton gave a good visit here, they also had an earlier visit from D. Calderhead.

Bay City, Mich.—Brethren Joyce and McBain took part in the monthly Ministry Meeting Dec. 7th, good attendance and help given.

Jackson, Mich.—Bro. N. Crawford was trying a few meetings for children here, seeking an increase in the S.S.

Williamston, Mich.—Bro. John Adams had some good weeks of Gospel meetings here—three professed and the childrens' meeting Friday nights was encouraging. This is being continued.

East Boston, Mass.—Conference here largely attended, several of Lord's servants giving help in ministry—a good atmosphere prevailed and strengthening ministry for saints in their testimony in these parts.

CANADA

Nova Scotia—L. K. McIlwaine and John McCracken are having meetings in Westville in the new House Trailer . . . "they speak of it as the Gospel Hall on wheels. I often thought about building one, to have when the weather was too cold for a tent, now that we can have it ten feet wide, I am convinced it is a great thing . . . the only furniture in it is a stove and chairs—" The meetings have been solemn, some concerned. L. K. Mc.

St. Thomas, Ont.—Saints here go along, looking to the Lord for His blessing. Bro. Govan gave them a few nights recently.

Charlton, Ont.—Bro. James Clark had two weeks here recently with the saints, much enjoyed—he also visited Earlton and Kirkland Lake, the latter place speaking on The Tabernacle in the Wilderness. He hoped to visit also Noranda, bro. Arnold Adams visited Charlton also.

Arnstein, Ont.—The meetings of brethren Grainger and Albert Ramsay have been blessed during the eight weeks—a good number have professed, large crowds attending.

Sault Ste. Marie, Ont.—The Gospel was preached faithfully by brethren Gray and Maxwell here this past Fall, some five professed—attendance at the regular meetings keeps up good. Bro. Norris was still in Manitoba at last report.

Eden Grove, Ont.—Saints here, and at Clinton, Lake Shore and Sarnia enjoyed a visit by brother Clay Fite with helpful ministry.

Glen Ewen, Sask.—"The Assembly goes on as usual here. The meetings in the main seem to be 'fresh,' which is encouraging. We are just in the early part of Hebrews in the Bible Class. How interesting, yet profound. Personally I like to link Hebrews with the first part of John chapter 10 and the opening chapters of the Acts . . . Calling His own sheep by name . . . leading them out . . . going before them etc." H. McF.

OTHER LANDS

Japan—Brother Len Mullan and his wife are located here and have been seeing God's hand during the past ten years "without ever sending out a so-called Prayer Letter" and they report a little Assembly established without the aid of any modern apparatus, or musical instruments—Our brother reports a native fellow worker who is very earnest. "During the recent typhoon, one village near Mishima was hit badly but in that village there was a sister who had a miraculous deliverance. Practically 100 houses were carried

away and the barn and outhouses of this sister were carried off. She, with her family, three of whom were believers sought refuge in the main part of the building but it moved too. In God's mercy the house was blocked by a large oak tree for a few minutes during which time the entire family escaped by climbing up the tree and holding on to its branches where they remained for six hours until the typhoon passed and morning came . . . "Brother Ferguson, all we see around us is surely going but we have found safety at the Cross until the storms of earth are passed and Heaven's morning breaks." (Pray for our brother and his wife and fellow laborers in this idolatrous land). "Yanokashira" 1141 Kanai, Shibukana City, GUMMA KEN.

France—Bro. Taylor mentions that they are required to move at the end of the year and desires the prayers of the saints that suitable quarters may be obtained for the Hall etc. They have been cheered recently by a sister being added to the Assembly who shows evidence of real desire to go on for the Lord. Remember our brother and the saints in our prayers that their way may be clear.

Australia—Bro. Parkinson writes . . . "My wife and I came back by train from N. S. Wales after the Old Bonalbo Conference—the Hall was packed, ministry excellent—saints came from a radius of 500 miles. This conference was, I believe, fathered by the late Frank Hunter nearly forty years ago." (Many of the saints here and there in this vast continent appreciate sound men and sound teaching. Nothing else stands for eternity.) Editor.

FALLEN ASLEEP

Chicago, Ill.—Our beloved brother, Richard Biller, went home to be with the Lord, October 15th., aged 48. In fellowship in 86th. St. Assembly for over 20 years. A deep student and lover of God's Word—leaves his widow and daughter, both in fellowship. "God is too wise to err."

Galt, Ont.—Our beloved brother William Jardine was called home Oct. 27th., aged 83—one of the longest in the Assembly here. Pray for his invalid widow. He was a lover of Words In Season for many years.

Longport, N. J.—Two of the saints have been called home of late and much missed—our dear sister Miss Christine Thomson on Nov. 3rd., aged 66. Born again when 11 years of age. Also our dear sister Miss Alice Bell on Nov. 10th., aged 83. Titus 2:13.

Vancouver, B. C.—Our dear brother David Campbell "went home" Nov. 3rd., aged 68. Saved as a lad of 15 in Scotland—here for many years.

Winnipeg, Man.—On Nov. 10th, our dear sister Mrs. R. J. Stewart was called home, aged 68. Her illness was long, now in His blest presence. Saved in January 1922, received into the West End Assembly shortly after where she continued to the end.

Lake Shore, Ont.—Our beloved brother Lloyd Rawlings was called home November 10th suddenly. He was out to the ministry meeting Lord's Day afternoon, called away the next day—survived by his widow, two daughters and one son—remember this family in our prayers. Although not a strong man physically, as one wrote, he stood well for "those things most surely believed among us"—Luke 1.1. He was in his 62nd year.

Huntsville, Ont.—Our dear sister Mrs. Chas. Johnson went home to be with the Lord Oct. 27th, in her 89th year. Saved in Sweden over 70 years ago—in this country for 66 years and in this Assembly for many years—much missed.

Lansing, Mich.—Our dear brother Walter Scott Turrill "went home" Dec. 4th, in California, brought here for burial—his old home city. He was 73, and saved only 9 years ago, went on nicely with a love for the Word. Remember in prayer his invalid widow, one of the oldest Christians of this district, and their family.

La Crosse, Wisc.—Our dear brother George Prien was called home Aug. 13th, aged 70 years—in the fellowship here for 40 years.

Richmond Hill, N. Y.—Our dear brother Fred Jordan was called home Nov. 30, age 75. In this assembly 50 years, much missed.

Words in Season

THE BIBLE FAMILY MAGAZINE



I KNOW HIS HAND THOUGH I MAY
NOT KNOW HIS WAY

« « «

I KNOW the Hand that hath me fed,
And through the year my feet hath led;
I know the everlasting Arm
That hath upheld and kept from harm.
I trust Him as my God and Guide,
And know that He will still provide.

I know not where His Hand shall lead,
Through darkest wastes, o'er flowery mead;
Mid tangled thicket set with thorn,
Mid gloom of night or glow of morn;
But still I know my Father's Hand
Will bring me to His goodly land.

Anon

FEBRUARY, 1959

WORDS IN SEASON

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RENEWALS & ENVELOPE DATES—The dates on your envelope, as we have frequently pointed out this past year or so, do NOT mean anything now. Disregard them. Your subscription is due each December. Be sure you are paid for this year. We keep accurate records here in Williamston and all matters regarding the Magazine should be taken up with the Editor, Wm. H. Ferguson, Williamston, Mich.

VOLUMES:—These are available now (for 1958)—also a very few of 1957. Cost is \$3.50 per volume, mailed anywhere—write to Williamston, Michigan.

CHANGE OF CORRESPONDENT

Sault Ste. Marie, Mich.—Mr. Ephraim Gordon, 1400 Superior St., for the Assembly.

CHANGE OF ADDRESS

Quebec 10, P. Q.—J. H. Spreeman, 134 Maskinonge Ave.

Waterloo, Iowa—Mr. Oliver G. Smith, 2420 Hammond Ave.

UNITED STATES

Hickory, N. C.—Bro. MacLeod speaks of some encouragement on the visit of Mr. James from the old land—they attended East Boston conference (which was very good and profitable) then called in at Longport where they had a meeting or two, calling also at Camden, Washington and Matoaca. Mr. James was to sail home Jan. 6th.

Toronto, Ohio—Brethren Hamilton and Mick were here for a visit—also had meetings in Camden, N. J. Bryn Mawr, Everett, Frostburg and Lonaconing, also Cumberland, preaching the Gospel and ministering to the saints.

Clyde, Ohio—Bro. Calderhead had a few nice meetings here.

Forest Grove, Ore.—Saints here enjoyed a visit from F. Hunter, also brother Saword, ministering and telling something of the work of the Lord in Venezuela. Several here are aged saints—but steadfast. This is good.

Chico, Calif.—Bro. Saword called in and gave us an appreciated visit, also enjoyed brother Alves' call.

Forthcoming Meetings:—Bro. Dobson in Steubenville, Ohio, Bro. Warke in Highfield Hall, Toronto, Ontario, Klabunda and Baldwin in Sarnia, Ontario, McBain and McCready in Byrn Mawr, Penna., George Graham in Akron, Ohio. Pray for these meetings and others going on.

Deckerville, Mich.—Bro. Gerald Taylor gave a call to the saints here which they appreciated.

Lynden, Wash.—Saints here speak of a little encouragement—a few souls saved last Fall who seem real.

Camden, N. J.—Annual conference felt to be a good and godly season with several of the Lord's servants present to help—the new location for the meetings was helpful. Prayer meeting well attended and a good spirit prevailed throughout.

Marion, Iowa—Bro. Dobson finished here, a few professed, Oliver Smith joined him in the last two weeks.

CANADA

Kitchener, Ont.—Saints here had a nice visit from our aged brother Widdifield accompanied by bro. Pears, which they enjoyed. Bro. Fleming also gave them a call.

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. 51

FEBRUARY, 1959

No. 2

LEADING ARTICLES

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DISCIPLINE - - - - - Wm. H. Ferguson
THE LEADING OF THE LORD - - - Wm. Williams
A YOUNG MAN OF PURPOSE - - The Christian Post
IS HELL A LOCALITY? - - - - - The Editor
AN INTERESTING LETTER - - - Thomas Dobbins

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GATHERED GEMS

There is a jewel that no Indian mine can buy,
No chemic art can counterfeit;
It makes men rich in greatest poverty,
Makes water, wine; turns wooden cups to gold,
The homely whistle to sweet music's strain.
Seldom it comes.
To few from Heaven sent —
That "much in little" — "All in nought" —
CONTENT!

» » »

WHAT LEGACY WILL YOU LEAVE YOUR CHILD?

Henry J. Heinz, of the "57 Varieties" fame, said this in his will: "Looking forward to the time when my earthly career will end, I desire to set forth at the very beginning of this will, as the most important item in it, a confession of my faith in Jesus Christ as my Saviour. I also desire to bear witness to the fact that throughout my life, in which were the usual joys and sorrows, I have been wonderfully sustained by my faith in God through Jesus Christ. This legacy was left me by my consecrated mother, a woman of strong faith, and to it I attribute any success I have attained."

What greater legacy could his mother have left him?
"Thou hast given me the heritage of those that fear
Thy Name." Ps. 61:5.

« « «

OF ONE MIND. 1 Peter 3:8, etc.

"All religions may AGREE together. But they were not a natural union produced by the active heat of the Spirit, but a confusion rather, arising from the want of it, (the heat). Not a knitting together, but a freezing together, as cold congregates all bodies, how heterogeneous soever, sticks, stones, water etc., But heat makes first a separation of different things, and then unites those that are of the same nature. Romish and sectarian union is but a brutish ignorance of spiritual things, authorized and recommended for the very purpose of perpetuating superstition and control by stronger bodies. Let the Pope determine all, let the 'Church' determine all, is the battle cry of the modernist."

OH! I AM LOST! I AM LOST FOR ETERNITY! !

WHILE staying for a short time at a small hamlet on the banks of the river S———, I chanced to step into a cottage which was occupied by one of the tradesmen of the place. His wife sat by the fireside knitting, while her little boy about two years of age amused himself by playing about the room.

I found out at once that I was an unwelcome visitor for the mother received me coldly, no doubt guessing the object of my visit, and yet she was a professing Christian. She went about striving to win heaven by good works, was a constant church-goer, and, like the rest of her kind, shunned those who sought to preach salvation by faith in all its simplicity.

I tried to break down the stiffness with which she had fortified herself, by paying attention to her little boy, which having the desired effect, I took my Bible and read Isaiah 53 and John 3. I then dwelt upon that wondrous love which was displayed in all its fulness by Jesus dying the just for the unjust, when He hung there upon the cross, abandoned by God and man, because there was laid upon Him the iniquity of others.

I knelt by her side, and asked God for Jesus' sake to save her soul. I then gave her a gospel tract, and when leaving said I would call again the next day to which she made no reply.

In the evening the husband came home wearied with his day's work, and sitting by the fireside, his wife as was her wont began to relate the little incidents of the day, among which my visit was not forgotten. "And he is coming again tomorrow, but he'll find a closed door," she remarked as she concluded.

"I should like to know the hour when he intends coming," replied the husband, "I would endeavor to be at home, and he might find something he should not forget for some time to come."

I went, however, and the door was not barred, nor the husband at home. Again I read to her, and earnestly pleaded with her to accept salvation. How well do I even now remember, before leaving her, taking my pencil and tracing each word of that precious passage, John 3:16,—*"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."* And also that other, Isaiah 53:6, *"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all."*

The only reply I could get from her was, "It is too simple. I don't believe in such a new fashioned way. My minister is

able to lead me right without you troubling yourself in the matter." I knew that she had but a short time to live, for tuberculosis had seized upon her and was steadily doing its deadly work, and therefore I felt sad, oh! how sad, in leaving her under such a fatal delusion.

I had to leave the place the next day, and could no longer visit her. In a few days however word reached me, "Mrs. ——— is dying, and has no hope; her constant cry is—"I am lost! I am lost!" I at once hastened to the village and made no delay in seeking the cottage in which she lived. They ushered me into the room where she lay, and on my entering she fixed her gaze steadily upon me, as I stood and read text after text in her hearing. These seemed to make no impression. She appeared to give them no heed, and, at length, she turned her face to the wall, as if shutting her ears against the Word of God. "Let her alone, let her alone," kept ringing in my ears, as I stood by her bedside. Ah! what a thought, an immortal soul on the brink of eternity, and would not have Jesus. I stood there trembling while the thought of eternity filled my mind.

Tonight may be thy latest breath,
Thy little moment here be done.
Eternal woe! The second death
Awaits thee, grace rejecting one!
Thine awful destiny foresee,
Time ends, and then—Eternity!

I bent my knees to pray but could not, heaven seemed brass above me. I could stand it no longer, and left the house, feeling certain we parted to meet no more. Life, to which she clung so dearly, was ebbing fast away, and nothing in the future for her but blank, blank despair. Soon after my departure she raised her head with what little strength still remained, and beckoned her friends to her side. With that eagerness known only to those who wait for the last words of one they love, they gathered round her, and in a slow, faltering voice, she uttered these words, "I am dying—and oh! I am lost.—I am lost—for—eternity." She gazed on each watching one with a look of bitter anguish, and then breathed no more. The solemnity of death filled the room as some one whispered, "She is gone." Ah yes! Gone! Gone into eternity with wails of agony and woe!

Did she excel those around her in sin? No, for in the sight of man she lived as a pattern to her neighbours, she went through all the routine of the nominal Christian, and yet she is lost. And why? Simply because she was too proud to be saved for nothing!

Dear friend, do you treat the Gospel of the grace of God in the same manner? Do you imagine that good works, and a

fair profession can save your soul? If so, Christ died in vain, and our preaching is also in vain.

Even taking it for granted that from this day forward you could live a sinless life, would that gain you admittance into heaven? Alas! no, for your past sins would still drag you down into the dread abyss! Cast away then those filthy rags and come naked and sinful as you are to Jesus who bids you welcome, saying, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest," and "Him that cometh to Me I will in no wise cast out."

W. M.

(From Northern Evangelist)

PREACH THE COMING

And preach the Coming! Make it winsome, friend!

Not a dread climax; but a consummation,

Oh, not a cul-de-sac; no, not an end,

But just a further stage in our salvation.

Why, he who sows a field,

Bearing with scorching sun and blinding rain,

Will surely come again,

To take the goodly increase it can yield.

God's long, long silence does not ever mean

That He is dumb.

Faith, precious faith, is born of the unseen,

And He will come!

He, the poor pilgrim Preacher,

Who listened to the lowliest:

The humble wayside Teacher,

Who owned no home where He could rest:

Who slept in Peter's little ship:

Who had no purse or well filled scrip:

But lived from day to day

Just as a wild bird may

Is coming back once more.

Who knows?

He may be at the door!

Not as a thief, to those

Who wait for Him: nor as any angry master

Speaking of retribution and disaster.

Nay, in high heaven there is a vacant place

Just at His side.

He is the Bridegroom with the radiant face

Coming to fetch His bride.

DISCIPLINE

WM. H. FERGUSON

THE CASE OF THE OBSTINATE, SELF-WILLED MAN

Of Matthew 18:15, 20

THIS, undoubtedly, is a church scene, i. e. the local church is in view here. In Matthew 16 we have the church, as built by Christ, on the foundation, Himself, and this is universal in its aspect. However, when we come to chapter 18 we have the conduct of each other in the local church before us and, eventually, the manner of our conduct towards one who is unwilling to bend and unwilling to yield to the Word of God. Someone has said . . . "It is only an error of judgment to make a mistake, but it argues an infirmity of character to adhere to it when discovered."

If the verses were carefully noted and the different steps taken as each portion prescribes, many of the difficulties might be solved which become very difficult to handle because the Word of God is not simply and truly carried out. The self-willed, stubborn man of Matthew 18:15, 17, must of necessity, find himself outside of an assembly of God.

He refuses to listen to his fault (if he is at fault,) i. e.

Do not apply this Scripture just to get the best of a man where one has an "imagined grievance."

He refuses to hear his brother when he comes alone.

He refuses to hear even when one or two more are brought into the consideration of his fault. In the mouth of these two or three witnesses every word is established, v. 16. There is no room for equivocation, or any dishonest approach to the matter—the two or three witnesses must be prepared to substantiate the charge, and that before the whole church—i. e. their testimony is to be presented to the whole church by the brother who takes the lead, or makes such announcement in the matter.

When it is told to the church, and the judgment of the church is sought, and the evidence undeniable, and agreed upon by the church (which the church makes known through proper channels) the self-willed, stubborn man must be given the outside place to await true and proper repentance.

We have known of cases where a simple carrying out of the scripture thus would have solved the problem if each had been willing to bow to the Word of God.

I recall distinctly one case many years ago in one of our Northern towns in connection with the small assembly there.

There were two brethren involved and one of them seemed to be very determined to make the other acknowledge that he had sinned or transgressed against him. The matter really was trivial, it involved nothing in regard to the moral char-

acter of either man but, rather, something in connection with some act in the affairs of the assembly where one thought he had been by-passed and charged the other with falsehood in this matter, or lying.

About that time we happened along in this district where often we had sought to labor, and an older brother, now with the Lord, a godly man, came along also for a few meetings, so the both of us were together in the assembly having these meetings in ministry and the Gospel.

During this time, in some way or other, the suggestion was made by someone in the assembly that the two of us, i. e. both preachers, should seek to help these two brethren to solve their difficulties and meet with them. I happened to be the younger, in fact, considerably younger than my fellow worker at the time but I had thought, considering this portion of the Word of God, that these two men ought to have come together at first, ALONE, and considered their difficulty in the presence of each other with the Scriptures before them. I suggested this to the older brother whom I respected very much, a truly godly man, loyal to the Word of God, but he seemed to think we ought to go anyway even though they had not met together and seek to help them in connection with it. I rather objected to this procedure, thinking that unless we carried out the Word of God, it might not have the desired effect. But, seeing he was older I consented. We both agreed to meet with these two men.

We went to the house of the brother who felt so aggrieved and the four of us sat there. Each presented their side, told their story and as we have suggested the matter was really trivial in its inception but it led to hard things being said. However, the brother who was so insistent that the other should confess his wrong finally could see that it was not producing the desired effect, i. e. so far as he was concerned, because neither of us, nor the other brother, seemed to see that the fault was altogether one-sided. The other brother was comparatively soft but, when charged distinctly with lying, he was unwilling to agree to this, as he felt it was most certainly untrue—there may have been misunderstanding, he acknowledged, but there was no “lying” in the matter. We felt, also, that this was going too far for the insistent brother to demand and as I watched the course of this second brother, knew him well, to the end of his life, it seemed to me to be an entirely false charge, it appealed so also to my elder brother considering the case.

To bring this to a close, we talked together, prayed together, and the two brethren walked across the room, shook hands and professed that this was the end of the matter.

Sad to relate, it was not the end. The brother who was so insistent at the beginning and who, ultimately, acknowl-

edged that it was settled and shook hands with his brother, and agreed to forget the matter entirely, NEVER DID GIVE UP HIS HARDNESS IN CONNECTION WITH IT. His attitude towards the other remained the same, it could not be hid. Time made no difference in connection with this. Both men were more or less elderly and I had been friendly with both men for a number of years.

Quite some time afterwards, the insistent brother, while we were away up North in our State in our Bible Carriage work which we carried on for many years, sent to us a gift of fellowship in the Gospel. His attitude to his brother and unrelenting bitterness shown in the case was quite manifest, even since the affair was professedly settled, and I felt that I could not, consistently, receive this token of fellowship. This, I felt then, and still do, would have shown more or less of a tacit agreement that he was right in maintaining that wrong attitude to his brother. It was difficult to do, but writing him a kindly note, I sent back the fellowship to him. This grieved him quite a bit but nevertheless, it was the only thing I felt could be done under the circumstances. We are thankful we do not have many occasions when it is needful to do this—but occasionally we have some.

He did not live a great while longer. In a short time he was gone into eternity to be with the Lord. It gave me some little satisfaction to know that he had kindly thoughts of us on his deathbed and, even requested that I should come and take his funeral service.

However, these two men lost happy days and a few happy years of fellowship and testimony which they might have enjoyed, and in which they might have been a strength to the few other believers of that district, had they continued in the right ways of the Lord.

I felt, too, that the suggestion of my older brother was wrong. The passage of the years, many years now, have but confirmed me in this thought that the proper attitude should have been for these two men to have considered their difficulty alone, in the presence of God, first of all. How often the discipline of God's Word is annulled and hindered by man injecting his thoughts, even though they seem reasonable thoughts, into the matter, instead of carrying out the plain and simple Scripture of Truth.

As we consider the subject of "Discipline" it is most necessary to abide by the Word of God and in each successive case to be sure that we have definite Scripture for what we do. Then it must be done, firmly, but kindly. There must be no favoritism, no partiality—the Devine order must be carried out. The dispositions of men are not alike and sometimes it is very difficult for a man to rise above his natural disposition

to show favor to some, and hardness to others. This, of course, becomes reprehensible when it enters such an important matter as the Discipline of a local church. It can be disastrous—it can produce much evil fruit.

THE LEADING OF THE LORD

"I being in the way, the Lord led me" Gen. 24:27.

WM. WILLIAMS, VENEZUELA

THE LORD has three ways in which He controls His servants. He can lead them, or He can overrule them, or He can compel them. Now, in the servant of Abraham, usually believed to be Eliezer of Damascus, we have a fine example of the true servant being led of the Lord. Let us notice first that he was **IN THE WAY**. God has no directions for those who are not "in the way." That is why we have no directions in the Bible for a great deal of what goes under the name of "Gospel Work" today. For example, Bible Schools, Bible Camps, Bible Hour, Bible Union, Youth for Christ, Oxford Movements, and so on, ad infinitum. The people who control such institutions are not "in the way" and so cannot claim to be led of the Lord. They have all their statutes, rules, regulations, compiled probably with the best of intentions, but they are all based on human expediency and not on divine revelation.

The second thing we would notice is that the servant had been sent by Abraham. He did not go at his own charges. How many of those who "pose" as being the Lord's servants today would be weeded out were we to ask them for a definite, divine proof that God had sent them and that the work they were engaged in had God's approval. One "would-be" aspirant for the work in Venezuela wrote us the other day as follows; . . . "If I could only get out and have some meetings in the assemblies, I believe the Lord's people would see my gift and commend me to the work." (God-sent workers are doing the work first, in a humble and pioneer spirit, then their commendation appeals to all truly godly and understanding saints—Editor). Further, we notice that he did not "choose his own field" but went where Abraham sent him. He is a man of prayer and he fulfills the injunction we so often note . . . "continue in prayer and watch in the same with thanksgiving." He does not forget to be thankful, and he expects God to answer his prayer.

Then he uses wisdom in his search for a bride for Isaac. He wishes to get one who would not only love Isaac, but would be a practical housewife for him. She would think of the camels, so he added as a condition . . . **"and give the camels drink also."**

Again, he does not exalt himself or his wisdom. He speaks of his Master and of his Master's son. Then he demands a definite decision—a real break from the old life, the family, the friends and he gets Rebekah's noble answer . . . "I will go." Those who are not "in the way" are too often content with a mere emotional assent, without real conviction of sin.

Now we come to the consideration of the second way in which the Lord uses in dealing with His servants . . . He can overrule them. Let us look at the case of the seven disciples in John 21:1, 14. They were not "in the way" of the Lord's leading, they were never sent "a-fishing"—they took their own way. There was no prayer, no thanksgiving and, consequently, no fish. But the gracious Lord overruled their impatience and lack of faith. He taught them that without His presence and power they could do nothing. He taught them that He could provide enough fish, suitable for a good breakfast for the seven (although they were "little fish" for "little children" cp. v. 5—Editor). They were brave and capable fishermen, they thought, but they were "little" after all in His sight, and His "little ones." He led Peter to a final issue when he turned his back on the 153 great fish and chose to follow and depend on His Lord alone.

Then there are times when the Lord's servants get "out of the way" and He has to compel them to do His will. We have a sample of this in Jonah. He ran away from His Master's orders. He went where he was not sent. He is neither praying nor thankful but sleeping in a pagan barque. He is forced by the storm to tell the mariners the truth and in the whale's belly he prayed, at last, and learned that "they that observe lying vanities forsake their own mercy." ch. 2:8. He was made willing to pay that which he had vowed; and the Lord spake unto the fish, and it vomited out Jonah on the dry land. In chapter 3 the Lord gives him another chance and he obeys, but with bad grace; for being "compelled to serve the Lord" is not after God's liking, nor is it happy work for the servant. Yet how many of the Lord's own grouch and complain that they "have to" do such and such in connection with the assembly because there is no one else to do it.

Now, my dear reader! In which category are you? Are you serving the Lord because you are "in the way?" Are you serving the Lord because the Lord has "overruled" your circumstances, so that you feel you "must" serve Him? Or are you among the Jonahs, compelled to serve against your will?

Put me in Thy way, O Lord,
To obey Thy gracious call:
Make me serve with glad accord,
All the precepts of Thy Word.

A YOUNG MAN OF PURPOSE

2nd Chronicles 28 and 29

HEZEKIAH was crowned king in Jerusalem at the age of twenty-five; he could well have said that there was nothing in his favor; everything was against him. The country was in a sorry state. Politically, the relations of Judah with other states was uncertain; the internal condition of the country was desperate; it had been brought very low by the previous king, Ahaz; the treasury was empty too—financially they were ruined. And above all, religiously things were worst of all. The country was given up to idol worship, the house of God was shut up, and there were heathen altars “in every corner of Jerusalem.” But young Hezekiah had faith in God, and where there is faith, there is a God to back it up.

We may wonder how it was that Ahaz, his father, had done so badly. His father, Jotham, had been in most respects, a good king, and has a good report in chapter 27. We may perhaps think that he had not been careful enough about the bringing up and education of his son, Ahaz. From what is said in chapter 28 verse 2, we may gather that Ahaz as a lad and a young man grew up amongst the princes of Israel—a nation where God had been forgotten, and idolatry abounded.

Christian parents, just a word here; it is fatally easy in choosing an education for the greater advantage of your children, to allow them to come under bad influences which may have tragic effects on their spiritual lives. How important to keep them under that care which will give them a reverence for the Word of God—to bring them up “in the nurture and admonition of the Lord.” If it is indeed the case that Jotham failed in this matter, the failure had dreadful consequences for Ahaz and for the kingdom of Judah.

Ahaz “walked in the ways of the kings of Israel,” he made images for Baalim (idols); he “burnt his children in the fire”—which may mean a literal sacrifice of his children, but is more likely to refer to some horrible ceremony of dedication of them to the service of Baal. He gave away and destroyed the vessels of the house of God, and finally shut up that house; the worship of Jehovah came to an end. Moreover his foreign policy had led to overwhelming defeats at the hands of his neighbour Israel, the Philistines and the Syrians. In his folly he had sought the help of the king of Assyria, attempting to buy him with gifts. It is written “but he helped him not.” What a state for a new king to encounter!

We read of Hezekiah, that he did right in the sight of the Lord; and we may ask why, with such a father, he should have turned out so well. In the first place his mother is

mentioned, and this would give us to think that she must have exercised a good influence upon him. How often is this seen; the gentle early teachings of a pious mother have again and again laid the foundations for blessing in servants of the Lord; we remember Paul wrote to Timothy, Second Epistle, chapter 1, "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." Incidentally, no mention is made of the mother of Ahaz; perhaps because he did not have this blessing. Then during the period of Hezekiah's youth there were various prophets in evidence. Isaiah, Micah, Hosea all lived and wrote about this time. We read too of another prophet named Oded who, though he did not leave any inspired writings, flourished at the same time. Hezekiah would have heard these true men of God, and thus was his mind stored and his character formed to do what was right before God in an evil day. Here is encouragement for those Christians whose work is among the young people. Perhaps you may be a humble Isaiah with under your influence a coming Hezekiah; in due time the fruit of your teaching may thus be manifest.

He might, as we say, have given up hope. But on the contrary, on the very first day of his reign, he called the priests together. Other features of the administration might call for attention, but his first care is the house and worship of God. That he knew his Scriptures is shown by the fact that he called them together in the divine order as given in the book of Numbers—priests first, then Levites. He did not himself attempt the cleansing of the house of God; it was for the priests to do that. Hezekiah would remember the story of his great-grandfather, Uzziah, who in the pride of his heart took upon himself to offer incense. And eighty priests—valiant men—stood forth to oppose him. Would to God they had continued in their steadfastness! God's judgment had fallen upon that bold and unwise king, and he was a leper till he died. Hezekiah left the work of the house of God to God's appointed priests, though the movement, the initiative came from him. He gathered them together, chapter 29, verse 4, in the east street, or it may be read eastward, that is with their faces toward the morning. It is interesting to see, Ezek. 43, verse 1, that when the glory of the Lord fills the temple in the coming day of the reign of the Lord Jesus, it is coming "by way of the east"—the way of the sunrise. So they all gathered. Was Hosea there? He wrote, Hos. 6:1 "Come, let us return unto the Lord; for He hath torn, and He will heal us; He hath smitten, and He will bind us up;" and though this may have primary reference to the national repentance in the coming day of the Lord's return, it would be true of any return to Him.

The king's good words to the priests were well received. They "sanctified themselves . . . to cleanse the house of the Lord." They too might have said, "what is the use?" But the earnestness and reality of the young king touched their hearts, and they went zealously into the work of cleansing and restoration, insomuch that in sixteen days it was done. Then there were brought sin-offerings, "for the kingdom, for the sanctuary and for Judah;" and burnt offerings and thank-offerings. "And Hezekiah rejoiced and all the people, that God had prepared the people." Nor did his thoughts stop with his own kingdom of Judah; he realized that Israel comprised all twelve tribes, and if ten of them had gone away and were sunk in sin and idolatry, yet the heart of God would embrace them all. So, chapter 30, he sent to neighbouring Israel a yearning invitation to come to Jerusalem to the passover. True, his messengers were treated with scorn and contempt, but "nevertheless divers . . . humbled themselves and came to Jerusalem."

This story of a young man in seemingly hopeless circumstances who had faith in God and sought to do His will, is given us as an example according to Rom. 15:4 for our learning. May we not expect a reviving, as we cleanse ourselves in His sight and seek the real good of His people?

From the Christian Post

TO HUSBAND AND WIFE

Preserve sacredly the privacies of your own house, your married state and your heart. Let no father or mother or sister or brother ever presume to come between you or share the joys or sorrows that belong to you two alone.

With mutual help build your quiet world, not allowing your dearest earthly friend to be the confidant of aught that concerns your domestic peace. Let moments of alienation, if they occur, be healed at once. Never, no never, speak of it outside; but to each other confess and all will come out right. Never let the morrow's sun still find you at variance. Renew and renew your vow. It will do you good; and thereby your minds will grow together contented in that love which is stronger than death, and you will be truly one. ! ! !

Anonymous

(The above exhortation should be taken seriously to heart today by younger couples—what tragedies could have been avoided had an unworthy tongue been hindered from sounding abroad the failure of one's husband or wife to outsiders! When one has 'broadcast' the failures of one's partner, reconciliation is seldom effected—Editor.)

IS HELL A LOCALITY?

WE NOTICED in a contemporary magazine from overseas an article by Mr. W. W. Fereday on **THE PARADISE OF GOD**. This article has one or two paragraphs in it that are very questionable indeed, part of such we quote: - "The word 'hell' is used much too frequently in our ancient translation for the simple reader is apt to think of that word as being the lake of fire, whereas many times, notably in Psalm 16:10, the word would be correctly rendered 'sheol' in the Old Testament and 'hades' in the New. These terms primarily tell us that the dead have passed out of sight and are now in the realm of spirits. The words are **NOT MEANT TO TELL US OF A LOCALITY** (Caps are the Editor's) as (paradise for the saints) but a **CONDITION**. They have passed out of our sight." Farther down, speaking of the Lord's word to the dying thief, "Today shalt thou be with me in Paradise," Mr. Fereday states . . . "paradise, however, happy and pleasant, is just a 'halting-place' by the way. All who are there and all who have been there since Abel's murder are in blissful circumstances. Paul says that it is more blessed than anything experienced here and he describes the whole position thus, "absent from the body, at home with the Lord." Farther down still he states, "Paradise, however, wonderful it be, is not the Father's purpose of grace for us."

It is most essential in these days of departure from the Word of God in its simplicity, to turn to the Scriptures themselves which tell us clearly that **HELL IS A LOCALITY**. It is not merely that "the souls have passed out of our sight." This could lend itself to all sorts of false teaching. Bullingerism, and the denial of the fires of hell and the lake of fire, can all be linked up with a statement of this sort. The Scripture very emphatically points to hell as a location and that, in the heart of the earth. For this we have the Word of God over and over again. Sheol in the Old Testament and Hades in the New Testament **NEVER** refer to the grave. They always refer to the place of departed spirits, both saved and unsaved. Prior to the Cross, all the righteous dead went to Sheol, as well as the wicked, but, between the righteous dead and the wicked, there was a great gulf fixed, as we read in the sixteenth chapter of Luke. When our Lord died upon the Cross, His soul descended into Sheol. This is unquestionable. It is the distinct teaching of the Word of God in such passages as the 2nd. chapter of the Acts, vs., 25:34, and prophetically in Ps. 16:10. In Matthew 12:40 we read . . . "For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth." We have pointed out frequently that the Word here for "in"—

the preposition—signifies “in the very midst of” and it, undoubtedly, refers to the fact that the soul of the Lord went down into Sheol at His death. That is why He could say to the thief . . . “Today shalt thou be with Me in Paradise.” The soul of the Saviour and the soul of the thief, saved at the last moment, met that day in Paradise in the heart of the earth. We read once more in Eph. 4:9 . . . “Now that He ascended, what is it but that He also descended first into the lower parts of the earth.” We have heard the strange and foolish expression that the “lower parts of the earth” here refers to the sepulchre in which His body lay as being one of the lowest parts of the earth. This is almost too foolish to consider, but it shows the extent to which men will go to try to circumvent the plain teaching of the Word of God. Many Scriptures in the Old Testament refer to the saints going to Sheol, likewise, the unsaved. In the sixteenth chapter of Numbers, you have the matter of Korah. We read in ch. 16:32 . . . “And the earth opened her mouth and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods, they and all that appertained to them went down alive (or living) into the pit (or into Sheol) and the earth closed upon them and they perished from among the congregation. To refer to this as only a condition in which “they passed out of sight” is fatal as to the teaching of the Word of God relative to Hell and, finally, at the Judgment of the Great White Throne, the lake of fire. When the Lord said to the thief . . . “Today shalt thou be with me in Paradise,” it would seem that the compartment in Sheol that held the souls of the righteous dead was turned into a veritable Paradise that day by the presence of the Lord Jesus Christ in it. (This would, perhaps, account for the fact that Sheol is not termed “Paradise” until the Lord descended there). The late Mr. Henry Dyer, said . . . “Our Lord went down into Sheol, He was not detained there, but “He passed through as a mighty conqueror, liberating the souls that were held there up until that point of time—the completion of the work of the Cross.” Now, when we turn to the Word of God, we find that Paradise is above—“Paul was caught up into Paradise”—It takes us into the heavens. Where, in all the realm of Scripture, is there any suggestion of “a temporary pleasant and happy halting-place by the way?” To say that this is what is meant when it says “to be absent from the body, and present with the Lord,” is to deny the entrance of souls into heaven, into the presence of the Lord, for our Lord Jesus Christ is, at this very moment, sitting at the right hand of God in Heaven, itself. He is not in any temporary “halting-place,”—He is not coming down to visit the souls in such a “temporary halting-place” meantime to keep them happy, waiting until the final consummation. No! The souls of the righteous dead are, immediately at death to—

day, in the presence of their Lord. They are in heaven. They are enjoying that rest that has been promised to them and they are awaiting the fulfillment of the full effects of the redemption that is in Christ when their bodies shall be raised from the dead at the Coming of the Lord and body, soul and spirit, all shall be re-united and caught up together to be with the Lord in the air. This is the final hope of the child of God, relative not only to his soul, but to his body. But to deny that the soul is enjoying heaven at the present moment, is to deny the Word of God. To suggest a "temporary halting-place" is just the vain reasonings and inference of men who desire to evade the plain teaching of the Word of God relative to the departure of the souls, either to be with Christ in the glory or in hell, in the heart of the earth, to await the judgment of the great day. Does it not say in Rev. 20:13, relative to the Judgment of the Great White Throne, after the earth and the heaven have fled away . . . ? "And the sea gave up the dead which were in it, and death (which holds the body) and hell (or hades—which holds the soul) delivered up the dead which were in them and they were judged every man according to their works. And death and hades were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." The grave delivers up the body, Hades (or Sheol) delivers up the soul and body of the unsaved, the unrighteous dead, stand before that Great White Throne to receive their final sentence and be cast eternally into the lake of fire. This is the plain undeniable teaching of the Word of God.

A little booklet, entitled "IS THERE A HELL" by the Editor's late father, John Ferguson, with a foreword by Mr. John R. Caldwell, of Glasgow, Scotland, the former, esteemed editor of the Witness, distinctly sets forth these truths and warns the saints of God of that day against any tampering with the Word of God as to the truths of eternal punishment and the present existence of souls, either in heaven in the presence of the Lord, or in hell, as the Word of God plainly states in connection with the rich man and Lazarus (which is NOT a parable) . . . "And in hell he lift up his eyes, being in torments."

This form of teaching as to hell not being a "locality"—merely a condition where the souls have passed out of sight, lends itself to the modern idea and the popular idea of preaching without reference to hell and the lake of fire. Bullingermism, Christadelphianism, and Millennial Dawnism, Seventh Day Adventism, and all the various cults after this nature go in for this same line of reasoning that "there is no real place called Hell." They go much further when they teach eventually the annihilation of the wicked dead in the lake of fire, but they

are boon companions on the way to the pit. BE WARNED AGAINST ALL SUCH SOPHISTRIES.

As the days darken, instead of weakening the saints as to the plain teachings of Hell, we should be preaching more of it, in the right spirit, and warning young and old of the dreadful consequences of rejecting Christ. "Deeper down than Tyre and Sidon, shall the Christ-repeter go." We read of the "lowest hell" in Deuteronomy. What dire judgment awaits those who have had the light of the Gospel and have rejected it? May God help us to be true and loyal to the Word and not fear to preach it, in view of the Judgment Seat of Christ.

W. H. Ferguson, Editor

AN INTERESTING OLD LETTER

SARNIA, ONTARIO.,

April 7th., 1910

Dear Brother and sister in Christ:

I have been thinking of you quite a bit lately and would now write to you a few lines in His precious and worthy Name. I do trust that you are both enjoying good health and also enjoying fellowship with the Lord Himself. Have you heard anything said about the Word after we left you. Sometimes when the preachers leave the place the people are more ready to express their opinion. I do trust that fruit may be seen in a coming day through the seed sown at Moores Junction.

Anyhow, it is His own Word and it will not rot, God will take care of it. The female teacher had written Minnie Wub-bena and said how seriously she was thinking about eternal things.

Well, I had the great privilege of being at Toronto Conference and the Word of the Lord was precious to us indeed. There were present twenty seven brethren who give their time to the work of the Lord. On Lord's day a. m. 850 sat down to remember the Lord in the breaking of bread and drinking of wine. The offering amounted to one thousand ten dollars. (This was a considerable sum in 1910—Editor). In the Gospel Meeting in the evening there would be about 1400 present. (This was in the old Massey Hall).

We had a nice visit with Dr. Martin on his way home to Yale to see his people. He came to Sarnia here and stayed for dinner and supper and we were speaking about you both. He was telling us about picking strawberries and Mrs. Sivyer putting the richest cream she could get on them. He spoke wonderful words at the Conference, his ministry was practical and helpful. I do trust that brother Pafford and wife and family are well. Give my love to them when you see them.

I was called to Forest to the funeral of old Mrs. Kay, brother James Kay's old mother. She died very suddenly. I was at the funeral and stayed a few days in Forest and I visited old brother Kernohan and he was so pleased to hear from you and of the work up there in Michigan. May the Lord bless you both and cause His face to shine upon thee, and may your last days be the best days for God.

Accept of thanks again in His Name for the great kindness shown to us when under your hospitable roof. The pay day is coming when everyone shall receive his own reward, according to his own labour.

Now I will close with love in Christ to you both—I remain
your brother by His grace, Thomas Dobbin

(Editor's note — The above district we visited with the Bible Carriage nine years later and had meetings again in the old schoolhouse, some of the Pafford family whom we knew well, are now in assembly fellowship, the older folks all "at home." Mrs. Pafford was a daughter of the brother and sister to whom Mr. Dobbin wrote this letter — a saintly couple. These older, godly Christians had a respect for the Lord and His servants.)

Christian, thou carriest gunpowder about thee, desire those that carry fire to keep at a distance: it is a dangerous crisis when a proud heart meets with flattering lips. Flavel.

"The cloak of a false profession will make an awful blaze, when God burns up the stubble."

MACHINERY IN WORSHIP

WHEN I was a student in College at Maryland, our teacher was Professor Atkinson for certain subjects. One day, after a visit from a clergyman, the subject of music in worship was brought up. Professor Atkinson said . . . "My grandfather was an old time Quaker and when the younger set proposed an organ at the services, he was very much against it. However, they overrode all objections and got one. When it was ready for the first service, two of the members called to see my grandfather and told him of the beautiful and expensive instrument they had gotten installed. He replied that he was glad to hear it. Astonished at this, they said, 'but Mr. Atkinson, we thought you were against it.' 'So I am' he said, 'but if you went ahead of all who objected and got the organ and have decided that we must worship God by a machine, by all means let it be the best you can buy.'"

Dr. Edwin Martin

QUESTIONS AND ANSWERS

QUESTION: I have heard and read a few times that Mary Magdalene was a sinful fallen woman before the Lord saved her. Is there anything in the Gospels or the Word where this is stated?

ANSWER: Mark 16:9 and Luke 8:2 should help in answering this question. The "seven devils" which were cast out would seem to show a really bad state in which she was prior to meeting the Saviour. In the case mentioned in Matthew 12:45, the "seven other spirits more wicked than himself" seem to point to a really bad state, worse than ever, which overtook Israel — we know this to be true from their history, and the end is not yet.

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QUESTION: Should husband and wife pray together in an audible manner, that is, would it be in order for the wife to pray audibly in her husband's presence in the home?

ANSWER: Most certainly! The home is different in this respect from a church gathering, or meeting, and inside the family circle thus it is perfectly all right and, in fact, seems to be suggested in 1 Peter 3:7. Of course, if children are of age in the home and the husband present, he should lead in prayer; especially is this so when visitors are present, saved or unsaved. The mother can always pray with her children alone (often she has to on account of the husband's absence). That a lasting value has followed a godly mother's prayers, none can deny!

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QUESTION: Would you feel free to suggest a profitable plan of Bible Reading in the home, two or three times daily?

ANSWER: It has been found helpful to commence with Genesis, say in the morning, taking up Matthew in the evening—in the middle of the day, one could commence in Job and in this way the Scriptures would be read through fairly thoroughly and consecutively. Some of us have found it a real help to read also the chapter in Proverbs for the day, inasmuch as there are 31 chapters to read—they cannot be read too often, and fit in well with the day of the month.

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QUESTION: Should there be a set time for the closing of the ministry meeting and the Gospel meeting?

ANSWER: It is difficult, of course, not to deivate somewhat from a definite closing hour and especially is this so, if there is definite leading of the Spirit and power with the Word, but, generally speaking, one should be considerate and condense the thoughts and bring the message to a close at, or near, the appointed hour.

In the Breaking of Bread, in our worship, this is not so readily regulated and, in fact, regulations here would seem to be avoided as much as possible if there is Spirit-indited worship and an outflowing spirit of of praise and thanksgiving, or possible a short reading of the Scriptures. But, here also, it is possible to have the breaking of bread so delayed by a spirit of lethargy as to leave it to the very end of the meeting, when it ought to take place sooner, although not too soon. Divine wisdom, grace and heaven-born ability to sense the power and presence of the Spirit of God will result in "all things being done decently and in order." 1 Cor. 14:40.

EXTRACTS FROM LETTERS

FROM NEW ZEALAND:

Those who receive it appreciate deeply the variety of stabilizing, strengthening and "salty" ministry provided in its pages. We feel we should continue in prayer as you will surely be a special target for the devil to aim his enmity and craft at but we thank God for the measure we know where your sufficiency is found, in dependence on God by the Spirit. May the Lord sustain in body and soul. Our beloved brother A. F. Witty went home to be with the Lord on Wednesday November 26th., and was buried on the 29th., alongside brother Franklin Ferguson. . . his long life bears testimony to his love of the Lord and the Lord's ways, and his usefulness in the Gospel, many being led to the Lord through his preaching earlier, one of these being a pall bearer.

R. G. L.

FROM MALAYA:

In the July issue of Words In Season there is a poem called "Three Bidders for a Soul." Words In Season was given to me by a fellow worker in Ipoh, someone had sent this sister, Miss Wilson, a parcel of books, amongst them the July book. I was looking for something for one of my girls to recite at our S. S. Treat which was held yesterday. She recited the "Three Bidders for a Soul" and you could have heard a pin drop. There were over 300 in the Hall, yet every one could hear each word. I would like you to know a little about this lassie, she was brought to the S.S. by a friend, she could, and still can, tell you a lot about the R.C. teaching because she intended to become a R.C. and was preparing for confirmation. The Lord through the power of the Holy Spirit saved her precious soul and now when friends talk to her about the R.C. teaching she is able to show them from the Word of God the truth, for she is a very keen student of God's Word and active in His service, she has suffered for Christ's sake. No one in her home loves the Lord Jesus Christ, and yet she goes on, and day by day grace is given. She never has anything to do with the idol worship that goes on in her home. Her father will not give permission for her to be baptized but she knows, in time, she will be able to do this, if she is just patient. Will you sometimes remember this dear girl in prayer. Her name is Kim which means "gold." "Kim" is a Chinese. Your ministry in magazine is very helpful.

My reason for writing is because of the footnote at the end of the poem in your July issue. With warm greetings in Christ. . . A. P.

(Our readers could well pray for "Kim" that she would be a bright testimony for the Lord. We would like to hear of others who have memorized the "Three Bidders" - we have heard from various parts of the world thus).

FROM CHILE:

I was particularly exercised recently re: the fact that the "putting away" of 1 Cor. 5 was to be an assembly act and not something to be done "quietly" as some seem to have come to think. I hope that what I have written may not go beyond the intention of the Spirit of God in this solemn matter. If you consider the article profitable, you are free to use it. . . (We hope to use it later on d. v., in connection with our other papers on "Discipline" — Editor).

You will have received my previous letter and know that I am in Chile, S. A. since Sept. 16th., The Lord has given good opportunities for ministering the Word in the "Sweet tongue of Cervantes" and I have thus far felt that there has been profit from my coming. I was at Santiago Annual conference then went three hundred miles south with Dick Hanna of Concepcion. Near there we had three weeks meetings. Returning to Santiago, I had a series there, and am now in Valparaiso . . . This town is almost all hills and the houses seem to be stuck to a wall of granite. Everywhere there are stairs and catwalks to the houses. We await the arrival of the McBrides. He has been a very active and useful man in the land.

G. G. Johnson.

MEPHIBOSHETH'S APPRECIATION OF DAVID**2 Samuel 9:1, 13**

DO you wonder that I love him, that his name to me is sweet?
I was friendless, sad and lonely, I was lame on both my feet;
Naught in me to win his favour, strength and beauty I had none,
But he sought me, I the outcast, he the King upon his throne.

And when I was brought before him, filled with wonder fear and shame,
Lo! he spake, my sad heart thrilling, making music of my name;
And his tenderness and sweetness made my empty heart his own,
From the day I saw his beauty, I was his and his alone.

Not of wondrous deeds of valour can I boast with tongue and pen,
Others fight and win his battles, for my king has mighty men;
All that I can do is nothing, I am helpless still, and lame,
I can only tell his kindness, and the glory of his name.

He has met my deepest longing, with the marvel of his grace,
I am ravished with his beauty, daily gazing on his face;
What to me are earth's possessions? he has raised me to his side,
With himself and with him only, I am fully satisfied.

Submitted by James McCullough, sent in from Belfast, Ireland.

A WONDERFUL CEMENT:

There is a story of a man who went around selling penny boxes of a wonderful cement, guaranteed to mend any broken thing, especially family jars, and even broken hearts. The old man passed on and the buyers eager to try the cement, opened the box, only to find a wee scroll of paper on which was written the one word, "LOVE." Some threw it away in disgust, others tried it and found out it worked.

Sarnia, Ont.—The Lord has given a little blessing in the regular meetings here. Bro. Gerald Taylor had a nice spell of meetings with them recently.

Deseronto, Ont.—Special Prayer Meetings were held prior to a series by brethren Taylor and Murray McLeod.

Pictou, Ont.—The New Year's Day Meeting was a happy time of fellowship over the Word of God, seven assemblies represented. Timothy Kember is following up the work in Flinton, Ont., there seemed to be some interest in cottage meetings there this past Fall.

Arnstein, Ont.—The recent meetings by brethren Grainger and Albert Ramsey was a time of visitation—many professed—we hope to hear of their going on well. Bro. Widdifield says . . . "there are a lot of lambs to feed there now"—this is where godly shepherding is so helpful. Bro. Boyle called in at Huntsville, then Sudbury, Sault Ste. Marie., on his way home to Port Arthur.

Toronto, Ont.—Highfield Road Hall has seen a little blessing of late, some saved and baptized and added. They expected bro. Warke and another brother to have meetings with them later in January.

Eden Grove, Ont.—Saints here plod on—keep sending tracts etc., to follow up open air work of last Summer—a man on the street of a little nearby town received a tract last Summer and liked it so well, he wanted 500 to give out to others. Who knows the power of a good tract, but see it is a good one, well printed and a pointed message. Some so-called tracts are pitiful.

Birch River, Manitoba—J. Ronald and Alex. Wilson had meetings here recently in an Orange Hall, some interest and a little apparent fruit. Pray for pioneers who stick to their field of labor—they are few and far between. The "lure" of the larger cities often puts an end to true "pioneer effort." It can be a snare. Some of the young in the faith at Togo, Sask., go on nicely, brother Wilson reports.

Windsor, Ont.—The Lord gave us a good day again New Year's Day—timely ministry to strengthen and confirm the saints, and encourage to go on for God.

OTHER LANDS

FROM NORTH IRELAND:

John McCann's wife is improved somewhat but he will be unable to return to Brazil for some time. Brethren Robert Beattie and Wallace were preaching in Bangor. Holiday meetings reported fairly good—Gransha, Cookstown, Ahoghill, Armagh and Mullafernaghan all had meetings.

FROM NEW ZEALAND:

Conferences in Woodlands and Mosgiel reported quite good this past year.

FROM PUERTO CABELLO, VENEZUELA, S. A.

"We had two months in Caracas with blessing in the assemblies. We just got home when we had to go for the opening of a new Hall in Carabobo where John Frith has done most of the carpentry work. Poor John took very ill and was not able to be at the opening—he has been three weeks in bed but now is recovering and is on the mend—he had gall stones and was poisoned with injections. Glad Doris White was able to go over for some time to help to nurse him as Elizabeth has six children—she is giving them their education here. We had a splendid opening—Hall packed. Sr. Linares baptized four with good order prevailing.

Then we just got back from opening of another new Hall in Guigue where Mr. Fairfield has taken a big interest. The Hall looks well and will be a boon for the Christians. Both the new Halls were built by looking to the Lord—no loans floated—no money borrowed—no circular letters sent asking for funds. God still works if we will only give Him room.

We are looking for John Wells on Friday (Dec. 26th) Hope he can soon get used to Venezuela again as we are shorthanded meantime. Our 44th Annual Conference commences Dec. 25th. All workers are in their usual.

Yours in His love and service, Wm. Williams, Apartado 38.
(Please pray especially for our brethren, their wives, nurses and teachers in needy Venezuela where they seek, by God's help, to maintain a scriptural pattern—Editor).

CONFERENCES

FROM NORTH VANCOUVER, B. C.

Conference will be held as usual in the will of the Lord March 27 to 29. Further details next month.

FROM MANCHESTER, CONN.

Annual Conference dates d. v. March 27, 28 & 29 in the Masonic Temple—details next month. Wm. McBride, 2 Notch Rd. Ext. Rt. 2.

FALLEN ASLEEP

Dublin, Ireland—Our dear brother Thos. Matthews was called home suddenly Oct. 27th., aged 68—saved in 1918 in Co. Down, latterly in Ranelagh Hall here. Much loved and much missed.

Tullyroan, N. Ireland—Our beloved brother Jack McDonald was called home suddenly Nov. 25th., aged 49—saved in 1926—in Armagh Assembly for a while, latterly in this small assembly—a godly brother who will be missed. Remember his widow and two young children, one born just three days prior to his homecall.

Hamilton, Ont.—We have received a delayed report of the homecall of our dear sister, Mrs. Robert McCrory who "went home" Nov. 23rd., aged 84. Saved when 25 at meetings of Dr. Matthews and Sam Jamieson in North Ireland. With her husband she came to this city 44 years ago and was in McNab St. Assembly where she will be much missed. She was a true help to her husband, in his labors.

Lorain, Ohio—Our dear sister Mrs. Rachel McGill "went home" Dec. 10th., aged 64—in fellowship here for several years.

Stout, Iowa—Our dear sister Belle Neeman "went home" Dec. 15th., aged 75. Saved in 1924, in the assembly since. Fern Neeman desires special prayer in this loss.

West Union, Iowa—This Assembly suffered the loss of our dear brother Clint Crooks—in fellowship since the beginning. Saved in Elgin, Iowa in 1946 at meetings of brethren Brandt and Warke—aged 57. Active and much missed.

Alpena, Mich.—Our aged brother Mr. Alex. Phillips was called home to be with the Lord Dec. 20th., aged 96. Saved years ago in Ireland and led to the place of His Name in Canada many years ago through labors of brethren Telfer, McClure and others. The little assembly will miss him.

Applegate, Mich.—Our dear brother A. H. Chester "went home" Dec. 17., aged 81. In fellowship in Assembly at Deckerville for many years. A quiet but faithful brother. This was one of the first places we visited with the Gospel forty years ago and they opened up their home and showed kind hospitality. Pray for his widow, in fellowship, and family that God may visit them.

Atlantic City, N. J.—Our dear sister Mrs. Mary Howard, formerly of Pittsburgh, "went home" Dec. 27th. In fellowship in Longport Assembly—she enjoyed being with the saints when able.

Chico, Calif.—Our beloved sister Mrs. Tryphena Larson "went home" to be with the Lord December 29th. Born in Sarnia in 1872, born again in Brandon, Manitoba when 10 years of age—much missed by the saints here and her husband and family—faithful and loving.

Byfield, Mass.—Our dear sister Mrs. Warren Thurlow "went home" Dec. 29th., aged 80., buried from Newburyport, her home. The saints of Byfield will miss much our sister. We should remember in prayer her family of sons. A good and faithful woman. Saved 64 years.

Newtonards, N. I.—Our aged and esteemed brother F. C. Glasgow "went home" Nov. 29th., aged 87. Saved when 11 years of age—taught Bible Class here and in Scrabo for over 50 years. A good student and teacher.

Willmar, Minn.—Our dear sister Mrs. Dick Oftedahl "went home" Dec. 28th., in her 69th year—saved a year and a half ago—bore a very good testimony.

Beetown, Wisc.—Our dear brother Mr. Sam Dixon "went home" to be with the Lord Dec. 29th., after a heart attack—aged 76. He was the oldest in the Assembly here—remember his widow and family in prayer.

Words in Season

THE BIBLE FAMILY MAGAZINE



OUR FATHER'S HAND

« « «

'Tis a chastening Hand,
Heavy it seems, but kind!
He sees it needful for us oft,
Yet tempers it and makes it soft
When His good will is done.

'Tis a surgeon's hand,
So deft and quick, yet kind!
He knows the need and where to pierce,
At times his powerful hand seems fierce,
Yet cutting, heals the wound.

'Tis a nurse's hand,
It smooths the furrowed brow:
He bore them as in days of old
Through desert days of fire untold,
Yet soothing, warm and kind.

W. F.

MARCH, 1959

WORDS IN SEASON

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CORRECTION: — In Feb. issue, page 35, 25th line should read . . . "body and soul of the unsaved, the unrighteous dead, stand before that Great White Throne. The words "and soul" were omitted in printing.

ASSEMBLY CORRESPONDENTS

Richmond Hill, N. Y. — Mr. J. McConnell, 31-75 41st St., Astoria, Long Island, N. Y.

Mansfield, Ohio — Mr. Paul Hoffman, 60 Brentwood, (for the new Assembly).

CHANGE OF ADDRESS

Waterloo, Iowa—Oliver G. Smith, 2420 Hammond Ave.

Stratford, Conn.—James McCullough, 190 Mt. Pleasant Ave.

London, Ont.—John Gray, 192 Tweedsmuir Ave.

We regret shortage of space makes us curtail notes of work for the Lord, also accounts of the homecall of our beloved fellow saints.

UNITED STATES

Special Meetings—Such have been going on in various parts—Bryn Mawr with brethren McBain and McCready, Rea and Gustafson at McKeesport, Dobson at Steubenville, Graham at Akron—our Iowa brethren busy at Stout, Hitesville and Prairie Du Chien—Sault Ste. Marie also had a spell—Bro. Norris had a few weeks on prophecy in Saginaw, one professed who had been attending cottage meetings by our brethren in Auburn district. Bre. Lipke and N. Crawford in West Chicago Hall, Detroit.

Mansfield, Ohio—On January 18th, a new Assembly was planted here in southwest section of the city. They seek to walk in the "right ways of the Lord" and we pray for them much help as they thus continue. They had an excellent opening day, brethren Crawford, Lipke and Calderhead giving help. The latter lives here and will give help as able, our two brethren Lipke and N. Crawford have put in considerable labor in this section of Ohio. The Assembly welcomes those walking in the "old paths" of the Word, of the servants of the Lord. Gospel Hall located at 30 Hoffer Ave.

Williamston, Mich.—W. Ferguson had a series of meetings here, using chart EGYPT TO CANAAN, principally for younger Christians but good for us all.

Santa Monica, Calif.—Saints here had a little Conference end of December, Hall packed, several from the sects showed some interest—brethren Alves, Saward and A. Ferguson gave help.

Sherman, Mich.—Saints here carry on and appreciate the help of exercised brethren who will "strengthen the things that remain." Bro. Mehl gave a call at McKeesport on way home from Washington.

Byfield, Mass.—Bro. Fred Pearson had a short visit to Bermuda and speaks of some of the saints who have a desire to walk in the "old paths" of the Word. Any of the saints in fellowship who desire a visit there should carry a Letter of Commendation — inquiries might be directed profitably to Mr. George O. Ratteray, Mutende, Sound View Road, Somerset, Bermuda.

Seattle, Wash.—Saints here appreciated brother Saward's ministry and reports of the Lord's work in Venezuela.

CANADA

Deer Lake, Ont.—Bre. Widdifield and Earl Pears holding forth here, 15 miles from Huntsville, weather cold and this is a real effort, but no meetings missed. Huntsville brethren stood by them loyally—this is good and encouraging to the Lord's servants.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

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GATHERED GEMS

We have in our library the very first copies (bound) of the CHRISTIAN WITNESS, which was the first periodical issued when the Christians of the past century sought to gather simply in the Name of the Lord Jesus. It was issued in Plymouth, England, January, 1834. 125 years have passed since that time but the following extracts should have a voice to us today: - (Editor).

"But there is a present part for believers to act, they can lay their hand upon many things in themselves practically inconsistent with the power of that day (of His Coming), things which show that their hope is not in it: Conformity to the world which shows that the cross has not its proper glory in their eyes."

"Farther, unity is the glory of the Church; but unity to secure and promote our own interests is not the unity of the Church, but confederacy, and denial of the nature and hope of the Church.

"There is no one thing so neutralises the power of Christianity as a Chapel or a Church where the individual is not brought to the Lord by it; it fits him for the heart indifference of leaving religion to the clergy, which is but Popery; or the systematic indifference of leaving it to anybody that likes it, which is just the character of infidelity." (Note especially the two evils—one man ministry or any-man ministry—one is clerical, the other Laodicean. Editor).

"The path of the saints is most simple; their portion is heavenly; to be not of the world, as Christ is not of the world: to be clear from all their plans, which will result only in the confusion of Antichrist's power, when they have lost all their principles, and know not where they are."

"If schism be charged, schism from the world is always right; and, above all, now a duty to Christ, and the dishonour of His Church is the chief dishonour to Him."

"Individual leading I believe to be the destruction of the Church now, because it is not the Spirit's leading."

"And If they (the dwellers in heaven, not the "earth dwellers") feel they have only a little strength, they will find that the Lord has set before them an open door, which no man shuts, which the Lord has opened; and they, adoring His hand, have only to walk in." What a wonder to hear "Because thou hast kept the Word of My patience."

I'VE FOUND A TREASURE

I HAVE found a treasure, and I have come to tell you where you may find it too."

Thelma looked up astonished. She had been spending the evening alone, reading a novel. Her friend, Lois, had suddenly entered the room and burst out with this surprising news.

"A treasure! Whatever do you mean, Lois?"

"Thelma, I have just now come from a gospel meeting, and I have taken Jesus Christ as my Saviour, and I am so happy that I just had to come right here to tell you what a treasure it is to me."

Lois and Thelma were school friends and had many good times together. But deep beneath all the fun and good times, there were occasions when they had serious talks, and especially so after one of their classmates, Allan Peterson, had suddenly taken ill and died. Both Lois and Thelma went regularly to a place of worship, and they had been taught in their Sunday School to do good and try hard in the hope of reaching heaven.

One of the girls in their class, Helen Foster, seemed very different. She didn't seem to find her pleasures in the same amusements as the rest of the girls, and yet she always seemed so happy. She had often told them that she was a "Christian," and that she belonged to Jesus—but they told her that they were all Christians. Just this very day, Helen had quietly asked Lois to come to a gospel meeting with her, so Lois went along. The message was just what was needed for her heart. She found out from the Word of God that she was a guilty sinner. "For all have sinned and come short of the glory of God" Rom. 3:23. She saw that no amount of trying could ever blot out her sins or make her fit for God's presence. "Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration" Titus 3:5. "Ye must be born again" John 3:7. She found too, that the whole burden of her sins had been borne by the Lord Jesus. "All we like sheep have gone astray, we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all" Isa. 53:6. A full and free salvation was offered to her by faith in that Saviour. With a deep sense of her own guilt, she bowed her head and accepted Jesus Christ as her Lord and Saviour. He came into her heart and the peace of God filled her soul. She joyfully confessed Christ to her happy school friend, Helen, and hurried to tell Thelma the good news too.

The end of the story is better still. Thelma tried to appear quite indifferent to all this news. She even opened her novel again and tried to pretend that she was reading, but really

she could not see for tears. Lois stood beside her, praying silently that God would save her friend, and He did so. In a few minutes the novel slipped to the floor and Thelma looked up at her friend.

"Lois, you and I have had our good times together, but we knew that there was something missing, and I believe you have found it. I know deep down in my heart that I am a sinner too, and I am not ready to meet God. Will you kneel with me and pray with me about it?"

Reverently the two girls knelt down, and first Lois thanked God for the wondrous gift of Jesus, and then prayed for the salvation of her friend. There was a minute or two of silence, and then Thelma quietly owned herself a sinner before God, and claimed the blood of Jesus Christ in all its wondrous value to the saving of her soul. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold from your vain conversation (conduct) . . . but with the precious blood of Christ" 1 Pet. 1:18, 19. "And the blood of Jesus Christ, God's Son, cleanseth us from all sin" 1 John 1:7.

Dear young reader, has this wondrous event ever taken place in your life? You may have a fine reputation as a Sunday School pupil or even as a Sunday School teacher, but unless you have bowed as a guilty sinner before God, and accepted the Lord Jesus Christ as your Saviour, you are lost. There is a wondrous treasure awaiting you, if you will only come. The Saviour says "Him that cometh to Me I will in no wise cast out." John 6:37.

"GOING! GONE!"

"HE IS going, . . . gone" quietly said the Physician, as he felt the pulse of a dying man, then let a cold, lifeless hand drop upon the coverlid. They were simple words, but they shot through me like an arrow. "Going! Gone!" such is life. An atom, a breath, a dream when one awaketh, a shadow fleeting across to eternity, a flower blooming only to die—and yet it shuts up all man's vast concerns, and is to him the fleeting moment for decision for eternity—between heaven and hell, between infinite joy and endless woe! Vanity of vanities, and yet the arbiter of destinies vast as eternity! What a contrast, Going—whence? From the business, pleasures, toils of earth. From the charmed circle of home, where love reigns, and from all that has occupied the thoughts, secured the affections, or excited the hopes of a lifetime. All are less than dust now. Another breath and they are gone!

Going—whither? Down to the shades of death. "It is appointed unto men once to die." The struggle must come. The

shroud, the coffin, the silent tomb, must come. All that remains of man will soon be a handful of dust. Going, going in a never ceasing procession, the hosts of the living, down to the abodes of death. Reader, you and I are going — going fast. Going — whither then? I hear God speak, "After death the judgment;" "God will bring thee into judgment." Mark it, ye strong, ye young, ye gay; ye almost persuaded, ye trifling, ye worldly. "God will bring you into judgment." No escape then—ye are going; another pulse beat and ye are gone! What a solemn moment that of going thither!

"Going! Gone!" an instant only between the two words, but what a change has come! Death, judgment and eternity are realized! Mysteries are cleared up. Old things have passed away, and all in a moment! While I write the word Death, it may palsy my hand, while you read it, it may dim your eye. Going! it is true of all of us; Gone! it will soon be as true, but WHITHER? WHITHER? WHITHER?

The Northern Evangelist

Nothing is so difficult as to take a man out of himself; it is impossible, except by giving him a new nature.

"The way to be angry, and sin not," is to be angry as Christ was,—at nothing but sin.

"SO SHALL HE STARTLE MANY NATIONS"

Comment on Isaiah 52:14, 15

It is an upstarting in amazement that is meant, and less outward than inward; they will tremble in themselves with astonishment, electrified as it were by the overwhelming change which has passed upon the Servant of Jehovah. Why kings shut their mouths at Him we are expressly told; they see something before them for which no intimation had prepared them, something far transcending expectation and experience. The overpowering impression is made upon them. The strongest feeling is that which remains shut up in the heart, because its intensity reduces the whole personality to a passive condition and drowns reflection in emotion. The parallel in chapter 49:7 is not inconsistent with this; dumb amazement at a thing unheard of and incomprehensible, after some degree of familiarity has been reached, passes over into worshipful homage.

The first strophe or stanza of this address is now at an end; the Servant of Jehovah, whose more than human suffering excites man's horror, is highly exalted, so that in amazement nations tremble and their kings are dumb.

Selected reading

DISCIPLINE

WM. H. FERGUSON

AN ASSEMBLY of God is an orderly place. God is not the author of confusion and as we trace the Scriptures with reference to God's presence amongst His own, we are confronted again and again with the fact that, apart from order being maintained, God would not continue to dwell amongst them. With this in view we would consider some of the instructions and admonitions given by the apostle Paul referring to the unruly or disorderly persons in an assembly.

We should read particularly 1 Thess. 5:12, 14—we should also read 2 Thess. 3:6, 18. Titus 1:10 speaks of the unruly, vain talkers and deceivers—verse II states “whose mouths must be stopped.” This latter would, of course, be a more serious form of discipline than some of the others we have now referred to.

The word “unruly” or “disorderly” comes from a root word meaning “out of order” and especially “not in battle order.” Again it means “not in one's place in the battle,” hence, “taking no part in the war.” It would have the meaning also of “being undisciplined,” “disorderly,” “irregular” “unprincipled” and “not according to rule” “casual.” Hence we see that it covers a considerable field. It would seem to emphasize an insubordinate spirit, as well as also to refuse to work, and become busybodies, as in 1 Tim. 5:13—(W. E. V.)—the tongue is spoken of as an “unruly member” or “evil.” This all gives us an idea of what seems to be in the mind of the apostle in referring to the unruly or disorderly walk of certain professed believers. Incidentally, much havoc amongst the saints and much disorderliness can be traced to that same unruly member, the tongue.

A DISTINCT WARNING

The apostle, in writing thus in 1 Thess. 5:14, brings before us definitely the first step in connection with this evil—that is, a distinct warning. The warning has to do, first of all, with bearing in mind, from the Word of God, the proper course, to remind, to advise and especially to admonish. It is an admonition, or a distinct warning given from the Word of God. We would judge, in comparing this with 2 Thess. 3:6 that this warning being unheeded, the next course or step would be to “withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.” And, again, in verse 14 the apostle further states, “And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother.” This would seem to be the extent of the discipline in connection with the disorderly or unruly persons where it is a matter of being “out of rank”—perhaps failing to find honest

employment, being of a lazy disposition, unwilling to shoulder any responsibility and affecting others as we learn from 1 Tim. 5:13—"And withal they learn to be idle (i. e. the younger widows), wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. The rejection of the admonition or the warning is therefore followed by the word . . . "withdraw yourselves" which has the meaning "to shrink from" or "to avoid" and verse 14 of 2 Thess. 3 distinctly says . . . "have no company with him that he may be ashamed." The thought is "to keep yourselves from him" and obviously, without allusion, as yet, to any formal excommunication, but merely to avoidance of intercourse with, or fellowship in his disorderliness and in-subordination.

The apostle had evidently given these oral instructions to the saints in Thessalonica already, but now was writing them out in all clarity—cp. 1 Thess. 4:11, 12 and note the expression in v. II . . . "as we commanded you." That would be when he was present with them. Evidently some had taken the excuse of the Lord's Coming to refrain from working but the apostle shows the honorable character of work by reminding them that he, himself, and his companions had labored with their hands lest they should be chargeable to any of them. This was with reference to that time when they were doing the work of pioneers amongst them, thus setting a good example for them to follow. In this, however, he does not lay the basis of the evasion of responsibility of the churches to those who labor amongst them, but he shows them that true servants of Christ would much rather labor with their hands, or according to the mental ability which God had given them, in honest livelihood, than be dependent on any man or men. The servants of Christ are just that, "servants of Christ their Lord." He has sent them forth and they look to Him for all necessary fitness and supply, but it is the privilege of saints amongst whom they have labored for years to have fellowship with such—this is included in the thought "know them that labor among you, and are over you in the Lord, and admonish you; and esteem them very highly in love for their work's sake. And be at peace among yourselves." 1 Thess. 5:12, 13. This is so different from that which prevails in sectarian circles today and, sad to say, that which is developing amongst some professedly gathered as assemblies of God, a sort of a stipulated method of "supporting" those who are "workers" with funds, or societies or amalgamations, after the fashion of the denominational and religious world. May God preserve all His own from having anything to do with these societies or funds for the dissemination of the Gospel, so called, and keep us in the simple path of God's Word, the "old way" which is the only true path of blessing to the servant of Christ, or to assemblies

who seek to walk in the "old paths" of the Word. Many do not like the "old paths" because they have departed from them, though quite a number once professed to walk in them, and wrote thus, and acted thus, for a time, but their heart was not in it and the more popular idea of "liberty" to do as they please found a place in their hearts and off they go, every man "to do that which is right in his own eyes." Such choose a path which may seem right, but the end thereof is—
 _____? ? ? ?

Of course, "disorder" might have reference to other disorders which would develop amongst the Lord's people but, in each case, there is distinct injunction given to the elders to give a definite warning to such persons. We think, at this writing, of the disorderliness of professed young men and women "keeping company" with the unconverted, with marriage in view. What a shame and dishonor to the Name of Christ that such should be permitted without, first of all, a private warning by elders who make it their special work to seek out such and warn them of their course or, failing a recovery, to further carry out the Word of God and give them a public warning which, if unheeded, would develop further to a "withdrawing yourselves from them" in all intercourse until they are ashamed. We are convinced that if this course had been carried out, we would have seen much less of this evil amongst the saints than is so prevalent today. But, where are the men of God who are willing to stand up and take such a course today? Are they not few? May God increase their number. To be "in fellowship" means just that and to "break ranks" and create disorder is a serious thing and if taken hold of at the first, it is much easier to keep control. Once the opportunity is lost by repeated refusal to exercise a proper discipline there comes a time when discipline CANNOT be carried out scripturally. When that time comes, God has already departed from such a professed company for God never did, in all His dealings with His own, permit them to continue in His presence, without a due and proper discipline being maintained amongst them. He could bear with them, but, eventually, He forsook them as a collective testimony. "Go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel." Jer. 7:12. Then in Jer. 26:6 God states . . . "Then I will make this house like Shiloh, and will make this city a curse to all the nations of the earth." What a solemn word is this to all of us today who may even, in departure cry . . . "The temple of the Lord . . . the temple of the Lord" and God not be in it at all.

A different form of disorder is found in Titus 1:4, 16. The elder or overseer is especially before us here as to qualifications etc., and they must "hold fast the faithful word." The

apostle states that there "are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." vs. 10, 12. He further adds . . . "Wherefore rebuke them sharply, that they may be sound in the faith." These were evidently those who would lead the saints back into the Judaism from which they had been delivered and it reminds us of the many today who would lead the saints of God back into the very denominational folds from which men of God, under the Spirit's power in former days, led them forth . . . to go "forth unto Him outside the camp." You will find that money plays a most important part in this movement—there is much talk of it, much "raising of money"—much control of properties etc. It is very doubtful, if there were not money connected with the present day movement for "union" and its various associated "fellowships" that we would hear much more of it, but as long as there is money and property to be controlled, there shall arise those who wish to control such. They will do it in the name of God—certainly! Does this not characterize all such movements today? All is professedly in the name of God but, alas! how little of God is seen in the whole affair.

It is possible, then, in the exercise of discipline, to "stop the mouths" of those who would subvert and "rebuke them sharply that they may be sound in the faith." There might be the unprofitable talk which lacks malice but is nevertheless disagreeable to saints and, in such a case, brethren could speak with the offender and suggest to him that he should desist, but, if he persists, his mouth also may be closed, not because he is teaching evil, but because it is unprofitable talk. This would vary from the discipline of Titus 1:11, as to the seriousness of it, but it follows the principle that the wrong type of ministry and departure from the Word of God must be dealt with that the Assembly, gathered to the Name of the Lord Jesus Christ, may be preserved in its simplicity and godly procedure and holy character.

To this end we have suggested, for the consideration of exercised and godly overseers and saints, the above and trust it shall be to God's glory and the development of a more godly discernment and discipline in our midst.

We abhor the spirit of Diotrephes who is just waiting for an opportunity to "cast out of the church" any who disagree with him but this is another evil which is present in these last days—even the beloved apostle John, after his exile, had to contend with this and, if the apostles were here today, the same Diotrephes would do the same to them, if they hindered his plans and ideas. May God preserve us from such and keep us lowly and pliable in the Lord's hand and subject to the Holy Spirit's leading.

GIVE ME CHILDREN, OR ELSE I DIE

Genesis 30:1

WILLIAM WILLIAMS, VENEZUELA

THESE words are the bitter expression of a frustrated woman, provoked to envy by her sister who was being blessed with children. The envious person would fight with his own shadow—(Envy is as rottenness of the bones—Editor). She looked to Jacob and blamed him for her sterility, but she learned that “vain is the help of man” and it would seem from Genesis 30:22 that she learned to pray to God—“And God remembered Rachel, and God hearkened to her, and opened her womb.” She then bore a Joseph, which means “adding.” One answered prayer led to another petition. Faith grows and asks for more. God again heard her but the second child she called Ben-oni—“son of my sorrow.” However, his father, with more spiritual understanding, called him Benjamin—“son of my right hand.” This fulfills the word that only by sacrifice can we obtain the blessing and only by death can we obtain life. Some wonderful characters came of Benjamin, the chief of whom was Saul of Tarsus. (The fruits of “selfwill” seem, however, to have followed the Benjamin line—think of Saul the self-willed king of Israel—Editor). God overruled in grace in the case of Saul of Tarsus—a shining example of what God can do with a self-willed man who is really broken.

Now this is the natural side of the story. Let us look at the spiritual application. We fear that many of the Lord's people have never said . . . “Give me children, or else I die.” The Christian who is not seeking to win souls for Christ, to beget spiritual children, is losing in great part his or her life. The Lord has saved every one of us with a purpose and one of His purposes for us is that we should bear fruit—bear spiritual children. The Lord said to the early disciples . . . “Ye shall be witnesses unto Me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth.” Acts 1:8. It is noticeable that these early Christians began at once to witness for Christ at their conversion. We may take Paul for an example. Acts 9:20 reads literally . . . “And straightway, in the synagogues, was he proclaiming Jesus, that He is the Son of God.”

Now, they had to commence at Jerusalem. We will apply that to the Christian, that he should start at home and seek to win his own loved ones for the Lord. This will not be easy and he may meet with bitter persecution; but we would say to all such . . . “go on” and, as in the writer's case, he will see that Word fulfilled: “Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.” Never stop praying

and crying to God for your loved ones. "Give me children, or else I die."

Shall we call Judea the place where you work? Have you won a soul for Christ in the office, factory, store, farm, or machine shop? To win a soul there requires our best behaviour and constant exercise. Some will tell you that there is a time and place for religion, that you must not push your ideas down their throats, that the "goody goody" saved people are a pack of hypocrites (and, unfortunately, they can point to lots of instances), that no one knows that he is saved until the judgment day . . . to finish up, it is none of your business to speak about their soul. Do not discuss when you should be working. Do not pilfer your master's time. "Walk in wisdom toward them that are without, redeeming the time. Let your speech be alway with grace, seasoned with salt (not pickled with salt), that ye may know how ye ought to answer every man." Col. 4:5, 6.

Now if we are faithful in the home circle and in the business circle the Lord would have us go farther afield to Samaria. Samaria was a place with a false religion. The Samaritans claimed relationship with Jacob. Philip went down and preached Christ to them and found a ready response, and there was great joy in that place. Samaria would speak of Christendom, with its medley of religions. It has its counterpart of Simons, "bewitching people with their sorceries." Go to them in the open air! Pitch tents for them! Contact them personally! Pray continually . . . "Give me children, or I die." The writer remembers, after being saved, going to the open air with other young men and women and making a start in seeking to preach the Gospel. We had some success and some are serving the Lord today from these early efforts.

Now last, but by no means, least—go . . . "unto the uttermost part of the earth." This is the acme of service, carrying the savour of His Name to the dark places of the earth. To be a missionary is not a profession, but a passion. The person who never cried to God for his loved ones, for his fellow workers, for the unsaved in his district, will never get the divine call to be a missionary. If love to Christ and love for souls is not seen at home, going to a foreign field will not produce those heavenly graces. Unfortunately, the real type of Pioneer Missionary is almost obsolete. Christian young men and women have been "processed" in Bible Schools and theological seminaries. They graduate and then "choose their field," as they say. Assemblies are called upon to commend them and provide their passage out. Committees at home KNOW their "financial standing" through "Questionnaires" etc., and the "commending" Assemblies are supposed to be surety for unforeseen expenses, and a return passage home, if the candidate

proves unsuitable and unable to work with "senior workers on the field," to use their language. (These senior workers may be far away from a Scriptural pattern indeed, yet their word prevails—Editor). All this reduces the blessed experience of the "divine taught" and "called worker" to a mere status, like the sectarian preacher who goes out under his board, to obey his board, and to teach what his board tells him. This means that, in Venezuela for example, we have all those men and women coming to a virgin field and sowing tares of their different creeds, so that the priests can say, with some reason, that we are all divided and no two teach the same thing.

However, the God-sent servant is free to act and carry out the scriptural principles, free from the trammels of missionary committees, free to look to the Lord to supply all his need. He never worries his "home assembly" about sending him his return passage. If the Lord wishes him to have a change and a rest, he will provide the means. We have had the privilege of going North seven times in our forty eight years of service here in Venezuela, and each case, when the time came, the Lord had the passage money ready. But let us not forget our heading—the main point—"GIVE ME CHILDREN, OR ELSE I DIE."

(It would be a regular "tonic" to the saints to see once more this pioneer spirit developed amongst younger workers and others who are not afraid to step out into "new fields"—away from assemblies and trust God for bed, board and laundry." The early brethren who pioneered did it—God never failed them and, as we have often said . . . "the man who has never pioneered thus, has never yet proved that God has called him"—Editor).

"SUCH"

IF there were those in the apostles' time who were to be avoided how much more in our time: and if the early Christians needed to be taught to turn away from "such" do we not need to be taught to do the same?

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are SUCH serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Romans 16: 17, 18.

"With SUCH an one no not to eat" . . . 1 Cor. 5:11

"From SUCH withdraw thyself" . . . 1 Tim. 6:5

"From SUCH turn away" . . . 2 Tim 3:5

Are we as individuals and as Assemblies gathered to His Name taking heed to these exhortations?

OUR COMINGS TOGETHER

G. G. JOHNSTON

THE message of the Gospel is directed to the individual, that as an individual he may discover his sinful state and repent of it, and turn to God through Christ and be saved. We are saved as units, though at times, such as at Pentecost, many individuals have experienced God's work of regeneration in their hearts and have found mercy with God through the blood of the cross. While no one can experience this work of grace for another, not even for his own offspring, yet, upon the conversion of the individual to God, he learns from the Scriptures—his own soul acquiescing therein—that he is now part of a new creation, one of the many who likewise have been born again of the Spirit of God.

That affinity toward each other, as is found in their desire to be together, is in accord with God's purpose for His people under the New Testament, as revealed in the Scriptures. From the birth of the Church "all that believed were together." Acts 2:44 . . . "and of the rest durst no man join himself unto them." Acts 5:13. Teaching relative to the gathering together of the saints abounds in Paul's Epistles to the Corinthians. Particularly in these we find the expression . . . "If therefore the whole church be come together" and similar phrases which clearly proves that it was their custom to thus gather. These Epistles also give instructions as to their conduct during their "gatherings." Such instructions serve for all time as a guide in the affairs of similarly "gathered companies" of Christians until our Lord's return.

"The 'comings together' of the saints in primitive times were 'to eat the Lord's Supper.' 1 Cor. 11:10 . . . to speak to the edification (building up), exhortation (stirring up), and comfort (binding up) of the souls assembled, 1 Cor. 14:3, 23, 26—also for the praise and worship of God, and for prayer. It is in regard to such gatherings that their women, wearing long hair and covered with veils (1 Cor. 11:6) and observing the injunction to be silent (1 Cor. 14:34), were to show to wondering angelic hosts (1 Cor. 11:10) the wisdom of God in the godly order of the Christian assembly; controlled, not by human agency, but by the Word and Spirit of God.

It is abundantly evident that in their "comings together" the Corinthian believers failed greatly to fulfill these objectives. Instead of gathering for a purely spiritual purpose, they had turned the Lord's Supper into a meal at which they feasted themselves as gluttons, thus grieving the Holy Spirit and ruining their testimony to the world. Others were evidently abusing the liberty allowed them to speak, making it an occasion for vaunting their natural wisdom, or ability, as if it

were a gift from God, though neither God nor man received any benefit therefrom.

History repeats itself today, as it has often done through the centuries of the Church's existence upon earth. There is still need for the correction of abuses, and for exhortation to godly behaviour in our gatherings. The "all too frequent" abuse of the liberty to speak at our conferences, or the foisting upon the saints in the local assembly of a false gift, are instances; while the lack of godly concern as to the spiritual need of the saints, resulting in elders having nothing profitable to give to them, provides the opening that those carnal men desire for their empty talk.

The presence of some of our sisters with shortened, or even short hair, proves that we are no better than the Corinthians. And it is even reported that now in some gatherings "women professing godliness" attend public meetings of the assembly with heads uncovered!

But there is still another matter mentioned in the Corinthian Epistle which had to be taken care of when they were "gathered together." One of their number had been guilty of gross immorality for which he was to be "put away from among them" as a wicked person—1 Cor. 5:13. How should they deal with such a case? Different courses might seem open to them. (1) They could forgive him and allow him to remain among them—some might suggest this would avoid scandal. (2) They could quietly tell him to withdraw and remain absent. Would this not be godly procedure? But neither of these courses were to be followed. The Assembly, when they were all gathered together, and in the most solemn fashion, was to act as indicated in the words of 1 Cor. 5:4, 5 . . . "In the Name of our Lord Jesus Christ . . . with the power of our Lord Jesus Christ (or authority), to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

Anything short of acting thus in the fear of the Lord, in similar cases, is NOT a fulfilling of God's will. Let there be no wincing at responsibility on the part of elders, or partiality because of friendships or relationships. The glory of God is at stake—the good of the Assembly, likewise. (Some assemblies have fallen to pieces in later years through failure to exercise godly discipline in their midst—Editor). But let it be done tremblingly . . . "considering thyself lest thou also be tempted." Gal. 6:1.

Reception into the Assembly and its fellowship is the act of the whole Assembly, though leaders should take the responsibility of investigations to be made before the names of those to be received are proposed to the saints. Likewise, responsible men may, and should, make careful investigation

of such cases as require discipline, after which the matter must be referred to the whole gathering, presenting Scriptural reasons for the course the Assembly must take. (All godly men and women concur in such acts of discipline and there is no "breaking down" by secret intercourse and friendship of such discipline by any godly person—Editor).

Did the discipline "inflicted of many"—2 Cor. 2:6—prove to be profitable to the guilty party and to the saints in general, and a lesson for the ungodly? Read Second Corinthians, chapter two, for the answer.

(We heartily commend this article of brother Johnston's to the saints and responsible brethren for careful note—Editor).

WILL THE TEMPLE DESCRIBED BY EZEKIEL HAVE A VEIL?

SOME time ago, when ministering on the closing chapters of Ezekiel, a young brother asked us, after the meeting, about the fact of there being literal sacrifices during the thousand years of Christ's reign, commonly spoken of as the Millennium. We pointed out that these would be in the nature of a remembrance of the past work of Christ on the Cross, just as in the Old Testament, they pointed forward. But we sought to remind him of the limited nature of such sacrifices in a future day. The following short article by William Kelly should be helpful: -

"It was a slip in the January issue of the Bible Treasury to mention a veil. The future temple will have double-leaved doors, instead of a screen and a veil then renewed. Yet the sons of Israel and even the Prince have no entry into the house—only the priests. (The Prince is NOT the Lord Jesus, as some have thought—Ezekiel 45:22 makes that quite clear—Editor.) There is no question of going within. Still the differences are marked and instructive.

There will then be no evening lamp; for Jehovah their light is for ever risen upon Zion. No candlestick is needed more, but the altar within is Jehovah's table; and no high-priest ministers. There is no Pentecost more; for it is already consummated in the church. There is no feast of trumpets; for the people have been already summoned and gathered; and there is no atonement-day longer; for the work was done, and they had truly afflicted their souls when they looked to Him Whom they pierced. The Red Heifer disappears. But the Pass-over abides the memorial of redemption, and the Feast of Tabernacles will mark their place and blessing.

The altar of holocausts has an absolutely central place, though of course outside the sanctuary; for seven days atonement is made for it; and on the eighth onward, the priests offer

Israel's burnt-offerings and peace-offerings. Sabbaths and new moons are still celebrated as witnesses of rest already come, and Israel regaining their place. No table with the twelve loaves is seen, for Israel were themselves before Him; no candlestick for the True Light was seen. (The golden lampstand of Zechariah, chapter 4, and the two olive trees, while possibly having a reference, in a measure, to tribulation days and the two witnesses, more likely refers to the upholding of all testimony during the "Thousand Years" by Christ Himself in the exercise of His twin prerogatives of Kingship and Priesthood, reserved for Him alone—Editor.)

In the Holiest is no sign, no ark needed; Jehovah fills it alone. Outside is no laver to cleanse for entry; but from within the sanctuary issues a river, not merely to gladden the city of God, but to go without, dividing when there to east and west with life-giving fertilizing power, expressly naming the East or Dead Sea, and the West or Mediterranean, but not yet absolute blessing; for an exception is kept up in the marshes given to salt. (The Millennium is not a "perfect" state—Editor.) Still the city's name is Jehovah-Shammah, Jehovah there; yet the millennium is not eternity. Wm. Kelly

(The comments in parenthesis are by the Editor of Words In Season).

WHAT IS YOUR PURPOSE IN LIFE?

GOD'S witnesses in the world, in all ages, have been marked by a purposed heart. They have differed in gifts, and in the sphere and character of their service and testimony but they have all had this in common—a definite aim, a purpose of heart. They set a mark before them, and made it the one business of their life to attain to it. Others might swerve to and fro, but with them there was the steady step, the clear course, the straight unwinding path. They were men of fixed and resolute purpose; men who had one aim in life, one object for which they lived and spent themselves and, by the grace of God, they gained that on which their heart was set.

This same principle is often seen in men living only for the world. It is the acknowledged principle by which men attain to earthly wealth, and fame and greatness. By having a fixed purpose before them, and bending every energy of mind and body to gain it, men frequently succeed to earthly prosperity. We believe the same principle applies, in part, to that which pertains to the Kingdom of God, only in a different sense do we bend our energies, not with mere natural ability or energy, but with that heaven-born energy and spiritual ability, do we pursue our course to attain the end in view.

The Christian who, by the grace of God, has a purposed

heart to live for God, to serve Him and to honor Him, and to seek the glory of the Lord above all else, cost what it may, will have strength given him from on high to fulfill his purpose. He must be obedient to the commandments of the Lord and own the supreme authority of His Word over every department of his life to attain this end. The apostle Paul was such a man. The breathings . . . "This one thing I do"—Phil. 3:13 and 2 Tim. 4:10 . . . "Thou hast fully known my doctrine, manner of life, purpose" etc., reveal what spirit he was of and tell us the secret of his unswerving faithfulness to God and to His truth, amid friends and foes alike.

Let us think of Daniel in the court of the King of Babylon, undefiled and faithful to his God, amid the everchanging scenes of prosperity and earthly grandeur, as well as adversity, temptation and trial. He, in his early days, "*purposed in his heart that he would not defile himself*"—Dan. 1:8, and he was preserved even unto old age. God's honoured and faithful witness.

THIS NEED TODAY

Never was the time more ripe for such men of purpose, and women of purpose, than today. Our lot is cast in strange and testing times. The spirit of Antichrist is truly in the world and it would be surprising if a great many who are now professedly in Assembly fellowship, would be able to stand against the tide of worldly religion which is sweeping in like a "racing tide" of the ocean. Soon many shall be face to face with the demand to "bow" to some unscriptural and antichristian procedure which has the approval of the total religious world, or Christendom. If not already too late, we urge everyone to think seriously of this antichristian tide which has set in and which soon shall be "overwhelming." It is not yet too late if we turn to God's Word for our instructions and accordingly, as under the eye of God, but if we listen to the sophistries of men and trust our own wisdom and supposedly "good sense" we shall be abandoned to the "tide" and swept along with it.

It may not be the rack, the prison, the stake (Satan is too cunning for that at the present moment) but the contempt of the world, the reproach of Christ, and, more painful to bear, the suspicion and hard words of professed brethren who have chosen the more popular path for earthly advantage, for money, for a name.

May the Lord help us with patience to await for the end, and to look for the coming of our Lord Jesus Christ, seeking meantime to honour Him—to please our Lord, Who alone is worthy of our allegiance and our best . . . He is coming soon, as He has promised . . . "Behold I come quickly; and My reward is with Me." Rev. 22:12.

Selected and adapted.

IF JESUS CAME TO YOUR HOUSE

If Jesus came to your House to spend a day or two,

If He came unexpectedly, I wonder what you'd do:

Oh, I know you'd give your nicest room to such an honoured Guest,

And all the food you'd serve to Him, would be the very best.
And you would keep assuring Him, you're glad to have Him there,

And serving Him in your own home is joy beyond compare:

But when you saw Him coming, would you meet Him at the door,

With arms outstretched in welcome to your Heavenly Visitor?

Or would you have to change your clothes before you let Him in,

Or hide some magazines and put the Bible where they'd been?

Would you turn off the Radio and hope He hadn't heard

And wish you hadn't uttered that last, loud hasty word?

Would you hide your worldly music and put some hymnbooks out,

Could you let Jesus come right in, or would you rush about?

And I wonder if the Saviour spent a day or two with you

Would you keep right on saying the things you say and do?

Would life for you continue as it does from day to day?

Would your family conversation just set its usual pace?

And would you find it hard each meal to say a table Grace?

Would you sing the songs you always sing and read the books you read?

And let Him know the thing on which your mind and spirit feed?

Would you take Jesus with you everywhere you'd planned to go

Or would you maybe change your plans for just a day or two?

Would you be glad to have Him meet your very closest friends?

Or would you hope they'd stay away until His visit ends?

Would you be glad to have Him stay for ever on and on,

Or would you sigh with great relief, when He at last had gone?

It might be interesting to know the things which you would do,

If Jesus Christ, in Person, came to spend some time with you.

E. S. Thomas

And we will come unto Him, and make our abode with Him. John 14:23. How blessed! God the Father and God the Son will come and take up Their abode with the one who keeps His words. What distinguished company that one has got; and They have come not to sojourn, but to abide with Him.

QUESTIONS AND ANSWERS

QUESTION: With reference to 1 Cor. 7, do you think W. E. Vine is correct? He quotes the virgin as a (virgin daughter) in verses 36, 37 and 38 and says of the last sentence in verse 36 . . . "let the daughter and her suitor marry"? Some of the teaching on verse 36—"let him do what he will" is very dangerous. We would appreciate a little help on this passage.

From Canada.

ANSWER: Mr. Vine, on this passage, follows generally the comments of Dean Alford and possibly others but it does not appeal to us as an answer to this question. The chapter, of course, has to do with the marriage relationship, its sanctity and yet its responsibilities, curtailing the freedom of either man or woman perhaps as to a particular line of service and yet the whole chapter protects, in the most courteous and beautiful language, the privacy and beauty of the marriage relationship.

I would suggest, taking particularly verses 36 to 38, that the thought before the Spirit of God through the apostle is this . . . "if any think (the word man is in italics) he behaveth himself uncomely towards his virgin (or virginity)—i. e. his purity and abstinence in the unmarried state in which he has hitherto continued as to the Lord, if he pass the flower of his age, and need so require, let him do what he will, he sinneth not: let them marry."

The use of the word "virgin" in this relationship is seen again in Rev. 14:4 in connection with that 144,000 . . . "for they are virgins"—that is, they have preserved their virgin testimony and character in separation from the ungodliness of antichrist and the world. This would show its use as to the male as well as the female in this sense.

It would seem to be just the case of a man deciding to marry or not (for the man is always seen in the place of leadership in the marriage relationship as to his choice) and, if he decides in the fear of the Lord, so to do and the marriage is "in the Lord" he has not sinned. Any suggestion of the use of "let him do what he will" with reference to anything outside the married state, is not only dangerous—it would call for discipline by the Assembly against any who would suggest it that "their mouths may be stopped."

QUESTION: If the sin of fornication is confessed after the couple (in fellowship) is married, should they be disciplined just the same? I think some look on this as more or less unnecessary and, of course, this encourages the evil in others not married yet. These things may seem outspoken but very essential in the day in which we live?

ANSWER: According to the Word of God, they must be dealt with and the Assembly purged of the evil. Too few think of the effect of such things on the Assembly. They are just thinking of themselves, their families, the shame of it and never giving a thought in the right way, to the dishonor done to the Lord and His Assembly. It is not "our Assembly"—it is HIS. Read carefully 1 Cor. 5:6 . . . "know ye not that a little leaven leaveneth the whole lump." i. e., "gives character to the whole lump." It affects the whole Assembly. Note v. 7 . . . "Purge out therefore the old leaven, that ye may be a new lump." The only way to purge out the old leaven thus is through proper and scriptural discipline. It is serious, shameful, it should affect the Assembly seriously that this has developed in their midst, **BUT IT MUST BE DEALT WITH** if we would be true to God and His Word. Results belong to the Lord.

We agree that such things are often glossed over and saints lose the sense of the "holiness" or sanctity of God's presence. If this is persisted in God will take away His presence from any company of His people that refuses to heed His plain Word and command . . . 1 Cor. 5:12, 13. We have no sympathy with any who teach otherwise.

EXTRACTS FROM LETTERS

FROM SASKATCHEWAN: We pray almost daily for this good work—trust wisdom and courage will be given to carry on as in the past. I feel sure there are still a good many of the Lord's people who appreciate good and wholesome ministry.

FROM IRELAND: Words In Season is becoming more in demand year after year and we are pleased that the ministry contained in it is according to the truth in clear, simple words, easy to understand and edifying to the people of God. Assembly Correspondent.

FROM AUSTRALIA: We are enjoying the ministry in the Magazine—it is good to see young brethren ordering copies.

FROM OHIO: We always enjoy the Magazine—realize it involves a great deal of time and effort. May the Lord bless in this service for Him and for His people.

FROM ONTARIO: The Assembly here is small but we feel that our Lord has a special care for us for that reason. The ministry contained in the Magazine is much appreciated as very few (perhaps three or four a year) of the ministering brethren ever pay us a visit. However we seek to carry on in ways pleasing to Himself.

(This is a challenge to younger men who seek to please God and not themselves—Editor)

FROM PRINCE EDWARD ISLAND: As for myself I like the Gathered Gems and Questions and Answers, but enjoy all the Magazine and get many helps from it. May God bless in this work for this year.

FROM IOWA: May the Lord's richest blessing be with you and Words In Season. It is the Lord's paper and food for a saint's heart. Have read Words In Season for about 35 years. It is the same Word In Season, old but ever new—thanks to the Lord!

From an old disciple.

FROM ENGLAND: We received the December issue and were very glad for those timely words concerning so-called Christmas. Young believers here who had begun to see that such things were not according to the Word of God and were not connected with true Christianity, have been confirmed and strengthened. The trouble here is that a couple of generations have slipped away from the truth as it is in Christ and young believers anxious to go on in the right way and to know the way of the Lord more perfectly, have been laughed at and mocked by those who should know better. It is so difficult in our beloved land to get teaching that will reach the heart and conscience—an abundance of so-called 'devotional' teaching but little else. May God bless you and all who labor with you.

FROM NOVA SCOTIA: I thank God for such rich ministry and try to pray for every one that writes for the paper.

FROM ONTARIO: Many times when we need a little help and guidance, it seems God sends the Words In Season along with a word just for us—it is always simple and easily understood. May the blessing of the Lord be on the work.

FROM AN ASSEMBLY CORRESPONDENT: Prayer for yourself and Words In Season is the best means of helping on this useful work that I can think of. May the torch burn brightly for 1959.

FROM ENGLAND: Writing to express appreciation of the very timely ministry in December issue concerning "Christmas." We get no forthright ministry like that in this land from Land's End to John O' Groats house. The spirit of compromise is prevalent.

"The following verses by Christopher Smart, born 1722-died 1770, are said to have been indented by him with a KEY, using the cornered end of it, on the wainscot of a room, in which he was confined as a maniac, and debarred the use of pen, ink and paper.

There is an affecting incoherency in the thoughts and images, which glance like spectres through the author's mind as a disordered medium; but the frequent happy expression and general splendour of conception must strike every reader of taste as evidence of that "fine madness" which is said to reign in the intellect of every true poet. The last stanza alone might give immortality to any name (as men speak): it is a most perfect specimen of the sublime. The poem of which this is an interlude, describes the Royal Psalmist and the themes which he was wont to sing to the Harp of Zion."

(Extract from *The Christian Poet* by James Montgomery Glasgow—1828).

DAVID

Sublime—invention ever—young,
Of vast conception, towering tongue,
 To God the eternal theme:
Notes from your exaltations caught,
Unrivall'd royalty of thought,
 O'er meaner thoughts supreme.

He sang of God the Mighty Source
Of all things—that stupendous force
 On which all strength depends;
From Whose right arm, beneath Whose eyes,
All period, power and enterprise
 Commences, reigns and ends.

His muse, bright angel of his verse,
Gives balm for all the thorns that pierce,
 For all the pangs that rage;
Blest light still gaining on the gloom,
The more than Michael of his bloom
 The Abishag of his age.

The world, the clustering spheres He made,
The glorious light, the soothing shade,
 Dale, champaign, grove and hill;
The multitudinous abyss,
Where secrecy remains in bliss,
 And Wisdom hides her skill.

(From an old copy of Bagster's Psalms)

Arnstein, Ont.—Bro. Joyce was giving help here to younger believers, especially, using his chart EGYPT TO CANAAN—excellent for new born souls.

Arden, Ont.—Bro. Timothy Kember carries on here and at Flinton, cottage meetings, visiting etc., weather very cold but most of men folk home now till Spring, so they can be contacted in the homes. Pray for all such efforts. Brethren Taylor and McLeod were continuing in Deseronto in the Gospel, meetings well attended.

Vancouver, B. C.—Bro. Alves gave a helpful week of ministry to saints here on seven aspects of the local Assembly—ministry appreciated and helpful, meetings held in Fairview Hall.

Toronto, Ont.—Brethren Warke and Fleming were in Highfield Hall—bro. Gray to start in Mimico. Brother Albert McShane of Ireland may be in the district later in March, then hopes to visit Canadian West.

Welland, Ont.—"We had the joy of seeing a young couple obey the Lord in baptism January 13th—we trust the Lord will lead them on." E. G.

Toronto, Ont.—We are very sorry to hear that brother G. G. Johnston has suffered a heart attack in Chile, S. A. However he has written to us that, with rest, he hopes to have recovery and perhaps continue a little longer there. (The Editor).

CONFERENCES

Toronto, Ont.—Annual Conference, the 72nd, will be held D.V. March 27th, 28th, and 29th, at Central High School of Commerce, on West Side and Eastern High School of Commerce on East Side. Prayer Mtgs. Thursday evening at 7:30 will be held in Brock Ave. Gospel Hall, also Pape Ave. Gospel Hall on East Side. Usual order of meetings. Communications may be addressed to John Robertson, 50 Hannaford St., Toronto 13 for East Side and Samuel Moore, 882 Palmerston Ave., Toronto 5 for the West Side. Jer. 6:16; Hosea 14:9.

Manchester, Conn.—Annual Conference D.V. will commence with Prayer Mtg. in the Gospel Hall, 415 Center St., Thurs. March 26 at 7:30, continuing in the Masonic Temple, 27th, 28th and 29th—Communications to Wm. McBride, 2 Notch Rd. Ext., R. F. D. 2, Manchester.

Moncton, N. B.—Annual Conference dates March 27th, 28th, and 29th. Prayer Mtg. March 26th. Visitors freely entertained—Norman MacNeil, 37 Bromley Ave.

Vancouver, B. C.—The Annual North Vancouver Conference will be held D.V. March 27th, 28th, and 29th in the Lonsdale Hall, 22nd and Lonsdale Ave. Prayer Meeting March 26th in the Gospel Hall, 133 E. 4th St., No. Vancouver, at 8 p.m. Communications to J. H. Turvey, 1131 Cloverley St., North Vancouver.

McKeesport, Penna.—Annual Conference will be held D.V. April 18th, and 19th, commencing with Prayer Mtg. Fri. 17th at 7:30 p.m. All meetings will be held in the Main Pavilion at Renzie Park, McKeesport's City Park. The Lord's servants walking in the "old paths" welcome in ministry. Visitors freely entertained but please advise beforehand of your coming. Correspondence to Wm. H. Moore, 2629 Hill St., Telephone Orchard 2-7575.

FALLEN ASLEEP

The Editor's Mother

Detroit, Mich.—Our beloved Mother, Mrs. John Ferguson "went home" peacefully from the midst of her family February 3rd, in her 93rd year. Saved in Belfast, Ireland 76 years ago, she was later "gathered to the Lord's Name" in the old Victoria Hall. In U. S. A. since 1914 and in fellowship in the old Central Gospel Hall, Detroit, since 1922—of late years confined to the home. Leaves four daughters and two sons. Our dear Father predeceased her 18 years last October—Titus 2:13. A true help meet to our Father during his long life of service in the Lord's work.

Vancouver, B. C.—Our beloved brother George Scott of South Main Assembly, Dec. 20th, aged 77—quiet and consistent, leaves his widow, formerly Jessie MacLean. Also on Nov. 21, our esteemed brother Ernest Heidl, aged 63—had some fruitful work in the Gospel in his early days and continued fervent in Gospel work. Saved in Sydney Mines, N. S. at an open air meeting. Again, on Jan. 5th, our dear sister Mrs. Albert Hull "went home" suddenly, aged 55—saved and in West End Assembly, Winnipeg are coming here.

Richmond Hill, N. Y.—Our dear sister Mrs. E. A. Noble "went home" Dec. 11th, aged 80—saved in Ireland, many years in the Assembly here. She had the ornament of "a meek and quiet spirit."

Springfield, Mass.—Our beloved brother Frederick Wadge "went home" Dec. 13th, aged 89. Saved over 60 years ago, with other brethren, "gathered to His Name in Westfield in 1898—godly and consistent.

Atlantic City, N. J.—Our dear sister Mrs. Mary K. Howard was called home Dec. 27th, aged 76. Saved when 17 years old—her father, Peter Kelly, was one of the first in the old Atlantic City Assembly. She loved the "place of His Name."

East Aurora, N. Y.—Our beloved sister Mrs. Jessie Pettit "went home" Jan. 2nd. Saved 8 years ago under preaching of Albert Kla-bunda—godly and suffered patiently.

Bay City, Mich.—Our dear sister Mrs. Anna Laverty "went home" after much weakness January 6th, in her 84th year. Born in Orillia, she was saved at age of 21. In fellowship here for many years—her family has the "blessed hope."

Longport, N. J.—Our esteemed brother John B. Trimble "went home" January 8th, in his 90th year. Well known in New York district, in old 125th St. Assembly, now 73rd St. Assembly, with his good wife, they were very hospitable and kind to the Lord's servants. A gifted brother and, in earlier years, very active, of late years in the Home in Longport where he was tenderly cared for till the Lord took him home. Saved in Ireland over 70 years ago.

Garnavillo, Iowa—Our dear sister Mrs. James Borrett "went home" Jan. 10th. Another brand plucked from the fire, saved for eternity.

Pictou, Ont.—Our dear brother Harold Boyce "called home" Jan. 15th, aged 83. In Assembly since its formation here—keenly interested in the things of God, much missed.

Saginaw, Mich.—On Jan. 12th our beloved sister Mrs. Matthew McDonald "went home" in her 78th year. Saved over 50 years ago in Paisley, Scotland, came here after their marriage in Feb. 1909, and in happy fellowship with the Assembly all these years. Hospitable and kind, will be much missed by her husband, daughter and the saints.

New Zealand—Our beloved brother Fred Lawson of Dunedin "went home" Jan. 16th. Saved March 4, 1900 along with his brother R. G. and sister at Taieri Beach, he learned the truth of God through beloved John Blair, W. J. McClure and Frank May—well grounded in Assembly principles, he has been a steadfast help to the work here through the years. His brother writes . . . "The Assembly filled his soul" for the Lord's sake. A brother who knew him a long time said . . . "I never heard an angry word from his lips" and this his brother R. G. confirms. He has, for many years, been a valued helper to Words In Season in connection with our subscription list etc., and we have been greatly indebted to his self-denying labors thus. The Day shall declare all—till then, we must "look up."

Detroit, Mich.—On Jan. 14th, our dear brother Andrew Valko "went home" aged 72. Saved in the Czech Army through another soldier—linked in earlier days here with the old East Side Assembly.

Clayton, Iowa—Our beloved sister Mrs. Edward Osthoff was called home, aged 71. Saved in Feb. 1918 when Oliver Smith visited that part for the first time—others followed and a little assembly was planted, but since has disbanded—her husband was a man of God.

Sherman, Mich.—Our dear sister Mrs. John Westdorp was called home Jan. 20th. Saved many years ago, restored in early days of our Bible Carriage work, she opened up her home for the Gospel and her husband was saved at those cottage meetings in Vogel Center. We had the joy of baptizing both at a Bay City conference about 35 years ago. Gathered with saints of this Assembly since its planting in 1954 and in happy fellowship.

Kansas City, Mo.—Our beloved brother William MacPherson was "called home" January 5th, in his 93rd year. A few details of the interesting life of our brother who was blind, and without hands, yet read his Bible daily will be included in our April issue d.v.

Frostburg, Md.—Our beloved brother George Savage "went home" suddenly Jan. 19th, aged 61—saved 46 years ago and identified himself with the little Assembly which he served faithfully for over 20 years as Correspondent—highly esteemed for his work's sake. Remember his widow in prayer.

Words in Season

THE BIBLE FAMILY MAGAZINE



RESURRECTION HOPE

« « «

MY faith shall triumph o'er the grave,
And trample on the tombs:
My Jesus, my Redeemer lives,
My God, my Saviour comes;
— E'er long I know He shall appear,
— In power and glory great;
— And death, the last of all His foes,
— Lie vanquished at His feet.

Then His own hand shall wipe the tears
From every weeping eye;
And pains, and groans, and griefs, and fears,
Shall cease eternally.

How long, dear Saviour! O, how long
Shall this bright hour delay!
O, hasten Thy appearance, Lord,
And bring the welcome day.

Watts.

APRIL, 1959

WORDS IN SEASON

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Subscriptions: A goodly number are still overdue and we would certainly appreciate these being taken care of right away—foreign subscribers make sure that you paid up for this year (1959), some are unpaid for 1958. Thanks! We continue to send COURTESY subscriptions to certain countries and individuals who are unable to get funds to us through currency restrictions, also some of the poor of the flock. Send all subscriptions etc., to the Editor in Williamston, Mich.

Volumes: We still have a few of 1958 on hand—\$3.50 mailed anywhere.

Sinking Of The Titanic: We are having another printing of this tract in response to many inquiries—can be supplied from the Editor only.

CHANGE OF CORRESPONDENTS

Frostburg, Md.—Mr. Wm. Knieriem, 80 Walnut St., for the Assembly here.

UNITED STATES

Bryn Mawr, Pa.—The Lord gave some nice tokens of blessing during the recent meetings of brethren McBain and McCready, others seemed concerned—pray for these.

Akron, Ohio—Bro. Graham had some helpful meetings here, we heard that one had professed. Some strangers attended.

St. Louis 4, Mo.—Brother Carl Ostertag continues his Spanish work and is kept very busy at this—pray for God's blessing on the effort (2251a Indiana Ave.)

McKeesport, Pa.—Brethren Rea and Gustafson finished here and went on to Cleveland, Ohio, where they were having meetings in the Gospel in Monticello Hall.

Longport, N. J.—Bro. Jas. McCullough had two real good weeks here with the saints. He was in Hartford, Conn., at last report using the Italian Hall for the meetings.

Prairie Du Chien, Wisc.—Brethren Brandt and Wahls have seen God's hand here in their Gospel effort of over six weeks—Satan opposed but, again, God is stronger than His foes.

Hampton, Iowa—Bre. Warke and DeBuhr were to commence here March 8th, in the Gospel.

Byfield, Mass.—Brethren L. K. McIlwaine and John McCracken had four good weeks here this Winter—deep exercise and Gospel preached faithfully—the day will declare.

Midland, Mich.—Brethren of this district are exercised about tract and open air work for the coming season, in His will. We can help by prayer. Gladwin seemed a good field last year.

Manchester, Conn.—Brother Govan had three weeks of very helpful meetings here with the saints on EGYPT TO CANAAN chart, ministry practical. This is a needful subject for all.

Cleveland, Ohio—Brother A. Stewart had a visit here with the saints of West Side Assembly, also a night on the East Side. Wm. Ferguson also gave help during his recent visit in both assemblies.

Methuen, Mass.—Bro. Cappiello speaks of a visit here and East Boston—bro. Pizzulli keeps at it amongst the Italian assemblies also.

Forest Grove, Oreg.—Brethren Alves and Saword had three weeks in the Gospel here with a little fruit.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

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GATHERED GEMS

"Tell them, I AM," Jehovah said
To Moses, while earth heard in dread:
And smitten to the heart,
At once, above, beneath, around,
All nature without voice or sound,
Replied, "O Lord, Thou art."

(From an old New Testament dated March
21st., 1850)

« « «

There is a great scarcity of godly men. Godly men are
very thin sown.

Through carnal wisdom one may be looked upon as a
great man in the church; yet it is only as we cultivate
the heavenly wisdom that any can be great in the sight
of the Lord.

Carnal policy may gain your end, whatever that may
be; but it is only heavenly wisdom that shall reach God's
end, and work His glory.

Lot never drew near enough to God to know his
own heart. It was Abraham, not Lot, who said . . . "I am
but dust and ashes."

He that feeds the ravens will never starve His saints.
God never prohibits anything but what is wrong, or
withholds anything but what would injure us. If therefore
we do what is prohibited, or passionately long for what
is withheld from us, we are enemies to our own souls.

If you are particularly happy, if God is sweetly
shining upon your soul, BEWARE! Satan is now studying
you, envying you, and plotting to cast you down. (Cp.
Job—Editor).

Never bear more than one kind of trouble at a time.
Some people bear three kinds—all they have had—all
they have now—and all they expect to have.

Long for God's presence rather than His power.

"A BETTER RIGHT"

IN THE highlands of Scotland there was once a lad who was counted the terror of the whole of the neighborhood in which he lived.

One day, after committing some depredation, he ran away and asked the captain of a whaler to take him on board his vessel. The captain consented, and the ship went on its long voyage.

When out at sea the youth began to think of his sin; and, acknowledging his guilt, felt that he was only fit for hell fire.

This was "the fear of the Lord," and "the beginning of wisdom." It was God who had begun the work in the conscience of this wayward sinner; and soon the lad was met by the One who said, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." He found that rest in the One who died for him.

He now longed to be able to tell, in his own town, what the Lord had done for him; and after the voyage was over he returned there.

The night following there was a "wake;" and he, among others, went to show his sympathy with the bereaved ones.

A catechist was also present; and he, hearing of this young man having turned religious (as they called it), said to him, "Young man, you might read us a chapter in the Bible."

"Now," he thought, "this is a chance of me to tell what the Lord has done for my soul."

So after reading, he rose and said to the people, "You all know what a dreadful character I was when living here. Well, out there, on the high seas, the Lord Jesus Christ washed all my sins away in His precious blood, and now I am saved." He then sat down.

The catechist, getting up at once, asked, "Young man, do I understand you to say that you know you are saved?"

"Yes, sir," he replied.

The catechist turned to the people and said, "You have all known me for twenty years, as an honest man and catechist. Is there one who can lay a finger on any wrong action in my life? and yet I would not dare to say that I was saved, and that my sins were forgiven."

Rising again, the young man said, "I have a better right to say it than you, sir."

"What," said the catechist, "you, who were not fit to be in society! A thief, a liar, who had to run away for fear of the prison!"

"Yes," answered the young man, "I was only fit for the flames of hell. But, sir, I will tell you why I have a better right to know my sins forgiven than you. You bring to God twenty years of an honest life, and put that up before Him as your merit. I can only put before God a life of sin, and hell as my desert; but on the top of all that, I put the blood of

Jesus Christ, God's Son, which cleanseth from all sin. 1 John 1:7. This is my plea, sir,—the blood. This is my only title before God; not my goodness."

Reader, what is your title? What is your plea?

"To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." Acts 9:43. "In whom we have redemption through His blood, even the forgiveness of sins." Eph. 1:7. Is this forgiveness yours.

Selected

COME TO JESUS

IS IT NOT a blessed thing to be delivered from the grasp of Satan, and to be united to Christ? Is it not a sweet exchange, to have the burden of sin removed, and to get instead a peaceful, joyful, loving, praising heart to the Giver of every good and perfect gift?

If this change has never taken place in your own breast, tell me, how will you appear before that God who is of purer eyes than to look upon iniquity? Oh! that I could entreat you, before that time comes, to cast off all your own righteousness, which is but "filthy rags," and to come to Jesus, and be clothed upon with His righteousness, which is pure and spotless as His own sinless nature.

Remember, the time is short, and the fashion of this world passeth away. If you trust to your own works to save you, you will find, when you come to pass through the dark valley of the shadow of death, that they will yield you no comfort then. Oh! I beseech you, look to Jesus He died on behalf of sinners. He bore the punishment of sin. He has opened the gates of heaven to all who will enter in. He beseeches you to come that you may be washed from all your sins in the blood of the Lamb, and thus made fit for His presence in glory. Oh! what a blessed thing it is to be saved, and how dreadful it is to reject the free salvation which is now proclaimed to all in Jesus Christ.

Come to Jesus while you have opportunity—nay, come now. I dare say you may remember many a time when the Spirit of God was striving with you—it may be while you have been reading these few simple lines. Oh! that I could bring you to Jesus, to be washed in His precious blood. I cannot do it, but I pray God to draw you by His Holy Spirit — to bring you without any more delay to the foot of the cross, there to find pardon and peace with God. Oh! my reader, whoever you may be, I pray God that you may be constrained to cry to Jesus while He is ready to hear and answer your prayer. Remember He has said, "My Spirit shall not always strive with man." Oh! yield while He is striving with you. "NOW is the accepted time, and NOW is the day of salvation."

S. H.

RESPECT, RESPONSIBILITY AND DISCIPLINE OF ELDERS

WM. H. FERGUSON

THIS is an important phase of "assembly testimony." We grant that real elderhood, or overseership, is scarce today and the Scriptural concept of "oversight" has given way to a sort of intermediate attempt to use authority, while, at the same time, there is little likeness in many parts to the Divine pattern of the Word. All this calls for the deepest exercise as to "why" and "how" such a state should have been reached. Surely today, in many cases, "beggars ride on horses" (place of power and government) and "princes walk" (those who should have the place continue to walk the humble path of testimony, even amidst such circumstances), Eccles. 10:7.

THE SCRIPTURAL STANDARD

In 1 Timothy 5:17, 22, the "elder" (the especial thought here is 'they who labour in the Word and doctrine') is before us. There are elders who rule in the local churches; there are also "elders" whose service may take them farther afield in shepherding the people of God amongst whom they have laboured . . . Cp. 1 Peter 5:1 where Peter—"who was also an elder"—exhorts the elders of the "assemblies" of scattered saints throughout the parts where they had been scattered on account of the persecution, saints of the dispersion, to "feed or shepherd the flock of God" as much as in you is, and also to "take the oversight thereof." They were to do this "willingly"—not overruling or lording it over God's heritage, but being ensamples to the flock and with a true shepherd's heart. "Overruling" is a common evil amongst "small men" who aspire to leadership without having the Scriptural qualifications for the place they seek to occupy.

However, God never lowers His standard and it is ours to aspire to that standard in the matter of church government. v. 17 of 1 Timothy 5 suggests "double honour" for those who rule well. How lovely to see godly, humble elders always in their place at the forefront. Well-disciplined men, who have shown the true Christ-Spirit—who have had the broken will of subjection to Christ as Lord, who have maintained a steady course "without a blot on their testimony." We believe this latter qualification to be a necessity—blameless. They must be men who have a good report from the world, men who labour (to the point of weariness) in the Word and doctrine and faithfully discharge the duties of godly shepherding. Such, the Scripture teaches, should be honoured. Not all elders, sad to say, fall under this category, but, as above mentioned, God never lowers His standard and we thank God for all such whom we know and hear of in many parts who would seek to carry on in the "old paths" of the Word

until the Lord comes. (Many of the elders of "assemblies" who subscribe to the Magazine, write us of their agreement with the truth which we would seek, by God's help, to pass on to the saints; they pray for God's guidance and blessing on the written ministry, as we would pray for them His rich blessing in their efforts to "hold fast" against the tide of seduction and apostacy).

ACCUSATIONS AGAINST ELDERS

An accusation against such an elder must be well substantiated—v. 19, for many, if carnal, would take up a false report. But, if there is real ground for such an accusation, the elder must be "rebuked before all" that others also may fear. This "open rebuke" does not apply **ONLY** to elders but it includes them. It is a form of "corrective discipline" falling short of exclusion from the assembly when it is found necessary. Such rebuke, of course, would be by men who have the qualifications for "elderhood"—not by younger men, or novices etc. Nothing can do more harm to a young man than to push him into a place of responsibility ahead of God's leading—he will surely "fall into the snare of the devil."

Of course, if an "elder" should fall into any of the sins of 1 Corinthians 5:11, he must, as in the case of others, be "put away . . . as a wicked person." v. 13. There is no recourse. The fact of his "elderhood" does not exempt him from the discipline of God's Word thus. The solemn charge of Paul, the apostle, to Timothy, who also was a shepherd, though younger than the apostle somewhat, shows the importance of doing all things "without preferring one another, doing nothing by partiality." Nothing will destroy confidence in an elder more rapidly than to see him "partial" in his judgment. Hard on others, lenient to those of his own family connection, or his "friends." 1 Tim. 5:21.

The following verse 22 shows the necessity of refraining from too "hasty" or sudden "laying of hands" on anyone, as elder or otherwise, in God's service. In that case he would be preserved from being "partaker of other men's sins." Today, more than ever, let us be careful as to those in whom we place confidence as guides or leaders in the "assemblies of God." God has His men—Satan, likewise, has his men doing his work. It has been said . . . "When there is dirty work to do, there is a dirty man to do it." Cp. Joab, in Saul's day, a man who knew that which was right or wrong, as in 2 Samuel 24:3, but a ruthless man, who could give a smile, as to a friend, and plunge a sword into his bowels. Beware of unscriptural friendships these days . . . read Micah 7:1, 7—a statement of characteristics of the day of apostacy, as of old.

RESPECT FOR AUTHORITY

To younger believers! Show all respect to elder brethren who are seeking, perhaps amidst much weakness, to do God's

work in God's way, whether in the local assembly or moving amongst the churches of God. You will find that this will be a blessing to you. Your spirit will be kept sweet, your will kept in subjection, 1 Peter 5:5, and God's blessing shall rest upon you. Furthermore, God will open up to you in due time avenues of proper service for Himself where you, too, can be a blessing to others. God NEVER uses for His glory a self-willed, unbroken man but, in all meekness and acknowledged weakness, we shall find blessing in acknowledging godly rule when we see it. Helping by prayer such brethren who go before the flock is much better than the Laodicean spirit of independence where "the people's rule" or "majority rule" is the order of the day in some parts. Thus a true Scriptural pattern of rule and behaviour in the "house of God" shall be preserved amongst saints "gathered to His Name" the little while we are left here. It has vanished in many professed assemblies.

DIVERSITIES OF GIFTS

O. B. WYLLIE, NEW ZEALAND

THE oneness of believers in the communion or fellowship divinely established in assemblies permits of no official, racial or class distinctions. The words of the Lord Jesus, "Neither be ye called Rabbi; for one is your Master, even Christ, and all ye are brethren" Matthew 23:8, place all disciples within an equal brotherhood which prohibits the modern colour-bar, as well as the giving of flattering titles to man and the special deference because of the gold ring.

The same Holy Spirit who wrought this unity also stamps it with diversity. "Diversities of gifts" lead to "diversities of services." Equal standing in Christ does not afford equal liberty for every form of service within the assembly. While as to standing in Christ there is neither male nor female, that distinction is preserved in the sphere of service; for 1 Cor. 14:34 withholds from sisters the liberty of public ministry. Brethren may exercise it only "as every one hath received the gift" and "as of the ability that God giveth." 1 Peter 4:10, 11.

We fear that there is lack of clear understanding of these two aspects of relationship among saints, which lends weakness to the testimony. This may be largely due to a wrong interpretation of 1 Cor. 14:26, "How is it then, brethren? When ye be come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." Many regard these words as indicative of the divinely approved order for an assembly meeting, instead of a disorder arising from the low state of the Corinthian believers which the apostle proceeds

to correct. (Note this—Editor). Instead of, "Every one of you hath . . .", spiritual order would limit those who had a tongue (the few with the gift of tongues) to speaking by two, or at the most, three, in the same gathering (v. 27); and the prophets (also the comparative few) to the same number (v. 29). In both Old and New Testaments two or three witnesses give sufficient testimony to any truth (Deut. 17:16; Matt. 18:16). (The number would not be arbitrary, but suggestive of scriptural order, depending somewhat on the length of the meeting and the freedom from the confusing arrangements of men to make room for men or ministry on the principle of "giving every man a chance." As we have frequently pointed out, this can leave the saints more confused and discouraged than the divinely ordered ministry of God-appointed and fitted men—Editor).

The rhetorical questions in 1 Cor. 12:29, 30 emphasize the fact that only some were endowed with the gifts named. Eph. 4:11 corroborates this. Those, therefore, not thus gifted dare not assume the role of the prophet or teacher if all things were to be done unto edifying. The ministry of Judas and Silas at Antioch was effectual because they were fitted by the Holy Spirit for it. They "being prophets . . . confirmed" the brethren—Acts 15:32. Erstwhile the Christians there had been happily settled on the foundations of truth laid among them but were disturbed by the certain men (neither named, nor was gift attributed to them) which came down from Judea. Thus the enemy came in like a flood; but it was the Spirit of the Lord Who was about to lift up a standard against him—Isa. 59:19. The work of defence, as also the building up of the assembly, is His. He uses men whom He has fitted, and who are subject to His direction.

We have already noticed that the prophets and teachers in Antioch were named and their gifts recognized. The bishops and deacons (ministering brethren) at Philippi were known also—Phil. 1:1. This is consistent with the command of the apostle to the Thessalonians . . . "Know them which labour among you and are over you in the Lord, and admonish you; and esteem them very highly in love for their work's sake." 1 Thess. 5:12, 13. If this diverse work of the Holy Spirit were clearly recognized today, brethren manifestly not fitted by Him to edify the saints would not be found thrusting themselves forward where liberty is given for Him to exercise the gifts He has entrusted to some.

The truth concerning the distribution of gifts is developed from the subject of the assembly as body of Christ, and illustrated by the human body. Members of a healthy body function of themselves in direct response to the impulses of the head. Direction of one in its function by its fellow-members is unthinkable. Is there one instance in the Word of God, even

in the Old Testament, of one of His servants serving at the direction of his brethren? We believe, not one. Then let modern trends toward arrangement for the ministry brethren by their fellow-men but convict of departure from the truth of the assembly as body of Christ, once so dearly held and richly blessed among us.

We suggest a careful study of this message which has to do with recognized ministry as from the Risen Head, from those whom He has fitted and raised up. There is no "despising" of any man's work, but some are able to do their work well, in their own sphere, while utterly unfitted for another's work. But, all working together, in happy harmony, makes for healthy and spiritual assemblies of the saints—Editor.

SPEAKERS AT CONFERENCES

A Letter from the late Dr. Anderson-Berry

Beloved Brother: -

I am perfectly in accord with the dear brother who wrote regarding this matter of Conference Addresses.

I have seen a large gathering of believers from all parts suffer from the unrestrained ardour of one dear brother who came armed with a bundle of notes and spoke for three quarters of an hour, whilst around him were several brethren of acknowledged gift as teachers whom the saints had looked forward to hearing.

It is impossible to give what used to be called the "Body of Divinity" in one address, lest it extend to over an hour. Therefore, I think it is the bounden duty of each brother who is likely to speak, to wait upon the Lord for a definite message and for grace to put that message in words few and simple. For some reason that grace may be denied to certain of us. Let us see to it that we make up for the absence of simplicity (which is a great gift and no acquisition) by being brief and to the point. Here we have the blessed example of the four Evangelists. If I am as Luke, then it leaves scope to my other brethren to be as Matthew, Mark or John.

I remember being at the closing meeting of a conference at which were two beloved and capable brethren. Now it happened that the former of these two had not spoken at length during the conference, and I was very anxious to have the joy of listening to him that evening. Before the meeting began he whispered to me that in answer to our united prayer, in private, the Holy Spirit had given him a message. Alas! the meeting had scarcely begun when a brother, unknown to me, and certainly not intended to be a speaker, rose and reeled off platitudes for one hour and five minutes! Neither of the two brethren I have named spoke that evening.

C. H. Spurgeon used to say that if you had something specially good to say you said it in twenty to thirty minutes;

that if it was nothing very special you took three quarters of an hour; but if you had nothing to say you could possibly say it under an hour.

And I always remember the advice of an eminent advocate to his pupils: "Gentlemen, the first half hour you are driving your points INTO the heads of the jurymen; during the second half hour you are driving your points THROUGH those heads and OUT AGAIN!" Alas! time after time I have proved the truth of these two sayings.

To take up the best part of a meeting to the exclusion of other speakers is sheer, thoughtless selfishness and conceit, and I am sure no one could impute that to the direction of the Holy Ghost Who indited these words . . . "Look not every man on his own things, but every man also on the things of others." Let each esteem others better than themselves."

It needs great spiritually and self-renunciation to speak to profit by word and deed in any meeting where the Holy Spirit presides. Shall we then return to the man-made expedient of tinkling bell or cautious tug at the speaker's coat-tail? (It would take more than a cautious tug to stop some men today—Editor).

Or shall we return, with confession of failure and true penitence of soul, to the Lord the Spirit, in whose blessed presence there is liberty, BUT NOT LICENSE?"

Editor's note: The above letter, though old, is very timely and one feels that if there were more reality and godliness prevailing, there would be much more profit and lasting benefit at Conference meetings. A few years "out preaching" does not make a man a teacher, though many seem to think it does; and even some men who are most valuable Evangelists realize this and are slow to step out of their God-appointed sphere—may the Lord increase their number but, sometimes, those with very little real labor behind them, and without the full confidence of godly and discerning brethren, take advantage at such gatherings, even younger men who should be very slow thus. One values younger and hearty brethren and there is, at times a little while left when their "five words" can be to profit but, generally speaking, there is a propriety which must be taken into consideration or any one will lose his "sweet words", Prov. 23:8. Another evil is "every man his chance"—whether gifted for the occasion or not and such a one may consider that if he has not had such a chance, even the most important and closing meeting for ministry is a "fair field" for the display of his gift. As one who has spent more than forty years in the Lord's work, we would suggest a re-valuation of these true spiritual values in the light of God's Holy Word and with a consideration afresh of Romans 12:3. There is a "measure of faith"—there is also a "measure of gift." Eph. 4:7.

"The ornament of a meek and quiet spirit." "That is what no manufacturer can produce, nor price procure, but which grace effects to the glory of God."

CHRISTIAN GIVING

THE LATE WILLIAM LAING, BRADFORD, ENGLAND

WE will now briefly consider what is the relationship that ought to exist between the servants of the Lord and the assemblies of His people.

Under the Mosaic economy, when the tabernacle was built and the service of the Lord established, it became necessary that certain men should be set apart to this work.

They were chosen by the command of God. He chose the tribe of Levi and apportioned to them their various spheres of service. Each family had a special part of the work allotted to them. And God also desired that the twelve tribes should be associated with Him in their call and appointment. In Numbers, chapter 8, we see their solemn consecration to this service of the Lord.

The Levites were taken from among their brethren and cleansed. Afterwards, they were brought to the door of the Tabernacle and in the presence of the whole assembly of Israel there presented unto the Lord. The people not merely assented to their consecration, but laid their hands on them, manifesting their identification with their call. It was thus a matter of holy fellowship, between the Lord and His people. The Levites were offered as a wave-offering for the people, to perform the service of the Lord on their behalf. Then God emphasized their responsibility by reminding them that on the dread night of Egypt's doom, He spared their firstborn to be sanctified to Himself. He claimed them as His own on the ground of redemption, but accepted the Levites in their stead. Thus, **EVERY FAMILY** in Israel was directly represented in their service.

This made the "tithes" binding on the people in a twofold sense. First, they brought them as an acknowledgment of the goodness of the Lord in their own salvation and blessing; second, because of the Divine arrangement, by which they had their part in the service of the Lord.

Before the Lord ascended on high, He commanded that His Gospel should be preached among "all nations"—Matthew 28: 18, 19, to "every creature"—Mark 16:15. This commission is binding on all believers throughout the age. The records contained in the Acts show us how the early disciples understood and how they obeyed this commandment. Every believer had a definite responsibility to make known the Gospel in his own sphere, and according to his ability. And when persecution arose "They that were scattered abroad, went everywhere preaching the Word." Acts 8:4.

But it is evident that the work of carrying the Gospel to other lands, was entrusted to men specially called and fitted for the work. The relationship of these men to the churches is then very clearly defined. They were set apart on exactly the same principle as the Levites. First, they were called of

God. This was manifested to their brethren by their fitness, first to do the work of God "at home." See chapters 13:1, 5 and 16:1, 3 of the Acts. Their possession of gifts was proved by their service being owned and blessed of God, and acceptable to the saints. When they went forth to other lands, the churches laid their hands on them, after prayer and fasting, thereby accepting the responsibility of having fellowship with them in their service. They were sent forth by the Holy Ghost and by the churches, Acts 13:1, 4—(that is, the "churches" agreeing and "sensing" the definite proposal of the Holy Spirit in their going forth—Editor).

There is nothing in Scripture to indicate that UNKNOWN or UNPROVED men gave themselves to this work, or that any were thus engaged in it, apart from the fellowship of the churches of these early times. The same principles are amply confirmed in the doctrines laid down in the Epistles. The first Epistle to the Corinthians was addressed primarily to the assembly at Corinth, but "generally" to those who call on the Name of the Lord in every place.

In chapter 9 the same principles of responsibility that applied to Israel concerning the Levites, are again here stated and made binding on the assemblies of the saints. Such Divinely called and accredited servants of Christ are as the Levites, in this dispensation. They serve in the Gospel on behalf of the churches. Who can fail to see the definite reference to the maintenance of the Levites in the various Scriptures quoted by the Apostles, culminating in verses 13 and 14 . . . "Even so hath the Lord ordained, that they which preach the Gospel, should live off the Gospel." Such servants go forth untrammelled by the rules and restrictions of either sects or societies. (Can this be said of many today—Editor?). Some of them may have left such for conscience sake, in obedience to the Word, in order that they may be free to declare the whole counsel of God. Others at the Divine call have left their professions and prospects in life, to give themselves wholly to this work. Because they honour the exalted Name of their Master, they take "nothing of the Gentiles."

"We therefore ought to welcome (i. e. sustain) such, that we might be fellow helpers with the Truth," is the responsibility laid on those who stay at home. (See 3rd. John v. 8 R. V.) And in Galatians 6:6 we read—"Let HIM that is taught in the Word, communicate (have fellowship) with him that teacheth, in all good things. Thus, both INDIVIDUALLY and COLLECTIVELY, believers are responsible to God for the maintenance of His servants, who labour in the Gospel, whether at home or abroad. (One can see the wisdom of God in this Divine arrangement as, otherwise, many might be neglected, or passed by, as to assemblies; whose need might be met by the exercise in a godly way of spiritual and godly men and women in their individual capacity—Editor).

It was an ancient law in Israel, that they which tarried by the stuff, had their portion in the spoils of war—1 Samuel 30:24. At the great harvest home of the future, see John 4:35, 38, when the redeemed of the Lord are all gathered in, God will show that He is not unrighteous to forget any work of faith which has been so done towards His Name.

Treasures which have been "laid up in Heaven" will shine like jewels in the crowns of the faithful stewards of the Lord then. In that day, even the cup of cold water given in the name of a disciple, shall not be forgotten. And surely, it will be the greatest of all rewards, if we hear from the Master's lips . . . "Inasmuch as ye did it unto ONE of the least of these My brethren, ye did it unto Me."

From the Believer's Magazine—1912.

JOE AND THE RAVENS

LITTLE by little had their store of this world's goods been parted with since dear father was called home, till now Joe and his mother were left on the verge of starvation, with the last cooper gone and the last particle of food almost eaten. Yet the good woman remained calm, for the God who had saved her soul would surely care for her poor body. Drawing Joe to her side, she told him the story of Elijah and the ravens; of how Elijah sat friendless by the brook, and God caused the ravens "to bring bread and flesh in the morning, and bread and flesh in the evening;" assuring him that Elijah's God still lived, and could again send the ravens, if need be. Now for Joe to doubt his mother was just as hard as for his mother to doubt her God. So, with the story fresh in his mind, and sinking into his heart, out he bounded, up to the top of the narrow street in which they lived, where he could see the clear sky; and Joe scanned the heavens all round, but not a single raven, nor a sign of bread and flesh could be seen. Yet he did not doubt they were coming; and, shading his eyes with his hands, he kept gazing and gazing into the sky in all directions—a singular object in a public street.

"Hallo, my boy, what are you looking for?" said a kind-looking gentleman, on noticing his strange posture. "The ravens, sir." "The ravens! what ravens?" "God's ravens bringing bread and flesh to mother and me." "And where is your mother, my boy?" Joe quickly told him the story of father's death, mother's want, and Elijah's ravens. "Just go home, my boy, and I guess they will be there before long." And it was not long before the ravens, in the shape of sturdy message boys, appeared at the widow's door with bread and flesh, morning and evening, aye, and for many a day, for God "commanded" that gentleman raven to see that such faith in His power and His promises should not be unrewarded.

Are you a Christian? Are you in trouble? If so, trust the mighty God of Elijah, and look out for the ravens. Hy. P.

NO EYES, NO HANDS; YET HE READ HIS BIBLE

WE thought a few details of the remarkable life of beloved William MacPherson of Kansas City, Missouri, would be appreciated by our readers.

He was born in Inverness, the Capital of the Highlands in Scotland (the editor's father's birthplace), on February 5th., 1866. He came to U. S. A. in June 1883 and continued on West in June 1886. He was converted to God in a Gospel Tent pitched beside a Stone Quarry in June 1887.

Through a premature blast of dynamite at Fort Collins, Colorado, on June 21st., 1906, he lost both eyes and hands. In his "study" in Kansas City years ago he told the writer that he thanked God for the accident since it brought him back to the Lord from Whom he had drifted and grown cold in heart. A big price to pay, but he could thank God for it.

Dr. Moon, many years ago, invented the "Moon type" for the blind. This system uses curves and lines rather than dots and dashes, as in the Braille. When blindness struck Dr. Moon, he prayed to God . . . "Sanctify to me the talent of blindness." The "Moon system of reading for the blind" was the result and our dear brother MacPherson learned to read the Moon type with his tongue pressed to the sacred pages of the Bible in September 1912.

He came to Kansas City April 1917 and came to live at Mrs. Mary Littler's home January 19th, 1918. She was his faithful "amanuensis" and helper through the years ever since and tenderly cared for him until the Lord took him January 5th, 1959, in his 93rd. year. The late Donald Ross baptized him shortly after he was saved in Rawlins, Wyoming. He was in fellowship in the old Troost Avenue Gospel Hall, Kansas City.

Mrs. Littler mentions . . . "Yes! the Lord he loved took him home and it is a lonely home he left behind as he was here every minute day and night."

He told us that someone gave him a little "talking machine" to listen to the Scriptures read by someone else but he told us . . . "I would rather read the Word for myself."

CHRISTIAN! Think of these years of darkness, lightened by the Holy Word of God and get on your knees and let us thank God for eyesight, and confess failure to profit by it as we ought to. Thus passes from our midst our old friend and brother . . . "until the day break and the shadows flee away."

Wm. H. Ferguson, Editor

HER LAST HALF CROWN

HUGH Miller, the geologist, journalist, and man of genius, was sitting in his newspaper office late one dreary winter night. The clerks had all left, and he was preparing to go, when a quick rap came to the door. He said 'Come in,' and, looking towards the entrance, saw a little ragged child all wet with sleet. 'Are ye Hugh Miller?' 'Yes.' 'Mary Duff wants ye.' 'What does she want?' 'She's deein.' Some misty recollection of the name made him at once set out, and with his well-known plaid and stick, he was soon striding after the child, who trotted through the now deserted High Street, into the Canongate. By the time he got to the Old Playhouse Close, Hugh had revived his memory of Mary Duff; a lively girl who had been brought up beside him in Cromarty. The last time he had seen her was at a friend's wedding, where Mary was 'best maid,' and he 'best man.' He seemed still to see her bright young careless face, her tidy short gown, and her dark eyes, and to hear her bantering, merry tongue.

Down the close went the ragged little woman, and up an outside stair, Hugh keeping near her with difficulty; in the passage she held out her hand and touched him; taking it in his great palm, he felt that she wanted a thumb. Finding her way like a cat through the darkness, she opened a door, and saying, 'That's her!' vanished. By the light of a dying fire he saw lying in the corner of the large empty room something like a woman's clothes, and on drawing nearer became aware of a thin pale face and two dark eyes looking keenly but helplessly up at him. The eyes were plainly Mary Duff's, though he could recognize no other feature. She wept silently, gazing steadily at him. 'Are you Mary Duff?' 'It's a' that's o' me, Hugh.' She then tried to speak to him, something plainly of great urgency, but she couldn't; and seeing that she was very ill, and was making herself worse, he put half-a-crown into her feverish hand, and said he would call again in the morning. He could get no information about her from the neighbors: they were surly or asleep.

When he returned next morning, the little girl met him at the stairhead, and said, 'She's deid.' He went in, and found that it was true; there she lay, the fire out, her face placid, and the likeness to her maiden self restored. Hugh thought he would have known her now, even with those bright black eyes closed as they were, in death's last sleep.

Seeking out a neighbor, he said he would like to bury Mary Duff, and arranged for the funeral with an undertaker in the close. Little seemed to be known of the poor outcast, except that she was a 'licht,' or, as Solomon would have said, a 'strange woman.' 'Did she drink?' 'Whiles.'

On the day of the funeral one or two residents in the close

accompanied him to the Canongate Churchyard. He observed a decent-looking little old woman watching them, and following at a distance, though the day was wet and bitter. After the grave was filled, and he had taken off his hat, as the men finished their business by putting on and slapping the sod, he saw this old woman remaining; she came up and, courtesying, said, 'Ye wad ken that lass, Sir?' 'Yes; I knew her when she was young.' The woman then burst into tears, and told Hugh that she 'keepit a bit shop at the close-mooth, and Mary dealt wi' me, and aye paid reglar, and I was feared she was dead, for she had been a month awin' me half-a-crown:' and then, with a look and voice of awe, she told him how on the night he was sent for, and immediately after he had left, she had been awakened by some one in her room; and by her bright fire—for she was a bein, well-to-do-body—she had seen the wasted dying creature, who came forward and said, 'Wasn't it half-a-crown?' 'Yes.' 'There it is,' and putting it under the bolster, vanished.

Poor Mary Duff! her life had been a sad one since the day when she had stood side by side with Hugh at the wedding of their friends. Her father died not long after, and her mother supplanted her in the affections of the man to whom she had given her heart. The shock made home intolerable. She fled from it blighted and embittered, and after a life of shame and misery, crept into the corner of her room to die alone.

Dr. John Brown

The above touching anecdote from the late Dr. John Brown's "*Horae Subsecivae*" has a deep pathos in it, describing the sad and lonely lot of the poor of a past day.

A Half-Crown is equivalent, perhaps to our fifty cent piece in size and value. It shows the real sense of honesty prevailing even amongst the poor of that day.

A "close" is a long, narrow passageway leading to a tenement shelter of some sort. 'Whiles' means occasionally. A 'bit shop at the close-mooth! was a little storekeeper's shop at the entrance to the close, where Mary Duff bought a little. This should have a voice to those who are careless about 'debt.' And, whilst paying one's debts will not take one to heaven—it takes the blood of Christ for that, yet we doubt, seriously, the salvation of those who have no conscience regarding debt.

Editor's note.

The Devil gives all the sweets first, then the sorrows afterwards. God gives all the bitter first and the sweet after. Always "the evening before the morning." Gen. 1:5.

I may talk about the joy of being like Christ when He comes. It is mere empty talk unless I am seeking to be like Him now. Why need I talk of the joy of being with Him if I do not give Him five minutes of my company throughout the day.

A MAN OF GIFTS

II Corinthians 5:20—ambassadors

I Corinthians 3:9-10—wise masterbuilder

I Corinthians 4:1—stewards

I Thessalonians 2:7, 11—nurse and father

THE APOSTLE Paul speaks of himself as an ambassador, a wise masterbuilder, a steward, and nurse and a father. Everyone has a ministry. We all know what an ambassador is. He is a representative, a man going from his own country to represent his own country in a foreign country. And we do know that ambassadors have been recalled home for very trifling things. Once there was an ambassador here from one of the foreign countries, and he was suspected of being underhanded, and after being watched it was found that he was wrapped up in the politics of this country, whereupon he was immediately recalled. The people of a foreign country judge what the United States is by the way the ambassador acts.

God has made everyone of us ambassadors. What a calling it is—it is a great calling, and it well might make some of us ashamed when we see how little we represent the country we are going to. We belong to a beautiful country, and we should be able to have some of the fruit of the land to show what our country is like. Our calling as ambassadors is to get people reconciled to God. Thank God we are made ministers or ambassadors of the ministry of reconciliation. Think of the lost opportunities. When we were first saved, if we lost an opportunity we had to get down on our knees and tell God all about it, but those lost opportunities come thick and fast as we get older.

Then he was a wise masterbuilder. He never built anything into an assembly but what it was good material. The Apostle didn't scratch his head after a long series of meetings and say, "We'll have to get some professions anyway." Not he, dear friends. The Apostle Paul was a wise soul winner. He believed in building the material he got right into God's Assembly. The gold, silver and precious stones is the real material that will stand the fire.

Then he was a steward. A steward is a person to whom God has committed something to take care of and use for His glory. Stewardship is a real thing. What has He committed to our trust? Am I using it for God or do I wrap it up in a napkin and keep it? God wants us to be good stewards. It pays to use what God gives us for His glory.

Then he was a nurse. They were his own children and he cherished them. A nurse who has her own children has all the points about the children and she knows how to nurse them. He was also a father to them, and as a father he exhorted,

comforted and judged his own children. He exhorted them to live for God and to be out and out for Jesus. Then he comforted them, and then he judged them. When you get a soul to Christ and if you see them get near to something that is wrong—warn them.

(Notes of an address by the late Joseph Pearson, Hartford, Conn., November 3rd., 1943.)

CONTENTION

MANY a sharp conflict there has been between saint and saint, scuffling in the dark through misunderstanding of the truth, and each other, or through unwillingness to obey the truth on the part of one or the other. Abraham and Lot had strife. Aaron and Miriam jostled with Moses, till God interfered and ended the quarrel by His stroke on Miriam. The apostles, in the presence of their Master were at high words contesting who should be the greatest.

Now in these civil wars among saints Satan is the great kindle-coal, though little seen because, like Ahab, he fights in disguise, playing first on the one side and then on the other aggravating every petty injury and so provoking to wrath and revenge. Because of this the apostle dehorting from anger says, Give no place to the devil; as if he had said, Fall not out among yourselves except you long for the devil's company. Gregory compares the saints in their sad differences to two cocks which Satan the master of the pit sets fighting, in hope when killed to feed upon them at night. We by our mutual strifes give the devil a staff to beat us with. He cannot well work without fire and therefore blows up these coals of contention which he uses at his forge to heat up our spirits into wrath and then we are malleable and easily hammered as he pleaseth. Meek Moses when provoked speaks unadvisedly. This, if nothing else, should sound a retreat to our unhappy differences. What folly it is to bite and devour one another to make hell sport! We are prone to mistake our heat for zeal, whereas commonly in strife between saints, it is a fireship sent in by Satan to break their unity and order; wherein while they stand they are an Armada invincible, and Satan knows that he has no other way but this to shatter them. When the Christian's language, which should be one, begins to be confounded, they are then near a scattering. It is time for God to part His children when they cannot live in peace together. But woe to the one who, like Lot, separates from the man of God, preferring the flesh-pleasing well watered plains of Sodom. "It must needs be that offences come; but woe to that man by whom the offence cometh." Matt 18:7.

Selected

QUESTIONS AND ANSWERS

QUESTION: Would you please explain the meaning of 1 Cor. 11:5. Does this apply to a Prayer Meeting in the home, or to a sister in private prayer? What is the meaning of the word—"prophesieth"?

ANSWER: The teaching of 1 Cor. 11 is applicable to a "church meeting" of the assembly—we are always "gathered to the Name of the Lord Jesus Christ" if so gathered, but we are not always "in assembly." To apply verse 5 to the conduct of sisters in the home in connection with their private prayers is entirely out of its connection. "Private sister's prayer meetings" raise another point altogether and would suggest something apart from the assembly fellowship. If a few sisters met and they were disposed to pray, instead of 'gossiping' this would be good, but to have an arrangement for something else under the heading of a "private meeting" could lend itself to other things and might even have the character of independence which, of course, would be wrong. Prophesying was the character of the ministry ere the written Word was completed. The Corinthians had much disorder in their midst, the women included—1 Cor. 11 is corrective, as well as instructive.

QUESTION: Is it proper for brethren to stand when giving out a hymn?

ANSWER: Most certainly! To act otherwise, unless one is incapacitated, is either laziness, or ignorance of our proper attitude before the Lord—especially is this so when we come together on Lord's Day morning to "remember the Lord's death." Some, not long saved, may need instruction but we have noticed that the Spirit of God teaches even young believers how to act in the presence of the Lord. Much disorder could be avoided if there were more of God about the "gatherings" of the saints.

QUESTION: Did only Joshua and Caleb, of 20 years old and upward, enter the land, or would a portion of the Levites go in?

ANSWER: We believe the Levites, who were not numbered as the men of war, would go in, excluding of course those who had sinned and perished for their sin—cp. the matter of Korah etc. It seems there were always some godly Levites, even throughout the apostasy of Israel, who held to the commandments of the Lord and they have their especial reward in the coming day—see Ezekiel 44:9, 31—note how they occupy the place they did, as in their former days, when God chose them—Ezek. 44:23. Cp. with Deut. 33:8, 11.

QUESTION: What should be done with the bread and wine after the Lord's Supper has been partaken of?

ANSWER: We had this question before us sometime ago but it is good to keep before the saints the matter of disposing of such, unobtrusively, and even reverently, as everything ought to be done in connection with our worship when gathered around the Lord. We can remember, in our younger days, the reverence and godly demeanour of brethren who had anything to do with the necessary assembly affairs when gathered thus. It is largely absent today in certain quarters.

There is nothing particularly sacred as to the memorials themselves, but what they depict and speak of, surely should beget right thoughts and would save from doing anything immediately after which would take away from that reverence and memorial of His sacrifice. The bread should be disposed of, privately, and the wine should NOT be poured back again into the container, but poured out.

EXTRACTS FROM LETTERS

SINKING OF THE TITANIC: My daughter has to write a paper in High School and we were thinking this would be a good topic—she could bring in quite a lot about God's power. (We may reprint this tract again—will advise if so).

THE THREE BIDDERS: Like the Chinese girl who was saved and repeated the Three Bidders in Malaya, one of our girls here repeated the whole poem and, like Kim, the Chinese girl, you "could hear a pin drop." (We are happy to hear of many who have taken up this old poem for repetition—Editor). From a S. S. teacher

FROM AN ENGLISH GARDENER: In recent weeks, after my normal daily toil, I have been typing out and duplicating some of the excellent articles from Words In Season—then, with the aid of some of my brethren, circulating them among the Lord's people where we feel the particular line of truth is most needed. Being a gardener by trade, and not a typist, some of my efforts are a little crude, but the Lord continues to bless me with increasing skill. (Fellow helpers to the truth—3rd., John v. 8).

DISCIPLINE: We are reading very carefully the current articles on Discipline and find the subject indeed very instructive. We trust the Lord will continue to grant liberty to examine thoroughly this timely topic. That was an interesting experience you had in one of the Northern districts. You do not mention that the elders of this assembly had failed in their attempts to scripturally bring together those two brethren. (They were both elders—Editor). From a young Christian.

FROM AN ASSEMBLY ELDER: We would like to tell you again how we appreciate the timely articles appearing monthly. Those now appearing on 'Discipline' are much needed as there seems so much laxity in this regard in many places today.

FROM THE NORTHERN COUNTRY: Every time I read the Magazine I think of the work that has gone into the preparation of it. It is a "blessing" to us for so many times it answers what we have upon our hearts.

"THE BLESSED HOPE"—You remind us so often of that "blessed hope"—the return of our Lord soon for His Bride—so many, these last days, are like the five foolish virgins, knowing that He is coming, but not ready.

FROM ONTARIO: May our gracious Lord enable you to still "Occupy till I come"—Luke 19:13—the Magazine is one of the "streams of refreshing" in the dark days, but Courage! . . . "He may come this year."

THE CHANGELESS WORD: We do so much enjoy the ministry which we find in the magazine. All topics are well reading over and over again, and we do hope very much, as the time shortens, that the Word of Truth as printed in Words In Season never changes. Tides change, seasons change, but God's Word never changes.

REUBENITES: It seems that there are but few who have a fixed purpose and courage to make known certain things regarding discipline etc. They are not popular with those of light convictions and lax views. There seems to be a lot of Reubenites these days, unstable as water, adjusting themselves to any vessel that suits their taste. We have enjoyed some good, straight ministry from Words In Season in the past—may the Lord help you to keep at it.

HOW MUCH IS MINE!

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

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

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

« « «

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

W. F.

Westbrook, Maine—The Bethany Hall Assembly here would appreciate help in the Word in the Gospel and ministry from exercised brethren, with wisdom and patience and who walk in the "old paths"—such small assemblies should have our care.

Detroit, Mich.—Bre. Jas. Lipke and N. Crawford have been with us for six weeks preaching the Gospel. Some have professed and others are troubled whom we pray may also be saved . . . Alexander Stewart.

Tylertown, Miss.—A few young believers here seem to show growth in grace. Cottage meetings were not too encouraging this Winter, but we'll try again.

Stout, Iowa—Bre. Smith and Yost have had a good long spell here, God has been exercising some, one young lad just professed, giving joy. Meetings in Hitesville by brethren Elliott and McCullough closed, one professed.

CANADA

Vancouver, B. C.—Saints of Woodland Assembly were expecting brother Saword for some meetings—he has been kept busy around these parts all Winter.

Portage La Prairie, Man.—Bre. Boyle and Alex. Wilson had a good long spell here—fair attendance despite the very cold Winter, which has been general.

Sarnia, Ont.—Brethren Klabunda and Baldwin had several weeks of Gospel meetings here—late reports are not to hand but the Word faithfully preached.

Clinton, Ont.—The small assembly here is looking forward to visits by exercised ones of the Lord's servants who will strengthen them in their testimony.

Arnstein, Ont.—The devil was raging during the recent meetings and he will not leave the saints alone, we are sure, so we should pray for them that God will lead on and encourage them by seeing "growth in grace." A large number professed faith in Christ.

Toronto, Ont.—Bre. Warke and Fleming found it "hard going" in the Highfield Hall meetings. We have not had later reports.

OTHER LANDS

Australia—We have heard from brother Kimber of India that he is continuing here a while longer ere returning to their field in India. He has enjoyed seeking to visit and be a help to His own who have an ear for the good Word of God.

AUSTRIA: Bro. Brandt and some other brother (whom we do not name) sought to visit the little companies of saints—these are constant readers of our Magazine and send greetings to all the saints—pray for these European countries. God is still on the throne. Pray for Western Austria—mostly R. C. Tyrol, Salzberg etc.

Chile, S. A.—The Richard Hannas were expecting to leave for Canada for some time. Bro. Johnston mentions his joy in being able to visit these parts.

Belfast, North Ireland—Our bro. Frank Knox keeps "toiling on, always busy and happy, still getting up some new texts for sinners to read on the way to eternity, never to come back." He was in Ebenezer Hall, Bangor recently.

CONFERENCES

Philadelphia, Pa.—Annual Conference of the Olney Assembly will be held as usual Memorial Day, May 30th, and 31st. Beginning with Prayer Mtg., Fri. May 29th, at 8 p.m. More details next month d. v. John MacLellan, 6515 N. 5th St., Philadelphia 26, Pa.

Sarnia, Ont.—Annual Conference d. v. will be held as usual June 12th, 13th, and 14th. Details next issue. The Lord's servants walking in the "old paths" always welcome in ministry. John Kember, 1393 Murphy Road.

McKeesport, Pa.—Annual Conference will be held d. v. April 18th and 19th, commencing with Prayer Mtg. April 17th at 7:30 p.m. All meetings in the Renzie Park, McKeesport City Park. The Lord's servants walking in the "old paths" welcome in ministry. Visitors freely entertained but please advise beforehand of your coming. (The brethren must take many motel rooms for visitors, so it would be well to consider

them as to your time of arrival etc.—Editor). Correspondence to Wm. H. Moore, 2629 Hill St. Phone Orchard 2-7575. All mtgs. in the Pavilion in the park.

La Crosse, Wisc.—Annual Conference d. v. will be held here May 2nd, and 3rd, preceded by Prayer Mtg., Fri. May 1st. Usual order of meetings. Correspondence to L. Uglum, 316 So. 6th St.

Deseronto, Ont.—Deseronto and Picton Assemblies purpose d.v. holding their Annual Conference in the Legion Hall here May 17th and 18th commencing with Prayer Mtg., May 16th at 7 p.m. Preachers who walk in the "old paths" and teach the right ways of the Lord welcome in ministry. Corresp. Wm. Root, Box 241.

Stout, Iowa—Annual Conference d. v. will be held May 23rd and 24th, commencing with Prayer Mtg. Fri. May 22nd. Visitors freely entertained. Corresp. R. Stickfort.

FALLEN ASLEEP

Cleveland, Ohio—Our dear sister Mrs. John Keppie, formerly of Pittsburgh, "went home" in January. With her husband, in the old Friendship Ave. Assembly, they formed an admirable pair, given to hospitality—"saintly to the last."

Madison, Me.—Our dear sister Mrs. Sanford Wacome was called home suddenly Feb. 3rd, aged 65. Saved in Lowell, Mass., in 1910 and in assembly there until she moved here. Greatly missed. Her husband was taken to the hospital the day of her death for an operation. Three boys and one girl survive—remember in prayer.

Vancouver, B. C.—Our dear sister, Mrs. Margaret Sim, passed into the presence of the Lord Feb. 14th, aged 74. Saved 56 years ago at age of 18 while listening to the Gospel at an open air meeting on Market St., Aberdeen, Scotland. Her last words were . . . "He giveth His beloved sleep." Godly and consistent, in fellowship in Cedar Cottage—Victoria Drive Assembly since 1911. Prayer is asked for five sons that God may visit them.

Waubashene, Ont.—Our dear sister Mrs. James Crawford was called home to be with the Lord February 17th, aged 74. Saved when 16 in meetings of the late Dr. Matthews in Ireland. In fellowship for many years in West Toronto Assembly, later here. Much loved, much missed by her husband, her family and the saints. She was the Mother of our young brother Norman Crawford who labors in the Gospel.

Glen Ewen, Sask.—On Feb. 15th, saints here lost a dear brother in the Lord, Richard Hanna, aged 81. Saved near Cookstown, N. I. about 60 years ago and in happy fellowship here for 50 years—remember his sorrowing widow.

Also on Feb. 17th, our dear sister Mrs. Catherine Coleman, widow of the late R. J. Coleman passed into the Lord's presence, aged 80. Saved and in happy fellowship here for 60 years. Remember the saints here in their loss.

Newton, N. J.—A tragic accident took the life of Mary E. Van Elswyk, in her 17th year on February 14th. Driving from her parents' farm in a pick-up truck she missed a curve at a wooden bridge and plunged 30 feet to the R. R. tracks. She died very soon and her two passengers whom she was driving as an act of friendship were seriously injured. She was buried from Midland Park, N. J. where she was saved during a visit of brother J. Milne of Venezuela, five years ago—this is the only comfort to her broken hearted parents—a brother survives.

Winnipeg, Man.—Our beloved sister, Mrs. John Peattie passed peacefully into the Lord's presence Feb. 21st, in her 80th year. Saved here 53 years ago with her husband, both on the same day following their marriage. In fellowship in the West End Hall for 22 years and a joy to the Assembly—pray for our dear brother.

Philadelphia, Pa.—We have heard, without details, of the passing away of our aged brother John McQuillan March 2nd, aged 86. A kindly brother to all, their home was hospitable to which we can testify. Remember their daughter in prayer. Mrs. Paul Plubell. In Olney Assembly for years.

Words in Season

THE BIBLE FAMILY MAGAZINE



WHY MUST I WEEP

« « «

Why must I weep, when others sing?
To test the deeps of suffering.
Why must I work, while others rest?
To spend my strength at God's request:
Why must I lose, while others gain?
To understand defeat's sharp pain.
Why must this lot of life be mine
When that which fairer seems, is thine?
BECAUSE God knows what plans for me
Shall blossom in eternity!

Anon.

MAY, 1959

WORDS IN SEASON

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UNITED STATES

Manchester, Iowa—Brethren Hamilton and Mick had several weeks of Gospel meetings here recently. Bro. Hamilton went on to Pine Hill, Wisc.

Seattle, Wash. Interesting series of addresses on "The Church of God" by bro. Alves. Christians turned out well—the Word practical.

Arlington, Wash. Bre. McKinley and Maxwell had a nice series of Gospel and ministry meetings here recently, four professed. Brethren Alex. Wilson and S. Saword also gave appreciated visits.

Long Branch N. J. P. O. Box 37. Our beloved fellow laborer Frank Pizzulli, who works mainly amongst Italian Assemblies, has had a serious operation and should have the prayerful interest of the saints. This may curtail his travelling but "the will of the Lord be done." We trust, if it is God's will, he may be restored to his wife and six children, also the saints amongst whom he labors.

Cleveland, Ohio Bre. Rea and Gustafson had some weeks of Gospel meetings in Monticello Hall.

Eastman Wisc. Bre. Brant & Wahls were trying meetings here. Bre. Smith and Hyde at Grandview. Bre. Warke and DeBuhr had meetings in Hampton, Iowa.

Deckerville, Mich. Bro. Calderhead had three weeks here recently, went on to Alpena.

CANADA

Toronto, Ont. Recent Conference on East and West Sides of city was a season of refreshing with profitable and timely ministry for the most part. Many coming from various parts of the country always speak of help received at such times, as well as saints living in this district. Meetings large, several of the Lord's servants present to help in ministry and the Gospel. Brother Albert McShane of Ireland was present and gave help afterwards in various Assemblies of the city ere continuing out West.

Deseronto, Ont.—Our fellow laborer Gerald Taylor took another heart attack after the Friday evening meeting on the of Toronto at Conference time. He recovered strength, although removed to the Hospital—pray for our brother's recovery, in the will of the Lord.

Albanel, P. Q. —Our young brother James Smith continues to be "busy at schooling, meetings and visiting. Thus far four children have professed faith in Christ, others are definitely concerned. Oh! for wisdom in dealing with those tender souls—profession is cheap." Pray for poor Quebec, steeped in superstition.

OTHER LANDS

HELPING BY PRAYER:

We have had several interesting letters from fellow laborers, overseas, and we commend our brethern to the prayerful interest of His own.

Brother W. E. Taylor of France was taking Bibles to the Post and was knocked off his bicycle—had a large wound over his right eye but no bones broken. He suffered considerably but we thank God he was spared. In 1958 they visited over sixty other towns, distributing the remainder of the 300,000 tracts—"Are you ready for eternity." He also published 100,000 of our tract on "The Sinking of the Titanic" in French.

Brother James Stewart of Bannur, Mysore, So. India, continues laboring here after fifty years—pray for our brother and needy India.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

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MAY, 1959

No. 5

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GATHERED GEMS

BE CONSTANT — Slack not in thy work

The workers are so few:

The night is coming fast apace

And then the great review.

The fire shall try, and burn the dross.

Be constant, lest thine all be loss.

R. W. McCracken

He who has to act on his own responsibility is a slave
if he does not act on his own judgment.

An old Indian Chief was told of the Saviour but he
said . . . "The Jesus road is good but I have followed the old
Indian road all my life and I will follow it to the end." Again,
later, he was on the borders of the shadow of death. As he
was seeking a pathway through the darkness, he said to the
missionary . . . "Can I turn to the Jesus road now? My road
stops here, it has no path through the valley."

Words better left unsaid come back to greet us when
we think them dead.

For a hundred that can bear adversity, there is scarcely
one that can bear prosperity.

When thou hast thanked thy God for every blessing sent,
what time will then remain for murmur or lament.

Recall each act of kindness done,

To you, whate'er its measure;

Remember praise by others won

And pass it on with pleasure.

Remember every promise made

And keep it to the letter.

Remember those who lend you aid,

And be a grateful debtor.

FORGIVENESS

G. G. JOHNSTON

HE WHO never gave, need expect nothing to be given to him. He who never forgave, need not expect to be forgiven — Matt. 6:15. All who know the grace of God remember the sense of guilt occasioned by sin on the conscience, and the panting after forgiveness that possessed the soul on those days, or weeks, or years prior to conversion to God. The Holy Spirit was working into the soul a comprehension of the horror of sinning against the holy God. Could HE forgive a rebel sinner? And, if He could, would He wish to do it? The answer came to the writer on the morning of July 10, 1905. He had tried to be saved—forgiven—but it didn't work. In his inmost soul a voice said: "You have tried in vain, now you will just have to go to hell. Anyway that is what you deserve." Thus, as he hoped beyond hope, a kind friend and soul-winner asked him if he wanted to be saved. That well known "Gospel in a nutshell" — John 3:16 — was read together. The answer to "Could He?" was there. Christ had paid the debt. As for "Would He?" that was clear from the fact that He had given His only begotten Son to make it possible. What unspeakable joy flooded my soul, as a youth of fifteen, as this fact entered by the Holy Spirit. I knew I was forgiven for Christ's sake. Reader! Are your sins forgiven?

That was the forgiveness of a repentant sinner. But upon obtaining that forgiveness, one also became a regenerate soul:—

Soon as my all I ventured
On His atoning blood,
The Holy Spirit entered,
And I was born of God.

A NEW ERA had begun, with new relationships. Was it an era of settled peace? Yes, and no. As regards the eternal destiny—Yes! That verse said—"Hath everlasting life." I was a child of God and that forever. But have children no failings? Do they never grieve their father? Alas! Could anyone be so dull of discernment as never to recognize a failure within—a sin of commission, or of omission? Could anyone who knows the searching presence of the Holy Spirit in his heart ever say, while in mortal flesh—"I have no sin?" All such are deceiving themselves, 1 John 1:8 and those who know them best are aware of their hypocrisy. But if we DO realize that we have sinned, what shall we then do? Should we dare again to call Him "Father," seeing we are unworthy of being called His sons? This is where we benefit by a work our blessed Lord is presently carrying on in heaven. "We have an Advocate with the Father, Jesus Christ the righteous." 1 John 2:1. We are

free to pour out our confessions — coldness of heart, wrong thoughts, ill-chosen words, lusts, envies, selfishness, pride, self-pity, whatever may burden the conscience. Those evils were NEVER in Him, but He was in them (i.e. in the midst of them) during those years of His preparation upon earth, in view of His intercession for us in heaven.

CONFESSION

“If we confess . . . forgiven.” 1 John 1:19. Do these sins cause us any concern? Or, do we live a defeated life because of failure to confess? Can He forgive? Has He promised to forgive? He has promised and “He is faithful.” He CAN forgive in keeping with His just character, because of the precious blood of Christ. But must I be continually sinning, and confessing? His promise to His penitent, Spirit-born child is that He will “cleanse us from all unrighteousness.” There will be spiritual progress, if there has been honest confession. What a farce is the confession of the Romanist, whose aim is to rid himself of the burden of sins already committed, that he may be free to do the same things again! Or, that of the Protestant who prays, “Lord, IF I have sinned today, forgive.” In such words there is no confession of any specific sin, and if there is no conscious acknowledgment of specific sin, how can there be any genuine departure from it?

We have all been “ten thousand talents” debtors. What grace God has shown in forgiving us! But what about the one who owes us “an hundred pence?” Are we out for vengeance — Read Matthew 18:24, 35. Is it any wonder, if so, that we have been “delivered unto the tormentors?” What spiritual ruin has come to lives because of an unforgiving spirit! Oh! fly from the torment of an accusing conscience to the Lord. Confess your sin to Him, and then to the one you have REFUSED to forgive. Once again the light of our God will shine upon you.

“Because of His alliance with man’s nature; because of His sense of man’s infirmities; because of all He did and suffered for man’s sake as the Son of man, the Son of God is that Person Who is the most fit as well as most worthy to be man’s Judge.”
Burgon

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

When Israel murmured, the serpent’s bite was the answer. When Israel confessed, God’s grace was the answer.

“THIRTY PIECES OF SILVER”

“So they weighed for My price thirty pieces of silver” — Zech. 11:12.

“If the ox shall push a manservant or a maidservant, he shall give unto their master thirty pieces of silver.” — Ex. 21:32.

Thirty pieces of silver
 For the Lord of Life they gave:
 Thirty pieces of silver —
 'Twas only the price of a slave!
 But it was the priestly value
 Of the Holy One of God;
 And they weighed it out in the temple —
 The price of His precious blood.

« « «

“And they covenanted with him for thirty pieces of silver.” Matt. 26:15.

Thirty pieces of silver,
 Lay in Iscariot's hand —
 Thirty pieces of silver,
 And the aid of an armed band.
 Like a lamb led to the slaughter
 They did bring the Son of God
 At midnight from the Garden,
 Where His sweat had been like blood.

« « «

“And Judas, which had betrayed Him, when he saw that He was condemned, repented himself, and brought again the thirty pieces of silver.” Matt. 27:3.

Thirty pieces of silver,
 Burns on the traitor's' brain —
 Thirty pieces of silver,
 Oh! it is hellish gain!
 ‘I have sinned and betrayed the guiltless,’
 He did cry with fever'd breath,
 And cast them down in the temple,
 And rushed to a madman's death!

« « «

“And the chief priests took the silver pieces, and said . . . ‘It is the price of blood’ and bought with them the strangers' field, to bury strangers in.” Matt. 27:6, 7.

Thirty pieces of silver,
 Lay in the house of God —
 Thirty pieces of silver,
 But oh! 'twas the price of blood!

And so, for a place to bury
The strangers in, they gave
The price of their own Messiah,
Who lay in a borrowed grave!

« « «

It may not be for silver,
And it may not be for gold,
But still by tens of thousands
Is this precious Saviour sold;
Sold for a godless friendship —
Sold for a selfish aim —
Sold for a fleeting trifle —
Sold for an empty name.
Sold in the mart of science —
Sold in the seat of power —
Sold at the shrine of fortune,
And sold in pleasure's bower:
Sold where the awful bargain
None but God's eye can see;
Then ponder well the question —
SHALL HE BE SOLD BY THEE?

Sold ! ! O God what a moment!
Stifled is conscience' voice,
And the recording angel
Proclaims the fatal choice!
Sold! But the price of the Saviour
To a living coal shall turn,
With the pangs of remorse for ever
Deep in the soul to burn!

William Blane (from the Diamond Fields of Africa-1888).

(This poem could well be memorized by younger ones, repeating slowly, with sentiment and proper inflection and we shall be happy to hear from any who undertake this —Editor).

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

The world is not changed. It may have changed its dress, but it has not changed its nature, its spirit, its principles. It hates the Lord Jesus as cordially as when the cry went forth, "Away with Him!" "Crucify Him!"

DISCIPLINE

WM. H. FERGUSON

WE COME now, in our closing paper, to the consideration of the extreme act of discipline as to assembly fellowship, and that is communication, or being "read out" of the local church.

Needless to say it is with a deep feeling that we even write on such a subject but the events of recent years have convinced us of the necessity that this must be done under certain well-defined circumstances, and for definite "overt acts" which come under the heading of apostolic teaching on the subject as contained in 1 Corinthians 5.

The current article in this issue by our late and esteemed and experienced brother, Mr. John R. Caldwell of Scotland, covers the subject generally very well indeed. We would just point out now the definite sins outlined in 1 Corinthians 5, with a few thoughts relative thereto.

This act should seriously affect the whole assembly. It should break the saints down that such has happened in their midst, and in a day when lax moral standards are so prevalent in the younger generation of the world, sometimes not even approaching the instincts of the animal creation, it is time that elders realized the importance of unrelenting warfare against such evils in our midst that the assemblies may be kept clean for God and that we might be preserved from "extinction" through allowed sin in our midst.

OUR WEAKNESS

We have no doubt that much of the decadence of testimony and apathy as to divine truths can be laid at the door of this very thing, i.e. a failure to properly and scripturally exercise the discipline of God's Word. Uncleanness with the opposite sex, morally, and tampering with false teachings (which is spiritual adultery), can only nullify true Christian effort and true assembly testimony.

We mention these sins calling for excommunication after due inquiry and confirmed testimony, reliable and unprejudiced. It would be very difficult to have a witness to an immoral act, hence the great advantage of a willing confession by the guilty parties as they are brought under the power of God's Word. If there should be a witness and that witness holds his or her peace, and does not make it known to the assembly, such, likewise, is guilty and according to the principle advanced in Lev. 5:1 "shall bear his iniquity." We believe such should come under assembly discipline for "covering up sin." This is a vital principle we must heed if we would be found doing the will of God in such matters.

Any evasion of discipline only brings the displeasure

of God and eventual ruin of testimony; while confession and putting away brings God's blessing as the assembly is cleansed by the Word and the spirit of judgment. Seeming blessing, temporarily, is no proof that all is in order. However, let there be clear and unquestionable proof of the charges or one lays oneself open even to legal measures by an aggrieved person in the courts of the land which have, before now, upheld an individual whom they believe had been slandered or libelled.

THE FORNICATOR: The word covers all forms of immoral actions, either in or outside of the married state. If the overt act has taken place—if the uncleanness of each other has been discovered—nothing but excommunication can satisfy the Lord and His people who have His glory before them.

THE COVETOUS: This would take in all forms of dishonest dealing—stealing, shady and sharp business practices whereby one enriches self by hurting others, or appropriating that which is not rightfully their own. Except under extreme instances of misfortune, it would take in most bankruptcies and failures. There has been an inordinate greed which lies at the root. But, as we have mentioned, there are exceptions and circumstances to be considered.

THE IDOLATER: This was more prevalent a sin then and, in certain countries, a very great evil today, but we are approaching the day when the rapid alliance of Christendom, fashioned after the designs of the papacy—Babylon in its development—raises the question if this be not **IDOLATRY**. Much of the ecclesiastical combines of today embrace this element of idolatry—remember!! association with those of avowed idolatrous and infidel ideas and superstitions and aims will brand one as an idolater, according to the Word.

THE RAILER: To rail at, to abuse, to revile — to use scornful, insolent or derisive language, to upbraid scoffingly and reproach severely. Usually it is the result of an unbroken will, a quick and bad temper and immaturity in the things of God. It is directed generally at those standing for God in place of leadership when one cannot get their own way, or fails to see themselves in God's sight. It is NOT the case of a man losing his temper and speaking out of turn — this is bad but it is not railing, and to put a man away as a railer for this is a dreadful blot on that man and the assembly for so doing such a thing. It is where there is persistent ill-will, malice, ignorance and refusal to recognize godly rule and authority—then it must be enforced until there is repentance. And surely one with a proclivity thus should tread very lightly and softly the remainder of their lives—a godly and repentant one would.

THE DRUNKARD: Fortunately, not a very prevalent sin on this continent today amongst assemblies, but wherever this is found a dreadful reproach is brought upon the assembly and the individual must be dealt with and put away to maintain any testimony for God in the assembly.

THE EXTORTIONER: Rapacious, an unlawful plundering—more common in Eastern countries, not so prevalent when proper laws are enforced but it is a warning against excessive desire or greed for that which is another's and which one would seek, by other than lawful means, for one's own aggrandizement—to act like a hawk, to snatch.

NO SOCIAL INTERCOURSE

"With such an one no not to eat." Not to keep company with, not to sit down at the same table, socially. This would not hinder one's private family eating, though even such would lack the true fellowship until restoration.

Let us remember, too, that any so dealt with are put away as "wicked persons." 1 Cor. 5:13. They may be saved but the proof of that will lie in their humility, repentance and eventual restoration, when the work of God is complete in their souls. Such are not restored until they are restored to the assembly of God.

RECEIVING BACK

The "receiving back" into assembly fellowship of such put away—out one Lord's Day and back the next, or the like, is done without any command or example from the Word and is to be deprecated. Where an assembly has so acted, it would be a healthy thing to acknowledge publicly that such action could not be defended from the Word, and in the future would not be tolerated. We believe God would honor such an assembly and bless them for so doing. Some have done this.

Our desire in "Words In Season" is to perpetuate the old truths, which are rapidly being relegated to the scrap-heap by many and if what we have written should exercise godly overseers, preachers and people, to God be the praise. That such a plain consideration of the subject of Discipline relative to the assembly is necessary, is evidenced by the correspondence we have had from many parts of the world, urging it and thankful for it. Some there are who will decry written ministry on this subject—let such remember that written, or oral ministry, can carry the same weight to the exercised soul. Some men only want what is "hammered on their own anvil" hence they decry all save that which, more or less, emanates from their own larder. Let none be discouraged when they come in contact with such but get to the Bible—"To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them." Isaiah 8:20.

DISCIPLINE IN THE ASSEMBLY

Notes of an Address by the late John R. Caldwell

I COME now to speak of that "last resort," commonly known as "excommunication." Read 1 Corinthians 5.

I believe that verse 2 points to the action that God would take if the assembly were in a right condition before Him. If saints come together mourning before God over sin in the midst, I believe God would come in, in power, and show Himself on the behalf of the mourning ones. But is it not the case that often there is sin and no shame or sorrow about it? Often the conduct of some in the assembly is below even the world's ideas of righteousness and holiness, and yet the church refuses to be ashamed. Is it to be wondered at if God allows us to reap the fruit of unjudged evil in bitterness of soul?

Verse 3 shows that Paul identified himself with the troubles of assemblies from which for the time being he was absent. Some, of whom better things might be expected claim now a days to stand aloof from all assembly troubles that do not happen to arise in that particular assembly with which they are immediately connected. But surely it is a responsibility of age, experience, and grace, to look beyond the little circle of immediate association, and to seek by godly counsel to be fellow helpers with the truth. On the other hand such help is sometimes repudiated and resented as "interference," as doubtless a party in the Corinthian assembly did toward Paul.

Thus the unspiritual condition of those who take a prominent part in assemblies is often manifested. They want to carry out their own will, and therefore they resent the most godly and wise counsel as "interference."

From verse 5 we learn that the object of the discipline prescribed is not destruction (except of that which is evil) but salvation, restoration. Not as it was under the law. Then, the extreme of judgment was death—it was the destruction of the person. It is in keeping with the whole character of this dispensation of grace that restoration and salvation should be the object aimed at. But read on (verse 6)—here we find that another purpose of the discipline comes into view, i.e. the safety of the assembly.

As to the sinning one, the object is restoration of soul. As to the assembly, the object is deliverance from the working of evil. "Know ye not that a little leaven leaveneth the whole lump." That is its nature. If retained in the midst instead of being "purged out," it goes on spreading, infecting, corrupting, lowering the whole moral tone of the assembly.

Just as in that other simile used in 2 Tim. 2:17, a

cancer or gangrene—it eats on slowly but surely until the whole body is enfeebled, and until, the vital parts being reached, death ensues. When SUCH a disease takes hold of a man his only safety is amputation.

And this is true of evil, whether as in 1 Cor. 5 it be evil practices, or as in 2 Tim. 2, or Gal. 5:9, it be evil doctrine. There be some who teach that Scripture affords no warrant for excluding from fellowship for doctrinal evil. I know not how such blindness can exist in the face of the above scriptures, but add to these the Lord's commendation of Ephesus, in Rev. 2:6, and His censure of Pergamos in Rev. 2:15, and any who would in the face of these scriptures teach otherwise comes under the category of Titus 3:10, 11.

Thus, then, the Lord instructs, first for the benefit of the sinning one, that he be "put away;" second, for the benefit of the gathered saints, that he be "put away;"

Verse 7 — "Even as ye are unleavened," i.e. that the assembly may practically correspond with that which it is in God's reckoning. In ch. 6:11, it says, "But ye were (R. V.) washed, but ye were sanctified, but ye were justified in the Name of the Lord Jesus, and in the Spirit of our God." God reckons His children to be "saints" or "holy ones," cleansed from all sins, and accepted in the Beloved, unleavened even as He is. Therefore ought not the behaviour of such to correspond with their standing in Him, as it is written, "Be ye holy, for I am holy."

Verse 8: "The unleavened bread of sincerity and truth." These are two things which God has joined together, and if you or I put them asunder we shall surely come to grief. Many a man is "sincere," but not knowing the "truth" his sincerity is energizing him to go persistently in opposition to the revealed will of God."

Others there are who have "the truth"—they know such but they hold it not in sincerity and uprightness of heart. Such a man is a ready instrument for Satan. The "mystery of the faith" must be held in "a pure conscience"—truth and sincerity must go together.

Verse 13— "Put away from among yourselves that wicked person." Notice, it does not say put away from among yourselves that "brother;" the moment it comes to this, that according to the command of God the man has to be put away, then he stands before the saints as a "wicked person." You may be convinced from your knowledge of the man (or woman) that such a one really is a Christian, you may be waiting, and praying, and hoping, and expecting that he will be restored, but still, his behaviour is such that until God manifests that he is His, by repentance and restoration of soul he can only be recognized as a "wicked person."

Before we leave this chapter I would ask your attention to that word, "When ye are gathered together." I do not think that the saints generally at all realize the importance that God attaches to their being thus "gathered together."

In 1 Cor. 11:18, we find the expression, "come together in the church." That does not mean come together in a building, called a church—but rather "when ye are come together as God's assembly." — "gathered together unto the Lord, to act in the Name of the Lord, carrying out that which He has commanded. This act of delivering to Satan, or of putting formally away from the fellowship, was not to be done in a meeting of "brethren," nor yet in what is called a "business meeting;" but in a gathering of the assembly of God, all who compose the assembly being present so far as possible. And I believe there is a deep significance in this. If God permits evil so to develop in any individual, in spite of the internal discipline already alluded to, in spite of warning, beseeching, rebuking, so that at last it becomes evident that the only course remaining is the "putting away," He intends that such a calamity should have such a voice to the heart and conscience of all as nothing else could have. I believe that such an occasion should be availed of the most solemn, soul-searching, conscience-arousing instruction and exhortation from the Word. I am persuaded that when God permits such cases to be manifested: a case of covetousness, or of drunkenness, or of fornication, or of railing, it is that every soul may tremble and bow before Him; that each may consider himself lest he also be tempted; that he that thinketh he standeth may take heed lest he fall; that any who are failing of the grace of God, any who are tampering with evil, though they may not yet have openly fallen, may be brought in self-judgment and brokenness of heart to yield themselves unto the Lord. Oh, terrible warning! that one in our midst should have fallen so low as to be cut off from the assembly of God.

Brethren! Is this the spirit in which such things have been dealt with? Is it not the case that often two or three leading brethren get the whole thing to do — that it is done in "two minutes" — the names "read out," and away they go, no more about it, like being brought up before the magistrate for some petty offence? "Ten days in prison" and away they go; that is the end of it. The church may have been asked to wait together, for a matter of solemn import had to be dealt with; but nineteen out of twenty go away, and neither know, nor care, what is being done.

In 2 Cor. 6 we read of the punishment being inflicted of many. The allusion may be to Joshua 7:25, where of

Achan it is written, "And all Israel stoned him with stones," or Deut. 17:7 "The hands of the witnesses shall be first upon him to put him to death, and afterwards the hands of ALL THE PEOPLE."

Thus the judgment became the act of "all Israel," and so ought it to be in the assembly. Not, "THEY put him away," but "WE put him away from among ourselves."

(We recommend this message of our esteemed and widely experienced brother to the earnest consideration of elders and responsible brethren everywhere—truly spiritual ministry never dies—Editor).

SOWING THE SEED

IF THE work among the young is neglected by us, the strength of the churches will be sapped and undermined. In any gathering of Christians, if one were to call upon all who had been indebted in their early days to Christian influence to stand up, we do not think there would be many seats occupied. In moving about here and there, a little notice of the things as they are must impress upon any thinking mind this fact, that the backbone of the service among the churches of God is constituted of those who have been gathered in their youth. We sometimes think that possibly we devote too much attention to older ones and too little attention to younger ones. There are many matters that demand the notice of God's people, but this work must not be discouraged or needlessly criticized.

We feel that we might profitably quote at length from the notes before us but space forbids and we simply appeal to all saints to soberly consider the truth presented. It is not our prerogative, nor desire, to place one form of service above another; our intention and exercise is to call attention to this work which is in danger of being neglected. We are aware that, at best, it is a work needing the utmost patience, and apart from the grace of God any of us might weary in the task, but when we think of the Master's Words and the exceeding weight of glory which awaits the faithful servant, shall we not with increased exercise and zeal give our energies and time to win young souls for Christ?

There is no doubt that this work calls for special gift and it is, of course, recognized that all are not fitted for this labour. But we would point out that all can and should be exercised about the work and so, if not actively engaged in bringing the Gospel before the young mind, we can all be busy "helping together by prayer." Most certainly, if we bear in mind the Lord's Words... "Suffer little children to come unto Me" Luke 18:16, we shall never do anything to hinder this vital work.

In writing thus we are not unmindful of the peculiar difficulties of the present time relative to this matter. In many localities housing arrangements have reduced the numbers attending gospel services for the young; counter attractions abound today as never before, to which may be added the apathy of parents relative to their children's spiritual well-being. But! Is not the greatest difficulty the lack of real exercise on our part as God's people?

Let each search their own heart before God in the matter and see whether we might not do more to advance this sphere of gospel activity among the young, than in the past. Without losing sight of the fact that as we near the end of the dispensation all Gospel service becomes more difficult, and seemingly less fruitful, let us be stirred in our hearts that we might "by all means save some." 1 Cor. 9:22. Ways may be found, as helped of God, to overcome every obstacle and the privilege of sowing the good seed will, in itself, repay well any endeavour we make.

We close our appeal for a renewed interest in this vital work by every saint and in every church, by quoting the truth of Scripture... "He that goeth forth and weepeth, bearing PRECIOUS SEED, shall doubtless come again with rejoicing, bringing his sheaves with him." Psalm 126:6.

Selected from a Scottish Periodical.

THE EARNEST S. S. TEACHER

SHE WAS a fragile girl, a milliner by occupation, working in one of the city's warehouses for long hours, with a small wage. She had a large class of working girls, most of them uneducated, all of them poor, just the kind of class to test the patience of the teacher. She had complete control over them, guided and ruled her class with great tact and few words, and the girls loved and respected her very highly. She had little "ability" as it is generally known but intense earnestness. She laboured to win souls and yearned for the conversion of her class of girls, as a miser longs for gold. Midnight found her often on her knees with her register spread out before the Lord, containing the names of her girls, pleading for their salvation.

She had the joy of seeing most of them saved and following the Lord during the days of her active service, and when she was laid aside, they gathered around her bed and ministered to her there. Around her open grave on a Summer afternoon (for she fell asleep at the early age of 27, fully ripened, entering in triumph the presence of her Lord), these girls stood convulsed in tears, a noble

monument of grace, to the work one true worker in lowly life, with a heart for Christ and a love for souls, can do for Him, as a winner of souls among those of her own sex, and in her own sphere.

May God raise up many like her, S. S. teachers and soul-winners on whose leaf the dew of heaven remains, and whose work abides to the praise of God's Almighty grace after the worker has gone to rest.

The late John Ritchie.

THE BUSY CITY MERCHANT

HE WAS manager of a large mercantile concern in the city with several hundreds of employees to look after, and countless details to watch, besides the general responsibility of the business. One wondered when and where he had the time to "prepare" his subjects, or to feed his own soul to keep the inner life fresh and to take in supplies, spiritually, that kept him ever ready to serve in the Gospel and happily engaged in S. S. work in one of the most wicked and needy parts of the great city. Yet there he was, night after night, preaching Christ to the poor and the needy, and always fit and furnished to meet his class of working lads, the largest and most fruitful in the whole school.

He was not one who said much about himself or his modes of living, but his aged landlady, with whom he had lodged for years, told how every spare minute was used up in reading and study of the Word of God, and in earnest prayer for himself and intercession for others. He was NEVER SEEN WITH A LIGHT BOOK, or found misusing his spare moments in gossips or grumbles about the failings of others. He regarded his time as a sacred trust, and used it for God. A walk into the country with two or three of his lads, a holiday with his class at the seaside, was the only recreation he cared for, or needed, and thus his busy days and years were spent. He was not afraid or unwilling to invest his substance in the Lord's work and service; he would not give to the Lord that which cost him nothing.

Many of his "lads" were saved; some of them are preaching Christ, and all of them have the highest respect for their godly and devoted teacher whose spiritual instruction and manner of life were instrumental in leading them to Christ.

From the Christian Worker

O the closest walk with God is the sweetest heaven that can be enjoyed on earth!

Brainerd.

"FOR NERVOUS PROSTRATION"

SOME YEARS ago, a lady, who tells the story herself, went to consult a famous physician about her health.

She was a woman of nervous temperament, whose troubles, and she had many, had worried and excited her to such a pitch, that the strain threatened her physical strength, and even her reason. She gave the doctor a list of her symptoms, and answered the questions, only to be astonished at this brief prescription at the end: "Madam, what you need is to read your Bible more." "But, doctor!" began the bewildered patient.

"Go home and read your Bible an hour a day," the man reiterated, with kindly authority. "Then come back to me a month from today." And he bowed her out, without a possibility of further protest.

At first his patient was inclined to be angry. Then she reflected that, at least, the prescription was not an expensive one. Besides, it certainly had been a long time since she had read the Bible regularly, she reflected, with a pang of conscience. Worldly cares had crowded out prayer and Bible study for years; and, though she would have resented being called an irreligious woman, she had undoubtedly become a most careless Christian. She went home and set herself conscientiously to try the physician's remedy.

In one month she went back to his office. "Well," he said, smiling as he looked at her face, "I see you are an obedient patient, and have taken my prescription faithfully. Do you feel as if you need any other medicine now?"

"No, doctor, I don't," she said honestly. "I feel like a different person. But how did you know that was just what I needed?"

For answer, the famous physician turned to his desk. There, worn and marked, lay an open Bible.

"Madam," he said, with deep earnestness, "If I were to omit my daily reading of this Book, I should lose my greatest source of strength and skill. I never go to an operation without reading my Bible. I never attend a distressing case without finding help in its pages. Your case called not for medicine, but for sources of peace, and strength, and comfort outside your own mind, and I showed you my own prescription, and I knew it would cure."

"Yet I confess, doctor," said his patient, "that I came very near not taking it."

"Very few are willing to try it, I find," said the physician, smiling again. "But there are many many cases in my practice, where it would work wonders if they would take it."

The doctor died some years ago. But his prescription still remains.

FALLACIES TO BE GUARDED AGAINST

Concerning Women's Ministry

**"Believe not every spirit, but try the spirits whether they be of God."
1 John 4:1.**

THE LATE WILLIAM HOSTE

BEFORE considering the positive teachings of the Epistles on women's ministry, it may be well to point out two fallacies which are continually cropping up in connection with this subject.

1. The first is that God only blesses work which He approves. People seem convinced that because souls have been converted through the public preaching of women, that therefore it must be right. This does not necessarily follow, nor does the absence of visible results prove the reverse. A preacher might labor for years and see no fruit, and yet have the approval of God. Who was it that said, "I have labored in vain and spent my strength for nought?" God's only perfect Servant.

Then again, there may be much blessing on service, but disapproval of the servant. When Moses at Kadesh struck the rock, he had much blessing on his work — "the water came out abundantly, and the congregation drank and their beasts also." A by-stander might have been deceived. But did Moses gain God's approval? Nay; in His sight the whole thing was unbelief and rebellion, and sufficient to exclude him from the Promised Land.

Jonah is another case in point. While in full flight from God he was the means of ostensibly bringing a whole ship's crew to the worship of the true God, but even if the result proved lasting, could we expect divine approval?

One more illustration will suffice. When God purposed to restore His people from Babylon to their own land, a large number — perhaps the majority — refused to go back. But though the name of God is not found in the book of Esther, we learn from that book how providentially he interposed on behalf of His people, and we read of them what we never hear in connection with the faithful remnant at Jerusalem: "Many of the people of the land became Jews." In other words, they had more apparent blessing than their brethren in Judea. Can we suppose, however, that they had God's approval more than those who had left all to carry out His will.

Unconverted men and backsliders at heart have been used before now to the conversion of souls, but the principle still holds true, "If a man strive for the mastery, yet is he not crowned unless he strive lawfully."

WOMEN PREACHING

2. The next fallacy is that Paul's teaching as to the true ministry of women was only a reflection of his own personal want of sympathy with women. This is also said, with as

little reason, of those who uphold his teaching. As far as the Apostle is concerned, the salutations to the women in Romans 16 should effectually dispose of such an idea, which is a mere carnal suggestion without any Scriptural foundation. It is worse; it is an attack — unintentional, no doubt — on the inspiration of the Holy Scriptures. If Paul's supposed private feelings proved the basis of his teaching on this subject, why not on others? The Apostle tells us that he spake the things of God in the very words of God. To ascribe, then, any part of his teaching to his individual caprice is really to ignore the Spirit as Inspirer of the Word. The writer, while visiting once with a prominent member of "the Friends," a descendant of their founder, asked him how he reconciled the conduct of their meetings with the prohibitions of 1 Cor. 14:34, 35. At first he gave no reply, and seemed hardly to have even considered the passage, but at last he broke silence with these remarkable words: "I can only suppose that some of Paul's commandments are less important than others." "Paul's commandments!" And yet the Apostle closes this very passage with the words: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."

(Watch out for the attempts on both sides of the Atlantic to "liberalize" the teachings of the Word relative to the woman's place in the church and to relegate to a past day any teaching which would suggest her true subjection . . . 1 Cor. 11, etc., and ch. 14:34, etc. The "cropped head" and mannish woman of the 20th century must have her "say." She already has her women's conferences — what next!).

Editor.

The Spirit of God will bring the Word to our remembrance, but He will not read the Bible for us, we must do that for ourselves.

While we are to do nothing to become sons of God, we are to do everything that becomes the sons of God.

The natural man's own head is his own little god, and, like a mole in the earth, he fancies, in his blindness, that his little mole-hills are about the same size as God's mountains; and he goes on burrowing in the earth, shunning the face of God's glorious sunshine, living upon the earth's worms, and amazed at the mole-hills which his own head manufactures. The man of God in 1 Kings 13 had no difficulty in answering the king and the people, when they tried to lead him aside. He wields the sword of the Spirit, the Word of the Lord, and turns not aside. He is bold and faithful. But when "the old prophet" came and set a snare before him, then he fell.

QUESTIONS AND ANSWERS

QUESTION: How long should a person, disciplined according to 1 Corinthians 5:11, 13, "sit back" before being "received back again" into the fellowship of the saints?

ANSWER: This would depend a great deal on the person's attitude themselves. If truly repentant, with signs of brokenness, and a humble spirit—realizing that they have brought shame and reproach upon the assembly, such an one could be "received back" when such "repentance" had been wrought and a reasonable time had expired. We think the words of Ezra 10 (in principle, for God's principles do not change), could be applicable. Compare verses 1, 2, 10, 12, 13, 16, 17 etc. It will do a person no harm to "sit back" a reasonable time—they will be made conscious of the shame and reproach, likewise the assembly will be made conscious of it. We feel that many today do not have any real consciousness of the seriousness of these "moral evils" which are so common in the world as to be thought nothing of, but they should be made "real" to all concerned in the assembly of God. To have a person "put away" and received back almost immediately will not appeal to any spiritual child of God as being "true Scriptural discipline." The assembly will be satisfied when done scripturally.

QUESTION: Should one who is separated from his wife be regarded as an elder in an assembly?

ANSWER: This would be a rare case indeed and, normally, the answer would be—NO! There would need to be some very extenuating circumstances, such as an absolute "forsaking" by his wife where he was not to blame at all, or an absolutely unclean life on her part which brought about the separation. Saints would need to feel that such a man was absolutely clear in such a matter to give to him the respect and love which a "shepherd" inspires and his life would need to be "blameless"—but, this would be rather a difficult, and one would think unlikely condition to inspire respect. A true shepherd often has to counsel younger couples as to their married relationships and conduct to each other, he has to enter into matters pertaining to the marriage relationship where failure has come in. The counsel of one living under such a cloud, as it were, would not be received so readily either.

We understand you are speaking of a "separation"—not a "divorce."

QUESTION: Should a person be received into an assembly, apart from the full fellowship of the assembly? Especially, one who would take a leading part etc.?

ANSWER: NO! To maintain fellowship there must be a consideration of each other, as the Scripture enjoins in many portions. Godly overseers will first investigate when such an one "applies" for fellowship—they will convey thier thoughts to the assembly generally, especially to spiritual men and women in the assembly. If there seems to be objection, they will consider carefully and seek further light from the Word of God, along with those who object. Later, it might develop that they all see alike, but if they do not, the godly shepherds will "wait" and force nothing apart from those who are not "satisfied." Of course, younger and inexperienced ones in an assembly will not be brought into these "considerations" of the matter. To seek the voice of such younger and immature ones would be to go contrary to the Word of God—1 Tim. 3:6. We have seen good young men "spoiled" by being brought into the "counsels" of older brethren in such matters. The true overseers will "lead" and "guide" and "inspire respect"—generally, saints will follow such shepherding without question. It was so on the older days and the words of Heb. 13:7 come to mind . . . "whose faith follow," also the words of 2 Tim. 3:14, 17.

EXTRACTS FROM LETTERS

THE SUBJECT OF DISCIPLINE: Your "Discipline" articles will be timely. When in—, the assembly where we were had to exercise serious discipline, and it was amazing to note the interference... which tended to make things more difficult and nullify the effect and delay the restoration. A Missionary.

First of all we want you to know we are enjoying the series of articles on "Discipline." Also "Is Hell a locality?" This all shows the day in which we live, especially when we hear such things from such sources . . . From Illinois.

We were very much pleased to read the new series of articles on "Discipline." It is indeed a very much needed word and we trust the Lord will bless the same to each of us . . . From California.

A COURTESY SUBSCRIPTION: In a letter quoted from Malaya the writer speaks of blessing received from the last July issue. I believe I was that "someone." So you see why I was so happy to read about this and about Kim memorizing "The Three Biddens." I felt how worth while it was to send the magazine. I know you will be happy to know this too . . . A sister in Christ in the West.

FROM BRITISH COLUMBIA: As I visit the hospitals here I give those papers to Christian patients who are very thankful. They all love to read and study what is so carefully and wisely written. May the Lord bless richly.

THE NEWBERRY BIBLE: I was very pleased in the April issue '58, page 77, you had a good word for the Englishman's Bible by Thos. Newberry. I have used this since just after my conversion and have in very truth found my life to be "richer, fuller and more separated from the world" as a result. I pray many young believers will take heed to the exhortation to read the Newberry Bible . . . From England.

FROM ONTARIO: We both enjoy the helpful and seasonal articles that are published. We trust the plain Word of God may continue to have its place in our hearts and lives among His people . . . From a young couple.

FROM MICHIGAN: Many are the times we are blessed from this treasured magazine. We especially enjoyed the Christmas articles in Dec. issue . . . A young couple.

FROM NEW ZEALAND: Some of us have already experienced in the past year the bitterness and hatred displayed over a stand for the Word of God against the modern evangelism "so-called" of this day. Saints have been divided over it—the days of testing are upon us . . . (By their fruits ye shall know them—Editor).

FROM ONTARIO: I have much enjoyed the straightforward and profitable ministry. I do trust God will add His richest blessing in days to come. Now would you please send twelve copies monthly to the address below in Ireland.

FROM VIRGINIA: As the glory opens before us we can see now that each generation must be evangelized alike and grace and truth is not an inheritance but a solemn responsibility. Kings and priests inherited their place of tradition and legality but Prophets were "called, prepared and sent forth with a message from God."

FROM NEW ZEALAND: I may say that the Hall in—was built through looking to the Lord alone—thankful for the lead of Venezuela assemblies and their good example thus, it has helped us in this. (God cannot fail—Editor).

THE COMPASS NEEDLE

The rocks in life's voyage are cruel and sharp,
Though sailing be fast or slow;
If our needle is false, and the course is lost,
Hidden rocks will prove our foe.

The voyage we started across life's sea,
So hopeful, and fair and bright,
Is ended ere long by a rock on the lea,
And our log is closed in the night.

That log which began with a record good
On voyage to heaven's port —
Tells a tale of a rock submerged and wide,
That made of our ship its sport.

But why was the cargo entrusted to us,
That precious freight, lost in the tide?
The needle we trusted deflected our course,
For WE had deflected that guide.

Deep down in the heart, and hidden from sight,
Our affections were drifting afar:
No marvel our vessel was wrecked in the night,
Our needle had left the Pole Star!

W. H. F.

The above was suggested by seeding, many years ago, on one of our trips around the stormy waters of Britain, off the coast of Scotland, the wreck of a fine vessel, her back broken, grounded on the rocks off Arran Isle. I happened to be on the Bridge with the Officer in charge and he told me the reason. The mate had gone on the Bridge with a pocket flashlight in his pocket and deflected the needle of the compass, causing the vessel to lose her course — Editor.

If all things work together for good, there is nothing within the compass of being that is not, in one way or other, advantageous to the children of God. - Haldame.

"Keep your conscience as you keep your eyesight, with great care. How we watch against the least speck of dust!"

Brother Gordon Johnston hoped to attend the Talca (Chile) Conference, then start homeward via Venezuela and should be here end of May D. V. He has recovered some from his heart attack.

Brother J. C. Russell of Australia has been seeking to "strengthen the things that remain" in New Zealand, was around Mosgiel lately we heard, also Timaru.

Brother Williams, his wife and John Frith expected to leave Puerto Cabello, Venezuela, about April 10th., for the Eastern part of the State. Remember in prayer all the workers in this large and needy country.

A note from bro. and sister Brandt of Vienna, Austria, tells somewhat of their labors in sending packages sent to them to needy souls—121 cases were on hand to distribute—this is "heavy" work for our aged friends, pray for them.

CONFERENCES

La Crosse, Wisc.—Annual Conference D.V. will be held on May 2nd., and 3rd., preceded by Prayer Meeting Fri. evening, May 1st., Usual order of meetings. Communications to L. Uglum, 316 So. 6th. St.

Deseronto, Ont.—Deseronto and Piction Assemblies purpose, God willing, holding their Annual Conference in the Legion Hall here May 17th., and 18th., commencing with Prayer Mtg., Sat. May 16th., at 7 p.m. Preachers who walk in the old paths and teach the right ways of the Lord will be welcome to minister. Corresp. Wm. Root, Box 241.

Midland, Ont.—Annual Conference will be held D.V. in the Y. M. C. A. building May 17th., and 18th., commencing with Prayer Meeting Sat. May 16th., at 8 p.m. Correspondence to James Crawford, Midland Avenue.

Frostburg, Md.—Annual Conference D. V. will be held in the Grahamtown Gospel Hall Lord's Day May 17., commencing with Prayer mtg., Sat., May 16th., at 7:30 p.m. Breaking of Bread 11 a.m. Visitors freely entertained as usual. Corresp. Wm. C. Knieriem, 80 Walnut St.

Stout, Iowa—Annual Conference D.V. will be held May 23rd. and 24th., commencing with Prayer Mtg., Friday May 22nd. Visitors freely entertained as usual. Corresp. Richard Stickfort.

Akron, Ohio—Our Conference will be held D.V. in the Akron Gospel Hall, 1225 Wooster Avenue, all day Saturday May 30th., and over Lord's Day the 31st. Prayer Mtg., Fri., May 29th., at 7:30 p.m. Ministering brethren whose practice and teaching confirms the saints in the "old paths" will be welcome. Corresp. Joseph Bercaw, 928 Bisson Avenue, Akron 7, Ohio.

Forest Grove, Ore.—The Lord willing, the Conference will be held as usual over Memorial weekend, May 29th., 30th., and 31st., commencing with Prayer Mtg., Thursday May 23th. The Lord's servants walking in the right ways of the Lord will be welcome. Correspondent Harry H. Goff.

Philadelphia, Pa.—The Olney Annual Conference will be held d.v. in the Review Club Hall of Oak Lane, 70th., and Lakeside Ave. (6900 Old York Road) on Memorial Day May 30th., and Lord's Day the 31st., commencing at 10:30 a.m. There will be a Prayer Mtg., preceding in the Olney Gospel Hall, 314 W. Chew St., Fri. May 29th., at 8 p.m. Visitors freely entertained. Correspondent John MacLellan, 6515 N. 5th St., Philadelphia 26, Pa.

Winnipeg, Man.—Annual Conference D.V. in the West End Gospel Hall, 492 Victor St., commencing with Prayer Mtg. June 4th., at 7:30 p.m. Ministry Friday evening June 5th., at 7 p.m. continuing over Sat. and Lord's Day, June 6th. and 7th. Corresp. to S. M. Vanstone, 251 Beverley St., Winnipeg 10.

Garnaville, Iowa—Annual Conference D.V. will be held June 6th. and 7th., commencing with Prayer Mtg., Fri. evening June 5th. Regular order of meetings will prevail. Correspondence to Robert Brandt.

Eden Grove, Ont.—Annual Conference will be held D.V. Lord's Day June 7th., preceded by Prayer Mtg., June 6th., at 7:30 p.m. Breaking of Bread at 10:30 a.m. D. S. T. Usual order of meetings following. Servants of the Lord walking in the "old paths" who preach and practice the same welcome in ministry. Correspondent, S. R. Purdy, Cargill, Ont.

Sarnia, Ont.—Annual Conference D.V. will commence with Prayer Meeting in the Gospel Hall, College and Davis Sts. June 11th., at 7:45 p.m. continuing there over June 12th. Then in the Hanna Memorial

School on Russel St., on 13th., and Lord's Day the 14th. The Lord's servants walking in the "old paths" will be welcomed in ministry. Correspondent John Kember, 1353 Murphy Road.

Byfield, Mass.—The 80th., Annual Conference will be held D.V. May 30th., and 31st., commencing with Prayer Mtg., Fri. May 29th., at 7 p.m. Servants of the Lord walking in the "old paths" welcome in ministry. No circulars issued. William Ward, Correspondent.

Victoria Road, Ont.—72nd Annual Conference will be held D.V. in the Long Point Gospel Hall, June 20th., and 21st., commencing with Prayer Mtg., June 19th., 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.

Kenora, Ont.—Annual Conference D. V. in the Gospel Hall, 1st. and 7th., Ave. S. will be held May 30th., and 31st., commencing with Prayer Mtg. Fri. 29th., at 7:30 p.m. Regular order of mtgs. Brethren walking in the "old paths" welcome in ministry—visitors freely entertained. Corresp. E. L. McCammon, Route 1.

FALLEN ASLEEP

Ahoghill, Co. Antrim, N. I.—Our brother Thos. Neely went to be with the Lord Feb. 10th., aged 95, saved in 1885 through the preaching of William Johnston and John Blair. Baptized and gathered to His Name, he has borne a good testimony through the years—he was a brother of Dan Neely of Forest Grove, Oregon.

Toronto, Ont.—Our dear sister Mrs. John Lorimer "went home" Feb. 14th., aged 59. Saved in Belfast, Ireland 46 years ago, gathered to the Lord's Name there. For over 20 years in happy fellowship in the Highfield Road Assembly of this city. A lover of the Lord and His Assembly—much missed.

Toronto, Ont.—On Feb. 27th., our dear brother J. William Grainger was suddenly called home to be with the Lord, aged 63. Saved as a young man while crossing the Atlantic—in the Highfield Road Assembly for many years. He had a love for the Gospel and saw some sinners led to the Saviour—especially happy in soul the weeks preceding his home call. Remember his widow and family in prayer.

Calgary, Alta.—Our esteemed brother Edward Crawford was called home March 5th., aged 85. Gathered to the Name of the Lord for many years—a great help in the assembly, much missed. . . H. C. Franzen, Corresp.

Boston, Mass.—On March 13th., our dear brother Thos. J. McCahon was called home suddenly, aged 75. Born in Upperlands, Co. Derry, N. I. he was saved as a lad of twelve. Associated with believers gathered to the Name of the Lord in the old Cliff St. Assembly for over 40 years. His home was very hospitable, as many of us can testify, and he desired the rightways of the Lord. Leaves his widow, a son and daughter.

Chatham, Ont.—Our brother William Blake departed to be with Christ March 16th., on his 87th., birthday. He was saved in 1923 at meetings held in Merlin, in fellowship there and later in Chatham. He loved to distribute tracts and always kept a number in his pocket to hand out.

San Diego, Calif.—Our beloved brother Clarence F. Sprague "went home" to be with his Lord March 16th., aged 96. In the Assembly meeting at Front Street Gospel Hall since 1939, of late hindered by bodily weakness. He ever kept in the spirit of prayer to the very last and bore a bright testimony. Saved 59 years ago.

Cheboygan, Mich.—On March 23rd., our brother Charles Greenlees was called home in his 80th., year. In former years there was a small assembly here in which he gave help and we were very sorry to see it disbanded. Eternity has the answers to many problems.

Toronto, Ont.—Our dear brother John Meridew was called home to be with the Lord on the Friday evening of the Conference, March 27th. He had been in the Hospital for a week or so. He spent a good many years in the Argentine but felt, of late years, that he should labor in Ontario and he sought to give help in various smaller companies. Lately he has been in the fellowship of Eglinton Assembly. Remember his widow and daughter in prayer.

Belfast, Ireland—Our dear sister Mrs. Robert Emerson "went home" suddenly March 21st., she lived for years in Manchester, Conn., about 68 years of age.

Words in Season

THE BIBLE FAMILY MAGAZINE



DUTY IS OURS RESULTS ARE HIS

« « «

NOT outward sphere but inward heart;
The Love wherewith we do our part.
Not how large gifts we hold in trust,
But how far used, or left to rust;
Not how much done but how well done,
Faithful to many souls, or one:
Seeking the Master's will to find,
And lean on Him, with peace of mind;
Content to fail, in human eyes,
His smile, the one reward we prize;
In any sphere serve Him alone,
Till cross is left for crown and throne.

Selected.

JUNE, 1959

WORDS IN SEASON

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Subscriptions Due: Some subscribers have not yet paid for the Magazine—their subscriptions having run out in December last, a few longer than that. Please consider us in this and remit to the Editor.

Volumes: A few left yet—\$3.50 mailed anywhere, write the Editor.

CHANGE OF ADDRESS

East Hartford 8, Conn.—Walter N. Gustafson, 12 Nancy Drive.

UNITED STATES

Everett, Pa.—Kindly note that Everett Gospel Hall Prayer Meeting is now held Wednesday evenings at 8 p.m. They seek to go on for the Lord.

Lorain, Ohio—The saints here remind us of their monthly Ministry Meeting on the third Lord's Day each month.

McKeesport, Pa.—Recent Conference was larger and a very happy and, we believe, profitable season to all attending. Some good and plain ministry for the many younger saints who gathered together, as well as older ones. Assembly and individual life was emphasized by several of the Lord's servants. The Assembly desires to continue in the "old paths" of the Word and we believe the Lord is helping them thus.

LaCrosse, Wisc.—Recent Conference first weekend in May was large and helpful. The ministry was varied but practical and to the point, with no uncertain sound. All calculated to upbuild and strengthen those who seek to go on in God's ways. Brother Saword continued in Iowa assemblies for a visit as he is on his way back to Venezuela—bro. Warke at Soldiers Grove, Wisc., bre. McBain and Dobson to Blue River, Wisc. Bro. W. Ferguson had a good week at Garnavillo, Iowa, prior to the Conference. Bre. Brandt & Wahls saw an aged man, brother to the late Ed. Osthoff of Clayton, Iowa, saved at Eastman, Wisc.

Long Branch, N. J.—Our dear brother Frank Pizzulli will have 3 or 4 months of convalescence but is hopeful of being able to continue to serve Christ in the Gospel. Continue to pray for him after his serious operation—the Lord has helped him to lean upon Himself but we bespeak for him continued prayer. Bro. Capiello continues to work house to house and in meetings.

Saugerties, N. Y.—Bro. Jas. McCullough was visiting the small assembly here for a week or thereabouts—they also enjoyed a recent visit from bro. Sam Rea.

Longport, N. J.—Brother William Ferguson expects, God-willing, to have a series of Bible Readings with the assembly here the last two weeks of July. Interested Christians and their friends please note, and all are invited to attend. To be held in the Auditorium—29th, and Atlantic Avenues, Longport.

Alpena, Mich.—Bro. D. Calderhead had an appreciated visit here recently with the small assembly. John Govan had a few days with them earlier also.

Toronto, Ohio—Bre. Klabunda and Baldwin had a good spell of Gospel meetings here recently. Our aged brother Cousley of nearby Steubenville has been laid aside in sickness and should have our prayers.

East Boston, Mass.—Saints here have a one day Summer conference June 7th, d.v. They seek to go on in a godly way in testimony and appreciate all the help of those likeminded in ministry.

Mansfield, Ohio—Bre. N. Crawford and Lipke have been giving help here recently.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

Vol. 51

JUNE, 1959

No. 6

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GATHERED GEMS

What in thy hand art thou holding so tight?
Is it a plan or a much cherished right?
Open thy hand wide and give it to ME,
Then, in thy weakness, My might thou shalt see.

« « «

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(The above thoughts from the pen of our aged brother John
Patey in New Zealand.)

TEN SECONDS TO LIVE

A FEW years ago a young man at Des Moines, Iowa, wrote this striking article picturing a motorist going into a fatal traffic accident.

"He pushed his sleeve back, held his wrist watch close to the lighted speedometer, squinted to read the time. A little after nine. Five—ten minutes after. Ought to be home in half an hour.

If he had only known he had only ten seconds to live, he might have checked the time more closely. He might have done things differently.

Ten seconds to live. He massaged his eyes with thumb and middle finger, trying to rub out some of the sand.

Nine seconds to live. He'd driven almost eight hours since lunch, and he was beginning to feel it.

Eight seconds to live. Hard driving in the rain. Light from your headlights just seem to soak in along with the water.

Seven seconds to live. Probably need a new windshield wiper blade. Old one just spreads water around instead of wiping clean. Get one tomorrow or next time it rains.

Six seconds to live. Someone threw a cigarette out of an oncoming car. The red glow dissolved before it hit the pavement.

Five seconds to live. He planted his heels on the floor-board, squirmed back in the seat, trying for comfort.

Four seconds to live. At sixty miles an hour a car covers eighty-eight feet of pavement every second. Four seconds a total of three hundred, fifty two feet.

Three seconds to live. Something looked wrong through the blurry windshield. A dab at the brake stiffened into desperate pressure as he made out an old, unlighted slow moving truck just ahead.

Two seconds to live. Panic moved in. Turn to the left. No, car coming. Headlights too close. Can't make it. Turn to the right.

One second to live. Horror numbed everything into slow motion. He was floating right into the rear corner of the truck bed. He opened his mouth to scream."

"No seconds to live."

We regret to add to this article that the young man who so vividly depicted the last fatal moments of a motorist, did not realize that within three short years, he, too, along with two others, would pass into eternity, the victims of a sad automobile accident.

From the Gospel Monthly

Let us now make an application of this to ourselves, since the moment of death is hastening on for all. For

those who are saved and under the shelter of the blood of Christ, the "blessed hope" of the Lord's Coming is ever precious and a stay amidst the changing scenes of time. He may come at any moment and all who are really born again shall be caught up in a moment of time—changed and made like the Lord Jesus Christ Himself, in His glorified body. "We shall be like Him." 1 Cor. 15:51, 58—1 John 3:2—Titus 2:13.

But for all who remain unsaved at that moment, the moment of death must come—"It is appointed unto men once to die, but after this the judgment" Hebrews 9:27. Reader! What about this moment. If death stared you in the face just now, either through sickness, accident, or old age, what are your prospects for eternity? Sad to say, too many take it philosophically and accept the inevitable, seeing it comes to all, but remember! "After this the judgment." There is nothing surer than that there is a Heaven to gain and a Hell to shun. These are not mere figments of the imagination as false preachers and scoffers tell you—they are the revealed realities of the God of Heaven Who desires your salvation above all else.

What profit shall there be in the moment of death should you have accumulated wealth, friends, property—you must leave it all. "How much did he leave?" said the friends as they gathered to hear the will read after a wealthy man had died. The answer "He left it all" struck home to some heart that day. You may not have much to leave but you have a precious soul, more precious than all in the world—Mark 8:36—and for that soul, to save it from eternal ruin the blessed Saviour bled and suffered on the Cross long ago and the crimson flow which stained the ground of that "place of a skull" is the only thing which you need to stand between your soul and eternal judgment. Sinner! It is the blood you need—the precious, cleansing blood of Christ and this wondrous salvation can be yours the moment you come as a convicted, wicked sinner to the Cross and see, by faith, that Jesus died there to make an atonement for sin and lay the foundation of a righteous peace with God, through the blood of His Cross, Col. 1:20, making Him your Saviour.

Why not trust Him, this moment, then you will be ready to meet God even though you may only, perhaps sooner than you think, have only "TEN SECONDS TO LIVE."

W. F.

The heart is the treasury, the hand and tongue but the shops; what is in these comes from that; the hand and tongue always begin where the heart ends. Flavel.

COMFORT OF THE SCRIPTURES

Romans 15:4

WM. H. FERGUSON

SOURCES of comfort from the Holy Book of God abound and we need all of this as we pass through this scene of testing with its varied experiences.

STABILITY OF THE SCRIPTURES

In a world where all is unsettled, transient and with unsteady outlook, how refreshing to turn to the unchanging Word. It is a veritable rock against which time and tide have launched their strongest attacks, but it stands undaunted, unmarred and majestic amidst the storms and strife of life. It is a Gibraltar—an Ailsa Craig guarding the Firth of Clyde and guiding the mariner—like the Pinnacle Rock of treacherous Lake Superior with its far reaching beacon—and like the Eddystone of the English Channel which is welcome to the sailor as he travels the busiest channel of all. All over the world “those who go down to the sea in ships” value these steadfast guides, with their warning and welcoming beacons. They rely on them—they have saved their lives many times—they value them. So it is with the Rock, the Impregnable Rock of Holy Scripture, as the late William Gladstone, Prime Minister of Britain, described the Bible.

Turn to it, believer! when hope and faith are tried, when heart is fainting and strength waning, look into its blessed pages and gain fresh courage and strength for the battle and voyage of life.

GUIDANCE OF THE SCRIPTURES

How comforting to have clear light on the path. No uncertainty troubles us here. Its light is true, it leads on and upward. It marks out the pitfalls and dangers—points in the proper direction and, like the sailor’s compass and chart or his use of the starry firmament as a guide, it is true and can be trusted. Man cannot so be trusted. He is failing and the godly realize this more than any. He is so easily mistaken at times and his eyes may be blinded by the dazzling light of wealth, popularity, prestige and so forth. This is proverbial in the changing generations of men.

But to the careful reader and lover of the Word, the Spirit directs the thoughts aright “that we may not lose our way.” There are false lights everywhere today. Some add to the Word, some take from it, but you will never find a true guide amongst men who does not point you to the Word carefully, and prayerfully, and follow its light himself. Some often speak of acting upon the Word and following its guidance but their works and purposes show plainly that “their way is their own.” They decide not “for the Word” but “for themselves.” Beware of false

guidance. It can lead to the morass of doubt, spiritual disease and death.

COMFORT OF THE SCRIPTURES

Comfort is something known mostly by children and the aged when, amidst childish sorrows, or later fears, one can find a strong arm and an understanding heart of sympathy and find comfort in love and friendship and strength. It takes a spiritual person to comfort another and to be able to bring the fitting Scripture to the mind for strength and encouragement. We all know whom to go to for comfort down here if we are blest with this friendship—their number is not large—too many are too busy to give comfort. The dollar has blinded the eye and hardened the heart into metal and the "milk of kindness" is dried up. Yet there is comfort, even in loneliness, in the Book of God. Therein He speaks to us and as we pour out our hearts in prayer and read His wondrous words of cheer, somehow or other, the burden is lifted up and we are comforted.

The apostle Paul and his companions and all true laborers have known much of this comfort in lonely places and loneliness of heart. We look back many years ago ourselves when we sought to penetrate the backwoods of Michigan with the Gospel, a faithful horse our only natural stay, for many months and altogether years, and in such lonely places we ever found true comfort and strength in the Book of God which can cheer a young man's heart as well as the old man's. Years come and go but the Scriptures never change their tone of comfort and cheer amidst all changes. In sickness, in bereavement, in disappointment when professed friends fail—Aye! and trusted ones too—turn to the Holy Book. "All they of Asia have turned away from me." No! Paul! You did not expect them to turn away from you—did not they weep their eyes out when they parted with you at Miletus (Acts 20 etc.)—did not the Galatians receive you as an "angel from heaven"—would they not have plucked out their eyes to give them to you? Now, they have turned away, you are alone, despised, forsaken by most . . . "Notwithstanding, the Lord stood by me and strengthened me." You have His Word of promise, Paul! That is sufficient and His blessed Person to comfort and cheer amidst the darkening clouds. Soon the bright light of heaven's presence will banish for ever the dim shades of the dark Roman prison yard. Heaven and Home at last.

Christian! You have seen the back of many a friend, but never His back, nor has His Word failed to give you the comfort and cheer you needed on the darkest days. So, for a fresh supply of comfort for the dark and trying circumstance, turn to the Sacred Page of Holy Writ and drink and drink again—you shall be refreshed.

WISDOM OF THE SCRIPTURES

"Where is wisdom found?" Only here. "The fear of the Lord is the beginning of wisdom" and the fear of the Lord begins with God's voice through His Word. Have we not heard . . . "This is how to do it"—"No! I have a better idea"—"Let us adopt the ways of our successful brothers and sisters in the religious world"—"they have success—why not we?" etc., etc. The reasonings of men are legion but they lead to the maze of religious activity without 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. For wisdom, turn to the Word, read it carefully, prayerfully, in company with your brethren who have a godly care, bow to it, love it, reverence it. Close the Book, pray and wait and have patience and Divine Wisdom shall be granted in God's good time. It is difficult to wait God's time.

PEACE OF THE SCRIPTURES

Peace in the soul is the portion of the Christian who loves and obeys the precious Word of God—whom God answers in prayer, sending His own garrison to guard the heart and mind and keep in "perfect peace." Isa. 26:3, 4. Someone said of the late George Mueller of Bristol that he was like a man walking down the street with the 23rd Psalm written all over his face—he knew the source of peace. What a contrast to the hurrying, scuffling, wearied crowds one sees everywhere on the busy streets of our cities—what means the frown, the hot temper, the sullen countenance, the "green look" of many? The answer is not hard to find . . . the peace and the comfort of the Scriptures is absent — something else has occupied the heart. Never a ripple touches the throne of God in heaven and the saint's heart knows something of this peace when the Scriptures have been to that heart the counsel, hope and cheer and guidance amidst the darkness of sin and the world. Peace can be thine, dear fellow saint—the price is costly—it means time spent away from the busy haunts of men and the strife of tongues, in prayer and meditation of the Word. Money will not buy it, it is only found "in the quiet" and "in the Word."

OUR TREASURE

And so, let us afresh evaluate our treasure, in our mother tongue. To give us this treasure men toiled early and late, suffered and died in prison and at the stake, in foreign lands in banishment but they toiled nevertheless to finish their work that we might enjoy its blessed good news of salvation and peace. Let us cherish it ere we lose it, either by the encroachment of Romish superstition or by the adulteration of religious Christendom with its

compromising and its enmity against the truth of God. Babylon is well equipped with drugs (pharmakeia) Rev. 18:23 . . . "By thy drugs were all nations deceived."

Have you looked into this treasure today? What have you found? What have you passed on of its riches? What has cheered your heart in it? These are simple questions but timely and may prove a blessing to you.

ETERNITY OF THE SCRIPTURES

"HEAVEN AND EARTH SHALL PASS AWAY: BUT MY WORDS SHALL NOT PASS AWAY." Mark 13:31

FAITH IN THE BIBLE

There is one thing that God's Spirit always assumes—the perfect goodness and the unswerving holiness of God. And this, beyond all doubt or fear, we are entitled always to keep before our hearts in reading the Bible.

Never let the breath of suspicion enter your soul. Invariably, when you listen to the written Word of God, range yourself on His side. You will never understand the Bible otherwise. You may be tried: but be assured that you will be helped out of the trial. The day may come when nobody appears to lend you a helping hand. What is to become of you then? Once you allow your soul to be sullied by judging those living oracles, and real faith in the Bible is gone as far as you are concerned. If I do not trust it in everything, I can trust it in nothing.

Objections against Scripture are always the creation of unbelief. Difficulties, where they exist for us, would only exercise faith in God. The Word of God is always in itself not only right, but fraught with light. It makes wise the simple: it enlightens the eyes.

The necessary claim of Scripture is that it be confided in as the Word of God, though it does not thence follow that we are competent to explain all.

From William Kelly's Lectures

Neither a humanly-appointed nor a self-appointed ministry will ever suit within the hallowed precincts of the Church of God. All must be divinely gifted, divinely taught, and divinely sent.

C. H. Mackintosh

All God's dealings with you—every joy He gives you, every sorrow that He sends—are for one end, that you may be partakers of His holiness. (Eph. 1:4).

A FULL YEAR AND FOUR MONTHS

WM. WILLIAMS of VENEZUELA

HERE is the text in full . . . "And the time that David dwelt in the country of the Philistines was a full year and four months." 1 Samuel 27:7.

David is a biblical character of great extremes. When he was strong, he was very, very strong. Bears, lions and giants fell before him but when he had a lapse of faith he was very, very weak. He could write . . . "I am weak, O Lord." "I am weary with my groanings." "I water my couch with tears." Psalm 6. Now why is the Holy Writ so exact about the time he was with the Philistines? The answer, we believe, is that the Holy Spirit takes notice of the time that we spend out of God's pathway, away in heart from Him.

David was being preserved from bloody Saul. He had seen God's hand in deliverance again and again, but the flesh hates to go on, trusting God and His promises. Fear filled his heart and faith went out for fear and faith cannot dwell together. "And David said in his heart, I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines." 1 Sam. 27:1. David was wrong. God had something much better for him, since we read in 1 Chron. 29:28 . . . "And he died in a good old age, full of days, riches and honour."

Seven times we read in the book of Samuel . . . "Then David enquired of the Lord yet again." However, he did not enquire of the Lord before going to the Philistines. There was no prayer. It is always an unsafe principle to start off in a new way without waiting upon God. The seven disciples took no time to pray when they went afishing, with the result that they caught nothing.

The second thing that we note about David is that he was in a great hurry. He invented that hackney'd phrase . . . "The king's business requireth haste." It was a lie then—it is a lie now. It is a mere excuse for not taking time to wait upon God in order to discern His will. We do not agree with the missionary alarmists who play upon the emotions of their hearers by telling them how many souls are going down to hell at every tick of the clock and what are we going to do about it? No need for fleshly emotions, dear Christian! "All that the Father hath given Me shall come unto Me" is no mere platitude. God is going to see that not a hoof will be left behind. We cannot stem the masses on the downward march to perdition but we can be so in touch with God that He will use us to win souls to Christ in a Scriptural way. When you are to make a new

move, take time to pray. Do not be in a hurry. "Take time to read—take time to pray and you will prove what God doth say. In all thy ways acknowledge Me, and thou shalt ever guided be."

The third thing we notice about David's sudden flight was his lack of reverence. He would dare say . . . "The bread is in a manner common." The shewbread was taken away from before the Lord and so marring the truth of those symbolic emblems. How haste and hurry make us use as expedients the sacred things of God.

A fourth point is that he caused, by his dissimulation and lies, the death of the Lord's priests. True they were under sentence because of Eli's sin and his sons; but woe to him by whom the offence cometh.

The "full year and four months" led David farther and farther from God. He lied and played the hypocrite. He got the daughter of Maacah, the daughter of the king of Geshur. She bore him Absalom and Absalom drove him from the throne, caused the death of four of his sons, and the sword never left his house until his dying day. How sad to read of the vindictive spirit of the dear old man ere he passed into eternity. How different it might all have been had he not fled to the Philistines for one year and four months, instead of counting upon God to protect him until the death of Saul.

Are we speaking to a child of God who has gotten away from the Lord and has been a year and four months out of fellowship. Get back, dear Christian, to where you left the path. Humble yourself under God's mighty hand. He will forgive you and is able to restore you to Himself and to His people. If you harden your heart you will reap a bitter harvest of tears and remorse. A Christian caught in the world's snare, is God's sore grief and the devil's great tool.

Satan is full of subtlety, and, to discern his wiles, we must see if the thing proposed leads us into disobedience to God. When we lean on Christ, the victory is gained.

If God places a Joseph in Egypt, a Daniel in Babylon, saints in Caesar's household, He will be with them there. But if a "Lot" deliberately chooses Sodom, God may have to burn him out.

Faith makes the Christian. Life proves the Christian. Peace and Joy are the possession of the Christian. Trials test the Christian. Glory crowns the Christian.

IN HIS NAME

"For where two or three are gathered together in My Name, there am I in the midst of them." Matthew 18:20

A. P. Klabunda, Akron, Ohio

MUCH has been written on this verse by able men and students, therefore it is not my intention to attempt to "explain" it. If, however, we understood it aright, we would have greater reverence for its teaching.

Many "groups" believe they are gathered in His Name simply because they are gathered for religious purposes and so claim the promise of His presence. Others use His Name more as a banner around which they gather, even as the Corinthians did when they said . . . "I am of Christ."

His presence in the midst of His people is conditional. To meet those conditions we must understand what they are and what is meant by the words—"In My Name"—which is the key to the verse. In 1st Samuel 25 when David sent his young men to Nabal to greet him "in his name" he gave them a message. And when David's young men came, they spake to Nabal according to all those words "in the name of David." From this and other passages in the New Testament we believe it simply means "by His command" or "authority." (To be gathered thus TO HIM by the Holy Spirit and subject to His authority in thus being gathered—Editor). His authority is found in the "doctrine of Christ" as revealed in the Gospels by Himself, and in the Acts and the Epistles by the apostles. If His doctrine teaches anything at all, it is obedience. Salvation opens the way to sanctification, or being set apart for God, and this leads to separation unto Himself. It is not enough to be clean in life only, but "sound in doctrine" if we are to be gathered "in His Name." 1 Tim. 1:20.

To an Israelite under the law, the "place God chose for His Name" meant that it was not only the right place, but it was the only place. They could worship in no other. All tithes were brought there, matters for judgment were decided there. It was there they kept the feasts. Therefore, to come there, they had to separate themselves from all other places. This same principle is carried over into the New Testament. The only Scriptural place for God's people today is . . . "Where two or three are gathered together in My Name" by the Holy Spirit. The New Testament epistles written to the churches were sent to such companies of believers and we will search in vain for any other mode of gathering, for His people, that has His approval.

Being saved is not sufficient ground to be received into the fellowship of saints gathered to His name. Unclean in

life, or unsound in doctrine are adequate reasons for any to be given the "seat of the unlearned or unbeliever." 1 Corinthians 5 clearly teaches that there is a "within" and a "without," in every Assembly gathered in His Name. Not to recognize this truth is to set aside the very principle that assures His presence and would establish another principle which would fill God's Assemblies with all sorts of religious professors, unclean and unsaved alike, and the utmost confusion would prevail. "God is not the author of confusion." It was the "mixt multitude" in Israel that caused their discontent with God's ways, leading them into idolatry and unequal yokes among the nations whom the Lord had driven out—(leaving some to test them in the land), because of their lack of faith. It was because of their disobedience to God's Word that the wrath of God fell upon the six hundred thousand who perished in the wilderness, and later for all Israel to be carried into the seventy years of captivity in Babylon.

The church at Ephesus in Rev. 2:1, 4 did not receive all that came unto them just because they said they were Jews; they tried them and found them to be liars. When this church rejected them, they did it in His Name, and the Lord commends them for it. When the man in 1 Corinthians 5 was put away for uncleanness, and Hymenaeus and Alexander were delivered unto Satan for making shipwreck of the faith—the truth—both actions were done in His Name, that is, by His command. Nor could they go elsewhere and be received, even to Philadelphia, the city of brotherly love. If a man were defiled by a dead body, he could not keep the passover the first month, but in the second month—this by the command of the Lord. But where is the command from the Lord to receive one to the Lord's Table like Hymenaeus or Alexander or the man of 1 Corinthians 5 until a true repentance had been wrought by God? Where is the command to receive one who continues to associate himself with those from whom we are told to come out, as in 2 Corinthians 6:14, 18?

In John 7:43 there was a division among the people because of His Person, in John 9:16 because of His works, in John 10:19 because of His Words. How can we receive anyone who denies His Word or His works, or who holds adverse teaching against His Person? His Word is "Come out of her, my people, that ye be not partakers of her sins." Rev. 18:4—this voice came from heaven—and as long as a true believer continues in religious Babylon, which is the habitation of demons and the hold of every foul spirit and a cage of every unclean and hateful bird, he becomes a partaker of her sins and thus disqualifies himself as to reception amongst those gathered "in His Name," having both precept and example for so doing.

The church at Philadelphia in Revelation 3 had but little strength, but they kept His Word, and did not deny His Name; leaving us an encouraging example in an evil day when in many parts His Word is despised and His Name is denied.

"THERE IS A REMNANT"

Romans 11:5

IT HAS pleased God in past years to raise up men who were taught the truth of God by the Holy Spirit to leave the systems of men and gather "unto the Name of our Lord Jesus Christ" alone, outside the camp—Hebrews 13:13. Some of these men were great scholars and we thank God for their constructive ministry that lives on. But, in this our day, a form of lethargy has gotten hold on many of the assemblies of God's beloved people. That the "truth" is being preached we do not dispute and many elders contend for the faith once for all delivered to the saints—cp. Jude v. 3. Yet we see a general declension and decay setting in where the truth is so much read and where sound and healthy conferences are held—where some of God's able servants regularly visit to minister the Word.

Wherein lieth the fault? Is it not that there is a lack of Gideons in our meetings, Judges 6:11, and Bereans, who searched the Scriptures daily, Acts 17:11, testing the ministry by the Word of God? We believe there is nothing more discouraging to a young believer than to hear older brethren repeatedly say that it is not in the Christians of today to KNOW the truth like the great scholars of the past; and so most of us are content to listen only to what the great scholars of the past have written (many with conflicting views), with little appeal to the Scriptures. It seems as if much of the fear of God is taught by the precepts of men, Isaiah 29:13, however close to the Lord these men of the past walked. (The true fear of God could not so be taught—Editor).

There is also a poor conception in the minds of many believers as to "the remnant"—Romans 11:5. In the words of another . . . "to go into a butcher's shop and ask the butcher for a pound of ground meat, likely he would mince odds and ends of the beast. However, a remnant is the last of a roll of cloth not big enough to make a full suit but every whit as good as the first suit length taken off the roll, and God will have a remnant as at other times, 1 Kings 19:18, until the Church is called home." We have observed in years gone by men from industrial centers of Britain and from Irish farms, who had a very poor grasp of the "king's English" but the Spirit of God had such a hold on them, that they were well able to steer the assemblies in

a right course and many such assemblies are to be found in a good healthy condition throughout the world today.

So it would be well for the young in particular, as well as older saints, not to despise the ministry of good men of the past, nor of present men, but to test it by the Word of God always. While assisting a brother in the Lord on his chicken farm some years ago, we asked . . . "Why throw soil on a concrete floor where the hens eat their grain?" The answer was . . . "to make the hens scratch and dig for their food, it keeps them healthy and we get better results." A good lesson for us all. So let us not be lazy. God wants faithful men and women, although a "remnant",—those that will glean and dig for themselves and not be spoon fed entirely. May it be said of us . . . "Thou hast a little strength and hast not denied My Name." Revelation 3:8.

P. T. Boyles

THE CRAZE FOR SO-CALLED CHRISTIAN AMUSEMENT

"Our brother Archibald Brown is one of the valiant in Israel, and he has struck a mighty blow at a giant evil. This earnest warning ought to be poured like grape-shot upon the enemy, for at present, in many cases, the prince of darkness feels himself as much at home in the church as in the world."

Charles H. Spurgeon

THE watchman who would be faithful to the Lord, has need to carefully note the signs of the times and emphasize his witness accordingly. Concerning the testimony needed now there can be little, if any, doubt. An evil is in the professed camp of the Lord, so gross, so brazen in its impudence, that the most short-sighted of spiritual men can hardly fail to notice it.

During the past few years it has developed at an abnormal rate. It has worked like leaven, until now the whole lump ferments. Look which way you may, its presence makes itself manifest. AMUSEMENT FOR THE PEOPLE IS THE LEADING ARTICLE ADVERTISED.

All this is so terribly sad, and the more so because souls are being led away by the specious pretext, that it is a form of Christian work. They forget that a seemingly beautiful angel may be the devil himself, "For Satan himself is transformed into an angel of light." 2 Cor. 11:14. That is, he "puts on the mask of an angel of light."

If "providing recreation" be a part of the Church's work, surely we may look for some promise to encourage her in the toilsome task. Where is it? There is a promise for "My Word." It "shall not return unto Me void." There is heart-rejoicing declaration concerning the Gospel . . . "It is the power of God unto salvation." There is sweet

assurance for the preacher of Christ that, whether he be successful or not—as the world judges success—he is a “sweet savour unto God.”

PROVIDING AMUSEMENT FOR THE PEOPLE IS IN DIRECT ANTAGONISM TO THE TEACHING AND LIFE OF CHRIST AND ALL HIS APOSTLES. What is to be the attitude of the church toward the world according to our Lord's teaching? Strict separation and uncompromising hostility. While here no hint ever passed His lips of winning the world by pleasing it, or accommodating methods to its taste. He sets forth in one short sentence what He would have His disciples to be . . . “Ye are the salt of the earth.” Yes! the salt; not the sugar candy. Something the world will be more inclined to spit out, than swallow with a smile. Something more calculated to bring water to the eye, than laughter to the lip.

Jesus pitied sinners; pleaded with them; sighed over them: but never sought to amuse them. When the evening shadows of His consecrated life were deepening into the night of death, He reviewed His holy ministry, and found comfort and sweet solace in the thought, “I have given them Thy Word.” As with the Master, so with His Apostles—their teaching is the echo of His.

The early evangelists had boundless confidence in the power of the Gospel, and employed no other weapon. When Peter and John had been locked up for the night for preaching the resurrection the early church had a prayer meeting as soon as they returned, and the petition offered for the two was . . . “And now, Lord, grant unto Thy servants, that with all boldness they **MAY SPEAK THY WORD.**” They had no thought of praying “Grant unto Thy servants more policy, that by a wise discriminating use of innocent recreation they may avoid the offence of the cross, and sweetly show this people how happy and merry a lot we are.”

“**COME OUT**” is the call today. Sanctify yourselves. Put away the evil from among you. Cast down the world's altars and cut down her groves. Spurn her offered assistance. Decline her help as your Master did the testimony of demons, for He suffered them not to speak, because they knew Him. Renounce all policy of the age, trample upon Saul's armor. Grasp the Book of God. Trust the Spirit Who wrote its pages—fight with this weapon only, and always. Cease to amuse: and seek to arouse. Shun the clapping of a delighted audience, and listen for the sobs of a convicted one. Give up trying to please men who have only the thickness of their ribs between their souls and hell: and warn, plead, and instruct, as those who feel the waters of eternity creeping upon them.

Archibald Brown.

BE STILL

"Their strength is to sit still." Isa. 30:7.

"In quietness and in confidence shall be your strength." Isa. 30:15.

If you would know all the wondrous beauty of a forest glade, you must not be satisfied with passing through it with hasty foot, and in company with a troop of merry children, whose ringing laughter carries panic into the hearts of thousands of shy living things that, with trembling ing hearts, keep still in hole, and brake, and nest.

No! You must go alone, and sit quietly down on the log of some felled tree, and wait. Then the mystery of beauty will begin to unfold itself: the fairy bowers, the mossy glens, the interlacing boughs. Presently a note will sound from yonder bough, as the signal for the outburst of many sweet-voiced choristers, and the woodland will ring with the music of the birds; whilst the squirrel runs up some neighbouring tree, and the rabbits come out to feed, and the young foxes play about their holes. All this is hidden from those who cannot wait. So there are mysteries of glory and beauty in Scripture hidden from the wise and prudent, but revealed to babes. There is no book that will so repay time spent over its pages as the Word of God.

Selected

PERSONAL DEALING WITH GOD

IT IS the special privilege of the saint to deal with God about everything. He has been brought into the innermost circle of His favour, set down in the light of His countenance, and assured of his perfect acceptance there "in the Beloved." He knows God as his Father, he has been taught to consult Him about everything, and to commit all his cares and burdens to His love and power. Not only has his present salvation and future bliss been assured to him "in Christ Jesus," but the whole range of his earthly life and all the details thereof are in the hands of God. Nothing can happen to him apart from his Father's knowledge, or without His sanction. His needs are all known to God, and he is encouraged to consult God about everything. Nothing is too trivial, nothing too great to speak of before the Lord in prayer. His word of counsel is, "In **all** thy ways acknowledge Him, and He **shall** direct thy paths" (Prov. 3:6). If this were heard and heeded by God's people, how different it would be with many! To have personal dealings with God concerning the affairs of daily life in the home, and the business, on the farm and in the mart, would bring a radiance of heaven into lives in which hitherto God has had but little place. The safety of a loved one on the battlefield, the security of a sailor son on a mine-sown sea, the possibility of a midnight raid across

the heavens scattering death in its path, are matters over which a living, mighty, present God has control, and which it is His people's privilege to speak to Him about in prayer. For Has He not said, "In **everything** by prayer and supplication with thanksgiving, let your requests be made known to God" (Phil. 4:6)? It is this habituation of the soul turning to God and consulting God about everything that is the chief lack in the Christianity of the hour. It is the lack of this "practice of the presence of God," as a saved monk of the seventeenth century, whose duties lay in the kitchen of the monastery, called this habit of recognizing God at hand, ready to be used by His own, everywhere in everything, and always—that is felt by spiritual souls in most of the "religion" and in very much of the "ministry" of the present time. Theories there are in superabundance, proposals, plans, projects, and prophecies how spiritual revival and increase are to come in the church, and how the Gospel is to triumph in the world. But until there is a recovery of the lost art of personal definite, daily dealing with God about everything by God's people, for themselves and others, there never will be much more than the casual droppings from a Hand that waits to be opened wide in blessing to a people who have been restored to their highest privilege of personal dealing with God in **EVERYTHING**. And be it remembered, this kind of life is only possible to the Christian as he makes it his aim to walk with God in obedience to His Word, and in separation from the world and "the counsel of the ungodly." For it is incompatible to be in intimacy with God, while cherishing with the world which is in opposition to Him.

J. R.

JABEZ'S PRAYER

A man's life story in two verses—72 words.

The Lord Jesus told a woman her life story in one verse—at a well. God will tell my life story some day.

Jabez's father not mentioned and his mother's name not given. Prayer is a life; men live prayers. Jabez's prayer of 33 words like another life of 33 years.

Solomon's prayer is the longest in the Bible—nothing left out in his prayer. It takes seven minutes to read it.

This man started on himself. We need to be definite: he was earnest. He had an experience with God; he knew it was better to be in the house of sorrow than mirth. Jabez was brief. You must have dealings with God before you can have dealings with men about God. Let a man speak out of his experience. "I delivered unto you first of all that which I received." Alas! So often our messages are only a theory.

"Enlarge My Coast." It must be worth enlarging. Bless, then increase—here covers the Gospel meetings. Death to self

brings "the increase." "Except a corn of wheat fall into the ground and die it abideth alone."

"That Thine Hand Might Be With Me." Fellowship is described in the Epistle to John by the man who knew most about it. We must walk with God—do I really spend time with God. We wonder why we fail when we go out into the world. Take time to be Holy.

"Keep Me From Evil." He hated evil. Control the eyes: the immodest dress alas! of some girls who call themselves Christians. May God help us to be sanctified in these things. The man that dares to speak about these things is considered odd. The Lord's prayer—"keep them from evil." Jabez was a man in line with God's will. "Keep me from evil that it may not grieve me." He wanted contact with God ungrieved.

God had to bless him; God is shut up to honouring truth. God granted him that which he requested. He was more honorable than his brethren. A secret to it all; his name means, I bring pain. God could never use us to comfort others till we have been comforted of God ourselves. Anon.

DEEP CAUSE FOR HUMILIATION

WHILE we all proclaim the cross, few of us show faith in it by being crucified by it to the world and the world to us. Another has said, "The boast of our day is that Christ crucified is preached. But is He, even in this one respect, **fully** preached, or the doctrine of the cross fully apprehended? Let the walk of those who make the boast answer. It is not insinuated that such are chargeable with licentiousness or immorality. But are they therefore not chargeable with 'walking after the flesh,' and 'making provision to fulfil its desires?' In the multitude of particulars it is difficult to make a selection. But what then is the high regard in which blood, and ancestry, and family connexion, are held by some? What is the regard to personal appearance and dress in others? What the attention to ease and comfort, and oft-times profuse expenditure, not to speak of actual luxuries, in the arrangement of the houses tables, etc. of almost all? Is all this, and a thousand things too numerous to particularize, consistent with reckoning ourselves **dead** as to the old or natural man? Is this what the Scriptures intend by **crucifixion of the flesh**? Alas! full well do many of the professing Christians of our day show that they are but half taught the very doctrine in which they make their boast: that they have but half learned the lesson which even the cross teaches. They have learned that Christ was crucified **for them**, but they have not learned that they are to be "**crucified with Him**." Gal. 2:20; 6:14.

Written before 1850

QUESTIONS AND ANSWERS

QUESTION: Have you any suggestions which would make the weekly Bible Reading more helpful and interesting to us all?

ANSWER: This is a healthy question. Bible Readings of the conversational type have been a great blessing but, in many cases, they could be more helpful if a few simple hints were taken to heart.

1. We suggest that brethren accustomed to take part should sit opposite each other, with the Christians surrounding, and thus their conversation should be more direct and not sideways, as is often the case. Then each should speak clearly, distinctly and with sufficient volume for all to hear. What profit is there in a few getting their heads together to "thrash out" some knotty point, while others are in the dark regarding it? This is most aggravating to those who cannot hear.

2. Some brother will read, then likely another lead off for a while on the portion under consideration, giving an outline of that which should be considered for the evening, or afternoon.

3. It is wise not to undertake too much, but to give a careful study to the truth contained in the chapter and, if there has been proper study beforehand, there will be some nice, meaty thoughts for the saints. Let us remember, too, that doctrine is important but is only the forerunner of practice when it is doctrine rightly applied. Too many get lost in the maze of doctrine and fail to bring out any practical application from the portion for the benefit of young and old amongst us. There is instruction, exhortation and comfort in all the Scriptures—let us apply it more carefully and suitably that it may be indeed a word in season. Don't hurry over a whole chapter.

4. The brother who is a good questioner is very helpful. He asks a question which will provoke a good answer, not some silly question outside of the range of the Scriptures for the meeting. The brethren who are wise and intelligent guides will see that questions that gender strife are avoided and will know when to put on the brakes, as it were, when the matter gets too warm. Some are anxious to press their point of view that they forget others are listening, and younger ones will not be benefitted by divergent views suggested in the Bible Reading. There are other ways for such brethren to get together to thrash out difficult points etc. The Bible Reading is not for this purpose.

5. Start on time—do not have long pauses, with heads hanging, afraid to open up—someone has to do it, so do not waste precious time—then close at the appointed time, or near it—pray and go home and think it over. These are just a few thoughts for the help of our brethren and the encouragement of our sisters.

« « «

QUESTION: Is our singing too slow generally speaking?

ANSWER: It certainly is. All one has to do is to go outside and put oneself in the place of the outsider and stranger and listen—it will be most disheartening. We do not believe in "racy" singing but "dragging" the hymns is slothful work.

EXTRACTS FROM LETTERS

FROM VENEZUELA: I had a very cheering letter from Mr. Johnston last week which I wish I could get published in the missionary magazines, but I fear none of them would do it. You know that in the last years he has travelled extensively in Cuba, Italy, Spain, Honduras, and is now in Chile. He writes . . . "From what I see in the different places I feel the Lord surely guided us in taking a definite path of separation in those early days (i. e. in Venezuela). Some have weakened their own work by fraternizing with the sects and missions, yet seem slow to see it. Others have stuck for years in one place, even calling in another missionary to take over when they have gone on furlough. Sometimes this has been to their grief on returning—the reason—they have done everything when there and say there is no gift, but they do not encourage its development and are afraid to leave them alone, even to attend a conference in another place."

It looks too much like boasting for me to say this but when it comes from Mr. Johnston we take it as a real encouragement to go on "in the old paths." He is expecting to give us a call in Puerto Cabello on his way North. I am afraid that Mrs. Williams, John Frith and I will be away in the East as we hope to leave on the 10th of April, in the will of the Lord.

My dear wife joins in hearty love in the Lord,

William Williams

FROM LONDON, ENGLAND: I shall be D. V. 75 on March 26th. Knew John Knox McEwen, John Bernard, and had the pleasure of hearing Mr. McCracken in George St. Hall, Swansea, Wales, on my 21st birthday. I pray for you continually, with thanksgiving for the ministry provided in Words In Season—"Words fitly spoken are like apples of gold in pictures of silver, baskets of silver." The Lord bless in this service for Him and His people. There are lonely ones, isolated and despised ones who need a word of cheer and encouragement in these last days.

FROM BRISTOL, ENGLAND: Time does not permit me to add more but once again I must say how much we appreciate the "salty" ministry of W. I. S.—May He continue to bless in this practical sphere of labour for Himself and may He have all the praise. With love in the Lord from those who "have obtained like precious faith with us." T. D.

FROM BRITISH COLUMBIA: Sorry to be late with our subscription The saw mill where I work has been out on strike since Nov. 24th. Not being a "union member" I didn't come in for any strike pay. However, owing to the "good hand of our God upon us" and the supply of His people, — can thankfully say we have suffered no lack whatever. We will likely return to work this week.

FROM GLASGOW, SCOTLAND: I have been taking the Magazine for about three years and appreciate the ministry contained therein—it is good to know that in the "new world" you go in for "old truth"—may the Lord enable you all to continue "until He comes."

FROM AUSTRALIA: Very few magazines today sound the trumpet clearly. So many are compromising for 'filthy lucre' or so called 'scholarship' or popularity. Trust you may all be kept to continue the faithful publishing of W. I. S.

FROM MASSACHUSETTS: We enjoy the Magazine so much—it could be likened to a visit of the Lord's servants with its varied ministry.

FRIENDS

FRIENDS given by God in mercy and in love;
My counsellors, my comforters, and guides;
My joy in grief, my second bliss in joy;
Companions of my young desires; in doubt,
My oracles; my wings in high pursuit.

Oh! I remember, and will ne'er forget,
Our meeting-spots, our chosen, sacred hours,
Our burning words, that uttered all the soul;
Our faces beaming with unearthly love;
Sorrow with sorrow sighing, hope with hope
Exulting, heart embracing heart entire.

As birds of social feather, helping each
His fellow's flight, we soared into the skies,
And cast the clouds beneath our feet, and earth,
With all her tardy leaden-footed cares,
And talked the speech and ate the food of heaven;

These I remember, these selectest men,
And would their names record; but what avails
My mention of their name? Before the Throne
They stand illustrious 'mong the loudest harps,
And will receive thee glad, my friends and theirs:
For all are friends in heaven, all faithful friends;
And many friendships, in the days of Time
Begun, are lasting here, and growing still;
So grows ours evermore, both theirs and mine.

Pollok's "Course of Time"

"But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name."

I believe, dear friends, that if we are right-minded every doctrine of the Gospel will make us glad, every promise of the Gospel will make us glad, every precept of the Gospel will make us glad.

CANADA

Vancouver, B. C.—Recent Conference of North Vancouver a profitable and refreshing time—attendance larger—good and practical ministry by seven of the Lord's servants—bro. Alves continued with meetings—he also gave an account of the history of the Cedar Cottage Assembly (now Victoria Drive) since its commencement in 1909, at the Special Meeting April 5.

Sault Ste. Marie, Ont.—Bro. C. Patrizio spent five weeks here recently mostly on the West End among the Italian speaking—the Word faithfully sown. He expected to go on to Toronto for meetings in Italian at Ascot Gospel Hall. Pray for this effort.

Welland, Ont.—The small Assembly here goes along well, thankful for the privilege of testimony in this dark world.

Midland, Ont.—Bro. J. Gray had some few meetings with the saints here recently, visit appreciated.

Deseronto, Ont.—Bro. Gerald Taylor is improving and should be able to continue in a limited way in service amongst the saints after a while. Continue in prayer for him.

Albanel, Que.—Our brother Harry McCreedy was recently in Girardville . . . "I am using the chart on Egypt to Canaan. There is an eager desire to hear the Word on the part of the Lord's people—the hall nearly full each night. A number of unsaved are attending and we look to God for His blessings upon them too."

Portage La Prairie, Man.—The Gospel meetings here last Winter by brethren Boyle and A. Wilson resulted in the salvation of a few souls and some restoration—one is thankful for every manifestation of His power amongst us. Brother Fish (an old pioneer servant of Christ) has made a remarkable recovery from a fractured hip last year and with the help of a cane is now able to get around again. While over 90 he is still able to be at the Lord's Table Lord's Day mornings—he keeps clear and happy in his soul. Saints are exercised as to their approaching conference. Sam Rey.

Kitchener, Ont.—Saints enjoyed meetings by C. Fleming in the Gospel and earlier S. Simms gave help.

CONFERENCE

Winnipeg, Man.—Conference dates, commencing with Prayer Mtg., June 4th, at 7:30 p.m. in Gospel Hall, 492 Victor St., (West End Assembly). See last month's issue—Corresp. S. M. Vanstone, 251 Beverley St.

Garnaville, Iowa—Annual Conference dates d.v. June 6th, and 7th, Prayer Mtg., June 5th. Corresp. Robert Brandt.

Eden Grove, Ont.—Annual Conference d.v. June 7th, with Prayer Mtg., June 6th at 7:30 p.m. Breaking of Bread 10:30 a.m. D.S.T. Those walking in the "old paths" welcomed in ministry. Corresp. S. R. Purdy, Cargill, Ont.

Sarnia, Ont.—Annual Conference d.v. commences with Prayer Mtg., June 11th, in the Gospel Hall, College and Davis Sts., at 7:45 p.m. continuing there over the 12th. In the Hanna Memorial School on 13th and 14th, June. The Lord's servants walking in the "old paths" welcomed in ministry. Corresp. to John Kember, 1393 Murphy Road.

Victoria Road, Ont.—72nd Annual Conference, will be held d.v. in the Long Point Gospel Hall, June 20th and 21st, commencing with Prayer Mtg., June 19th at 8 p.m. D.S.T. Ministering brethren walking in, and teaching, the "old paths" welcomed in ministry. Corresp. Roger L. Crarey, Box 50.

Charlton, Ont.—The Earleton-Charlton Conference will d.v. be held in both halls at the same time. June 27th, 28th and 29th, commencing with Prayer Mtg., June 26th at 8 p.m. Servants of the Lord walking in the "old paths" welcomed—no circulars issued. Correspondence to Norman Ferguson, Earleton and Harvey Pratt, Charlton, Ont.

Sherman, Mich.—The small Assembly here will d.v. have a conference commencing with Prayer Mtg., Friday July 10th at 7:30 p.m. Meetings on Sat. July 11th at 2:30 and 7:30—continuing all Lord's Day. Breaking of Bread at 10 a.m.—ministry 2:30—Gospel 7:30. The Lord's servants walking in the "old paths" of Assembly testimony heartily welcomed.

This is a new effort by this recently formed assembly of a few years past, so it would be appreciated if visitors would consider the matter of lodging—motels and the like are available nearby. Meals will be provided. Communications to Chan Spencer, Rt. 1, Mesick, Mich., or F. W. Mehl, Rt. 1, Ellsworth, Mich.

to San Ray Box 997.

Pugwash Junction, N. S.—The Annual Conference will be held D.V. on the 27th, 28th and 29th of June, preceded by Prayer Mtg. June 26th at 7:30 p.m. The Lord's servants walking in the "old paths" welcome to minister the Word. Correspondent M. C. MacLeod.

Augusta, Me.—God willing our annual Conference will be held at the North Augusta Gospel Hall—Prayer Mtg., Fri. June 19th, 7:30 p.m. Sat. June 20 and Lord's Day the 21st. Those coming from a distance will be cared for—Ministry on the "old paths" desired. Corresp. Fred A. Thompson, Rt. 4, Augusta, Me. Tel. Sidney 8-5.

Prairie Conference:—Conference at GLEN EWEN, SASK, will commence d.v. with Prayer Mtg., Thurs. June 25., continuing over the 25th., Corresp. Roy Macfarlane.

Taylor'side, Sask.—Conference dates July 4th, 5th, and 6th., commencing with Prayer Mtg. July 3rd., at 8 p.m. D.S.T. Corresp. C. Paul, Box 655, Melfort, Sask.

Mervin-Louisville—Summer conference commences with Prayer Mtg., Fri. July 10th., at 7:30 p.m. continuing over Monday July 13th., The Lord's servants walking in the old paths welcome—visitors entertained freely . . . Corresp. A. E. Johnson, Box 101, Mervin, Sask.

FALLEN ASLEEP

Cleveland, Ohio—The saints of Monticello Assembly suffered the loss of two of their company recently—our dear sister Mrs. Charles Johnston early in March was "called home." Here for the past 25 years, formerly in Norfolk, Va., where she lived when assembly there was formed. Godly and consistent. Also our dear brother John Foster in his 100th year. His mind fairly clear to the last—a cheerful brother who loved to speak of the goodness of the Lord.

Hampton, Iowa—Our beloved brother Oliver Shane "went home" March 26th. Saved in 1937 through Matthew 11:28—lived a godly and consistent life in the world and in the Assembly. An exercised brother as to the Lord's work and servants—much missed. He was aged 68.

Dumont, Iowa—Our dear brother Herman Groothuis "went home" March 31st, aged 47. He was saved August 6th, 1934 and in the Assembly at Hitesville since. A patient sufferer—had the joy of seeing all his three children saved and in the Assembly—remember his widow in prayer.

Aplington, Iowa—Our dear sister Mrs. Robert Uhlenhopp "went home" April 11th, aged 83. One of the first to get saved when bro. Oliver Smith put up his tent there in 1924—leaves 13 children for whom prayer is requested, some not yet saved.

Cylinder, Iowa—Our dear brother Earl Hays was called home April 12th, just after he got home from the meeting—spoke in the Bible Class, also gave out the last hymn in the morning meeting, drove home and was called away suddenly. Saved in 1933 when bro. Smith first visited Cylinder with the Gospel. A big loss to the small assembly.

Arlington, Wash.—Our dear sister Mrs. Johanna Klein departed to be with Christ April 4th, aged 52—saved when 13 and in fellowship here for many years.

Los Angeles, Calif.—Our dear sister Lena Davidson went to be with the Lord March 31st, aged 49. Born in Yorkshire, saved in Cleveland, Ohio, when 17—in fellowship here since coming West in 1942 in the Jefferson Gospel Hall Assembly.

Frostburg, Md.—On April 1st, our dear young brother John David Llewellyn was fatally injured in an automobile accident near his home, aged 16. In the fellowship here one year and a promising lad—he was quiet and consistent in his life. The only comfort his family has is that he is with the Lord and they have the promise of the "blessed hope"—Titus 2:13.

Detroit, Mich.—On April 7th, our dear brother Louis C. Upleger "went home," aged 78. Saved in the early years of the East Side Gospel effort here at meetings held by the late John Conoway in the old hall, Nov. 1921. The Assembly was formed in 1924 and with his wife he bore a consistent testimony—a good example of helpful service in the assembly. Pray for his widow, in poor health.

Dunmurry, Belfast—We are asked to record the passing some time ago of our dear brother James Grattan, aged 83. Saved 51 years, formerly of Lisburn but in Assembly here since its formation—devoted and highly esteemed.

Sault Ste. Marie, Mich.—Our dear sister Mrs. Peterman was called home recently—in this Assembly for years, a good and consistent Christian, of late years in Detroit. We should remember her family in prayer, one son is in fellowship.

Words in Season

THE BIBLE FAMILY MAGAZINE



PEACE, BE STILL

« « «

"Smooth let the waves of life be, Lord, or
rough,

Without Thine arm to lean on, I must fail;
But while upheld, by Thy sustaining grace
Calmly I walk, superior to them all.

And as I gaze upon Thee, where Thou art —
The vague, wild tumult of life's inner sea,
The feverish throbbings of this restless heart,
Are calmed, as, risen Lord! I walk with Thee.

For since I've seen Thee seated far above,
At God's right Hand in yonder glorious
sphere,
The light which led me to that place of love
Revealed the wreck of everything down
here!" Selected.

JULY, 1959

WORDS IN SEASON

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Dates On Your Envelope: Kindly disregard these. ALL subscriptions due and payable each DECEMBER—Has yours been paid for this year? Please note that we do not send receipts.

CORRESPONDENT'S ADDRESSES

Tampa, Fla.—Chas. L. Trask, 116 E. 143rd Ave., Tampa 4, Florida., for the newly formed assembly in North Tampa.

UNITED STATES

Tampa, Fla.—A small Assembly has been gathered "to His Name" in the North Tampa area and they request prayer for the furtherance of the Gospel, open air work and tract visitation. They welcome the help of those walking in the "old paths"—Jer. 6:16. Pray for them. Visitors note the correspondent's address as in this issue.

Camden, N. J.—Our brother Sydney Saword gave a call here, also Barrington and Hatboro, then went on to Midland Park. They expected to sail on a Dutch freighter about June 22nd, according to our last report. Saints here and there have enjoyed much the ministry of our brother—plain, practical and upbuilding, with no uncertain sound. Continue to pray for Venezuela and all the workers there.

Akron, Ohio.—The recent Conference was a time of refreshing well attended, and the ministry fresh and timely—many younger Christians present and this is a good sign, pray that they may be preserved for Himself.

Stout, Iowa.—Saints here had a good season at their conference—the Lord gave help to His servants in ministry and the Gospel. All seemed cheered.

Garnaville, Iowa.—Conference here large and the Word suitably ministered by several of the Lord's servants—all to the strengthening and upbuilding of the saints in their testimony, not forgetting the importance of the home life as giving character to the Assembly life. Weather good.

Blue River, Wisc.—Brethren Dobson and McBain had a good series of Gospel meetings here when the seed was faithfully sown.

Clyde, Ohio.—Bre. McBain and Klabunda were hoping, God-willing, to continue in tent work somewhere in this district. Remember such efforts in prayer.

Okanogan, Wash.—Bro. Alves had a few meetings with saints here recently. In Seattle saints write of helpful visit by bro. McShane of Ireland. He went on to Iowa and gave a few nights amongst some of the Assemblies and was cheered in seeing the work of God in that State, as elsewhere. There are still many of God's people who have an ear for the good Word of God spoken by men who fear God and walk in His ways. May God increase their number. Bro. McShane visited Sarnia and Toronto ere sailing for home May 22nd., We were glad to meet our brother. Our "vast country" here is a far cry from North Ireland with its many assemblies so closely planted together. But we have the same God and Shepherd of our souls who cares for His own. Sydney Maxwell had a week of meetings recently in Seattle.

Byfield, Mass.—Conference over Decoration Day season was good—brethren Ramsay and James were in East Boston for two meetings.

Longport, N. J.—The purposed Bible Readings by bro. Wm. Ferguson the last two weeks of July should be profitable exercise for those with an ear for the Word. Attend if possible.

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. 51

JULY, 1959

No. 7

GATHERED GEMS

WHITER THAN SNOW

A little maid said she was saved;
I asked her how she knew;
Her answer brief quite gave me joy,
It was so plain and true.

"I was a sinner—Jesus died—
And through His blood I know
That though my sins were crimson red
They now are white as snow."

How simple! Yet what glorious truth
In this short answer shown,
The glorious Gospel's wondrous tale
To boys and girls made known.

A KEYWORD FOR PARTS OF ACTS: -- OPEN.

Chapter 1	Open Heaven
Chapter 2	Open Book
Chapter 3	Open Testimony
Chapter 4	Open Opposition
Chapter 5	Opened Prison
Chapter 6	Open Hospitality
Chapter 7	Open Heavens to Stephen
Chapter 8	Open Confession
Chapter 9	Open Eyes
Chapter 10	Open Mouth
Chapter 11	Open Door to Gentiles
Chapter 12	Open Iron Gate
Chapter 13	Open Sepulchre
Chapter 14	Open Door of Faith
Chapter 15	Open Council
Chapter 16	Opened heart and Home of Lydia

John Patey, New Zealand

"Now the Shepherds, whose names were Knowledge, Experience, Watchful and Sincere, took them by the hand and had them to their Tents, and made them partake of that which was ready at present. Then said the Shepherds, Let us shew to the Pilgrims the Gates of the Celestial City, if they have skill to look through our Perspective Glass. So they had them to the top of an High Hill, called Clear, and gave them their glass to look. Then they assayed to look, but their hands did shake . . . yet they thought they saw something of the Glory of the place." . . . John Bunyan

"AND IS A FELLOW TO HAVE NO PLEASURE?"

SO said a young man, who was at the time reading "Pickwick Papers." A friend had laid on his book a card on which these words were printed: "Rejoice, oh young man, in thy youth, and let thine heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes, but know that for all these things God will bring thee into judgment."

His idea evidently was that to become a Christian was to bid farewell to all pleasure. And this same thought is shared by many more, especially perhaps by young men. They have sometimes read the lines:

" 'Tis religion that can give
Sweetest pleasure while we live,
'Tis religion can supply
Solid comfort when we die:"

but all their experience has failed to convince them that religion will make them happy in life, whatever it may do at death. It has been the very reverse of sweetest pleasure to them. The Lord's day is a weariness to them. The practice of reading the Bible and bending the knee in prayer, has long been given up, and as for attending a religious service during the week the idea hardly ever crossed their mind. They imagine a Christian's life to be a kind of continual penance, devoid of all happiness, and without any attraction for them. Now we are quite disposed to grant that a life of mere religiousness must indeed be a dull one; but a religious life is not necessarily "Christian life." Many are religious who have never been born again. Such religion can only be bondage, for being in their natural condition with unrenewed affections, they are without the capacity to enjoy God or to delight in heavenly things. But there is no life so really and fully happy as that of the one who has become a child of God through faith in Christ Jesus. We would ask those who hastily decide that to become a Christian would involve the loss of all pleasure:—Have you adequate means of judging? Can you speak from experience of a Christian's life? Of the other side you doubtless know something, but having tried only one side, are you in a position to give a reliable judgment? And is a Fellow to have no Pleasure.

But will those pleasures which you prize so highly stand looking at? Will they bear the light of eternity? Have they given real solid and lasting satisfaction? Have they met the cravings of your empty heart? Have you not been like a child charmed by the beauty of a soap bubble as it floats through the air, who clutches at the coveted prize, and finds that its beauty is destroyed? His hand is empty and his brow clouded with disappointment. Thus dazzled by the changing beauty

of earth's joys, you have eagerly hunted after them with untiring energy, but as your hand seized the longed-for pleasure, it seemed to elude your grasp and leave you unsatisfied, and you are almost ready to say along with Scotland's greatest poet:

"Pleasures are like poppies spread,
You seize the flower, the bloom is shed;
Or like the snow-flake on the river,
A moment there, then gone forever."

Has not this been so even with what are called harmless and lawful amusements? But what of the pleasures of sin? Do you not know something of the scorpion sting of remorse which they leave? They may have been sweet in the mouth, but how bitter was the taste afterwards. And then, will the world's pleasures stand you in good stead as you pass through the dark valley of the shadow of death? Will they lighten up the dark gloom of an unknown eternity? Will the light jest, the comic song, the giddy dance, and their accompanying transient pleasure stand the test of eternal realities? Even now does not the thought of God or eternity take from them any enjoyment they might otherwise afford? And are pleasures so easily spoiled worth having? Are joys which lose their power to cheer as the cold waves of Jordan sweep round your feet worth seeking? Is it worth while hunting after a happiness which must fade with time and be unknown in eternity? No! Let us have pleasures that will last, that will leave no aching void, and that will lose none of their brightness in the light of eternity. "Pleasures that are for evermore"—such are the pleasures of those who are really saved; pleasures that the world can neither give nor take away, and of which it knows nothing whatever. Ask anyone who has tried both sides, "which is the happier?" and they'll tell you at once that the time spent in serving Christ has been happier far than that spent in the service of Satan.

And now, "How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him."

"Choose ye this day whom ye will serve." A.G.B.
(The Northern Evangelist)

HEARD THROUGH THE PARTITION

A GENTLEMAN paid a colporteur the price of fifteen large type Bibles. Being paid for, they were gifts to be given away to any needy aged persons.

Gifts! I repeat that word, and see in it a Gospel illustration. "The gift of God is eternal life." Rom. 6:23. Christ paid for it by dying. Now God gives it. I receive it without payment or merit. Need and willingness to receive is all God asks.

One of these Bibles was given to a poor old man who

could never have purchased one; but he could receive one and say, "Thank you!"

"Bless the dear Lord," said he, "the print is that beautiful, even my old eyes can see."

It was large print, and the aged one read it out aloud. It was a way he had.

In the next cottage lived an old woman, and, as the partition was very thin, she heard her neighbour "talking," as she thought. She was blind; but her ears were keen.

"What is the matter with him?" she asked her granddaughter.

"Reading, granny; reading the Bible."

So granny put her ear to the wooden partition and heard: -

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto Him, Rabbi, we know that Thou art a teacher from God; . . . Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

Listening again, she heard: -

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish but have eternal life. 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.

This John 3 was the old man's favourite chapter: so that several times his blind neighbour heard these blessed words. God loved the world—the world that was perishing—the world of which she was part.

The old man evidently believed and enjoyed this life: it was something she had not: but she must have it.

Eagerly she listened for further information, nor had she long to wait.

"He's reading again, granny," said the lass.

It was the old chapter about -

"YE MUST BE BORN AGAIN."

"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."

With her ear pressed against the partition, she listened to the last verse: -

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

And it came to pass that through what was thus heard, she, at eighty-seven, was born again, and received God's gift—everlasting life. Since then both have gone from the cottages to the many mansions. By an evangelist

TWELVE REASONS WHY A CHRISTIAN SHOULD BE SUPREMELY HAPPY

1. BECAUSE he has a FATHER in heaven Who loves him, cares for him, and has blessed him with all spiritual blessings in heavenly places in Christ. John 16:27—Luke 12:22, 23—Eph. 1:3.
2. BECAUSE he has a GREAT HIGH PRIEST in heaven to sympathize with him, succour, support him, and conduct him into heavenly things, cp. Heb. 2:17, 18—4:14, 16—8:1, 6.
3. BECAUSE he has a GREAT AND GOOD SHEPHERD to lead, and care for him all the way home. Psalm 23—Hebrews 13:20, 21.
4. BECAUSE he has an ADVOCATE WITH THE FATHER who pleads his cause and always prevails. 1 John 1:8, 10—2:1.
5. BECAUSE he has a WONDERFUL COUNSELLOR to go to for advise at all times. Isaiah 9:6, —James 1:5.
6. BECAUSE he has an ABIDING COMFORTER, THE HOLY SPIRIT, to guide him into all truth, to teach him all things, to reveal to him the things which God has prepared for them that love Him . . . John 14:11, 17—16:13, 14—1 Cor. 2:9, 10.
7. BECAUSE he has a THRONE OF GRACE where he can obtain mercy and grace for timely help. Heb. 4:16.
8. BECAUSE he has the HOLY SCRIPTURES to search and give him light for every contingency along life's pathway—2 Tim. 3:15, 17.
9. BECAUSE the ANGELS MINISTER UNTO HIM as an heir of salvation. They watch over him and preserve him in a providential way—Heb. 1:14.
10. BECAUSE he is an heir TO AN INHERITANCE IN HEAVEN, incorruptible, undefiled, which fadeth not away, and the power of God keeps him here until he comes into possession—1 Peter 1:3, 5.
11. BECAUSE he has the INTERESTS OF CHRIST to engage his heart until his Lord returns, also ALL SAINTS—Eph. 6:18, 19 and ALL MEN, 1 Tim. 2:1, 6.
12. BECAUSE he has before him THE BRIGHT AND BLESSED HOPE of the Lord's return FOR His saints, and the Lord's appearing in glory WITH all His saints, when he shall be fully LIKE Christ—supremely blest! 1 Thess. 4:13, 18—Titus 2:13—1 John 3:2.

Thos. Holliday

(The above would be an interesting study for young believers.)

RESPONSIBILITY OF THE LEVITES TO TEACH

WM. H. FERGUSON

THE LEVITES were especially chosen of God for special service in Israel. If one would take the time to trace the choice of God thus, especially in relation to Exodus 32, Numbers, chapters 3 and 4, also 7 and 8, as well as Deut. 10:8, 9, with other Scriptures, it would be a most instructive study, opening up, as it does, precious truths which find a counterpart in the New Testament. We would then see the happy results of "redemption" and the definite choice of God as to the particular and varied service to which He calls His own to serve Him today.

However, for the present, taking for granted that there is an understanding of responsibilities in any definite ministry to which God calls His servants, we would point out a few things which were the definite responsibility of the Levites.

THE TEACHERS OF ISRAEL

"They shall teach Jacob Thy judgments, and Israel Thy law." Deut. 33:10. In Neh. 8:7 we read regarding certain named Levites that they "caused the people to understand the law." In reading Leviticus 10 and 11 and chapter 19 etc., we note God's instructions were very definite regarding the teaching of Israel the difference between the "clean and the unclean" and that which became them as "holy people" in Lev. 19. This is quoted by the apostle Peter in 1 Peter 2:16 . . . "Be ye holy, for I am holy," taken from Lev. 11:44.

SUCH TEACHING ESSENTIAL TODAY

It is essential in our day that those who take the place of public ministers of our God should so instruct the saints as to such difference between "clean and unclean" and do so with no uncertain sound—1 Cor. 14:8. There has been so much "uncertain" preaching today that many of the saints have failed to hear the clear ring and clear note of the "silver trumpet"—Numbers 10. Consequently confusion reigns and younger believers are often in the dark as to how they should act, where they should go, or not go, into what business etc., they should enter, also as to their responsibility and relationship to the world's society, its politics, its religion. True Levite ministry is lacking.

LEVITES TO THE FORE

When Israel was right with God the Levites were always to the fore and in their proper places before God. In every recovery amongst Israel the Levites were called upon to take their rightful place and teach Israel the right ways of God from the Book of God. In Old Testament times they had to interpret the "commandments, statutes and judgments of the Lord" to the people, i. e. give them an understanding from

the reading of the law as to its proper meaning—or, in other words, “give them the sense.” Cp. Neh. 8:7, 8. In New Testament days those who fulfil the true Levite character, as to their ministry, turn the saints back to the “apostles’ doctrine” and the “commandments of our Lord and Saviour Jesus Christ.” They were not permitted then, nor are they now, to inject their own thoughts and ideas into the Scriptures—they merely gave, and continue to give, the meaning and sense, as under the direction of the Spirit of God. It takes patience and a deep understanding of the Word of God through persistent reading and study and a proper and humble spirit, to be able to do this. Self-opinionated men are a snare to the saints—their “opinion” is always to them “the word of God” and to pursue it to the bitter end such seem determined.

That there are conflicting statements and fanciful interpretations surely points to the fact that, somewhere along the line, men have taken a service upon them to which they were never called of God and are not “direct” gifts from the Risen Head to the Church—Eph. 4:7, 16, but “vain talkers” and in some cases “plain deceivers.” Paul even speaks of some . . . “For many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ.” Phil. 3:18.

DIFFERENT OPINIONS AS TO THE WORD

The Christian must understand that the Word of God, as revealed by the Holy Spirit in, and to, the soul does not have a variety of interpretations. There is a distinctness which appeals to spiritual minds—cp. 1 Cor. 2:9, 16. It is essentially the Spirit’s work and He only uses channels human, as such are conformed themselves to the Word of God. Sometimes younger Christians have their lives influenced by Commentaries and writers of Books etc., (and we all are very thankful for help received from certain of such through the years). We must remember, however, that such men were often influenced by their associations, ecclesiastical etc., which to some extent has “colored” their comments whether they realized that or not. This is something for the believer to take into consideration in all reading. Where there is “no axe to grind” and the desire of the writer is evidently to expound the Word of God as God gives it to him is a happy condition and such makes very helpful reading.

Sometimes men are influenced by unequal yokes and associated with Societies which reject the free and unrestrained Spirit of God relative to the ministry of the Word for, and in the church. Such can not be God’s channels through which His Words flow, even though God might, as in days past (cp. Balaam), use the dumb ass or the covetous prophet to speak forth words which are true—cp. Numbers 22 to 24.

Men to be used of God must be in the place and condition

God wants them to be in and their preaching will never countenance the worldliness and ungodliness of a pleasure-seeking, God-forgetting world, even though it has a veneer of religious exercise over it. Underneath is the poison of the serpent, who said . . . "Yea! Hath God said?"

RESPONSIBILITY IN DAYS OF DEFECTION

It seems some Levites remained true to God even in the darkest days of Israel's apostacy—cp. Ezek. 44:10, 16 etc. If one will trace Zadok here through 1 Chron. 6:1, 8 we notice in verse 4 the mention of Phinehas who stayed the plague in Numbers 26 at the critical moment, by his swift action against the sin of inter-mixture between Israel and the daughters of Moab. God commends Phinehas for this and in Psalm 106:28, 31 it is counted to him for righteousness "unto all generations for evermore." Tracing this blessing through Zadok to the millennial blessing of Ezekiel 44 shows God's ability to bless in the succeeding generations of godly Levites. God never forgets those who stand decisively and swiftly when it comes to a matter of His honor in the carrying out of the discipline so essential to the well-being of the congregation of the Lord.

This should encourage all who have Levite ministry today to stand for God and not succumb to popular demands to "tone down" and "water down" the Word of the Living God. God will take care of the results and the human attempts to bring the servants of God into human subjection who thus preach the Word, all must fail for God is for them in this which pertains to His honor. "Them that honor Me, I will honor" is not an empty phrase but a divinely-proven axiom for the child of God in all generations—then or now.

MEN OF THE BOOK

Levite ministry, then, demands men who know their God and know God's Word. Hence the necessity of careful study and careful reading—not "commentary hunting" and heady students but those to whom the Word of God is the Divine treasure house of knowledge. Such shall have divine, fresh, timely words from the Book of God for the present need and will not need to lean on "human crutches" to support their pet ideas. The bread given will not be "mouldy"—just served up in a new dress, with the old time-worn sayings, but they will speak as "the oracles of God," 1 Peter 4:10, 11. That is, they will speak out of the very presence of God. The "oracle" was the Most Holy Place in the Tabernacle or the Temple and from between the Cherubims God made known His mind then. He now makes it known when we get into His presence and through praying in the Holy Ghost reach the Throne of Heaven—then through the Word of God reach the hearts of others. Such is true Levite ministry. All else may be nothing more than "sounding brass, or a tinkling cymbal."

SOME GOOD PRESCRIPTIONS

FOR INFLAMMATION OF THE TEMPER

- Eph. 4:31, — Germ destroyer.
 Matt. 5:23, — Removes burning sensation.
 Prov. 14:29, — Insures against infection.
 Prov. 14:17, — For violent cases.
 Eccl. 7:9, — Use this label.
 (Continue treatment until cured.)

FOR ENLARGEMENT OF THE EGO. (The I.)

- Prov. 16:19, — Spirits of humility.
 Isa. 57:15, — Revivifying ingredient.
 Psal. 113:6, — Helps the eyesight.
 Isa. 2:11, — For neglected cases.
 Matt. 18:4, — Dose: Same as a child's.
 (Positive relief assured).

FOR CHRONIC GROUCHITIS

- Prov. 15:13, — Removes Wrinkles.
 Rom. 14:17, — For proper nourishment.
 Gal. 5:22, — A fruit essence.
 Eccl. 9:9, — A domestic curative.
 John 16:13, — Dissipates the visible infection.
 (Apply copiously.)

FOR LOCKJAW OF THE POCKETBOOK

- Luke 6:38, — To pry it open.
 Luke 12:33, 34, — Reduces swelling.
 2 Cor. 9:7, — Depends upon the heart action.
 Prov. 28:27, — Replaces worn tissues.
 (Administer in heroic doses.)

Submitted by Frank Pizzulli

BELIEF OR FAITH

"Belief" or "Faith," as commonly understood, is a mental act which is the result of the exercise of knowledge and discernment, whereby we believe a statement, or put confidence in a person. It is a daily and very common occurrence, and we daily exercise faith in this sense. Human society could not last long without this.

In Heb. 11:3, 4, we find a clear example of common, everyday faith in God as the Creator of the Universe, put alongside of the Saving Faith exercised by Abel, who offered up the "more excellent sacrifice," and by which he was justified before God. The same Greek word is used in both cases. "Saving Faith" is thus shown to be, not something mysterious (as some would lead us to believe), or a special gift given to an elect few, but just ordinary, common, everyday faith exercised ac-

cording to God's Word, and differing from the above only in respect to its origin, object, and results.

1st—Its origin is from listening to or reading God's Word, Rom. 10:17; John 5:24, etc. which is used by the Holy Spirit to convict of sin, John 16:8-11, and bring home to the heart and conscience the personal need and condition before God, and the danger of being eternally damned. Mark 16:16; John 18:36, etc. This leads to repentance, which is a turning of the mind and heart from self to God, and which leads to a judging of self and one's acts, and a crying, "What must I do to be saved?"

2nd—Its object is a personal trust apart from any merits—or good works, Eph. 2:8, 9; Titus 3:5, in the Lord Jesus Christ, and His finished work on the Cross, "delivered for our offences, and raised for our Justification." Rom. 4:5, 23-25.

3rd—Its assurance is from taking God at His Word. "This is the promise that He hath promised us, even eternal life." "He that believeth not God hath made Him a liar." "He that believeth not the Son shall not see life; but the wrath of God abideth on him." 1 John 2:25; 5:10; John 3:36. Frank Pizzulli

PREACH THE WORD

THOSE servants of the Lord are wise and will have the truest success in their service who take their instructions from the Word of God. In that Word we are told "the servant of the Lord must strive" but "PREACH THE WORD." It is always a mistake and often a manifestation of his folly when a Christian enters into an argument with an unbeliever as to the truth of God, for not by human argument or any carnal weapon are reasonings that exalt themselves against God cast down. 2 Cor. 10:3-5. Our business is to preach the truth, for that is powerful, and the consciences of men will always respond to it, whatever their depraved reasoning may be.

We talked one evening with a man who said that the thought of hell was obnoxious to him, the doctrine was absurd, it was impossible that there could be such a place, so he thought; and about it he would have argued, but we declined to do so and contented ourselves by quoting the words of God as to it.

He was awakened from his sleep that same night by the town's firealarm, and, opening his eyes, he saw flames pouring out of the windows of a factory opposite his house. The first thought that seized him at the sight of those flames was "I'm in hell." Why was that, since he believed that hell was an impossibility? He was taken unawares, and had not time to

set his reason to work or to marshal his arguments; it was his deep, inner consciousness that was declaring itself, and there at the very centre of his being, underneath all his sophistry and fleshly reasoning, he knew that there was a hell and that he deserved to be there.

That is the part of men that must be reached if they are to be converted to God, and our arguments, however clear, cannot reach them there; they fall harmlessly upon the outworks that the devil has built about the souls of men. But the Word of God is living and powerful, it discerns the thoughts and intents of the heart and can pierce its way through all the infidel reasonings that lie on the surface and that cover the consciences of men, and convict them of the truth.

Then again, we say the servants of the Lord are wise who preach the Word, and the more faithfully and without admixture they preach it the more thoroughly will their work be of God and so abide forever.

PRAYERFULNESS

WE speak of this Christian and that Christian as a "man of prayer." Jesus was emphatically so. The Spirit was "poured upon Him without measure," yet—He prayed! He was incarnate wisdom, "needing not that any should teach Him." He was infinite in His power, and boundless in His resources, yet—He prayed! How deeply sacred the prayerful memories that hover around the solitudes of Olivet and the shores of Tiberias! He seemed often to turn night into day to redeem moments for prayer, rather than lose the blessed privilege.

We are rarely, indeed, admitted into the solemnities of His inner life. The veil of night is generally between us and the Great High Priest when he entered "the holiest of all;" but we have enough to reveal the depth and fervor, the tenderness and confidingness of this blissful intercommunion with His heavenly Father. No morning dawns without his getting fresh manna from the mercy-seat. "He wakeneth morning by morning; he wakeneth mine ear to hear as the learned." Isa. 50:4. Beautiful description!—a praying Redeemer, wakening, as if at early dawn, the ear of His Father, to get fresh supplies for the duties and the trials of the day! All His public acts were consecrated by prayer,—His baptism, His transfiguration, His miracles, His agony, His death. He breathed away His spirit in prayer.

How sweet to think, in holding communion with God—Jesus drank of this very brook! He consecrated the bended knee and the silent chamber. He refreshed His Spirit at the

same great Fountain-head which it is life for us to draw from, and death to forsake.

Reader! do you complain of your languid spirit, your drooping faith, your fitful affections, your lukewarm love? May you not trace much of what you deplore to an unfrequented closet? The treasures are locked up from you because you have suffered the key to rust; the hands hang down because they have ceased to be uplifted in prayer. Without prayer! It is the pilgrim without a staff—the seaman without a compass—the soldier going unarmed and unharnessed to battle.

Beware of encouraging what indisposes to prayer—going to the audience-chamber with soiled garments, the din of the world following you, its distracting thoughts hovering forbidden over your spirit. Can you wonder that the living water refuses to flow through obstructed channels, or the heavenly light to pierce murky vapors?

On earth, fellowship with a lofty order of minds imparts a certain nobility to the character; so, in a far higher sense, by communion with God you will be transformed into His image. Make every event in life a reason for fresh going to Him. If duty is difficult, bring it to the test of prayer. If bowed down by anticipated trial—"fearing to enter the cloud"—remember Christ's preparation, "Sit ye here while I go and pray yonder."

Let prayer consecrate everything—your time, talents, pursuits, engagements, joys, sorrows, crosses, losses. By it, rough paths will be made smooth, trials disarmed of their bitterness, enjoyments hallowed and refined, the bread of the world turned into angels' food. "It is in the closet," says Payson, "the battle is lost or won!"

J. R. M.

COMMUNION AND FELLOWSHIP

There is a slight difference in English between "communion" and "fellowship." Communion denotes intercourse; fellowship, companionship and society. They are one word in Greek—community. Whether I enjoy it or not, God has seen to it; He has secured it. Blessed be God He has raised His people with Christ, and there in Him risen, they are a new creation. There is no condemnation: how could there be in Christ? There is nothing to condemn. My sins? Christ bore them all away. All has gone. Christ and His members remain before God. What a blessed standing the believer has! What a place of nearness! Christ must needs have a people meet for Him, companions worthy of Him. He the Living One died, that we the dead ones might live. Now He is our life, our fulness, our everything. Communion or intercourse with Him is natural thus to the new man—our fellowship is with the Father, and with His Son, Jesus Christ. Thoughts from William Lincoln

SOUND THE TRUMPET

"Show My people their sins"

TV is the most useless, time-consuming, sin-exciting instrument ever introduced into the home, with the power of suggestion that makes the viewers slaves of worldly fashion, fad and fancy. It creates a covetous craving for the latest gadgets and forms of worldly pleasure that makes men miserable with the best of last year's styles and methods.

As for its educational value . . . true education means to fill the mind with wholesome, useful knowledge whereby one can earn an honest and honorable living and, for the Christian, glorify God in his life. The mixture of a greater part of putrefaction and a smaller part of education can never fulfill such a noble purpose.

Parents who offer the excuse that their children run off to the neighbours to view the undesirable, and therefore must themselves have one so that they can "control" it, will find that those same uncontrolled children will still go to view the neighbour's uncontrolled poison projector! (Where are those who have been able to control T. V. in their homes?)

The ultimate price of this misinvestment of T. V.: to pay for the evil consequences resulting in delinquency, demoralization, and dereliction, will no doubt run into billions of dollars in taxes to build and support various institutions to care for the awful aftermath. And the spiritual price of souls perishing in eternal fire, because of the evil, expensive influence of T. V. cannot be reckoned in dollars and cents.

Therefore, be it resolved that those who have T. V. will cast such away and bury out of sight—cp. Genesis 35:2, and those who have none, as yet, refuse to pollute their homes with them. I predict that if ever a really Holy Ghost, Heaven-born revival ever comes to this, or any other city, one of the first things folks will do, without the preacher's prompting, will be to get rid of that cesspool of iniquity called T. V.

A national survey, as recent as May 1959, shows that during the first three months of 1959 Americans over 12 years of age spent two billion, one hundred and twenty two million, five hundred thousand hours per average week watching television. This did not include the young children. And according to metered statistics, the average family has been watching the T. V. screen more than five and a half hours a day so far this year.

How any Christian can subscribe to this "time-consuming"—"soul-destroying" medium is incomprehensible? Let us continue to "lift up the trumpet" against this evil. It is helping multitudes of saints to withstand the evil and be a testimony against it by their abstinence.

FALSE ACCUSATIONS

1 Peter 3:15, 16.

THE following quotation from a letter of one of our esteemed brethren in another country, and our answer thereto, would seem to need no further preliminary explanation, but we deprecate most strongly the falsity and evident desire to malign some of our most faithful brethren in their service for the Lord, merely because they refuse to go along with, and adopt, unscriptural practices and worldly manners evidently borrowed from the religious Babylon which surrounds us in every part of the world: -

"In a letter today from brother of , he says that he has been waited upon by a brother sent on behalf of certain brethren, accusing him of holding and teaching needed truth doctrine. Few of us here know anything of what is meant by 'needed truth' but it seems that any ministry that sets forth definite and clear assembly testimony, separate from religious systems, is so named. Our brother stands firm and has been much helped in the work amongst the native believers, who, in his parts, go on well. Our brother needs our prayers."

Regarding the above letter, we are loath to enter into any discussion of a movement which does not concern us at all, and never has, and of which many of those who use the term loosely and disparagingly know little or nothing, but for the sake of the record, we give our reply to our brother's letter. One must never forget that a special 'curse' rested upon the one of the three brothers in Gen. 9:22, 27, who 'saw the nakedness . . . and told his two brethren without'—but with the two who covered the nakedness, with their faces away from it, there was a blessing from God. The followers of Ham in this sin are still many, who willingly and openly, at times, desire to exploit the 'nakedness' of the godly or misguided who have been overcome in a fault. But let our reply to our brother suffice for the present:

"REGARDING the charge of 'Needed Truth' made against brother , I am not surprised to hear this, as it is an old alibi for those who desire a modern and lawless path, we fear, and is almost unjust accusation. It is only adopted by those who do not know the so-called movement and its adoption of clerical powers of control, in which case it would be ignorance of facts, or, it may be, born of malice, which we are told to shun. In either case no true believer who desires what is right and true in assembly testimony would adopt the term and apply it to those who desire to carry out only God's Word in their testimony. Occasionally we hear the same accusation (perhaps modified and camouflaged) and here again, it comes from those who have no sympathy with a definite stand for God and His Word and a clear-cut separation from

the world of ungodliness in its every phase, and its various forms, in pleasure, socially or religiously or otherwise.

The nearest approach to this so-called 'needed truth' movement is found in the many district committees and district oversights and schools of men, which have a tendency (restrained so far by the stand of the godly and exercised amongst saints against all such) to usurp control and bring man's organization into assembly testimony. God's assemblies are subject individually to Christ, as Lord in the midst of His gathered people, and bound to each other in that divine unity spoken of as the unity of the Spirit, Eph. 4:3. This forms an internal, spiritual and Scriptural link of fellowship which it is our bounden duty to recognize, as it is likewise our duty to refuse all 'associations' which savour of man and human and Babylonish religious pretension and all Nicolaitanism, which God says He hates—Rev. 2:15.

But we must be content to leave all in the hands of our ever gracious Lord Who knows how to vindicate His servants, in His own good time, and in His inimitable way." The Editor

God will not lead you, if you are pursuing a path that is not according to His mind, unless, indeed, it be to lead you out of that path.

SPURGEON AND POPERY

"It sometimes lies upon my heart like a high mountain, which crushes my spirit, to think that Jesus should be rejected, and that in this land of Bibles, where Latimer lit a candle which shall never be put out, the old madness is returning, and many are again bowing before the images of jealousy which the priests have set up. Yes, we have priests among us again. You can see them in their long and ugly garments in every street. And women have begun to confess to them! Shame! Shame! I marvel that the crimson blush does not mantle the cheek of every one who dares to ask or answer the questions appointed for the confessional, and yet the questions are asked, and modesty is outraged, and the multitudes tamely look on. My countrymen are going back to Rome. Their father's noble blood was shed for God, and none was left for the veins of their sons. In vain a Cromwell's mighty arm and the purging of the land! In vain the Puritans driven from their pulpits and witnessing in poverty and persecution! England must needs go back again to wear the fetters forged by papal Rome. My God, prevent it! Prevent it if it cost the lives of thousands of us, for we would be glad to die to save our country from so dire a curse. If you never sigh and cry because of the spread of Ritualism, I do not understand you."

ALEXANDER, EMPEROR OF RUSSIA**Conversation with Madame de Krudener**

Madame de Krudener was a Russian lady, whose husband, the Baron de K., had been ambassador at several courts of Europe, where she was, for years, much distinguished for her wit, intelligence, and great conversational powers, as well as for the magnificence of her entertainments. When brought to the knowledge of the truth, she gave herself up wholly to the Lord's service. The glory of God and the desire to win souls to Christ appeared her sole animating principles; to this her mind, her time, her substances were unremittingly devoted. And her Lord was pleased to accompany her labours with an unparalleled degree of success. Her zeal and charity were bounded only by her means. Many were converted through her instrumentality. During her travels in various parts of Germany and Switzerland, M. Empytaz accompanied her, as her, domestic chaplain.

WHEN the campaign of 1815 opened, Alexander on his way to the headquarters at Heidelberg, entered Heilbronn on Sunday, the 4th of June. As he was approaching this city, the truths contained in Madame de Krudener's letter recurred to his recollection, and made him desirous of seeing that distinguished lady. He was not aware that, for three months past, she had taken up her residence in that neighborhood. Madame de Krudener, on the other hand, wishing to have an interview with Alexander, had repaired to Heilbronn. Immediately on his arrival, she presented herself in his antechamber, and handed to Prince Volkonski a letter of introduction. The Emperor, on taking the letter, asked from whom it came. "From Madame de Krudener," replied the Prince. "From Madame de Krudener," cried the Emperor, three times; "what a providence! Where is she? Let her come in immediately."

During this first interview, Madame de Krudener endeavoured to call Alexander's attention to the state of his heart, showing him his condition as a sinner—the evils of his past life, and the pride that had influenced him in all his plans of reformation.

"No, Sire," said she, with earnestness, "you have not yet approached the Divine Saviour, as a criminal who comes to implore forgiveness. You have not yet received pardon from Him who alone has power on earth to forgive sins. You are still in your sins! You are not yet humbled before Jesus. You have not yet, like the publican, cried from the bottom of your heart, 'God be merciful to me, a sinner!' And that is the reason you have not peace. Listen to the voice of a woman who has also been a great sinner, but who has found the pardon of all her sins at the foot of the cross of Christ."

In this strain did Madame de K. speak to her sovereign for nearly three hours. Alexander could only utter a few broken sentences. Resting his head upon his hands, he wept

abundantly. The word that he heard was, according to the expression of Scripture, as a two-edged sword, piercing to the bottom of his soul and spirit, and judging the secret purposes of his heart. Heb. 4:12.

At length Madame de Krudener, uneasy at the state of distress into which her words had plunged Alexander, said to him, "Sire, I ask pardon for the manner in which I have spoken to you; but, believe me, it is in the sincerity of my heart, and as in the sight of God, that I have told you those truths, that have never yet been declared to you. I have only acquitted myself of a sacred duty towards you." "Fear not," replied Alexander; "all that you have said finds a witness to its truth in my heart. You have assisted me to discover in myself some things which I never saw before; I thank God for it; but I want further conversation of this sort with you, and I entreat you not to absent yourself from me."

Such was the first interview between the Emperor and Madame de Krudener. Her address contained nothing new. It was the Gospel which she communicated—that Gospel which is the same in all ages and in all places. But the Spirit of God opened Alexander's heart to receive it. His conscience responded to every truth which was announced. He felt the power of that word which rebuked and humbled him. It entered his heart; and from that day, Alexander gave evidence that he was a converted man.

Selected

THE CROSS

We live in a day when the cross as it bears upon our life is a very generally condemned as the exploded folly of a less enlightened age. It is possible, so a popular preacher has lately expressed it, "**to make the best of both worlds.**" The Christian now can show the heathen how to get more out of this world than they knew before, not resurrection, but power in the flesh; not the Holy Ghost but learning and wealth; not Christ at God's right hand, and we in Him, but discoveries, blessings and institutions here. Christ and His Apostles lost this world. They could not, or did not, make the best of both; but we in wiser days can gain both worlds. So the aim is a walk of faith, so as not to exclude a walk of sight; heaven perhaps some day, but at all events a better home, a safer resting-place on this side death. The old Church said, Christ suffered, and His saints must suffer. Mortifications therefore, the present-day Church says, and crosses, and fastings, are a mistake. **OH CUNNING LIE OF THE DEVIL,** as if the improvement of the fallen creature, and not its death, were our appointed calling.

Selected.

A. D. 1853

QUESTIONS AND ANSWERS

QUESTION: What does the apostle Paul mean when he states in 2 Cor. 11:8 . . . "I robbed other churches, taking wages of them, to do you service?"

ANSWER: The language here is hyperbolic—that is a figure of speech and can only be understood in this sense. Verse 9 states . . . "When I was with you and wanted," so it seems Paul's sojourn amongst the Corinthians was not too pleasant at times. He faithfully stayed on amidst them, even though they did not minister to him in a practical way with fellowship. God saw to it, as He always does, that His faithful servant did not go entirely without the necessary things of life and "the brethren which came from Macedonia" were used to meet his need. These brethren seemed, from the first, to have had an understanding of the ways of God relative to His work—cp. Phil. 4:16.

In other words, when the assembly at Corinth failed to be exercised as to the needs of the apostle, he (unwillingly doubtless as he recognized the sacrifice of certain saints) took what he speaks of as "wages" from them: thus he continued to do service for the saints in Corinth and preach the Word of the Gospel there.

These exercised saints did not feel that because the apostle was not preaching in their midst (i. e. in Macedonia) they had no responsibility towards him. This thought would have shown lack of true spiritual understanding of the work of God and we fear many today do not understand the work of God thus. It is to many—so much pay for so much preaching, and "no preach, no pay." This is lamentable ignorance as to the manner of carrying on the work of the Lord.

It is the privilege of saints amongst whom the servants of the Lord have labored for years to have practical fellowship with them as the Lord lays it upon the heart, either as assemblies, or as individuals—cp. 3rd. John 5, 8—Gal. 6:6—Hebrews 13:16—and as assemblies the well known passage in Phil. 4:10, 18 reminds us do that sweet savour of fellowship thus given to the Lord. For this, either individually or through assemblies, His servants thank God and take courage . . . Like the Levites of the O. T. they are much "encouraged" to continue at their loved work, it was only a sign of departure when the Levites "went back to the fields." The beloved apostle, while he labored with his hands lest any should charge him unjustly, and lest the work should suffer, did not do this because he would encourage the saints to forsake God's servants—the opposite is true as in 1st. Corinthians 9. Luke 8:3 reminds us how godly women in the days of our Lord "ministered to Him of their substance." He still receives such ministrations in the person of His servants and will, doubtless, reward all as given to Himself. To understand what real "giving unto the Lord" is becomes a precious truth which exercised saints cherish—younger believers need to be taught these truths in God's way if they would have the blessing of the Lord "which maketh rich and He addeth no sorrow with it." Prov. 10:22.

Some of the Lord's servants, in days past, and to the present day, have had the experience of preaching for weeks in an assembly without any fellowship being received from that assembly, either through inability or some other unknown reason. How will the Lord take care of His servants who have daily and weekly needs, as any other of the Lord's people? He may exercise individuals in that assembly or He may exercise an assembly far away, or near, to have practical fellowship, or He may exercise distant saints thus. God has used this many times, and still does.

Again, the Lord's servant may be preaching where there is no assembly and where he cannot get to "break bread" with any assembly, in pioneer work. God can do the same here again and this helps on the work of God.

The great need today, as in times past, is for proper and godly

exercise both, on the part of assemblies and individuals to be in the presence of God and sufficiently spiritual in heart and life to understand what REAL exercise is as to the work of God. TO EXERCISED SOULS GOD MAKES ALL PLAIN.

EXTRACTS FROM LETTERS

A TESTIMONY TO GOD'S GRACE AND KEEPING POWER:

I am getting on in years, nearing the four score. The Lord graciously saved me as a lad of 16. Brought up a Presbyterian but liked to go to the S. A. a bit, as we could have a bit of fun. But Satan overstepped things. 63 years ago on January 19th., on a Sunday evening, a young woman, a Presbyterian, spoke to me. While I didn't remember anything that she said, she asked me if I would read a Scripture when I got home. I promised I would, so she gave me Revelation 21:8. I read it and it did not help me to sleep, and was looking to get to the meeting the next evening. I was spoken to again and, although they didn't give a clear Gospel, I was led in my simplicity to put my trust in Jesus Christ. One thing took place, 2 Cor. 5:17. I was fond of a game of cards, but from that time my desire was gone. I used to walk miles to see a football match but have not seen one from that day. I had never been to a prayer meeting but found my way to the minister's weekly meeting on the Thursday evening. I had never heard of a Christian "gathering to the Name." There was no Assembly in the district.

About twelve months after Mr. John Blair, whom I presume you would know, along with Mr. J. B. Trimble pitched tent in our township. This was the first clear Gospel I had heard, also some teaching, and an Assembly was planted which it was my privilege to be in and God has graciously led me on step by step, till I cannot go anywhere else, and have to keep out of many things creeping in to God's assemblies these days.

Four and a half years ago I lost my partner—we were together for 49 years, likeminded. I miss her very much but saw before she was taken, that the Lord had a greater claim than I had, so bowed, and told Him so. While I greatly miss her I would not ask to have her back for she is where it is far better and it is only "a little while."

One experience might interest you. While still quite young, I used to go to hear some of the good men who were moving about, one was Dr. Torrey. But I began to wonder if I was right in going. A man was coming to have a few meetings in the township and I was wondering whether I should go or not. I was praying much about it. If I had known my Bible better I would not have needed to pray. However, I was honest wanting to know the mind of the Lord. I finished by going but got the answer to my prayers. One of the first things the preacher said when he got on the platform was . . . 'If ever you are in doubt about going anywhere, give God the benefit of the doubt, and stop at home.' By God's grace and help I have sought to do this ever since down the years. A little costly at times but it pays.

The last I heard anything of J. B. Trimble, probably in W. I. S. he was in "The States." I often wonder if he still in the body. If he is he must be an old man, over 90, for he was 29 when with Mr. Blair in the tent, and I only 17.

With warm Christian greetings, Yours in our Lord Jesus Christ,

R. A. Parlane, Palmerston N. N. Z.

(Mr. Trimble "went home" Jan. 8th., aged 90).

FROM ENGLAND: May the Lord continue to bless in the publication and may He also give an appetite to the readers to continue to take in the much needed words expounded and so be found walking more pleasing and more closely to Himself until that moment when faith shall give place to sight. May all be for HIS praise.

THE MORNING COMETH

O HARK! I have news, glad news for thee,
It has thrilled my soul with joy,
And to sound it abroad henceforth shall be
My life-long sweet employ.

The morning cometh! The radiant time
We have long'd for, draweth nigh;
O publish the tidings in every clime,
Proclaim them from earth to sky!

Hast thou watch'd in the gray dim light of dawn,
Ere the sunbeam shineth forth,
When all is still, save the fluttering breeze
Which stirreth and whispereth 'mid the trees,
And seemeth to call on their myriad leaves
To wake and to welcome the coming morn?
So methinks I have seen earth's stars grow dim
And her moonlight fade away;
And all around, I have heard the sound
Of His Spirit's breath, in this realm of death,
Bidding us wake and watch for Him!

And then as the sunbeam breaketh forth
And lighteth with glory the waking earth,
Hast thou heard the sweet burst of joyous praise
Which seemeth to rise in the morning lays
Of the wild birds to the sun?

Thus soon shall a song, a wondrous song,
Triumphant, glorious, free,
Hail the first ray of that endless day
And praise HIM eternally!

For the morning cometh! The radiant time
We have longed for, draweth nigh.
O publish the tidings in every clime,
Proclaim them from earth to sky!

E. C. L.

* * *

"Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly He find you sleeping. And what I say unto you I say unto all, WATCH!"

Mark 13:35, 37.

CANADA

Collingwood, Ont.,—Our brother William Williams of Venezuela is back amongst the saints for a while and we trust the Lord will bless his sojourn and give him much joy in his visits here and there as he seeks to strengthen that which is of God—he has been faithful in sending us the written ministry. We wonder, at times, what some men do with their time.

Midland, Ont.,—The recent conference was as evidence of the restraining and constraining hand of our God—ministry seemed to be that which was needful for all—many younger Christians attending and seeming to appreciate the plain and practical Word. May God preserve them.

Huntsville, Ont.,—Bre. Fleming and Pears gave a call here, also South River and Arnstein and Chapman Valley—saints appreciated the short visits. Brother Albert Ramsay was expecting to visit Arnstein again with bro. Grainger to follow some work there.

Glen Ewen, Sask.,—Bre. Boyle and Clark gave an appreciated call here, they also visited Winnipeg, West End Hall.

Lake Shore, Ont.,—Bre. Norman Crawford and J. Lipke expect to work the Lake Shore tent in this district commencing early part of July.

Deseronto, Ont.,—Recent Conference, while not helped by too many preachers, was a season of refreshing to the saints. Bro. Watson took a little part, to the cheer of all, also bro. Taylor and others.

OTHER LANDS

New Zealand:—I was away for about five weeks, during which time I attended conferences at Pleasant Point, Timaru, Ashburton, and Christchurch. Also visited one or two small assemblies. The Conference at Timaru over the Holidays was the largest ever and the local brethren were greatly cheered both by the attendance and the helpful tone of the ministry. There was a specially large proportion of young brethren and sisters and an evidence that in these parts, at least there is still an open ear for plain ministry, led by the Holy Spirit, without any picked speakers, or any of man's arrangements". . . R. R. Neilson.

Vienna 4, Austria.,—First, hearty thanks for the Words In Season and articles on Discipline . . . with deep interest I read this monthly and hope that many, many may read it earnestly and take it to their hearts. We are repacking the many cases received for friends behind the Iron Curtain—23 sacks of 44 lbs., and four of them of 22 lbs., ready to be taken to Post Office—in carrying the sacks at P. O. my husband stumbled holding one big heavy pack in both hands. He fell and broke his left knee cap. Took him to the hospital, got a plaster bandage after five hours, the ambulance brought him home half past one in the night. It was the same night as last year when our dear brother James Lees "went home" from our home. Now my husband is once more in the hospital to have an operation, very painful, as he has a very low blood pressure and cannot get strong medicine. So our daughter who had seven ribs cut out, one sister and I repack this great quantity. However, many thanksgivings come from the different brothers and sisters who receive these packages, so this is our joy, and encouragement. Younger brothers or sisters work in the shops and have not time, so we older ones or invalids have time. Please remember us in your prayers, as we do for you—Our Beloved bless your work, the written word.

Yours for ever joined through grace

Mary Brandt, Schusselgasse 5/9,

Vienna 4, Austria.,

(Remember our dear aged friends in prayer)

CONFERENCES

Taylor'side, Sask.,—July 4th., 5th., and 6th., commencing with Prayer Mtg., July 3rd., at 8 p.m. D. S. T. Corresp. C. Paul, Box 655, Melfort, Sask.,

Mervin-Louisville, Sask.,—Summer conference D. V. commences with Prayer Mtg., July 10th., at 7:30 p.m. continuing over Monday July 13th., The Lord's servants walking in the "old paths" welcome—Corresp., A. E. Johnson, Box 101, Mervin.

Sherman, Mich.,—Conference dates d. v. Sat. July 11th., 2:30 and 7:30, also July 12th., all day. Breaking of Bread at 10 a.m. Prayer Mtg. Fri. July 10th., at 7:30 p.m. Brethren walking in the "old paths" welcome in ministry. Corresp. Chan Spencer, Rt. 1, Mesick, Mich.,

FALLEN ASLEEP

Waterbury, Conn.—Our beloved brother and fellow servant, Luigi Rosania, was called home to be with the Lord May 12th., He visited Bristol, Conn., on May 10th., and spoke a word in the Lord's Day morning meeting and also preached the Gospel at night. Saved 43 years ago, he went on well. He started out in the Lord's work with bro. Patrizio in 1921 and was a great help in tent work and other meetings. The Lord used him in winning souls to Christ and he is surely missed. He leaves his son and daughter in law, both in fellowship here in the Italian assembly.

Our brother was of an "excellent spirit"—faithful and loyal to the Word. He lost his wife years ago but remained a widower and continued to the last in harness though not well in body. Pray that others may be raised up to carry on the work he has laid down.

North Ireland.—Our beloved sister, Mrs. Elizabeth (Lily) Fairfield, late of Venezuela, went home to be with Christ April 30th., aged 52, after a surgical operation in a Belfast Hospital. Saved when 14, later baptized and received into fellowship, and from the beginning she bore a bright testimony. In 1936 she went to Venezuela and the following year she was married to our dear brother E. Fairfield—a true help to her husband, given to hospitality, and beloved for her work's sake. On account of her health, she remained at home with her two children while our brother returned to his field of labor in Venezuela—it was a sad home-coming for our brother who needs our prayers.

Ballywillwill, N. I. — Our dear brother Cecil Heenan "went home" May 19th., saved 31 years ago, a brother beloved and held in much esteem by saints in many parts. Bestowed much hospitality on the Lord's servants and the people of God. Had a good testimony and blameless character.

Ardmore, Pa.—Our beloved sister Sarah Ellison Revels was called to be with the Lord suddenly May 6th., Saved in 1917 through preaching of the late Sam McEwen in Petersburg, Va., she bore a wonderful testimony and lived a busy fruitful life for the One Who had saved her. She had a great interest in the Home in Longport, N. J. and labored faithfully there on many occasions and they will miss her very much. We have known our sister for many years and can testify to her excellent Christian character and godly life. Remember bro. Revels in prayer.

New Zealand.—On May 6th., our beloved brother James Smith "went home" to be with His Lord. He went to N. Z. 50 years ago, saved in Wellington and for a time in Hawkes Bay—his wife was saved in England at the same time and together in N. Z. they went on well. He was in lower Hutt when he passed away and was a brother held in high esteem by his brethren—a faithful reader of Words In Season for many years—brother to our dear brother Ebenezer Smith of W. S. assembly, Cleveland.

Chicago, Ill.—Our dear sister Mrs. Mowat Stevenson "went home" March 26th., Saved as a girl 50 years ago, shortly after connected with the 86th., St. Assembly. Faithful and devoted in service, she will be much missed, especially by her husband, but by all.

Albuquerque, N. M.—Our beloved sister Mrs. Amelia E. Schultz went to be with the Lord May 3rd., Saved early in life, in fellowship in South Highland Gospel Hall here for more than twenty years—much missed.

Brandon, Man. — Our dear brother Richard Bolt "went home" May 13th., aged 74. He was saved here Dec. 5th., 1920 and shortly after baptized and received into fellowship, where he has continued to the end. Titus 2:13.

Pawtucket, R. I.—Our dear sister Mrs. Jeannie Allan was called home May 15th., after an illness of five years. Saved at New Bedford conference in 1908 and in fellowship here over 48 years—faithful and given to hospitality. Her husband needs our prayers.

Vancouver, B. C.—Our beloved sister Mrs. John Hamilton, one of the original members of the Old Cedar Cottage Assembly (now Victoria Drive) went home to be with the Lord May 5th., aged 88. Saved in 1911 at meetings of the late David Scott and J. J. Rouse. She was one who "honoured the Lord with her substance truly" Days of manifestation and reward await many of His own thus.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE SHADOW OF HIS WINGS

Psalm 4:8

« « «

The daily toil of this worn body done,
The spirit for untiring work is strong;
Still hours of worship and of love begun,
Of blessed vision and eternal song.

In darkness and in silence still and sweet,
With blessed awe my spirit feels Thee near;
Within the Holiest, worships at Thy feet:
Speak Thou, and silence all my soul to hear.

To Thee my heart as incense shall arise;
Consumed upon Thine altar all my will;
Love, praise, and peace, an evening sacrifice,
And in the Lord I rest, and I am still.

G. Ter Steegen

AUGUST, 1959

WORDS IN SEASON

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Changes of Address—When you send in such, please also give us the former address so that we can trace—many of our subscribers forget that we have thousands of names to process constantly—kindly keep changes of address at a minimum—it is costly and time-consuming.

ADDRESSES

Collingwood, Ont.—Wm. Williams (Venezuela) 215 St. Marie St.
London, Ont.—John Gray, 310 Briarhill Avenue.

UNITED STATES

Augusta, Me.—The Lord gave a happy time at the recent conference. Although small the assembly was able to entertain many visitors and the reports of the conference are good. Bro. Williams (Venezuela) went on to Pugwash conf., with other brethren. Nice to see faithful men in these assemblies going on for God.

Hartford, Conn.—Bre. Fite, Hunter and Goven gave short visits here recently. S. S. attendance has increased a little, pray for saints here.

Saugerties, N. Y.—We had appreciated visit from our brother Dobson, seeking to help the small assembly here—he also visited Midland Park and Waterbury . . . Albert Plue, Corresp. for the Assembly.

Cleveland, Ohio—Bre. Saward, Warke and Graham gave appreciated calls here a short time ago, with the Monticello assembly.

Clyde, Ohio—Bre. McBain and Klabunda are in this district under canvas where our younger brethren N. Crawford and Lipke have worked for the past few years. A good lot has been obtained for the tent and it is hoped to see further work for God done here—pray for this effort.

Deckerville, Mich.—Wm. Ferguson gave a call here recently, also bro. Stewart.

Fayette, Iowa—The 4th of July well spent here over the Word and in the Gospel.

Sunberg, Minn.—Smith and DeBuhr here under canvas.

Rockwell, Iowa—Bre. Jamison and Warke intend to try this place in tent.

La Crosse, Wisc.—Bro. Hamilton detained at home presently but works in the district as able.

East Boston, Mass.—Saints had an enjoyable visit from bro. Williams of Venezuela and appreciated the definite character of the ministry and divine principles taught, so much needed today.

CANADA

Orillia, Ont.—After our Conference Labor Day, we expect d.v. to have the remembrance feast at 10:30 a.m. Lord's Days instead of 11 a.m. as in the past. For Dominion Gospel Hall . . . Cecil R. Clark, Corresp.

Lake Shore, Ont.—Our two brethren N. Crawford and J. Lipke were under canvas here this year, hoping to see God working. For the past few seasons they have been in the Fremond-Clyde district mostly but Bre. McBain and Klabunda are working the tent there this year. Pray for this effort—"helpers together."

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. 51

AUGUST, 1959

No. 8

GATHERED GEMS

The Editor of 'Our Record'—Mr. C. W. Ross, received the following letter in 1933, shortly before he discontinued the paper—we thought it rather interesting and perhaps suggestive to some:—

"I must tell you of a little conflict I have had with the devil. He has been trying to tell me that the little paper does not amount to much, but that the newspaper would be a necessity as we require it for wrapping paper at least, and other things. I am sure you are not ignorant of his devices. He at last said—'You have not got the money, anyway,' which was quite true. But you will be much interested in learning how the God of all grace supplied the need. On Monday morning after putting on my clean overalls for the week I found in one of the pockets what I thought was a tiny piece of paper. This had gone through the electric washing machine a few days before. When I carefully unfolded it, however, there was the much required dollar bill. There is nothing impossible with God. He says. . . 'Honor the Lord with thy substance and with the first fruits of all thine increase. So shall thy barns be filled with plenty and thy presses shall burst out with new wine.' Prov. 3:9, 10."

The editor was so edified by this letter that he felt he should pass its contents on to the readers of this magazine. It is most helpful to see in actual demonstration the exercises of a child of God and the joy of victory over Satan.

We confess we were somewhat amused at the suggestion that the paper does not amount to much, because we are often worried about this very thing but it relieved us somewhat to have our correspondent charge the devil with the relative value of the newspapers. They are good for wrapping paper, he says. However it is refreshing to see the exercise of soul that this shows, weighing the spiritual advantage of having the little magazine with its monthly messages and the newspaper with whatever it may bring to the home.

C. W. Ross.

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The editor of Words In Season often hears the charge of the devil that the paper is not wanted. One preacher according to a fellow laborer, said. . . "They ought to burn it." This fellow laborer replied, "perhaps he would like to burn the editor as well." And so it goes—it is not all sunshine—we have many enemies to the truth, but, thank God! Amidst all we have the sustaining grace and Hand of our beloved Lord Who stands by us and gives daily strength, help and succour when men fail to do so. We have many helpers in prayer.

THE MAN-MADE CHRISTIAN

AT THE close of an evening service, the preacher invited those who were anxious about their souls to wait for personal conversation. On descending from the pulpit, he met a gentleman, and asked him if he was a member of this church.

"Yes; I am an elder."

"Then you will help us to speak to some of those who are anxious about their soul's salvation."

"Well, sir, I fear I have as much need to be spoken to about my own soul."

"What! you an elder, and require to be spoken to about your soul! Are you not converted?"

"No, sir."

"How did you get into the Church?"

"When I was a young man, my friends and minister urged me to join, telling me I was of age; and I was admitted into membership."

"And how did you become an elder?"

"Well, I had succeeded very well in business as far as this world is concerned—indeed, I was just elected an elder."

"And man made you a Christian; and man made you an elder; and God has never had a finger upon you!"

Unconverted member, unconverted deacon, unconverted elder, unconverted minister, you wear a flowery profession now, but yonder it will hang like a millstone about your neck, to sink you deeper down into the depths of woe. A false profession only makes you twofold more the child of hell. Better enter the eternal world without your hypocrisy than to be cast into hell with your sheep's clothing. Delude not yourself. God sees you in your true colors. Remember "it is a fearful thing to fall into the hands of the living God."

Dear reader, may the lost never say over you, "Thou art become like unto us." Professors, remember there is a backway to hell. Stranger to the Saviour's grace, time bears you to the final stage. What then? The cup of trembling and wrath. Your own hands must take it; your own mouth must drink it, but never drain it. There is no last drop to that cup. Vengeance keeps it full; eternal wrath brings more.

Think of the rich man's uncooled tongue. Think of the redeemed. Contrast the two in your own mind. Oh, will you remain on this accursed ground? Will you still live a blighted tree—fit only for the burning. Will you thus hug the chain which drags you to perdition? Will you thus believe the Devil whose promises are lies? Will you share his doom of everlasting fire where there is weeping and wailing and

gnashing of teeth? Oh, stay. Jesus died, and lives. He can grant you pardon; He can give you a title to endless life. Come to Jesus—He is able to save to the uttermost them that come to God by Him.

Man-made Christian! listen to the words of the Son of God: "Verily, verily, I say unto you, Except a man be born again he cannot see the kingdom of God."

PREPARE TO MEET THY GOD.

READY NOW

IN the city of Liverpool, not many years ago on a cold, cloudly morning, the captain of a steamer was coming down the street on his way to the steamer, when he noticed a poorly-clad, hungry little boy standing in front of a fine restaurant.

The captain placed his hand gently on the boy's shoulder and asked, "what are you doing here, my little man?"

The little boy, with a piteous look, said, "O, sir, I was just standing here looking at the good things they have to eat in there."

"Well," said the captain, "I have but thirty minutes to spare before my steamer leaves; but, my little man, if you had on good clothes, a clean face, and your hair combed, I would take you into the restaurant and get you something to eat."

The little boy, with a look of love and gentleness, and with tears in his eyes at the captain's kind words, brushed his hair with his hand and said, "I am ready now."

The captain replied, "Well, my little man, God bless you: come with me into the restaurant and I shall get you something to eat."

As the little fellow began to eat, the captain asked, "Where is your mother, my boy?"

"Mother died when I was about four years' old," replied the child.

"Where is your father?"

"I have not seen my father since mother died."

"And who takes care of you?" inquired the captain.

The boy, with a look of calm resignation, said: "When mama was sick, just before she died she told me that Jesus would take care of me. She had told me that Jesus died for sinners and would save me if I trusted Him for salvation which I did."

The captain with tears in his eyes, said, "I have just a few more minutes before my steamer leaves, and if you were only dressed real well and a clean face I would take you with me on the steamer—you could wait on me."

The little boy looked up into the captain's face and cried, "O, captain, I am ready now."

So they both hurried to the steamer and the captain introduced him to his men saying; "He will wait on me, and his name is 'Ready Now!'"

He cleaned up after the captain gave him a new blue suit of clothes and he waited on the captain most faithfully.

The captain learned to love the child dearly. Shortly after the little boy had been on board he was taken sick, and one day he said to the captain: "I feel sick; I have awful pains in my breast. O, captain, I want to get close to you." The kindhearted man took the little child in his arms and pressed him to his heart. The little one fell asleep and was carried very carefully to his berth.

A few days later the doctor said to the captain, "I have done all I can for the child; he is seriously ill and will die."

"O, Doctor," cried the captain, "save him; I can't give him up." But the child continued to grow worse. One day the boy sent for the captain, and as he looked him in the face he saw that death was very near.

The little boy, in a low, weak voice, said, "O, captain, I do love you, you have been so good to me. But say, captain, I am going to leave you; I am going to where Jesus and Mother are. O, captain, won't you trust Jesus? Meet me in Heaven, captain, Jesus loves you and died for you; won't you let Him save you and be a Christian?"

With deep emotion and trembling voice he replied, "I have been thinking about it, my little boy, I will attend to it soon."

"But when?" When will you be ready to believe in Jesus?" he asked again.

"Well, I will not put it off much longer."

"O, captain, won't you let Jesus save you? When will you be ready?"

With tears streaming down his cheeks, the captain fell upon his knees and cried, "I am ready now—ready now." And there on his knees with a broken and contrite heart, he yielded to God, surrendered to the Lord Jesus.

About a half hour afterward some of the men came to the captain's room and found him kneeling in prayer, the little boy's arms around his neck—the child in death's embrace; the spirit had returned to God who gave it. He had pleaded with the captain to the end, and had won—a faithful little worker for Jesus to the last.

Dear reader, are you a Christian? Do you love Jesus as this little boy did? Are you ready to meet Him? Do you know Him as your personal Saviour who died on the Cross for your sins? If not, I beg of you to say, "I am ready now." Are you ready to yield to Jesus as your Lord and Saviour now and let Him save you? "Behold, now is the accepted time; behold, NOW is the day of salvation." 2 Cor. 6:2. Submitted by Frank Pizzulli

LESSONS FROM THE PAST

WM. H. FERGUSON

HE IS WISE who profits by experience and who, in reading the Word of God, takes good heed to the many lessons God taught His people and left recorded for us in these latter days, yea! the last days. We mention briefly four such calls to remembrance which may be used of God to help us in our pilgrimage to the heavenly land—our future home with Himself.

OLD DAYS

"Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee." Deut. 32:7.

Today many would tell us that we should not look back into the Word of God, but rather look forward and they quote such scriptures as "forgetting those things which are behind" Phil. 3:13 etc., but this is not what the apostle has in his mind at all but rather the thought of pressing onward and not resting or trusting in any attainments—his desire was to "win Christ" and be "found in Him" and that he might "know Him, and the power of His resurrection" etc.,

On the plains of Nebo, in the wilderness, before they crossed the Jordan into the land, God gave a complete resume of His dealings with Israel and He calls on them to remember these days of old and also consider the years of generation and generation. Such would be a good healthy exercise as God knew their hearts and that they would soon depart from Him and His ways unless they would do so. He reminds them of His care, how He found them in a waste howling wilderness etc., and He recounts in verses 13 and 14 the many blessings that came from heaven to these underserving people but verse 15 gives us their reaction to God's goodness—"But Jeshurun waxed fat, and kicked:" And is this not so with us, even today? The many blessings of our God since He saved us have largely been forgotten and, in prosperity and the midst of abundance in our favored lands—"we have waxed fat and kicked." There is a call to repentance surely here.

OLD PATHS

"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.

"History repeats itself" is an old adage, yet a true one. And here the same people, generations later, but show forth the backsliding and decay of testimony in their stubborn, unbroken will refusing to bend to the exhortation of

the prophet Jeremiah, from the Lord, choosing their own way and ideas and despising the instruction God gave them for their good.

One would think, sometimes, that in the call to the "old paths" we are seeking to deprive the Lord's people of some pleasure and joy that could be had and urging on them something which will make them miserable. But the truth of the matter is that the really only happy Christians today and the only happy preachers today are those who are walking in "the old paths." The "leanness" of the others is so manifest, even if they cover it up with a sort of "hypocritical attempt at love and consideration for those who have departed from God's ways"—this is only superficial and does not produce happiness in them or others—it gives way to license and sinful ways which can go on without open rebuke or warning from the Word of God. How little ministry on scriptural discipline and godly church orders is ever heard from the advocates of the "larger path" and the "open table" etc., They cannot minister these truths in the associations where they find themselves and a guilty silence is an unholy silence. It leaves room for all sorts of departure, doctrinally and otherwise.

The "old paths" have the sanction of the Word of God—the call is to "return to the Lord" and "He will have mercy upon us." Don't be disturbed when you hear men ridicule the "old paths"—you will find that, perhaps, they once professed to walk in such but found the path too narrow and sought a "wider sphere."

OLD PROPHETS

The lessons of 1 Kings 13 are well worth careful studying in the light of present day conditions. The man of God is corrupted by an "old prophet" and finally slain by the lion. We can really see that the lion here would speak of the devil and his cruelty, who laid wait for the man of God to destroy him and cause him to lose his reward.

The man of God refused the invitation of the king when he was sent to cry against the altar of Jeroboam in v. 2 and he would not turn aside and go in to refresh himself in v. 7. But there was an "old prophet" dwelling in Bethel (the house of God). All the "old prophets" are not dead yet who profess to dwell in Bethel. The aim of this "old prophet" was to entice the younger man of God and bring about his downfall. He invited him and, though at the first refused, the younger man of God eventually went with him. "He said unto him, I am a prophet also as thou art; and an angel spake unto me by the word of the Lord saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him." v. 18. He seemed to live simply, this old prophet, he was quite abstemious, promised

the man of God nothing but bread and water, but it was all a "blind"—"he lied unto him." God had not spoken to the old prophet, the angel had not appeared to him at all, he did not have the word of the Lord—"He lied unto him."

Then, in v. 20, the word of the Lord came through the mouth of the old prophet, much as the word of the Lord came through the mouth of the dumb ass in the case of Balaam, and he pronounced the doom of the prophet as to his mission and testimony. What sad results can be through listening to the advice of old prophets. Let us beware of all, who in any way, would seek to nullify, or take the edge off the Word of the Lord—it is dangerous business and Satan can use it to bring about the downfall of younger servants of Christ and turn them into a path where "the lion will surely slay them." The "old paths" are the happy ways—the old prophets know this.

OLD SHOES

Read carefully also Joshua 9 and see how some "old shoes" deceived, not alone the princes of Israel but even Joshua himself. "these our garments and our shoes are become old by reason of the very long journey. And the men took of their victuals, and ASKED NOT COUNSEL AT THE MOUTH OF THE LORD." Joshua 9:13, 14.

When a situation confronts us, where everything is not clear, how necessary to "wait on the Lord." Individually is this so, also in assembly testimony. Yet how little there is of godly prayer and waiting on God. Some are determined to have their own way, they know that "waiting" might hinder what they already are determined to do, so instead of "waiting on God in prayer and godly consultation with godly men" they take a course, suddenly as it appears on the surface, they look at the garments and the old shoes and they "made peace" with their enemies. The history of this is most instructive to follow through the Old Testament—the lesson of the Gibeonites can be a preservative for many an assembly of God when difficult and troublesome questions arise—seek the advice of godly ones and "wait on God" at all times. He will not fail. Lack of experience in the things of God, and selfwill coupled with this, will lead us into the morass of doubt and discouragement and bring seemingly endless troubles as a result of "not waiting upon God" for counsel and seeking "to the law and to the testimony." Don't let us be deceived by "old shoes" — there is danger close at hand, betimes, and we do not realize it. We must wait more upon God in the midst of the trials of testimony today—He will not fail if we do so.

The above are just some homely thoughts for our consideration and guidance which we trust God will use to His glory and the good of us all.

ELIMELECH AND NAOMI

S. J. SAWORD, VENEZUELA

THE TRAGIC story of the departure of Elimelech and his family from Bethlehem—Judah for the land of Moab has for its setting “the days when the judges ruled.” Ruth 1:1. They were the days when every man did that which was right in his own eyes. This was seen in the religious life as well as in political, social and family circles, always bringing an aftermath of divine judgment, disaster, injustice, corruption and misery.

The book of Ruth opens with a famine in the land, no doubt sent by God to cause His people to examine their ways, to seek Him with all their heart, for He is a “very present help in trouble.” But man’s natural pride would rather seek a way of escape than be “humbled” under God’s hand as we are exhorted to do: “Humble yourselves in the sight of the Lord and He shall lift you up.” James 4:10. Such was the case with Elimelech. He and his family had their God-given inheritance in a favored place:—Bethlehem—Judah, the House of Bread and the royal city where David was to be born and where God’s King would one day become “flesh.” Were they in danger of perishing with hunger in such a place? Elimelech means: “My God is King.” What an acknowledgement of God’s sovereign authority and God’s sovereign grace! Could he die a pauper in the hands of such a God? Truly he would be entitled to sing:

“God is still on His throne, and He will remember His own.
Though trials oppress us and burdens distress us,
He never will leave us alone.”

If God was his King he might well have left his case in such good hands, and also he should have submitted his own will to the will of God. When our Lord Jesus Christ was passing through the hunger test, He did not adopt the easy way out suggested by the tempter but fell back upon the Word of God, subjecting Himself to the Father’s will.

But here is one whose lapse of faith causes him to depart from God’s appointed place. If Elimelech could only have foreseen how great a disaster such a false move would bring upon his family (“For none of us liveth to himself, and none of us dieth to himself.” Rom. 14:7), he would never have ventured forth. He turns his back on the “house of bread” and the place of his inheritance and instead of submitting to God’s will, he takes his own way; it was that which “was right in his own eyes.” His departure from God’s appointed place for him led to disaster and premature death. There we have cause and effect. The seriousness of Elimelech’s defection must be judged by the consequences. Poor Naomi has to lament later on: “I went out full.” They really

had no need to leave Bethlehem. Others stayed and God brought them safely through. But the object of this couple was clearly material gain at the expense of their spiritual good; and in the end they lost all and suffered spiritual bankruptcy. She had to confess: "The Lord has brought me home empty."

How important it is to be sure of the Lord's mind before we take any step. Psalm 17:2 can be paraphrased thus: "Take no step till I hear from Him." Let us examine our motives ere we move away from God's appointed place for us. "Godliness with contentment is great gain." If covetousness is urging us to make a move, then it is sin. If it is lack of faith in God and His Word, then it is the sin of unbelief. Let us have God's glory ever before us ere we make our departure.

Their first intention was only to SOJOURN, verse 1. That is how they appeased the accusing voice of their conscience; but then they continued in Moab, which is the type of a conscience void of exercise. In that place the spirit of Moab gradually entered into them. They became conformed to the Moabite way of living and decided to stay on. The Apostle exhorts us to "be not conformed to this world, but be ye transformed." Poor Lot went down to Sodom as a sojourner and got so rooted in that, and finally the angels had to literally drag him and his family out!

In verse 4 we see the third step taken by this family: "They DWELLED there." Thus one thing leads to another. Elimelech had to pay dear for his part in the business, for he died far away from God's people and evidently far away from God.

But even such a fatal happening did not seem to awaken Naomi's conscience to exercise about returning. Rather, she consented to her sons taking Moabitish wives, which was the unequal yoke. No doubt their consciences also were by now "void of exercise," and with them it was "convenience" rather than conviction. So we see them "settled on their lees," as is said of Moab in Jeremiah 48:11, losing their pilgrim character and dwelling there 10 years. God withheld His hand of chastisement during that long period affording His child an ample opportunity of returning to Him but as there was no response His voice was then heard louder than ever. Once again the messenger of death came to that widow's home, and both her sons were taken from her. What an irreparable loss! The Scripture says that the backslider in heart shall be filled with his own ways." Prov. 14:14. This was indeed a bitter cup for Naomi. Now with a broken heart and tear dimmed eyes her conscience again became tender and responsive to the voice of her God.

Upon hearing that God had visited His people, in giving them bread, which to her was like "cold waters to a thirsty

soul," she, like the prodigal son "arose" and started on the homeward journey. It is in times of reviving amongst the people of God that backsliders begin to find their way back to God and the assembly. How we need to pray to God for reviving!

In Naomi's case restoration to the joy of God's salvation did not begin the moment she turned her steps towards Bethlehem or she would have been able to encourage her daughters-in-law to seek the living and true God, but strange to say, she did her best to turn them back to their former life of heathen darkness. Even when Ruth made her noble confession of faith, there was no word of encouragement from her mother-in-law. In David's case, it was one thing to receive forgiveness of his sin and another to get restored to the joy of God's salvation (read Psalms 32 and 51). Without the latter he knew he was unfit to teach transgressors God's way or to be used in the conversion of sinners.

Finally Naomi reached the place upon which she had turned her back years previously, now a humbler and a wiser woman. She arrived in barley harvest and soon proved what a blessed experience is restoration. There are those of God's people who have left the assembly, the Lord's appointed place for them, and have gone to other parts where there was no real Christian fellowship and consequently have suffered spiritually. Their conscience has been stifled and they have later drifted into "half-way houses" where worldliness and unscriptural practices prevail. But, thank God, He has His own way of reaching His wayward children and bringing them back to the "house of bread" and the "place" where the Lord commands the blessing. Psalm 133:3. He has said: "I will guide thee with Mine eye," but when His children become stubborn like the mule He has to adopt the drastic "bit and bridle" method.

"A CROWN OF GLORY THAT FADETH NOT AWAY"

A CROWN, unlike the garlands presented to the successful racer or wrestler in the Grecian games, which are made of dying leaves, and soon lost their beauty. This is a purchased crown. By sin the crown has fallen from our heads, by grace it is restored. An unmerited crown. The believer's is not a hard-earned living, but an inheritance. He deserved the curse rather than the crown. A splendid crown. A crown of glory. No stain can tarnish its lustre, no imperfection diminish its worth. A crown unattended with cares. Earthly crowns often sit uneasy on the brow of the monarch, vexations attend royalty, and misery is found in a palace. An incorruptible crown. It fadeth not away. Be it my highest ambition to wear it.

GODLINESS

AS WE READ the epistles to Timothy and also Titus we cannot help but notice the emphasis that the Holy Spirit of God puts on the ungodliness that will characterize the last days, the days in which we are living now, and also we cannot but hear the clarion call to the individual child of God to be characterized by godliness—one of God's great antibiotics to combat the ungodliness of this present day. Jude, also in his epistle, makes mention of Enoch's prophecy relevant to the ungodliness that would abound. No doubt Enoch in his day knew what it meant to live in such surroundings even though he passed on upwards of 700 years before the flood. His walk of faith was such "that he pleased God."

Let us look briefly at some of the references to godliness in the epistles to Timothy. Note in 1st Tim. 2:2 we have it linked with honesty. Surely dishonesty would never be compatible with the godly walk of a child of God, especially before the world, and so it would behoove us to make sure all our dealings with the world are clean and above board. The world would look for this and have every right to expect it. In chap. 2:10 we have godliness linked with good works—that is every activity that we might engage ourselves in for the Lord Jesus Christ, rather than emulating the world in its dress and customs. This outward adornment of good works, says the apostle, becomes those who profess godliness. Then in chapter 4:7 we have godliness linked with **mental** exercise, and this is something that the Word of God continually stresses. In 1st Peter 1:13 the apostle says "wherefore gird up the loins of your mind, be sober," etc. How much depends on what we think. In Prov. 23:7 we read "For as he thinketh in his heart so is he." The channels that our minds run in largely determine what we are for God. In chapter 4:8 we find it linked with that which is profitable. Both now, says the apostle, in connection with this life and for the future as well. No doubt the judgment seat of Christ is in view when everything will be tried by the fire, and that which is left will be to our profit rather than loss. In chapter 6:3, we have godliness linked with the doctrine to offset false teaching, and in this day when so much false doctrine is abroad in the land, we need the truth of God in our hearts to keep us from being like those persons described in the following verses. In chapter 6:5-6 we have godliness linked with gain both in a negative and a positive way. In this day gain, whether financially or positionally, does not necessarily indicate godliness, but it may when linked with contentment with what God gives us, and then it is great gain. Going on in a quite way seeking to do the will of God and bringing the peace of God into our souls, this is gain indeed. Then in verse 11 we are told to follow

after godliness, rather than the gain the world is running after, thus bringing on themselves many sorrows. In 2nd Tim. 3:5 we have a form of godliness which is manifest on every hand today, but it does not bring the persecution that verse 12 says godly living will. So if we want to share a little in persecution and reproach for the name of Christ, how necessary to see to it that our walk is characterized by godliness, and in a coming day we will find that every step taken in that direction will be well worth while when viewed in the light of the judgment seat of Christ.

HARRY MACFARLANE, GLEN EWEN, SASK.

THE BELOVED PHYSICIAN

A Man of Macedonia—Acts 16:9

DR. ANDERSON BERRY, EDINBURGH

I HAVE ventured to call your attention to these geographical details, and to beg your accompanying me on the map as we travel with Paul, Silas and Timothy, so that you may catch a glimpse of the speed with which the Spirit of Jesus hastens His messengers across large and populous provinces, shutting their mouths, staying their steps, marking out the way they must travel in silence with distinctness, and bringing them (like Israel of old) to the place where waves break perpetually, and the sun sets red behind the distant peaks of OUR continent.

This vigorous sweep of Luke's brilliant narrative brings us to a notable point in its pages. Here in verse 10 we meet for the first time with the first person plural "WE." Luke, the writer of the narrative, joins the party at Troy Town (or Troas). All exact commentators agree that when Luke is present this pronoun is used, and where it is not used it is because he is absent.

Now understanding that the Epistle to the Galatians is written (as beyond a doubt from the latest discoveries as to the divisions of Asia Minor in Paul's day it is) to the believers in the districts and towns mentioned in Acts 13, 14 and 16, we learn that Paul in his first missionary journey (Gal. 4:13) was seized with a painful disease which excited the sympathy of the dwellers in the Galatic province greatly, as in Galatians 4:12, 15. Surrounded by the lofty range of the Taurus, these low-lying plains in the interior are moist and extraordinarily fertile. The atmosphere is close and steamy. Along the course of sluggish rivers are great marshes, where breed in myriads the malaria-giving mosquito. I am assured by a traveller that the climate resembles that of Province Wellesley or Hong Kong.

Coming down from the highlights of the Cilician gates, excited by meeting men and women brought to the Lord on his former journey, meeting doubtless with many disap-

pointments, his physical energries sapped by the enervating air, Paul is seized with a fresh aggravated attack of his old malaria, which leaves him with these intense neuralgias that malarial subjects know so well—that “brow ague” that causes the sufferer even to faint with agony, and makes him feel as if someone was slowly tearing his eyes out with red-hot pincers. Seeing their beloved teacher suffering such racking tortures, these Galatians felt (as I have felt as I have contemplated such misery) that they could have “dug out” (the same word as in Mark 2:4 where the men “dug up” the roof to bring the paralytic to Jesus, and a vivid description of Paul’s pain) their eyes and given them to him—Gal. 4:15. I know not whether this were his own “thorn in the flesh”—2 Cor. 12:7, 9, but “brow ague” is just like the slow progress of a blunt nail or stake, which is the true meaning of the word translated thorn, tearing and bruising its way through the tender tissues. The Lord is gracious to His weary, tortured servant. He gives him grace. He gives him silence. He brings him with all speed to Troy, where all unconsciously there awaits him the man whom afterwards he calls “the beloved physician.”

Now when we consider in those days doctors were pagans who ascribed their successes to Aesculapius, and whose principal treatment were the use of charms and incantations, what a boon it must have been to have with him Luke, who from his writings we easily see was a close student of the best medical writers of the day. In other words, we detect from a close scrutiny of his language and a comparison of his expressions with those of writers of that day that Luke was (for his time) a scientific observer of no mean order. He was no less fitted by God to relieve the apostle’s anguish, than to write the apostle’s history, which like all such men’s histories, commences at the cradle and the cross of the Lord Jesus Christ.

Up to the present, then, we have had Paul and his party actively guided by the Holy Spirit and the Spirit of Jesus: now we are to find them guided by a vision. (God using such marvellously by the same Spirit—Editor). That night in the caravanserai in Troy Paul dreamed a dream, and in a vision saw “a man of Macedonia.” The Greek is very definite here. It is “a certain man,” and after that phrase one expects in Greek to find the name, but instead we have “of Macedonia.” Now, how did Paul know that? Macedonians wore no particular dress like our Highlanders. Nay, they rather thought to show themselves to be true Greeks by wearing the Greek dress. You see it is not connected with what he said, or else we might suppose that his tongue betrayed him, but with his appearance. I believe someone else has suggested what occurs to me, that he knew the man in the vision, because the man was Luke whom he had met that day, and he came (I think it can clearly be shown from his own words) from Philippi.

To me this thought adds beauty and pathos to the passage. God is guiding His servant to Europe. Had it been otherwise, had the surging tide of Gospel gladness gone eastward, now perhaps missionaries of the Cross had been landing on these shores from China and Japan to preach the glorious tidings of a full salvation to us. We should have been sitting in darkness and the shadow of death. From the East would have come the light, but it would have been the far East and two thousand years later. To encourage him in this invasion of a new continent God sent an embassy to His servant. Doubtless Luke told Paul and his two companions of the clamant need of Philippi, that is, of Europe, but as hitherto such very definite guidance had been vouchsafed him, the apostle waits upon God and receives his answer in a vision of the night—he sees Luke standing before him, and hears his plea of the day re-echoed in the night, “Come over and help us.”

You can now understand the feelings with which Luke pens the next verse: “And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called US to preach the Gospel unto them.”

(We commend this interesting paper to our readers. We had the privilege of knowing and hearing the writer many years ago in Scotland. The ministry of such men ‘remains.’—Editor).

NATHAN—DAVID'S SON

IT COULD not be more plain that Matthew, first chapter, gives the genealogy of Joseph, the father (“as was supposed”—Luke 3:23) of the Lord Jesus Christ—tracing this back to David and Abraham. However, in comparing the genealogy given in Matthew 1 with that given in Luke 4, they do not agree in many ways, and we are forced to the conclusion that Luke 4 gives us the genealogy of Mary, the true mother of Jesus.

It is of note, therefore, in tracing the lineage of Mary, the Lord's mother, back to Nathan, the son of David, that so little mention is made of him in the Scriptures. Outside of saying that Nathan was born in Jerusalem, and that his mother's name was Bathshebe (also the mother of Solomon), as recorded in the records given in 2 Samuel 5:14, 1 Chr. 3:5, 14:4, little is said. Perhaps he is included in the king's sons at Absalom's sheep-shearing, 2 Sam. 13:23, 29—and perhaps, as one of the king's sons who were chief “at the hand of the king”—1 Chr. 18:16, 17, he would be before us (although at that time he would be very young). Beyond these references to him, nothing is said.

In a day yet future, the house of Nathan is spoken of as receiving the spirit of grace and of supplication and, as they

look on Him Whom they pierced, they shall mourn for Him, as one mourneth for an only son, and they shall be in bitterness for Him. Cp. Zech. 12:10, 14.

No great exploits are claimed for Nathan, no outstanding acts in welfare, or in well doing, and certainly nothing of evil is recorded in his life, yet to him is granted the great honor of being that son of David through which the seed of the patriarch Abraham, and the seed of king David, is passed on down into the very veins of her who was the mother of "that Holy Thing"—Luke 1:35—"The Christ—the seed of the woman."

Perhaps in Nathan we may find a word of encouragement for those quiet, godly men and women who are going on, seeking to please God. Many a clean humble person (Isa. 52:11) has been called to service, as was Hannah the mother of Samuel. Likewise we think of Amos who was among the herdmen of Tekoa, Amos 1:1 and Ananias who was sent to Saul, afterward the great apostle of the Gentiles, that he might receive his sight and be filled with the Holy Spirit, Acts 9:10, 17.

LEWIS C. GARNHAM

(Lack of renown is not a disadvantage—full many a flower is left to bloom unseen in forest glade or sheltered nook and thus fulfills the purpose of its Creator—W. F.)

CLEAN AND UNCLEAN

THE LATE JOHN CONAWAY

LEVITICUS 11:1-10; 13-19. God never put anything in the Bible by mistake. There is not a word in the Word of God but what is full of meaning and the only reason we don't see it is because we don't know. God teaches in everything, and tells His people what they might eat.

First of all we have in verse 3, "Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat." The chewing of the cud means the feeding on the Book, and doesn't mean chewing on a cud of tobacco. The more you chew the Word of God the more you will find honey and milk in it. I understand that if a cow doesn't digest its food again it will die, and you watch that you don't die because you don't chew the Word. If there was a time in the history of the people of God that we need to feed on the Word of God, it is now. If a child of God doesn't have the Word of God stored up in his mind and heart how is he going to stand the trouble when it comes? So, the chewing of the cud speaks of feeding on the Word of God.

The cloven hoof speaks of a separated walk. If you chew the Word of God, there is one thing it will do—it will separate you for God. From every thing man has invented, from the highest state of religion down, this Book will show you the whole thing. No matter how nice it looks, if you feed closely on the Word of God, it will separate you. Never follow a man be-

yond the book of Romans who is in the sects and denominations. When they go beyond the book of Romans they have to twist the Word of God and stay where they are. Don't go beyond the Book of Romans with a man who isn't walking out the truth of God.

We have the camel first of all. The camel is a kind of Pharisee—it chews the cud but has no dividing of the hoof. You have to make it go where you want it to go, and if it turns aside from the path it never thinks of going back on the path. It has a great hump on its back with stored up energy, but when it gets to the end of the desert that hump is flat like a pancake. It can carry water for eight days because it stores it up like the Pharisee, and yet the drinking, chewing and feeding never keep it in the right path.

The coney belongs to the same family as the elephant. It has a vertebra equal to that of the elephant and represents the Christian dwarf. Samuel grew on and his mother had to give him a new coat every year because he outgrew his old coat. There are lots of people who never outgrow their coat; they are not growing and they think they are established like a man stuck in the mud, but you need the Word of God today as much as you ever did. R. C. Chapman studied the Bible for 70 years, and at the end of the 70 years he said it was getting to be a new Book to him.

The hare spends his time sharpening his teeth. Some people are like that. They profess to be chewing the Word of God but are just sharpening their teeth.

The swine represents greed. That is what causes the trouble in the world today—greedy nation against greedy nation. Someone has said man came from a monkey, but he is more like a hog than a monkey. The hog nature is more like a man than a monkey.

The fish have speed. Some people don't know where they are going. Weinie roasts and corn roasts will keep you from feeding on the Word of God. God is going to try the gold some of these days to see whether it is genuine or not. The fins and scales cause motion. Any dead fish can go with the stream but it takes a live fish to go up the stream. The fish lives in the sea but it keeps the sea out of it. We have got to live in the world but the Lord help us to keep the world out of us.

The next are the birds—the eagle, ossifrage and ospray, vulture, raven, owl, night hawk, cuckow, hawk, little owl, cormorant, great owl, swan, pelican, gier eagle, stork, heron, lapwing, and the bat. The eagle is a high flyer. They all fly high but they have to come down. The eagle has a lot of beautiful things about it—it never gets caught in the storm because it flies higher than the storm.

The vulture flies high and low. It is either high in the heavens or feeding on an old dead carcass.

Then the raven has no natural affection. It throws all the young out of the nest after they get a certain age, and one of the points of the last days is people without natural affection. There are 15,000,000 divorcees in America today.

The owl, night hawk and cuckow are night birds and feed on other animals and work at night. Then we have the cormorant which eats its weight in fish every day. Everytime you look at it, it is eating.

Then we have the swan and the pelican. The swan is a beautiful bird, but its beauty is only skin deep because it has a dirty black hide on it under the feathers. God doesn't want us to be white on the outside and black on the inside. We should be white on the inside and outside as well. The swan will live 300 years. You never heard of one dying unless someone kills it, and it always has its head down in the mud. The pelican is a solitary bird—one that lives out in the desert.

Then we have the stork and the heron. They build high but feed low. The stork always keeps its nest high but feeds low. We should both build high and feed high.

The last one is the bat—you don't know whether it's a bird or beast, and you wonder that about some people if they belong to the Devil or not. Don't be afraid to come out for Christ. You will never regret living for Him.

Christians are the Lord's property—dearly bought, lawfully acquired, and carefully preserved.

HOW TO RECEIVE POWER

A SERVANT of the Lord who has travelled much on the Continent, remarked at a gathering of Christian workers, "The Rhine, before it reaches Basle, receives no fewer than twelve hundred tributaries. How is this? By keeping at its lowest level. If it had not, these streams would have flowed elsewhere." And he added, "It is by keeping low that we receive the power from on high in which to serve the Lord and bring others to Him." Very true and very beautiful; yet, alas! how oft forgotten. It is on the humble, on those who keep at the lowest level that the streams of heavenly power descend. The proud—the self-important, who are for ever exalting themselves and magnifying their work—God knoweth afar off, and they, like Horeb, remain in their dignity, but "very dry." If we would "receive power" from on high, and become the channels of blessing to others, it can only be by keeping ourselves at "the lowest level," before God and men, down at the foot of the Cross, where flesh and all that man glories in, is reckoned to be "nothing"—and Christ alone exalted.

QUESTIONS AND ANSWERS

QUESTION: Please explain 1 Timothy 3:4, 5. Is it only until the family reach the age of 21, or while they are under the paternal roof they should be in subjection to their father in the things pertaining to God's Word? 1 Tim. 2:9—1 Cor. 11:15—2 Cor. 6:14 etc.,

ANSWER: This is a good question and should cause real exercise to any taking the place of elders in God's assemblies—"For if a man know not how to rule his own house, how shall he take care of the church of God?" It would be very difficult for a brother to exhort others to right living if the example (at home) of his family being in insubjection is constantly before the saints. This would show real lawlessness on the part of the obstinate ones who refuse God's Word—it would be a divided household in the things of God—a household where there was not united prayer. Of course, if the members were not saved, but otherwise amenable to the rules of the house, this would be a different thing. It takes God to save.

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QUESTION: Is it scriptural for two to get married in a Registry Office as I read in another magazine that there is no scripture for it and suggested the Gospel Hall was the proper place—these two being in fellowship?

ANSWER: It is perfectly all right so to do. The civil ceremony constitutes marriage in the eyes of the law—if brethren are permitted to perform the ceremony in the Gospel Hall, it is only the favor of the Government or State which permits it. We have no record of any marriage by brethren in fellowship in the assembly, i.e. as to the performing of it and, probably, it was not allowed in those early days, so far as the scripture states. Brethren who perform the ceremony began to do so to take it out of the hands of religious churchmen who seemed to think they had a "monopoly" on marriage ceremonies. If in doubt, let the authorities do it simply. Most weddings today are too cumbersome and worldly anyway.

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QUESTION: With regard to the question of Sister's Sewing Classes in connection with Assemblies, would it not be more scriptural for these to be held away from the Assembly meeting place? Please give some help in this matter. It is hard to find a "Thus saith the Lord" for such gatherings when such take the form of Bible Readings etc.,

ANSWER: The only thing approaching this in scripture is found in Acts 9:36, 43. Dorcas was full of good works and almsdeeds—the friends who gathered around when she died were evidently in her own home and the fruits of her toil and godly care were shown to Peter in v. 39—the "coats and garments which Dorcas made, while she was with them." There is no limit to such "good deeds" and if a suitable place can be used for the making of such, apart altogether from giving this the character of an assembly meeting, it would seem to be in order. Much could be done in the home by "keepers at home"—"workers at home" etc., we certainly find no encouragement in the Word of God for women's meetings etc., We have found in U. S. A. and Canada that such have given place to Women's Conferences with forceful women, in defiance of God's Word, taking a lead on platform etc., arranging conferences, being correspondents of such etc., This just spells out the latter day "lawlessness" of those who depart from God's order as revealed in the Word as to the Church's testimony. It is another copying of the religious world's professed activity for others, while they deny the Lordship of Christ.

QUESTION: Where did the Assembly meet in the days when the Church was formed? According to Acts 9:2 there must have been Christians in the synagogues, also see James 2:2 (margin)? Could you please explain in the magazine.

ANSWER: Evidently the Church met in various places in various localities. We read of an "upper room" in Acts 1:13. Verse 15 states that the number of the names together were about one hundred and twenty. Then we read in Acts 2:1. "They were all with one accord in one place." We read, later, of the Church meeting in the homes of some Christians who had evidently the room and accommodation. Acts 20:8 states that "there were many lights in the upper chamber, where they were gathered together."

Your reference to Christians meeting in Synagogues is an error. Acts 9:2 states that Saul had letters to Damascus to the synagogues in order that they might assist him in bringing Christians or disciples before such authority and condemning them through the assistance of the synagogues. The word "synagogue" refers to the company of Jews who met thus, not to the building. However, as in the religious world the word "church" has gotten to mean the building, so "synagogue" seems to convey this thought to the majority of readers of the Bible, but it was not so. The word comes from two words "sun" and "ago" signifying "to go along with." A "gathering together" and when it refers to the synagogues of the Jews, it refers to the elders and others who constituted the synagogues—there could be no synagogue without Jewish elders to form the ruling body of it. There were occasionally believers in such, as in case of Nicodemus and Joseph of Arimathea, and perhaps others, but the "synagogues" constituted the ruling bodies of the Jews who evidently gathered together thus in earlier days, after the destruction of their temples, and during their captivities. They kept up this form of "gathering" wherever they found themselves scattered here and there.

James 2:2 merely uses the word synagogue to denote their gathering (i.e. of the disciples) but at the end in chapter 5:14, he uses the word "ekklesias" to denote the "church"—not using "sunagogen." We realize that James was a very early Epistle and has a "Jewish" cast, although it is a very practical and helpful Epistle for us today.

Paul went, occasionally, into the Jewish synagogues—cp. Acts 14:43—"when the synagogue was broken up"—the company was disbanded, not the building broken up. However, the last reference to Paul going into a synagogue is in Acts 19:8. After that, in verse 9, "he separated the disciples, disputing daily in the school of one Tyrannus." We never read of him going into a synagogue after that.

* * *

QUESTION: Should prizes be offered for children to encourage attendance?

ANSWER: If they are, they should be for faithful attendance, and faithful memorizing the Scriptures. This would encourage S.S. attendance and also the memorizing of verses etc., However, just to offer constantly prizes and tokens for coming seems to savor of bribing them and, likely they come, just for the bribe. It takes great wisdom in dealing with children, and an understanding heart, and a loving heart. Many have been saved as a result of faithful teachers who have the fear of God about them and a savor of Christ. Just to increase attendance, without a corresponding exercise of soul as to their spiritual welfare, is like the religious world which claims the children for the "church" and caters to them for that end. Then, when they get them in the so-called "church" they still must cater to them. Children's work demands a high class of spirituality which is often lacking.

EXTRACTS FROM LETTERS**FROM NORWAY:**

I am delighted with your Words In Season which IS "words in season"—I wish we had the like of it in the Norwegian language, for many reasons. There are few assemblies here and few in them that really understand what it means to "gather to His Name" outside the CAMP and hold stedfastly in the Apostles' doctrine and in fellowship and in breaking of bread and in prayers. Sorry—generally speaking, the folks are subject to ordinances and commandments of men and their doctrines—Col. 2:20, 22 etc..

FROM SWEDEN:

I must tell you that there are not found any assemblies in those cities or places you mention. Those which at one time were found, through brother James Lees labors during the great revival of 1912, have died out with the dear ones who are now home with the Lord. The younger Christians were not grounded enough in the truth so that they could stand on their own feet, and the area was too wide spread for one man. If brother Lees had received help from likeminded brethren at that time when the door was open, there would have been many assemblies in Sweden, but those brethren have let the opportunity pass. Here and there you will find brethren and sisters who know the truth, but as far as I know, the only assembly is found here in Uddevalla.

'Exclusive assemblies are found in Stockholm, Halsingborg, Smalandsstenar and in a few other places, but I would not recommend the American sister to fellowship with them.'

As for Words In Season, I have had much help from this magazine. I always got it from brother Lees, and it has even come after his home-call.

(The above letter, as a result of an inquiry regarding the state of assemblies there should cause much exercise here in U. S. A. and Canada and elsewhere to see that proper pastoral or shepherd work is shown towards existing assemblies here and there in our great land, that they may be built up and sustained in the truth. . . .

The Editor).

FROM LONELY ALBERTA:

Thanks very kindly for sending it all the year without paying for it. I enjoy it so very much and depend on it as there seems to be quite a loosening up all over, among the Lord's people. As I am isolated from all meetings and Christians and only get to any occasionally, I think I notice it more maybe. May the Lord help and direct you—a sister in the Lord. (This should encourage 'courtesy' subscribers).

FROM DELAWARE:

Enclosed is subscription. Please forgive oversight. Every issue is a mine of wealth. If readers would hold fast to the truth therein taught, in the measure they hold on to money, it would purchase them a standing among them that are "set apart to Him."

FROM NORTH IRELAND:

Praying that the Lord will continue to bless and guide in the publication of this little magazine which is widely read and very much appreciated amongst the assemblies here in Northern Ireland.

FROM THE ANTIPODES:

We enjoy W. I. S. and especially were we helped by the article in Feb. '59 issue—"To husband and wife." If we do have a disagreement (which is not often)—one just has to say—"Now remember what we read" and then all is well and no more disagreement, so I have copied the article out just for a help and passed the magazine on to another young couple.

(From an exercised young couple).

Arden, Ont.—Bre. T. Kember and Murray MacLeod have worked faithfully here, house to house and in meetings and continue to do so. Pray for these brethren who are seeking to work this new field. It has its discouragements.

Kitchener, Ont.—Bro. Rea gave a visit here for two weeks, and C. Fleming and H. Alves gave them a short visit. The latter also visited London and St. Thomas, also a few places in Michigan before heading West again.

Arnstein, Ont.—The meetings of bre. Grainger and Ramsay were very fruitful last Fall and on June 23rd, twenty nine followed the Lord in baptism. We trust all shall go on to manifest the "new life" in Christ—it cheered the saints. Quite a number went up to the New Ontario Conference from Arnstein and seemed to get help.

Eden Grove, Ont.—Reports of their recent conference were very good.

The Prairie Conferences—From Kenora, through Winnipeg, Portage La Prairie, Pine Creek and Glen Ewen, the Lord seems to have given real help again this year to the cheer of His own. Several of the Lord's servants gave help.

Charlton, Earlton, Ont.—Recent time here spent around the Word was very enjoyable—there was liberty, freshness and power with the Word and saints seemed encouraged—good representation from near and far. Bro. Ramsay returned to P. E. I., bro. Grainger to Quebec, W. Ferguson and N. Crawford gave a call at Huntsville on the way North and at the Soo, Ontario, on the way back. Nice interest in the Word. Bro. Watson able to be present at the conference. Bro. Joyce said that meetings at Goodwood, Ont. continue Sunday evenings.

Toronto, Ont.—Our brother G. G. Johnston has had a sort of re-lapse with his heart condition since returning from Venezuela and Chile, so is required to go easy till strength returns. He uses his time in writing some and all of our dear brethren thus laid aside have the precious ministry of intercession for others.

Wolfville, N. S.—Bre. McIlwaine, Sr., and J. McCracken are continuing tent meetings here, good numbers attending, some troubled. Bro. McIlwaine not too well but keeps at it.

OTHER LANDS

North Ireland—We are very glad to have our brother McShane back with us here in N. I. . . . The Summer Conferences here are well under way . . . The months of May, June and July are busy for the preachers with believers' meetings and tent meetings in the Gospel. However we have much to thank God for here as well as much to mourn over. May the Lord raise up many who will "stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein." Jer. 6:16.
Love in Christ—Arnot Caulfield.

(Pray for our brethren there, as here, who are finding opposition to a definite stand for God in some parts. Satan is busy and would seek to destroy such but Isaiah 59:19 is a good banner to rally under).

CONFERENCES

Cleveland, Ohio—The Assembly meeting in Monticello Gospel Hall, 4970 Monticello Blvd., will hold their Annual Conference D.V. Sept. 5, 6 & 7, commencing with Prayer Mtg., Fri. Sept. 4th, at 7:45 p.m. No meeting will be held Saturday afternoon. The W. 85th. St. Assembly is in fellowship with this Conference. "Stand fast and hold the traditions as ye have been taught." 2 Th. 2:15. Please advise the Correspondent of your coming—John H. Smith, 3141 Warrington Rd., Shaker Heights 20, Ohio.

Sault Ste. Marie, Ont.—The 43rd Annual Conference of Christians gathered to the Name of the Lord Jesus in the "twin cities" here, will be held D.V. in the Technical School, Ontario. Sept. 5, 6 and 7, commencing with Prayer Mtg. Sept. 4th at 7:30 p.m. in the Gospel Hall, Wellington and Spring Sts. Visitors freely entertained—no circulars. Corresp. S. H. West, 479 Albert St. E. Sault Ste. Marie, Ont.

Hartford, Conn.—Annual Conference D.V. will be held as usual over Labor Day season, Sept. 5, 6 & 7, preceded by Prayer Mtg., Sept. 4th, at 8 p.m. Corresp. N. Vendetta, 176 Kenyon St., Hartford 5, Conn. Ministering brethren "holding the mystery of the faith in a pure conscience" will be free to minister the Word as the Lord leads.

Orillia, Ont.—Annual Conference of Christians meeting in Dominion Hall, will be held as usual, d.v. commencing with Prayer Mtg., Sat. Sept. 5th at 7:30 p.m. No circulars issued. The Lord's servants walking in the "old paths" welcome to minister the Word. Corresp. Cecil R. Clark, R. R. 4.

Huntsville, Ont.—Annual Conference D.V. will be held in the Gospel Hall here Sept. 11th, 12th and 13th, commencing with Prayer Mtg., Thurs. Sept. 10th, at 7:30 p.m. Meetings as usual 10:30-2:30 and 7:30, except Lord's Day Breaking of Bread at 10 a.m. Ministering brethren teaching and walking in the "old paths" welcome. Corresp. George Cottrill, R. R. 2.

Clementsvalle, N. S.—The Christians gathered at Clementsvalle expect to have their Annual Conference d.v. Sept. 6th, and 7th, commencing with Prayer Mtg., Sept. 5th. All are heartily invited to attend, ministry by those walking in the "old paths"—Saints feel that men adopting a sort of "middle path" do damage secretly, if not openly, and request us to mention this, as they do not want to encourage such amongst them. in ministry.

FALLEN ASLEEP

Chatham, Ont.—Our beloved brother Glen T. Watson went to be with the Lord April 21st, aged 29. Saved Feb. 24th, 1946 at meetings of bre. F. G. Watson and Arnold Gratton through Rom. 10:9—went on well and will be much missed in this small assembly where he took an active interest in the young. Remember in prayer his wife and young son. (This notice only reached us in time for this issue—brethren taking services should notify us promptly).

Bay City, Mich.—Our dear sister Mrs. Will Cowan "went home" June 7th: Saved when she was 17—she has been bed-ridden for some years, now released from a body of pain—leaves her husband, four sons and two daughters.

San Diego, Calif.—Our beloved sister Mrs. Edward Goehring "went home" June 10th, aged 76 after a long illness, borne patiently. In fellowship for many years in Long Beach assembly, latterly here—she had a heart for God's truth.

Forest Grove, Oreg.—Our dear brother John Mulholland went home to be with the Lord June 11th in his 69th year. Saved in Toronto, Ont., Feb. 1920 and "gathered to His Name" shortly after. He was 22 years in West Jefferson Assembly in Los Angeles, the past 15 years here. He had a love and care for God's assembly.

Clyde, Ont.—Our dear sister Mrs. Clifford Hood passed into His presence June 19th, aged 62. Saved and in fellowship here for over 30 years, much missed.

Orillia, Ont.—Our beloved sister Mrs. Cecil Clark "went home" June 23rd, in her 74th year. Saved January 6, 1906 through preaching of Francis Logg of Scotland in meetings here, at which time her husband was saved two days later. In fellowship here all these years, her home always open to the Lord's people and His servants and with her husband, who should have our prayers, loyal and true to divine principles as they had been taught from the Word of God.

La Crosse, Wis.—Our dear Brother Fred Lee, saved in 1932 near Lynxville, went to be with the Lord June 16th, leaving a large family of children and grandchildren—many not saved—pray for them.

Chicago, Ill.—Saints of 86th St. Assembly suffered the loss of two of their sisters recently, both in fellowship about 40 years. Mrs. W. G. Dunnett "went home" May 29th, and Mrs. Geo. Bernard on June 9th—many missionaries will miss her letters of encouragement which she loved to write. "The stakes are being taken down and the cords broken—but we look for that which shall never be taken down."

Words in Season

THE BIBLE FAMILY MAGAZINE



"CLEAR SHINING AFTER RAIN"

2 Sam. 23:4.

« « «

Blessed weakness 'twas that drew me
To the everlasting arms;
Blessed storms that wrecked life's prospects
Opened eyes to Jesus' charms.
Blessed lonely desolation
'Twas that led to Jesus' feet,
There to learn his full salvation
In communion true and sweet.

Oh, how blest to hear Heaven's music,
'Mid the discord all around!
Oh, how safe to know my Anchor
Holds on resurrection ground!
Yes, on Christ, within the Holiest,
Who prepares for me a place,
Where with joy I'll praise for ever
All His wisdom, love, and grace.

J. W. L.

SEPTEMBER, 1959

WORDS IN SEASON

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Change of Address: If you do not notify us (well in advance) of your change of address, it is little wonder that you do not receive your magazine. It takes time to process these changes and often the Post Office Department returns the magazines to us, charging extra postage etc., etc., and then it is cancelled in our files until we hear otherwise. Please consider this and keep changes at a minimum—often you could arrange to have some one forward it to you for the balance of the year. Thanks! Address all such matters to the Editor in Williamston, as usual.

UNITED STATES

Long Branch, N. J.—Our brother Frank Pizzulli is improving slowly and has been able to take a little part in meetings occasionally—continue to pray for his recovery. He still has considerable weakness.

Longport, N. J.—The Longport Bible Readings by bro. Wm. Ferguson were very encouraging and well attended. Visitors came nightly and ministry the first half hour and remainder of time left open for brethren in fellowship to ask questions or give their thoughts, all felt to be a profitable hour nightly—the subject under consideration for the two weeks was "The Four Days of Scripture." The Judgment Seat of Christ and the Lord's Coming and the coming Judgments were much spoken of.

Sherman, Mich.—The Conference here was a time of refreshing and blessing, well attended by representative saints from the State and Ontario etc. The little assembly was cheered in this undertaking for the Lord. Pray for them. Four of the Lord's servants gave seasonable ministry.

Philadelphia, Pa.—Monthly meetings for ministry will be resumed in September on the third Lord's Day of each month in the Olney Gospel Hall, 314 W. Chew St., Corresp. John MacLellan, 6515 N. 5th St., Philadelphia 26, Pa.

Barre, Vt.—Our brethren Rea and Gustafson are trying some meetings in this city, about 20 miles from Woodbury. They desire the prayers of the saints.

Elgin, Ill.—Our brother Louis Gabler, 621 Laurel St., still continues his free tracts work for those who will prayerfully distribute such messages. Write him if you are exercised. He mentions that he always gets more orders for tracts after we insert a little note in W. I. S. Our brother is retired from work and thankful for this service for the Lord.

Wakon, Iowa—Bre. Brandt and Wahls have seen a little blessing here in tent work. Bre. Warke and Jamison were around Mason City district, at last report. Geo. McKinley has been visiting Iowa assemblies. L. DeBuhr to Clark, S. D.

Livingstone, Wisc.—Bre. Hamilton and Mick were trying this new place under canvas, hoping to see some move.

Clyde, Ohio—Bre. McBain and Klabunda sought to sow the good seed here during the tent season—interest fair.

Saginaw, Mich.—Bro. Calderhead had the tent in nearby Bridgeport—fair interest reported.

Everett, Pa.—Bre. Baldwin and Graham were in tent work here last report.

St. Louis, Mo.—Remember in prayer also the Spanish tract work of our brother Carlos Ostertag.

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. 51

SEPTEMBER, 1959

No. 9

GATHERED GEMS

We have not the strength of life's battles,
And oft we grow faint on the road
E'en though we are trusting in Jesus
And know that we're bought with His blood:
For suffering and trials may weaken
If called to endure them at length,
But here is a sure word of promise
"The Joy of the Lord is our Strength."

* * *

THOUGHTS ON WORSHIP:

We may commence some act or expression of worship with our hearts in immediate occupation with Christ, and ere we reach the close we may become occupied with what we are saying or doing, or with the persons who are listening to us—in this way fall into what may be termed iniquity in our holy things. This is deeply solemn and should make us watchful.

We may begin our worship in the Spirit and end in the flesh. Our care should ever be not to suffer ourselves to proceed for a single moment beyond the energy of the Spirit at the time . . . For the Spirit will always keep us occupied directly with Christ. If the Holy Ghost produces five words of worship or thanksgiving, let us utter the five and be done. If we proceed further we are eating the flesh of our sacrifice beyond the time and, so far from its being accepted, it is really an abomination. Let us remember this and be watchful. God would have us led by the Spirit and the Spirit must have HIS way in our worship and thanksgiving. Any interference with the leading of the Spirit thus is encroaching on God's domain by man and would never be done by any man under the influence of the Spirit of God.

* * *

Notes from a young man's Bible:

Question raising fables	1 Timothy 1:4
Jewish fables	Titus 1:14
Cunningly devised fables	2 Peter 1:16
Profane & old wives' fables	1 Tim. 4:7

* * *

Remnant Testimony in Nehemiah's day (and our's) — Characteristics: —

Weakness
Dependence on God
Adversaries
Confession and prayer
Fear of God and His Word
Separation from world, religious and otherwise.

THE STORY OF JAMES CHALMERS

Missionary Martyr of the South Sea

IN THE pretty village of Airdrishaig, on the shores of Loch Fyne, in the Argyllshire Highlands of Scotland, Jamie Chalmers spent his early years. His father, who was a stone mason, had come from the Granite City, to help in the building of a new quay at Inveraray, near to the fine old castle of that name, the seat of the Dukes of Argyll for generations. Here the romping, sturdy boy, full of courage and adventure, spent his boyhood among the hardy fishermen of the Loch, gaining knowledge of the management of boats, and several times narrowly escaped being drowned. The first sixpence he ever possessed, he earned by learning and repeating from memory the twenty-third Psalm to his father, when he returned on a Saturday night from his week's work at Inveraray. His parents were of the old Scottish Presbyterian type, who accustomed their children to read and reverence the Word of God, and although this of itself did not make them "born again" Christians, it was of untold value to those who, in after years, became children of God and servants of Jesus Christ.

When James was eight years old, the family removed to Glenarày, near Inveraray, and young Chalmers attended a Bible Class conducted in the village by a godly man named Meikle, who set before his lads the Gospel in its simplicity, and sought to interest them in its wonder-working power by telling of its triumphs in distant lands. Missionary enterprise was only in its infancy among the people of Scotland in these early years, so far as the South Sea Islands were concerned. The work of some of the missionary pioneers there, was beginning to arouse a more general interest, and to stir up the people of God to prayer and practical fellowship, in the work of evangelizing the dwellers in the habitations of darkness and cannibalism. On a Sunday afternoon at the close of the class, Mr. Meikle read a letter to the lads, from a missionary in the Fiji Islands, telling of the need of Gospel labourers among the savages there, and finished by saying, "I wonder if there is a boy here this afternoon who will become a missionary, and take the Gospel to these cannibals?" Jamie Chalmers' heart beat fast as these words were spoken, and he said to himself—"By God's help, I will." He left the other lads of the class that afternoon and hurried home along the road toward his home alone, and when he reached a point of the road where there is a wall, he climbed over, knelt down on the other side, and removing his cap from his head, prayed that God would accept and send him out as a missionary to the heathen. But Jamie Chalmers yet lacked the first and chief qualification which every messenger of Christ must

have, namely, to be saved himself and set on the way to heaven. Some who have never known such an experience, have, no doubt, gone forth to "evangelize the heathen," but their mission—as all such efforts of the unconverted must—has proved a failure; for how can any man or woman, at home or abroad, proclaim a salvation to others of which they know nothing themselves?

Chalmers tells how quickly that afternoon's resolution and prayer were forgotten, and how for some years after, he lapsed into utter carelessness, and fell into bad company, which led him astray. But God had His eye upon him, and by a way that he knew not, was about to bring about the great event of his life, namely, his conversion.

CONVERSION AND CONFESSION OF CHRIST

In the year 1859, two earnest preachers from the North of Ireland Revival, which was then in progress, came across to Inveraray to hold meetings. Gatherings of this sort were very unusual in Argyllshire, and some of the young fellows of the village determined to go and disturb the "Revivalists," and break up their meetings. Chalmers was persuaded to attend the first meeting, and as he went up the stairs leading to the room, he was met by the sound of singing—"such singing," he says, "as I had never heard before, it was so joyful." A simple, straight Gospel address followed, from the words, "Whosoever will, let him take the water of life freely" Rev. 22:17, every word of which seemed to be specially prepared for and went straight to the heart of young Chalmers, causing deep conviction of sin and making him thoroughly miserable. The following Sunday night he was in sore distress, and thought there was no salvation for him. On the Monday, his old friend Mr. Meikle came to his aid, and opening his Bible, read the words in 1 John 1:7—"The blood of Jesus Christ cleanseth us from all sin," and these words brought life and light to his soul. James Chalmers was then and there converted, as all who come as sinners, casting themselves wholly on the Son of God and His all-cleansing blood, once for all shed for sinners, are, and he confessed Him at once as his Saviour and Lord, and began in his own village and among his own people to testify for his new Master. This was the beginning of the life-work to which the Lord had called him, and for which his conversion to God and confession of Christ, were the first and chief stages of his preparation for entering upon. How grand it is to be saved in life's early day! To be set free from the slavery of sin, emancipated from the dominion of Satan, severed from the present evil world, and set on the road to glory, singing and serving the Lord Jesus Christ all along the way. Two years after James Chalmers had been converted, he met

the earnest Samoan missionary, Dr. Turner, who had spent upwards of forty years in the South Sea Islands, and heard from his lips what the Lord was doing in that great mission field. The old desire of his boyhood, and the resolution made behind the wall on the Glenaray road, came back, with new force this time, with the love of Christ as its constraining power, and again, as a sinner saved by grace, and a bond-servant of Jesus Christ, Chalmers offered himself to the Lord for His work among the cannibals of the South Seas. Two years of house-to-house work among Glasgow slums, where he was made familiar with life in its lowest forms, was a good education, and after a period of study and preparation, Chalmers and his young wife sailed on January 4th, 1866, in the mission ship, *John Williams*, as a pioneer to the South Sea Islanders. You need to be saved, just as surely, and in the same way as James Chalmers, the Scottish lad, who became the missionary martyr of the South Seas. And the same Jesus who saved him is able to save you to-day. John 3:14, 18-John 6:37.

(James Chalmers labored for 35 years for the salvation of the South Sea Islanders—six times he was shipwrecked and many times on the brink of death at the hands of savages.

On April 8th, 1901, landing amongst hostile people, fearless of danger, he with his companion, Oliver F. Tomkins, a signal was given for their massacre. A native from behind struck both missionaries with a club on the head which felled them senseless to the ground. Kaitine, of Dopima, then stabbed Chalmers in the right side, with a dagger, and Murera cut off his head; while Ema beheaded Tomkins. Their heads were taken to Dopima, and their bodies cooked and eaten . . .)

HOW CAN I?

A YOUNG man who had lived a "fast" life, was at length aroused to concern about his soul. On being shown the freeness and simplicity of the Gospel, and the great love of Christ, he said: "How can I offer Him a withered flower?" His life had been spent—yea, wasted—in the service of the Devil and the world.

The bloom of his life had passed away. He had given to self and the world, the vigour of his days; and now it seemed as if he were bringing the dregs to Christ. Yet even that young man was saved. We mention this as a word of encouragement to flee to Christ now. It is the fewer number that thus turn, after a life spent in the gratification of fleshly desire. It is true that the thief on the cross was saved. But as an old writer says: "One was saved; we there learn that no one must despair. But one was lost; and we have there the warning that no one must presume. God is now calling on you to turn. See that you refuse not Him that speaketh from Heaven. "Seek ye the Lord while He may be found."

SERVANTS OF CHRIST

WM. H. FERGUSON

FREQUENTLY we hear the expression "we are all servants of Christ or of God." In some sense this is true but it is used, at times, without proper distinction and, again, perhaps to promote one's self to a place for which they are unfitted but which they seem to aim at, without the scriptural fitness for a particular work. In this paper we would point out some scriptural usages of the word, taking advantage of the original manuscripts which gave us our New Testament.

DOULOS (Gr.)

This gives us the thought of the bondman—"his will altogether swallowed up in the will of another." It is true of heaven-born servants in their relationship to Christ and to God and characteristic of all. Yea! Christ Himself stands before us as the true "doulos" or bondservant—never to man, but to God, i.e. although He performed menial service for His own, yet He did it as the bond-servant of God—Phil. 2:7. All God's people thus could be spoken of as "doulos" or bondservant. It was a term the apostle gloried in—probably he looked at Roman slaves, bound by law to their unworthy masters frequently. His bondage was real but it was one of love and devotion and not of chains, although his devotedness to His Master eventually placed him in chains.

DIAKONOS (Gr.)

The "diakonos" from which we derive our word "deacon" gives us rather the thought of the servant in his relation to his work—as following up his work because he has been chosen of God thus for this particular work.

It can readily be seen, then, that all are not fitted alike for the work and some who are known as "bondservants" are not fitted or perhaps not desirous of "following up" a work for which they would be fitted, but are negligent or lethargic. Hence they are not true "diakonos." "Minister" is frequently thus rendered but not "doulos." Note the use of "minister" as "servant" or "diakonos" in 1 Cor. 3:5, 2 Cor. 3:6 and 6:4, also 2 Cor. 11:23, Eph. 3:7, Eph. 6:21, Col. 1:7, Col. 1:23 and Col. 4:7, 1 Thess. 3:2 as to Timotheus (minister of God) also 1 Tim. 4:6. Then it is used of "deacons" in Phil. 1:1, 1 Tim. 3:8, 12.

By comparing scriptures it is evident that the servant (diakonos) is one who is following up his work in the way God wants him so to do, and is always at it. Thus he is spoken of as minister, deacon, servant—an honorable title indeed when one serves the Lord in Christ. There is no question here of seeking to make a distinction between

clergy and laity. Such is merely ecclesiastical presumption but to recognize God-given fitness for a work and to recognize those serving the Lord thus in their varied spheres, and according to their God-given capacity, is a divine recognition and distinction which the Spirit of God makes.

UPERETES (Gr.)

This is pronounced "hupeeretees" as the "U" is aspirated. We mention this for the guidance of younger students of the Word as they would look up the word. This is a word used less frequently—only about twenty times in the N.T.—and generally rendered "officer." It is a military term to distinguish the "under-rower" in a war-galley from the "soldier." It is more or less an inferior officer but one performing a distinct duty under the eye of a commander. It is so used by the apostle in 1 Cor. 4:1 . . . "Let a man so account of us as of the ministers of Christ." In the garden the night of betrayal the servant whose ear Peter smote off was "doulos"—the striker of the Lord, later, was not the same servant, as this latter was a "uperetes," an official servant or officer. The term "diakonos" and "uperetes" are more nearly alike. Both seem to point to a person, a true servant, in his proper place, in relation to higher authority—performing his proper duties under the eye of a superior. It is not difficult to speak of such a man as a "servant of Christ."

THERAPON (Gr.)

Another use of the word "servant" is found in Hebrews 3:5 where Moses is spoken of as "faithful in all His (God's) house, as a servant, for a testimony of those things which afterward (R.V.) were to be spoken." This is the only place in the New Testament where "servant" is so rendered, or translated, and gives a special place to Moses as a servant in a most honorable position, doing his duty with love and perfect freedom—a freer service—of high dignity—a truly confidential position. An important service was his as he sought to preserve the "pattern" because God had something later to be revealed, doubtless as to Christ and His Church, and the future glory and Moses would not depart from that pattern in the least detail. It is for this reason that God, through the Spirit, coins this special word for Moses and thus calls him His servant (therapon) and gives him honorable mention because of his faithfulness.

What a privilege lies here for such true-hearted servants who, with dignity, love and faithfulness, seek still to preserve the pattern of the house as to the testimony of the Church. Without doubt God is pleased with such faithfulness in a day like ours, characterized by apostacy and rebellion of Israel. Truly our God is ever on the watch-tower, as it were, keeping watch over His own who have

such desires for the maintenance of a scriptural pattern—"till He Come." We believe He gives to them special honor at the end of their testimony, as He did with Moses when He buried him Himself on lonely Mt. Nebo. Many of those who have not so sought to preserve the pattern, when they seem to have known it and preached it earlier in life, seem to have died more or less "in the dark" and evidently with regret for their departure from it in later years—what a lesson lies here!

Other words for "servant" occur in the original but the above will suffice for our present purpose and should show certain distinctions as to service which God recognizes in His servants. The word "diakonos" as we have mentioned, always presumes a servant, or minister, doing his work, and is only so used in this connection. It is used once of Phoebe, our sister, in Romans 16:1—a servant of the church—she certainly was doing a work for God as many truehearted sisters do. This should suffice to show that the thought of the "clergy" is not found in it while, on the other hand, God has His true servants or ministers doing His work and He acknowledges them. It is a pity when men and women, ignorant of the Word of God, should seek to obliterate the distinctions which God has made. Here, again, the spiritual mind will apprehend where the carnal mind will not follow.

MISSING THE MARK

We suggest, in closing, the possibility that not a few have missed the mark as to their service. A "lust" for preaching—a mistaken idea of a preacher's life which might appear a sinecure to misinformed and misguided folk, may have led some to lay down the tools of daily employment and step out where God has neither opened the way, nor fitted them for it.

Some could be useful in their home sphere and assembly instead of just going the rounds of assembly to assembly and conference to conference where it is evident they have stepped out of their sphere altogether. It places a needless burden on saints to support such instead of "working with their hands the thing which is good, that they may have to give to him that needeth." We may have heard of the man who dreamed that he saw P. C. in the sky. He asked the old preacher if it were not a sign that he should go and "preach Christ." The wise old man said . . . "Oh, no! it means to "pick cotton"—go back to your work."

When God sends a man He gives him the spiritual tools and weapons of war and there is nothing better for a man to know if God is in it than to go out altogether into new territory, where he will be cast upon God, away from leaning on weekly assembly fellowship etc. Too many have

never had their "apron strings" cut. He will then learn God's ways and be developed by God in His desert school for further, useful service amongst His own. We note that the men God seems to use thus are men who have proved God, not for a season, or a spurt of well-advertised effort, but by steady plodding and godly learning at the feet of the Lord, have grown in stature spiritually and have been truly "taught of God." Such men are not one-sided—they don't go off at a tangent but are well balanced men able to bring out of God's treasure house "things new and old." May God increase their number.

A SLEEPLESS KING

WM. WILLIAMS, VENEZUELA

“ON THAT night could not the king sleep.” Esther 6:1. It is one of the marvels of the Bible to see how the great omnipotent God, used such homely simple things to work out His sovereign will. Nothing too small, too commonplace for Him to take up and prove that He has His servants everywhere. Man, on the contrary, discounts the small things—things that are not. He vaunts and glories in his achievements. But he is not satisfied and he has run out of words to express their greatness so he used the prefix “super” to his already big words to try and show his progress. We hear of supersonic planes travelling faster than sound. But he is not satisfied with this and he is working on super-lunatic planes which will indeed prove his lunacy.

Now the most of us—I mean the Lord's people, are small and simple and I trust solvent. The Hebrews were in a bad way. Pharaoh said: “Every son that is born ye shall cast into the river.” Ex. 1:22. It would only be a matter of time when they as a nation would be extinct. But God is stronger than His foes. He is never in a hurry and never behind. He was already preparing a godly couple who feared not the king's decree, and saved their third child as they could see by faith that he was a proper child. But time was against them and the wee lad could no longer be hid. A daring plan was conceived. They would put the baby in a little ark into the Nile and his sister would wait to see the result. Now notice the combination of what we call circumstances. The princess comes to bathe, they see the little ark, and a maiden at her command takes it to the royal dame. Now the lid is opened and the little one looking up for his mother shed a tear—just a wee small globe of water—the fruit of sin but the jewel of sorrow and love. “Behold the babe wept” and the great omnipotent God-Jehovah used the tear to move the princess to compassion and so was saved the leader, legislator and deliverer of Jehovah's earthly people.

Do we look for great things? We can all shed a tear for the unsaved; shed a tear for the fallen brother or sister, shed a tear for the havoc the devil is working among the people of God.

"And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the Lord." Judges 6:6. Again the people were in a bad way and in danger of extermination. This time it was because of their sin. But they repented and cried unto the Lord and He in His grace heard them. But His method of deliverance was exceedingly simple and in the eyes of the military men would seem ridiculous. But the Lord wished to teach them a double lesson. It was not going to be by their own might or power. He begins preparing His man Gideon. He was small in his own eyes. Small in his family and poor in Manasseh. He was not too strong in faith either for he said: "If now I have found grace in thy sight." Judges 6:16. "If thou wilt save Israel by my hand." verse 36.

He had to begin at home to show his confidence in God's promise. Thirty-two thousand gathered themselves unto Him. But the Lord foresaw that if He gave them the victory He would be forgotten. He reduced them to ten thousand. Again they were too many and would vaunt themselves and not see the hand of God. Now God applies the water test and all are culled out except three hundred. Now the Lord did not allow them to use sword or spear; but empty pitchers and torches in the pitchers. The story is well known—the pitchers were broken and the light blazed out in three hundred places and a whoop that rent the air discomfited the Midianites and a great victory was won without the use of arms. This history has an encouragement for us today. We are the earthen vessels and we have the light inside, but to shine forth the vessel must be broken. God used to defeat the Midianites the simplest means. He uses today the simple gospel preached and lived by the broken earthen vessel. The light will shine forth. Sinners will be convicted and saved with no need to appeal to the complicated machinery used by the catchy and popular evangelists, whose efforts at winning souls are like the fire rockets used at the Romish feasts—a great flare of light—a loud report, and then the stem of the rocker falls to the ground and all has gone up in gunpowder and noise.

"And that night could not the king sleep." Esther 6:1. Again God's people are in danger of being blotted out because of the pride of Haman, who, like Hitler, would wipe out the nation. But in spite of the fact that the Jews were in captivity in Babylon because of their sin and idolatry, God had His eye on them. By what would seem a very natural means He gives Ahasuerus a sleepless night, maybe from a bad conscience for what he had done to his queen.

He did not wish to be left to his thoughts and so the book of the records was brought to entertain him. Again the story is familiar to all who read their Bibles; but we would point out the fact that God used a sleepless night of the mightiest potentate of that time to start a chain of events which led to the hanging of Haman and his seed on the very gallows he had prepared for Mordecai. "He that diggeth a pit shall fall therein." ALSO deliverance was given to the Jews because God used a man who wouldn't bow to the seed of Amaleck. Let us too refuse to bow to the popular trend by the glib answer—"The times have changed." The times have changed, but God has not changed. His Word has not changed.

Let us know then how to shed a tear, let us be broken and let us be faithful to God and to the Word of His grace and the Lord will fit and arrange the circumstances of our lives so that we will not be barren and unfruitful in His blessed service.

THE TEARS OF JESUS

FRANK KNOX OF IRELAND

IN LUKE 19:41 we find our Saviour weeping over the doomed city of Jerusalem. He had just had what we might call a triumphal entry into the city and in the midst of all the joy and singing, we find the godless, God-hating Pharisees like snakes raising their ugly heads and saying . . . "Master, rebuke Thy disciples." Alas! we have such venomous reptiles with us still and they never manifest their hatred to much as when there is a movement of the Holy Spirit in the district. What an end must be their's!

When our Lord came near to the city, He wept over it. He could see beneath all the religious sham. He could read the hearts of its leaders and He knew that soon they would be crying . . . "Away with Him, crucify Him," and so the Holy Saviour of men knew its impending doom and wept over it. What tears they must have been. The feelings of His holy soul welling up and running out of His eyes. "If thou hadst known." But they didn't know and they didn't want to know, so He left them. Dear reader! If you are not saved and you continue your rejection of Him, He will leave you too. Then you may find yourself too late for God's salvation. Why not take Him now as you read this. Take Him . . . John 1:12—pass out of death into life and be sure of Heaven—John 6:69.

WEEPING AT THE GRAVE

In John 11:35 we have our Blessed Lord weeping again, not over a doomed city this time but at the grave of Lazarus.

He is weeping in sincere sympathy with the sorrowing sisters, Mary and Martha. How much superficial grief we meet. But here is real heart-felt sympathy coming from the very heart of the "Man of sorrows"—Isaiah 53:4. Personally, I don't like to see people weeping except it be for salvation, weeping with joy after they get it. What a joy it is to us all. I think we should not tell saints to keep back their tears. A good weep will do none of us any harm—it usually relieves the pressure. So weep plenty—let your tears fall profusely. There will be none in Heaven—Rev. 21:4. The Lord has put our tears in His bottle, Psalm 56:8 and our souls in His bundle, 1 Samuel 25:29 and our names in the Book of Life, Rev. 21:27. He is just the same Jesus today and He is touched with the feeling of our infirmities, Hebrews 4:15, therefore trust thou in HIM.

IN THE GARDEN

Jesus weeping in the Garden of Gethsemane—at least that is what I take from Hebrews 5:7 . . . "Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him Who was able to save Him from (or out of) death, and was heard in that He feared (or because of His piety);" The hour that He so often referred to is drawing nigh—He will soon be delivered into the hands of wicked men to be crucified. He will soon be pouring out His soul unto death, Isaiah 53:12, He will soon be forsaken and left alone to suffer as the Sin Bearer—Ps. 22:1, Matt. 27:46, Mark 15:34. All this and much more caused the Holy Saviour of men to weep.

"Was it for me He wept and prayed
When prostrate in the garden laid;
That night within Gethsemane
Was it for me that agony?"

And is it any wonder? As a Man He wept—as God He said to His enemies . . . "I am" and they fall down like dead men.

Gethsemane can I forget
Or there Thy conflict see,
Thine agony and blood-like sweat
And not remember Thee?

I wonder is there a dear brother or sister like the people who had been delivered out of the besieged city—Eccles. 9:15 . . . "no one remembered that poor wise man." If so, let me plead with you, heed the words of Hosea 6:1 and DO IT NOW.

There are three things which faith does; it "purifies the heart;" it "works by love;" and it "overcomes the world."

WARNING AGAINST APOSTACY

The question is frequently asked—"If it is impossible for a saved person to be lost, what did Paul mean in Hebrews 6:4, 6?"

IT IS strange, to say the least, with so many positive Scriptures, which assure the true believer, who has received eternal life by faith in Jesus Christ, and who is a member of His body, that those who do not believe in the preservation of the saints of God, turn again and again to the above passage to seek to contradict the blessed assurance of the eternal security of the believer.

The passage in Hebrews contains a solemn warning to those who were in some measure convinced that the Lord Jesus was the Messiah, but they were halting in going on to perfection, that is fully accepting the Lord Jesus and thus becoming born again. They were in danger of turning back to Judaism, and in doing this they would "crucify the Son of God afresh," verse 6.

There is a defective translation in the opening of this chapter 6, v. 1. It is not leaving the principles of the doctrine of "Christ," but "leaving the word of the beginning of Christ." The things mentioned in verses 1 and 2 are the elementary things which the Jew had believed and practised (nominally at least) before Christ came, and as they were still occupied with them, he exhorts them to leave the word of the beginning of the Messiah and go on to full growth. The full growth means the full heart acceptance of the Lord Jesus Christ, faith in His finished work, in His priesthood, and the believer's completeness in Him. Among the elementary works which unsaved Jews believed in we find first "repentance from dead works and faith in God." This is the teaching of Judaism, nothing is said of "faith in Christ."

Baptism (here translated) and the laying on of hands is also Jewish. Baptism (here) is not Christian baptism at all. They err who think it means Christian baptism. This is nowhere taught in the Hebrew epistle, as it is elsewhere. The word baptism here is in the plural and these baptisms mean the different washings, ablutions, which the Jew practised in connection with the ceremonial law; the laying on of hands was also Jewish. The Jewish washings, baptisms and purifications were shadows of what was to come. It had come in Christ, yet these halting Jews were still lingering in these elementary things. They also believed, as Jews, in the resurrection of the dead (not from among the dead—as in the first resurrection) and in eternal judgment.

The things mentioned in verses 4 and 5 show the possibility that a person may be enlightened, and have tasted, and even participated of the Holy Spirit by listening to

the testimony of the Holy Spirit concerning Christ (going along with the Holy Spirit partially in his workings, professedly—editor), may have seen miracles (the powers of the age to come), performed in His Name, and yet in spite of it all be destitute of true salvation.

The whole passage speaks of those Jews, not as true children of God, justified by faith and in possession of eternal life, but of those who, nominally, had laid hold of Christianity but were in the process of returning, as apostates, to the Judaism which is in contrast to Christianity. The strongest proof of this lies in the words of the apostle, immediately following, in verse 9 . . . "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. And then we read of their work, and labour of love (fruits of the Spirit) in their love for the saints and desire to propagate the Gospel, in true service to God and the saints. (You can tell the true believer by his or her love for those who have brought the Gospel to them and who have labored in their midst—Editor).

The keeping for eternal life and glory does not rest in the hands of a true child of God, but in His hands, Who has given us the most precious comfort . . . "they shall in no wise perish, neither shall any pluck them out of My hand." John 10:27, 28. Selected

READING, MEDITATION AND PRAYER

I have found it an untold means of blessing to my soul, to have a quiet time set apart for reading the Word, meditation and prayer. In the midst of a busy life, it would be impossible to preserve a condition of soul in which to serve the Lord acceptably, and with blessing to others, apart from these seasons. I find the devil does everything in his power to prevent me from having them, raising all sorts of obstacles, and devising all sorts of plans to draw me from the enjoyment of the presence of God, and the strength derived from reading of, and meditation on His blessed Word. He will allow one to be busy in the outer courts of service, engaged in all the externals of preaching and working, if only he can prevent the soul from entering into the holiest, there to meet and deal with God. And surely much of the shallow work we mourn over, much of the pithless, unctionless preaching of our time, is the result of human effort begun and ended, apart from God. There is no way of maintaining freshness of soul, fulness of blessing, or fruitfulness of service, but by daily dealing directly with God through His Word, and at His mercyseat.

A FRESH MESSAGE FROM GOD

An aged Professor in a large University, who for many years had the care of one of its departments, and had taught the students in that particular branch of science for over a quarter of a century, with acceptance and success, was known to retire several hours each day for study, as he had done in his younger years, when familiarizing himself with the subjects upon which he had to speak to his classes. A friend, who was on familiar terms with the talented professor, asked him one day what need there was for studying afresh the subjects with which he had been so long well acquainted. His reply was characteristic, and has its message to all who speak to their fellows of the things of God. "I wish my students to drink from a running stream, not from a stagnant pool," said the Professor. "Only what I gain fresh for myself through study, flows out in freshness to others." There is a danger, as there is a tendency among those who have long been preaching or teaching the Gospel and the truth of God, to trade upon their familiarity with their subjects, and give out to others from what the aged teacher characterized as "a stagnant pool." But this has no freshness, no power. It may be sound, but it lacks "grip." The truth gathered fresh—like Israel's manna from the dewdrop of the morning, Num. 11:9, and fed upon to the enrichment and edification of the gatherer, when it has to be given out to others, will flow in freshness like "the running stream." And this is just as true of the simplest and most familiar Gospel teaching, known and taught for long, as it is of some newly-discovered truth, now for the first time revealed to the soul by the Spirit. The great need of the time is—not new truth, or even new methods of delivering it—but the old Gospel made fresh to the speaker's own heart by meditation and prayer, under the teaching of the Spirit, until the heart aglow with the enjoyment of it, bubbles up, see Psa. 45:1, margin, sending a living stream through the lips, carrying life and healing whithersoever it flows, Ezek. 47:9. This is the kind of preaching and teaching which results in conversions that abide, of instruction that edifies; of exhortation that reaches the conscience and leads the heart into exercise before God. The other kind which comes as from the stagnant pool, lifeless and insipid, pleases the natural man, or sends him to sleep, highly pleased with himself and with the preacher, but it accomplishes nothing for God, or in the way of permanent blessing to the world or the church.

A MOTTO FOR A CHRISTIAN'S CASH BOX

"Of Thine own have we given thee" 1 Chron. 29:14.

CLOSE DEALING WITH THE WORD OF GOD

"A careless reader of the Scriptures never made a close walker with God," says the late Robert C. Chapman, and his words are worth being pondered in this busy day, when few of God's people seem to have either the desire or the opportunity to read carefully and prayerfully the Word of God. There can be no doubt that one—perhaps the chief cause—of the shallow Christianity, the little exercise of soul in Divine things generally found among God's people is the neglect of the Word of God. With many it is a mere ornament for the shelf, with others a book for taking to the "meeting" on Sunday. Among the few who read it daily it is mere getting as much out of it as will yield comfort amid vexations and strength to battle with difficulties. How few get "under the surface," reading, studying, meditating on the inspired words of God for their own inherent value, and from love for their Author. It is this that makes the words of God "sweeter than honey" and more precious than "much fine gold." It is by close and daily acquaintance with the Scriptures that the Spirit unfolds their hid treasures to the soul, and makes them the voice of God to the longing heart. Do you read the Word of God thus, dear fellow-believer? Do you seek? yea take time to deal honestly with the Word of the eternal God. Depend upon it, the day will come when all else will bulk small, and what was the result of close reverent dealing with the Sacred Scriptures will alone shine forth as gold which has passed through the fire.

All men of God, used to be a help to the Lord's people, have been earnest readers, and students of the Holy Scriptures. We hear, frequently, a good many who have been preaching for some years but there seems to be little divine progress in the knowledge of the Word and, consequently, their ministry suffers. Some of our younger brethren are showing good progress, especially those who have done some pioneer work and have had to shepherd new assemblies . . . 2 Tim. 2:15. (Editor).

Truth is immortal as thy soul; and fable
As fleeting as thy joys. Be wise, nor make
Heaven's highest blessing, Vengeance; O, be wise!
Nor make a curse of immortality.
Say, know'st thou what it is, or what thou art?
"Know'st thou the importance of a soul immortal?
Behold the midnight glory, worlds on worlds!
Amazing pomp! Redouble this amaze,
Ten thousand add, and twice ten thousand more,
Then weigh the whole; one soul out weighs them all,
And calls the astonishing magnificence
Of unintelligent creation poor."

THE USE OF FICTION IN SUNDAY SCHOOLS

A city Sunday School teacher writes:—"The introduction of fictitious tales to Sunday Schools, originally formed for the teaching of the Word of God alone, is a serious innovation. Here, it was introduced by Popular Tales supposed to have a Gospel application, being told to the children at week-night services, illustrated by lantern views. The tales, whatever their "application," are purely fictitious; the persons said to have been converted never existed, and the imaginary conversions were brought about by equally imaginary efforts. How any Christian who knows a God of truth, can expect Him to use "fiction" to do His work is inconceivable. It has been brought in by those who evidently have been accustomed to this kind of thing in the sects and associations where they have come from, and without consideration of others who had begun and carried on the work for years, they bring in these worldly "Tales," for they cannot be called by any other name, although they have a little religious phraseology with them.

Another, and as I think a more ungodly practice, was introduced concurrent with the above: that is the giving of novels—some of them with religious names—as prizes to the scholars. This to my mind is scandalous, and it need scarcely be wondered that several Christian parents have withdrawn their children from the school, rather than allow them to become acquainted with what they consider dangerous, and likely to beget an appetite for the reading of fiction." Surely a school for teaching God's Word is sadly on the "downgrade," if works of fiction are being expounded to the scholars, and novels given them as prizes. It is high time for those who have children at such schools to be on their guard.

What about professed Christian publishers and the like selling such "fiction" for profit. God cannot bless what He denounces in His Word—Rev. 22:15. (Editor)

A FRESH START AND A STEADY PULL

An earnest soul winner, who has seen much of the Lord's work through a long and active life, has said, "a true Revival is a fresh start followed by a steady pull." The fresh start is acknowledged to be the first necessity. When things are at a low ebb, spiritually, among the Lord's people, it is useless to spur them on to increased work or to enthusiastic service in the Gospel. There must be a renewing of strength from God. It is Godward the soul must be turned first. From Him must come the fresh impetus that gives the fresh start. When it does come, it will easily be known. A Revival that has its spring in heaven does not need to advertise itself. Everybody knows when

it is with us, and all true believers rejoice as they see and share the showers of blessing. But there is always the danger of losing the full benefit of such a season by failing to follow it up aright. Too often the awakened energy, the zeal in soul-winning, the increase of testimony is allowed to fag, when the excitement dies out. This is not as it ought to be. As the Lord's servant rightly said, "the fresh start" should be followed by "the steady pull"—the well-ordered godly testimony and service of those who have shared the reviving and renewing of the time of refreshing from the presence of the Lord. Young converts need help in the Word; lambs of the flock need shepherd care; youthful zeal needs guidance; groping souls sigh for light. Instead of the work being finished when the tide of awakening subsides, when conversion work seems to end, it is only really begun, and the quieter and less exciting times that follow, largely determine whether the work done will have its seed in itself, and go on reproducing itself or remain in the bud of profession without corresponding fruit-bearing unto God, which is after all the only real proof that any work is of God. All this needs "a steady pull," also a pull all together in loving godly fellowship, among those who are "fellow-workers unto the Kingdom of God."

John Ritchie

When a celebrated heathen poet was asked by a certain monarch, What is God? he demanded a day to think upon it; at the close of which he desired two days more; at the expiration of that time he requested four days in addition. The king, surprised, asked him what he meant by it; to which the poet answered,—"The more I think of God, the more incomprehensible and mysterious He appears." There are three concise descriptions given of the Almighty in Scripture;—God is light, God is love, and God is a Spirit.

"Keep the heart with all diligence, for out of it are the issues of life."

"It is good for a child of God to search his heart, that he may know whether it is by nature or by grace that he is kept from outward evil. Fear of shame, love of reputation, power of conscience, natural affection, self-interest, greatly preserve the unregenerate from the commission of sin; and may in part also keep the children of God from defiling their garments. But it is only by the power of grace, and when the heart keeps the life, that our 'good conversation' is a sweet savour to God."

QUESTIONS AND ANSWERS

QUESTION: There were three questions raised at a recent Conference Bible Reading in the North which we thought might be of interest, generally, to our readers—as follows:

- (1) Should a Christian raise tobacco on his farm?
- (2) Should a Christian vote?
- (3) To what extent would Acts 5:29 apply?

ANSWER: (1) The tobacco habit is a dirty one, unbecoming to a Christian, and the raising of a tobacco crop is uncalled-for on the part of the Christian. There are so many other ways to make a proper living that it seems strange for a Christian to stoop to this one, even if he makes a little more money in the raising of it. What is money, house, clothing to a good conscience? Joseph would rather lose a good cloak than a good conscience and the true Christian today would rather lose home, friends and prospects than such a good conscience, if he is living in communion with God.

(2) The Christian can do far more praying for the Government and its officers than going to the Ballot Booth—we are expressly told to pray for such in 1 Tim. 2:5 etc. "Our conversation (politeumism—our community life—our commonwealth) is in heaven." Phil. 3:20. How then can the Christian whose hopes are on high exercise the franchise where our heart does not take us? We can be law abiding, and must be in every good work, and can "do good to all men" as the scripture enjoins but here is one way in which we can manifest our heavenly calling truly, even though it does bring reproach from the world—the world never will UNDERSTAND a Christian but it will often respect his conscience, as governed by the Word of God.

(3) In Matthew 22:17, the enemies of the Lord sought to entrap him on the question of giving tribute as required by law. He said—"Shew me the tribute money. And they brought unto him a penny. And he said unto them, Whose is this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

The words of the Lord give us the true answer—material things, such as money, property etc., could rightfully (even though high-handedly) be taken by Caesar and the Christian could not resist such confiscation of property in a material way, but if the Government demanded the "bodies and souls" of Christians—this presents another distinct matter. Body and soul we belong to the Lord—1 Cor. 6:20—also cp. ch. 7:23. There is a limit to the demands of the world—they can demand money as taxes etc. The Christian should be foremost in paying such tribute—this includes Income Taxes etc., even though they might seem excessive at times. Preachers likewise should file Income Tax returns as what they receive in holding services with an assembly come under the heading of freewill-offerings—direct "gifts" where no service is rendered are non-taxable—but if the giver should take the deduction, the recipient should also return on his tax return. This is only fair and proper. It is better to err on the safe side and even pay more than required, than to fail to properly manifest the true Christian character. The Lord will be no man's debtor.

Regarding the demanding of the body for war purposes, many Christians have suffered in prisons for conscience' sake, and suffered other indignities for Christ's sake. During the past 40 years of our service in the Gospel we have counted about a dozen of faithful laborers in the Gospel who were conscientious objectors to warfare, and God has signally honored such. The Lord here again is no man's debtor.

So, to sum up, Caesar can demand that which is his, but the body and soul of the Christian he cannot demand, scripturally, he has his limitations thus.

QUESTION: What does Ephes. 6:2, 3 fully mean? Does this include celebrating holidays with dinners, or a Golden Wedding?

I was condemned lately because I did not go to my parents' "golden wedding." It is a noisy house, full of strife, one is divorced and some stay away from the Lord's Table to fix the dinner. Was I wrong to stay away?

ANSWER: I would not say you were wrong under the circumstances. One can show honour to father and mother in so many other ways and, with the confusion you mention, there would be little hope of a Christian bearing that testimony which should characterize us all who have a conscience toward God. It is unlikely that the unsaved will at all agree with you, but that is part of the reproach of Christ. Some others who profess also might see otherwise, and one would need to know all the circumstances connected with the case, which we do not, but you have mentioned enough to show that there is a very grave question as to any Christian acknowledging such confusion with his or her presence.

As to such anniversaries—we think of the words of Numbers 10:10—"Also in the days of your gladness, and in your solemn days, and in the beginning of your months, ye shall blow with the trumpets etc." We suggest this would cover marriages, deaths and the remembrance of our conversion to God, when the good Word of God could be, and should be, read publicly if there is company there and privately otherwise.

We believe such tokens of esteem should be kept to a minimum with Christians and a simple gathering together, a cup of tea, without worldly nonsense and foolish jesting, would seem to be all right. One home as to the proceedings, and this would seem to be most fitting for a quiet remembrance of a happy event, and truly it is good to see Christians who have lived happily such a long period of time together, and in the fear of God. That we should esteem such is very evident from the Word of God and we can thank God for such a testimony to His faithfulness. Some have thought a cup of tea in the Hall, after a Prayer Meeting or a Ministry Meeting, with the subsequent reading of the Word of God there, is fitting—the only thing we think of here is that it is liable to become a custom and lead on to more development of various activities—this we should guard against. "Honour to whom honour is due."

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QUESTION: Should a brother in the assembly call on a sister to start the hymns when there seems to be a weakness as to this on the part of the brethren?

ANSWER: Decidedly NO! "Let your women keep silence in the churches" suggests first of all their subjection to brethren—To start the singing takes a woman out of that place of subjection, while to join in the singing is her priestly privilege in worship and also in Gospel testimony at Gospel meetings—she can do the latter where she cannot do the former, to the glory of God.

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QUESTION: Is it scriptural for younger sisters, not too long in fellowship, to carry off the singing in such a way as to be heard above everyone else? It seems to be out of place in the Morning Meeting, in the Prayer Mtg., or in the Gospel Meeting etc.?

ANSWER: The first part of your question suggests the thought (not too long in fellowship) that such younger ones are not well instructed and need some good instruction from older women, with discernment and love towards them. Hard and fast rules seem to be out of place in all Assembly meetings—there should be on the other hand the loving shepherd care which begets confidence and helps younger ones, not long saved, to look to such older brethren and sisters for help and guidance. Where such are not receptive to the word, something else may be wrong—the fruits of the new nature are missing.

EXTRACTS FROM LETTERS

From England—I wish I could place a copy of W. I. S. in the hands of every saint in this country who professes to gather "to His Name" alone. We get so little such Spirit-led ministry. In all too many professed assemblies "Scriptural Union" is preferred to the Holy Spirit's guidance. I was interested to read how, in your early days, you pioneered in the Michigan backwoods. In densely populated England there are no geographical "backwoods," but all too many "spiritual backwoods." . . . I fear travel is too easy today. There is the natural tendency to drive miles to the nearest "established" meeting. If we had to walk it, we would seek to meet nearer our homes and so the pure Gospel of Christ would be preached in more and more districts. I pray for you and your fellow labourers. I always enjoy William William's ministry . . . Yours in eternal bonds—W. S.

From Australia—It is a joy indeed to write again and to know that so far apart, yet of the same mind is so wonderful. "Looking for that Blessed Hope." Surely the coming of the Lord draweth nigh—Watch and pray is a word of encouragement. Ps. 5:3.

From New Zealand—Would you please add ten copies to my parcel, as I have just had a letter from a brother to whom we have been sending a copy, asking me to send as many as I can. We are particularly thankful for this result under the circumstances we know, and wish to encourage this brother in his exercise.

We know you are hard pressed in keeping up with the maintaining of this magazine but He has graciously brought you this far, and we are looking to the Lord that you may prove His enablings still.

Have been pondering Ex. 33 this week where God says to Moses . . . "My presence shall go with thee and I will give thee rest." Others had tried to give him rest lest he should wear away, but it was a God-limiting device. Where is there rest today? There is only one presence where agitations and restlessness must cease. Moses had tasted it and longed for more and the glow of heavenly delights filled his being. TO DO THE WILL OF GOD THIS IS REST. How the life of our Blessed Lord tells it out! What a holy calm marked His way, and on the storm tossed vessel He manifests it so sweetly, while agitated disciples say . . . "Carest thou not that we perish?" How He bore with their infirmities, and they must have blushed with shame at His lowly grace. How much we have to learn of Him . . . Come unto Me and I will give you rest, is still deep in meaning to our souls.

With our love in the Lord and our continued prayers for His help and sustaining grace to you. Yours in grace abounding . . . R.G.L.

(In writing the above transcript we have just thought that in the dark hours of night here, when we have retired to rest, saints of God in the Antipodes are praying for us—what a cheer and comfort in the "dark hours" when the enemy of souls seeks to get in his devilish work and hinder the preaching of the pure Word of God—Editor).

From India—You must be very busy, so this is just a brief note to acknowledge, with many thanks, receipt of W. I. S. very regularly every month. One is grateful for this "courtesy" subscription because of the good, straightforward, healthy teaching in the Magazine . . . "Speak the things that become healthful doctrine." But, with many, I am afraid it is very much like the health world today—the light, sweet, confectionery is preferred to good, solid food—"they will not endure healthful teaching." Surely this is part of the general weakness in the testimony today . . . SRS.

CANADA

Lake Shore, Ont.—Tent meetings by bre. N. Crawford and J. Lipke have been very good, the Lord's hand being seen in salvation and troubled souls remaining behind to be spoken to. Christians from neighboring assemblies are giving good support in attendance.

Wolfville, N. S.—Bre. L. K. McIlwaine and Jn. McCracken are in tent work here—good numbers attending at last report, with some souls troubled. Trust they shall soon be delivered.

Charlton, Ont.—After the conference here reports have come of a few precious souls being saved at, or as a result of the meetings. This cheers the saints and us all. Bre. Earl Pears and Stanley Simms are in tent work near Ceceb Lake—some interest reported. Bro. Widdifield continues in the Northern country for a while—he keeps busy visiting etc. in this large district.

Glen Ewen Sask.—Our correspondent mentions that David Adams was having some meetings amongst them—he adds that the harvest season is about to commence and looks like a good crop. Sometimes it is far different on the prairies. Our brethren have had their lean years as well as good ones.

OTHER LANDS

Lurgan, N. I.—Bro. McShane expected to erect his tent July 24th, and have bro. Lyttle work with him.

Puerto Cabello, Venezuela—Our brother Saword mentions that they landed safely on June 26th, and a week later went off to the Cumarebo conference in Falcon where three were baptized and a woman professed to be saved. From there he went on to Maracaibo where I was exercised, he states, about a week of meetings for believers, but there was such a good number of unsaved attending that a good part of each meeting was devoted to Gospel preaching—a nice young couple showed a special concern and they were hoping to hear of their conversion in due course. Bro. Saword writes . . . "There are so many places that claim our attention, now that our ranks are so reduced in the work, that we are specially cast upon the Lord for guidance. Here in the Port it is encouraging to see how well the meetings are being attended—over 200 at Bible Reading Tues. night and very good interest." Pray especially for our brethren in Venezuela at this time.

CONFERENCES

Labor Day Conferences—See last month's issue for particulars of the following at Sault Ste. Marie, Ont., Orillia, Ont., Hartford, Conn., Clements vale, N. S. and Cleveland, Ohio.

Cleveland, Ohio—A printer's error stated there would be no meeting held in the Monticello Conference Saturday afternoon. This should have read Saturday forenoon. Usual meetings Sat. afternoon and evening as formerly. PLEASE NOTE.

Arlington, Wash.—Usual Labor Day Conference will be held d.v. Sept. 5, 6 and 7—Prayer mtg., Fri. evening Sept. 4th. Corresp. A. S. Colburn.

Longport, N. J.—Annual Conference will be held d.v. in the Gospel Hall Auditorium, 29th and Atlantic Ave., commencing with Prayer Mtg., Sept. 18th, at 7:30 p.m. continuing over Sept. 19th and 20th. Ministry is expected from those who will strengthen "the things that remain." Rev. 3:2. Corresp. Wm. Moon.

Clyde, Ohio—Saints here will convene their conference again d.v. commencing with Prayer Mtg. in the Gospel Hall, Railroad St., Saturday Sept. 19th, at 7:30 p.m. Meetings on Lord's Day, Sept. 20th, in the High School Auditorium on Vine St., at 10:30—2:30—7 p.m. The Lord's servants walking in the "old paths" welcome to minister. Corresp. Richard Fremion, 426 Vine St.

Midland Park, N. J.—Annual Conference d.v. will be held commencing with Prayer Mtg., in the Gospel Hall, Sept. 25th at 7:45 p.m. Usual order of meetings will prevail. Corresp. to Lester E. Greene, E 20 Glen Ave., Paramus, N. J. Meetings Sat. Sept. 26th, and Lord's Day Sept. 27th.

St. Thomas, Ont.—Annual Conference will d.v. commence with Prayer Mtg., in the Gospel Hall, 3½ Erie St., Oct. 10th, at 7:30 p.m. and will continue Lord's Day and Monday, Oct. 11th and 12th, in the Arthur Voade School on Flora St. 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. No circulars. Corresp. Frank Woods, 94 Manitoba St.

Arnstein, Ont.—Annual Conference will be held d.v. Sept. 18, 19 and 20 commencing with Prayer Mtg., Sept. 17th. Meetings at usual hours. Ministering brethren who teach and walk in the "old paths" are welcome. Brethren! Pray for us. Corresp. Emil Culin.

Huntsville, Ont.—Annual Conference d.v. will be held Sept. 11, 12 and commencing with Prayer Mtg. in the Gospel Hall, Main St., at 7:30 p.m. Thurs., Sept. 10th. Lord's Day Breaking of Bread at 10 a.m. Ministering brethren teaching and walking in the "old paths" welcome. Corresp. Geo. Cottrill. R. R. 2.

Hitesville, Iowa—Annual Conference will be held here d.v. Sept. 19th and 20th, preceded by Prayer Mtg., Fri. evening Sept. 18th. Usual order of meetings. Corresp. Geo. L. Frey, Aplington, Iowa.

Manchester, Iowa—Annual Conference d.v. will be held here Oct. 3rd and 4th, with Prayer Mtg., Fri. evening, Oct. 2nd. Free accommodations as usual and usual order of meetings. Corresp. Dan Lubben, 505 E. Butler St.

Creemore, Ont.—A joint Conference of Creemore and Strongville Assemblies will be held d.v. commencing with Prayer Mtg. Oct. 10th at 7:30 p.m. continuing Oct. 11th and 12th. Breaking of Bread at 10:30 a.m. D.S.T. Corresp. H. J. Clark, Box 136, New Lowell, Ont.

FALLEN ASLEEP

Barrington, N. J.—Our beloved brother Samuel Hocking, Sr., went home to be with the Lord July 16th, after much weakness, aged 78. He was saved 63 years ago through hearing of Luther's verse—"The just shall live by faith." In assembly here since formation—correspondent for years. The late bro. Pinney and he had Bible Readings during their lunch hour in the Baldwin Locomotive Works years ago, we saw at least one at the funeral service saved at that time. His son Joseph labors in Peru. Pray for the widow and the three sons.

Ballyshiel, N. I.—Our dear brother Robert Hamilton was called home July 15th, saved 33 years ago through preaching of W. McCracken and T. McKelvey—with this assembly from its planting. His faithfulness, kindness and humility endeared him to all who knew him.

Longport, N. J.—Mrs. Janet S. MacFarlane went home July 29th, aged 87. Saved when 22 and received into fellowship in Kilbarchan, Scotland, widow of Wm. MacFarlane of Greenock. In Newport News Assembly, Virginia, since its commencement until she came to the Home here about ten years ago. A big help around the Home with its many duties, she will be missed.

Akron, Ohio—Our dear sister Mrs. Mary McIlmoyle "went home" July 23rd. Born in Ireland, saved about 30 years ago and in fellowship here since. Survived by husband and three daughters.

Forest, Ont.—On July 23rd, our well known brother Colin Johnson was called home in his 79th year and on July 27th, his wife (formerly Anna E. Stewart) was, likewise, taken home to be with the Lord. She was aged 75 years. Our brother was saved when 19 through preaching of the late Donald Munro and his wife saved in her teens—they were hospitable and kind.

Forest Grove, Oreg.—On July 18th our esteemed brother Mr. E. G. Goff departed to be with Christ, in his 88th year. Saved in North Dakota when 17, through the preaching of the late John Grimason at cottage meetings in the Goff farmhouse. For over 70 years in assembly fellowship. When just a young believer, he said to his Mother on one occasion . . . "I shall never be able to preach like my two older brothers, but I would like to be a true shepherd and a pastor among the people of God." Our beloved brother was an able teacher and a true shepherd—his godly counsel of great value. Remember his widow in prayer and the saints in their loss.

Frostburg, Md.—On July 21st our dear sister Mrs. Minnie Dunn went home to be with the Lord. Of a gentle and loving nature, shall be much missed. Survived by her husband and four children, all saved and in fellowship—"It is only till He Come."

Springfield, Mass.—Our beloved sister, Paula Meier, "went home" June 20th, aged 52. Saved as a girl of 16 and in fellowship in the assembly here for many years. Prayer requested for those she left behind.

Words in Season

THE BIBLE FAMILY MAGAZINE



"ALL THINGS COME OF THEE"

1 Chron. 29:14

THAT Word which sets our souls at rest
Is, Lord from Thee;
That calm which fills the thankful breast,
The robe in which Thy saints are drest,
That will which says Thy Will is best—
Are all from Thee.

Do we Thy Word of patience keep,
Taught, Lord, by Thee?
Can our cold hearts for others weep,
And labour for Thy helpless sheep,
Content to sow if others reap?—
We learn of Thee.

Thus all our full supplies of grace
Are, Lord, in Thee;
The strength to run the heavenly race,
The promises our souls embrace,
In Thee, our shield and hiding place —
All, all in Thee!

M. W.

(From the Northern Witness, Nov. 1876)

OCTOBER. 1959

WORDS IN SEASON

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SPECIAL NOTE:

PLEASE NOTE EDITOR'S CHANGE OF ADDRESS AS FOLLOWS:

WILLIAM H. FERGUSON
10140 Clifton Blvd.
Cleveland 2, Ohio

EFFECTIVE AT ONCE ALL CORRESPONDENCE, SUBSCRIPTIONS, REPORTS, CONFERENCE NOTICES and other items, etc., must now be sent to our NEW ADDRESS, as above. We appreciate your co-operation in this — THANK YOU!

UNITED STATES

Steubenville, Ohio—Bro. McBain gave a call here and at Toronto, Ohio.

Barre, Vt.—Bre. Gustafson and Rae saw a little blessing here this past Summer—the assembly is small. Northern New England is a needy field for the Gospel—it needs men to stay by the work for years, if need be, D.V.

Viola, Wisc.—Bre. L. Brandt and Hy. Wahls were trying this place last report—they saw two profess at Waukon.

Grandview, Iowa. Bre. Smith and Hyde were trying some more meetings here.

New Haven, Conn.—A few have been restored to the assembly here—bro. Capiello visited Poughkeepsie and Mechanicville recently.

Alpena, Mich.—Bre. Stewart, Govan, Clark and W. Ferguson visited the few here of recent months.

Bridgeport, Conn.—Bro. Jas. McCullough is feeling well, he spent time on the prairies at the Conferences etc., then helped nightly in tent work remainder of the Summer.

Lorain, Ohio—The Spanish Gospel Hall is located here at 3002 Elyria Ave.

Joliet, Ill.—Brethren here have had calls this past few months from Sidney Saword, Wm. Warke, Kalbunda and Baldwin and Geo. McKinley. Open air meetings here have had a good "listening" audience this summer. For 27 years some of our brethren have carried the Gospel to the County Jail. Results shall be fully known in a coming day. We fear many brethren are losing precious opportunities for branching out thus with the Gospel off the beaten track. The "lure" of the larger assemblies is a snare to many.

Akron, Ohio—Saints here enjoyed a short visit from bro. McKinley recently.

Cleveland, Ohio—A good conference was enjoyed here, with about thirteen of the Lord's servants present for ministry and the Gospel.

Hartford, Conn.—The Lord gave good help here this year—eight of the Lord's servants gave needful ministry and saints seemed refreshed. J. Govan was having a few meetings following.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

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GATHERED GEMS

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AT HAND

1 Peter 4:7

The events of the present,
The sentence has passed on each land:
The end of all things is at hand,
The pride of mankind,
The ventures in space
And the dreams of the mind
Alike tell the feverish race for control
Of a world that is doomed and its ruin foretold;
Yet a world vainly longing for peace at the end,
But a vain hope it is—it's a world men can't mend.

The shadow is cast o'er the land,
Men feel that disaster's at hand:
They put trust in their armies,
Their stores of their bombs,
They speak of their strength
And they trust in their plans:
But never a word of repentance for sin,
Of their need of salvation, or blood to make clean:
Not a sigh from a heart that is broken and sore,
But a longing for money and pleasure the more.

The end of all things is at hand,
The Word has gone forth through the land:
All the talk of their treaties,
Their schemes and their plans,
Their scanning the heavens
Yea! their hoping to learn
The secrets of God and the Universe wide,
Is an old story still, though it's clothed in new garb:
It's the effort of man to forestall his defeat,
And to put off the day when his God he must meet.

W. F.

« « «

"Be ye therefore sober, and watch unto prayer."

1 Peter 4:7

THE STORY OF MY CONVERSION

SOME sixty years ago a remarkable work of God took place in northern Ireland, where I was born, and I count myself happy that my youth was spent there amid the influences which continued many years after the principal wave of blessing had passed. "The great Irish Revival," as it has been called, had nothing of the ways of modern popular evangelism. It was not a humanly-planned affair at all; no pre-arrangements; no mass meetings; no raising of money to "carry on a campaign;" no attempt to stir up or work upon the people's feelings—nothing of that kind. It was a work of God, begun and continued with prayer in cottage meetings, and carried on mostly through uneducated, but earnest, godly persons, largely young men converted in those simple meetings, some of whom still live to bear testimony to the power of God in saving grace.

The influence of this remarkable work extended through many years, as I have said. It was under those influences I grew up to young manhood, and was kept from open sin, with reverence for divine things, and in obedience to parental authority.

But, as the word of God declares, we are "born in sin;" an evil nature is in us all, and we must be "born again" to enter the kingdom of God. Did it ever strike you that the one to whom our Lord said this was a very religious man—what we call "a good man," highly respected—in fact, himself a teacher of others? What a blow it must have been to this honorable man to be told by the "Teacher comes from God," that he, good man as he was, "must be born again!"

With all those good influences around me, whilst outwardly moral, and subject to parental authority, as I grew up the spirit of independency and self-will arose, and I began to chafe under home restraint. Other young men boasted in their freedom, and I resolved to have also my own way. How can I thank God enough for preserving me in those days from breaking through restraints, and leading me to a sense of need, and finally to seek and find the Saviour . . . It was the mercy and goodness of God that sought me, else I might at this day be among the lost, instead of among the company of those saved by His grace.

The means used by the Lord for this happy change were these: At the time I was planning to break loose from former restraints, a terrible sickness visited our neighborhood, causing great terror. Many died, and many others were brought to the brink of the grave. In one family both parents had died, and their sons, who were also nigh to death, turned to the Lord, and found grace and peace through faith in Jesus their

Saviour. When raised from their bed of sickness, they soon began to tell the good news of salvation in the cottage meetings aforementioned, and many others were converted to God.

I had but a vague conception of what they spoke of, which engrossed their minds and hearts. I was dumfounded. They had a joy and gladness in speaking of Jesus to which I was a total stranger. Like the elder brother in the parable of Luke 15, I "heard the music and the dancing," but knew not what it was all about. Indeed it made me afraid, and I avoided coming into close contact with them. I became fully conscious that with all my morality, they had something I did not possess. I had led the singing in the Sunday-school since I was a lad of fifteen, and had sometimes been a teacher too, which these young men had not; but I felt they now had something which I lacked. What was it? I became miserable, but, being shy by nature, could not disclose my feeling to any, though I was sought to be spoken to. Yet, while avoiding them, I could not stay from the meetings.

But my misery continually increased. Often, when alone in the fields, where no human ear could hear, did I groan and moan, longing for something I knew not what — in an unintelligent way crying to God for the peace and rest I could not find—looking in myself, in my own heart, for it, and found nothing but misery and disappointment.

In greater or less degree this went on for several months. But, one day in August, on my way home from the fields, where I had been mowing grass, groaning in misery and discouragement, the following lines of a familiar hymn suddenly rose to my mind:

"Oh, why was He there as the Bearer of sin,
If on Jesus thy sins were not laid?
Oh, why from His side flowed the sin-cleansing blood
If His dying thy debt has not paid?"

Like a flash of light it illumined my soul. My heart leaped for joy, and I cried out, "O God, that's the very thing I need." I saw Jesus was the sin-Bearer, and myself the sinner He had come to save. My load was gone, and joy and praise filled my heart!

From a child I had heard that Jesus died for sinners, but never till that moment did I see that He had died for my sins, for me, the sinner, and that by my precious Saviour I was made free! Oh, the holy joy of that moment—in the open field, with no human eye to see or ear to hear; but surely the angels of God rejoiced over another precious soul that was saved.

My reader may naturally think that I could not keep

this sacred joy to myself; yet, naturally shy, as I said, I was afraid to speak to others of the wonderful change I had experienced; and the enemy, I doubt not, also whispered in mine ears, that it would be safer to wait and make sure before I said anything to anyone.

But the Lord must have it out. He had lit a little candle that could not be hid. So, in a few days I mustered courage to tell my brother (who had been saved some weeks before) of the peace and rest I had found in Jesus, and he told it to others. Then I myself soon found courage to tell in the cottage meetings, in my feeble way, what the Lord had done for my soul; how He caused me to rest in His love, and in the peace which He has made by His work upon the cross.

Through ups and downs, through sunshine and shadows, through many failures too, this precious fact has remained as an anchor to my soul since the day Jesus revealed Himself to me: that He had borne my sins upon the tree, that in the value of that sacrifice upon the cross, I have been cleared of all guilt, in God's sight, cleansed from sin and set free, with joy in God my Saviour.

D. McT.

KNOWING THE LANGUAGE

AN OLD writer has said that "They who would enjoy Heaven must have some experimental acquaintance with the language of its inhabitants." But in the case of many, it would seem that they are intending to enjoy Heaven without the slightest attempt to learn the language of Canaan. There, for instance, is a man who tells you he intends to be in Heaven some day. But he has no wish whatever to talk on Heavenly subjects. He enjoys the world and the things of the world. His heart is set upon earthly things. Yet he tells you he has a hope for Heaven. Vain, delusive hope! They that are on their way to Heaven are cultivating an experimental acquaintance with the language and ways of a heavenly people. Is this the case with you? Do you know the language?

GOD'S KNOCK

IF GOD has been speaking to you through some illness, some family bereavement, or some hardships in your earthly circumstances see that you give ear to His voice. It is God knocking at the door. He wants admission. He desires that Christ should dwell in that heart. It is His will that you should be saved. Therefore He knocks. It may seem as if all things are against you. But, if we are to describe your case in Scriptural language, we must say that it is God's goodness leading you to repentance. Do you refuse to repent?—Do you refuse to turn to God? Have a care, lest the hour of your merciful visitation pass by unimproved. The next time God knocks, He may knock louder; and it may be the knock of judgment and not of mercy.

THE SHADOW OF THE PROPHET

WM. H. FERGUSON

IN the days of persecution during the reformation period and after, there was a prevalent saying amongst those who suffered reproach, as follows:-

“The shadow of the prophet is the hatred of the wicked.”

The thought, of course, was that as the shadow clings to the person walking in the sunlight, so there is a perpetual hatred by the enemies of the truth of God to the man or woman who seeks to stand for such truth in an evil day. It is useless to think that any such shall escape this—the shadow, while walking in the sunlight, is unescapable. “Remember the word that I said unto you, The servant is not greater than His Lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep your’s also.” John 15:20. Such was the word of the Lord to His disciples in the upper room that night in which He was betrayed. It might well remind us of the reality of following Him in His rejection.

There is no man or woman who will take a stand for God and His Word amidst departure from the “simplicity that is in Christ” but shall experience this enmity against the truth of God. Satan is ever definitely and constantly against such. If it were not for the preserving hand of God, even angelic ministration as in Hebrews 1:14—Daniel 10:10, 14, Satan has a kingdom of evil spirits, under his control, and nothing would delight him more than to crush and kill the people of God. History bears out this strategy of Satan through the Church’s history. It is no different today, though his tactics are more deceitful. None the less are they malignant. We see this in the case of Job when God gave Satan permission to afflict Job . . . “Satan went forth from the presence of the Lord, and smote (buffeted) Job with sore boils” etc. Using the wicked Haman, we see in the Book of Esther how Satan decreed the destruction of the whole race of the Jews. Haman the Agagite, descendant of Amalek and Esau was the ready instrument—his wicked heart could plot and deceitfully decree their destruction but, again, God overruled for His people, though in a poor state, and saved them through the wisdom and intercession of Mordecai and Esther. Mordecai’s shadow followed him and the gallows were erected for his execution but the higher power of God hindered the designs of the enemy.

We mention this to give encouragement to any who will stand for God and His Word against all encroachment. The enemy will use the carnal, the wicked world, or any means to his hand but “not a shaft can hit, till a God of love sees

fit." Not one of God's honored servants could live a single day if God were not for them. Satan would hurry them off the earth and he could find ready instruments to accomplish his designs. It is needful for us then to pray, especially, for such—what a wealth of intercession there could be for God's servants who are seeking to stand for Him if we all sought to do our part. Many who have departed from God's ways are arranging their organizations, their funds, their societies etc., etc., to care for (professedly at any rate) those who are willing to submit to such departure. God's true servants are outside of all this and must look to God, not man. "The tender mercies of the wicked are cruel." And, as the days darken, these forces of connivance shall grow stronger, they shall eventually form part of the mighty and wealthy Babylon and then their hatred against any opposition from the Word of God will become more intense. Let there be no mistake—the present day departure only means one thing—"an unholy alliance with Babylon." He must be truly blind who cannot see this and for simple souls who are led into the net blindfolded as it were, we can pray God will deliver them ere their testimony is entirely gone. To those of us who have watched the trend for many years, and have been forewarned of it by godly men who planted the assemblies of God, under God's hand, the whole plan of the evil one is very clear—it is an ultimate and complete capitulation to the forces of religion which shall comprise the latter-day Babylon. Some can be "saved with fear, pulling them out of the fire; hating even the garment spotted by the flesh." Jude v. 23. Although a true sheep of Christ can NEVER perish, it is sadly possible that we should turn again and "build again the things which I destroyed"—Gal. 2:18. Sad indeed to see some who have done this very thing. In their earlier days of simplicity, and little worldly advancement, they went along nicely with God as far as one could see, sat under the plain and wholesome teachings of the Word by plain and godly men, seemed to rejoice in it and go along with such teaching but, alas, "time and the devil test all men" and a good job, a worldly family, an attempt to live up to the world has caused their downfall and they look back and despise the very truth of God which met their need at the first. What a pity! May the Lord preserve us from such a course, even to the end. There shall always be a remnant testimony—it may not be large but it is nevertheless that which commands the interest of Heaven and the care of our Father God and our gracious Lord and it is a wonder unto many that the work of God can be carried on in God's way without any of the inventions and innovations of men. Let us ask ourselves honestly before God—"Is there one single innovation which has been introduced amongst us during the past quarter of a century which was not copied entirely from

the religious world from which we separated when God called us out to Himself?"

Nothing would please the godly more than to work together with others of His own and stand by them, and this we shall do if God permit; but when association with any company lowers the standard of God's Word and brings us into association with men of mixed principles and even false teaching (with which the religious world today is honey-combed) this is impossible, if one would be loyal to the Lord and His holy Word. The words of Nehemiah must be, in measure our's,—“I am doing a great work, so that I cannot come down: why should the work cease whilst I leave it, and come down to you?” Note that compromise is always a downward step. It has ever been so, it can be nothing else in the future if the Lord leaves us here. It is no uncommon thing to-day to see the names of brethren who should know better linked with the popular religious movements of Babylon. In fact, we saw recently where some from our land wrote for permission to use the name of a popular man, in their advertising. What a contrast to the “nameless place” of John 1:38, 9. Also the rejected Son of God Who has given us the privilege of going forth unto Him, outside the camp (the religious camp), bearing His reproach. Heb. 13:13. Where is the reproach today as in days past? Where are the men who point out the way to the saints of God? They are few in number, but we still have them amongst us, thank God, and we should pray for all such since, as we have suggested in this article, they will need godly intercession of saints as Satan and his emissaries will “stalk their footsteps.” Jeremiah said . . . “All my familiars watched for my halting.”

THE ROOT CAUSE

This takes us back to the words of the apostle John in 1 John 3:12, concerning Cain and Abel . . . “And wherefore slew he him? Because his own works were evil, and his brother's righteous?” Further, “Marvel not, my brethren, if the world hate you.” v. 13. Godliness of life, separation from ungodliness and unequal yokes of the world in any form, religious or otherwise, will always produce a corresponding antipathy and even hatred on the part of many. This is serious and betrays a far deeper disease than we have any idea of. After all, the words of the Lord stand out in uncompromising appraisal of all profession . . . “By their fruits shall ye know them.” Worldliness, despising of those who are good, association with false teaching etc., all place the burden of proof upon the professor as to whether there is divine life there or not. We have become far too latitudinarian in our preaching and thinking in these last days of religious compromise. Faithfulness to God demands a definite course for God in this world,

apart from the world's concept of religious activity. Remember, it was the religious world which delivered up our Lord to be put to death by the secular power. It has ever been so down through the dispensation—the end shall be no different.

THE SHADOW OF THE PROPHET IS THE HATRED
OF THE WICKED.

AHITHOPHEL AND HUSHAI

S. SAWORD, VENEZUELA

THE names of these two men are linked together in 1 Chron. 27:33 as honored and intimate associates of David, but instead of being men of kindred spirits, we see when the crucial test came, how strikingly different they were. It was their attitude towards David that brought out what was in their hearts. We read that Ahithophel was the king's counsellor, a position which he gained on account of his great wisdom and discernment. His counsel in those days was as if a man had inquired at the oracle of God, 2 Sam. 16:23. People could even be deceived into believing that what he said had come from God! Ahithophel obtained his place because of what he had **IN HIS HEAD**; whereas Hushai, who was the king's companion, obtained his place because of what was **IN HIS HEART**, viz: love and devotion to the king.

In the present day there is the danger of men being given a place, and their words of great intelligence calling forth the admiration of many, whilst all that they have is in their heads. They have a natural ability to expound the scriptures but it is not from the heart. It has not been acquired through experience and walking with God but is mostly book knowledge. Their own conduct is a contradiction of what they preach. However, the testing time has to come as it did with Ahithophel. That man was seeking popularity and self-aggrandizement, so in the rebellion of Absalom he sees his opportunity of creating fame for himself. He was an opportunist and ruthlessly turns his back upon his king to join the ranks of the traitor. He proves himself absolutely devoid of love for David when he makes his satanic counsel known to Absalom. He was ready to undertake personally the evil work of destroying David and so he says: "And I will smite the king only."

THE TESTING TIME

The testing time is bound to come sooner or later. When one's motive in service is love to the Lord Christ and to God's people it will stand the test, but when there has been an ulterior motive, such as to make a "fair show in the flesh," or seeking the praises of men, or the lust for a place amongst God's people, such an one is doomed to disaster. Ahithophel

was a dangerous man in disguise. As the king's counsellor he no doubt had a great influence over the minds of the people and could sway the multitude. His name means "brother of impiety," and such he really was. Finally, when his counsel was set aside in favor of Hushai, his pride was wounded to the quick. All that he had lived was self-aggrandizement, and to suffer such humiliation was too much for him: he went and hanged himself.

How different is the case of Hushai. A suggested meaning of his name is "loyalty," in contrast to Ahithophel's treachery. The sterling worth of Hushai's love and loyalty to David shines out just after the king had been praying: "O Lord, I pray Thee, turn the counsel of Ahithophel into foolishness." Then Hushai appears on the scene as David's emergency man. He comes with his coat rent and earth upon his head. His heart beats in deepest sympathy with his lord and he is happy to share his reproach. He did not take offence at David's blunt remark to him: "If thou passest on with me, then shalt be a burden unto me." His own will and wishes were at once subordinated to the will of David. Without a word of objection he is prepared to forego the privilege of accompanying his lord and turns his steps towards the enemy's camp, risking his very life for the noble cause of his master. The chapter ends with these significant words: "So Hushai, David's friend" etc. His friendship and devotion endured the supreme test.

In the New Testament also there are the names of two men associated with our Lord Jesus Christ who at heart were the very opposite of each other. The one, Judas Iscariot, who like Ahithophel, was a clever man and evidently accompanied our Lord for ulterior motives: he was there for what he could get out of the "business." Scripture exposes him as a covetous man and a thief. He also, like Ahithophel, was a dangerous man: what he had was only in his head; there was no heart love for Christ but love for money. He also was an opportunist, ready to seize the opportunity for diabolical gain. Our Lord calls him the "son of perdition," and he too, came to an untimely end: "he went and hanged himself." Matt. 26:5.

On the other hand we see the lovely character of the apostle John. He was by nature a "son of thunder," seemed to get nearer and nearer to his Lord as time went on, imbibing more of the same spirit until he became the "apostle of love." On that memorable night as they sat at the Passover table John was actually "leaning on Jesus' bosom." He could not get nearer! Later, when we see Peter following afar off, John is the one who "went in with Jesus." John 18:15. He, like Hushai, went into the enemy's camp, risking his life in devotion to his Lord. Finally we see the climax of that love when he stands by the cross with that little group of faithful

women, and is rewarded by that gracious word: "Behold thy mother." In his first Epistle, John bears testimony to the One Whom he had got to know intimately and writes: "That . . . which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life."

How much we need to cry with the psalmist: "Search me, O God, and know my heart: try me and know my thoughts." He alone can reveal to us whether our motives in serving Him are pure and if it is first of all the constraining love of Christ, 2 Cor. 5:14; then love for perishing souls in preaching the Gospel to them; and love for the people of God in seeking to minister to them.

In these last perilous times we are told that deception will abound. Consequently there is great need for spiritual discernment as to the true identity of those who assume to be ministers of the Word. David, referring no doubt to Ahithophel, afterwards wrote: "The words of his mouth were smoother than butter, but war was in his heart." There have been many whose words captivated the ears of their hearers but who later were the cause of divisions and wrecked testimonies. May the Lord multiply men amongst us like Hushai and the apostle John, who will remain loyal to His person and His truth; who will be God's emergency men, used of Him to overthrow the evil intentions of the enemy, and like, John, to give God's people rich and practical ministry for the last days, to fortify them against false doctrine and worldly infiltration.

GOING TO HEAVEN

PEOPLE talk strangely of going to Heaven when they die; but what gratification could it afford a man whose enjoyments are of a sensuous or sensual nature—who has no pleasure but in the acquisition of worldly objects, or the gratification of brutal appetites? You hope to go to Heaven! I hope you will—but unless your heart be sanctified, what were Heaven to you? A vacuum, an abhorrent vacuum. The day that took you here would end all enjoyment; and throw you, a castaway, on a solitude more lonely than a desert island. Neither angels nor saints would seek your company; nor would you seek theirs. Unable to join in their hallowed employments, to sympathize with, or even to understand their holy joys, you would feel more desolate in Heaven than we have felt in the heart of a great city, amid crowds who spoke a language which we did not understand, and who were alien alike in dress and manners, in language, blood, and faith.

WILL MEN BE PUNISHED FOR ALL THEIR SINS?

G. G. JOHNSTON

SEEING that Christ suffered the judgment of our sins on the Cross, some have come to reason (and to teach) that Christ-rejecters will not be punished for any sin but that of His rejection. This may seem according to reason, and even in accord with justice. Our only recourse, as in all such matters, is to the Scriptures of truth.

There is a great difference between provision, through God's grace, and man's appreciation and acceptance of that provision. There is undoubtedly sufficient value in the death of Christ that the sins of any man could be remitted, provided he repented and accepted Christ as His Saviour. But, when the apostles were sent to preach, their message was not that the people should believe that their sins had been remitted already at Calvary, but "repentance and remission of sins should be preached in His Name." The remission of sins would be the result of the repentance of the individual, because of the value of the sufferings and death of Christ.

Witness the result of such preaching on the day of Pentecost . . . "They were pricked in their heart." Peter said unto them: "Repent . . . for the remission of sins." The remission of sins was dependent upon their turning TO the Christ, from Whom the nation had turned AWAY.

In John 6:35, Jesus said: 'I am the bread of life: he that cometh to Me shall never hunger' but that satisfaction was contingent upon eating that bread.

In John 6:12, Jesus said again: "I am the light of the world." But most of them turned from that light, preferring to remain in the darkness of their sins.

In verse 24, He warns them, saying: "If ye believe not that I am He, ye shall die in your sins."

Christ would profit them nothing if they rejected Him, and they would die, not in the one sin of Christ-rejection, but in all their sins, and for all those sins they would be judged at the Great White Throne. "The dead were judged out of those things (plural) which were written in the books, according to their works (plural). Rev. 20:12, 13.

THE MILLIONS WHO HAVE NOT HEARD OF CHRIST

There have been, and still are, millions in this world who could not be charged with the sin of Christ rejection. They never hear of Him, nor of His love in dying that they might be saved. God says that they are "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors

of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful."

Such are some of the sins of the idolatrous nations, many of whom have never had the opportunity of rejecting Christ, for they never heard of Him. Will they escape judgment because of this ignorance? Romans 2:2 says: "We are sure that the judgment of God is according to truth against them which commit such things."

Turning then to the Jew, who had the Scriptures, and knew of the existence of the true God, he says: "Or despisest thou the riches of His goodness . . . Who will render to every man according to his deeds." (plural).

If men should be judged for no other sin but that of Christ-rejection, the charge against all would be the same, but the same chapter declares that "God shall judge the secrets (plural) of men by Jesus Christ." This was part of Paul's message, as it should be of our's.

But does John not call attention to the Lamb of God "which taketh away the sin of the world?"—John 1:29 . . . "that WHOSOEVER believeth in Him should not perish." ch. 3:16 . . . "He is the propitiation for our sins: and not for ours only, but also for (the sins of) the whole world." 1 John 2:2. Please note that the words 'the sins of' are in italics, which means that they have been added by the translators. (The thought is that "He is the 'mercy-seat' for our sins."—the meeting place—Editor).

Certainly we rejoice in offering a free and certain salvation to all, for there is infinite value in the blood of Christ to cleanse from all sin, on the condition of the acceptance of Christ as personal Saviour, but we must also warn our hearers that if they reject Christ, they must suffer judgment for every sin they have ever committed, including the crowning sin of Christ-rejection.

Public vehicles are provided for those who are travelling, but many still prefer to drive their own cars, to travel in those of their friends, or even to walk. In like manner, there is provision enough in Christ for every soul that is willing to benefit by it, but those who prefer some other way shall profit nothing by Him.

A RIGHT CONDITION

"I have found," says an honoured servant of Christ, much used in winning souls, "that when there was any power and blessing with my words, it was at a time when I was feeling my own emptiness and my need of God." Such is the condition in which God can use us.

A TRIBUTE

To Memory of our departed Brother Rosanio

"I think of the many months he would carry on faithfully in small halls preaching the Gospel in the evening and all day long visiting from door to door with his bag filled with Gospel tracts for distribution. Having spent some time with brother Rosanio visiting homes, I can testify how easily he won his way into homes and hearts of even the most rebellious by his winning personality and kind manner. Truly he exemplified Christ and the joy of the Lord was manifested in his face, which always carried a smile. When he visited Italy to carry the Gospel to his hometown and other villages, he literally wore himself out for the Gospel's sake.

Again I think he excelled as a pastor. Who will ever forget his pastoral visits and his way with the children? The children literally loved him. He was always concerned about visiting the sick and aged and especially those who had strayed from the assembly. His greatest joy was to see souls saved and believers restored and the assemblies prospering.

The familiar figure with his black bag inscribed with the words, "CHRIST DIED FOR OUR SINS" will be missed amongst us. Let us seek to carry on faithfully, at least in a measure, where our brother left off. Let us follow his faith. Let us make the assembly, which was dear to him, our concern . . ."

Sincerely in Christ,
M. A. Rannelli

(Having known our beloved brother for many years, we can heartily subscribe to the sentiments expressed in this extract from bro. Rannelli's letter. The 'simplicity of Christ' was exemplified in our departed brother—he was truly a lover of God's Word and God's truth and he has left a savor of Christ amongst us — Editor).

THE HALF NOT TOLD

THERE is one thing that you may be assured of, and that is: "The half hath not been told." The excellencies of Christ have been extolled now for more than eighteen hundred years; and yet the half has not been told. To tell of His love is like trying to work out some inexhaustible mine of wealth, that seems only to display the greater riches the deeper you go down. Yes, His riches are unsearchable, and His love passeth knowledge. The finite mind has never comprehended His great heart of love. Human eloquence has utterly failed to tell forth the glories of His person, and the beauties of His character; simply because there is so much to tell. Yea, Eternity will be too short to tell out the wondrous story! After ages have passed away, the half will not be told! Wonderful Saviour! O how sweet to be able to say, "He is mine!" Can you say it?

THE HOLY SPIRIT IN GATHERINGS OF THE ASSEMBLY

WE affirm also that this principle of the Lord in Heaven acting by the Holy Spirit in His church on earth, is also seen in the actual gatherings of His people in the assembly.

The Spirit brings believers together, not in front of a speaker, but around the Lord. Is it conceivable that He should be there except to preside over what takes place? And in accordance with the basic principle already established, would we not expect the Lord's will to become known by the effective exercise of the Holy Spirit?

There are many Christians who fail to understand this because they have never experienced the action of the Holy Spirit in directing the worship and prayers of the Lord's people when thus gathered to His Name. It is equally true, no doubt, that those who have experienced it in no uncertain way often fall short of it, because the Spirit is quenched by self-will and lack of spiritual discernment. But the fact remains that the power of the Holy Spirit is blessedly real, and unmistakable when known. The following is how one who lived in the past century described gatherings for worship in which the presence and power of the Holy Spirit were experienced: -

"Have there not been times when His (the Holy Spirit's) presence has been realised as a fact? and how blessed were such seasons? There might be, and there were, intervals of silence; but how were they occupied? In solemn waiting upon God. Not in restless anxiety as to who was next to speak or pray; not in turning over the leaves of Bibles or hymnbooks to find something that we thought suitable. No; nor in anxious thoughts about those who were lookers-on, wondering what they would think of the silence that existed. God was there. Each heart was engaged with Him: and for any to have broken silence, for the sake of doing so, would have been felt to be an interruption indeed.

When silence was broken, it was with a prayer that embodied the desires and expressed the breathings of all present: or a hymn in which all could with fulness of heart unite; or a word which came home to our hearts with power. And though several might be used in such hymns, and prayers, and ministrations, it was as evidently one Spirit who guided and arranged the whole, as though a plan of it had been made beforehand, and each one had had his part assigned. No human wisdom could have made such a plan. The harmony was Divine. It was the Holy Spirit acting by the several members in their several places, to express the worship or to meet the need of all present." W. T.

As the writer views this matter, there are two dangers. On the one hand it is possible to sink into a merely formal legalism and formalism which refuses all promptings of the Holy Spirit. On the other hand, it is possible to assume, mistakenly, that every prompting within oneself must necessarily be of the Holy Spirit, and to neglect the diligent study of

the written Word which God has given us so that His people may judge objectively what is according to His mind. Selected.

The "poverty" of some morning meetings for worship is alarming today. It is quite evident that the Word of God is little read, or laid hold of as to the sufferings of Christ, hence when we come together, the deadness, the lethargy, the restlessness, the hurry to get it over with, all betokens the lack of true worship or the lack of the true presence of the Lord in the midst. The morning meeting can become a mere token of church fellowship, in which case it would be merely a badge, not a loving and living experience of the Spirit's power to lead our souls out to Christ. What a luxury to be in a meeting, soft with His presence, led by the Holy Spirit, filled with the thanksgiving of redeemed souls pouring out their thanksgiving in His presence. The time is all too short and we would fain linger in His blest presence—and when we rise to leave, Luke 1:22 would be in measure fulfilled . . . "they perceived that he had seen a vision in the temple: for he beckoned unto them and remained speechless." Editor.

THE MAN OF PATIENCE AND PERSEVERANCE

He had a class of boys gathered from the "slums," the very worst I ever saw. Ragged and uncouth, using language as they came along, which caused one to shudder, and frequently fighting with their fists as they went home, while during lessons they were constantly on the "move," and had literally to be "held" by some point of interest, or story, before they would listen to a word. Their teacher was by no means brilliant or gifted, but he had an unusual stock of patience, and his perseverance in the face of all difficulties, was the most remarkable I have ever known. I believe its secret source was found in this, he was a man of prayer. These rough lads, whom he spoke of as his 'lambs', were a constant burden on his heart, which he carried continually to God in prayer. The patience he was enabled to show in dealing with them, was acquired by the deep discipline through which his soul passed, in supplicating God on their behalf. He could not deal unkindly with, or give up those for whom he was exercising faith in the promise of the Eternal God. So he went on week after week, losing some, gaining others, always hopeful and happy in the Lord. At length the first-fruits came: a lad professed conversion. He suffered at the hands of others, but stood firm. The teacher had a new service added to that of a soul-winner; he was now a shepherd. The care of that converted lad gave him fresh exercise of heart, and led him oftener still to God. The lad grew in grace, became a preacher, and is now a noble witness for Christ. Others of that class—some in distant lands—have been saved, and the teacher fully expects—he has the confidence in God to believe—that he will meet them all in heaven. Prayer, patience, and perservance, with a hold on God, will prevail when all else fails.

THE SHELTER OF A SACRIFICE

Read: 1 Kings 18:30.

SELDOM has there been such a concourse of guilty people as that which was assembled on Mount Carmel on the day when Elijah proposed to vindicate the true God. Under the leadership of an outstandingly wicked king, with a wife even worse than himself, Israel had gone after Baal, thereby angering the true God and bringing upon the land a penal drought which had lasted some three years.

But the time had come when the God of all grace was about to extend His mercy to these unworthy people, and Elijah had been told to go and show himself to Ahab in preparation for the coming rain. So in order to restore Israel to the worship of the true God, Elijah summoned Ahab and the prophets of Baal to meet him at Mount Carmel, where the trial by fire was to take place.

How guilty the people were! Up till the very last moment on the great day of decision they persisted in their appeal to Baal, fruitless though it proved. Had they been truly repentant they would surely have shrunk from the test to which Elijah had put them, instead of which they brazenly persevered with their efforts to obtain recognition for their idolatrous worship. All day long their bellowing and shrieking had rent the air, until, about the time of the evening sacrifice in Jerusalem, Elijah had called them from their vain pursuit.

Baal had had his chance, but there had been "neither voice, nor any to answer, nor any that regarded." Baal was exposed as an unreliable, fraudulent and lifeless idol who indeed had no real existence outside of the foolish imaginings of his criminal and fanatical devotees.

What exactly was it that Elijah proposed to do? He undertook to demonstrate that Jehovah was the true God, and to do this by bringing fire down from heaven. No one knew better than Elijah how terrible the coming down of fire from God could be. When two of the sons of Aaron had dared to offer before the Lord "strange fire . . . which He commanded not," there went out fire from the Lord and devoured them, so that they died before the Lord. Guilt cannot go unpunished where God is. Again, at a later date, the Lord caused the earth to open her mouth and swallow up a company who were rebellious against His chosen representatives on earth (Num. xvi). Were those gathered on Mount Carmel less guilty than Nadab and Abihu, or than Korah, Dathan and Abiram? By no means.

In the light of this how remarkable was Elijah's command to the people to come near to him (ver. 30)! It would not have been surprising had Elijah told them to get as far away as they could, to avail themselves of any shelter they could find, and

to hide themselves behind the rocks. For it cannot be safe, surely, for guilty men to expose themselves to the presence of a holy God. But no! the word was "Come near unto me."

What is the explanation of this? How could Elijah be so sure that the people were not drawing near to their destruction? The answer is that a sacrifice was about to be offered before their eyes. As the people stood beholding, Elijah took twelve stones for an altar; he then laid the wood in order, and the sacrifice on top, in readiness for the consuming fire, all being drenched with water so that the power of God might be unmistakably demonstrated. Then, when at long last all was ready, the hush of that mountain top was broken by the strains of fervent prayer "Lord God of Abraham, Isaac, and of Israel, let it be known this day that Thou art God in Israel, and that I am Thy servant, and that I have done all these things at Thy word." Immediately the fire of Jehovah fell, consuming the burnt sacrifice and devouring the wood, the stones and the dust in the fierceness of its heat.

How wonderful! The fire consumed, not the guilty spectators who deserved to die, but the sacrifice. God's anger against the people was appeased by that which spoke to Him of His Beloved Son's coming offering up of Himself for the sins of His people. So that not a single hair of the head of any one of the onlookers was even singed by the fire of God's judgment!

How far surpassing all human thought is the mercy of God!

Selected

QUALIFICATION FOR PUBLIC MINISTRY

MEN who, since conversion, have betrayed great feebleness of mind and are readily led to embrace strange doctrines or to fall into evil company and gross sin, I never can find in my heart to encourage to enter the ministry of the Word, let their professions be what they may. Let them be truly penitent and keep in the rear ranks. Unstable as water they will not excel.

The highest moral character must be sedulously maintained. I hold very stern opinions with regard to Christian men who have fallen into gross sin; I rejoice that they may be truly converted, and may be with mingled hope and caution received into the church; but I question, gravely question, whether a man who has grossly sinned should be very readily restored to the pulpit. Open immorality, in most cases, however deep the repentance, is a fatal sign that ministerial graces were never in the man's character,

My belief is that we should be very slow to help back to the pulpit men, who having been once tried, have proved themselves to have too little grace to stand the crucial test of ministerial life.

C. H. Spurgeon

(Submitted by A. McS.)

QUESTIONS AND ANSWERS

QUESTION: Was Lydia (Acts 16:12, 15) saved before she met the Apostle Paul? If not, in what sense was she a "worshipper" of God?

ANSWER: Lydia was not saved until we read "whose heart the Lord opened." "She attended unto the things which were spoken of Paul." Her baptism following, her hospitality, her love for God's servants all told out the reality of her "new life" and she is a bright example of the saving grace of God. Before she was saved evidently she worshipped ignorantly — just as the Lord told he woman of Samaria "Ye worship ye know not what"—John 4:22. We have the same thought in Acts 10: in connection with Cornelius—he was a "devout man, and one that feared God" yet he needed to be saved as we find in Acts 11:14 concerning his sending for Peter . . . "Who shall tell thee words whereby thou and all thy house shall be saved."

The fear of God—the desires after a knowledge of God, showed the working of the Spirit in these souls before they were saved, but it needed the Word of the Gospel to bring them to know the salvation of God. Cp. 1 Peter 1:23.

QUESTION: Is it right for one who has been guilty of sins outlined in 1 Cor. 5:11 to be labour saints—taking the public platform and condemning more backward brethren for not taking part etc., etc.,?

ANSWER: One who has been adjudged guilty of such sin, or sins, as outlined in 1 Cor. 5:11 should be very slow about taking any part publicly in an assembly of God. Much less, should he "administer the lash"—but rather quietly and humbly seek to serve his God. We have noticed, through many years, that where there is a real repentance in such cases, the spiritual ones who have profited by their untimely experience would rather retire into the background, they would rather serve Christ quietly in some lonely sphere perhaps, and there are many such available to any seeking service, and thus they obtain the confidence of the saints. Their humble attitude is such that all who ever knew of their defection, never think of it since they see the grace of God manifested in their restoration. But, if that grace is not seen, it is little wonder if the same defection keeps cropping up again and again in the minds of some. It is not a question of God forgiving sin—God does this when it is confessed in a proper manner and He does grant restoration, fully and freely, when His conditions have been met as to such restoration—fully outlined for us in the two epistles of Corinthians etc.,—but if as suggested in the above question, there is a lack of understanding the gravity of the case, with a consequent lack of humility, it raises the question as to the reality of the restoration, or the brokenness of the spirit which precedes restoration.

QUESTION: If sins indulged in and then deeply repented of and confessed, bringing a real sense of God's forgiveness: the sins (not gross sins) being utterly forsaken, are those sins put away entirely or will they be brought up again and gone into at the Judgment Seat of Christ?

ANSWER: God has made full provision for sin in the work of the Cross and in the blood of Christ and sins of believers, as sin, do not appear to be brought up at the Judgment Seat of Christ. However, such sins, improperly confessed down here, shall certainly detract from the reward and shall be shown to such saints as the reason why they have suffered loss when they appear before the Judgment Seat in Heaven. All properly forgiven sins of believers, who have confessed such to God and to those against whom they have sinned, are forever gone, never to be mentioned again, yet as in the case of the loss of Nazariteship, Numbers 6, all time spent out of fellowship with God as a result of such sin is lost time and lost reward.

QUESTION: What is the meaning of the first clause in James 5:16—"Confess your faults one to another?" The word "faults" seems to have a variety of translations in N. T.

ANSWER: This, of course, follows closely upon the matter of the sick (or exhausted) man of verse 14, where the elders of the assembly meet to pray with him, evidently for his restoration as it seems to be a state of spiritual exhaustion here, more or less, though it affected his physical wellbeing—is this not the case at times even today? We should consider well the thought of 1 Cor. 11:30. If such confession was good for the man before the elders, how much more would it be generally so before our fellow saints.

There is far too little confession of faults today, many things are harbored, ill-feelings kept to one's self, where a good and honest acknowledging of faults could avoid further notice. This is all the passage means but it is plenty when we consider its full import. The Romish priesthood has tried to get the idea of confession to a priest out of this, but what will THEY not try to get out of the Bible? You can almost make the Bible prove anything if you take Scripture out of its connection as many do today, even in professed assemblies.

The meaning of the word "fault" here, as translated in other portions, could be:—"A stumbling aside"—"a false step"—"a trespass"—"an offence or transgression"—"a fall" or "a defalcation in faith." To confess here means "to admit"—"to avow" or "to frankly consent" etc. There should be no withholding of proper acknowledgment of sin, either to God, or to one another—that seems to be the intent of the passage. Where one has harmed another, or lied about another, or given a false impression of a brother to "enlarge their own stock" nothing but an honest confession will clear the matter. All is included in this passage:

QUESTION: Does the Scripture teach the "appointing" of brethren to take the Gospel Meeting on Lord's Day evening, or should it be left "open"?

ANSWER: The Gospel Meeting is an important meeting. At it the unsaved are largely present, invited to hear the Gospel, it is not a meeting as we have suggested in 1 Cor. 14 for the ministry of the Word. It is the responsibility of brethren in fellowship and in the place of leadership to see that those best fitted for it should tell forth the message clearly and simply. There is no hard and fast rule but it would be unseemly to have a person evidently unfitted, take this place while other brethren who are gifted of God should remain in their seats.

If brethren who usually take this responsibility, as to preaching, desire to wait on the Lord and understand the responsibility of the meeting, it could be carried on without definite and prior arrangement, but, unfortunately, this is not the case for the most part, hence it would be better to arrange beforehand, generally speaking. Then again, brethren who are going to take part should know beforehand, if there is an arrangement, so that they can be properly prepared for the Gospel. If younger men should be asked to open the meeting, let it be a short word of testimony or the like, leaving the major part of the meeting to the older brother. How unseemingly it is for some younger man to take most of the time and leave but little for the other, yet this happens. Again, if servants of Christ are present, in whom the saints have confidence, let there be proper courtesy shown and those who, normally, have the responsibility of the meeting, can quickly and with alacrity, give way to the visiting brother or servant of Christ. An aged brother told the writer once of visiting a large city and he said . . . "If the apostle Paul were to come along, they would not step down for him." Such is the extreme of arrogance, or ignorance. Both are bad. We have known of meetings where a "novice" would take the meeting with servants of Christ, known and respected among us, would be allowed to sit. Such things ought not to be, nor are they so in spiritual and well ordered assemblies — we thank God for many such through the land.

EXTRACTS FROM LETTERS

FROM INDIA:

Here in India things are certainly moving along, and not altogether in favor of the foreigner. Indeed in visiting some places recently where the Gospel is not known (there are many such), it seemed that it was also unwanted (from us). Our Indian brethren might have rather more acceptance, but where are they? True! there are many faithful ones; but, taking into consideration the vastness of the country, true labourers are few. The prayer of Matt. 9:38 is greatly needed. S. R. S.

FROM NEW SOUTH WALES:

The magazine lives up to its title for the articles are very timely for a day when very many desire smooth words, with little power, and little conviction. May the work continue—it is appreciated here.

FROM BRITISH COLUMBIA:

The faithful caliber of the ministry contained in the monthly magazine is appreciated by those who love the Lord Jesus and seek grace to walk in His ways.

FROM CONNECTICUT:

Thank you again—the magazine is of great help to me and many times it comes with answers to problems that I, myself, have had to face. My errors are made clear and I pray that it may please the Lord to bless this work.

FROM TORONTO:

The ministry and the articles are so timely, so helpful and usually so simple and well prepared that one wishes that all our brethren and sisters would avail themselves of at least some of this written ministry. I am sure that few of them do not subscribe to a daily newspaper, to say nothing of the time and interest spent in radio and, by some, even television. I pray the Lord's continued blessing on your efforts editing this magazine and ministering God's Word to God's people.

FROM JAPAN:

The articles on "Discipline" have been a pleasure to read—a seemingly overlooked matter today but ever so needful to preserve the testimony of the Assembly of God, to keep evil out. This subject is the key to blessing, yet many professed assemblies are afraid to touch it in these evil days. The accompanying article by Mr. Caldwell has also been a real help.

FROM IOWA:

We enjoy reading every word of it, especially the Questions and Answers pages.

FROM MISSOURI:

I enjoy and appreciate the firm stand on the things as shown in the Word of God—refusing to follow present day practices.

FROM ENGLAND:

The Words In Season is a real tonic and stimulus to those who are endeavouring to hear the Master say "Well Done ! ! !" at the end of our earthly pilgrimage.

FROM MARYLAND:

To say I enjoy it and derive much spiritual help from it is stating it lightly. The only difficulty I have is to find time to meditate on its excellent articles.

FROM THE DEEP SOUTH:

We enjoy the magazine, especially for its good Gospel Articles and messages of devotion and godliness for our Lord Jesus Christ.

FROM NEW ZEALAND:

May the Lord continue increasingly to bless and own its pages in ministry to His beloved people—Psalm 16:3. "Now He that ministereth seed to the sower both minister bread for your food, and multiply your seed sown and increase the fruits of your righteousness." 2 Cor. 9:10.

Everett, Pa.—Bre. Fite and Baldwin had five weeks in tent here.

Laurium, Mich.—The Lord has encouraged the few in the Copper Country during this past Winter and Summer with fruit in the Gospel. One sows and another reaps.

Camden, N. J.—We had the joy recently of seeing five young Christians who had been saved for some time, obey the Lord's command and be baptized. They are now in happy fellowship here.

Livingston, Wisc.—Tent meetings finished here and bro. Hamilton helped at Sheldon, Ill., also visited Mason City, Hampton and Aredale.

Clark, S. D.—Bro. L. DeBuhr has been having tent meetings here with a nice interest, a little blessing. Our young brother Orr took time off to help him.

Garnaville, Iowa—Bro. W. Williams expects d.v. to sail October 23rd. on a Dutch freighter for Venezuela, where his address is as formerly. Apartado 38. Puerto Cabello, Venezuela, S. A. He has had interesting and helpful times in Iowa, and other parts, but is hastening back for the work's sake.

CANADA

Richmond, B. C.—An Assembly was formed here July 5th, known as the Gilbert Road Gospel Hall. Work in the Gospel and S. S. meetings have been carried on here during the past five years with resulting fruit. Corresp. Wm. T. Funston, 611 Comstock Road, Richmond, B. C.

Dawson Creek, B. C.—Blessing has been reported from recent efforts here. Bre. J. Norris and Reid had meetings with the few lately—pray still for needy and isolated Northern British Columbia.

Deseronto, Ont.—Bro. G. P. Taylor had a good visit on the prairies during the conference season and reports a nice spirit prevailing in the various meetings held, but great need in some of the Northern Sask. assemblies. Faithful workers who will stick to a field of labor are sadly missing.

Lake Shore, Ont.—Recent meetings in tent here were very good with a time of ingathering of precious souls—doubtless a time of reaping after much sowing. Several professed, giving joy to the saints of the district. Our brethren Crawford and Lipke returned to Ohio.

Charlton, Ont.—Our brother Widdifield gives help as he can in this district. There has been somewhat to cheer the saints as a result of the past two conferences, this year and last.

CONFERENCES

Manchester, Iowa—Annual Conference dates Oct. 3rd and 4th, commencing with Prayer Mtg., Fri. eve. Oct. 2nd. Corresp. Dan Lubben, 505 E. Butler St.

Vancouver, B. C.—Annual Conference of Victoria Drive Assembly will be held d.v. Oct. 10, 11 and 12, commencing with Prayer Mtg., Fri. Oct. 9th, at 8 p.m. in Victoria Drive Gospel Hall, 4659 Victoria Drive (cor. 31st. Ave. and Victoria). Meetings in the Hall during Saturday and Breaking of Bread . . . Lord's Day afternoon and through Monday meetings will be held in the Alpen Auditorium, 33rd Ave. & Victoria. Brethren walking in the "right ways of the Lord" will be welcome to minister the Word. Corresp. W. Hutchison, 4760 Little St., Vanc. 16.

St. Thomas, Ont.—Annual Conference d.v. will be held Oct. 11th and 12th, in the Arthur Voaden School, Flora St. Breaking of Bread is at 10 a.m. Prayer Mtg. will be held in the Gospel Hall, 3½ Erie St., Sat. Oct. 10th at 7:30 p.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.

Sydney, N. S.—We purpose to hold our Conference this year d.v. Oct. 11th and 12th—Prayer Mtg. on Oct. 10th, at 7:45 p.m. The Lord's servant walking in the "old paths" welcome in ministry. Visitors from a distance freely entertained. Corresp. M. MacDonald, 56 Welton St.

Creemore, Ont.—A joint conference Oct. 10-12 of Creemore and Strongville Assemblies will be held d.v. commencing with Prayer Mtg., Sat. eve. at 7:30 p.m. and over Lord's Day and Monday, 11th and 12th. Breaking of Bread is at 10:30 D.S.T. Correspondence to H. J. Clark, Box 136, New Lowell, Ont.

Blue River, Wisc.—Annual Conference will d.v. be held Oct. 17th and 18th, commencing with Prayer Mtg., Fri. Oct. 16th at 7:30 p.m. Usual order of meetings. Corresp. Raymond Studnicka, Boscobel, Wisc.

Detroit, Mich.—Saints of West Chicago Assembly here expect D.V. to have their usual Conference **November 21 and 22**, preceded by Prayer Meeting Nov. 20th at 7:30 p.m. All meetings to be held in the Gospel Hall, 7345 West Chicago Blvd. Those coming from a distance freely entertained. Corresp. Alex. Stewart, 9950 Pierston, Detroit 28.

Waterbury, Conn.—Annual Conference will be held D.V. October 31st, and Nov. 1st, commencing with Prayer Mtg., Oct. 30th at 7:30 p.m. Usual order of meetings will prevail. Corresp. Wm. Batterton, R.F.D. 2, Terryville, Conn. All meetings in the Gospel Hall, Cor. Spencer & Phoenix Aves.

(Check Daylight Saving Time for Canadian Conferences)

FALLEN ASLEEP

Annalong, No. Ireland.—Our beloved sister Miss Anne McCracken "went home" July 17th. Saved early in life—she was in fellowship in the old Central Hall in Toronto, then Cleveland, Ohio, until returning here—recently in Ballykeel assembly. A good influence on her Christian life through such godly preachers as the late Donald Munro, John Smith and William Matthews while in U.S.A.

Chicago, Ill.—Our dear sister Mrs. Thos. Cooper "went home" July 25th, aged 86. Saved 46 years ago at tent meetings here, conducted by the late Robert McCracken and Samuel Greer—in 86th St. Assembly for many years, latterly with her son in Valparaiso, Ind. A respected sister.

Hatboro, Pa.—Our dear brother William R. Ramey went to be with Christ August 4th, aged 75. In fellowship here for a number of years.

Merlin, Ont.—On August 13th, our dear brother Harold James Johnson was called home in his 70th year. Saved about 20 years ago—in failing health for some years.

Detroit, Mich.—On August 15th, our beloved sister Mrs. George Flutur "went home" to be with her Lord in her 69th year. Saved in 1911 in Standish, Mich. at meetings by our late brethren Thos. Touzeau and Thos. Dobbin, she went on well for the Lord. She came to Detroit in 1917 and was in fellowship in the old Central Gospel Hall for many years, well known and respected by us all—survived by her husband, a son and daughter and brothers and sisters. Titus 2:13.

Huntsville, Ont.—Our beloved brother Chas. Cottrill went home to be with the Lord August 19th. He was at the Bible Reading Tuesday night, the 18th, and seemed as well as usual and retired for the night. When he did not appear for breakfast, they found he had died in his sleep. He was in his 79th year—saved when young and in the Assembly here ever since, always regular in attendance—much missed.

York, N. Y.—Our dear sister Mrs. Margaret McKnight Ladley "went home" August 31st, aged 74. She was saved March 8th, 1908 and in the U. S. A. since 1909. She went on steadfastly to the end in the small assembly here—had a heart for the Gospel and God's servants and will be missed. She was the widow of the late Hugh Ladley.

Words in Season

THE BIBLE FAMILY MAGAZINE



A PILGRIM SONG

Deut. 31:8

ON! O beloved children,
The evening is at hand,
And desolate and fearful
The solitary land.
Take heart! The Rest eternal
Awaits our weary feet;
From strength to strength press onwards,
The end - How passing sweet!

To speed unburdened pilgrims,
Glad, empty-handed, free;
To cross the trackless deserts,
And walk upon the sea;
As strangers among strangers,
No home beneath the sun:
How soon the wanderings ended,
The endless Rest begun!

We follow in His footsteps:
What if our feet be torn?
Where He has marked the pathway
All hail the briar and thorn!
Scarce seen, scarce heard, unreckoned,
Despised, defamed, unknown,
Or heard but by our singing,
ON CHILDREN! EVER ON!

Tersteegen.

NOVEMBER, 1959

WORDS IN SEASON

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PLEASE NOTE EDITOR'S CHANGE OF ADDRESS: All subscriptions and matters pertaining to the Magazine should now be addressed as follows:—

William H. Ferguson,
10140 Clifton Blvd.,
CLEVELAND 2, OHIO.

CORRESPONDENT ADDRESSES

Toronto 13, Ont.—T. W. Stainton, 19 Cudia Crescent, for the Birch-cliff Gospel Hall.

Mansfield, Ohio—Paul E. Hoffman, 630 Ferndale Road, for the Mansfield Gospel Hall.

UNITED STATES

Cleveland, Ohio—For late Conference Notices, or necessary "last minute" items, the Editor's telephone number is "Atlantic 1-5499."

Manchester, Iowa—The recent Conference was larger—over 500 sat down to "remember the Lord" at the Lord's Supper—a goodly number of young believers as well as older ones present, giving joy. Ministry by several of the Lord's servants of a timely and practical nature, touching home, business, and assembly life.

Hampton, Iowa—Bre. O. Smith and P. Elliott were having some meetings here. Sam Hamilton was in his home district, hoped to visit some in their homes in St. Paul.

Willmar, Minn.—Bro. Boyle has been visiting assemblies in Iowa and Wisconsin and purposed to visit here on his way back to Canada.

Grandview, Iowa—An assembly was planted here, largely through the labors of bro. Dale Hyde, helped by bre. Brandt, Smith and others, first meeting to "remember the Lord" was held Sept. 13th, just a few days before the sudden homecall of brother Hyde. May the Lord lead them on in His ways.

Hitesville, Iowa—Saints here felt they had a good and profitable conference.

Seattle, Wash.—Bro. James spent over a week here recently, ministry helpful.

Akron, Ohio—Bre. Dobson and Lipke purposed a series of Gospel meetings here commencing Oct. 18th.

Manchester, Conn.—Bro. Geo. Graham was having meetings here on his chart, then hoped to visit East Boston for a night or two. Bro. Pizzulli gave them a call in East Boston, cheering the saints in his recovery thus far in health.

Stout, Iowa—Saints here expect to have their usual Thanksgiving Day meeting, Nov. 26th.,

CANADA

Sault Ste. Marie, Ont.—Saints here feel that their Labor Day conference was a time of spiritual benefit—15 ministering brethren present to give help. One professed since the conference. They expected bro. Patrizio for a short visit. They expected to have a baptism Sept. 27th, when seven were to be baptized.

Orillia, Ont.—Word of the conference here was good and saints seemed to be refreshed by the good Word of God.

Arnstein, Ont.—The conference here, following Huntsville, was a real good one—the Hall packed and around fourteen of the Lord's servants present. These three conferences, held within three weeks prove a help and blessing to the saints of the district.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

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NOVEMBER, 1959

No. 11

GATHERED GEMS

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LEFT BEHIND

OUT of this life I shall never take,
Things of silver and gold I make.
All that I cherish and hoard away,
After I leave, on this earth must stay.
Though I have toiled for a painting rare
To hang on the wall, I must leave it there.
Though I call it mine, and boast its worth,
I must give it up when I leave this earth.
All that I gather and all that I keep
I must leave behind when I fall asleep.
And I often wonder what I shall own
In that other life when I pass alone;
And what shall God find, and what shall He see
In the soul that answers the call for me?
Shall the great Judge find when my task is through,
That my spirit has gathered some riches too,
Or shall at last be it mine to find,
That all I worked for I left behind?

Author Unknown.

JAMES 1:18 . . . "Of His own will begat He us with the Word of truth." There is a greater witness to God's goodness than that which is written upon the dome of heaven, even the regeneration of man. As the old creation was "by the Word" — John 1: 3, 10 etc., the new is by Him also, the Logos, the Word of Truth, and that by means of His everlasting Gospel, delivered in the power of the Holy Ghost. So tenderly is this declared, that a maternal phrase is used—God brought us forth in the new birth; and though "a woman" may forget "the son of her womb" — Isa. 49:15, yet will He "never leave, nor forsake." Heb. 13:5. Ellicott.

Peace comes at length though life be full of pain—
Calm in the faith of Christ I lay me down;
Pain for His sake is peace, and loss is gain;
For all who bear the Cross shall wear the crown.

**"COME AND HEAR, ALL YE THAT FEAR GOD, AND
I WILL DECLARE WHAT HE HATH DONE
FOR MY SOUL." Psalm 66:16.**

DURING that part of my life which I lived in my sins, I rested upon the "religious sinner's" bed. (Isa. 28:20) — "For the bed is shorter than that a man can stretch himself on it: and the covering narrower than he can wrap himself in it." Consequently, the bed was too short to sufficiently meet my need—I rested on that which came "short" of God's salvation, therefore I could not rest comfortably.

The covering furnished by the world's religion satisfied me to a certain extent for awhile, but proved inadequate to cover me against the cold blast of God's unmitigated wrath.

We were never told in the denomination to which we belonged that we were sinners by nature and practice—(Psa. 51:5; Rom. 3:23; 5:12), and were hurrying down the broad way (Matt. 7:13) to endless pain and torture as quickly as time could transport us. We were never warned against the Lake which burneth with fire and brimstone, therefore never told that we needed to be Born Again. The word "saved", so far as I can recall, never escaped the lips of the minister.

The very first step of my religious experience goes back beyond my recollection, because I was baptized when an infant in the Roman Church. Later on, I became a so-called Protestant but, still, a sinner on my way to hell.

However, in the early part of the year 1934, the Holy Spirit began to deal with me (although I didn't realize it at the time), and the world's pastimes, diversions and amusements began to lose their attraction for me: I began to think seriously about the "hereafter." I had thoughts like these: "If I live to be a hundred years old, what would come after that?—If I live to be seventy-five, then what?—Peradventure I live to be only fifty, where would I spend eternity?" The thought came to me (now I know it came from the Holy Spirit) that I must somehow get into relationship with God.

It was only a very short time after this that I contacted a young man in Bryn Mawr, Pennsylvania, who told me, he was saved and knew it. This statement of knowledge, experience and assurance amazed and surprised me, when I recalled to mind the fact that our minister told us, "No one knows until after death where he will go."

He told me how God saved him, and the remarkableness about the whole thing is, I believed every word he told me. To this I replied, "That is what I want—I want to know in this life where I will be in eternity." It was then he told me about Gospel Meetings being conducted in a house in Con-

shohocken, Pennsylvania, by the late Mr. Benjamin Bradford, and further said to me, "I'll take you any time you want to go." Needless to say I wanted to go as soon as possible. I felt as though I would have been willing to crawl on my hands and knees those few miles to "that house."

The hymns sung and the texts read that night do not come to my mind. As a matter of fact there is no verse in my conversion experience, but there is in it, however, that grand gospel invitation set forth in the word "come." Right here, it may be well and opportune to say, I have an ardent conviction that too many have a verse, a verse only, and have not really let that verse, like a finger-post, point them to the MAN in it. They have never really come into living contact with Christ by faith.

Mr. Bradford didn't preach very long until I found out that I was a lost sinner. I saw for the first time that everything that I thought was good and pleasing to God was only as the aroma of filthy rags (Isa. 46:6) in His nostrils. I realized with an overwhelming conviction that I was a lost sinner on my way to hell—I was just as sure of being in hell as if I were already there. This despairing condition was mine for only a few minutes (perhaps eight or ten), for at this juncture the preacher said, "If you are a lost, guilty, hell-deserving sinner in the meeting tonight, and you believe that God would do the very right thing in sending you to hell to burn forever—the Lord Jesus is standing with outstretched arms, saying, 'Come'." Needless to say that short description of my condition suited and fit me perfectly, and that word "come", as coming from the Savior, was meant just for me. So, I came to Him that first night on which I had ever heard the glorious Gospel of Christ. It happened about 8:20 on a Tuesday night, May 8, 1934.

Now, I am just as sure of being in Heaven as if I were already there. (Job 19:25; John 6:69; 17:3; II Tim. 1:12; I John 5:13). Thanks be unto God for His unspeakable gift.

George Baldwin

Alpine guides often blindfold the traveller who seeks to ascend to those awful heights where dwell eternal frost and ice. When the danger is past, the bandage is removed, and the traveller sees for the first time the slippery path along which he has been led.

In like manner our Heavenly Father mercifully conceals the future with its trials and dangers till we are safely past. All that He hides is hidden in mercy; and all that He reveals is revealed in love. I would not know all, my Father. It is known to Thee, and that is enough. "We walk by Faith, and not by Sight." "Blessed are they who have not seen and have believed."

THREE OLD STORIES ABOUT SNOW

For The Children

WHO has not stood and gazed with wonder at the lovely flakes of pure white snow, as they seem to glide so gently down from the pure world above to this dark and dreary world on which you and I are found. How harmless the clear crystals look, surely no damage can be wrought by them. Well, not by one little snowflake, but let a number get firmly fixed together and what a mighty power, just like one little impure thought, or word, or deed united to others and then what a power they have over us, both as to our life here and our life in the eternity to come.

Two stories come before our mind showing, in a tragic manner, the power of the little snowflakes. Will you listen to them? Here is the first.

JUST OUTSIDE THE DOOR

A peasant and his wife, living in a country district, had gone to attend a wedding at a neighbouring village. A severe frost came on and they were unable to get back that night. They had left their dwelling in charge of their two children. It appears that about nightfall the two boys had gone out to amuse themselves in the falling snow. During the time they were playing, the frost had so fixed the door of the cottage that on their return they were unable to open it and regain admittance to the shelter within. Next morning, a passer-by was horrorstruck to see an object lying a little distance from the door, and on nearing it to find the eldest boy lying in the strong embrace of death, with the tears frozen on his face. The younger boy was found in the same condition just outside the door.

A little fun, a few snowflakes, a pinch of frost, then—DEATH and all just outside the door.

Oh how like the little temptations, little sins, little delays, little neglect that will land many boys and girls just outside the door of heaven at last. "How shall we escape if we neglect so great salvation." Hebrews 2:3. So great salvation missed by so small a thing—neglect.

ONE HUNDRED YARDS FROM HOME

But the girls want their story, so here is the second. During the terrific storm that raged in Scotland in December, 1882, a woman was going from Dumfries to visit her father who lived near the village of New Abbey. It appears she travelled a good part of the way in an omnibus, and then set off on foot to accomplish the journey. On the way there is a stream which has to be crossed by a foot-bridge, but in the darkness, distracted by the violence of the storm and with her senses partly

benumbed by the cold seat in the omnibus, the poor woman seems to have missed the bridge. In the morning her lifeless body was discovered within twenty yards of the bridge and little more than a hundred yards from her father's door.

It matters little whether you are just outside the door or 100 yards from the pearly gate, unless you have Jesus as your Savior and Guide you never can get inside.

One mistake, one result. One sin and the result is DEATH, for "The wages of sin is death." One act of faith and the result is LIFE, "The gift of God is eternal life."

THE SNOW STATUE

A great man, with the peculiar name of Pietro de Medici, once employed the great Michael Angelo to make a statue out of snow; so he set to work during very stormy weather, and carved out a noble statue of a man. How beautiful it looked as the snowy crystals sparkled in the sunlight, but what a stupid waste of time and talent, for no sooner was the sun risen than it melted away.

Alas, how many Michael Angelo's there are, and how often you and I have made statues of snow which have vanished as soon as they were completed. How foolish to waste our time and our talents on that which will not stand the test. And yet this statue is a very good picture of our boys and girls who are trying to carve a statue of goodness out of their own wicked hearts or lives, which will quickly vanish before the judgment throne of God. To have something solid and substantial at the end of life we must begin with Jesus and "the new birth," John 3:3, and the end will be "a perfect man, the stature of the fulness of Christ."

Hy. P.

A NEW SONG

One would think nowadays that there was a special command to parents to teach their children diligently "music and dancing" — so many hours per day are they kept strumming on the piano — and scarce as many minutes devoted to the teaching of the Word of God. It is to be marvelled at that the youth of the present day grow up vain, self-willed, and lovers of pleasure, if the plain instructions of God have so little place in the arrangements of the household? Is it any wonder the children be "disobedient to parents," when parents are disobedient to God?

Then in Col. 3:16 we find the sort of songs that befit the Christian. Not comic songs, or love songs, or patriotic songs, but "spiritual songs." We have a "NEW song," which is in harmony with the "NEW creation," where "all is of God," and "Christ is all." Songs are ours which jar not with the conscious presence of God. They are the offspring of "grace in the heart," and are to be sung "to the Lord."

J.R.C.

THE WILL OF GOD

How Shall We Know It?

WM. H. FERGUSON

HAVING been asked recently again to write a little on this subject we think a consideration of the subject may be helpful to many Christians, young and older as well. To many of God's people the "will of God" is of prime importance in their lives and deliberations. If it is not so, something vitally wrong is in evidence. It is most important to not only know His will but to do it.

We believe a consideration of the first two verses of Romans 12 should be a great help to us all in this respect. To have right thoughts as to the "mercies of God" is essential to begin with. Read these two verses carefully and with the Bible before you, let us consider their import.

One who is not thinking much of the "mercies of God" as outlined in the previous chapters, from chapter 1, will not be likely to "know the will of God." There are certain steps which lead up to this knowledge which cannot be bypassed. God always wanted the children of Israel to remember their deliverance out of Egypt and its bondage and its cruel master—when they forgot this, they entered into various forms of evil and not alone did they fail to discern His will for them, but they could not know it until they returned to the Lord and considered their ways and departure. So, at the commencement of this study, let us consider afresh the "mercies of God" to us.

Following this there is a "presentation of our bodies"—this involving a surrender to the will of God, whatever that be. To assert our own will and to have our own desires dominate our actions would hinder us in knowing His will. This "presentation of our bodies" is said to be our "reasonable of service" or as the R. V. puts it . . . "your spiritual worship." It is a complete yielding of ourselves to Himself, for His glory and, of course, for our good, since this would follow.

So far is good, but then we continue to read in verse 2 of Romans 12 . . . "And be not conformed to this world." This is an essential condition to "knowing the will of God." Be not like it, do not cling to it closely, do not follow it in its aims, pleasures, ambitions, the spirit of the age, etc. If we are not prepared to live in separation from this world, we shall not "know the will of God." This is self-evident. A worldly minded Christian cannot know God's will. In fact, even Moses, when he spoke to Pharaoh in Egypt concerning the leading forth of God's people said as to their worship . . . "We know not with what we must serve the Lord, until we come thither." Ex. 10:26. God did not even reveal His mind to Moses while he was in Egypt, He led him forth first, ere He revealed His mind as to worship

and service. This is ever God's way still. There must be separation from the world in all aspects ere we shall know the will of God in our lives, pertaining to all our relationships to our God.

Continuing in our verse—Rom. 12:2—we read “but be ye transformed by the renewing of your mind.” Separation from the world and non-conformity to it, enjoined by God, is effected by the “renewed mind of the child of God” being able to detect the spirit of the age and the snares of the enemy of souls. We read again—“Be renewed in the spirit of your mind.” This constant “renewing” is the result of a diligent reading, study of, and meditation in, the Word of God. Accompanied with prayer, it leads to an understanding of what God desires for us and the path He would lead us into. So that, outwardly, we are separated from the world and inwardly, renewed and fitted to know His mind and will.

When we have come thus far we read . . . “that ye may PROVE what is that good, and acceptable, and perfect, will of God.” Thus the end is gained, we learn His will and, having learned it, are prepared to walk in it and thus He will guide us and direct our footsteps that “we slip not.”

This may seem rather involved to younger Christians but, following the Scripture quoted, and noting the different steps, as it were, we find that we have made progress in “knowing His will.” In Israel's case, passing through the wilderness, they were always people of the “upward eye” if they would be guided aright. They had to look up to see if the “cloud” had moved—and then they had to have the attentive ear for they had to listen to the sound of the trumpet which went in conjunction with the movement of the cloud. Thus the Word and the Spirit are suggested in their converging to bring about a proper path for us.

But, one will say, are we not to look for circumstances to open up as well? We would suggest that this will follow meditation and prayer with proper exercise beforehand as to the path. God seldom moves quickly in many cases, unless it be in times of emergency for His people, then He can act immediately. He keeps us waiting on our faces before the Lord. He does not make the way plain all at once, He fences up our way, He leads in a way we thought not; yet, behind all is the omnipotent Hand of our God guiding His own.

Having sought the Lord in due exercise and prayer and meditation, then look for circumstances to open up, seek to trace His hand in them and when they seem to open up, move, but not until then. Go step by step, don't plunge wildly ahead if you know not what to do. We often think—when we don't know what to do, then do nothing, but wait on the Lord—just

keep on waiting on Him and looking for His direction. He will reveal it in due time.

Seek to trace scriptural examples for your path. If Scripture gives examples of disaster and trouble on such and such a path, and this seems to be somewhat like that to which you are heading, then beware of such and don't make an attempt to use your own wisdom in this. Don't be too ready, like some, to say I KNOW I have the mind of the Lord and I KNOW it is the Lord's will etc. We have seen, in our many years of Christian life, those who were very sure that they had the mind of the Lord, yet it proved otherwise. We have seen this in such relationships of life as the marriage tie—Oh! says one, I know I have the mind of the Lord in this and they seek to make everyone else aware of this fact that it is "of the Lord." We have seen such end in the divorce court, or in separation one from the other. It was a fantasy—there was no real waiting upon God, it was all superficial, hypocritical, a pretending to be spiritual when there was no spirituality there at all. We have seen the same in business relationships, alliances, partnerships. A little temporal blessing is taken to mean that the Lord is FOR them and a more lucrative position or partnership (even if it involves the unequal yoke) is nurtured in the mind etc., etc., and the first thing we know the person says . . . "I have the mind of the Lord about it." They go into it, but the spiritual life is blighted, the testimony gone, an otherwise useful life lost to God. Again, this is seen in the political life. One is well thought of in the neighborhood, the Christian generally has a good standing among his fellowmen as to his industry, his honesty, his capabilities, etc., and he is sought after. The world offers him a "position" of trust, politically, and says he is just the man for it. He thinks, I can serve God in this, I can lift the neighbourhood, I can show them what a Christian can do and so, without any word from God (for God's Word never leads us into politics of the world) he or she plunges ahead—the result "they shall lie down in sorrow." What did poor Lot get out of the "magistrate's chair?" Nothing but a tarnished name, a lost testimony and a miserable blight on an otherwise "righteous" man. Hence, beware of those who seem to have the "mind of the Lord" at every cut and turn—generally speaking, you have to watch out for them, they will lead you astray. It is their own decision, THEY have the mind of God, THEY know what is right, THEY have the Word of God for it, THEY cannot be wrong. Beware of such! Walk humbly with God, keep to the path of separation, see the mind is renewed day by day, and God will reveal His mind to you and you shall PROVE "what is that good, and acceptable, and perfect, will of God." Move in the circle of His will.

SEEK GODLY COUNSEL

Do not be afraid to present your little problems, or great

ones, to spiritual men of God whom you know. Be sure to seek out those in whom you have confidence and who are "proven" men of long experience. They will help you. They will lead you to the Word. They will show you the pitfalls in certain courses which present themselves to the younger believers. Godly men would know much better how to advise you, if they knew more of these problems. This is where the true shepherds come into view. They have the confidence of the saints—they have a shepherd's heart—they know the dangers—they can advise with divine wisdom from the Book of God. We grant you there are not too many of such in some parts, but you can always find some. We think of David in 1 Samuel 19:18 . . . "So David fled, and escaped, and came to Samuel to Ramah (he knew where to find him), and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth." There was so much of the Spirit of God in that place where Samuel was, verses 20 and 23, that it affected even the messengers Saul sent and Saul himself; and David escaped again—ch. 20:1.

We feel that there should be a "nearness" between God's people and those who have labored amongst them to this extent that they will make known to them many things over which they might consult, scripturally and prayerfully. This is where more prayer amongst godly men and women would be of value. Do not be afraid in our Prayer Meetings to make known the petitions and requests for prayer. We hear these at Conferences, we should hear more of them at the regular Prayer Meetings of the assembly. It would keep us from being self centred, we would pray more for our laboring brethren whose names are frequently never mentioned in some circles, more prayer for missionaries working in difficult fields, making mention of their names. Some are so selfish they never reach out beyond their own little circle and, consequently, become so occupied with self that they think of little else and their sympathies become dried up, their fellowship very limited, consequently, their joy in having fellowship with the work of God generally is lost. Much of this can be traced to lack of proper ministry amongst His own and lack of "yielding of ourselves to God" as in Romans 12:1, 2. The "will of God" is little known and substituted for this becomes the "will of men." You will always find that when there is a failure to learn and prove the "will of God"—there is a consequent leaning upon men, to accept their will and their ideas and their innovations in the work of the Lord. They speak of their work as being the "work of the Lord" — their ideas, etc., all have this tag attached to them, or it is "a work of faith" etc., etc., but, beneath all, is the maser hand of some strong minded person or persons who have a plan already existent in their minds and which they are working out, according to plan.

This is not God's easy, artless, unencumbered plan but man's attempt at a counterfeit.

Man cannot win the child of God who is willing to abide by the directions of Romans 12:1, 2 etc. God will lead such an one and show to them 'what is that good, and acceptable, and perfect, WILL OF GOD.'

OPENED SCRIPTURES—BURNING HEARTS

SYDNEY SAWORD, VENEZUELA

"And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" Luke 24:32.

IT WAS remarked recently in the writer's hearing that there are some who do not now seem to consider it to be in order to read from the Word of God prior to the "breaking of bread," and it was suggested that perhaps something helpful could be written on this subject. It has been said that a newspaper reporter who once entered a Hall on Lord's Day morning to observe the order of the meeting, noted amongst other things that the gathered ones each carried two books: a small one, and a large one, and that whereas the small one was frequently opened, the large one remained closed throughout the meeting. There would seem to be something out of order when such a condition exists amongst those who hold the Truth so dear and seek to go by the Book in all things. Even in Christendom around us, with its so-called "public worship," they at least read from an open Bible.

There can be the use, or abuse, of the privilege of reading something from the Scriptures, with a brief commentary if necessary, during the first part of the meeting, and it is probably from the abuse of this practice that some would now even frown upon it. But this ought not to be so. It is true that the Morning Meeting can be spoiled by one getting up without the leading of the Spirit and ministering in the way that hinders rather than helps the saints to get occupied with their Lord and His sufferings on the Cross, but that is no reason why we should proscribe altogether that which has so often proved to be a help in "remembering Him." There is just the same danger of abusing the privilege of giving out a hymn when not led by the Spirit, and thus retard the spiritual progress of the worship. The writer was in a meeting sometime ago when a brother opened with a very appropriate hymn. The singing was hardly over when an elderly brother got up and gave out another hymn which decidedly detracted from the meditations awakened in our hearts by the first hymn. Possibly this brother was giving out a favorite hymn of his! We later learned that

this was a weakness that seemed to characterize him. However, no one would suggest eliminating hymns from our worship on account of such abuses. On the other hand it should be borne in mind that not only is there the danger of grieving the Holy Spirit by a brother taking part in the energy of the flesh, but there is the equal danger of quenching the Spirit by remaining silent through fear or natural reserve when one has been conscious of the promptings of the Spirit.

We have been in morning meetings where there was such exercise and liberty of spirit that those who led in worship carried the saints right into the Lord's presence. Their hearts had been inditing a good matter and their tongues were as the pen of a ready writer. Their language was rich in scriptural utterances, and the result was "a soft meeting." We have also been present at worship meetings when there were unduly long pauses, and nothing, apart from personal exercise, to "melt one's heart to tears." How opportune, in this case, would have been a brief and reverential reading of an appropriate portion of the Word, accompanied by a fresh and simple word of ministry: "A word fitly spoken is like apples of gold in pictures of silver." Prov. 25:11? Has not the same Risen Head, Who warmed up the hearts of those two discouraged disciples, many times since used such human instrument to do the same thing for His people through the opening up of the Word before the breaking of the bread?

It sometimes happens that there are believers who are cumbered with such care ere leaving home for the meeting that they have hardly taken time to open their Bible and meditate on its all precious theme: the Person and Work of our Lord Jesus Christ. How such a ministry as that of reading the Word publicly prior to the breaking of bread could be blest to such in helping them to draw near! By this we would not encourage anyone to be negligent but are referring to unavoidable hindrances for which allowance has to be made.

The two disciples on the way to Emmaus had no difficulty in recognizing their Lord when the time came to break the bread (this was not the Lord's Supper); He had prepared them for it by bringing the Scriptures before them concerning Himself, so that their hearts were warmed up (and made as one—note the expression . . . "Did not our heart (singular) burn within us."—they were truly united). The fire of love was rekindled, and as someone has well said: "Love is quick sighted" and **THEY KNEW HIM**. The Morning Meeting becomes a living reality when we get to that point, instead of a formal routine.

May God's precious Word not be relegated to a back seat in the "Morning Meeting."

REVERENCE VERSUS FAMILIARITY IN THE HOUSE OF GOD

HECTOR ALVES

ONE of the first lessons we must learn in approaching God is a recognition of His holiness. Under the Old Covenant God impressed on man in a number of ways that He demanded reverence. The men of Beth-shemesh were smitten with death because they opened the lid of the ark and looked in. 1 Sam. 6:19. Uzzah was slain when he merely put forth his hand to steady the ark when he thought there was danger of it falling. 2 Sam. 6:6, 7. When Moses turned aside to see the great sight at Horeb, a bush burning yet not consumed, God called to him out of the bush, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Exodus 3:5. There was nothing in that ground in itself that was holy, but it was made holy by the presence of God.

There is a verse of Scripture that might well be printed and framed and hung up in a conspicuous place in our Gospel Halls and Meeting Rooms. It is Psalm 89:7; "God is greatly to be feared in the assembly of His saints, and to be had in reverence of all them that are about Him." Some of us were brought up in a religious system where the "thunderings of Mount Sinai" filled us with a sense of holy awe. Reverence for the things of God was instilled in our hearts and minds. When the people assembled in "the House of God" as it was called, there was a holy silence; people walked quietly to their seats, scarcely a sound was heard apart from the rustle of a woman's dress, or a whisper by the usher.

Today this reverence is sadly lacking; perhaps from lack of home training, lack of example, or lack of teaching. Irreverence is seen in some habitually coming in late on the Lord's Day morning. "When the hour was come He sat down, and the twelve apostles with Him." Luke 22:14. Also at the Gospel Meeting a lack of reverence is manifested. No matter how solemn the subject, the Great White Throne judgment, the eternal doom of the unsaved, etc.; how often the Lord's people are found engaging in light talk at the close of the meeting. Children are allowed to run around in and outside the Hall, unchecked; sometimes even engaging in a game of hide-and-seek, the parents perhaps gossiping.

Another thing that is manifest in our time is a lack of respect for the Lord's Day. True, the first day of the week is not the Sabbath Day; it has an altogether different character and meaning. The Sabbath commemorated God's rest from His work in creation, and so it was to be a day of rest. The

Lord's Day is the day in which we celebrate the resurrection of our Lord Jesus Christ; He rose from the tomb on the first day of the week. The fact that it is called "the Lord's Day (Rev. 1:10) gives it a dignity all its own. It is the day which He has set apart for Himself, out of the seven, in this the church dispensation. It is the day in which the saints habitually gathered together to break bread in remembrance of the Lord Jesus Christ. Acts 20:7. Neither the day nor the supper are common, but rather holy. Not infrequently we have heard of some who, after sitting at the Lord's Table in the morning, turn the afternoon into a time of pleasure, sightseeing, and even picnicking. Some will say that there is no commandment given; but why should we require a commandment? The first day of the week is the Lord's Day; it belongs to Him, so why rob Him of it? We know what is pleasing to Him; let us go in for that. Nature itself would teach us how to conduct ourselves on the Lord's Day.

Then there is undue familiarity in addressing one another. Children are permitted to call those who are their elders by ten or fifteen years and more, by their first names. Brethren and sisters of equal years can quite scripturally do this; "Brother Paul", (2 Peter 3:15) "Timothy my son." etc. Some brethren like to have their Christian name abbreviated, such as "Bill", "Bert", Ken', etc. That may be their choice, but if the name is William, why address a brother in the Lord as Billy; or if the name is Charles, why address him as Chuck? This sort of thing is appearing in certain religious magazines, and is spreading to others where more care ought to be exercised. Such terms as "Evangelist Ken So and So"; "Pastor Russ So and So"; "Brother Merv So and So." Let us keep away from all such undue familiarity in connection with the things of God. To address a friend by a familiar name in social conversation is permissible, but such familiarity in matters pertaining to the church of God, and to assembly affairs is not in accordance with the Word of God. "Rebuke not an elder, but intreat him as a father; and the younger men as brethren; the elder women as mothers; the younger as sisters, with all purity", 1 Tim. 5:1, 2.

"Holiness becometh Thine house, O Lord, for ever." Psal. 93:5. There is a sacredness in all that pertains to God, God's house, God's people, and the Lord's Day.

My God! whate'er Thy love demands,
Take at Thy willing servant's hands;
Accepting from a grateful heart
Thy kingdom's dues, Thy children's part;
The gold and silver are not mine,
I only offer what is Thine.

JOSEPH'S BONES

THE LATE FRANK HUNTER, NEW ZEALAND

IT is remarkable that of all the actions of Joseph, this alone is thought worthy of record by the Holy Spirit in the Epistle to the Hebrews as an act of faith: "By faith Joseph when his end was nigh (R. V.) made mention of the departure of the children of Israel; and gave commandment concerning his bones." Heb. 11:22. His word was . . . "I die, but God will surely visit you and bring you out of this land unto the land which He sware to Abraham, to Isaac and to Jacob." Gen. 50:24 R. V.

His thirteen years of sore trial and affliction followed by eighty years of prosperity and glory in Egypt, had in no way impaired his faith in God. He remembered the promises made to Abraham, Gen. 13:14, 16., and subsequently confirmed by an unconditional covenant, Gen. 15:18, which was afterward renewed with Isaac and Jacob . . . Gen. 26:3, 4; ch. 28:10, 15. Although more than two hundred years had elapsed, and the covenant was still in abeyance, he had confident assurance and settled conviction that at the appointed time God would fulfill His Word, and for the strengthening and stimulating of his brethren's faith he took an oath of them that they would carry his bones when they set forth for Canaan. His tomb might have been with the illustrious Phaoroahs; but no, to the land of the promised inheritance he would have his bones carried, and there lie with his fathers, to await the better resurrection, Heb. 11:35. "So Joseph died . . . and they embalmed him, and he was put in a coffin in Egypt." Gen. 50:26.

Years rolled on, the chosen people multiplied and became slaves of Egyptian despots, hard and bitter was their bondage, but the promise to Abram was now about to be verified, "That nation whom thou shalt serve, will I judge; and afterwards shall they come out with great substance." Gen. 15:14. In the midst of their bondage and affliction when their condition became intolerable, the children of Israel sighed and cried; and their cry came up unto God, and He remembered His covenant, and visited His people as Joseph predicted He surely would, and with an outstretched arm He brought them forth out of the land of Egypt, out of the house of bondage: and there was not one feeble person among their tribes . . . Ps. 105:37. In their exodus they neglected not to perform their oath for "Moses took the bones of Joseph with him." Ex. 13:19. For forty years that coffin accompanied them in all their wanderings. It was a strange spectacle; the DEAD journeyed through the desert with the LIVING, yet it was a perpetual witness of God's faithfulness in the past and an encouragement for faith and hope that He Who had brought them out would

bring them in and plant them in the land of their promised inheritance, a land flowing with milk and honey.

On the other hand what a rebuke to all their unbelief and murmuring that coffin should have been, as they remembered it contained the bones of one who had endured trials and afflictions as great as their's. "The archers had sorely grieved him, shot at him and hated him." Gen. 49:23. "His feet had been hurt with fetters, iron had entered his soul." Ps. 105:18, Newberry margin. He was one who had seen no miracles to sustain his faith, yet had he trusted in God and His Word.

HOPE REALIZED

Eventually their hope was realized. The Lord gave them the land which He swore unto their fathers, and they possessed it and dwelt therein, Joshua 21:43, and there they buried the bones of Joseph in Shechem, in the parcel of ground which his father Jacob had purchased, Joshua 24:13, in the plain where Abraham had first pitched his tent, Gen. 12, and probably not far from the PIT in which his brethren once put him in the day of their cold and heartless cruelty. Truly all this is recorded for our instruction. It would remind us that we commence and continue our wilderness journey with the TRUE JOSEPH Who once died, but is now risen again; and that we are to be "bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body." 2 Cor. 4:10, R. V.

In proportion as our affection is set upon the unseen connected with our eternal inheritance shall we regard this world as a wilderness, and pass through it as those who have died with Christ; remembering that this bearing about in our body the dying of Jesus is also our power for warfare; for not until the land had rest from war, and Israel were in possession of their inheritance do we read of the burial of Joseph's bones. So that whether journeying through the wilderness as pilgrims, or maintaining our position in the heavenlies as warriors, Eph. 6:11, 12, the sentence of death should ever be on self, till Christ shall come and glory dawn, when we shall dwell in our eternal inheritance, where there is fulness of joy for evermore.

"Meanwhile we glory in the Cross,
As Thou wert, Lord, we fain would be,
All earthly gain we count but loss,
And joy to share reproach with Thee."

Grace forgives the sin and restores the soul, but that which is sown must be reaped.

PRAYER HELPS

1. You will never find time for Prayer; you must make it.
2. There is nothing too small to pray over; therefore acquire the habit of praying over little things.
3. Instead of worrying over your cares, turn them into prayer.
4. Seek to define clearly the burden that is upon your spirit by means of meditation.
5. When there is a weight on your spirit: -
 - a. Find out the cause.
 - b. Name the cause.
 - c. Remove the cause by prayer.
6. Use your mind as well as your spirit in prayer.
7. In prayer you have to consider : -
 - a. The thoughts that are in your mind.
 - b. The desires that are in your heart.
 - c. The feelings that are in the spirit.
8. Ignorance is one reason why burdens do not pass away. They would go if the believer set himself to understand and intelligently cooperate with God for their removal.
9. Make your petitions large. He who prays for little has but little to lose.
10. If God is to use your mouth for prayer, you must keep your tongue from evil, and your lips from speaking guile . . . Ps. 34:13.
11. Prayer is two-fold in character : -
 - a. Communion—whereby the soul who prays receives personal refreshment.
 - b. Petition—whereby benefit accrues both to the petitioner and also to the object of the petition.
12. Guard against prayers which accomplish nothing.
13. The one who prays must be prepared to ACT also, in connection with the person or thing for which he is praying.
14. Beware of localizing God, and praying to a presence near you, believing it to be God. Such a thought would give ground "to evil spirits for counterfeiting God's presence." (God draws nigh in prayer but to realize HIS presence is a real thing—Editor).
15. All prayer should be directed to God in heaven, and not to God in the room.
16. Beware of passivity of mind in waiting upon God—waiting passively for the Holy Spirit to move you to prayer and keeping the mind a blank. Such an attitude opens the door for evil spirits to give visions, voices, and feelings in the realm of the senses.

17. Inability to express yourself in prayer may be caused by the opposition of the Powers of Darkness, and it is a clear call to RESIST them, claiming all that the Cross means for their complete overthrow.
18. To say — "I do not feel like prayer," reveals a need for prayer.
19. Do not stop praying until you are "through." There is a danger of ceasing before God's time, and thus hindering Him.
20. Go on believing after you have prayed. If you hold the mistaken idea that because you have prayed for a thing, you can therefore leave it, this will hinder your active faith for its accomplishment; and the petition may even pass out of the mind.
21. Obtain as many facts as possible regarding the matter you are praying over.
22. God will not bring to your remembrance in prayer, what you can recall by an exercise of your mind.
23. God will not be eyes to you, but He will help you to use yours . . . "Watch YE and pray." Mark 14:38.
24. God will not resist the foe for you, but He will strengthen you in prayer to withstand him . . . "That ye may be able to withstand in the evil day, and having done all to stand." Eph. 6:13.
25. NEVER, NEVER turn inward upon yourself when attacked by the enemy — or when things go wrong; if you do, you will go down in spirit . . . TURN ON THE FOE.

From writings of "praying Usher."

Editor's note: We would suggest reading this over carefully at one sitting. Then each day for 25 days of the month following, take one of the numbered suggestions and think it over carefully in your mind and pray accordingly. We believe your personal praying and the Prayer Meeting shall be enhanced by a savor of God's presence — long prayers in the Prayer Meeting will cease and give way to longer prayers at home. Routine prayers, which are killing many a Prayer Meeting will give way to shorter ejaculations and definite petitions and you will have grace to "sit down" instead of wearying the saints and praying like the Pharisees.

THE WILL OF GOD SUPREME

In worldly ambition, men constantly say,
That where's there's a will, there's surely a way:
Oh, Lord! be our maxim, more excellent still.
There is surely THY way where there is NOT a will.

E.L.B.

QUESTIONS AND ANSWERS

QUESTION: (a) In view of Titus 2:4, 5—should young women work out, even though their husbands have good jobs?

(b) If the husband were disabled, would this make a difference?

(c) If the husband had only part-time employment and there was not enough coming in to defray necessary expenses, would it then be all right for his wife to work out?

ANSWER: The Scripture, above quoted, definitely places the Christian wife in the home. The word really is "workers at home" according to Lachmann, Tregells and Alford, or "attending to household affairs—domestic." The present day trend is not scriptural at all, nor for the good and blessing of the families affected thereby. The word in 1 Tim. 2:9, 15 would also apply—"she shall be saved in child-bearing" seems to have the thought of the rearing and training of children in her appointed sphere, not the particular act of child-bearing. It places definite responsibility upon the young husband and wife to continue in faith and charity and holiness with sobriety—v. 15.

Where the wife works, usually, there is considerably more money coming into the home, more things can be purchased, clothing, adornment etc., and this in large measures nullifies the thought of the Scripture in this v. 15. There is not time for a godly approach to the whole question of family life and, doubtless, this is largely responsible for the breakdown in the family relationships of the world. It never seems to have been God's way.

We know of quite a number of young Christian wives who have been really exercised about this very thing and have relinquished their positions to devote their time to the home and proper pursuits relative thereto and they have not regretted it.

In answer to (b)—if the husband were disabled, this would make an altogether different picture, the wife could then do her utmost to help, but, here again, they would both be cast more upon the Lord and their prayers, according to 1 Peter 3:1, 7, could bring wonderful deliverance.

Answering (c)—one would not lay down hard and fast rules and, doubtless, the wife could find something to do to amplify the family income without departing altogether from her role as mother and wife and a "worker at home." It is wonderful what God can do when we are cast upon the Lord. Truly "little is much if God is in it." Prov. 31 gives us the characteristics of a good mother and wife, industrious and wise and a good manager. Some wives (and husbands also) cannot "manage" well, consequently much money goes down the drain which otherwise would be most helpful in supplying the needs of the home. Some can "waste" more than would keep others, weekly. All of these questions involve a high degree of spirituality to approach on a proper basis but we must follow the Word of God when guidance is sought and the Word of God definitely places the Christian wife and mother in the home circle. The angels said . . . "Where is Sarah thy wife"? Abraham answered . . . "In the tent." If he had been speaking as some do today, he would have had to answer—"Sorry! she is on the afternoon shift" or something like that. "To the law and to the Testimony."

QUESTION: What answer would one give when children ask WHY we do not have television in the home—it is in school and other homes etc?

ANSWER: Just tell your children that this is a Christian home and the Word of God is against permitting it in the home—1 John 2:15, 16 describes it perfectly, "The lust of the eye—the lust of the flesh and the pride of life." It is a definite testimony NOT to permit it in any Christian home—spirituality goes out when T. V. comes in.

QUESTION: Could you give a few suggestions concerning the "singing" in the Assembly meetings—how could it be improved? Is not hearty singing a help both indoors and at outdoor meetings?

ANSWER: This is a healthy question as there seems, in not a few quarters, a lack of good singing—a sort of lethargy seems to be creeping over us at times, indifference, drowsiness and carelessness.

As we look back over our earlier days and connection with the work of the Lord when there was more evidence of the Spirit's movement amongst us, one cannot help but think of the "heart" that went into the singing then—the warmth and the appropriateness.

Eph. 5:19 says . . . "Speaking to yourselves in psalms, and hymns and spiritual songs, singing and making melody in your heart to the Lord." You will note here the "heart" is the mainspring of the outward song. Just as in the case of a player on an instrument, there are those who are technically correct, very precise in every movement and action—yet they lack "heart." They do not "feel" what they are playing. So in our singing, we fear there are many and their heart is not in the song—it is just singing, not the kind the Lord requires, as here in this quoted scripture or in Col. 3:16 . . . "singing with grace in your 'hearts' to the Lord." The Lord is not getting our best and this is too bad.

One suggestion we would make is that there be more life to the singing—in most places it is too slow, much too slow and lifeless. We do not believe in "racy" singing, or in the modern "precentor." This is common in Christendom and where it has been introduced amongst us, it is pitiful—just a show of ability and leads away from the very "heart" action that we are speaking of. However, it is good to have a brother who can start the hymns, or two brethren (if one is not present) and then all should seek to follow him in their singing—it is not difficult when there is a proper start. Some start "too high"—some "too low"—some "too slow" etc., but where there is a good leader of the song, it benefits the whole assembly. If preachers are present, they usually like to start their own hymns—if they are not able so to do, they let it be known ahead of time, so that there is no confusion.

As we look back to some of our good brethren in the Gospel, we have been impressed by their hearty manner as they stood up, gave out the hymn, stood for a few moments until a good start was made and the company, singing with the heart, it had a good effect on the meeting. If an especially solemn hymn, sing rather quietly, but steadily and with feeling—a Gospel invitation at the commencement of the meeting, sing heartily and warmly. Make it a business—i. e. the business of the Lord. 1 Cor. 14:15 states plainly, relative to a meeting of the church . . . "I will sing with the spirit and I will sing with the understanding also." The thought here is of praise ascending. It affects the listeners.

All one has to do to get an idea of the singing is to go outside to the sidewalk and listen—in many cases it is more like a funeral dirge, than the song of the Christian assembly. This ought not to be. Let us put heart into it.

Again, in our family devotions, it is a good plan to open the Believers' Hymn Book and commence at No. 1 and sing through the book, taking perhaps a year or thereabouts so to do, then read your chapter, pray and you will find it has been a help to have a little singing with the reading. We have enjoined this upon the saints in many parts.

Again, in the open air, let there be hearty singing by the few present. We have preached in the State of Michigan in the open air for many years in most of the Counties and have always been able to sing, even when standing alone on the street of the village or town, then preach the Word—it helps to draw a crowd—a verse in between is also desirable, well chosen. "Let all things be done decently" 1 Cor. 14:40.

EXTRACTS FROM LETTERS

FROM NORTH IRELAND: I have been getting a copy each month for years and I assure you we enjoy the helpful words each magazine contains—thanking you and trusting that God will give help to continue the good work of nourishing His people through Words In Season.

FROM EIRE: Many thanks for regular mailing the copies monthly. Lonely saints in Eire very much appreciate the teaching, help and encouragement received. May the Lord continue with you and bless you in all these labours for Him and in the printing and publishing of Words In Season.

FROM AUSTRIA: We hope you have in this lovely work much joy. May our Beloved give wisdom. We are reading now our portion in the Proverbs day by day, one chapter—Prov. ch. 1:2, 3, 5. We are so far away from you but once, maybe soon, we shall look in your eyes and then only praise shall be to our Lord.

FROM SWEDEN: Just this note to thank you heartily for "Words In Season." I can assure you that I appreciate it very much. This monthly is indeed, as its title denotes, "Words In Season." May God be pleased to use it still more for His own glory in the help and blessing of the saints.

FROM NEW ZEALAND: Many of us greatly appreciate the plain teaching of the Word: we feel it fills a very decided place in preserving individuals as well as assemblies in God's way.

FROM WALES: We have in mind an extract from someone's letter in your March issue concerning Christmas and the articles thereon in Dec. issue. He says . . . "We get no forthright ministry like that in this land (Britain) from Land's End to John O' Groats house. We can verify this statement—it seems as though most are afraid to preach the whole truth.

FROM VANCOUVER, B. C. Keep up the good work in Words In Season. It just seems to get better every issue—never mind what adversaries say or write. You do not realize what strength and encouragement you are rendering to the saints in this much needed ministry. The devil does not like it—the carnal do not like it and the author (anonymous) of "Is there not a cause" does not like it, so he gives a distorted version of the Scriptures in his pamphlet and then disappears.

DIPALATA, P. O. Box 11, BALOVALE, N. RHODESIA, AFRICA: It is a long time since I wrote to thank you for sending "Words In Season." My copy arrives each month, and the ministry is very much appreciated. Through living here in the "bush" it isn't our privilege to attend meetings to hear the Word ministered by other servants of the Lord. So you will understand how we look forward to the written word by brethren who faithfully teach and walk in accordance with it. Please accept sincere thanks in His precious Name. (Remember our brethren laboring here . . . W. Halliday, bro. McQuillan, Bro. Finegan.)

FROM CALIFORNIA: I am telling you my story because Words In Season has been my best teacher outside of the Word of God. For me they went hand in hand. The stories have been wonderful, the teaching was in my Bible and very easy to understand. The questions and answers were so interesting and they have shown me how a woman should behave according to the Scriptures. Please, sir, be encouraged and continue to print this valuable paper—I pass mine on to an unsaved friend, with prayer.

(The above from one rescued from Pentecostalism).

Huntsville, Ont.—Saints here were cheered by their conference which was one of the best of recent years, they thought—fourteen of the Lord's servants gave help in ministry and the gospel.

Charlton, Ont.—Bro. Jas. Smith of Quebec City, with Murray McLeod of Arden, Ont., have been holding forth here in the Gospel. A nice interest developed, one man professed at last report and they were hoping for further fruit.

Bro. Alves had a few meetings at Arnstein after their conference on the "Seven Churches" and went on to Orillia—bro. Wm. Williams visited Huntsville. The brethren in Charlton have a ministry meeting Lord's Day afternoons and the three assemblies of the district around Charlton are well represented. One is glad to see the work of the Lord go on in the North country in the simple path marked out in the Word.

Clementsvalle, N. S.—Brother Norman Crawford came down here to help for a while—brother Robert Fuller of Lake Shore took some time off work to help him in the Gospel.

Vancouver, B. C.—Bre. McBain and McCready came on here for Gospel meetings in connection with the Victoria Drive Assembly, commencing prior to their conference and continuing after.

Clinton, Ont.—The small assembly here seeks to go on for the Lord. Brethren from the surrounding assemblies give them a little help in the Gospel as they are able. This is commendable. Bro. McDonald, the Correspondent, has been laid aside for a year or two but helps as able. Remember these saints in prayer.

St. Thomas, Ont.—The Conference was larger and very profitable. it was felt. Many assemblies represented and many young Christians present - ministry fresh and timely. Nine of the Lord's servants gave help in ministry and the Gospel.

London, Ont.—Bro. Gray and Maxwell were preaching the Gospel in the Pall Mall Assembly here with interest.

CONFERENCES

Detroit, Mich.—The Annual Conference will be held D.V. Nov. 21st and 22nd, at 10 a.m. — 2:30 — 7:30 p.m. Prayer Mtg. will be held Fri. Nov. 20th at 7:30 p.m. All meetings in the Gospel Hall, 7345 W. Chicago Blvd. (cor. Prairie). Those coming from a distance will be freely entertained. Corresp. Alexander Stewart, 9950 Pierson, Detroit 28.

Bryn Mawr, Penna.—The Annual Conference will be held as usual at Thanksgiving season in the Fire Hall on November 28th, and 29th. Prayer meeting will be held Fri. eve. at 7:30. Usual order of meetings. Visitors freely entertained. Corresp. Samuel Martin, 649 San Marino Avenue, Bryn Mawr, Pa.

Phoenix, Ariz.—The Annual Conference is planned, d.v. for November 26th, through the 29th, commencing with Prayer Meeting at 7:30 p.m. Wed. Nov. 25th. As in past years we welcome ministry from servants of the Lord who are practising and preaching the "old paths." Communications to Wm. Ismay, Rt. 1, Box 278A, Phoenix, Ariz.

Lorain, Ohio.—A conference will be held here Lord's Day Nov. 29th, commencing with Prayer Mtg., Sat. eve. the 28th, at 7:30 p.m. All meetings in the Grace Gospel Hall, 3006 Elyria Ave. The Lord's servants walking in the "old paths" welcome in ministry. Corresp. Randall H. Bradford, 3506 Seneca Ave.

East Boston, Mass.—In the will of the Lord we purpose having our Annual Conference in the Gospel Hall, 35 Putnam St., Sat. & Lord's Day, Dec. 5th and 6th. Prayer Mtg. will be held Fri. eve. Dec. 4th at 8 p.m. Usual order of meetings — 10:30 — 2:30 and 7 p.m. Breaking of Bread at 10 a.m. Ministering brethren whose doctrine and preaching confirms the saints in the "old paths" are welcome in ministry. Corresp. Frank Procopio, 78 Falcon St.

San Diego, Calif.—A weekend Conference will be held D.V. in the Gospel Hall, 3951 Front St., Dec. 12th and 13th, preceded by Prayer Mtg., Fri. Dec. 11th, at 8 p.m. Usual order of meetings. Ministering brethren "walking in the truth"—3rd John v. 3. and teaching the same are welcome. Corresp. E. E. Dozier, 4223 5th Ave.

Los Angeles, Calif.—Annual Conference will be held D. V. Dec. 26th, and 27th, commencing with Prayer Mtg. Fri. Dec. 25th at 7:45 p.m. in the hall on 1040 Pico Blvd. All other meetings will be held in the conference room, Santa Monica Civic Auditorium, and the brethren welcome ministering brethren walking in the "old paths." Corresp. C. W. Weems, 3554 Colonial Ave., Los Angeles 66. Telephone EX 7-9609.

Montreal, Que.—We purpose having our Annual Conference at New Year season, commencing with Prayer Mtg., Thurs. eve. Dec. 31st, in the Gospel Hall, 821 Ogilvy Ave., Fri. Sat. and Lord's Day, Jan. 1st, 2nd and 3rd, in the Town Hall, Mount Royal. Communications to Wm. E. Reid, 1610 Poncet, Montreal 12, Que.

FALLEN ASLEEP

Garnavillo, Iowa—Our beloved brother Dale Hyde was suddenly called home September 16th, aged 56. Awakened at an open air meeting in Osterdock, Iowa, January 10th, 1929 and saved a little later on the farm at Colesburg. In fellowship in the Garnavillo Assembly these thirty years. He spent considerable time of later years in Gospel work here and there through Iowa and saw some souls led to the Saviour. Of late he has preached a lot around Grandview, Iowa, with others of our brethren and saw the Assembly planted the Lord's Day ere he "went home." He leaves his widow and five children—two saved and in fellowship. He will be much missed by the saints. He took an active part in the affairs of the Assembly here.

Garnavillo, Iowa—Our beloved sister Mrs. James Palmer "went home" following an operation in a Fort Dodge Hospital July 28th. She was saved on the way home from the Blue River Conference in 1938 and received into the Assembly here shortly after and has gone on faithfully for the Lord. Remember her husband in prayer in his loss—Titus 2:13. A son has professed to be saved since the death of his Mother.

Glen Ewen, Sask.—Our beloved sister Mrs. Muir "went home" August 14th, aged 79, a great sufferer from arthritis but always cheerful. Saved when 17 in Scotland. She lived to prove the work of grace in her soul and is survived by three sons.

Sydney, N. S.—Our dear brother Robert Bartlett was called home suddenly August 9th. Saved 48 years ago, in fellowship in Sydney Mines for 20 years and the past 28 years in this assembly. Prayer requested for his widow and family.

Montreal, Que.—Our dear brother John McCormick passed suddenly into the presence of the Lord Sept. 19th, aged 58. Saved in Belfast 40 years ago, in fellowship here for about 30 years. Remember his widow in prayer.

La Crosse, Wisc.—Our dear brother Victor Snider died in his sleep on Sept. 22nd, thought to be in good health. Awakened and saved at meetings of Sam Hamilton in the Gospel Hall here in 1920—in the Assembly here a good many years, and a real help. He was in his 59th year. Many of the Lord's servants have been entertained in their home while holding meetings here, he will be missed.

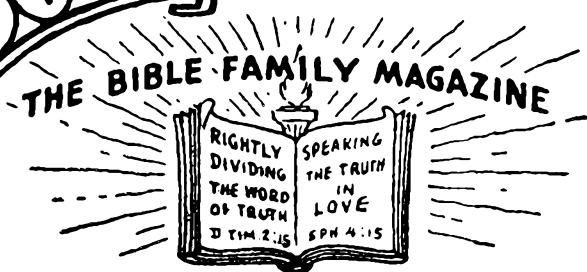
Toronto, Ont.—A delayed notice has come to us of the homecall of our dear brother William Payne on June 29th. He was in his 91st year and was saved in Devonshire, England, 70 years ago—in fellowship in West Toronto Assembly. He leaves his widow and six children, all saved.

Fresno, Calif.—Our dear brother Harry Thorpe passed away very suddenly Sept. 28th. Saved in Ireland over 55 years ago and in the assembly here since its formation. A quiet Christian, he was always a faithful attender at all meetings and will be much missed—respected by friends and neighbours. He was in his 81st year. His widow and four sons survive.

Long Beach, Calif.—A delayed note has come in of the homecall of our dear sister in the Lord, Mrs. Joseph Nixon, April 17th, aged 77—Her husband, Joseph Nixon "went home" July 12th, aged 78. The Gospel faithfully preached at their services.

Baldwin, Kansas—Our esteemed and beloved brother in the Lord, Ira Hird, passed into the presence of the Lord Oct. 6th, aged 74. Saved during meetings at Coal Creek schoolhouse after weeks of soul trouble, he went on well, saw his place with a rejected Lord and sought to stand against worldly and fleshly trends in the Christians' lives. Now "at home." Greatly missed in the small assembly.

Words in Season



IT WILL NOT TARRY

Hab. 2:3



THE Vision seemed delayed
And deliv'rance was stayed,
The Hope that burned brightly seemed dim:
But the Promise remained
As the Word it confirmed
To eyes that were watching for HIM.

So the years run their course,
With their gain or their loss;
The life tells the tale at the last:
As the Promise remained,
As the course was maintained,
God measures or values the past.

W. F.

DECEMBER, 1959

WORDS IN SEASON

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CHANGE OF ADDRESS

Port Arthur, Ont.—Robert Boyle, 343 Royal St..

CORRESPONDENTS' ADDRESSES

St. Louis, 13 Mo.—Mr. Guy Radford, 1722 Whittier St., for the West End Gospel Hall.

St. Catharines, Ont.—John Funk, 71 Highland Ave., for the Pelham Road Gospel Hall.

BOUND VOLUMES FOR 1959—Order yours promptly. Write the Editor. \$3.50 Postfree.

UNITED STATES

Methuen, Mass.—Bro. Pizzulli was able to attend the conference here and spent a week also in East Boston. He also paid nightly visits to Orange, Hoboken and Jersey City and hoped to attend Waterbury conference. He cannot stand much yet in the way of sustained work. Continue to pray for our brother.

Blue River, Wisc.—Recent Conference here was largely attended and help was given by the Lord in ministry and the Gospel. About eight of the Lord's servants present. Weather was excellent for it. Bro. Mick had been preaching at Black Earth. Bre. Smith and Elliott had good meetings at Hampton, Iowa, with some blessing.

Manchester, Iowa—Bre. Baldwin and Klabunda had a good series of meetings here—one aged lady had professed at last report.

La Crosse, Wisc.—Bro. James had a few meetings here, also visited Hitesville, Iowa with Bro. Hamilton; Garnavillo, Beetown and Blue River—ministry appreciated.

Lynxville, Wisc.—Bre. Brandt and Wahls have been trying meetings here.

Los Angeles, Calif.—The former West Jefferson Blvd., Assembly expects d.v. to be moved into their new Hall by Nov. 15th, located at 11138 Venice Blvd., Culver City. Known as the Culver City Gospel Hall. S. S. & Bible Reading at 9:45 a.m. Breaking of Bread 11 a.m.—Gospel at 7 p.m. Prayer Mtg. & Bible Study Wed. 7:45 p.m. Corresp. James Parr, 2614 So. Harcourt Ave., Los Angeles 16. Phone—Republic 3-3380.

Akron, Ohio—Bre. Dobson and Lipke preached the Word faithfully here.

Steubenville, Ohio—W. Ferguson had a short visit with the saints here and at Toronto, Ohio. A good ear for the Word in both places and God has been working of late in their midst. They seek to go on in plain path of God's Word and are happy in it.

Tampa, Fla.—The newly formed Assembly in North Tampa seeks to spread out with the Gospel—they also seek to walk in the "old paths" of the Word—Jer. 6:16—and desire it to be known that those coming into their midst from other parts should bring Letters of Commendation from Assemblies faithful to the Word. They desire no associations with much of the "looseness" which predominates in many parts. The Correspondent is Charles L. Trask, 166 E. 143rd Ave., Tampa 4, Florida. Phone Number is WEBster 5-4849. They are building but meet presently at 127 E. 143rd Ave.

Jackson, Mich.—Saints here have had brief visits from Brethren Govan, Stewart and W. Ferguson. Bro. McBain still in Vancouver, Norman Crawford in Nova Scotia. The Lord has preserved the Assembly here in simplicity, giving much joy.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

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A WORD TO OUR SUBSCRIBERS:

We appreciate all the help any of our subscribers have given in connection with the Magazine. In making it known to others and enlarging its sphere, you have a hand in the spreading of the truth of God as we have received it from the Lord through the channels of His choice in the ministry of the Word from men of God of the past and, we are thankful to state, of the present also. All is not lost by any means.

The fact that this little magazine is probably the most widely read of any published in these United States amongst Assemblies of Christians the world over, is cause for thanksgiving to know that the Word of God is not bound.

We are trying to keep our costs for individual copies as last year or so - \$2.00 per year. However, we feel that copies going in Assembly bundles of six or more to one address should be \$1.75 per year, instead of \$1.50.

Our foreign rate of 10/- per copy is too low but we hesitate to increase it yet. As we all know postage rates, especially foreign, have risen considerably and the 10/- rate does not cover our cost at all. However, we will try to maintain this rate meantime for foreign subscribers. We prefer drafts to currency as they bring the current rate. Currency must be disposed of as best we can at considerable discount, that is, from foreign countries. Currency is perfectly all right from U. S. A. and Canada in small amounts.

We have appreciated greatly manuscripts sent in from accredited brethren, also excerpts which they have culled from other sources which appear timely. Gospel articles, short and to the point, are always welcome. Many of our brethren would be surprised if they knew how the saints appreciated the exercise of those who write thus for us.

Some have been good at sending us news items etc., from time to time and these give the saints an opportunity for pray and praise. We feel, however, that some of our brethren are very dilatory in sending in "Fallen Asleep" items when they conduct funerals etc., This is inexcusable and the saints are disappointed when they are not included in time in our reports but we cannot print what we do not know.

KINDLY BE SURE TO SEND IN SUBSCRIPTIONS ETC., TO OUR NEW ADDRESS, AS FOLLOWS:-

**WILLIAM H. FERGUSON,
10140 CLIFTON BLVD.,
CLEVELAND 2, OHIO.**

Make all checks or money orders for subscriptions payable to Wm. H. Ferguson, and remember, we do not acknowledge subscriptions, too much time and labour and expense would be involved in this, but we appreciate all. **THANKS**

BILL THE HARVESTER

YEARS ago, before the days of harvesting machines in Aberdeenshire, Scotland, the waving fields of golden grain were disappearing before the scythes of busy harvesters on Knockhills Farm.

Bill was hard at work along with many other men. But there was something different about Bill—he was always singing. Apparently he wasn't very musical, for no one could recognize the tune, and it was even difficult to make out the words. But whatever it was, it was sung with a mighty smile, for Bill seemed happy from morning till night.

At first farmer Maconnachie thought Bill was a little queer, and some of the other hired men were of the same opinion. But as the days went by, and Bill's singing continued, they decided he was not at all "weak-minded," but just a lot happier than the rest of them. The words he seemed to like the best, and sang most frequently, were these:

"I feel like singing all the time;
My tears are wiped away.
For Jesus is a Friend of mine;
I'll serve Him every day."

One day, farmer Maconnachie passed close to Bill as he worked and sang, and he quietly said, "Your religion seems to make you happy, Bill. Sunday is the dulllest day in the week for me, and I find no joy in religion at all."

Bill smiled and simply answered, "It's grand to have Jesus. He saves and He satisfies."

That strange remark stuck with the farmer, for although he was a religious man, and was always at church on Sundays, yet he had never been born again. In fact he had no notion that he needed to be, for he thought he was just as good as his neighbors, perhaps a little better than most of them.

One day, he invited Bill in to have dinner with the family, and when the meal was over, he handed the big family Bible to him, and asked him to read a chapter. Bill gladly read a few verses, and then began to speak of the wonderful love of the Lord Jesus, and of His precious blood that cleanses from all sin. He told how he had been brought up in the North of Ireland, and of the time of his conversion to God. It seems that although he had been taught "religion" from his earliest days, and had "joined the church" along with the rest of the family, he had not found out that he was really lost until he was 16 years old. Then by faith he came as a guilty sinner to the feet of the Lord Jesus, and was cleansed by His precious blood.

The farmer and his family listened eagerly, and two of the children were immediately made aware of their own need of the Saviour, and in a few days they brightly confessed Him as their own. It was much harder for Mr. Maconnachie himself, for he still felt that all his church-going and religion were of some value in fitting him for heaven. But before long, he too realized that he was lost and that there was no salvation to be found apart from the Lord Jesus. Gladly he also accepted Christ and joined heartily in Bill's songs of praise.

Has the reader of this paper ever found out that he was lost? Bill found it out when he was 16 years old. Perhaps you have not yet reached that age, but whatever your age may be, you are lost right now unless the Lord Jesus Christ has saved your soul. It is true that all the church-going and all the religion in all the world cannot fit you for heaven. You must come to the Lord Jesus Christ as a lost guilty sinner, and His own precious blood can and will wash away those sins, and make you fit for heaven. Then, thank God, you too will find that the Lord Jesus saves and satisfies.

"Not by works of righteousness which he have done, but according to His mercy He saved us." Titus 3:5.

BELIEVING IN CHRIST—WHAT IT MEANS

"Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16:31. There is a word in common use in Scotland—lappen—which Dr. Chalmers used to use in conversation with anxious souls to explain the act of trusting in Jesus Christ. The word expresses the condition of a person who, entirely unable to support or protect himself, commits his interests, or life, to the safe keeping of some person or project. Thus a man crossing a chasm on a plank, lappens to the plank. One day the doctor visited a poor old bedridden woman who was dying. He tried to make her understand the way of salvation. But alas! It seemed all in vain. The mind he strove to enlighten had been closed so long, that it appeared impossible to thrust into it a single ray of light. At last she said, — "Ah! sir, I would fain do as you bid me, but I dinna ken how; how can I trust in Christ?" "O, woman," was his expressive answer, in the dialect of the district, "just lappen to him." "Eh, sir," was the reply, "and is that all?" Yes, yes," was his gratified response, "just lappen to him and lean on him, and you will never perish." To some, perhaps, this language may be obscure, but to that poor dying woman it was as light from heaven; it guided her to the knowledge of the Saviour, and there is good reason to believe it was the instrument of ultimately conducting her to heaven.

J. D.

THE REVOLUTION OF THE YEAR

2 Chron. 24:23 (margin).

WM. H. FERGUSON

AS the year revolves we are reminded afresh of the passage of the years and the shortness of life. It is divinely given wisdom on the part of man or woman, saved by grace, to seriously consider this and to consider, likewise, the impact of our lives on this generation.

The history of the kings of Judah and Israel should be read and studied most carefully by the Lord's people. So much is missed and many valuable lessons and warnings unheeded because of the lack of this and our experience is that, for the most part, the knowledge of such history amongst His own is very meager—in some cases almost entirely lacking. Careless readers of the Scriptures never make close walkers with God, hence the suggestion to follow such history of the kings more closely and intelligently. It will prove a most profitable and interesting study for the Christian's quiet hour with His Bible and His God.

We shall consider, briefly, in this paper the history of Joash, the young king who was saved from the wicked Athaliah and hidden by his aunt—2 Chron. 22:11. She was the wife of the godly priest Jehoiada and this Jehoiada was the one who "brought out the king's son" from his hiding place and "anointed him, and said, God save the king." 2 Chron. 23:11. How much surely did this young king owe to this godly man and benefactor! !

JEHOIADA'S GOOD ADVICE

We read in 2 Chron. 24:2 . . . "Joash did that which was right in the sight of the Lord all the days of Jehoiada the priest." Later, in the same chapter, we read of his "repairing the house of the Lord"—his exhortation to the Levites—his urging on the work of the Lord in the house, v. 13 . . . "they set the house of God in his state, and strengthened it." . . . "And they offered burnt offerings in the house of the Lord continually all the days of Jehoiada." v. 14. It is a most valuable thing to have the advice and help of godly and experienced guides and teachers and Joash had this great advantage—that he did not benefit by it at the end of his life is one of the sad chapters in God's book. There have been such who SEEMED to get help from such men of God in their earlier days, they SEEMED to appreciate these men who came into their homes and brought a savour of Christ with them. They SEEMED to have a love for the truth of God which these same men sought to teach by precept and practice but, alas! alas! the passage of a few years has effected a tremendous change and we have known some who once

entertained and seemed to appreciate such men of God, now turning their backs upon that which they taught them and the precious truths of God's Word which they SEEMED to appreciate, as we have said, in their earlier days. Such is a conundrum, the solution we must wait to see in a day to come when all shall be revealed. One would make all allowance for lack of teaching, ignorance in regard to the things of God, faulty teaching etc., etc., but a deliberate turning one's back upon truths which one once professed and stood for and SEEMED to delight in is indeed an enigma.

THE DEATH OF JEHOIADA

"But Jehoiada waxed old, and was full of days when he died." 2 Chron. 24:15 . . . "Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them. And they left the house of the Lord God of their fathers, and served groves and idols:" etc., . . . and "wrath came upon Judah and Jerusalem for this their trespass," v. 18. Here we have a distinct departure from the obedience and simplicity of the former day when the young king, under the direction and leadership of godly shepherding, sought to carry out the Word of God. But the devil had his "princes" ready. How often men of the world, disguised as "princes" amongst God's people entrap and lead astray His own! ! ! "The king hearkened unto them." Instead of hearkening to the Lord, he hearkened to the princes. It is easy to do this when the heart begins to stray from the Lord and His Word. The "natural" desires of the heart would lead us to esteem seemingly successful men but, here again, "man looketh on the outward appearance, the Lord looketh on the heart." What a great deal of failure and departure might have been avoided if good business men and the like had stuck to their methods of their business in their daily toil, instead of seeking to introduce such amongst the saints. It is good to "stick to one's knitting" is an old, but true saying. However, this happened centuries ago and still happens for the heart of man is readily deceived by smooth talk and fair speeches.

GOD'S FAITHFULNESS

They were not left without a testimony against such departure. "The Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, that ye cannot prosper? because ye have forsaken the Lord, He hath also forsaken you. And they conspired against him, and stoned him with stones AT THE COMMANDMENT OF THE KING in the court of the house of the Lord . . . Thus Joash remembered

not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The Lord look upon it and require it." 2 Chron. 24:20, 22. A sad history indeed.

THE END

"And it came to pass at the resolution of the year (margin) that the host of Syria came up against him: and they came to Judah and Jerusalem and destroyed all the princes (note this-they were the instigators of the apostacy here) . . . so they executed judgment against Joash. And when they were departed from him, (for they left him in great diseases) his own servants conspired against him for the blood of the sons of Jehoiada the priest and slew him on his bed." v. 23, 25.

One cannot help but think, in connection with all this, of the words of 1 Cor. 3:17 . . . "If any man defile (or mar) the temple of God (the local assembly), him shall God destroy (or mar)." It is a most solemn thing to depart from God's revealed will and encourage such departure and as the years revolve one can see God's hand unmistakably in such matters. Many are eating their "defiled bread in the dark" because of departure from God's ways and we urge all most solemnly, as the year draws to a close again, to consider seriously their position relative to the Word of God. Go back in your thoughts to the early days, to the first teachings received, think seriously of the joy you once had in the testimony of the Lord in separation from the world, religious and otherwise, and in the fear of God seek to "return to the Lord" in the matter of testimony and you will find forgiveness, if there is reality in the acknowledgment of departure and sin and a fresh determination to "build for God" even till the Lord returns. Many would tell us everything is in ruins, there is no use in building etc., etc., but God is helping those who have a desire to continue in the things which they have learned and have been assured of and seek to walk in the "old paths" of the Word of God-Jer. 6:16. We have the promise . . . "Ye shall find rest for your souls." We are convinced there is rest in no other way as to testimony today and once one starts on the downgrade, there is no stopping (unless God comes in and gives repentance) until the foot slides completely and soon there will follow the compromise entirely with the religious world which is rapidly becoming infidel, even though still holding to the Name of Christ. What wicked apostacy and wicked teachings are garbed with the cloak of religion today-truly the devil's opiate for the twentieth century in so-called Christendom-while the devil's opiate for the professedly godless countries is "communism" which professes love for one's neighbour and a sharing of all but, in reality,

is a seductive and hateful system which thrives on the blood of countless millions of their human fellow beings. It is most striking to note that both systems shall flourish after the Lord comes and both shall fight, hand in hand, in Palestine as they eventually realize that their common enemy is the Lord Christ and they shall devote all their enmity against Him. Dan. 11:40, 45. Cp. also Rev. 16:14. How timely then is the message of the Lord interposed in v. 15 of Rev. 16 . . . "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." We believe this is a warning to His own today and we fear there are many walking "naked" today. We believe this is the same use of the word as we find in Ex. 32 when Aaron had made the people naked to their shame amongst their enemies. The thought here is that of "looseness" as pertaining to their order-they were running as they wished, without any godly order in the camp and the whole scene savored of disorder instead of the beautiful order of God's dwelling place. Is this not the case today. A brother asked the editor's father (the late John Ferguson) when he was dying, about 20 years ago, what he truly thought of the "young peoples' movements" which were coming largely to the front then, in embryo form. Our father's reply was . . . "My honest opinion is that they will make the young people dissatisfied with their own assemblies." It has not taken twenty years to see the truth of this statement. Confusion reigns where God's order is departed from and a widespread spirit of fault finding and dissatisfaction is found amongst those who have their eyes on the religious world as their pattern.

We thank God for the many, world wide, who see this and seek to continue in the simple path of testimony even till the Lord comes. May the Lord increase their number, bless them richly and make them a blessing to others. There is a rich reward for faithfulness at the Judgment Seat of Christ in the glory when a full reward shall be granted for ALL done for His glory and the common good of saints in their assembly testimony. We believe 1 Cor. 3 has this especially in view as to the assembly-while 1 Cor. 4 has more the motives and purposes in view. But we forbear. The year is rapidly closing-let us GO ON-GO ON-GO ON. We have no need to fear the face of man as long as we seek to abide by the Word of God.

Be willing to give glory to Christ, though His glory should rise out of your shame. Never reckon that glory which goes to Christ to be lost to you: when you lie at His feet, in the most particular heart-breaking confessions of sin, let this please you, that therein you have given Him glory.

Flavel

THE CHRISTIAN'S AMBITION STATE AND COMMISSION

WM. WILLIAMS, VENEZUELA

IN 2 Cor. 5:9, 10 we read. . . "Wherefore we labour (are ambitious - Gr.), that whether present or absent, we may be accepted of Him. (well pleasing to Him). For we must all appear before the judgment Seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad."

In this we get what ought to be the true ambition of the Christian but the difficulty that confronts us is that many of the Lord's people seem to have absolutely no definite ambition. They know that they are saved, have been baptized and are in assembly fellowship, and there ends their testimony. Now these three things are all very good, as to salvation and baptism and fellowship is an assembly of God but they are far from the sum total of what a Christian's life ought to be.

The Christian ought to have an ambition. Ambition means an eager desire for attainment, the object of such desire. Now the object here is the "well-pleasing to Christ," with the thought of the Judgment Seat of Christ ahead where all that was done in the body, good or bad, is going to come to light and be judged. The only way in which we can ascertain, with any degree of certainty, that we are well-pleasing to Christ is by reading His Word. This is necessary in order to know that which would be 'well-pleasing unto Him.' We must not think that we are well-pleasing unto Him if we are following our own ideas or whims as to what we think ought to be acceptable to Him. This is where the Christians in the denominations make the huge mistake. They lay down rails and they think that they can make Christ run on them. They form associations, fellowships, leagues, movements, committees, unions, covenants etc., to carry out what they presume to be well-pleasing to the Lord; but they ignore the fact that all those ideas and names are foreign to the Scriptures. They are running at their own charges and their much boosted efforts will be consumed at the Judgment Seat of Christ as "strange fire," "new carts" etc,

Now our ambitions must be formed and guided by the bare Word of God or, sooner or later, our work will degenerate into a Christ-dishonouring amalgamation with the world and its attendant worldliness permeating all. and let us pray that He may direct us to serve Him in such a way that He will be able to say . . . "Well done! good and faithful servant. Enter thou into the joy of thy Lord."

Again! "Therefore if any man be in Christ, he is a new creature: old things have passed away; behold all things have become new." v. 17. Here we have what ought to be the Christian's condition, as fitting his state. He is "a new creature" hence he must show this forth by a godly life, and consistent testimony. "Old things are passed away" is a very sweeping statement. In Col. 3:8 we get some of the things that must pass away if we are going to be kept in fellowship with God and the godly . . . "Anger, wrath, malice, blasphemy, filthy communication out of your mouth." . . . "Lie not one to another, seeing that ye have put off the old man with his deeds." v. 9. The sins here named are conceded by all as unworthy of a Christian but there are a number of things which belong to the old man which some would classify as innocent and if you call their attention to them, they tell you that you have no scripture for telling them that they ought to let them go. They say you are interfering with their personal liberty. The use of tobacco in any shape or form is a dirty habit and would be instinctively left off by anyone seeking to be ambitious to please the Lord. If you let the tobacco go so as to please Him, at the coming day of reward you will find that it will be "good" to your account then. But if you hug the old pipe, then at that day it will be reckoned to you as "bad"-something "done in the body" which was displeasing to Him. Tobacco is only one of the grosser forms of vices which discredit a child of God.

THE AMBASSADOR

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20. In this verse we see our commission as believers-we are ambassadors. Reference to the dictionary tells us the character of the ambassador. He is a minister of the highest rank accredited to a foreign government or sovereign as the official representative of his own government or sovereign. He is in a foreign capitol.

It is a great honour conferred upon us to represent Christ's interests in the world. Now an ambassador must not mix in the politics of the country to which he is sent. He must not acquire property or be a partner in a business concern in that country with its citizens. In a word, he must keep himself completely separated from all the politics and concerns of the country where he is residing for a stipulated time. He must be ready also to go in a moment's notice, so to speak, when recalled. This truth keeps the Christian clear from all the political world. He prays for rulers and can do more on his knees than any other way. He is interested in the spiritual well-being of

those he comes in contact with, but he is in the world for the purpose of representing his absent Lord and Master. People judge the country by the ambassador sent to them, and if an unworthy person, he brings discredit on his country. So we have to give a true concept of our heavenly country and its grandeur by our comportment, language and manners.

We are afraid that some of the Lord's people today are like the ambassadors which the Gibeonites sent to Joshua. A sad spectacle they presented with their old mouldy bread and old cloths. The people took pity on them. Does the world pity us? Have we fresh manna to give them or old stale bread? Do our clothes accredit us as sons and daughters of the living God?

"I am a stranger here, within a foreign land,
My home is far away upon a golden strand:
Ambassador to be of realms beyond the sea,
I'm here on business for my king."

RESTORATION

HARRY MACFARLANE OF GLEN EWEN

RESTORATION is brought before us a number of times in the Scriptures and in a variety of ways, affecting our conditional relationship with God our Father and also with one another. Let us look at some of them.

In Psalm 23 we have the expression . . . "He restoreth my soul." There does not seem to be any indication that the Psalmist was guilty of any particular sin or backsliding but there evidently was the necessity of this daily restoration, possibly answering to the "inward renewing" of 2 Cor. 4:16, where the inward man is "renewed day by day." This renewing is imperceptible in its stages, but so necessary if we do not want to go back in our spiritual progress. The decline would also be imperceptible, but sooner or later would be manifest in a marked way. This is surely what happened to the writer of the 51st Psalm. There must have been the slowly getting away from God before he fell into open sin. If he had been experiencing at this time the "restoring" of Psalm 23, he would never have had to cry out from the depths of his soul . . . "Restore unto me the joy of Thy salvation." How often we need to pray the prayer of the poet:-

"Oh! guard my soul, Lord Jesus!
Abiding still with Thee;
And if I wander, teach me
Soon back to Thee to flee."

Turning over to the New Testament, in Gal. 6:1, we have a man overtaken, or caught off guard, not premeditated

sin as in Gal. 5:21, 26, but as it were, taken by surprise. Ye which are spiritual are to restore, or thoroughly make whole by much patience and perseverance (W.E.V.) such an one, in the spirit of meekness; considering thyself lest thou also be tempted. There is plenty of this work to do and although it may not bring public notice here and now, in a coming day it will be duly recognized.

In James 5:19, 20 we have another restoration spoken of and, perhaps, this time from false doctrine. "He which converteth." That is, causes to turn away from the evil back to the truth. What a shipwrecked life the transgressor would be saved from. And when we take into consideration the place that prayer has in these closing verses of James 5, we could quite reasonably deduce that prayer would be one of the main motivating influences used in the restoration of the erring one.

Again in 2 Thess. 3:5 we have the example of a brother walking disorderly and when exhortation and admonishment seem to have no effect, they were to withdraw from and have no company with that brother, to the end "that he might be ashamed." So he would be restored to God and to His people, as this order is always God's way. Restoration to God first and then how easily to His people. (The full restoration is seen in the man's restoration to the fellowship of the assembly in a godly way-Editor).

In 1 Cor. 5 we have brought before us the extreme consequences that sin can bring anyone into, that of being put away from an assembly of God's people. How sad it is and, yet, this action is only taken in obedience to the Word of God and with the ultimate end in view of restoration. It should also be realized that any compromising with either the one that has been withdrawn from, or the one outside as in 1 Cor. 5., can only hinder in the workings of the Holy Spirit of God towards a proper restoration. (This is sadly seen at times-Editor).

In view of all this, what need then to be constantly on our guard and daily seeking the renewing of the inward man in order that we might be kept from the snares and pitfalls in the enemy of our souls.

It is better to yield a little than quarrel a great deal. The habit of "standing up" as people call it, for their rights is one of the most disagreeable and undignified things of the world. Life is too short for the perpetual bickering which attends such disposition; and unless a very momentous affair indeed, where other people's claims and interests are involved, it is a question if it is not wiser, happier, and more prudent to yield somewhat of our precious rights than squabble to maintain them.

SINGING IN THE CAMP

THE LATE JOHN FERGUSON

NO more welcome sound could have gone up into the ears of Jehovah than the singing of His people. The high praises of Jehovah should have indeed been in their mouths. He had done so much for them that they should well sing His praise. Out from under Pharaoh's slavery they had been brought with a high hand, and God's victory at the Red Sea, Exodus 14, was the theme of their song, Exodus 15. Water from the flinty rock and bread from heaven He later gave them. This was again cause for much thanksgiving, and a people so greatly enriched had a reason to be most thankful to their God who had done it all for them.

On another occasion, however, Exod. 32:18 there was singing, but what a song! The infidelity of their hearts found expression in the making of a calf, and around that calf they sang. Moses had been gone for forty days, and their patience, of which they had but little, was exhausted. Aaron, at their expressed desire for a god they could see, stripped them of their ornaments, and had made a golden calf.

Moses, who had been sent back to them by God, soon heard the noise of their singing, and to Joshua said, "It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome; but the noise of them that sing do I hear." This then was the sad sound that fell on the ears of the holy man Moses as he returned to the camp. "The noise of them that sing do I hear!" There was no music in it at all, it was noise. There was nothing in it for God and nothing in it for Moses. It was the noise of a people far away from their God, and who had in heart turned back to Egypt and idolatry.

In the sad departure often witnessed today do we not see a corresponding state of heart? At times the way seems to some to be too hard, so the dust of a pilgrim pathway is often exchanged for the soft and indulgent way of sin and worldliness, and we sing! Sing, when the heart is far from God, when there is every evidence in the worldliness that we go in for, that the Cross of Christ has lost its sweetness for us. How often do we hear it said, "We must be more charitable,"-not with that pure charity that gives God His first place in our conduct, but a false charity that would turn from the Holy commandment and go back to the beggarly elements we at one time left behind us. The way of the Cross is too old-fashioned and we must be more "up to date."

Instead of the plain and pilgrim-way of living, we must

be like the world. We must have its attractions in our homes, and at times in our Gospel Halls, seeking, as we think, to make the gospel preaching more attractive. This is the sound, not of a people who cry for being overcome, but of a people who make a "Noise." The old story of the Cross has lost none of its old-time power and it needs no sort of lame attachments to lend it strength. When we are content with the good old way, and have the power of God to tell it out, we do not stand in need of any such false help.

It was indeed "the sound of singing that was heard"—and that sound brought down the displeasure of God upon them. It will do so still, if we turn away from the good old way of the Cross, and go in for the ways of the world;—then all our boasted efforts to make up for the power we have lost, and all our loud professions of fealty to Christ will be, in God's ears, but the "noise" of them that sing.

SERMON ON A BUS

IT WAS a blazing hot day in the city. The temperature was high in the nineties, and I was standing on a downtown corner, bathed in perspiration, waiting for one of the new air-conditioned buses.

Suddenly it turned the corner, stopped in front of me, and I lost no time in boarding it. As I stepped out of the scorching sun into the refrigerated vehicle, I was shocked and stunned by the sudden change in temperature.

For a block or two I sat miserably uncomfortable—my body quivering, my teeth chattering—debating with myself whether or not to leave the bus. Would I be able to stand this for the 40-minute ride? Would I become ill? Would I catch my death of cold?

Eyeing the other passengers, I chided myself for such cowardly thoughts and began reading the magazine which I had brought along, soon becoming absorbed in its contents.

It was perhaps ten minutes later that I laid the magazine on my lap and began daydreaming. Why was I suddenly so comfortable? What had become of the icy air? When had the change taken place? And what was it, really, that had changed—the temperature in the bus or I?

It was not the temperature in the bus that had changed! It was I who, without being aware of it, had become comfortable in the selfsame atmosphere which only 10 minutes ago I had found so "shocking." Not the air in the bus, but I had changed!

What a parable of life! I thought. How imperceptibly

does the atmosphere of the world close in upon us! How gradually do we become acclimated to the allurements of worldly pleasure! And how unconsciously do we lose our sense of shock!

Many a Christian who not long ago would have shuddered at the thought or at the sight of certain sins now finds himself completely comfortable in their presence. To him it may seem that these sins have changed—that they have become less sinful in God's sight. But it is not the sins that have changed. It is he!

Surely, each of us has every reason to be on his guard, lest, all unknown to us, the world close in upon us— and we become comfortable where God would have us shocked.

SELECTED

STRENGTHENING YOUNG DISCIPLES

Spiritual life in the soul of a child, the working of Divine grace in one who has received by faith the gift of God is as beautiful as it is a precious thing. Nowhere does the work of God appear more lovely, or less obscured by nature's pride and guile, than there. But it has its special foes, and needs to be strengthened and fostered with special care. When one young in years is truly born of God, it need not, it must not be expected, that the new life will manifest itself just in the same forms and along the same channels as in a sire or grandsire. Many err here, and look with cold suspicion on every Christian youth who does not at once bring forth all the fully ripened fruits that they think a true believer should produce. But there is such a thing as the "blade" and the "ear," before the "full corn," as the Lord Himself has told us, in the spiritual as in the natural kingdom, Mark 4:28. "The tender grape," though not yet ripe, giving a "good smell" S. of S. 2:13, cheers the keeper of the vineyard, and is an evidence of better things to come. Those who "labour in the Lord" amongst the young, have need to be reminded of this; then seek to minister the Word in such measure and season as will be for their help. Things "easy to be understood," especially things concerning the Person and Work of Christ, His perfect Sacrifice with its results to all who believe, His risen life and service as Shepherd, Lord, High Priest and Keeper of His own; these and kindred truths of the believer's acceptance, death, and resurrection with and standing in Christ, should be simply, lovingly, and fully set before them. On these the new life is fed; by these it is strengthened, and the young believer is, through knowledge of them, set on his feet, and enabled to take his place as a child of God and disciple of Christ among men. Hortatory teachings, or scraps of ethical exhorta-

tion, will not do instead. The believer's standing and his place in Christ must be known and enjoyed, before a becoming walk and conduct can be the result. There are scores of young believers crying out for the "milk of the Word," and ready to receive it, if given fresh and warm. It is a great privilege to be permitted to strengthen such, and help them on in their new and spiritual life. And in the coming day of the judgment seat, such service will not be forgotten.

AN OLD DISCIPLE

FEASTING AND PLAYING

When Moses was upon the mount with God, Israel forgot both Moses and God. They made a calf of gold and feasted, and danced, and worshipped it. Yet in I Cor. 10:7-8, where this is alluded to as a warning against idolatry, nothing is said of the calf or the worship of it, but "as it is written, the people sat down to eat and drink, and rose up to play."

Here is the very essence of idolatry-feasting and playing, away from the realised presence of God.

And such are all the world's feasts, and balls, and parties; and yet some Christians will go to such, and defend it by saying, "Did not Christ go to the marriage of Cana? Did He not go to dine at the house of the Pharisees?"

Truly He did; but wherefore did He go? At the marriage "He manifested His glory," and at the feasts of the Pharisees, no rules of etiquette prevented Him from speaking faithfully to the consciences of all present. If at a feast, He was there for God-not hiding the light and going in with folly, but shining forth and rebuking hypocrisy and pride.

Young believer, if you have faith to go **THUS**, then go, and God be with you; but if not, then stay away.

J. R. CALDWELL

(Editor's note: We feel this is timely this month when so many will be making a great ado about Christmas, with its mockery and sin and wastefulness combined. What an opportunity to tell young children of the Cross and the Saviour Who died there, rather than fill their young minds with "lies" and "vanity.").

A lighted piece of paper laid flat on a piece of metal will go out, for the metal absorbs the heat and starves the flame: so does gold laid close to the soul cause the holy flame of love to God to shrink and die. The heart cannot embrace God and money; and, therefore, if it give its affection and solicitude to the latter, it is guilty of idolatry. Col. 3:5.

FROM THE ANTIPODES

29th., Aug., 1959

Dear brother:

Some time ago we posted a Money Order for five pounds (for subscriptions) then forgot to notify you. (We received this-Editor). It came to mind tonight as I was reading your paragraph at the foot of the letter by C. W. Ross and I just wondered what we would do if your little magazine were denied us for any reason. It has been such a help to us here and a guide as well. Many times when we have not known where, or to whom to go for advice on things spiritual, we have found just what we needed in W. I. S., and have had cause to thank the Lord for His wonderful provision for us. We have seen the Spirit's working so often to supply that which we have lacked. So few there are who desire to really walk in the "old paths." Men, who a few years ago, were stalwarts for the truth are now carried away-perhaps not to a great degree, some of them, but they are tainted and we see young Christians looking in vain for the shepherding they need and we could weep with Jeremiah when we see the same things happening in the Assemblies today as he saw among God's people so long ago.

You will never know down here just how much the godly ministry means to those of us who are isolated to some degree and starved as far as oral ministry goes, but the Lord sees to it that we are not denied that which we desire and supplies the lack through the written ministry, per medium of your little monthly. To show you just how the Spirit is working through it, we would mention that when your articles on discipline were sent out a few months back, a couple of folks were shown that they had sinned against the Lord through reading them, and asked to be dealt with as they realized that through unjudged sin being in the Assembly, there would be no blessing and in anguish of soul asked . . . "Why aren't we taught these things so we'd know how grievous they are in God's sight. We knew we were sinning against ourselves, but didn't dream it was against God and the Assembly."

May you be encouraged to go on in what must be an arduous task-having been in close touch with a few of the Lord's servants, who really sought to serve, we know what hand work is entailed in preparing for ministry apart from editing a magazine and we hold you up and ask that your joy may be full as you continue in this wonderful work for Him. How closely He binds together in love those who are likeminded and though we will perhaps never meet on earth, we can say . . . 'whom having not seen we love.'

Yours in those eternal bonds
R. & N. K.

LIGHT AND TRUTH

The light and the truth are fellow conditions and in 3rd John the heartfelt expression of the aged apostle is very impressive and may I say very important. All truth is the revelation of the Divine will; all truth conveys much of the Divine desire; and all truth, must and will have the Divine approval both here and hereafter. Truth known is much to be desired, truth understood is more, truth put into action is most; and the language of our verse is, "I have no greater joy than to hear that my children walk in truth." All God like, God instructed, and shall I say all walk approved by God through His word here, shall find its true and eternal reward hereafter. Look at Rev. 3:4 as illustrative of this as I judge; "Thou hast a few names — which have not defiled their garments,"-and they who so have walked on earth shall bye and bye walk with Me in white. The same characters, although not the same people, are seen rewarded in the fact that they also walk as they are led to the living fountains of waters and whatever tears accompanied in the walk on earth in testimony, there shall their walk as led to the waters be tearless; fulness of joy, fulness of satisfaction, perfection of atmosphere shall be their's in that day! May it be ours to say and desire as did the psalmist, "I will walk before the Lord in the land of the living. Amen!"

DAVID L. ROY

GOLD

GOLD heads the list of Babylon's merchandise, and souls of men come last! (Rev. 18:12, 13). It is written, "Let your conversation be without covetousness, and be content with such things as ye have, for He said, I will never leave thee nor forsake thee." (Heb. 13:5).

Thus God would teach His children to trust in Him as their Great Security, and not in the uncertainty of riches. But the world has not faith in the care of a Living God, therefore must it have its faith in that which in its eyes is most powerful to procure necessities and luxuries, to gratify lusts and ambitions, to provide protection and honor; and what so mighty as Money?-Hundreds, Thousands, Millions! Oh, that the children of God had their eyes opened to see that the "love of money" is an incompatible with the worship and service of the temple of God as the most monstrous idol worship of heathendom.

O, ye of whom as living stones the temple of God is built, see to it for His glory, whose dwelling place ye are, that the unrighteous Mammon usurps not the place in heart and life that belongs to God alone.

JOHN R. CALDWELL

QUESTIONS AND ANSWERS

QUESTION: What should one do when a T. V. set is presented to a man or his family as a gift, especially at this season of the year. It seems so many take this as an excuse for accepting. Some receive on retirement etc., from their companies or friends. We have known of such being given into a sick room for bed patients.

ANSWER: A man is responsible for his home — he must order it according to his concept of what a Christian home should be like. In such a case a wonderful opportunity is presented to tell those who would thus give such a television gift that he does not view such, and as a Christian does not believe in the modern Hollywood version of entertainment. It is an undeniable fact that by far the greatest part of the programs are Hollywood-inspired, and sponsored by the liquor and tobacco and motion picture industry. This would be enough to ward off the intrusion of a set into the home. How anyone who has children, or young unsaved people in the home, could permit its entrance is difficult to understand. It is time-consuming, soul-destroying and lust-enticing and no spiritual child of God, who understands God's ways, would have anything to do with it.

QUESTION: What should be our attitude when sin is in an assembly, covered over by those responsible for the care of the assembly and such is not dealt with in a scriptural manner—when those in place of leadership are affected and refuse to effect the proper discipline of the Word?

ANSWER: One would need to know all the circumstances involved but, such being a true picture, it would be a very serious sin to refuse to deal with moral evil in an assembly of God. There would need to be the required time of waiting on God to see if such would be dealt with—it would be necessary to bring such before the responsible party or parties in leadership but, if, after due waiting on God, and absolute refusal to deal with such matters, and covering up the sins, one could only pray to be delivered from such a company. We doubt very much if such could be looked upon as an assembly of God inasmuch as the Word of God has been set aside. Of one thing we are sure—God's house must be kept clean for Him to dwell in and sin which goes unconfessed or, when known, is not dealt with, would constitute an unclean assembly of people. Such could never have the blessing of God until such matters were made right.

QUESTION: Should the same brother, Lord's Day after Lord's Day, give thanks for the bread and the cup at the Lord's Supper? Does this not look like custom merely, and not the leading of the Holy Spirit?

ANSWER: This would surely be unusual and, we would judge, unscriptural. There is no one so appointed to give thanks for the bread or the cup. As the Spirit of God leads in the assembly, there comes a time when it seems the proper thing to give thanks for the bread, and later, by some other brother the cup. We would not say that the same brother could NOT give thanks for both, if he was so led, but here again, this would be unusual and not the customary thing.

We would suggest also that the brother who thus gives thanks, should rise and say—"Let us give thanks for the bread" or such language, so that all understand what is in his mind. We have been in meetings when the brother just gets up to pray and one cannot reasonably tell what he is at, until perhaps towards the end of the prayer, or thanksgiving, he just says something like giving thanks for the bread. Sometimes this is so confusing as some who may be a little hard of hearing etc., do not hear properly and even some who have good hearing, can hardly understand that he has given thanks for the bread. This ought not to be. We believe the scriptural

order is for a man to say he is giving thanks for the bread and then do so without a lengthy time of praise or prayer (which it sometimes seems like), covering far too much ground and the saints lose sight of that which should be before them at that particular time in the meeting—"the giving of thanks for the bread"—"Let all things be done decently and in order."

* **QUESTION:** Please answer in Words In Season what you believe the Scripture teaches regarding godly sisters teaching a S. S. class of young children. My own views are that it is quite all right, provided of course that the sister in the Lord has godly appearance and convictions and has the confidence of the Lord's people within the Assembly. I believe this group should be confined to smaller children, preferably so.

ANSWER: This would seem to be in order and has been greatly used of God where godliness and sincerity are manifest in the teacher. There is not the suggestion here of her usurping the place of the brother and it would seem, in the case of younger children of tender years, the sister is much more able to handle little girls and younger ones than a man would be.

When it comes to those who are older, a different problem is presented. The brother is more fitted here, likely to command more respect if he is godly and consistent in his behaviour and views. And this also does away with the suggestion of the sister usurping a place she ought not to.

When it comes to a mixed company of young people-teen agers we shall say, great care is needed to see that proper propriety is observed-they would be better separated into their respective sex and are in the place of sinners who need a Saviour (as do the little ones). They should not be taught as Christendom does, giving them religious instruction as to the Bible, but man's ruin should be brought before them, redemption by blood and regeneration by the Spirit pressed home upon them. We feel, that where there are young believers, they should not be so mixed up with the unsaved in a Sunday School class, but should be in the Bible Class where they can be taught Assembly principles and the principles of godly living by responsible brethren. It is difficult to teach both things in the same class, i. e. a mixture of saved and unsaved. Some choose the company of teen agers, we shall say when they ought to be in the Bible Class or Ministry Meeting getting scriptural instruction which would affect their lives for God. If they do not desire this, there is something wrong with them.

QUESTION: What is the teaching of Matthew 5:23, 24?

ANSWER: To answer briefly, if one's brother has been sinned against and there is something which ought to be made right between the two parties, the proper attitude is to "be reconciled to thy brother" and then draw near into the presence of God in worship or approach to God. For "ill feelings" to be harbored and sustained can only deprive the "comer to God" of the consciousness of God's smile or approval and also deprives God of that which He is anxious to receive from those who come to Him. If one is not conscious that a brother has something against him, of course this would constitute a different case. It would be the responsibility then of the brother who has a grievance, imagined or otherwise real, to contact his brother and tell him of such, so that there might be a mutual reconciliation and both can then approach to God in a godly way, collectively or individually.

During more than forty years in the Lord's work we have seen many cases where, if this had been done in a godly way, much strife and confusion could have been avoided. "Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." 1 Samuel 15:23.

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Deckerville, Mich.—Bro. G. P. Taylor had a month's meetings here on his chart on "The Church" with good interest and helpful ministry.

CANADA

Vancouver, B. C.—Word from the Conference here is good—the truths and principles of Scripture were clearly and definitely set forth, governing private and assembly lives—eight of the Lord's servants ministered the Word. Brethren McBain and McCready were in their 5th week of meetings at last report with some tokens of God's blessing in conversion, others interested. Saints have been cheered by seeing God's hand. Meetings held in Victoria Drive Gospel Hall.

London, Ont.—Bre. Gray and Maxwell had a good series of Gospel meetings in the Pall Mall Assembly. The unsaved came out well and a number have professed faith in Christ—saints worked faithfully and have been encouraged.

Kitchener, Ont.—Saints here had a visit from Bro. John Norris and also had Bro. Alves with his chart on the Seven Churches—meetings well attended and profitable it was thought. The latter also visited Clinton, Embro and Valens. These smaller companies appreciate help in the Word.

Parkhill, Ont.—The saints here enjoyed a visit from Bro. A. Stewart for two nights—attendance good and the Word helpful.

Port Arthur, Ont.—Bro. Boyle hoped to have a Gospel effort in Manitoba before Winter weather got too severe.

Clementsvalle, N. S.—Bre. Norman Crawford and Robert Fuller have been kept real busy—they have had nightly meetings near here and also have dismantled a building, used as a Hall, and transported it miles away working on it during the day and back for the meetings at night.

Charlton, Ont.—Bre. Jas. Smith and Murray McLeod had four weeks of good meetings here, some blessing and saints encouraged—a good ministry meeting each Lord's Day afternoon, saints coming from the surrounding assemblies. They visited Englehart, Kirkland Lake and Earleton are returning to their homes.

Deer Lake, Ont.—Bro. Earl Pears was in second week here, a nice number coming out, interest good.

Huntsville, Ont.—Bro. Russel Harris paid a short and appreciated visit here, hoped to go on to Lindsay. Bro. Widdifield returned here from the North and expects to help as he can around these parts for a while.

Windsor, Ont.—Saints here expect to have their Annual New Year's Meeting as follows: January 2nd, 10:30, 2:30 and 7 p.m. Lord's Day Jan. 3rd. at 10 a.m., 2:30 and 7 p.m., Prayer Mtg., will precede New Year's Day Jan. 1st., in evening. Saints invited and will be provided for as to stopping place. Wm. Lever, 336 Curry Ave. All meetings in the Partington Ave., Gospel Hall, 644 Partington Ave.

OTHER LANDS

Lurgan, North Ireland—Bre. A. McShane and A. Lyttle had good meetings between Lurgan and Bleary during September—nearly a dozen professed. Bro. E. Allen has been in the hospital but is out now and improving.

Venezuela, S. A.—A note from Bro. Williams, written on board ship, tells us of good visits ere he left our shores at Midland Park, Hartford, Conn., Camden, N. J. He cut his visit short for the work's sake there and we can pray for our veteran brother and his co-workers in this needy land. He visited considerably in Ontario amongst the assemblies.

CONFERENCES

East Boston, Mass.—Annual Conference here d.v. will be held in the Gospel Hall, 35 Putnam St., Dec. 5th and 6th commencing with Prayer Mtg., Fri. Dec. 4th at 8 p.m. Usual order of meetings. Breaking of Bread, however, will be at 10 a.m., otherwise 10:30, 2:30 and 7 for ministry and Gospel. Saints here appreciate the help of brethren walking in Scriptural paths—Jer. 6:16, who know and practise the truth of God in scriptural simplicity. Saints feel the need of urging this as there is so much of a "mixture" prevalent in many quarters. Correspondence to Frank Procopio, 78 Falcon St.

San Diego, Calif.—A weekend Conference will be held d.v. in the Gospel Hall, 3951 Front St., Dec. 12th and 13th, preceded by Prayer Mtg., Fri. Dec. 11th, at 8 p.m. Usual order of meetings. Ministering brethren "walking in the truth" 3rd John v. 3 and teaching the same are welcome. E. E. Dozier, 4223-5th Ave., Correspondent.

Santa Monica, Calif.—Saints of Santa Monica Assembly purpose holding their Conference d.v. Dec. 26th and 27th, preceded by Prayer Mtg. Dec. 25th, at 7:45 p.m. in the Gospel Hall, 1040 Pico Blvd., Meetings Sat. and Lord's Day will be held in the Conference room, Santa Monica Civic Auditorium. The Lord's servants walking in the "old paths" welcome in ministry. Correspondence to Chas. W. Weems, 3554 Colonial Ave., Los Angeles 66, Calif.

Montreal, Que.—We purpose d.v. having our Annual Conference at the New Year season, commencing with Prayer Mtg., Thurs. evening Dec. 31st, in the Gospel Hall, 821 Ogilvy Ave., Fri. Sat. and Lord's Day the meetings will be held in the Town Hall, Mount Royal, i.e. Jan. 1st, 2nd, and 3rd, Communications to Wm. E. Reid, 1610 Poncet, Montreal 12, Que.

Camden, N. J.—Annual Conference will be held d.v. in the Pennsauken Junior High School, U. S. Highway No. 130 & Merchantville Ave (next to Pennsauken Municipal Bldg.) Meetings will be held Jan. 1st. (afternoon and evening only) and all day Jan. 2nd, and 3rd. Prayer Mtg., in the Gospel Hall, 915 Front St. Dec. 31st, at 8 p.m. The Lord's servants walking in the "old paths" and teaching the same welcomed in ministry. Corresp. A. W. Wilson, 5038 Clayton Ave., Pennsauken, N. J.

FALLEN ASLEEP

Saugerties, N. Y.—A delayed notice has reached us of the homecall of brother George Bush on July 27th, aged 60. His widow survives.

Toronto, Ohio—Our dear sister in Christ Mrs. Myrtle Chisholm "went home" Oct. 4th. Saved under the preaching of the late D. L. Roy and Thos. Dempsey in 1915 and in fellowship here since.

Fresno, Calif.—Saints here suffered the loss of another brother lately, Dr. J. C. Drake, who "went home" Oct. 7th., aged 76. Born again when a medical student in St. Louis, Mo., and for over 40 years in the assembly here. Always a lover of the truth and will be much missed in the assembly. Survived by his wife and two daughters.

Indiana, Pa.—Our dear brother Alexander Porter Calhoun went to be with Christ Oct. 23rd, in his 89th year. In fellowship here for a number of years.

Detroit, Mich.—Our beloved and respected brother Thomas Robertson went to be with Christ Oct. 25th, aged 84. Saved over 62 years ago in Scotland, he came to Detroit in 1919 and was in fellowship in the old Central Gospel Hall for years, latterly in Schoolcraft assembly. He had a shepherd's heart and was a lover of the truth of God and of men who stood for it. He suffered reproach for this, as many others, but is now in the calm of that everlasting harbour where life's storms never enter.

Longport, N. J.—Our dear brother James Donnachie, who had just moved from Pittsburgh, was suddenly called home Sept. 6th. Saved in East Pittsburgh in 1917 during meetings of the late David Oliver, he bore a consistent testimony. In fellowship for years in the old Friendship Assembly.

Philadelphia, Pa.—On Oct. 23rd, our beloved sister Miss Elizabeth Norwell "went home". Saved in Ireland as a girl of 13 and coming years ago to this city, she was in fellowship in the old Downtown Assembly and in latter years in Overbrook Assembly. Quiet and godly in her manner she loved the Word of God and the place of His Name.

Grand Rapids, Mich.—We have heard, without details, of the home-going of our aged brother Mr. P. J. Pell, Sr., on Oct. 4th in his 90th year. We met him first many years ago when we first went to this city to preach the Word. The father of a large family, he will be much missed.

Los Angeles, Calif.—Our beloved brother Fred Possell Davis "went home" Nov. 2 aged 77. Saved in 1910 and with his wife in happy fellowship here for many years. Quiet and faithful.