

Words in Season

THE BIBLE FAMILY MAGAZINE



THE WINTER PIONEER

Who stays by the stuff

THOUGH Winter's blasts cry loud and cold,
And warn of dangers yet untold,
He buckles on his storm-clad wear
To seek the lost and lonely there
Where they must stay and fight for life,
Amidst an age-long daily strife.

For many poor and lonely ones
Lie just beyond the favored sons;
To them the Blessed Saviour went
And told them, God from heaven had sent
To feed them with the heav'nly Bread
And clothe them for the Marriage board.

"Poor men are taking to the Word"
So told His own the Blessed Lord,
And sent them forth, less scrip or sword,
To bear the message of His love;
Can we do less when young and strong,
For don't forget, 'tis not for long?

W. H. F.

JANUARY, 1973

WORDS IN SEASON

Published monthly at 107 N. Main St., Waterloo, Illinois 62298
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SECOND CLASS POSTAGE PAID AT WATERLOO, ILL.

SEND ALL SUBSCRIPTIONS TO:

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HARTFORD, CONN. 06103

ALL OTHER MATTER should go to the Editor as formerly, Mr. Wm. H. Ferguson, 12000 Edgewater Dr., Apt. 207, Lakewood, Ohio 44107. Deadline for all notices the 10th.

ATTENTION - PLEASE: Our rates for this year are \$3.00 for single issues and \$2.50 for bundles of ten to one address. For British subscribers rate is 1.25 pounds and for Australian and New Zealand subscribers we accept the \$3.00 rate. KINDLY NOTE that you should subscribe for past year if not paid up as we have records to which we must adhere account Postal regulations. If you subscribed for others, kindly state your desires and pay up past year, if not paid. This is important to us and a necessity in the Lord's business which should be taken care of promptly. We pay our bills on time and we expect this. By far most of our subscribers are prompt but there are some who need to be prompted. We thank ALL who have furthered the Magazine for the good and welfare of the Assemblies of His own who desire the "old paths" of the Word. The Magazine is in its 64th year. Pray for us. Also note that ALL subscriptions should be sent to:

Matthew J. Brescia, 33 Lewis Street,
HARTFORD, CONN. 06103

VOLUMES FOR 1972 - We are expecting to have these some time in January. Cost the same - \$5 mailed. Write the Editor, Wm. H. Ferguson, 12000 Edgewater Dr., Apt. 207, Lakewood, Ohio 44107. Note also that all material for the Magazine, other than subscriptions, should come to the Editor. Deadline for all notices is 10th of each month. We hope Correspondents will send us Conference notices on time this year.

CORRESPONDENTS' ADDRESSES

Perth, Ont. — For the Maberly, Ont., Assembly, Mr. A. Patterson, R. R. 4. This new Assembly planted in fellowship with neighbouring Assemblies.

Vancouver, B. C. — For Woodland Drive Gospel Hall, Mr. Joseph Thompson, 4156 Castlewood Crescent, Burnaby 1, B.C. Telephone 434-7088.

REPORTS

Hartford, Conn. — A happy time was spent around the Word at our Conference here in Charter Oak Assembly. The Saturday morning meeting was devoted to a Bible Reading on the Lord's Supper - doctrine and preparation for it also considered. The large number showed the interest of the saints. About five of His servants were present - the editor remained for a night or two on Man's Day and the Day of Christ. It is believed many received help in the Word and Gospel preached faithfully.

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. 65

JANUARY, 1973

No. 1

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YOUR CARE

"Casting all your care upon Him; for He careth for you." --1 Peter 5:7.

THE word "care" in this passage does not describe a wise forethought for the future, or the proper solicitudes of affection. The Greek word signifies anxiety. It is about equivalent to our homely word "worry." Roll your load of worries over upon God! The reason given is exceedingly touching . . . "For He takes an interest in you." There is a still sweeter translation of this line. It is this, "For He has you on His heart." Beautiful thought - blessed thought! The infinite God of the universe has poor frail diminutive me upon His heart! My big load is less than a feather's weight to Him. He remembers that we are but dust.

T. L. C.

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"HE DIED CLIMBING"

MAKE us Thy mountaineers;
We would not linger on the lower slope,
Fill us afresh with hope, O God of Hope,
That undefeated we may climb the hill
As seeing Him Who is invisible.

Let us die climbing. When this little while
Lies far behind us, and the last defile
Is all right, and in that light we see
Our Leader and our Lord, what will it be?

"A Swiss Guide's epitaph" A. C.

INCIDENTS IN THE LIFE OF DONALD MUNRO

His Conversion

IN the far north of Scotland, in the county of Caithness, near the town of Thurso, was a small farm, called Auchearn. Why the name we never knew. Its only interest to us is the fact it was the birth place of the late Donald Munro, on the 12th day of June, 1839. He was one of a family of nine children. His father and mother were members of the Free Kirk of Scotland and attended the services regularly, which were held on THE SABBATH DAY morning, afternoon and evening, with a brief intermission between. This day was observed with the greatest strictness in the home. They were accustomed to walk to the Kirk, a distance of about three miles. Donald was instructed to carry his shoes, and when near the end of the journey put them on, and at the same place take them off on the homeward way. He has told us some of the thoughts that occupied his mind on these walks to and from the Kirk. One day he was returning home with his mother and a neighbor woman. One hand was in his mother's, the other held the precious shoes. The way seemed long and tiresome. There was little conversation. It was the Sabbath, and ordinary talk would not be fitting to the time or the circumstances. At last the silence was broken by the neighbor saying to his mother, "Aye, wasna he mysterious the day." This of course referred to the minister and his sermon. What "mysterious" meant, he did not know, but he connected it with the minister, the day, and the tiresome walk along the dusty road. Yes, and with God, and the impression made on his mind was; he did not like either one or the other, and yet his conscience condemned him. He well knew he ought to love God and everything associated with Him.

As he grew older the thought entered his mind, "Oh, that I had been born a cat or a dog, then I would not have to do with a Holy God." When he was fourteen years old he joined the Mutual Improvement and Temperance Society. After his day's work he would walk some distance to discuss with the other members, the leading questions that were occupying the minds of the people of that day. Thus he grew up an industrious, moral, respectable youth.

When he was old enough he was sent to Wick, the largest neighboring town, to learn cabinet-making, where he spent seven years learning the trade. He was fond of reading useful, instructive books. These, with the Mutual Improvement Society, occupied most of his spare time. He continued to attend the "Kirk" of his fathers, but would not join because he knew there ought to be a change in his feelings toward God before he took such a step, and yet he thought his chances

of getting to heaven were pretty good. Was he not a moral, upright young man? And did not he say his prayers regularly? And did not he seek to discharge all his obligations to his fellow-man with kindness and generosity? Such was his answer when the thought would sometimes flash across his mind, "Am I fit to meet a holy God?" However, up to this period of his life he had only random thoughts of this kind. On the whole he was well satisfied with himself.

When he was about nineteen years old there came to the town of Wick two men whom God had saved and put into their hearts the desire to preach the gospel to others. One was Grant of Arndilly, and the other was Brownlow North, both connected with the gentry as to society, known in the Kirks as lay preachers. Because of the unusual occurrence of a layman occupying the pulpit, he resolved to go and hear them. We have often heard him say "I went into that meeting a self-satisfied young man, and came out a condemned sinner, knowing I was on my way to hell." Mr. Grant was speaking from Rom. 8:1 "There is therefore now no condemnation to them which are IN CHRIST JESUS." He spoke very plainly of those who are in Christ Jesus, and of those who are not. In the course of his remarks he said "Young man, I do not ask you if you said your prayers this morning, but I ask you DID YOU PRAY?"

This was the arrow used by the Holy Spirit to show Donald he was a lost guilty sinner, clothed only in the garments of self-righteousness. Six weeks of deep soul trouble followed. The following are his own words about this important time of his life: "I had not much trouble with the sins of the flesh. I commenced to cultivate the righteousness of the flesh about as early as Saul did; christened in the flesh, taught to say "Our Father" in the flesh, joined the Mutual Improvement Society and so on. When God began to deal with me I was six weeks in agony of soul. Why six weeks, or six days or even six hours? Because God had to cut here and there in order to cut away my self-righteousness.

At the end of the six weeks he left his work earlier than usual and went to see Mr. North who was still in Wick. Mr. North spoke very kindly to him and during the conversation turned him to John 3:16, "God so loved the world, etc." He believed it, and "then and there" he was accustomed to say "I was saved. Five seconds before had I died, I would have been in hell. Five seconds after I would have been in heaven." This was in September, 1858. He never knew the day of the month. His mind was not occupied with that. But he would say "I could take you to the very corner of the room where I saw when I passed from death unto life, and I know it was in the early twilight of the evening when the great transaction took place." He was very fond of the hymn "Oh

happy day, when Jesus washed my sins away." He often gave it out in his meetings, and would sing most heartily, though perhaps not in the best of tune. Some of his dear brethren were amused at his singing. He knew very well it was not very artistic, and he would say to them with his bright happy smile, "I will sing yet, and it will all be in tune."

LIGHTLY HEALED

WHEN a church has professedly taken the line of acknowledgment of Christ's Lordship, has no ministry save such as He has raised up, no leaders other than the shepherds He has given, no order of service but that which comes of His leading -- and when from these spiritual power has departed through want of reality, traditionalism, internal strife or UNJUDGED SIN, then there is nothing to cloak the stark fact of barrenness. It is the mark of His displeasure. Things become desperate: he intends they should so that the church may be driven back to Him in confession and repentance.

The temptation at such times is to prescribe some palliative; to devise a new method rather than to turn to Him for succour; to introduce some novelty of organization rather than confess and repent. But to leave the real for the seeming, the best for the next-best, the Lord's way for man's substitute, is to build with mud and wattle.

J. B. Watson

* * *

THE RIGHT WAY

"He led them forth by the right way, that they might go to a city of habitation." Psa. 107:7.

IT was a solitary way. They found no city to dwell in. A way where they hungered and thirsted, and where their soul fainted. Yet, after all was over, when they had reached the city of habitation, they had to sing, that he had led them by the right way.

So shall it be with us when we shall have reached the House of Many Mansions, where He has gone to prepare a place for us; where we shall see His face, and be perfectly and forever satisfied in His love; and He satisfied over us; we shall say of all the way, yea, every step of it, where it was solitary and lonely; where we had to meet the hungering and the thirstings, yea, where our souls were ready to faint within us - IT WAS THE RIGHT WAY. Oh, for more simplicity and confidence in the unerring wisdom and tender love of our God and Father.

Donald Munro

THE SERVANT OF GOD

GOD'S CARE OF HIS SERVANT

William H. Ferguson

THE designation "Servant of God" is an honorable and worthy one when used in the proper sense and in a scriptural way. We are thinking now, not of the servant (doulos - or bondservant) but as "diakonos" - a specially endowed servant, who is fitted for, and pursues assiduously his appointed work in the Spirit of Christ. This latter should characterize all who bear His Name.

We believe this name is lightly given to some, and readily accepted, as a badge that entitles to privileges or advantages never intended by God, save to those signally honored by Him and especially fitted for a particular service, not self-chosen but marked out by God in earlier days by humility, respect for elders coupled with a consistent life and a properly governed household, if married, or a blameless life, if single. The words of Acts 9:15 are very definite . . . "He is a chosen vessel unto Me" referring to Paul. Further, in 1 Cor. 16:10 we read of Timothy - "He worketh the work of the Lord, as I also do." Another true designation is applied to Epaphroditus in Phil. 2:25 . . . "my brother and companion in labour, and fellowsoldier, but your messenger (apostle), i. e. a 'sent one' and he that ministered to my wants."

There is a dignified approach to the use of this designation which is lacking, today, in many cases and it is evident the same is loosely applied where it does not exist in the truly scriptural sense and after the New Testament pattern. The idea that a Letter of Commendation, signed by men of limited experience, automatically makes a man a "servant of God" is not only unscriptural, it could be ridiculous. It is even said of "deacons" in 1 Tim. 3:10 - "Let these also first be proved." The overseer of 1 Tim. 3:1, 7 is the spiritual man. Such are spiritual guides, able to lead and feed the flock of God which He has committed to their care. They are not man-appointed but raised up especially of God, and a true overseer could well be designated by the name of "servant of God" if he has so proven himself and, by his ability and teaching and direction has so earned the respect of the godly. On the other hand, deacons (who are not overseers) must still bear spiritual marks, even their wives must measure up to God's standard, or such would be disqualified.

This all teaches us the seriousness of accepting in a loose, careless fashion the name of "God's servant" without accompanying scriptural character. If we are going by the "old paths" of the Word we must also accept the standards

of God's Word relative to "ministry" as raised up of God and of such a character that it will give impressions to younger generations of believers of what a true servant of God should be like. Our early older men of God were never seen amidst a group of young people, laughing and joking, and seeking to be one of them. Nor would they ever give countenance to younger, inexperienced men in adopting their ideas of what an assembly should be like. Rather, their demeanour and behaviour, while friendly and sympathetic, was restrained, godly in appearance and conversation, shunning gossip and slander as one would a plague.

OUR WEAKNESS

It seems that the general departure has made way for acceptance of that which "seems right in one's own eyes." We hear it said often, and written, regarding a certain meeting or conference . . . "there were . . . servants of God there to help" as if that set them out as a special class, where there might be men there, well able to give a timely word, and fitting, who were not of "this class" and such, in some cases, we have heard incur the wrath of some who seem to think it unseemly that they should even be heard, or take part. This is "clerisy" of a deceitful form and entirely unscriptural. There are men we know, who are not in the Lord's work, so-called, who often have been much better fitted to minister a "word in season" than some of those who, because they had a "letter" presumed to take precious time because of their "position." This savors of pride and presumption on the part of those who advocate it. The prevalent idea that younger men, a few years out in the Lord's work, as is said, should just take as much time at a large Conference as brethren well fitted of God by length of years and experience and God's commendation, is a pitiful evidence of either weakness or partiality on the part of any who encourage it. We love to see younger brethren increasing in the knowledge of God, gaining stature in spiritual matters through assiduous study of the Word, and we have always in these pages encouraged such, and shall still do, but we fail to see where this later development is of God, or for the good of the saints. We are lacking, today, in progressive, careful study of the Word, with the corresponding humility and reverence in the handling of it. One can tell this by the fact that, after even meetings we would call good, there is almost an entire absence of godly exercise as to the Word preached and the "hubub that follows" drowns out the messages.

GOD'S CARE OF HIS SERVANT

As we get nearer the end of this dispensation it is quite evident that those who would truly serve Christ faithfully shall incur the displeasure and open enmity of not a few,

even in assemblies gathered to His Name. But such is to be expected. It has always characterized a remnant testimony of those who desire, above all else, to continue to please God even in spite of weakness and opposition of Satan or deceived believers. It is at such times that the true servant must do as the Word says . . . "Therefore take heed to your spirit" for our God is seeking a "godly seed." Malachi 2:15. This injunction is, as we know, in connection with the closing message of God in the Old Testament. Levite, prophet or priest surely would heed this injunction. It was the last and closing warnings of God sounded for about 400 years.

If there is faithfulness and true spiritual character developed during the day of "remnant testimony" doubtless there shall be the fulfillment of reward at His Coming, also the manifestation, then, of that which has been difficult in our day . . . "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not." Malachi 3:18.

In "taking heed to our spirit" we must beware of the "bitter spirit" that has developed of late years, even amongst those taking a lead in ministering to others, a spirit of envy and selfishness that should be utterly absent from such taking a place amongst His own. We read . . . "One sinner destroyeth much good" and surely there should be enough spiritual discernment and godliness left among us to see that this spirit does not develop further as it has already done incalculable harm in separating saints, even to the point of division. Brethren of responsibility amongst the assemblies should be very careful lest this "root of bitterness" find its way into their lives and their care of the flock of God. There has been far too much gossip, letter writing, harmful insinuations given underhandedly and we can only judge that where this is permitted to exist there must be a distinct character of partiality and self-interest, rather than godly edifying. Let us each help all we can to see a "healing of any such breaches" in view of the Day of Manifestation.

GOD'S CARE

And now a closing word to the cheer and encouragement of any of God's true servants who feel neglected and ill-treated after years of faithful service by the evident ill-will of some and the cutting off of practical fellowship in the Lord's work. Let us remember that he is the "servant of God" - his sustainer is God Himself. If assemblies of God's dear people have an exercise as to fellowship with such, this is a matter for thankfulness, but his eyes are NEVER to the assemblies. If one assembly, or many, would fail, GOD NEVER WILL. We have proved this during over 54 years of the work of the Lord and we are always thankful that God

taught us early in service for Him not to "look to man but God." To seek to keep in with an assembly in order to maintain their practical fellowship, is a miserable substitute for "trusting God." Even in our earlier days, if we can be permitted to refer to such here, when months away from assemblies in Gospel work in the backwoods, there might be times of testing (and there were) but God remained the faithful God to His servant and, well over half a century now, He remains the same. We thank God for the fellowship of saints, as do other of our brethren who serve the Lord, we deeply appreciate it but whether, individually or collectively (and God has used both channels in His honorable service), our hearts rise to God in thankfulness of His care and we are sure those who have had a share in all this through the years, have done it for HIMSELF and of the LORD shall receive the reward in a coming day, even now, they share with us joy in His blessed service. We are a happy people because we have a Blessed or Happy God. Let nothing disturb this confidence, never look to man, always remember a "gift can blind the eyes." It is a most remarkable thing in this present day of departure to see the work of God carried on worldwide, in many countries, by those whose eyes are on the Lord alone and He has prospered His work and shall continue to do so to the end. Let us not fear - the true servant can say . . . "The LORD is on my side; I will not fear: what can man do unto me?" Psalm 118:6. Let us cleave to our fellow servants who follow the old paths of the Word, remembering that there are some who have not walked with us, but whom we respect for their convictions, and, in some cases, their spiritual behaviour even towards those with whom they differ. May these thoughts encourage all who truly TRUST GOD in a day of departure.

GATHERED TO THY NAME LORD JESUS

Harold S. Paisley

THE wondrous lines of that hymn of meditation so often sung by the assemblies of the saints, impressed me afresh a few Lord's Days ago, with appreciation to God for His grace in gathering us by His Holy Spirit around His Glorious Son.

"Gathered to Thy Name Lord Jesus,
Closing eyes to all but Thee
O what joy Thy presence gives us
Calling up our hearts to Thee."

The words of the Lord Jesus Christ in Matt. 18, verse 20, are still the Magna Charta of the assembly in local testimony.

"For where two or three are gathered together in MY NAME there am I in the midst of them." Every two or three together in any place form a company,

but every two or three may not be gathered alone in His Name, therefore He is not promised in the midst. This gives rise to solemn questions in connection with any company. Why are they gathered? By whose authority are they gathered? What caused them to be thus gathered? For what purpose are they gathered? Searching questions indeed.

All government laws and statutes in any land or realm are only effective when signed by the ruling authority. Obedience to these laws are demanded and rebellion is dealt with in the name of the Queen or the President. The name of the monarch or president is the highest authority. All who submit to the orders issued in that name are acknowledging the highest earthly authority.

The highest authority in all the universe is given for the gathering of the saints today. The two or three of Matt. 18, verse 20, are together in or unto My Name. This wonderful expression "MY NAME" is of far more importance than is generally seen today. The once rejected Name is now the highest in Heaven. In resurrection the Lord could say . . . "All authority is given unto Me in Heaven and on earth." What majestic words! Yet how solemn in a day when every man is inclined to walk in the ways of his own heart and in his own eyes. Our Risen and Glorified Christ and Lord has the sole authority to control and issue orders for His saints on earth - this He does through His Word. No man, however gifted or exalted, or important, has any right to legislate for believers. Where may we become conversant with the laws of the Lord? All that is required on every subject and circumstance is revealed in the written Word. Only those who pay attention to these divine principles, and humbly carry them out, can be said to be gathered together unto His Name or have His authority for their assembling.

It is to be feared that, in the present generation, many are strangers to the joys and responsibilities of assembly fellowship. Some are there on account of parental ties or a marriage yoke but know not for what cause they are together. The need for ministry along these lines is becoming more and more evident. In some Conferences these matters are seldom heard. The early days of "buying the truth" are almost passed, but the "selling of the truth" is now too common.

GOD'S REVELATION

Gathering alone to the Lord Jesus Christ, outside the world's religious camp, is as much a revelation to the soul

as salvation through the finished work of Christ. Only God the Holy Spirit can show an exercised saint this glorious Truth and He always uses the Word of God to accomplish this work. May we hold fast and rejoice in our gathering unto Him down here and look forward to our gathering unto Him in the air, 2 Thess. 2:1.

(continued next issue)

BREAD FROM HEAVEN

Exodus 16:4

William J. Nesbitt

THE divine plan to bring Israel out from Egyptian bondage included deliverance "by the blood of the lamb" and "by the power of God." In type we here see a demonstration of the mighty power of our God displayed in our redemption . . . "by the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1:19. After they sang their redemption song, in which they rejoiced as they considered the great victory granted over their enemies, Moses led them "three days journey" into the wilderness, where they found no water.

The bitter waters of Marah were sweetened by "casting in a tree which the Lord showed to Moses. Nothing helps to sweeten our bitter experiences like a grasp of the fact that, however severe our sufferings, they are mild in comparison with the agonies and sorrows of our beloved Lord, "Who His own self bare our sins in His own body on the tree." 1 Peter 2:24. After their encampment in Elim, they journeyed unto the wilderness of Sin. There they tasted further the reality of wilderness experiences and began to murmur. The Lord then said . . . "I will rain bread from heaven for you." A hungry, dissatisfied people soon partook of heaven's supply.

Egypt is a type of this world, out of which Christ gave Himself that He might deliver us . . . Gal. 1:4. In John 17:16, 18 He told us that "we are not of this world" but He has "sent us into the world" to live for Him. Led by Him in separation from the world, we are to learn experimentally that this world is "a wilderness state." Nothing of worldly origin can satisfy our hearts. We can only be preserved from discouragement and dissatisfaction by feasting daily on God's bountiful provision in the Person of our Lord Jesus Christ.

The Manna is a beautiful type of our beloved Lord. It came from heaven, as did the BREAD OF GOD - John 6:33. The Manna sustained life. Sinners, who believe on the Lord Jesus Christ, the BREAD OF LIFE, obtain everlasting life -

John 6:47, 48. Continuing to feast upon Him such are maintained in a blessed communion with Himself, John 6:57.

The "smallness" of the Manna sets forth the lowliness and meekness of Him Who stooped from Godhead Glory down into His sinless humanity, that He might do the will of God and die for us upon the Cross. We marvel at the humility manifested by Him . . . "God manifest in flesh." The Manna was ROUND, speaking to us of Him "Whose goings forth have been from of old, from everlasting." Micah 5:2. It is well for young believers to note carefully that "Jesus" Heb. 2:9 is JEHOVAH - Heb. 1:10 - "And Thou LORD (JEHOVAH) in the beginning hast laid the foundation of the earth." Mr. Newberry in his Englishman's Bible gives the meaning of Jehovah as "He that always was, that always is, and that ever is to come."

The Manna was WHITE. Thus the absolute purity of the humanity of our Lord Jesus Christ is portrayed. It behooves us to be careful when speaking about our glorious Saviour.

He became partaker of flesh and blood—Hebrews 2:14

God sent His Son in the likeness of sinful flesh—Romans 8:3

Who did no sin—1 Peter 2:22

Who knew NO sin—2 Cor. 5:21

In Him is NO SIN—1 John 3:5

These precious scriptures set forth the unsullied purity of Him who is the "Lamb of God, without blemish and without spot." He Who is ESSENTIALLY, ETERNALLY, ABSOLUTELY DIVINE, possessing every attribute of Deity, on equality with God the Father, was found in fashion as a man. It was IMPOSSIBLE for Him to sin. He was as holy when moving amongst men and "when bearing our sins in His own body on the tree," as He was when He sat upon the THRONE in His pre-incarnate glory . . . "Holy, holy, holy is the Lord of hosts."

The fact that the Manna fell upon the dew sets forth truth of the INCARNATION. The Son of God became the Son of Man as the result of divine intervention "in the power of the Holy Spirit." The Lord Jesus Christ could say - "A body hast Thou prepared Me." Heb. 10:5. "Great is the mystery of godliness, God was manifest in flesh." 1 Tim. 3:16. We also learn that we can only feast upon the Lord Jesus Christ by the help of the Holy Spirit . . . "He shall take of Mine and shall show it unto you." John 16:15. Holiness of life on our part is necessary to enjoy Christ. A grieved Holy Spirit will not reveal Him unto us. The Manna, tasting like wafers made with honey, sets forth sweetness of Christ to all who feast on Him.

Each one had a responsibility to gather his own supply daily, save on the sabbath. Thus the Lord would teach us that it is His desire that we feast daily upon Himself. We need an individual portion which can only now be obtained by private meditation upon the Word of God. Conferences are helpful, when the Word of God is opened and divine principles taught so that the saints are built up in their most holy faith. However, such were never intended as a substitute for private personal perusal of the Holy Scriptures by the people of God. In this way the soul is fed, the mind of God is discovered. Conference ministry should be of the standard that opens up the Word of God relative to difficulties privately encountered, and that encourages the saints to a closer study of the Word.

An omer of Manna was laid up before the Lord in a golden pot - Ex. 16:33 - Heb. 9:4. Just as the manna which fell upon the dew on the desert sand speaks of the humiliation of the Lord Jesus, that laid up in the golden pot in the holiest of all speaks of His exaltation. We are delighted that He Who trod this scene as the Man of Sorrows and on Whose brow was placed the crown of thorns, is now seated at the right hand of God, crowned with glory and honour. Israelites were thus reminded of the faithfulness of their God in meeting wilderness needs. Future generations would thereby be encouraged to trust in the Lord for their daily supply. We can become fearful as to future days when not occupied with the faithful and loving care of the Lord for His own.

It is interesting to note that Israel ultimately loathed this light bread. They did not complain about the roast lamb or the old corn of the land. The roast lamb presents Christ upon the Cross experiencing the fiery judgment of God due to us. The old corn of the land presents Him in resurrection glory. The Lord's people love to hear of His glorious work upon the Cross and His present glories upon the Throne. However, when reminded of His meekness, lowliness, humiliation, and poverty as a pilgrim and a stranger in the world He had created; are we not rebuked as to our pride, self-sufficiency and worldliness? Is there not a tendency for us to despise a "true Manna ministry?" May we all be kept in such a condition of heart as to enjoy our beloved Lord in the varied presentations of Himself to our hearts by the Spirit of God. Then we shall have ever increasing appreciations of the "TRUE BREAD FROM HEAVEN."

* * *

Moses spent forty years in the desert. Thus it must be with all God's servants. They must be "tried" first, that being found "faithful," they may be "put into the ministry."

WATCH

(Notes of an Address.)

The late John Smith

"The end of all things is at hand; be ye therefore sober, and watch unto prayer." 1 Peter 4:7.

WE who are saved are God's by His own choice; by His own sovereign electing grace, foreordained before the world began. I remember the first time that I saw this wonderful truth, that I a worthless sinner, bound on going to hell, should be chosen by God for salvation. I wept for joy. A missionary coming in asked what was the matter. O, I said, I was just thinking of how God in His wondrous love chose me and left others in their sins. "O," said he, "you must not take on that way, it will unnerve you." It was like a pail of ice water poured down my spine; but it did not drown out my joy. Not only was I foreordained, the Lamb was also foreordained before the foundation of the world. Before sin came God had provided the remedy for sin, to be manifested in due time.

But electing grace was not enough, I had to be born again by the power of the Holy Spirit, and by the Word of God. The Spirit awakened me, chasing me out of every refuge of lies, and I was made to feel that I was only fit for hell. I received something more than a verse of Scripture, I received Christ Himself, through that verse "Christ died for the ungodly." I have this written, not on tables of stone, but on the fleshy tables of my heart. All who are born again have it written there. And all who are born again feed upon the manna, and drink the wine of heaven. I am a new creation - not simply redeemed. If I had not been a new creation, I would not have been happy there.

We have been brought to God. The former part of our lives is called "time past." The present part of our lives is called here "the rest of the time;" this we are **not** to live after the flesh, to the lusts of men, but unto God. He suffered in the flesh, in the likeness of sinful flesh, to deliver me, and I am sanctified, not by the putting out of the "old man" but by the death, burial, and resurrection of Christ. The "old man" is dead judicially, and I am to reckon him as dead that the life of Christ may be manifest in me. We are to live to the will of God the rest of the time. My forty-three years, Where are they? At one of the early Hamilton conferences under the searching preaching concerning our walk and ways a Christian was found in tears. When some one spoke to him he said, "They wouldn't leave a poor soul much here, but thank God for the blood, they can't take that away." What about it? Are we to have a wasted life? Will we be ashamed before Him at His coming? We are to be sober, not full of worldly frivolity and foolishness, not drunken with earthly things; "sober, and watch unto prayer." As good soldiers

we are to keep the armour buckled on and to watch - watch unto prayer. In my feeble way I seek to pray for all men, and especially for all God's children. We are not "out unto the brethren," but out unto HIM. They would have left you long ago, or you them, if out to one another as perfection. All God's people are our brethren, and we would have them all out unto Him if we only could.

The Christian needs his girdle on. Men wear girdles to stiffen the back. Would to God we all had girdles. John the Baptist kept his girdle on; he had a good stiff back. You have heard of the printer's mistake. When printing, "Daniel was a man of an excellent spirit," he printed Daniel was a man of an excellent spine. Daniel prayed and when the king's command forbid it he didn't go into the closet and muffle the key hole and pray beneath his breath, No, No. They put him in the lion's den. God muzzled the lions' mouths. Let us be prepared for the den rather than to dis-honor God.

"Take heed, therefore, unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood. For I know this that after my departing shall grievous wolves enter in among you not sparing the flock . . . "Therefore watch." Acts 20:28-31.

A word to you older men. What about your own condition? The greatest blessing I can be to any person is to keep myself. Elder men, are you sure God has made you overseers? Do you think that you are an overseer simply because you can run a business successfully? Is it simply because you have a head knowledge of the Word of God? Or is it simply because you are getting old? These things are not qualifications for oversight. Is your first consideration how to keep your own soul in condition so that you may be able to help God's people to keep right with God? You can run a store without God if you are smart enough, screwing people down, threatening with lawyers' letters and all that sort of thing. But this only unfits you to be a leader of God's people. Another thing; to be able to joke and talk and keep people in good humor is no qualification for an elder. What more unseemly than to see an elder laughing and joking with the young sisters!

Wolves will get in. Ungodly men will get in. "Of your own selves will men arise speaking perverse things to draw away disciples after them." Such men seek to gather a clique around their own selves. They have their social tea parties; and their social visits; and their schemes of one kind and another all to get a party around themselves. Few can visit to profit. What profit can there be in talking about everything but the things of God? Paul was a true overseer. His tears, his visiting, his warnings, his labors, his prayers,

in all things he sought the glory of God, not his own glory. An overseer's prayers will have the oil of the Holy Spirit about them, and prayer needs this oil just as the drill to drill iron needs oil.

"Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you." Heb. 13:17.

In this verse we read that the overseer watches for souls; and God's people are told to OBEY them. But some will say, "He's no overseer, he doesn't come up to the standard." We aim at the standard, and are exercised before God, and confess our failings, and God does recognize such as overseers. And He sets these men to be shields to the flock. An old lady said, "I don't know what I'll do without Thomas, he wouldn't let the wind blow upon me." He was her shield, and overseers are to be shields against those who come blowing contrary winds of doctrine.

"Preach the Word . . . reprove, rebuke, exhort, with all longsuffering and doctrine . . . Watch in all things, endure afflictions, etc. 2 Tim. 4:2-5.

Here we have three corrective and one comforting ministries. We should like to have it the other way, but God's ways are always right. The exhorter is like the man who takes the poker and breaks up the lumps of coal when the fire is burning low and gets it ready for more coal. To put on a scuttle of coal when it is not ready would only drown it out. We need the scraping kind of ministry to get the barnacles off - feathers, gulls' wings, ducks' wings, etc. "Oh," you say, "these things are cheaper than velvet." That may be, but they are not so modest. You would think in some places that the women were a lot of squaws.

There are some who claim to be overseers and they don't want the Lord's servants to be at their oversight meetings. This is all wrong. The Lord's servants are not a lot of figureheads to be tolerated if they preach to please the people; and to be given the collection, they are guides to bring the Word of God to bear on every phase of the Christian life. We are here for God. And God's people need to have the Word applied. What a lot of trouble a little wise counsel from those who seek to keep in touch with God would save the Assemblies of God.

May God help us to watch in all these various ways until we meet our blessed Lord, for His Name's sake.

(The above, from an old W.I.S. issue (1918) is the type of ministry God used to establish and nurture the Assemblies. We would like to continue such "shepherding ministry" in the pages of our Magazine during 1973, God-willing)—Editor.

THE CLEANSING OF THE SINNER

David Oliver

WHILE it is striking to notice the similarity between the anointing of the ear, thumb and great toe of the priest, Lev. 8:23, and the anointing of the ear, thumb and great toe of the leper to be cleansed, Lev. 14:14, 17 - it is instructive to notice differences between the two anointings.

THE SUBJECT: In the first case, Aaron the priest is the subject of the anointing. This speaks to us of Christ in His High Priestly character. The second case concerns the leper, reminding us of our uncleanness and our need of cleansing.

THE OFFICIAL: Moses, for God, anointed Aaron. Like Aaron, our Lord Jesus "glorified not Himself to be made a high priest." But for the leper it was the finger of the priest that anointed him. The priest had first experienced the anointing and, as our Lord Jesus now, was divinely fitted and "divinely experienced" in his service as a priest.

THE OIL: The anointing of the priest with an oil used only for this occasion and flowing from his head to the skirts of his garments - Psalm 133:2 - preceded the application of the blood. Distinct from this, the oil which the leper brought was only applied where the blood had been. How wise to distinguish between the anointing of Jesus of Nazareth and the anointing of the sinner . . . "For God giveth not the Spirit by measure unto Him" John 3:34. He was the meal offering of fine flour mingled with oil, in every part identified with the Spirit. His anointing was only the public manifestation of the working of the Spirit in Him.

THE BLOOD: The ear of the leper was first touched with the blood of the trespass offering. Not so for the ear of the priest. In type we see God's care in protecting the sinlessness of our Lord. His ear needed no cleansing:

"He knew no sin" - nothing defiling ever entered His holy ear. 2 Cor. 5:21.

"He did no sin" - His thumb never needed the blood for forgiveness. His service was perfect. 1 Pet. 2:22.

"In Him is no sin" - His great toe never needed to be anointed with atoning blood. His walk only revealed the perfection of His Person. 1 John 3:5.

For the anointing of the priest it was the blood of the lamb of consecration. In Matthew 4:1, 10 we can see the consecrated life of our Priest. His ear was reserved for hearing the Word of God. All that was His food proceeded through the mouth of God. God claimed His complete service . . . "Him only shalt thou serve" . . . and so He had no worship for Satan, marking His consecration of true service to His

God and Father. Likewise, His path was reserved for God's glory alone. Satan pointed out that God had given promise to keep His feet, but, in effect, the Lord Jesus replied that those feet would only be used for the glory of God. God's protection of His walk would not be used to bring attention to Himself.

In the eye of our God that blood is a constant reminder of the devotedness of our Priest as that blood now marks His ear - His ear is open to our cry so that we come boldly to the throne of grace. His hands are now uplifted for us in intercession. They are full of service on our account and His feet, though now He is seated because the offering for sin is completed, stand at the right hand of God, Acts 7:56, engaged to meet our need.

In considering the leper, our thoughts turn from the Epistle to the Hebrews to the Epistle to the Romans. The unclean leper needed to be brought into a right standing with God. Thank God for that Precious Blood He has provided for our cleansing, forgiveness, justification and redemption, as in Romans chapters 3 to 6. Thank God for the Spirit of God, typified in the oil, which now fits us for the service of a Holy God, as in Romans chapters 7 and 8, dead to the old and now alive in the Spirit's power, to our God.

Think of the vastness of the work of God that has fitted us for His service. It required the blood of our Lord Jesus Christ to cleanse us and make us righteous and fit to be used, also the anointing of the Spirit of God to empower us and make us able to be used in His service.

How much of defilement our ears hear, how much of hard words against our brethren, how much of unprofitable words, but has not God fitted those ears to hear His Voice and commune with Himself? How much of unnecessary things our hands find to do, how much of even legitimate things, yet not for God, how much for self alone! We could have done these things before the blood and oil touched our thumb, but God has fitted those hands to serve Him, they could never have done that without Calvary. How many places our feet wander, how often our testimony is dull, how little we carry by life and by lip the messages of peace for Him. But God has fitted our feet by Precious Blood and the indwelling Spirit to "bring glad tidings of good things."

Shall we any longer rob our God of that which belongs to Him? He has purchased and outfitted us. Should we not rather heed the urging of the apostle by the tender mercies of God "to present our bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1?

QUESTIONS AND ANSWERS

Question — How should the monies of the assembly be handled and what safeguards are there, so that all should be done in order and safe from reproach in the case of mishandling or mistakes?

Answer — The handling of the Lord's money through the assembly is a very responsible matter and should have the earnest consideration of even small assemblies. It is NEVER a good thing to have ONE man handle such by himself, or even direct distribution by his own will. It is a matter for the brethren responsible to do this, in the fear of God.

We might also say that ALL letters of acknowledgment should be read to the assembly, as it is the assembly's money given to the Lord and they should know where it goes and to whom, etc. Partiality or favoritism should not enter into this but a godly and prayerful consideration.

In regard to the "books" which must be kept, it is scriptural for the assembly to designate someone, (this is deacon work), but this also must be handled wisely. In counting the offering on Lord's Day morning there must always be more than one do this. Two usually attend to this matter. The one who keeps the books of the assembly, most generally at home in privacy and carefulness, of course has the complete record for reading of reports, etc. But there must also be the brother who counts the money with such a one, keeping a book with the record of each Lord's Day, and these two brethren should compare their books, at stated times, to see that all is in order as to the offerings. This is godly order and necessary to avoid mistakes. So we see that two books are necessary to fully compare and comply with even the most cursory matter of handling money.

This may be of value to some amongst us who have not thought of some of these things. There have been amongst us, through the years, cases where things were handled carelessly, bringing reproach and serious problems to the assemblies. Godly care and wisdom answers this and we can also compare the teaching of 2 Cor. 8:19, 21 etc.

Question — What would help us as we gather together around Himself Lord's Day mornings to "remember Him in the Breaking of Bread" in worship and thanksgiving?

Answer — A solid reading of the Word of God is necessary to properly prepare us for this meeting of meetings. We suggest reading some of the "types" of the Old Testament, such as the Burnt Offering . . . Dwell on this and read carefully during the week before, as well as other reading, and you will find your heart occupied much with the Lord - this is good. We do not mean necessarily to speak on this in the gathering Lord's Day morning, but it will mould the thoughts, touch the heart and produce warm thanksgiving. A great deal of what we hear Lord's Day morning is something like . . . "We are glad we are saved from hell and going to heaven" etc, etc. This is good but it betrays very little study and reading of the Word. The "morning Meeting" is not a Prayer Meeting - some of our hymns betray lack of understanding as to praise and thanksgiving and adoration of our Blessed Lord.

Another week, try to dwell on the "Meal offering" or the Peace Offering etc, and you will find the consideration of these types most precious. Then there are tabernacle types and temple types which all draw the heart out to Christ, then the consideration of His sufferings, His Priesthood as our Living Lord, etc, which affects our thanksgiving and is most acceptable to our God. Our thoughts then, shall be in unison with His thoughts, and we shall be in a happy state of communion with the Lord and all in touch with Himself. These are just suggestions.

Question — What would be the procedure where any two brethren have difficulty between each other, the same affecting the assembly or assemblies, yet refusing to have the matter settled in a godly way? What advice could we give them?

Answer — We know nothing better than to refer the questioner to the Word of God as outlined in Matthew 18:15, 16 and 17.

We know there are often excuses . . . such as I have tried and this and that but it all resolves down to this fact - the alienated brethren have NEVER met face to face to deal with the matter in God's way, hence one or the other always seeks to place the blame where it does not belong.

Far better to have such matters settled here and now, rather than prolong the "difference and alienation" which can only be to their own harm and the affecting of the people of God. It would cause great rejoicing amongst the believers to see such matters settled and, further, it would bring the blessing of God amongst us.

Question — Could you give us some help on the difference between the "overseer" called bishop in 1 Tim. 3 or "overseers" - and the "deacons" mentioned in the same chapter? We find both mentioned in connection with the local churches - what would be their respective duties?

Answer — True "overseers" or "elders" or "shepherds" are raised up of God, see Acts 20:28 also 1 Peter 5:1, 4, etc. They are the spiritual "guides" of the church - are men of God with ability to open up the Word of God and "feed" the sheep of Christ with food convenient. Likewise they are able to warn of dangers ahead and point to the Word of God to guard against such. They are men of prayer and constant study of God's Word. No one else could be a scriptural "overseer" according to the scriptural pattern.

On the other hand, "deacons" could be appointed by the church, locally, to handle such matters as looking after temporal things, such as counting money of the offerings of the saints, keeping books, etc., etc., and duties of upkeep in connection with the meeting place. This is important work and if they have "ministered well" or performed their duties well, they purchase "to themselves a good degree" 1 Tim. 3:13. Such men also must have divine commendation such as we find in this chapter, verses 8 to 13. Together the "overseers" with more time for the Word of God and spiritual guidance, WITH the deacons (diakonous . . . those who accept a service and pursue it to the limit of their ability and constantly) are mentioned as those who are a necessity to any well-ordered assembly or church, see Phil. 1:1, etc. The "Correspondence" of the church locally, could be handled by a "deacon" - such being in fellowship with his brethren and acting for them. If such were thus fitted and could write legibly and would exercise care as to the forwarding of the assembly money, etc., it would be a real help to the saints. All such work is important. To relegate it to a secondary place and "forget to do it" would unfit a man in doing the work of a "deacon" thus. Someone, whose heart is in the matter, and who realizes the distinctive and spiritual character of handling even such mundane matters, would be the ideal one to handle such affairs. Here, again, we are cast upon God in the matter of such selecting of the "right man."

PITHY SAYINGS**WHAT GOD IS - WHO GOD IS?**

IN contemplating what God is, don't forget to solemnly consider WHO GOD is. Our conclusions are always wrong when we seek a solution of things by beginning with our selves. We must make our starting-point His side; we must measure things from up there, from God's point of view, before Whom the "nations are as a drop of a bucket."

In Job 26, after spreading His vast, shining universe before us, He tells us in verse 14 . . . "Lo, these are the borders of His ways; but what a whisper of a word do we hear of Him?" When you see ALL, you do not pass the edge of it and when you hear it ALL, though it discloses His glory, so far short does it come to telling us ALL, it is but "a whisper of a Word we hear of Him."

If the universe only "whispers Who He is" are we left to guess the rest? Far from it . . . JESUS the WORD, is His full declaration and the only One Who could declare HIM, John 1:18.

F. C. Blount

* * *

Colossians 3:1, 2

"IF our affections and desires are lingering on earth, or stopping short of a Glorified Christ in heaven, as the One in Whom our life is hid, and to Whom we are presently to be formed in Glory where He is, we shall soon find that "earthly things" are something more than dross and dung. Leave a stone on the ground for a time, and you will find that it will gradually sink into it . . . and if our hearts are not practically in heaven with Christ, we will soon become attached to "earthly things."

There is a constant tendency in "earthly things" to press down our affections . . . Duties are more apt to lead away the soul from God than open sin. Many a Christian has been ensnared by duties, whose heart would have shrunk from open sin. But we have only ONE DUTY in all the varying circumstances of life . . . TO SERVE CHRIST. And we should remember that if things on earth look dark, and the heart is tested in journeying through the world, ALL ON THE SIDE OF GOD is bright."

J. N. D.

(Above submitted by R. Pike, Sr., of Joliet, Ill.)

* * *

"THOU art the Lord Who slept upon the pillow,
THOU art the Lord Who soothed the furious sea,
What matter beating wind and tossing billow
If only we are in the boat with THEE."

A.C.

Bryn Mawr, Pa. — The Conference here was larger with six of the Lord's servants giving help. The preaching of the Gospel was in warmth and power and two professed conversion, giving joy to the saints. Most of the ministry of an uplifting and instructive character for all true Christian living and Assembly conduct, with emphasis on reality in our lives.

Czechoslovakia — Our brother Jan Siracky writes of encouragement in their conferences here with from 300 to 500 attending of late - at Easter time they had 1300 believers together. It is a matter of thanksgiving to see how God works in such lands. I remember him when he was commended to the work of the Lord from the old Central Hall in Detroit. He says . . . "Lately we old folks are not so well but the Lord gives grace to minister the Word here (Bratislava) and some near places." Pray for our brother and all there - they enjoy W.I.S. he states.

Shetland, Scotland — Our brother James Moar continues his work, helped by some others who come along, in these lonely isles, here and in Orkney. He visited the island of Papa Westray which has about 100 inhabitants, a bright little assembly of only nine, but from them "sounds out the Word of the Lord." Pray for our brother and others, remembering the old saying that "God is not only great in great things, He is great also in little things." He was in Shetland at his old home assembly at his writing. Pray for lonely laborers doing this work in isolated parts. Such are worthy in a day of very little pioneer work or visiting of small and lonely assemblies.

Maberly, Ont. — A new Assembly has been formed, November 26th, 1972. The Christians from Perth, Arden and Maberly area had been carrying on regular meetings in a schoolhouse. Our brethren T. Kember and Russell Harris started work here and brother Murray McLeod moved here in 1957. Over the years God saved a few here and there in the district and the planting of the Assembly is the result of the exercise of these believers. Bro. McLeod was continuing in Children's work and visiting in Perth and hoped to be a help to saints of Moberly.

This we are happy to insert, showing their desire for the fellowship of all who walk in the "old paths" of the Word. Order of meetings as follows: B. of B. at 10 a. m., S. S. at 11:15 a. m., Prayer at 7 p. m. and Gospel at 7:30 p. m. Correspondent of Assembly is Mr. A. Patterson, R. R. No. 4, Perth, Ont. Christians walking in the "old paths" welcome. Bro. McLeod says - - - Brethren, pray for us. Also Prayer & Bible Reading Wed. at 8 p.m., Children's mtg., Fri. 7:30 p.m.

East Boston, Mass. — Report reaches us of a good conference here, with about six of His servants giving help in ministry and the Gospel. Attendance larger with good representation. A report from TERRYVILLE tells us of a little blessing in recent meetings of bre. MacLeod and Gustafson - this is the Waterbury Assembly, now located in Terryville.

Andorra — This is a small province between France and Spain, 191 square miles, population about 5,000, contains six villages. Bro. Dennis O'Hare mentioned that he had visited Andorra with a brother from Scotland, on a visit. They gave tracts, etc, and he may return later. He mentions he knew of only two Christians, father and daughter, both Spanish and non-resident, country has valleys and mountains, some good pasture land. Pray for southern France.

Beetown, Wisc. — S. Hamilton had meetings here recently, helped by brother Mick and Petherick - a few professed. They went on to Omaha for their conference.

Sarnia, Ont. — A note says they are expecting brother Grainger after first of year for Gospel meetings, a nice spirit prevailing amongst the young, which is encouraging.

FALLEN ASLEEP

Toronto, Ontario — Our esteemed brother and servant of God laboring among us, Mr. Charles Fleming, went to be with Christ November 7th, after prolonged illness. Saved in Armagh, N. I. at meetings of the late Samuel Wright and Robert Curran. In the year 1929 he was commended to the Lord's work and loved to preach the Gospel, as well as ministering to His own of later years. He came to Canada about 15 years ago. Well taught in the scriptures and a help to the people of God in various places. He was connected with the Mimico Assembly here. His dear wife has been in a wheel chair for years, a most patient and commendable sister. He always showed tender care of her. Their daughter Pearl also survives and three brothers and one sister in N. I. We commend his widow to the care of a faithful God, as well as his daughter in this city.

Longport, N. J. — Our dear sister Mrs. Joseph Harriman, long in the Home here, went home to be with the Lord, we believe Nov. 12. She was buried in Dayton, Ohio, November 15, where her husband and herself did what they could for the Gospel in that city - a small assembly functioned for some years and we used to have some good cottage meetings there. Her husband was in the McCook Air Field there for years and when it was small he taught some of the major airmen of this country some of the skill he had with planes. He had a burial service at which an Honor Guard of the Air Force was present - brethren MacLeod, Mick and the editor had his service - he had a good testimony and our sister leaves a daughter there in Dayton.

Chicago, Ill. — Our dear brother William Gould, well known amongst us "went home" October 25, aged 87 almost. Saved at the age of 12 through truth of Acts 13:38. Received into the fellowship of the saints about 70 years ago. He was in the 86th, St., Assembly for years, formerly at Normal Blvd. and 66th, where we knew him first, latterly at the new location in Palos Hills. A capable brother, shepherd and minister of the Word for years until stricken Nov. 16, 1965 when he lost the power of speech. Tenderly cared for by his dear wife and family, he spent the past year or two in the Rest Home in Grand Rapids. He was a business man who put the Lord first. Remember his dear widow in prayer, also his sister Mrs. Thos. Gordon and son and daughter, all having this "blessed hope." He was a brother of the late George Gould and both in fellowship in Belfast ere coming here.

Monrovia, Calif. — Our dear sister Mrs. George Duncan, widow of the late George, well known servant of the Lord amongst us for many years, "went home" December 3rd, aged 84. She was saved in Cleveland, Ohio., and in the Assembly here, Addison Road, for years, the latter 13 years identified with Monrovia Assembly - altogether about 70 years in fellowship. Our aged sister Mrs. Mitchell of Cleveland took her to the Sunday School. She leaves three sons, Robert and Roland in fellowship in Monticello Assembly, James in California.

Byfield, Mass. — Our dear sister Mrs. Ward, mother of our brother William Ward, went home to be with the Lord November 29th, aged 97, saved when 18 and 79 years in Christ. Our brother Ward states . . . "I thank God for the privilege of having her in my care." Sick for a long time.

Words in Season

THE BIBLE FAMILY MAGAZINE



BE COURTEOUS

1 Peter 3:8

BE COURTEOUS! So saith the Word,
And thus we honour our blest Lord-
Who gave us such example true
And left no question what to do.

BE COURTEOUS! Yes! He speaks to us
In life He led, and words precise-
His unassuming mind was such
It spoke to prince or poor man much.

BE COURTEOUS! Can we do aught else
Than follow Him in words that bless-
In actions, too, they show that you
Have spent time with the Master true.

BE COURTEOUS! Now's the only day
To do the things He said we may-
To earn "well done" when He calls home
To stand before Him on His Throne.

W.H.F.

FEBRUARY, 1973

WORDS IN SEASON

Published monthly at 107 N. Main St., Waterloo, Illinois 62298
EDITOR: William H. Ferguson, 12000 Edgewater Dr., Apt. 207, Lakewood, Ohio 44107.

SECOND CLASS POSTAGE PAID AT WATERLOO, ILL.

SEND ALL SUBSCRIPTIONS TO:

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HARTFORD, CONN. 06103

VOLUMES: We expect to be have our 1972 volumes on hand in January so would suggest you write for yours without much delay to ensure getting this valuable record of Work & Workers also the practical ministry needful for "remnant testimony." Order from the Editor, Wm. H. Ferguson, 12000 Edgewater Dr., Apt. 207, Lakewood, Ohio 44107 . . . \$5.00 mailed anywhere.

SUBSCRIPTIONS: We have had gratifying response to the reminder sent out by our brother Brescia in the case of some who were behind and we thank all who responded. We never cut off any subscribers when we know they are desirous of getting the Magazine but we must be orderly in our subscription list. All can understand this. Continue to send subscriptions still outstanding to:

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HARTFORD, CONN. 06103

We mention our rates again . . . \$3.00 and \$2.50 in bundles of ten to one address.

ALL OTHER MATTER should go to the Editor as formerly, Mr. Wm. H. Ferguson, 12000 Edgewater Dr., Apt. 207, Lakewood, Ohio 44107. Deadline for all notices the 10th.

CHANGE OF ADDRESS

Bedford, Pa. 15522—Mr. George Graham, Lakewood Manor, R.D. #2.

REPORTS

Pennsauken, N. J. — The Lord gave us again a good and, we trust, profitable Conference here - weather very fine for Winter and goodly numbers gathered together. Ministry was practical, with emphasis on the work of our Great High Priest, warming our hearts, also prophetical as to the Lord's Coming. The Bible Readings in the mornings on 1 Thess. chapters 4 and 5 showed much interest.

Boston, Mass. — Our brother Clay Fite had an interesting visit to the Watertown Assembly (the old Cliff St. Assembly formerly) and found a good interest on the part of those who came.

Philadelphia, Pa. — Our aged brother Caesar Patrizio has been able to attend some meetings of late, though not able for ministry. It was a joy to see him at the Bryn Mawr Conference, also the Pennsauken Conference at New Year. Your editor and bro. Patrizio were commended to the Lord's work in the same year - 1918. He about six months earlier in that year and we have enjoyed the fellowship through the years and his work amongst the Italian people and Christians has been outstanding.

Indiana, Pa. — Our dear brother George Baldwin continues about the same as to health and we commend his wife and himself to the prayers of His own. He is kept happy in soul and able to enjoy any visits.

Vancouver, B. C. — Order of meetings in Woodland Drive Gospel Hall: Lord's Day 9:30 a. m. and 7:30 p. m. Tuesday, 8 p. m. to 9:30 p.m., for Prayer and Bible Reading.

Matoaca, Va. — Brother Harold Paisley had a week here on his way West, with good interest, one young man was baptized, exercised for some time, and another young man professed.

Words in Season

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

Former Editors

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

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FEBRUARY, 1973

No. 2

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SETTLING A QUARREL

WE believe if the personal quarrels which exist, even among those whom we had respected, were settled in a godly way, the result would be a healing of divided hearts, divided thoughts, divided servants, and divided assemblies.

"In Matthew 18:15, 20 we have the course to pursue, in contrast with the lawless way of acting on an evil report, before it has been brought to PROOF. In this scripture we are taught:

1. To deal with our brother by HIMSELF ALONE, regarding what we have against him.
2. To do this with the distinct object of gaining our brother, implying that we have been to our Father for grace to keep down resentment.
3. If we fail, then we are to take with us one or two more in order that it may be fully witnessed to, if need be, in the Assembly. Note that failing the first attempt, ONE or TWO at the most, must hear it, if we tell THREE we are transgressors.
4. This failing, then, BUT NOT TILL THEN, are we to tell it to the Assembly, and if he refuse to hear the Assembly, then is he to be to us as one outside.

IN all this, there is strictly impartial justice, leaving no room for the lawless way into which we are liable to fall of "whispering the scandal", till bringing it before the Church is a sham, SEEING THAT ALL HAVE HEARD IT ALREADY. Thus, in breaking our Lord's rule here, we are morally incapable of judging - WE ARE OURSELVES NEEDING TO BE JUDGED."

(From Northern Witness of 1877)

* * *

We commend today (1973) a definite exercise of such scriptures as 1 Cor. 6:5 also Philippians 4:3 . . . "Help those . . . who labored with me in the Gospel." We would judge the thought is . . . "Help them to be reconciled."

If this simple rule were obeyed, the sadness of division, and its dis-honor, could be rectified almost immediately by those who fear God.

W.H.F.

CONVERSION OF TWO WARRIORS

William P. Douglas . . . William J. McClure

W. P DOUGLAS: "It is now more than sixty years since God in His infinite love put me among the children." He was saved in 1876. It was at the time of the awakening of many under the preaching of the late D. L. Moody in New York City. Mr. Moody preached on the subject . . . "ADAM -- WHERE ART THOU?" Our brother was brought under deep conviction that he was a sinner before God. He had been introduced to go to the meeting by his godly mother and said, himself . . . "I entered the Hall a thoughtless, careless sinner; I left it with the arrow of God's quiver sticking deep and fast in my soul." He could find no rest or peace until the grace of God was revealed to him by the Spirit of God through His Word and he rested on the well known truth of John 5:24. This was April 17, 1876. He could truly say . . . "Amid the conflicting opinions and the diversity of mind concerning How and When God forgives sin, how sure a resting place and safe anchorage does the perplexed, but trusting, heart find in the Word of God. Plainly, simply, yet most definitely has God drawn the line of demarcation in the Scriptures of Truth between the saved and the unsaved." READER! ! To which side do you belong?

Mr. Douglas and Mr. McClure met together, shortly before both of them "went home to be with the Lord" and renewed some of their old itineraries, away in the backwoods of Ontario, amidst the cold and snow and ice of early days . . . All the older preachers counted it a privilege to do this pioneer work before they even thought of assembly to assembly preaching. There were few enough assemblies then and money was scarce, yet these faithful men paid their own way, lived very scantily and, amid the privations of this sort of backwood preaching, they learned of God and did His work nobly and well to the end - in later years they were accepted stalwarts amongst the people of God and for the testimony to His Name. Mr. Douglas told the editor, years ago, of an occasion when they were in the country North in Ontario, far north, brother Douglas had had a spell of typhoid fever and lay, very sick, for weeks and when recovering he was visited by brother McClure who had heard where he was (bro. McClure was in meetings in another place), but he went on foot about 10 miles into the country where bro. Douglas was. Together they spoke of God's mercies and brother Douglas, quite weak, happened to mention to brother McClure that he had a longing for a good orange. Bro. McClure prayed and left him, walked back to the nearest store and again tramping the 10 miles carried a dozen of nice

oranges for his brother. Telling me this, years later, brother Douglas spoke of the comfort and cheer it brought to him as well as the refreshment. Remember, this was "on foot." If we had the same regard for each other today, what a difference it would make in the work generally, instead of dearth, there would be blessing. It will not come any other way.

WILLIAM JOHN McCLURE was born December 25, 1857 in Ireland, in town of Banbridge. He was saved in 1874. His eldest sister, attending meetings following the visit of D. L. Moody, had heard the Gospel and solemn warnings and through Rev. 20:15 was truly awakened and saved later. In her letters home she brought all this home to the family and Mr. McClure was stricken by the Word of God relative to the truth of God's judgment awaiting him and, later, through the wondrous story of the "good news of salvation" he was enabled to rest by faith on God's Word. He states . . . "Although John 3:16 was not the verse that I got at my conversion, it has been an untold blessing to me nevertheless." Not long after my conversion I met another William John McClure and thought if I had been resting on my name being written in the skies, I should not have been sure it was for me, but I found it in the blessed "Whosoever" of John 3:16.

Both of these dear men of God were well known to the writer and it was a joy to have their confidence and counsel through the years. These dear men always encouraged younger men to branch out into the backwoods. Brother McClure used to say . . . "A man has no right on conference platforms, in teaching, until he has had ten or twelve years in the backwoods doing pioneer work." These brethren could say this because they DID IT. That is where they learned God and their godly influence has affected many. W.H.F.

* * *

PLEASING God is the highest service. This was Enoch's service, and "Without faith it is impossible to please God: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Some seem to intimate by their acts that God is a rewarder of those who diligently work for Him . . . It is a healthy sign when saints are zealous of good works, but I believe there is nothing so likely to sap the soul as the satisfaction one derives from feeling that one is useful. When you have been much in active service you need to go to the "desert to rest awhile" with the Lord. The soul that does not seek this, and long for it, is the soul that needs it most.

VITAL CHRISTIANITY

William H. Ferguson

WHEN we speak of any subject being vital we, of course, mean that it "manifests life" and when we speak of Christianity, we likewise refer to its likeness to Christ. It is only as we know Christ as Saviour and Lord that we can show the vital distinguishing marks of a true Christian or follower of Christ. Hence, when we speak of vital Christianity, we can only emphasize the necessity of such vital characteristics. Profession means nothing unless there is a corresponding evidence of having seen the Lord by faith and, likewise, a desire to so follow and obey His Word that His life may be, in measure, seen in us. Galatians 2:20. We are in a day of vast profession with a sad evidence of having never seen the Lord, thus, nor having a true desire to be obedient to His Word. Therefore, vital Christianity is greatly lacking and the sad commentary God makes of His earthly people in their departure and apostacy . . . "My people love to have it so."

Vitality suggests a "life" or "the principle of life." It further suggests the "power of enduring or continuing" so essential to true Christian living. "He that shall endure unto the end, the same shall be saved." Mark 13:13. While this refers, primarily, to the remnant testimony on earth after the Rapture of the Church, nevertheless it is the vital evidence of a true work in the soul of the believer in Christ. We would consider, in this article, a few of the outstanding marks which distinguish the true believer and which we shall always find in the true proponent or advocate of "vital Christianity."

THE SPIRIT OF THE MASTER: In writing to the Galatians Paul contrasts this spirit with the spirit of the world or the works of the flesh, as in chapter 5:19, 23 and we notice that the very first fruit of the Spirit, as in verse 22, is "love." This should be pre-eminent in our lives, in direct contrast to the "variance, emulations (or enmities and strife), jealousy, angers, rivalries, divisions, sects of verse 20. That such should exist amongst His own is very sad indeed and tells of a state where the flesh has had the upper hand and a low spiritual state cannot be hid. That this should continue reveals the lack of spiritual discernment on the part of those who would take advantage - for personal advancement - to the detriment of the testimony as a whole.

We have a striking example of the infusion of this fleshly spirit in the Epistles to the Corinthians. Paul, by the Spirit, instructs the saints, first revealing God's way of dealing with sin, with further instructions as to proper Assembly

building and conduct, ministry by the gifts of the Risen Lord for the growth and development of the saints, with further encouragement as to proper methods of restoration (after godly sorrow). There was no thought of restoring this individual mentioned unless there was the evidence of this godly sorrow, very real indeed, and the consciousness that his act had defiled the Assembly. This, of course, would be noticed by all in the Assembly.

In this action, however, which was given by the direction of the Spirit of God and brooks of no interference, or unwillingness to carry out, there were some, right in the Corinthian Assembly who did not concur in this scriptural discipline, 2 Cor. 2:6, and who remained inveterate enemies of the apostle in more ways than one. Compare 2 Cor. 10:2 and notice in verse 10 their contempt of the beloved Paul, also verse 18 where it is evident that some were "self-commended." Compare also chapter 11, verses 3, 4, 12, 13 and 15 in which last mentioned verse they are spoken of as "ministers of Satan. Verse 18 suggests their "glorying in the flesh", always drawing attention to themselves. The apostle's denunciation is severe . . . "such are false apostles, deceitful workers, putting on the "mask of the apostles of Christ." verse 13, (literal).

The apostle feared, in writing his second letter, he would still find among them "strife, jealousy, angers, rivalries, detractions, whisperings, puffing up, disturbances." 2 Corinthians 12:20 (literal). All such evil things crept into the Assembly and still creep in. An antidote to all this is found in "vital Christianity" which is characterized by the "fruit of the Spirit" as in Galatians 5:22, etc.

We return now to consider this first fruit of the Spirit which is "LOVE." The word in the original is "agape - Gr." We often point out that this word has a different aspect of "love" than the other, which is "phileo." The word "agape" suggests a "more reasoning attachment," from seeing in the object of our love that which is "worthy of regard or esteem." The other word (phileo) suggests rather the warm love, not so easily expressed, but with a deep attachment, such as we see in the "filial attachments" or "relationships" which exist but which would be rather difficult to express if called upon, suddenly, to give the full meaning. The actions, in such a case would speak louder than words as when a distraught mother rushes to the emergency in the Hospital, with a babe in her arms, crying . . . Will not someone do something for my baby - it is dying? That is (phileo) or the loving, filial attachment of a mother to her child. By way of contrast, a liberated man gets to these United States, after horrible experiences of the bitterness and cruelty and savagery of some sadist communist persecutors, he kneels

down and kisses the very ground and looks at the flag of freedom and acclaims his love for this land of freedom - this is (agape). This is the love of esteem or regard. There is no question of one being "inferior" to the other, as frequently we have heard expounded by some who cannot comprehend the true meaning of the two words used in our N. T. Both words are used concerning the "love of the Father to the Son" therefore there could be no thought of inferiority in one to the other. But, nevertheless, they are used in their proper aspect in the New Testament and we suggest a consideration of this in 1 Corinthians 13, where the word love is (agape), i. e. the love of esteem or regard. This love should flow out freely, warmly, expressively because of their regard for the beloved Paul and others who had been a blessing to them. This was, of course, absent from some in the Corinthian assembly and, sorry to say, is still absent in measure, and in its stead we have a bitterness and works of the flesh manifested which is the opposite of the "simplicity of Christ." This may help us to understand better this chapter. It is not a sentimental and undefinable or vague attachment but a true respect and regard for the one or ones who had been a blessing to them and suffered for Christ's sake. The apostle, in this wonderful chapter, would rebuke, guided by the Holy Spirit, all professed service, showy or vain, if it were not characterized by this love and esteem for those who were the choice of God, not the choice of the flesh. You notice in verses 4 and 5 . . . "Love suffers long, is kind, love is not jealous, love does not vaunt itself, is not puffed up, does not act unbecomingly, does not seek the things of itself, is not provoked, does not reckon the evil, rejoices not over the wrong, but rejoices with the truth." (literal).

The same attitudes of the flesh, warned against here, are found in 2 Cor. 11:12, 13, and shows that the apostle was cognizant of the low spiritual state that their failure to judge sin had produced, with the corresponding rise of enmity against the truth and against God's servant or servants.

One evil begets another. It is most important that all scriptural discipline be carried out, when known, promptly and without partiality or favoritism and without any ulterior motive. To fail here is to reduce the power to act further for God and permits the entrance into the Assembly of other evils which lower the dignity and holiness of God's House. The vitality and warmth of any assembly is lowered according to their attitude to worldliness and sin and failure to rebuke or discipline, as the case may be.

May the Lord grant real exercise to see a correction of above named evils and a return to the warmth and love, the compassion and kindness, the consideration and self-sacrifice, all coupled with the spirit of forgiveness in our midst. This would constitute a "revival."

GODLINESS

Psalm 4:3 - Psalm 12:1 - Psalm 32:6 - Malachi 2:15

Harry Macfarlane of Glen Ewen

IN these four verses we have the only places in the Old Testament where the word "godly" is used, very often contrasted with the ungodly. David speaks very favorably of the godly man, one that the Lord sets apart for Himself.

However, before there can be any practical "setting apart" of any individual for God, there must be first exercise of soul on his part. This would be evidenced by seeking to know the mind and will of God as revealed in His Word with a corresponding seeking to walk in it. Only then could there be the confidence and assurance that the Lord would hear when he called upon Him.

As to the number who would be classified as "godly" in Israel it would be difficult to say. But when we think of the closing chapters of the Book of Judges, which was some considerable time previous to these Psalms, we would be led to think that the "godly" would be very much in the "minority," since idol worship stamped the nation as a whole. And although Samuel made his yearly rounds it would be disheartening to him to see the prevailing conditions of things. The "priesthood" which should have been leading the people had failed and even Samuel's family was a discredit to him. Samuel's mother was one of the godly ones of that day. She had realized the condition of things and had prayed for a man, with the intention of giving him back to the Lord to be used for the Lord and God greatly rewarded her with five other children. In our day it is nice to see, in spite of so much carnality and worldliness, those who are exercised about the testimony and their walk before God. We are sure God has set apart such for Himself.

In Psalm 12:1 . . . David is greatly concerned and exercised about this condition and prays, concerning it, that God would raise up others who would be godly and faithful. In Neh. 7:2 we read . . . "his brother was a faithful man and feared God above many." We feel that this is much lacking today, i.e. "the fear of the Lord." Brethren will refrain from doing things sometimes because of what their brethren will think and the fear of the Lord which should predominate is left out entirely. What a tragedy! ! ! May the Lord stir us up to realize that it is only godliness and faithfulness that will count at the Judgment Seat of Christ.

In Psalm 32:6 . . . We have the godly man praying. This word "pray" is a little different from the usual thought of prayer. There is the thought of self-judgment and self-exam-

ination in it, as well as to make supplication. David had sinned a great sin. To Nathan he said . . . "I have sinned." In verse 5 of this Psalm he said . . . "I will confess my transgression unto the Lord, and Thou forgavest the iniquity of my sin." This is just what the godly man will do when he has fallen into sin. It will be a burden to him until it is confessed and he is restored. This is so unlike the carnal Christian who never seems to be concerned about wrongdoing or bringing dishonor on the testimony. In this connection we would think of 1 John 1:9 . . . "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

In Malachi 2:15 . . . The prophet is speaking of a "godly seed." He refers back to Genesis 2:24 where we read "and they shall be one flesh." Malachi asks the question . . . "And wherefore one?" The R. V. changes the answer a little by saying . . . "He sought a godly seed." It has always been God's desire that He might have a "godly seed." This would apply either in Israel or amongst the people of God today. Although, during the centuries, Satan has always tried, and often succeeded, in mingling the godly with the ungodly, God's purposes and plans shall never be frustrated for, as far as Israel is concerned, there shall be a godly seed or remnant in the future.

The context in Malachi shows that men were putting away their wives and marrying pagan and idolatrous women, and the seed was being mixed. We have the same conditions in Nehemiah's day and the result was that the children spake half in the speech of Ashdod and could not speak in the Jews' language. In our day this condition of things is still prevalent. Christians are marrying unsaved partners and what confusion prevails! How good it is to see the "godly seed" in each succeeding generation in any given family, saved and gathered to the precious Name of our Lord Jesus Christ, and seeking to maintain the scriptural principles until our Lord Jesus comes. This is surely fulfilling God's desire for a "godly seed" in this day and generation.

Editor's note: "God is in the generation of the righteous." Psalm 14:5.

* * *

Oh, to be but emptier, lowlier,
Mean, unnoticed and unknown,
And to God a vessel holier,
Filled with Christ, and Christ alone;
Naught of earth to cloud the glory,
Naught of self the light to dim,
Telling forth the wondrous story,
Emptied - to be filled with Him!

"ONE-EYED CHRISTIANS"

or

"Blind to God's Viewpoint of Things"

Sidney J. Saword

"On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Israel." 1 Sam. 11:2.

THE incident related in this chapter is such as would arouse the righteous indignation of every humane heart. NAHASH, the AMMONITE, had the defenseless inhabitants of Jabesh-gilead under his power. They made no attempt to resist him but plead for a treaty of subjection to him. His ruthless terms were that they permit him to thrust out their right eyes. This would mean losing their principal line of vision. Saul's prompt and noble response to the S.O.S. message from that city stands out as probably the most commendable act in his life. He delivered Jabesh-gilead, and their gratitude never died out, for the dark closing chapter of Saul's sad history is illuminated by the beam of kindness and respect shown to his memory by that people. Their valiant men went to Beth-shan, took the bodies of Saul and his sons from the wall, where the Philistines had hung them in mockery, brought them to Jabesh and after burying the bones, fasted for seven days.

However, there is a most important spiritual lesson underlying this inspired record. Jabesh means dry. This becomes true of us when we are not enjoying the benefit of the "Upper Springs" of fellowship with God, and the "nether springs" of fellowship with His people. When the channels are open and clean between the mighty aqueduct of God's love, Jer. 31:3, and our souls then they are kept as a watered garden, verse 12. But like Israel, when they robbed God of His rightful place amongst them, we too may become "as a garden that hath no water," that is: DRY! See Isa. 1:3 and 30.

Nahash means Serpent, and is a picture of Satan, the great adversary of our souls. He has us at a disadvantage when we are dry, and we are unprepared to resist his relentless imposition. Like Nahash, Satan seeks to gain a strategic advantage over the Christian. He does not claim both eyes, but the right eye. Some might think it not too bad as long as they have one eye, and that they could manage to get along in that way. However well this might work out physically, it only spells disaster in the spiritual sphere, for the **RIGHT EYE** would indicate the Christian's principal line of vision; that spiritual faculty of discernment by which he can see things from God's viewpoint. The left eye would suggest that inferior line of vision - the human or natural viewpoint. What a tragedy it is when our spiritual vision becomes im-

paired! The great hero Nelson put the telescope to his blind eye, and although it worked well in his case, it is not so in the present day when Christians put the telescope of prayer to a sightless eye. They ask amiss; God's glory is not uppermost in their thoughts when they present their petitions. When it is a matter of deciding some important question, they regard it from a natural point of view, and they might even find this to work out to their temporal advantage.

In Lot we seen an example of this. He only considered the natural advantage of pitching his tent towards Sodom. It was apparently a "great stroke of business," but what was the ultimate result of not making his choice from a spiritual point of view? He vexed his own soul, he courted the contempt and anger of the ungodly, saw God's awful judgment meted out on his wife, lost all his possessions and finishes with his name indelibly besmirched with shame.

Today we are exposed to the danger of deciding things from a natural viewpoint rather than from God's point of view. It may be a question of where we shall move to; what line of employment we shall engage in; how we shall run our home or bring up our children. Let our pre-eminent object in all these be to please and glorify God, or otherwise, even though there may be temporary prosperity in material things, the inevitable and ultimate outcome will be bitter remorse and irreparable loss.

If, like the people of Jabesh, the believer should be assailed by Satan's overwhelming power, he has One Who is infinitely greater than Saul, Who understands, sympathizes and is ready to deliver from the wicked one. He can flee to that Great High Priest above, the Lord Jesus Christ, Who is able to succour them that are tempted. Heb. 20:8. Thus the Apostle Paul could testify: "Thanks be unto God, which always causeth us to triumph in Christ."

"When Satan tempts me to despair,
Telling of evil yet within,
Upward I look and see Him there
Who made an end of all my sin."

Nahash had a far-reaching purpose in view. He wished to bring reproach upon all the people of God. So when a believer loses his spiritual vision and ceases to look at things from God's standpoint, he not only brings trouble upon his own head, but gives occasion to the enemy to blaspheme the Name of Christ and reproach the testimony of those gathered unto His peerless Name. "For none of us liveth to himself, and no man dieth to himself," and again "whether one member suffer, all the members suffer with it." 1 Cor. 12:26.

May we increasingly learn to value the faculty of spiritual sight, and to regard things in their true proportions, in the light of eternity.

UNDER-SHEPHERDS

The late David Miller

AS one goes in and out among the assemblies of God, he is impressed with the great lack of shepherd work among those taking the place of Elders or Shepherds. It is quite true that they are in their place at every meeting and take part in the deliberations in the oversight meetings. But often this is the beginning and end of their shepherd work. Thank God there are many exceptions, but on the whole this is found to be true.

Now as the sheep in many cases, who need the care of the shepherd, have ceased to come to the assembly meetings, the shepherd has to visit them in their homes. This would also apply in the case of sickness as well as other causes.

We believe that God puts great value on real shepherd work, and will highly honor those who go in for it. We have an Old Testament example of this in David. 1 Sam. 17. David was taking care of his father's sheep and at the risk of his life delivered the lambs of the flock from the Lion and the Bear. God recognized in David real love and self sacrifice for the sheep and He took him from the sheepcote, and gave him the honor of shepherding the whole nation.

Again in the New Testament in Luke 2 verse 8, another example presents itself. And there were in the same country shepherds abiding in the field keeping watch over their flock by night. An angel is leaving heaven with important tidings for earth. Will He inquire for the palace of the High Priest or deliver His message to the Roman Governor, or King Herod. NO! God has reserved this honor for a few humble shepherds. They were God-fearing men according to verse 10, 11, "Behold I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." A world-wide message entrusted to a few shepherds who were keeping watch over their flock by night. Had they been neglecting their work what an honor they would have missed. Dear brother, you take the place of an Elder. Do you keep watch over the little flock where your lot is cast? Do you take a personal interest in each brother and sister in the assembly? Do you pray about them and for them? Could you not spare a night each week to visit the sick, the straying, and the poor of the flock? There was still greater honor for these shepherds. A multitude of the Heavenly Host consisting of angels appeared to them and pronounced a universal Benediction, "Glory to God in the Highest and on earth peace good will toward men." We have another example of a true

shepherd in Jacob. For twenty years he tended the sheep. In the daytime the drought almost overcame him, and the frost by night, while sleep departed from his eyes. But he did not mind so long as the flock was cared for. He was also a tender shepherd as seen in his answer to Esau, a man of the flesh. Gen. 33:13-14. He would not overdrive the sheep. He would lead on softly as they were able to bear it. Perhaps like another he would gather the Lambs in his arms and carry them in his bosom. Soon the Lord's flock will be in that fold whence none can stray. In the meantime the crown of glory awaits the pastors who feed and are examples of the flock of God. The Lion still goes about seeking whom he may devour. The Bear-type of the world with its hugging powers is still at large. Lovest thou Me, feed My sheep, tend My Lambs, is the appealing words of our **great Shepherd**. He knows each sheep. Every Lamb is sprinkled with the blood He shed, and when the **chief Shepherd** shall appear the reward is sure.

A WORD TO THE LORD'S PEOPLE DO IT NOW

Donald Ross

NOTHING is settled permanently until it is settled right. Shifts, concealments, subterfuges and evasions, amount to nothing. A wrong may be apologized for, defended, endured, covered up, lied about, daubed over, winked at, or silently endured; but so long as it exists, there is trouble in store. Build your house as big as you like, if there is a "wrong" in the foundation, you have put powder under the whole concern; a spark will find it out some day, and then comes an explosion.

However, the matter may be stifled, smoothed over, or misrepresented, every wrong not righted will come up, and keep coming up.

A wrong is not made right unless it is confessed, repented of, repaired, done with, and done with for ever; but a matter decided wrongly, by craft or trickery, or guile, follows on and on until God Himself shall settle it in an inexorable manner. Let us search and try our ways, and be more anxious to do right by others than to wrangle with them for the rights we claim. No matter what we suffer if all is right on our part, no matter how we prosper; all is vain if wrongdoing is left unsettled. Have we righted every wrong? Have we cleared ourselves of everything which shall secure the anger of God?

Let us do right, "And who is he that will harm you if ye

be followers of that which is good." 1 Pet. 3:13.

As you read these lines, begin at once. Rectify the past wrongs or God will do so, to your shame, some day. The clean path is the easiest after all.

DO IT NOW

· "But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out." Num. 32:23.

THE GOLDEN SNUFFERS

David R. Scott

THE lamp stand, with its six branches, was all of pure gold, of beaten work: and the oil olive was to be pure, beaten out for the light, to cause the lamp to burn always. Ex. 37:23; 27:20. God knew that the lamps would need snuffing and, as He did for everything else, He made provision for this. No doubt the snuffing was a very important thing if the light was to burn brightly. Replenishing the oil was very necessary; but the snuffing was just as important.

A company of saved sinners, if they have been gathered by the Holy Spirit unto Him, according to His word, is now looked upon of God as His lampstand in a certain place, to shine for Him in this dark world. These need the unpleasant experience of being "snuffed" or else their light will become dim. True love one for another will, surely, not hinder the snuffing process, when needed. But there is the danger of forgetting where the dirty black snuff that has just been snuffed off with the golden snuffers - which might speak of the divine authority of the word - should be placed. If the priest had thrown the soot on the floor of the Tabernacle, and then trod upon it, and others did the same, it would have defiled their feet, and even been carried into their homes dirtying everything that they touchd.

Is there not a lesson in this for us? The importance of putting that which has been removed from the candle into the "golden snuffdish, before the Lord, is often overlooked. Assembly matters that ought to be left in the presence of the Lord are often talked over freely in the presence of unsaved children to their hurt. On the other hand, while there are things that should be covered up, there are other things that should be made known, for the safeguarding and welfare of others. Gal. 2:11-16 might serve as an example of the one, and Gen. 9:20-27, of the other. When the truth of God and the honor of His name is at stake, then it is not the snuff-box that is required, but the faithful exposure of the evil. "A

little leaven leaveneth the whole lump" was as true of the legality that was creeping into Galatia, as it was of the immorality of the Corinthians. Both required to be exposed and judged.

He who seeks to keep a good conscience will be able to say, "Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil which shall not break my head, for yet my prayer also shall be in their calamities." Psa. 141:5. "If we would judge ourselves we would not be judged, but when we are judged we are chastened of the Lord, that we should not be condemned with the world," 1 Cor. 11:31-32. The One who walks in the midst of the seven golden lampstands cannot go on in fellowship with evil.

GOD AND HIS WORD

(Deut. 33:1, 3 . . . Acts 20:32)

W. Hutchison, Vancouver, B. C.

GOD and His Word shall never fail although all else may. Israel failed sadly and so do we, Gal. 2:20 . . . "The life that I NOW live in the flesh" - realizing that the old life is set aside. Let us therefore fear God and have a good conscience. In Deut. 33:3 We have:

1. The love of God.
2. The safety of the believer.
3. The discipleship of a child of God.

Note, first, He loved the people - here we have the love of the Triune God. Note - the Love of the Father. The onyx stones on the shoulders of the High Priest, in place of security and strength show this and the twelve stones on the Breastplate reveal God's affection (in spite of failure), cp. 1 John 4:10, 16. We never could love God until we saw the love that God had for us. God strips the sinner of all his filthy rags . . . going to church, Sunday School, repeating texts, etc. The Lord was leaving them. The disciples had seen His mighty power and perfect Godhead. He tells them . . . "The Father Himself loveth you." John 16:27. He always deals with His own wisely and well but they have His Word and promise.

Further we have the Love of the Son, John 15:9, Eph. 5:25, Matthew 13:45, 46. Christ loved the Church and gave Himself for it, John 13:1 - Heb. 7:25 . . . He loved them unto the end, and ever lives for us at God's right Hand.

Then we have the Love of the Spirit in Romans 15:30. This is not often referred to in the Scriptures. We have "love in the Spirit" in Col. 1:8. When conscious of grieving Him we must confess our sin and restoration is obtained, 1 John 1:9.

Note now - The Safety of the believer. "All His saints are in Thy hand" reminds us of the safety of the believer as in John 10:27, 30. The Lord has His sheep marked on the ear - they hear My voice - on the foot, they follow Me.

Last we note their discipleship . . . "They sat at Thy feet." Saul sat at the feet of Gamaliel, a "coming man" but this was all disposed of on the Damascus road. The Gadarene was tamed and "sat at His feet." Mary sat at His feet, as in Luke 10:39, sitting and hearing. It takes time to be alone with God and His Word. Pray for desire to read it, get it fresh like the "manna." Exodus 16:14, 18.

HE THAT WINNETH SOULS IS WISE.

Proverbs 11:30

TWELVE miles north of Chicago lies Evanston. At Evanston the Northwestern University is located. Years ago two strong, lusty farmer boys came to the college from Iowa. Will and Edward Spencer. The latter was a famous swimmer. One morning word came to the college that there was a wreck north of Evanston, near Winnitka. The college boys with the people of the town hurried along the shore. When they reached the place they found planks and spars and other pieces of wreckage being driven ashore from the 'Lady Elgin,' to which were clinging men and women.

"Edward Spencer, the famous swimmer, threw off his coat and superfluous garments, tied a rope around his waist, threw an end to his comrades on the shore, jumped into the breakers and swam out; grasped one that was struggling in the waters, gave the signal, and was brought to shore. Again, and again, and again, he swam out until he had brought a fifth, a sixth, a seventh, an eighth, a ninth, and a tenth safe to shore. He then seemed completely exhausted. His comrades had built a fire of logs on the shore, and he tottered to the fire and stood by it, trying to get a little warmth into his perishing members. As he stood there, he looked out again over the lake and saw others struggling in the water. He said "Boys, I am going in again." "No, no, Edward," they cried, "your strength is all gone. You cannot swim out again. You will only throw your own life away. It would be suicide." "I will try, anyway, boys," he cried.

And again he sprang into the breakers and swam out, and grasped one that was drowning, and brought him safe to shore; and again, and again, and again, until he had brought an eleventh, a twelfth, a thirteenth, a fourteenth, and a fifteenth safe to shore. Then strength seemed all gone. He tottered once more to the fire, and stood there pale and trembling and cold. It seemed as if the hand of death was already upon him.

Looking out again over the water he saw a spar rising and falling upon the waves. Then he saw a man's head above the spar. He said: "Boys, there is a man trying to save himself," and he watched the spar as it drifted toward the point, to drift beyond which meant certain death. He looked again and saw a woman's head beside the man's. He cried: "Boys, it is a man trying to save his wife. I'll help him." "No, no, Edward," they cried, "you could never reach him. You could do no good. You would only throw your own life away. Your strength is all gone. You cannot help him." "I will try," he cried, and again burst from the crowd and sprang into the awful breakers. Summoning his fast-dying strength, he reached the spar, and placed his hands upon it, and brought it around the point to a place of safety. He was then pulled through the breakers. Tender hands lifted him from the shore and carried him to his room in the college. They laid him upon his bed, and for a while he seemed to fall asleep.

His brother Will went over and sat down by the fire they had kindled in the grate. As he sat there thinking, suddenly he heard a gentle footfall behind him and felt a touch upon his shoulder. Looking up he saw Edward standing looking down into his face with wistful eyes. "Will," he said, "do you think I did my best?" "You saved seventeen," his brother replied. "I know it. I know it," he cried. "But I was afraid I did not do my best." Will took him back and laid him on the bed once more. Through the night he tossed in semi-delirium, thinking only of those who had perished that day, for in spite of all his bravery, and that of others many went down to a watery grave. I am told that Will held his hand and tried to calm him. He said "Edward, you saved seventeen." "I know it. I know it. But oh! if I could only have saved just one more!"

Edward Spencer lived for many years, but his noble act of heroism cost him his life's ambition; the strain had broken his health; he was no longer able to pursue his college course.

What a striking illustration of the greatest of all soul winners, "the Saviour of sinners," our Lord Jesus Christ.

He saw a sin wrecked world, sinking into a sea of fire and brimstone prepared for the Devil and his angels, Matt. 25:41: He condescended to be born in Bethlehem's stable: lived a holy life in humble service to man, and faithfulness to God: He interposed Himself between the sinner and the billows of wrath due to the sinner's sins: in His spotless soul's distress He cried out, "All thy billows and Thy waves passed over Me," Jonah 2:3. "My God, my God, why hast thou forsaken Me," Ps. 22:1, and having exhausted the wrath He yielded up the ghost: was buried: rose again triumphant, "mighty to save all who will come unto God by Him."

Edward Spencer's cry was, "Oh! if I could only have saved just one more!" They longed for deliverance from a watery grave: but he was not able. The Lord looked over perishing Jerusalem and cried "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not," Matt. 23:37. Reader, are you one of the would not's? Power is His, why should unwillingness be yours?

We are standing beside a stormy sea — the sea of life. Men and women are going down, they are going down! They are going down, Oh, Christian, plunge in again and again until every last ounce of strength is gone; and when at last, in sheer exhaustion, we can do no more, let us cry in the earnestness of love for the perishing, "Oh, if I could only have saved just one more!"

Adapted

CLOSE WRITING

"WHEN men have much to say in a letter, and perceive that they have little paper left, they write closely." Looking at the shortness of life, and the much that has to be written upon its tablets, it becomes us also to do much in a short space, and so to write closely. "No day without a line," is a good motto for a Christian. A thoroughly useful life is MULTUM IN PARVO: it is necessarily little, for it is but a span; but how much may be crowded into it for God; our souls, the Church, our families, and our fellows! We cannot afford wide blanks of idleness; we should not live by the day, but by the twenty minutes, as someone did. He did not keep a diary, but a horary; and each hour was divided into three parts. So scanty is our space that we must condense, and leave out superfluous matter; giving room only to that which is weighty, and of the first importance. Lord, whether I live long or not I leave to Thee; but help me to live while I live, that I may live much."

QUESTIONS AND ANSWERS

Question: WHO is to enter the Millennium?

Answer: We believe the "saved remnant" of Israel, to be manifested after the Rapture of the Church takes place. Some of these shall, undoubtedly be slain for their testimony (such shall have their part in the First Resurrection, of course), the others continue and they shall constitute the "van" of the multitude who shall enter with them into the earthly Kingdom of the Son of Man.

We read in Revelation 7 and in v. 14 it is noted . . . "These are they which came out of "the great tribulation" (Newberry, etc.) Unquestionably some of these are part of the many who shall be saved, after the Church is taken home. This has bothered some but these are not Christ rejectors who have refused the Gospel. We do not believe that those who have heard and rejected the Gospel can be saved after the Church is taken home. But these are those who have never heard the Gospel, having been reached under the mighty outpouring of the Spirit, see Joel 2:27, 28, and notice the expression in v. 28 - "I will pour out MY Spirit upon ALL FLESH" (Caps are ours). This would distinguish these from the saved remnant and are clearly brought before us in the 25th, chapter of Matthew, verses 33 to 40. They accepted the message of the Coming King, believed the testimony of the saved remnant (who became the evangelizers of the Word after the Church was taken away), and sheltered and cared for the persecuted messengers. In so doing, they did it to the Lord Himself as He states in these latter verses we have quoted.

There is so little understanding of these matters pertaining to Israel after the Church is taken home, that we do not wonder the Lord's people are terribly at sea and many don't care too much about the prophetic word, and even decry it. But they, thereby, display ignorance of this fact that inasmuch as the God of Heaven is vitally interested in Israel and those who shall enter the Millennial earth, we should be also. We sadly lack the scriptural teaching and, inasmuch as we are getting near the very hour of His Coming, it would be well for His own to have some plain, clear and scriptural opening up of the Word. Some seem to think of the Gospel only as being important. It is, we know, but it is not "teaching them all things" as the Lord commanded in His closing commission to His own in Matthew 28:19, 20. Included in this is, the prophetic teaching after the Church is taken home.

(This question came from Iowa)

Question: Who is the "Man of Sin?"

Answer: The "man of sin" mentioned in 2 Thess. 2:3 is "The anti-christ" - called the son of perdition, also in verse 8 spoken of in unmistakable terms . . . "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." Literally, "with the outshining (epip-

haneia) of His presence (parousias) - His literal presence when Christ returns to earth and His feet stand upon the Mount of Olives. THE REIGN OF THIS EVIL MAN shall be very brief, just lasting the last seven years of the prophetic years until the Day of the Lord is at hand, instituting the Thousand years of His Kingdom on earth.

Question: What are the qualities most evident in those who serve Christ in the Gospel and in ministering the Word amongst the Lord's people?

Answer: We would mention, briefly a few definite traits and characteristics which must be in evidence to command the respect and confidence of His own.

1. **Godliness:** This must be pre-eminent in the servant otherwise his words, etc., are of little value.

2. **Courtesy:** This is always manifest amongst the godly ministers of the Word, especially so in their contacts with those who show hospitality and kindness. It is good breeding and politeness and shows consideration for others. It costs nothing. It has been said . . . "Politeness is to do and say . . . the kindest thing in the kindest way." It is manifest always in respect shown. It is always shown in abstinence from gossip and talking of others. Some thrive on such loose talking and detracting from others, such persons are crude, and cannot be looked upon as godly or Christlike. We think of the "great woman" of 2 Kings 4:8, 9 etc. What respect she showed to the man of God. How humble and modest she was when speaking to him. We need those who are courteous among us if our testimony is to be maintained in uprightness and honesty. In Acts 4:13 the rulers and elders took knowledge of them "that they had been with Jesus."

3. **Control of the tongue and pen:** We should never be ashamed to see, again, what we have written, or listen to others saying what we have said. We read in James 3:6 - "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and is set on fire of hell." Again we read . . . "If any man offend not in word, the same is a perfect man, a man indeed." The teacher uses his tongue constantly and so is in particular peril on this score. Can "bridle the whole body." Here the same metaphor is used, as horses are led by the mouth.

4. **Proper use of hospitality:** Hospitality is not license. Our attitude and conduct, behaviour in the home betrays the sort of breeding we have had, and a Christian should always show good breeding. Loud talk, smart sayings, undue familiarity, lack of consideration of the labor expended upon us, to say the least, shows ignorance and boldness. A man can never rise any higher than his attitude in his home or in the homes of others.

PITHY SAYINGS

THOU must be true thyself,
If thou the truth would teach;

Thy soul must overflow if thou
Another's soul would reach;

It needs the overflow of heart to give
The lips full speech.

(The above lines were given to our aged sister Mrs. Prescott of N. Y. by Mr. John R. Caldwell at the time of her conversion in Scotland. Mr. Caldwell we knew, a godly, humble business man but a most capable teacher and respected elder amongst the Assemblies.)

* * *

Think truly and thy thoughts
Shall the world's famine feed;

Speak truly and each word of thine
Shall be a fruitful seed;

Live truly and thy life shall be
A great and noble seed.

Submitted by Roger Greer

* * *

TRUE GREATNESS

LEARN to grapple with souls.

Aim at the conscience,

Exalt Christ.

Use a sharp knife with yourself,

Say little, serve all, pass on.

This is true greatness to serve unnoticed and work unseen.
Oh the joy of having nothing and being nothing.
Seeing nothing but a Living Christ in Glory and
Being careful for nothing but His interests down here.

J. N. Darby

* * *

NUGGETS FROM DANIEL

Daniel 6:3 . . . "This Daniel was preferred above the presidents and princes . . . because an excellent spirit was in him; and the king thought to set him over the whole realm."

Knowledge and honour have often the effect of
making men proud and overbearing . . .

Daniel had a gracious way and Christlike temper.
You could not pick a quarrel with him . . .

(Unknown)

Speak not one word against the Lord's people, or servants, for their God is jealous. "Touch not Mine anointed, and do my prophets no harm." Psalm 105:15.

Seattle, Wash. — The three day Conference at W. Woodland Gospel Hall was considered excellent. A goodly representation from assemblies of the area. Ministry profitable, searching and practical. A good spirit prevailed and saints refreshed and encouraged to go on for Himself. Two profitable Bible Readings.

London, Ont. — Saints formerly meeting in the Chelsea Heights Gospel Hall have moved into their new buildings, now known as Highbury Ave., Gospel Hall, 1196 Highbury Ave., London, Ont. Correspondent is Mr. Hugh Garnham, 843 Dalkeith Crescent. I am sure we bespeak for our brethren there the blessing of the Lord in their testimony "to His Name" even "till He come."

San Diego, Calif. — Reports indicate a good Conference here New Year season, probably largest. Several of the Lord's servants present to help, bro. Paisley continued on his chart on Zechariah. Our brethren Oswald MacLeod and Douglas Howard were to commence in Culver City Assembly, Los Angeles Jan. 21st in the Gospel.

Kitchener, Ont. — Order of meetings as follows: Hall at 195 Duke St., E., B. of B. at 10 a.m., SS. and Bible Class at 12 noon, Gospel at 7 p.m., Bible Reading Tues. at 8 p.m., Prayer Mtg., Thurs. at 8 p.m.

Mason City, Iowa — Our brethren L. DeBuhr and L. Ballhagen were to commence Gospel meetings here at the New Year.

Terryville, Conn. — The former Waterbury Italian Assembly has now joined with the English Assembly now meeting in the new location in Terryville. Thirty from the former Assembly of 53 Spencer Ave., were heartily received by the saints in Terryville. May the Lord bless this united effort in testimony.

Langley, B. C. — Saints here reported some little time ago a visit from bro. Alves which they enjoyed, speaking on "The Church."

Sault Ste. Marie, Ont. — Recent meetings of bre. Grainger and Sharp had blessing in salvation and spiritual help for the saints.

Coal Creek, Kansas — Bro. Hamilton reports a young widow professed here recently on a visit. He also visited Hickory, N. C.

Picton, Ont. — Recent N. Y. Conference was encouraging, fourteen assemblies represented and seven preachers taking part in helpful ministry, not forgetting the young in Christ.

Lake Shore, Ont. — Our bro. V. Markle had two weeks of appreciated ministry meetings lately.

Hitesville, Iowa — Good all-day meeting here New Year Day. Bre. Orr and Goff having meetings in Stout, Iowa.

East Boston, Mass. — Bro. Clay Fite gave an appreciated call here when in the Boston district, and they also had a visit from Robert McIlwaine of N. S.

Ayrshire, Scotland — Our aged brother David Morrison, brother of William of 73rd St. Assembly in New York, continues to give help in some of the smaller assemblies of his district, he is aged 92 and labored faithfully in the Highlands for years. His brother had a nice visit with him last July.

FALLEN ASLEEP

Straffordville, Ont. — Our dear sister Mrs. George Adlington (Edith) went home to be with Christ Dec. 18th, aged 84. Saved when 12 years of age she went on well - quiet and consistent and continued in happy fellowship through the years.

We also report the homecall of our dear sister, widow of our brother Garnham, one of the fathers of this Assembly here. She was 86 years of age and was saved February 13, 1889, a mother beloved and together they proved a worthy pair who loved the Word and the paths they had been taught of God many years ago. We have happy recollections of our departed brother and sister. She died Dec. 23rd.

San Diego, Calif. — We have also received word of the homecoming of our sister Mary McKee, sister of our Mr. Robert Cumming's wife. Saved at meetings we believe of the West Chicago Gospel Hall, Detroit in 1933. She went home December 6th.

Sault Ste. Marie, Ont. — Our dear sister Mrs. Earl Hill "went home" Nov. 16th. Saved at meetings of bre. Joyce and D. Adams and in happy fellowship here since. She leaves her husband, one son and a daughter in fellowship and three others not in fellowship in assembly. Greatly missed by all in the assembly here.

Frostburg, Md. — Our sister Mrs. Mary Buskirk went to be with Christ Nov. 17th, aged 58. Saved in 1951 and in fellowship in assembly here until her homecall. She leaves to mourn her husband, two daughters and one son. One daughter is in the assembly here.

Scobey, Montana — Our beloved sister Mrs. Clifton (Teva) Jones passed into the presence of the Lord Dec. 7th, aged 89. Associated with the Glen Ewen, Sask., Assembly for many years. Bore a faithful testimony in the world and was a faithful steward in a way which only "that day" shall declare. Her funeral large and Gospel faithfully preached. We knew our beloved sister. She had a real desire to see someone enter Montana and labor faithfully there in this large State, practically untouched by us. When we see so many assembly to assembly preachers we wonder if pioneer work has not already ceased in these United States, whole States untouched. We believe "the day" shall declare much that passes for true service here little more than self-pleasing and easy-living. It takes God to raise up a true pioneer.

Matoaca, Va. — Our beloved sister Mrs. Jeanie Leys "went home" Dec. 15th, aged 84. Born in Aberdeen, Scotland, in this country since 1910 and saved in 1924 in Petersburg, Va., in which assembly she and her husband were in fellowship for years, latterly here in Matoaca. She had definite convictions as to the truth of God, loved the assembly and attended when health permitted to the last. Survived by three daughters. Prayer requested for two unsaved sons.

Longport, N. J. — Our dear sister Mrs. Alvie Walton "went home" to be with the Lord January 4th, aged 86. In fellowship for years in the West Side Assembly, before that in Detroit in East Side Assembly, and for past 8 years in the Home for Aged here where she maintained a happy, quiet spirit and ended well. The saints of Cleveland West Side assembly knew her well, she was a daughter of our aged and esteemed brother Mr. Lansdowne, one of the fathers of the assembly. She leaves one son in Detroit, Mich.

Boston, Mass. — Word from Watertown Assembly here (formerly the old Cliff St., Assembly) tells of the home call of our dear sister Mrs. Thomas Harvey Dec. 12th. Saved in Clydebank, Scotland 52 years ago and in fellowship here for 36 years. Her surviving husband, one son and three daughters have the Blessed Hope - Titus 2:13. Also on January 1, our beloved aged sister Miss Priscilla Chapman "went home" - she took care of the Copp Hospital after the Copp sisters retired. Bedridden of late years. She gave her life for the sick, beloved by all for her godly walk and testimony. Saved 55 years ago in Barrington, R. I. at meetings of the late Samuel McEwen. Her sister Frances and many relatives mourn her passing, but she is at home with her Lord. She was of fragrant memory.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE CHANGING YEARS

THEY come, they go, they write a tale
Of lives well spent, or lives that fail;
The record's kept above, we know
And shall be seen for "weal or woe."

The Christian's life presents a test
To live as such and do our best;
To bring some offering of one's life
And rise above mere earthly strife.

To seek to win the lost for Christ
Demands a worthy sacrifice;
Or seek to shepherd God's own flock
Requires a man to take good stock

Of all involved the work demands,
The constant service of the hands;
Thus consecrated, filled and clean,
He asks not what else might have been.

W. H. F.

MARCH, 1973

WORDS IN SEASON

Published monthly at 107 N. Main St., Waterloo, Illinois 62298
EDITOR: William H. Ferguson, 12000 Edgewater Dr., Apt. 207, Lakewood, Ohio 44107.

SECOND CLASS POSTAGE PAID AT WATERLOO, ILL.

SEND ALL SUBSCRIPTIONS TO:

MR. MATTHEW J. BRESCIA
33 Lewis Street
HARTFORD, CONN. 06103

VOLUMES: We have these on hand now. Please write the Editor, Wm. H. Ferguson, 12000 Edgewater Drive, Lakewood, Ohio., 44107 - order soon. \$5.00 mailed anywhere.

APPRECIATION: We, again, thank all who paid up back subscriptions to brother Matthew J. Brescia, 33 Lewis St., Hartford, Conn., 06103. All such thoughtfulness helps us greatly in keeping our records.

CHANGE OF CORRESPONDENT

Hardwick, Vt. 05843 — For the Gospel Hall, Lower Cherry St., our brother Charles R. Ford, Box 351, will take care of correspondence. His phone no. - 802-472-6563.

Bridgeport, Conn. — Correspondence for the Gospel Hall here, 441 Bishop Ave., will be handled by Mr. John S. Boyd, 647 Bradley St., East Haven, Conn., 06512 - tel. 203-469-0119.

Beetown, Wisc. — Correspondent for this Assembly is now Marvin R. Studnicka, R. R. No. 1, Lancaster, Wisc., 53813.

Correction — Bro. George Graham's address remains as formerly. 310 Sherrick Drive, IRWIN, PA., 15642.

REPORTS

Omagh, N. I. — Our brother William Nesbitt reports the Kilkeel and Granshaw Conferences good at the holiday season, he continued in Granshaw for two weeks and was to commence Gospel meetings here in Omagh the end of January. He reports . . . "The Lord has been marvellously preserving His people and their families." His son Andrew professed recently, bringing joy.

Trinidad, West Indies — Our brother Daniel Ussher expected to leave Ireland February 26th, spending two months in Canada and leaving for Trinidad and labors there latter part of April. His address there will be Orange Field Road, Carapichaima, Trinidad. He reports our sister Mrs. Sally McCune in Scotland, but hoping to return to Dominica, if spared.

West Union, Iowa — Our brethren Louis Brandt and Henry Wahls were in the Gospel here at last report, there seemed to be some interest.

New England — A note from bro. Hill tells of appreciated visit from brother Ernest Moore of Chile, S. A. (at home on furlough) both here and in Methuen, Mount Auburn, Cambridge, also Byfield. We met him also on our visit to McKeesport, Pa., his temporary home. In conversation he mentioned that conditions in Chile are making it more difficult for Christians to stand the reproach in a country given over to the last change in government. Bro. Hill also mentioned that Robert McIlwaine and Albert Hull had some blessing in Charlottetown, P. E. I.

Venezuela, S. A. — Our brother John Frith returned here about the middle of January to his work and reports that he had a good visit to El Salvador and enjoyed being with bro. Jack Saword for two weeks. Continue to pray for all our brethren in this large country.

Joliet, Ill. — Our brethren here have been notified that they must vacate their rented Gospel Hall the latter part of the month past, so we can remember them in prayer that God will enable them to see His hand in either renting another suitable, or building. This assembly, though not large, has been a standby to the truth of God in the Chicago area, we expected to be with them for their closing monthly meeting ere they move.

Words in Season

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

Former Editors

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

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* * *

THE WISDOM WE NEED

"And they that understand among the people
shall instruct many;" Daniel 11:33

THE "wise" here in Daniel are "The Maschilim" who have benefitted by their instruction of the thirteen Maschilim Psalms, so as to have understanding of the mind of God in the last days.

How necessary to ask God for this Wisdom in a day of dispersion, when the whole condition of things is abnormal.

Brother Darby once remarked . . . "If the apostle were living today I don't know what he would do." James 1:5 states "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith nothing wavering." v. 6.

Nothing but wisdom from above will ever carry us through . . . "But the wisdom that is from above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy." James 3:17.

But it is impossible that the "wise" should be baffled, however great the difficulties may be. Wisdom comes out in KNOWING how to act in the presence of difficulties . . . Acts 6:3, 10.

C. A. C.

THE GOLD RUSH

AT times we read in the newspapers of gold being found in some district, and prospectors starting out for the gold-fields. Dog trains and airplanes are used; new roads, railways and towns are often built; large sums of money are risked, and hardships are endured, in order to secure some precious metal.

These frequent rushes after gold bring to our memory a tragic accident of the Klondyke gold rush days.

A well known steamer which sailed to Alaska, called "The Islander," which had taken and brought many gold-diggers to and from the gold fields, after leaving Skagway was wrecked by running into a submerged iceberg.

The night was hazy and the pilot was on the bridge with his night-glasses looking out for ice, but as "The Islander" was steaming along at 15 knots an hour, and so much of the berg was under water there was no time to "stop." A dreadful crash, and in twenty minutes she was down. What a terrible scene during those few fleeting minutes, 196 passengers rushing to get into half a dozen life boats, poor miners who had spent years of privation trying to save their little gains! One miner tied \$8,000 into a belt around his waist, but was pulled under the water with the weight and was drowned. A Winnipeg man threw \$800 into the sea and escaped. A Portland man with a bag of gold worth \$28,000 intending to throw it into a boat, but, fearing to knock a hole in the bottom, abandoned his treasure, got into the lifeboat, and was saved.

Now, notice: the man who was weighted down with gold perished, just as the man who is weighted down with wealth, fame, pleasure, ambition or anything which keeps him from weighing the great question, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16:26; or from giving heed to the sacred injunction, "Seek ye first the Kingdom of God and His righteousness." Matt. 6:33, proving himself a companion of the rich fool, Luke 12:20 who lost the pleasures of this world and of the world to come.

The man who counted that his life was more than gold, and ventured his all in the only lifeboat, was saved, just as the wise man who, refusing "the pleasures of sin for a season," wholeheartedly embraces the Christ of God as his own and only Saviour, and is saved with an everlasting salvation.

Stop for a moment and think on these things. You may have never given five minutes' serious consideration to this all-important question of your soul's salvation in all your

life, and positively your last twenty minutes to live on this earth is rapidly advancing upon you. "Seek ye first the Kingdom of God," "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31; then, whether the call comes on land or sea, and the time to prepare be long or short, you will be able to say:

"Settled forever, sin's tremendous claim,
Glory to Jesus, blessed be His Name.
No partway measure doth His grace provide,
Finished the work was when the Saviour died."

WILLING TO DIE SIX TIMES OVER

A. G. Blackburn, at one time a well-known Christian worker in Lanarkshire, used to relate the following incident: Some years ago I went to see a little girl, who I was told was dying. She lived in a back street. When I got there, a woman showed me to where this child was, and I sat down. "What do you want, darling?" "I want to see you before I die." "Why?" said I, "Are you dying?" "Yes, sir." "Would you not like to get well again?" "I hope not, sir." "Why not?" "Why, sir," said she, "ever since I became a Christian I have been trying to bring father to the hall, and he won't come; and I think if I die you will bury me, won't you?" I said, "Yes, darling." "Well, I've been thinking, if I die, father must go to the funeral, then you will be able to preach the gospel to him; and I would be willing to die six times over for him to hear the Gospel once." Just as she was to have been buried, I was taken seriously ill myself. I thought of the poor little thing, and I should so like to have buried her. Time passed on, and a rough-looking fellow called upon me, and held out his hand. "You do not know me?" "No, I do not." "I am the father of Mary, the father she died for; for I heard as how she said she would die for me six times, if I could only hear the Gospel once. It nearly broke my heart, and now I want to learn the Way of Salvation. His inquiry and exercise was real and he was brought to a knowledge of Jesus. Thus is seen the power of the truth - "A little child shall lead them" Isa. 11:6, as well as the marvelous power of love. John 3:16.

* * *

DISCIPLES IN YOUTH

IT is the policy of the Devil to discourage early holiness. He that goes out betimes in the morning is more likely to despatch his journey than he that lingers till the day be spent . . . God begins early to season their hearts with fear, whom He means to make eminent instruments of His glory . . .

Bp. Hall

LAODICEA**Revelation 3:14, 22****William H. Ferguson**

THE CITY OF COMPROMISE: This is a fit epitaph for this Church in Laodicea. This involves a prejudicial concession, a surrender of the truth of God's Word by mutual consent - the weaker giving way to the stronger and thereby hastening the corruption inherent in such compromise of truth. The "agreement" is always reached by concession and, little by little, the truth is whittled away for the sake of a compromise which, of course, in the Church's history, always involves the giving up of essential truth. So wherever we see the spirit of compromise it describes the Laodicean pattern of departure and declension and, eventually, the extinction of definite testimony.

Remember! There is nothing after Laodicea relative to the Church's testimony. It ceases in the mists of ritualism or Babylon as a testimony and only a "remnant" is suggested in verse 20. Thank God! There shall be a "remnant testimony" until the Lord's Coming for His true Church. This is evident even in Thyatira in Rev. 2:24 . . . "unto the remnant in Thyatira." Also is this evident in Sardis as in chapter 3:4 . . . "Thou hast a few names in Sardis" etc. Further in Philadelphia we read . . . "Thou hast a little strength, and hast kept My Word, and hast not denied My Name." Rev. 3:8. In Laodicea He speaks to "as many as I love (phileo), which is the family love, I rebuke and chasten (the hallmark of sons as in Heb. 12:6, 8). He pleads for that fellowship of love for His Person and understanding of His ways in Rev. 3:20. He is outside the pretension, smugness, glorying in gift, etc., and He longs for the loving, pure and encouraging nature of the "little remnant" and such becomes for Him a "little sanctuary" in countries wherever found . . . He says, "I will even gather you from the people." Ezekiel 11:16, 17. This is seen in the remnant testimony of the present day as in days past of the Church's history in the midst of its decline and its enemies.

A CITY OF IGNORANCE: "Because thou sayest . . . and knowest not." v. 17. To be ignorant and to know that one is ignorant gives promise of learning God's truth, but to glory in a decadent condition was the sin and weakness of Laodicea. The people (laos) had usurped the place of their Lord and were glorying in gift (of a kind) and material prosperity and utter independence. They could function without God. Laodicea can carry on to the end and sink in shame like Babylon as we find in Rev. 18:21, 22.

With the Word of God before us there is no need for

ignorance. The Holy Spirit is the Teacher and gives unction. The "gifts by the Spirit" if permitted to function in the Assembly or Church, preserves and hinders the corruption. This is essential but it is a constant battle:

Truth against error
 Stedfastness against instability
 Character against weakness
 Honest purpose against questionable tactics
 Man's effort against spiritual yearnings

We are still blest with teachers amongst us who "shun not to declare the whole counsel of God" - Acts 20:27 - though we state this in conscious weakness, but they are few in number. The "desert place with God" has been refused for the present questionable emoluments of praise and temporary rewards, and easy living, hence men of God who are not afraid to stand for God against any departure from the Word of God are getting fewer. This trend evidently continues to the end . . . "The Lord is at hand."

A CITY OF INDIFFERENCE: Many take a neutral ground, neither for nor against, whichever seems most advantageous. We see this very clearly in verse 16 . . . "neither cold nor hot." This is a state of apathy, the whole matter becomes unimportant to the indifferent ones.

Men are not indifferent pertaining to matters affecting their welfare in the world, but in the Church they do not wish to be involved as this would require them to stand for the Word of God, so they weaken and succumb for the sake of so-called peace and, thereby, bring about further declension and once on the "skids" the vessel cannot be held back.

We have taken notice, even in the past half a century, how some stalwarts for God succumbed to this spirit, men highly looked up to, but for one reason or another they refused to stand when a "stand" was required, and where they stood for God very definitely in the past, consequently the floodgates of worldliness are allowed to open a little, and we know the sad result. They never expected to see the decline so rapid but they opened the way for it and the world did the rest.

A CITY WITHOUT CLOTHING: v. 18 - They were naked - lost their testimony as to separation or Nazariteship, consequently their shame shows. We do not need to "labor" this point of "nakedness" as it is all too evident even in the dress, or lack of it, and is a distinct mark of Laodicea - some seem to even glory in their "shame."

There is room for repentance. The Lord still speaks through His messenger and says . . . "Be zealous, therefore,

and repent." Turn to the Lord in wholehearted confession, listen to His voice of rebuke and His chastening and "open the door of your heart" as in v. 20 and you shall have a feast with Himself in true fellowship, and shall find others like-minded for "there shall be a remnant" to the end of the Church's history. We see this today in many parts of the world and we have much reason to thank God in this Continent that there are many "churches of the saints" anxious to adhere to the Divine Pattern and refuse the utterly foolish, Babylonish conception of what the Church ought to be. Be warned, nevertheless, unless we stand for His Word, we shall be engulfed in the squalid mixtures of a false Christendom. This shall soon take a different character, not one of supineness but one wherein there shall be all the elements of cruel assumption of power and control over the thoughts of men in a religious way, just as we are rapidly becoming used to dictation in our every day affairs of business and society generally. One looks off to Europe where the entrance of Britain into the European Common Market marks the beginning of the end as far as the individual liberty is concerned and, in one way or another, even with the cry of prosperity being uppermost, the multitudes follow like sheep. We doubt not that Satan is behind this grandiose scheme, and his efforts have always been against God and His true Church. Without the naked cruelty of the dark ages, he is accomplishing his nefarious purposes of enticing the saints of God into unholy alliances with the world, politically, socially, commercially and matrimonially.

A CITY OF CONTEST: "To him that overcometh." v. 21. What a reward awaits those who can refuse the world's plaudits, the present seeming rewards of compromise, the easy path of no reproach, the friendships of partiality, even accepting the scorn of the world, the sneer of carnality and yet maintain the true spirit of Christian love and compassion for those who are out of the way and seek their recovery and the blessing and feeding of the flock of Christ, turning away from everything that savors of underhandedness, deceit, enmity, and envy.

May this warning of Laodiceanism urge us all on to more definite dealings with God searching our own hearts and inward purposes, lest we miss the golden opportunity of standing for our Lord in this late day of testimony. "The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come." It is never too late to stand for God.

* * *

Do not be overwhelmed by unexpected reverses. Man's disappointments are God's appointments.

BEHOLD A MAN

William J. Oliver

THREE times over in the Gospel according to Luke, with the expression "Behold a man," Luke introduces us to men who are brought out of obscurity for a specific time to serve the Lord in a special way. In each case, when their particular service is complete, they return to the hidden place as far as the record of Scripture is concerned.

We believe there are some principles we can observe and, hopefully, learn as a result of our consideration of them that may cause us to be further exercised with regard to our path of activity for the Lord even though our path at this point may not have consisted of any public activity. As we look at these men we should take notice that in each case they were active and busy in the place they are found; they have made preparation that the Lord is able to make use of; they are willing to be publicly identified with the Lord and put what was their's at His disposal; and they are content to perform His will, no more or no less.

LUKE 2:25-35: Our first man we consider is SIMEON who is called to PROCLAIM PRAISE. The Word of God records the character of this man as God viewed him - just, devout and waiting. The people of Jerusalem may not have taken much notice of Simeon. The nation as a whole was not actively waiting for the fulfillment of the promise but, no doubt, there was a remnant that was aware of the promises. This is seen in Simeon who claimed God's promises and lived in the light of them. Such was his exercise and his spiritual condition that he had the assurance from the Holy Spirit that he would witness the Lord's Christ. He was submissive to the leading of the Holy Spirit so that he came to the Temple at the very time that the Child Jesus was brought. "Behold a man" - now we view the man who had been exercised, in touch with God, submissive to the Holy Spirit's leading, take hold of the opportunity and responsibility that God gave him and he proceeds to praise God for the Son and publicly proclaim His Coming to all that would hear.

The message that the angels had declared in the quietness of the darkened fields to the shepherds is now proclaimed by the man Simeon in the Temple. He proclaims His Person and His purpose. Having fulfilled the work God had for him at that time he returns to obscurity as far as the record of the Scriptures is concerned, but what a precious record he leaves. If such had been our call would we have been in touch so that we would recognize His will? Would we have been submissive? Would we have been willing to publicly declare His Person and Purpose. If we are to be

ready for such service, it will require that we will be active now, seeking the knowledge of His will and laying hold of His Presence; content to wait but ready to act. Oh to be such a man!

LUKE 22: 10-13: Our second man to be considered is **not named**, but we find that Luke introduces us to one who is called of God to provide a PREPARED PLACE for His use. The Lord Himself, in answer to the inquiring disciples as to their need for a place to keep the Passover declares . . . "Behold . . . a man." Although we do not learn his name we do learn many more important facts concerning him. He was a busy man, moving with a purpose. He was involved in a menial task which many would have shunned because it was common in those days that the task of water carrying was performed by the woman. He was consistent in his path so that the Lord has no hesitancy in telling His disciples to follow him even before they had come to know him. We see also that this man is submissive to the revealed will of the Master as made known through His disciples. He does not question providing what is his own for his Master's use. The provision was described by the Lord as large. It was "upper" as suggesting separation from the activity of the city street. And more than that - it was furnished.

Do we have a "prepared place" in our life's busy schedule that is available at a moment's notice for the Master's use? Are we willing to give it? Is it free from the world's involvement? Is it furnished with that which meets His need? Oh - to be such a man!

LUKE 23: 50-53

JOSEPH OF ARIMATHEA: Our last man to be considered is Joseph of Arimathea who also is introduced to our view with the expression . . . "Behold a man." Each of the Gospel writers tells us about Joseph and although we learn much about his character, his practice, his place, most important we find that he was a DISCIPLE. True, John says that he was a secret disciple for fear but we learn that the death of Christ dispels that fear and reveals the true conviction of this man. Thus it is with any true believer in response to the death of Christ.

Further we find that this disciple had a DESIRE wrought out by the death of Christ. Matthew and Luke record that he "begged" - Mark that he "craved" and John that he "desired." Silently Joseph had witnessed His walk. He had witnessed the proceedings and heard the united cry of the crowd, rejecting the Holy One and desiring a murderer. The darkness of Golgotha was now passed; the cry of the King declaring a finished work and dismissing His Spirit was now

silent to the world and hid in the heart of this disciple.

And now the desire burns. It produces DETERMINATION that moves the secret disciple from the scene of Calvary's hill through the streets of Jerusalem right to the presence of the Roman ruler Pilate . . . His wealth could not hold him back. His place of importance and respect among his fellow men did not deter him. The cry of the majority that had rent the city did not drown out the determination. Mark gives us a view of the secret disciple now acting in God's time for God's purpose, he states "he went in boldly unto Pilate."

The motivating fact that brought out the desire wrought with determination is now unfolded clear as we view his DEVOTION. The form of the One that upholds all things rests on "Behold a man called of God and ready for God's call." The Scripture records that he wrapped the body in linen, the work garment of the Priest as He entered the Holiest of all. Soon that linen garment would be left neatly folded in the empty tomb, thus showing the great work of redemption forever complete and a way of access made possible into the Holiest of All.

Tenderly the disciple lays the form of his soul's attraction "in a sepulchre hewn in stone, wherein never man before was laid." The many hours of cutting the rock now provide the disciple the opportunity to unfold PLENTIFUL PROVISION. He placed the body in a place where death had not appeared before and where death was to be conquered by the Prince of Life.

As quietly as Joseph of Arimathea enters upon the pages of Holy Scripture, so quietly he retreats from the active sphere of events as further recorded. But what a record he leaves. Other disciples returned to their homes, the Marys wept and sorrowed, the curiosity seekers drifted back to the city but Joseph carried out completely the work that God desired him to do at the time He wanted it done. Oh! to be such a man!

Dear Christian! Can you not, with me, notice that each of these men used by the Lord in such a remarkable way were each PREPARED but content to WAIT? They were average men but men above average in their willingness to obey. Times of preparation and obscurity preceded their time of service. Such was Joseph's case of old with thirteen years of servitude before mounting the throne. Moses had forty years in the backside of the desert ere leading God's people from bondage. Paul spent three years in obscurity before being brought into the public service of the Gospel.

We may not be called to serve as Joseph or Moses or

Paul. But could we not be exercised to be prepared, to be ready and be willing to be a Simeon to proclaim PRAISE, and unnamed to have a PREPARED PLACE, a Joseph to have PLENTIFUL PROVISION? Time spent learning more about Him, gaining appreciation of His Person and Purpose, learning His spirit of submission, will give us the strength to stand firm and forward for Him in His time. OH! TO BE SUCH A MAN!

BACKSIDE OF THE DESERT

C. H. Mackintosh

THERE is a very wide difference between human and divine education. The former has for its end the refinement and exaltation of nature; the latter begins with withering it up and setting it aside. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2:14. Educate the "natural man" as much as you please, and you cannot make him a "spiritual man." "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John 3:6. If ever an educated "natural man" might look for success in the service of God, Moses might have counted upon it; he was "grown," he was "learned," he was "mighty in word and deed," and yet he had to learn something at "the backside of the desert" which Egypt's schools could never have taught him. Paul learnt more in Arabia than ever he had learnt at the feet of Gamaliel. None can teach like God; and all who will learn of Him must be alone with Him.

"In the desert God will teach thee."

There it was that Moses learnt his sweetest, deepest, most influential and enduring lessons. Thither, too, must all repair who mean to be educated for the ministry.

Beloved reader, may you prove, in your own deep experience, the real meaning of "the backside of the desert" - that sacred spot where nature is laid in the dust, and God alone exalted. There it is that men and things, the world and self, present circumstances and their influences, are all valued at what they are really worth. There it is, and there alone, that you will find a divinely-adjusted balance in which to weigh all within and all around. There are no false colors, no borrowed plumes, no empty pretensions there. The enemy of your soul cannot gild the sand of that place. All is reality there. The heart that has found itself in the presence of God, at "the backside of the desert," has right thoughts about everything. It is raised far above the exciting influence of this world's schemes. The din and noise, the bustle and confusion of Egypt do not fall upon the ear in that distant place. The

crash in the monetary and commercial world is not heard there; the sigh of ambition is not heard there; this world's fading laurels do not tempt there; the thirst for gold is not felt there; the eye is never dimmed with lust, nor the heart swollen with pride there; human applause does not elate, nor human censure depress there. In a word, everything is set aside save the stillness and light of the divine presence. God's voice alone is heard, His light enjoyed, His thoughts received. This is the place to which all must go to be educated for the ministry; and there all must remain if they would succeed in the ministry.

Would that all who come forward to serve in public knew more of what it is to breathe the atmosphere of this place. We should then have far less vapid attempts at ministry, but far more effective Christ-honoring service.

GATHERING TO HIS NAME

Harold S. Paisley

WHAT IS HIS NAME? (Prov. 30:4) - HE was called Jesus before His lowly birth and acknowledged by a few as Christ during His earthly pathway here. However when God raised Him from amongst the dead and received Him in glory in Heaven, we read . . . "This same Jesus hath God made both Lord and Christ." Acts 2:36. He hath given Him the Name which is above every name and one day every tongue will own and bow in that most worthy Name to the glory of God the Father. Thank God, the One Who came by way of the manger, Who passed through the scenes of deepest humiliation, Who was wounded for our transgressions on the tree and Who was placed in the borrowed tomb, is now LORD at GOD'S right hand.

We remember His own precious words when He said, "Why call ye me Lord and do not the things which I say?" A child of God, however gifted or popular, who is living in direct disobedience to the Word cannot be owning the Lordship of Christ. A believer, failing to obey the truth of believer's baptism, when shown this truth from the Word, is walking in disobedience and thus denies the Lordship of His Name. Those who profess to be ministers of the Word, yet fail to teach and practice all things commanded of God, leaving out certain things not acceptable to their sponsors, are become the servants of men and, in some cases, paid servants of denominations and not the Lord's free servants to proclaim all His Word and truth without fear or favor. May we not take His Name in vain.

How thankful we should be that we move in fellowship with companies of believers, gathered together unto Himself, where all the teachings of the Word of God can be faithfully ministered, none daring to deny that which is written. God has still assemblies who are gathered in obedience to the Word by the Holy Spirit unto our Lord Jesus Christ, owning the supreme authority of His Name alone in all things. The center of the gathering is the Lord Jesus Christ Himself, the authority is the written Word and the Holy Spirit is the divine agent by which the company is controlled and gathered.

May we all be encouraged to walk in these "old paths" and teach them in a time of compromise and departure. We may expect opposition from many sources, but what of that if we are well-pleasing to our Lord. May we also seek to support those who hold fast to Divine principles in our prayers and fellowship and not do as some are doing, lending their support to those who have little or no heart in building of simple or plain paths of separation from religious evil and the "new carts" which are on the increase. A right understanding of the principles of gathering will regulate our practice until the Lord come . . . "Behold I come quickly, hold that fast which thou hast, that no man take thy crown." Revelation 3:11.

THE JOY - THE CROSS - THE THRONE

Hebrews 12:2

M. J. Brescia

In that order our verse mentions them, and in that order they are - **THE JOY** first. This was in His heart before the world was, a bride for Himself. Like Jacob of old, he had such love for his future bride that he was willing, unselfishly, to serve and serve again. The Hebrew servant comes to mind who says in full realization of what was involved in his confession: "I love my master, my wife, my children, I will not go out free." Had the man no love in his heart, he never would have been willing to serve forever. Thank God that "His delights were with the sons of men." The future "day of his espousals . . . The day of the gladness of His heart" was before Him at all times - **THE JOY** comes first.

But immediately following comes **THE CROSS**, the shame. If the Joy was in His heart from a past eternity, never forget that so was the Cross. He was the Lamb "fore-ordained before the foundation of the world." The Joy could not be realized without the Cross. Before honor was humility and He humbled Himself and became "obedient unto death, even the death of the Cross." Six full hours unparalleled in time or eternity upon which hung all of God's

plans and purposes. He never deflected in the slightest degree. "Many waters could not quench" His love, "neither could the floods drown it." Neither man, nor angel, nor devil could turn Him from His purpose. He said, "That the world may know that I love the Father, even so I do." "Christ loved the Church and gave Himself for it." He "bore our sins in His own body on the tree." Tremendous words! "He endured the Cross."

But now and forever, thank God, it is THE THRONE. God, the Father, Who alone could comprehend the intense-ness of the devotion of His beloved Son to Himself and for His bride, and Who alone knows and can evaluate what was involved in the awful endurance of the Cross, has justly and will eternally compensate His Beloved Son. THE THRONE awaited His arrival back to the Heavenly Courts. Eternally God, and yet a real man upon the Throne. The Cross is past, never to be repeated, but always to be remembered.

The Joy that was set before Him at the first is soon to be fully realized. The bride which he purchased with His own blood, will soon be "presented faultless before the pres-ence of His glory, with exceeding Joy."

The Joy was before Him, the Cross He endured, and the Throne, the Crown, "is His and His by right, the highest place in Heaven" - Blessed be God!

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THE TRIAL OF FAITH

John R. Caldwell

"THE trial of your faith, being much more precious than of gold that perisheth." 1 Peter 1:7.

IF God gives faith He will surely try it, and if He leads us out into service and testimony for Him He will surely try us and prove how far we are depending upon Him alone. He will not be mocked by a profession of faith; He will test it to prove whether it is real; and all that is divine will surely stand the trial. But let the tried one take courage. If the brook dries up, the widow awaits him with the cruse of oil and the handful of meal, and if the widow's son dies, the God of resurrection is there to make Himself known as the Living God, a very present help in trouble. Read 1 Kings 17.

One of the characteristics of the ministry of the late esteemed John R. Caldwell was his ability to open up the Word of God on many subjects, yet never de-part from its practical influence upon the lives of God's people. His ministry was one of teaching, com-fort and warning against the evil spirit of worldly alliance . . . Editor.

"GREATER LOVE HATH NO MAN THAN THIS"

ON one of the bridges of Ghent in Flanders are two bronze statues. They represent a father and son and are memorials of their mutual affection. On account of some grave political offence both were condemned to die by the headsman's axe. Such was the popular esteem in which they were held that an executioner could not be found. A strange proposition was made them, that one should have his life by becoming the executioner of the other. The proposal was hailed with a melancholy pleasure by both, because each saw how one life at least could be saved. The son urged the father to accept the terms as he could die happy, since in that way his father's life would be spared. The father urged the son to accept the terms. He spoke of his own life as soon to end at any rate, but the son had youth on his side and long life before him.

By earnest entreaties the father prevailed; the son consented. The day of execution came: a vast multitude had assembled to witness the strange sight. There was the horrid scaffold with its block and broad axe. Father and son are there, the one to be beheaded by the other. The father kneels, places his neck on the wood and awaits the fatal stroke which shall sever the gray head from the body. The son with pale face and wild look seizes the axe and lifts it with trembling hand. He strikes - No! he flings the deadly weapon from his hand and falls on the bare neck of his father bathing it with filial tears and exclaiming, "No, no, my father, we die together!" The vast crowd whose feelings were strung to the highest pitch, gave vent to their admiration in the wildest applause and demanded their pardon, a demand which was not only granted, but which was followed up by the artist's genius in the rearing of a memorial of the noble act of mutual affection. "Greater love hath no man than this, that a man lay down his life for his friends." "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

THINK AND THANK was the motto on the family crest of Sir Moses Montefiore, the Hebrew philanthropist. These two words, differing only in one vowel, have the same derivation. In the old Anglo-Saxon language thankfulness meant thinkfulness. Thinking of all God's goodness draws forth our gratitude. "Bless the Lord, O my soul, and forget not all His benefits." Psalm 103:3.

BACKSLIDING

Jer. 2:1-13.

The late Joseph Pearson

GOD has been speaking a little to me through this Scripture; and I would like to pass on a little of Jeremiah's ministry. God here reminds His people of what they once were, when they were in their first love. We get away from God by leaving our first love. God's way now, as with Israel, is to remind us of what we were. Nothing revives me more than to look back to the time when God saved me. If God would restore us to our first love what a great thing it would be! But how shall I know if I have left my first love? Just look back to the first days. God says, "I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness." It is a great thing to God to see the joy of the newly saved; and to see their simplicity in believing what they see in His Word: and in telling out the story of His grace to others. Is God's Word as precious to our soul now as it then was? Do we as newborn babes desire the sincere milk of the Word? Is the Bible today what it was in the days of our youth? I had to work almost eleven hours a day then. Was there any time to read the Bible? Well do I remember the Bible leaning against the sugar bowl as I ate my porridge, and fed my soul at the same time. Do we spread out all our troubles before Him now as we did then? God remembers those days, when we were in the love of our espousals, and He wants us in the same condition of soul today. Are we there? Or is the Bible laid away; no time to read it? We may be offering all kinds of flimsy excuses,—we were too busy; or overslept. Neglect of God's Word grows upon one if he is not careful.

There are three things that we might look at in verses six and seven. "Where is the Lord that brought us UP OUT OF the land of Egypt, that led us THROUGH the wilderness, through a land of deserts and of pits, and through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt? And I BROUGHT YOU INTO a plentiful country, to eat the fruit thereof, and the goodness thereof."

When God saves a poor sinner He brings him OUT of Egypt into the wilderness. He brings them every one out. Out from the pleasures of sin. The world worships these and the devil would have held us in bondage to them. Let me ask, Have you been brought up out of Egypt? When you made your profession was there a clean cut with the world?

Talk about separation! When one is newly saved, and has the joy of God in his soul, the unsaved will give him plenty of room. They, like the Priest and Levite, will pass by on the other side. Have you professed, and yet gone hand in hand with the world? You may well wonder if you are saved at all.

Before I was saved I belonged to the J.O.A.M. I was standing in the butcher shop when a man asked me, "Are you going to the Lodge?" I answered, "Yes." But I had no intention of going. I was just waiting to hear if there was any singing up in the Gospel Hall. All the things of the world had lost their sweetness. All seemed like an empty bubble. I wanted rest and peace. I slipped up into the hall; but not a thing did I get. But I had discovered that all that the world had to offer was vanity. Soon after God saved me; and He brought me up out of Egypt.

God led His people through the wilderness. Is the world a wilderness to you today? It was when you were first saved. Soon after I was saved the young fellows said, "We are going to have a baseball team again, won't you fill your old place?" I said to them, "No, No. God has given me something far better. The nearer we get to God the more barren the world seems. But like the Psalmist we are able to say, "All my springs are in Thee." But is that all that God has done for us,—to bring us into a wilderness? O, no, He says, "I brought you into a plentiful country." When God begins a good work He carries it on to the end. But don't let us think that those who are saved have no trials. Don't think that the devil is dead. He is not. You will not be saved very long until he will be at you to make you wonder if you have the right thing. He does not bother those who are dead in sins very much. But I have something inside that gives me lots of trouble. You have heard of the colored man who was often complaining of the trouble he had with the devil. His master told him that he had no such trouble. One day they were out shooting ducks. Some were killed and others were wounded. Sambo was going after the dead ones when his master shouted, "Never mind the dead ones, go after the living." Sambo said, "That's it, the devil knows that he has massa, he's dead, it's the living he's after." When he sees us with desires to pray this bothers him, and the flesh sides in with him, and what are we to do? Get back to the cross again. The devil will be defeated if we get to the cross. Write death on the flesh. Are we to allow every thought of evil, to obey it? O, no, put the knife to it. When a farmer sees the suckers beginning to grow up around his trees he takes a pruning knife and cuts them away or they would spoil the trees. We are to keep the knife at the flesh.

We must mortify our members which are on earth in order that the life of Jesus may be made manifest in our mortal flesh. The poor world thinks that it is having a gay time as it goes in for gratifying the flesh, but remember that the ladder is going to be turned upside down. Their pleasures will all be over and ours have scarce begun.

And what does God desire those who are backslidden to do? In chapter three, verse twelve He says, "Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you, for I am merciful saith the Lord." What beautiful words! O the grace of our Lord Jesus Christ! What a mercy God has not cut us down. May the Lord help us to acknowledge our backslidings, so that our joy may be restored. for His Name's sake.

OBEDIENCE

THE great principle of the believer's life is to be obedient to the Lord Jesus. 1 Sam. 15: 22 declares that "to obey is better than sacrifice, and to hearken than the fat of rams." Our Lord Jesus said, "If a man love Me, he will keep My words, and My Father will love him, and We will come unto him and make our abode with him." John 14, 23; and again in John 15: 14 we read, "Ye are My friends, if ye do whatsoever I command you;" and in John 13: 17 He also says, "If ye know these things, happy are ye if ye do them." Again, in Luke 11: 28, "Blessed are they that hear the Word of God, and keep it." The Word of God, not the traditions of men, is to be the Christian's guide, and he manifests his love to the Lord Jesus and his obedience to God by walking in all the paths marked out for him in that Word. It is not enough to say, "Lord, Lord!" It is the doing of the will of God that proves we are His disciples.

E. H. Bennett

PUTTING MYSELF INTO BONDAGE

"I am not going to put myself into bondage," says a professed believer as he elbows his way into the world's entertainment. But to such professed believer we would say, How does it come that you find yourself at home in the world's entertainment? When did the world and you come to an agreement? If you were by some means to compel a believer, in communion with God, to sit beside you, that believer would be in the most painful bondage. How is it that what is pain to him is joy to you? The liberty you claim is not liberty in the Lord. It is liberty to follow the dictates of the flesh. You thus prove that your communion is not with the Father.

QUESTIONS and ANSWERS

Question — Is it in order to use "Assembly monies" to forward radio programs, even supposedly in connection with some assemblies?

Answer — We would judge that "assembly fellowship monies" can only be dispensed in a godly manner when the whole assembly is in fellowship with the purpose and those to whom fellowship is extended are known and respected laborers amongst us, going according to the pattern of the Word as to preaching the Gospel, gathering the believers together as enjoined by the Lord Himself, baptizing them according to the commission in Matthew 28 and "teaching them to observe all things whatsoever I have commanded you, unto the end of the age."

It is essential, if we desire to walk in the right ways of the Lord that we maintain the scriptural path of evangelism . . . "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." Romans 10:15. This involves personal work as the apostle states in his message to the elders of Ephesus, his last to them, Act 20:20 . . . "How I kept back nothing that was profitable, but have showed you, and have taught you publicly, and from house to house."

Such is the pattern and all who desire to be walking in the old paths of the Word will be careful not to depart from this - we shall soon be at the end of this day of grace and we must give account as to how we sought to carry out the divine pattern.

If God uses such means in the salvation of souls, and we believe He has undoubtedly, it is not our responsibility to judge the matter. However, it is our responsibility to maintain a scriptural procedure and, especially, in the handling of "assembly funds" we must be exceedingly careful that we do not encourage that which is leading us away from the divine pattern as to "assembly testimony."

Again we would state that no "assembly funds" can be dispensed apart from the fellowship of the assembly, as directed by the elders of the assembly who must always know the mind of the Lord's people ere dispensing such. To do this is to encourage schism and distress amongst us.

We have also spoken in the past of "canned sermons and canned prayers" filed away for future reference, etc., etc., and one cannot reconcile this with the warm, wholehearted proclamation of the Gospel without musical attraction. Further, it is unquestionable that money is necessary to carry on such and as to where it comes from, and from whom, would raise a serious question in the mind of any spiritual person.

Question — Is it orderly, and scriptural, to have funeral services in the Assembly Hall for those not in fellowship?

Answer — This would require to be looked at, under various circumstances. If it pertained to the family of those in fellowship, who so desired, such as younger persons, and this would give a good opportunity to present the Gospel, as at the request of parents and others, there

would seem to be nothing to hinder this if all arrangements were in the hands of the elders of the assembly and the brother who took the service was known and of ability to handle such an occasion.

However, sadly, there are cases where it would not seem to be to the advantage of the assembly to have such take place where the testimony had not been such as would commend the Gospel and, to identify the assembly with an inconsistent life, would hardly seem to be a proper thing to do.

Circumstances would alter cases but we should always be careful lest the assembly's testimony before the world should suffer from inconsistency.

Question — In regard to Hebrews 10:3, were those sins that were brought to remembrance each year, sins that had been atoned for the previous years, or sins that had been committed after the sacrifice had been offered?

Answer — NO sacrifice for sins was ever complete until the work of the Cross. There was never a "finality" as to the sins of His own before the Cross and the Perfect Sacrifice of our Lord Jesus Christ.

Even, since the Cross, as to believers, sins have been committed but the difference lies in the fact that, in the sacrifice of the Saviour, there is a perfect and complete atonement, never again requiring the repeated sacrifices of the Old Testament days.

It would seem that it was only a "passing by" showing forth His righteousness, as in Romans 3:25 . . . "in respect of the passing by of the sins that had taken place before." Margin J.N.D.

I rather like the words of Bengel in this respect . . .

The "pretermission (passing by) Paul uses only in this single passage; and certainly not without some good reason. There was remission even before the advent and death of Christ, Romans 4:7, also v. 3; in Matthew 9:2, in so far as it implies the application of grace to individuals; but pretermission in the Old Testament had respect to transgressions, until (apolutrosis) redemption of, or for them was accomplished in the death of Christ, Hebrews 9:15.

Trench, drawing attention to the word, observes that by this the apostle would express the COMPLETENESS of our redemption in Christ Jesus, a redemption which no later bondage should follow. The word (apolutrosis) is not recall from captivity merely, but recall of captives from captivity through the payment of a ransom for them, Rom. 3:24.

The above mentioned sins of Israel would, of course, be repeated more or less constantly in their case and the solemnity of the Day of Atonement was a special day in this respect. How thankful we should be that a complete and final atonement has been made and the question of sin has been taken care of. This does not, of course, preclude the necessity of confession of daily sins, or even discipline in the case of the assembly's dealing with sin, as we know, but we always have a recourse and resource when turning to Himself and His finished work.

PIONEER PAGE**Early Days In The State of Michigan**

IT may be of interest to not a few of our readers to take a glance back to early days, with which we are well acquainted, since it was in December 1918 (after being honorably discharged from the U. S. Army) that we launched forth in this State, commended by our brethren in the Flint Assembly, the only assembly in that city at that time.

Laborers were few in this State, most elderly. They were our brethren T. D. W. Muir, Detroit, our late father John Ferguson, brother Leonard Sheldrake and bro. R. A. Barr who in later years was commended from B. C. - just four altogether. Various brethren from Canada visited the assemblies of the State at times, but did not live in Michigan.

It had been on our mind very much, although in business in the Treasurer's Office of one of the Auto Manufacturers, in accounting, to seek to reach outlying parts of the North where there was very little, if any, entering new ground and there was abundant opportunity to do so. (I should say that I was a Conscientious Objector while in the service).

At first in our horse-drawn Bible Carriage, in about half of the year we visited many isolated districts, lumber, farming, etc., through rough country and very indifferent and poor roads, giving away freely thousands of Gospels, Testaments, Bibles and good Gospel tracts and preaching from the platform of the Bible Carriage, with its texts proclaiming warning and Gospel. The rest of the year we spent in "following up" any contacts which were made by house to house work and open air work, and our Winters in Michigan are proverbial, especially in the north country. Such contacts led us into farm homes, lumberman's cabins, schoolhouse, town halls in country, etc, and for forty years we were identified with the work in Michigan and enjoyed the hearty fellowship of our brethren in assemblies through the State (there were not very many) carrying on, we trust, in scriptural lines.

The idea of starting out as a "full-fledged" preacher to visit assemblies never entered our mind but, through the years naturally, there arose the need for shepherd care for the saints we had been in contact with for these years. It gave us much joy to do this also for Christ's sake.

In the "Thumb" of Michigan, through the whole Lower Peninsula and, later, to the Mining country of the Lake Superior region our travels led us. My wife and I often say, if we had the strength we would love to do the same work today. The writer was in the Lord's work for 13 years before getting married and my wife came with me in the Bible Carriage for about 15 years. To say it was not an "easy path" would be putting it mildly, through all the vicissitudes of this sort of work, but it was happy work and we had noble support of many of the Lord's people, individually as well as in assemblies and, thank God, we still enjoy this fellowship.

W.H.F.

CONFERENCES

Waterloo, Iowa — We expect God-willing to have our Conference in the Western Ave., Gospel Hall, 726 Western Ave., April 28th and 29th, preceded by Prayer Mtg., Friday evening the 27th. Usual order of meetings and visitors freely entertained. Correspondence to Mr. Clifford Smith, 3466 Hammond Ave., Waterloo, 50761.

Toronto, Ont. — Word from the West Side Assemblies of Toronto mentions their Conference dates April 20, 21 and 22, with Prayer Mtg., in Rexdale Gospel Hall April 19 at 7:30 p.m. Conference meetings in the Royal York Collegiate, between Bloor St., and the Queensway, four of the sessions will be devoted to Bible Readings. Corresp. to Mr. N. Brooks, 9 Sunplains Cresc., Etobicoke, Ont., Phone 621-3784.

Moncton, N. B. — Conference will be held again this year April 20, 21 and 22, commencing with Prayer Meeting Thursday, April 19th at 7:30 p.m. Accommodations for all and a welcome extended to His own. Correspondence to Mr. Eric F. Adsett, 477 Lutz Street.

Vancouver, B. C. — South Main, Deep Cove and West Richmond will have their annual Conference D. V. April 20, 21 and 22 in the John Oliver High School Auditorium, 41st and Fraser Sts. Prayer Metg., in S. Main Hall, 60th and Main Thursday April 19 at 8 p.m. They are looking to the Lord to send the labourers, home and abroad, as He leads. Visitors freely entertained. Corresp. W. A. Boyd, 6540 Sophia, Vancouver 15, B. C.

McKeesport, Penna. — Annual Conference will be held D. V. commencing with Prayer Meeting Fri. April 27 at 7:30 p.m. continuing over April 28th and 29th. All meetings will be held in the main Pavilion of the Renziehauser Park. The Lord's servants walking in the "old paths" of the Word welcomed in ministry. Please advise beforehand of your coming to Wm. H. Moore, 2705 Hill St., McKeesport, Pa. 15132 . . . Phone 672-7575.

Manchester, Conn. — Our fifty-sixth Annual Conference will be held D. V. April 20, 21 and 22 in the Masonic Temple in center of town. Prayer Mtg., will be held D. V. in the Gospel Hall, 415 Center St., Thurs. April 19 at 7:30 p.m. Corresp. Everett Glenney, 696 Forest St., E. Hartford, Conn. 06118 - Phone 568-4836.

FALLEN ASLEEP

Roseburg, Oregon — Our dear sister Nancy E. Wood went home to be with the Lord August 27 last, she was aged 86. We knew this sister well from early days in Akron, Ohio where she was saved Nov. 2, 1912. Very faithful to the Lord, known and loved by many, always spreading the message of God's love. A subscriber of W. I. S. for many years for herself and many others. Her daughter survives, prayer requested for her only grandson. She was a rare and kindly soul.

San Diego, Calif. — Our beloved sister Mrs. Robert Cumming was called home to be with the Lord suddenly on January 8th in her 70th year. Born in Kilkeel, N. I., saved in meetings at West Chicago Hall, Detroit, in which assembly she was until moving to Deckerville, Mich., for a few years and the past nine years in Front St. Assembly here. A worthy sister who will be much missed. Remember her husband in prayer, also her daughter, Mrs. Don Garnham of McKeesport and two sons. We miss friends of many years - Titus 2:13.

Cleveland, Ohio — Our dear brother George Johnston of the West Side Assembly went home to be with the Lord January 11th, after a lengthy illness, aged 86. When able to get out he could always give a nice word of ministry and could get out of the Book of God precious thoughts. We knew him from early days when we were in the old Cliff St., Assembly in Boston, Mass. He came to us there in 1915 and took part with some of us who were younger in S. S. work amongst the rough boys of Chelsea. Leaves his widow and two sons. We miss him. A sister in Ireland also survives.

Sarnia, Ont. — Our dear brother Albert L. Blair was taken home to be with Christ November 9, aged 67. He had a lengthy illness. Saved July 10, 1955 and in fellowship with the Assembly here for twelve years. Faithful in giving out tracts and speaking to neighbours, also workmen. He leaves his widow and one daughter, Mrs. Jack Nesbitt.

Norway—Our dear brother James Mitchell, son of Alexander Mitchell the early pioneer of work here amongst us, went to be with the Lord in December. Our dear brother J. J. Adam who worked with him and also brother McKinnon and James Lees there and in Faroe Islands, Denmark, and Sweden as well as Norway, visited him shortly before his homecall, read and sang and prayed with him - he was then almost blind. The work in Sweden has suffered from lack of shepherding, a solemn lesson to all in a day of many preachers, few shepherds. Our brother Adam, in his 75th year, is not able for former work but visits Sweden for about four months in Summer time to strengthen the things that remain. Our brother Mitchell was one day short of 80 years when called home - we printed an interesting letter from him in our October 1972 issue on pioneer page. Read it.

Garnavillo, Iowa — Our aged sister Mrs. Amanda Ellen Ricker went home to be with the Lord January 22, at the great age of 110 years. She lived in Dubuque, Iowa for years where we often visited her - her favorite hymn "His eye is on the sparrow and I know He loveth me." Saved in Clayton, Iowa on the great river, this was the first place the late Oliver Smith carried the Gospel in Eastern Iowa, saved in the early Spring of 1918, in the Assembly at Clayton, later in Garnavillo when able. It was always a pleasure to visit with her and her widowed daughter who survives and is in the Assembly in Garnavillo. In fact she was saved first at Clayton, her mother and later her sister. Our aged brother Osthoff continued on here with a few ere the testimony in Clayton closed. Remember her surviving daughter in prayer.

Detroit, Mich. — We have heard, without details, of the homecoming of our brother Fred W. Schwartz - he passed away in Grand Rapids, Mich., January 16th. He had been in the Lord's Work since the early "thirties" when he was commended by the old Central Hall Assembly here for work amongst the French speaking people. He had lived in Montreal and spoke French. He has traveled for years amongst the Lord's people. A kindly brother, he leaves two married daughters, both in fellowship. We are reminded, forcibly, of the changing character of life and service and should live in view of the Coming Day of Manifestation and reward.

Boston, Mass. — Our brother W. Herbert Marshall, well known in this district and farther afield, "went home to be with the Lord" January 28th, aged 88 in Lexington, Mass. We knew him from 1914 in fellowship in the old Cliff St. Assembly here. A business man, with time for the Lord, he had a heart for the Gospel and missionary work. Some of us, younger brethren in the old Cliff St. Assembly, had an interest in Chelsea, Mass., amongst some boys, brother Marshall was one who was interested in this, also one or two others who have passed on. Of a kindly disposition, he was saved over 70 years, a native of Ireland. He leaves his widow, the former Grace Fales, one daughter and two sons.

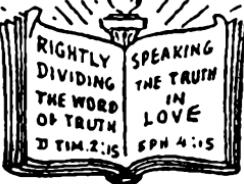
Peterborough, Ont. — Our esteemed sister in the Lord Miss Helen Blade went home to be with her Lord January 25th in her 81st year. Twice born in the same house, 591 Park St., here where she spent her entire life. She found rest and peace with God through John 1:29, December 12, 1916. Though afflicted by physical frailty, she had often remarked "Faith can afford to wait." Her Bible was her constant companion and the Word of God her constant stay. She was a source of encouragement to those who came in contact with her. Our correspondent states that she was never heard to criticize or complain. Her topic of conversation centered on her Saviour. She was in fellowship in the George St., Gospel Hall. A self-effacing life, precious to our God.

West Springfield, Mass. — Our beloved sister Mrs. Elizabeth Hanley went to be with the Lord January 1st, aged 89. Saved in her teens in Ireland and in fellowship with this Assembly most of her years here in U.S.A. Her son, William, is correspondent of the assembly here - prayer requested for unsaved members of the family.

Lonaconing, Md. — Our beloved brother Hayword Duckworth "went home" February 1st., aged 92. He cared for an invalid wife for over 20 years until the Lord took her home. He was saved for 65 years. Quite a number of men and women from former Sunday School days present at the funeral and heard the Gospel.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE BOOK OF GOD

I LOVE the sacred Book of God;
No other can its place supply:
It points me to the saint's abode;
It gives me wings and bids me fly.

Sweet Book, in thee my eyes discern
The image of my absent Lord,
From thine instructive page I learn
The joys His presence will afford.

In thee I read my title clear
To mansions that will ne'er decay;
My Lord, oh, when will He appear,
And bear His pris'ner far away!

Then shall I need thy light no more,
For nothing shall be then concealed;
When I have reached the heavenly shore,
The Lord Himself will stand revealed.

When, 'midst the throng celestial placed,
The bright Original I see,
From which thy sacred page was traced,
Sweet Book, I've no more need of thee.

Thomas Kelly

WORDS IN SEASON

Published monthly at 107 N. Main St., Waterloo, Illinois 62298
EDITOR: William H. Ferguson, 1314 Bunts Road, LAKEWOOD, OHIO 44107.

SECOND CLASS POSTAGE PAID AT WATERLOO, ILL.

SEND ALL SUBSCRIPTIONS TO:

MR. MATTHEW J. BRESCIA
33 Lewis Street
HARTFORD, CONN. 06103

SPECIAL NOTE: Please note the Editor's address in Lakewood, Ohio, has been changed to the following, as of this date:

William H. Ferguson, Editor,

1314 Bunts Road,

LAKEWOOD, OHIO 44107 - Telephone is the same 221-1037

MANUSCRIPTS: We value short meditations, fresh and timely, by brethren of responsibility amongst us but we request that they be typed, double spaced, with one inch margin, if possible. Scripture quotations should be correctly quoted or designated. Thanks - The Editor.

REPORTS

Sault Ste. Marie, Ont. — Assembly has been encouraged somewhat lately again. Seven were baptized Feb. 25th, most saved last year. Bro. Jas. Clark had some good Thursday evenings with them on 1st Corinthians.

Joliet, Ill. — Assembly here have rented rooms in the Y. M. C. A., 215 North Ottawa St., in this city and note their meetings - Lord's Day Bible School 9:15 a.m., Breaking of Bread at 10:45 a.m. Gospel at 7:30 p.m., Prayer and Bible Reading Wed. evenings at 7:30 p.m. They had to vacate their former rented school and are looking to the Lord for further guidance. Pray with them.

Longport, N. J. — The Annual Meeting and Dinner of the Home here is announced for May 5th, about noon. . . Thos. Williams. They are happy to see the Lord's people then.

Clyde, Ohio — The Christians here are encouraged in seeing two-teen-agers, who had been at S. S. classs, etc., profess recently. Nice to see this as it encourages the brethren locally who hold forth in the Gospel.

Frostburg, Md. — The Correspondent, bro. Knieriem, mentions that the recent meetings in New Creek were well attended by the few believers and visiting Christians. Some of our Frostburg brethren have been faithful in this work.

Brisbane, Australia — Our brother James McColl has been giving help in various parts of this continent. He may have opportunity to visit Canada and U.S.A. in May, God-willing.

Vancouver, B. C. — Bro. Alves had a week in Woodland Drive Hall here lately on Philippians, with practical lessons.

Matoaca, Va. — Corresp. mentions that bre. Crawford and E. McCullough had a month here in the Gospel, three of the younger folk attending professed.

Waianae, Hawaii — A few of the Lord's people have commenced to gather to His Name in a cottage in Haleiwa, about 35 miles from Honolulu on the north shore. Interested ones could write George Shurtrine - phone 637-5760. B. B. at 10 a.m. Lord's Day, usual meetings to follow. Hall located at 66-377A Paalaa Road, Haleiwa - 96712.

North Ireland: — Our brother Jas. Allen and wife, on furlough from Malaysia will be located c/o 8 Mount Pleasant Park, Jordanstown, Newtownabbey, as of March. He states -- "It will also strengthen your hands to know that there are many in this land who value the ministry and welcome the setting forth of New Testament principles in a godly way in Words In Season." We have quite a few subscribers in Malaysia. God has a "remnant" in many parts - pray for each other.

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. 65

APRIL, 1973

No. 4

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Frank Knox of Belfast

GLORY TO GOD

"YOU NEVER ADD TO A MAN'S DESIRE BY ADDING TO HIS
ABUNDANCE . . .
YOU ONLY ADD TO HIS BLESSING AND ABUNDANCE BY
SUBTRACTING FROM HIS DESIRES."

Clay Fite at Pennsauken Conference

"You can work without praying, but it is a bad plan; but you cannot pray in earnest without working. Do not be so busy with work for Christ that you have no strength left for praying. True prayer requires strength." Nehemiah 2:4 - 4:21 . . . I prayed to the God of heaven . . . so we laboured in the work. —Hudson Taylor of China

The long journey across the desert was over and now she comes face to face with the one whom having not seen, she had learned to love. She who was the "Father's choice," and the "servant's care all along the way, is now the Son's beloved." What a lovely picture we have here of our own spiritual experience. What a happy day when we said - "I WILL." Genesis 24:64

“SATAN’S GOODS”

DURING meetings that I was conducting in a small town, my kind Christian hostess came to me one morning in great trouble about a sister of hers who she assured me was “an unmitigated atheist.” “She comes to all your meetings, but she joins her infidel friends afterwards and makes fun of it all. Yet, curiously enough, she wishes you to write your name in this Birthday Book of hers.”

My first inclination was to decline to write my name in a book belonging to an atheist. Presently, however, I felt that here was an opportunity not to be neglected. I took the book and wrote my name in it; but under my signature I added, “Luke 11:21.”

The next morning, on my entering a room in which this sceptical young lady was seated, she at once rose and very profusely thanked me for complying with her request.

“Oh! please do not thank me,” I said, “for I only had one motive for doing as you desired, namely, that you should read the text which I wrote under my name, and, if you have not already done so, will you let me hear you read it now?” She consented, and did so: “When a strong man armed keepeth his palace, his goods are in peace.” “What on earth does that mean?” she asked. I explained that if she read the context she would see that the strong man is Satan.

“Armed” with very great power to blind those whom he deceives.

The “Palace” is man’s heart.

The “Goods” represent the whole man.

“Are in Peace,” - but what kind of peace? Not peace with God; and clearly not the peace of God.

It is that peace which the Devil has the power of imparting to those whom he succeeds in deceiving: an awful blindness; a false peace.”

“That is the only peace that you know, Miss - - - - - .” .

Then I rose to leave the room, just as she was beginning to inflict her atheistical arguments upon me. I stopped her at once, and as I was closing the door, I said, “Excuse me, but I never argue about God’s Word.” I should have stated that I had tried to read to her the next verse, Luke 11:22, but she would not listen to it.

She continued to attend the meetings, and on the last

evening of the meeting I gave out that if there were any present who wished for a word with me, but who could not stay that evening, that they would find me in the room adjoining the hall, between the hours of ten and twelve the next morning.

Accordingly at 10 a.m. next day I was there, and had just arrived when I heard someone at the door apparently hesitating about entering.

On opening the door I found Miss——leaning against the wall, with a very pale and troubled face. She came in and sat down, and whilst I was praying for guidance she dropped on to her knees and sobbed out: "Yes, Satan's Goods! that is just what I am, but no longer in peace."

She was now under deep conviction of her sin. When she became calmer, I read to her verse 22, the verse to which she had refused to listen on the previous occasion: "But when the Stronger than he shall come upon him and overcome him He taketh from him all his armour wherein he trusted, and divideth his spoils." "Who is the Stronger than the strong man armed?" she asked. I answered: "Christ! Who is Saviour as well as Overcomer."

Presently she cried, "I was taught all this as a child, but I feel I can never, never, now make my peace with God."

I replied, "No, you cannot; but what are the glad tidings? Colossians 1:20, 'Having made peace through the Blood of His Cross.' Peace with God was made then and there; you and I may have that Christ-made reconciliation when, in simple childlike faith and with empty hand, we receive 'the unspeakable gift'".

"As many as received Him, to them gave He the right to become the children of God, even to them that believe on His name." John 1:12.

"Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him." Rev. 3:20.

Admit Him as your Saviour. Thus and thus only will you be "born again, and not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." 1 Pet. 1:23.

Miss ——— did not receive Him that morning, but two or three days later she wrote to tell me she had joyfully let the dear Master come in! She added: "If you had argued with me I could have talked you into a cocked hat! It was God's Word that broke me down." H. B.

THE CONCEALED SLANDERERS

In The Corinthian Church

Wm. H. Ferguson

ONE cannot help but notice the change in the apostle's language, beginning with the tenth chapter of his Second Epistle to this Church. The earlier chapters had been more or less commendatory, following their acceptance of his first Epistle and their correction of the grievous error of failure to exercise scriptural discipline, as well as their schismatic spirit manifested earlier.

However, the apostle does not depart from the "meekness and gentleness of Christ" as we note in verse 1 of chapter 10. This was his habitual manner of dealing with such church matters but, at the same time he makes them understand that he is cognizant of the underlying enmity against himself, brought about through his faithful and corrective Word, as he "received of the Lord." We see these concealed ones referred to very definitely in verse 10 . . . "For his letters, SAY THEY, are weighty and powerful; but his bodily presence is weak (they had seen and observed him) and his speech contemptible, "worthy of nothing more than to be "despised and set at naught." This seems to be the true meaning of the word "contemptible." Paul was a lion in public speaking as we know, and very convincing, but for the concealed slanderers of this man of God, no epitaph seems more fitting than "he is not worthy listening to." They would treat him with contempt and scorn, they would neglect and disregard, they could not care less for his words of instruction, or warning or correction. They banished him from their thoughts as they compared themselves, and rose so high in their own estimation, that their thoughts, words, and slanders betrayed a fleshly attitude and, possibly, a fleshly mind . . . chapter 11:12, 15.

THEY WERE IN THE CHURCH

This fact stands out clearly in these chapters 10 to 13. They even claimed an apostleship (though never sent by God), using a false claim. They were deceitful workers, using a false mask, using much the Name of Christ . . . they might be called, as we read in 1 Cor. 1:12 - "I of Christ" of "the sect of Christ." It is true that in this chapter twelve what may, at first sight, be the apostle defending himself by portraying his own service and work, but this was not his purpose at all. He did not need to do so, for the Corinthians "hewn out of the rough by his hands, through God," gave the lie to such that placed this meaning on his recounting

of his labors. Note chapter 11:23 and the parenthesis (I speak as a fool). He desired, above all else, the purity and wellbeing of the Church of Corinth and their preservation in the truth from within, as he had distinctly warned the Galatian churches against such evil workers from without in the early part of that epistle.

With this end in view, he brought before the Corinthians from chapter 10 of his second epistle to the end, the true characteristics of the man of God and the message of God. One will always find opposition to the truth of God where there is this element within and it seems that not a few assemblies are so afflicted today. A compromising ministry, leniency towards sin and scriptural discipline, are twin evils and this being coupled with this concealed slander against the true and faithful ministry of the Word, gives us the cycle of departure which seems to prevail at the end of the Church's testimony. A compromising ministry, refusal to exercise proper and scriptural discipline, coupled with the easy-going, proud and self-satisfied position of the Laodiceans, gives us the ultimate and terminative character of a "testimony" which the Lord Himself had to discard as being unworthy of the Name they bore. He always shall have a "remnant testimony" to the precious truths of the Word but the condition of the aggregate is pitiful and sickening. Against all such departure and compromise must stand a "remnant people" who fear only God and accept, unquestionably, the Scriptures of Truth, and are willing to pay the price of obedience with its concomitant enmity on the part of some who place self above the Word and adopt "reasonings" 2 Cor. 10:5, to maintain a position they judge to be right, or which they, mistakenly, have adopted and are unwilling to acknowledge its failure.

HOW TO COMBAT SUCH

The "meekness and gentleness of Christ" prevails with the apostle, chapter 10:1. Further we note in verse 4 . . . "For the weapons of our warfare are not carnal (or fleshly), but powerful through God; throwing down reasonings, and every high thing rising up against the knowledge of God." vs. 4, 5. (literal reading). We can never prevail against such workings of the flesh by using fleshly means or efforts. All must be dealt with by a spiritual approach and that by spiritual men.

The term "reasonings" takes us to the human mind and gives the thoughts (logismos - Gr.) of computing a course of action, a thought or cogitation, a conception or device to accomplish an objective. The root means . . . to calculate, to infer, conclude, presume or reason. In other words we ar-

rive at a certain course of action, a plan we think will solve the problem but it is merely the cogitations of some men who would take it in hand to bring a solution. Of course, they will adopt some portion of Scripture, altogether using it to support such reasonings, out of its context and, frequently, with the avowed object of condemnation of the true servant and the elevating of self. It all amounts to human attempts to accomplish certain designs against all who stand unreservedly for a scriptural and godly approach to a definite problem in a scriptural way, as governed by the Word of God.

It was in this spirit of "meekness" the beloved apostle wrote to the Church at Corinth. He desired no glory for himself, much less their wages, as in chapter 10:7, 9. He had higher ambitions and deeper love and affection for the sheep of Christ. He KNEW the deceitful workers of verse 13, chapter 10, although they sought to hide under an innuendo, v. 10. These same pretenders to apostleship were busy "obtruding themselves and putting the sickle to Paul's harvest." Our late brother, T. D. W. Muir of Detroit, used to speak of it as "robbing another's nest, instead of building one themselves" and this sort of thing is by no means an isolated case though a very nefarious attempt which never accomplishes anything for God.

These thoughts on this particular portion of God's Word, relative to the Church at Corinth, could lead to some godly exercise when we find a wrong spirit against men of God, or even "concealed slander." As we have suggested this sort of thing was still troubling the Church at Corinth as some such sought to evade the scriptural mode of discipline and recovery and they would take aim against the one, or ones, they thought hindered their councils. The devoted apostle Paul, God's true servant and slave, was not exempt from such in his day.

**CAN WE THINK THAT GOD WAS AN UNINTERESTED
OBSERVER OF THEIR MACHINATIONS?**

HE LEADETH ME

THE Lord gives faith for the very purpose of trying it, for the glory of His own name, and for the gospel of him who has it; and by the very trial of our faith we not only obtain blessing to our own souls, by becoming the better acquainted with God, if we hold fast our confidence in Him, but our faith is also, by the exercise, strengthened. And so it becomes that, if we walk with God in any measure of uprightness of heart, the trials of faith will be greater and greater.

George Muller

GATHERED TO THY NAME LORD JESUS

Harold S. Paisley

THE wondrous lines of that hymn of meditation, so often sung by the assemblies of the saints, impressed me afresh a few Lord's Days ago, with appreciation to God for His grace in gathering us by His Holy Spirit around His Glorious Son:

Gathered to Thy Name Lord Jesus,
Closing eyes to all but Thee;
O what joy Thy presence gives us,
Calling up our hearts to Thee.

The words of the Lord Jesus Christ are still the Magna Carta of the Assembly in local testimony:

“For where two or three are gathered together in My Name, there am I in the midst of them.” . . .
Matthew 18:20

Every two or three together in any place form a company, but every two or three may not be gathered alone in His Name, therefore He is not promised in the midst. This gives rise to solemn questions in connection with any company. Why are they gathered? By whose authority are they gathered? What caused them to be thus gathered? For what purpose are they gathered? Searching questions indeed.

All government laws and statutes in any land or realm are only effective when signed by the ruling authority. Obedience to these laws is demanded and rebellion is dealt with in the name of the Queen or the President. The name of the President or Monarch is the highest authority. All who submit to the orders issued in that name are acknowledging the highest earthly authority.

The highest authority in all the universe is given for the gathering of the saints today. The two or three in Matthew 18:20 are together in, or unto My Name. This wonderful expression “MY NAME” is of far more importance than is generally seen today. The once rejected Name is now the highest in Heaven. In resurrection the Lord could say . . . “All authority is given unto Me in Heaven and on earth.” What majestic words, yet how solemn in a day when every man is inclined to walk in the ways which seem right in his own eyes. The Risen and Glorified Christ and Lord has the sole authority to control and issue orders for the saints on earth. All authority is vested in that One, the Exalted Lord, therefore no man on earth, however gifted or important, has any right to legislate for believers. Where may we become conversant with the laws of the Lord? ALL that is required

on every subject and circumstance is revealed in the written Word, by the Spirit. Only those who pay attention to these divine principles and humbly carry them out, can be said to be gathered together into, or unto His Name, or have His authority for their assembling. It is to be feared that in the present generation many are strangers to the joys and responsibility of assembly fellowship. Some are there on account of parental ties, or a marriage yoke, but know not for what cause they are together. The need for ministry along these lines is becoming more evident. In some of our conferences these matters are seldom heard. The early days of "buying the truth" are almost passed, but the selling of the truth is now too common. Only God the Holy Spirit can show an exercised soul this precious truth of being "gathered to His Name alone" and it takes God to reveal this to the soul through His Word.

A TABERNACLE FOR THE SUN

Psalm 19:4

A. J. Higgins, M. D.

WHEN creation came from the hand of God it was a work worthy of Himself. It caused the Psalmist to wonder . . . "What is man, that Thou art mindful of him?" Its majesty and greatness led the apostle to charge all men as being without excuse - Romans 1:20.

As David, one day, meditated upon the handiwork of God, he could see therein the glory of God declared. He realized that, through it, God was speaking to man, Psalm 19:2. That the speech and language knew no barriers, verse 3, and that it was a message for all men and all times. As he further viewed it, he saw it as a great backdrop for the glory and majesty of the sun from whose effects none could escape, verses 4, 6. Creation was but a tabernacle for the sun.

A NEW CREATION

But a new creation has come from God; by the spoken Word, or written, through the Holy Spirit's action and because of the shedding of the precious Blood of Christ. A precious soul, saved by that blood is a "new creation" - 2 Cor. 5:17. Are we not His workmanship, "created in Christ Jesus." Eph. 2:10? Should not the new creation surpass the old in its witness to men? Do not the words of God to Israel, and concerning their restoration, apply to use as well . . . "I have created him for My glory." Isa. 43:7? On three occasions in Ephesians chapter one the apostle says that we

are "to the praise of His glory." The world should view our lives and be able to "glorify God in the day of visitation."

CONTINUOUS TESTIMONY

Like creation your life and mine should, daily or day by day, by uttering speech and knowledge to an unsaved world. The order of the Psalmist is day unto day, and night unto night. How often we do well for a day or two and then seem to settle down for weeks at a time. In this day when there are many sounds gone forth into the world, and many great imitations, a Christ-like life will show the world the real difference between what the Christian has and the emptiness of the religious worldling.

Again Psalm 19 tells us that there are no geographical barriers. It was primarily a godly life that gave men like the late J. Hudson Taylor of China, also C. T. Studd of China and Africa such an opening with the people, even when their ability with the new language was so difficult. Their self-sacrificing labors, giving up home comforts and even wealth in the case of C. T. Studd doubtless gave further weight to such labors.

But let us go even a step further. The old creation was but a tabernacle in which the sun could be displayed in all its glory and majesty. Is not God's new creation but a setting wherein the glories of the Son of God's new creation are seen? Dear young Christian, has it ever been impressed upon your heart that "In you hath He set a tabernacle for the Son"? The great purpose of God in salvation is to bring us into conformity to His Son. The world should daily be viewing the Person of Christ in us. The light of His countenance and the warmth of His love should shine out from us, and there should be "nothing hid from the heat thereof." The apostle Paul had learned the secret of God when he said - "For to me to live, CHRIST." And again he wrote "Christ liveth in me." He saw that his life was another opportunity for the world to see Christ. He truly was a tabernacle for the Son of God.

May the Lord give us each the grace to humble ourselves before Him and give Him the place He longs for in our hearts.

(Some of our joys in carrying on the work of our Magazine is to see the exercise of some younger brethren of maturity to send us their meditations.
—Editor).

A MARKED MAN

Daniel Ussher, Trinidad

IN Psalm 37:37 we are exhorted to "Mark the perfect man, and behold the upright: for the end of that man is peace. Here the Holy Spirit brings before us a particular type of man, one who is marked by maturity and integrity and, consequently, will be assured of a peaceful end. The marks of such a man are found in the Book of Job. The terms "perfect and upright" are used of dear Job on three occasions - chapter 1:1, 8 and 2:3. We shall briefly consider some of the marks of this servant of God.

HIS TESTIMONY

It is very important for every child of God to have a good testimony. What we really are is even more important than what we say. How we live will either add weight to or take away from what we seek to preach or teach. On two occasions the Lord asked Satan - "Hast thou considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil?" These are truly wonderful words which the Lord spoke concerning Job. He was not just an ordinary man, he was extraordinary - "None like him." Scripture abounds with examples of men who had a good testimony and as a result were a power for God in their day and generation.

How is it with ourselves? Do we have a good testimony among our neighbours and those we work with? Can they take knowledge of us that we "have been with Jesus?" The Lord looks for reality and we cannot deceive Him. It is good to be sound as to our Assembly position but let us never use this as a screen for shady dealings. A Christian ought to have a transparent life in every sphere.

HIS TRIALS

Job had many trials. He had four successive blows as tidings were brought to him of losing his possessions and family. He had not time to recover from one blow until the next was upon him. He rose above all and uttered those sublime words - "The Lord gave, and the Lord hath taken away: blessed be the Name of the Lord." Job 1:21. His wife did not enter into his trials thus, she thought Job would be better dead. His friends came along but afforded no comfort, instead they misunderstood his case altogether. Many a dear man, in adverse circumstances, has been helped by a godly, devoted wife and understanding helpful friends. Not so Job. Humanly speaking he must have felt very lonely in all his trials and but for the sustaining grace of God he could not have survived.

HIS TRUST

In spite of all the trouble he was in Job had great confidence in his God. A man who had lost his earthly all, his health, support of wife and friends, he realized that he still had God. How his words have cheered and strengthened many . . . "Though He slay me, yet will I trust Him." Job had, and we have, a GREAT GOD. Oh! for grace to trust Him more.

HIS TRIUMPH

After Job's friends had done all their talking, and they had quite a bit of it to do, God spoke to him. His friends spoke on eight occasions to which he replied. They afforded no help as they did not understand his case. Elihu came nearer the truth but it was the Lord Who really reached Job's heart. It is still the Lord Who can speak to the hearts of His people. When He speaks humility is produced and an abhorrence of self. Job can now pray for his friends who were so hard on Him and the Lord turned his captivity and gave him twice as much as he had before. He finished well and is commended for his patience in James 5:11. May we, also, have grace to finish well.

BE FILLED WITH THE SPIRIT

IN THE day of Pentecost they were ALL filled with the Holy Ghost - women as well as men; obscure disciples as well as Apostles; and to guard against the leakage which is, alas! too common to us all, they were filled and filled again: those who are described as filled in Acts 2:4, are spoken of as filled again in Acts 4:31. New converts like Saul of Tarsus, were bidden to expect this blessed filling. Those called to do the secular business of the Church, must be men filled with the Holy Ghost. That he was a good man and full of the Holy Ghost, was a greater recommendation of Barnabas than that he had parted with his lands. And even churches, like those in the highlands of Galatia were no sooner brought into existence by the labors of the Apostle Paul, than they were exhorted to be filled with the Holy Ghost . . . The early church was a collection of Holy Ghost-filled people. And such would God have us, His own now! --Ext.

* * *

THERE is no fault so great as to claim to be without fault. Those who profess to have reached that pinnacle are hindering their own spiritual progress, for the simple reason that they fancy that they have no further progress to make.

PROPHETIC OUTLINES

THE DAY OF THE LORD

QUESTION: When does the Day of the Lord commence and end?

ANSWER: THIS day is of one thousand years duration. While the Day of the Lord in O. T. times signified His judgment very decidedly, yet the Day of the Lord in New Testament language signifies the one thousand years of Millennial reign, commencing in judgment on the hosts fighting against the Lord at Jerusalem who are consumed and destroyed by the spirit of His Mouth. We have then the Judgment of The Living Nations, as in Matthew chapter 25. The dark beginning of judgment is passed then and the Day of the Lord rises to heights of beauty, peacefulness and rest for this poor sin-cursed, famine-ridden and war-torn earth. This was never known prior to this but, now, Israel is blessed, nations likewise blest as they abide by the laws of the Kingdom. Satan is bound for a thousand years, famine, war, trouble banished, men can enjoy the fruit of their labors with the leaves of the Tree for the healing of the nations etc. The savage animals, instead of preying against each other, and humans on the earth, shall revert to God's original intention, under innocence, compare Isaiah 65:25 etc.

END OF THE DAY OF THE LORD

Sad to say this "day" is clouded by the release of Satan and the final rebellion of multitudes born into this millennial earth, yet with hearts of hatred against God and His Son and His people, although such is suppressed (it must be so or they would be destroyed before the end), they live in this benign and wonderful scene, reminding us that the heart of man is incurable and wicked and hateful. When Satan is released at the end of the thousand years these form his great army of rebels, only to be destroyed by fire from heaven, as in Rev. 20:9.

All this, with the final holocaust of judgment by fire on the whole earth brings to an end the earthly Day of the Lord and ushers in (by the same token) the judgments mentioned as characteristic of the beginning of the Day of God which, of course, is the eternal day. In this Day of God there shall be "new heavens and a new earth, wherein dwelleth righteousness" - 2 Peter 3:13. Satan's triumph is short for he is cast into the lake of fire and brimstone, where the beast (Antichrist) and his false prophet are, and shall be tormented day and night for ever and ever." (parenthesis is ours).

PROOF OF DURATION

Now for a closing proof of the Day of the Lord being an exceptional day of one thousand years duration, consider 2 Peter 3:8, 10 - Revelation 20:2, also verses 3, 5, 6 and 7. In these scriptures the Thousand Years is quoted eight times. Compare also Joel 3:1, to v. 14. Notice the multitudes "in the valley of threshing" v. 14 and the words . . . "The Day of the Lord is NEAR" v. 15 suggesting Matthew 24 conditions of judgment.

Note further in Zechariah 14:1 . . . "Behold the Day of the Lord cometh." It had not arrived, nor will it, until Jerusalem is invested by the armies of the nations, just prior to the manifestation of the Son of Man coming from heaven to earth, when His feet shall stand upon the Mount of Olives and as a Mighty One, He goes forth to "fight against those nations, as when He fought in the day of battle. Blessed day for the remnant of Israel and those suggested in Matthew 25:34, 40. The "brethren" mentioned here are the "faithful remnant" of Israel which forms the van of the great "Multitudes" mentioned in Revelation 7:9 to 14 . . . "These are they which came out of the great tribulation, and have washed their robes, and made them white in the blood of the Lamb." They shall cry with a loud voice, saying, "Salvation to our God which sitteth upon the throne, and unto the Lamb." v. 10.

WHENCE CAME THEY?

It is evident that all Christ-rejectors shall be left for judgment when the Lord comes to take His Church home. Then the remnant testimony of Israel, blowing as it were the trumpet of recovery, will become such powerful messengers of the Coming King that their message shall be carried far and wide through the earth. We also read in Rev. 14:6 . . . "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice 'Fear God and give glory to Him . . . and worship Him that made heaven and earth, and the sea, and the fountains of waters.'" We can see from this that, after the Church is taken home to heaven, (the Bride of the Lamb) the Holy Spirit shall exert wonderful awakenings amongst those who have never heard the Gospel and they are the ones who shall receive the message of the coming King and Kingdom and they, with Israel, shall enter in the glorious Kingdom of the Son of Man. The thought is staggering that in the last seven years of Man's Day such a mighty ingathering of souls shall swell the harvest of the redeemed for we believe that ALL who enter the Millennial

Kingdom are thus the objects of His redemptive work, and who have received "Redemption's story" as to the King and shall long enjoy the goodness of God, expressed in Matthew 25:34 . . . "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

We might further offer our understanding of this blessing to mean that those who have been thus loyal to Himself and His laws, which they shall be as saved ones, shall pass into the "New Earth" when the first has passed away.

Truly the Cross of Christ and the value of the wonderful Sacrifice He offered when He gave Himself thus on that accursed tree, forms the basis of ALL the gracious purposes of God in relation to Heaven or Earth.

That these few thoughts may be a help to all students of the Word who are interested in that which concerns our God and His Beloved Son, is our aim in writing thus.

Your Editor

GOLGOTHA'S TREE

ON the Cross, Lord, there for me
Thou the Saviour on that Tree;
Shedding blood to set me free
Blessed, bloodstained Calvary.

From the Cross they took Him down,
Laid in Joseph's rock-hewn tomb;
Morning third He rose in power
Triumphing in Satan's hour.

This my song, then, bless His Name,
Who should ever be ashamed;
Love eternal, flowing free,
All because of that dark tree.

Gone to Heaven to prepare,
Home for faithful ones to share;
Soon He'll come and take us home,
Ne'er again to be alone.

On before our loved have rest,
In His Presence they are blest;
Soon to meet around the Throne
Sounding praise in heav'nly song.

(Above thoughts of our esteemed brother Oliver Smith of Iowa we have tried to verse with memory sweet—Editor)

A FEW EXTRACTS FROM OUR MAIL

"Dear brother: I wish to say by way of appreciation that your article in January issue of W.I.S. entitled "The Servant of God" was most timely and profitable. We deplore the craving for status and the spirit of clerisy that seems ever ready to spring up among us. "Surely every man walketh in a vain show." Ps. 39:6, and only as we know the Holy Spirit's guidance can we know the path of His choice for us. This not because of organization, but rather exercise of heart could Abraham's servant say . . . "I being in the way, the Lord led me." Gen. 24:27. Drastic world changes, with their detrimental effects on Christian testimony in our day, sometimes cause the forbidden thought . . . "The former days were better than these." Eccles. 7:10. God is still on the throne and our souls find anchorage in the knowledge that Jesus Christ is the same yesterday, and today and forever. Heb. 13:8. His grace is always sufficient and His strength is made perfect in weakness. May God help us that we may not cast away our confidence which hath great recompense of reward, Hebrews 10:35."

An Assembly Correspondent in Ontario

* * *

The old time brethren stuck to their plodding on in the old paths with no display or boasting about how many souls they had pointed to Christ. A terrible, terrible thing to force people into a profession. We know God can bless His Word no matter who speaks it.

From California

* * *

Acknowledgement of letters to the assembly:

I just received Words In Season, enjoyed reading it also the question in regard to acknowledging fellowship and the reading of letters received to the Assembly. I believe this very good, so that all can know where the Lord's money goes. It is good to have such questions answered, there is so much slothfulness in regard to the Lord's things of which we must give an account.

An Assembly Correspondent in Iowa

* * *

"Sorry, too, there is such a hard line between preachers, in some cases, and others. Surely what they preached about the Judgment Seat of Christ must also apply to them. The great deceiver is busy and we can see and feel it."

From an old friend from Michigan

* * *

"The volumes came to hand with the helpful ministry they contain. We look forward to receiving the Magazine every month. At present we are having a short visit from bro. McLuckie of Ireland."

From Orkney Islands

"Since coming to Canada two years ago I had sent to me Words In Season. I often thought how much I would like to tell you they are appreciated and enjoyed, there and now here also. The articles teach the plain New Testament truths and the answers given are just what we have been taught in my home assembly in Scotland. I am a young believer and love the truth of the old paths. Trust you shall be able to carry on the good work for God in a day of declension and compromise . . .

A young sister in Ontario

PAWTUCKET, R. I. CONFERENCE

June 1st, 2nd and 3rd, 1917

Mr. Sam McEwen read I Sam. 1:20, 24; 2:18, 21, 26; 3:10, 18 and spoke on the things mentioned in these verses concerning Samuel.

1. His birth. Every life must have a beginning, a birth; and every sinner must have a beginning with God; must have a birth from above before he can live for God. God could receive nothing from any of us until we were born again. Who can bring a clean thing out of an unclean? All that came from me for over twenty years was sin; every song, every prayer, every good resolution, all came from the same source, a sinful nature. If you have never been made conscious of this fact you are going to hell. You need to be born again. You need a new life. Have you all been born again?

Salvation is a revelation of Christ to the soul; of Christ suffering on the cross for your sins. "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matt. 16:17. Was your conversion just some one reasoning you into a profession? Was it the workings of flesh and blood or the workings of the Holy Spirit? May God grant exercise as to this for if the beginning be wrong everything else must be wrong also.

2. His weaning. He was put on stronger food. There is a weaning that always accompanies salvation: a turning away from old companions, from sinful habits, from cigarettes, from novels, from moving pictures and theatres, from dance halls and all such things. Oh what a change this weaning makes in the dress. Every penny was spent on the latest styles, low waists and high skirts, feathers and jewelry and all the fixing that indicate that the person is as empty as a drum. Weaned from the ungodly lodges, Masons, Odd Fellows and all the rest of them. Weaned from all such things, to starve on the devil's commons? No, to get better things; to enjoy the company of the people of God. The new birth leads to better

things. It makes us new creatures in Christ Jesus where "All things are of God." Can you say that when you professed you were weaned? Is your company of God? A young Christian said "I don't go to that missionary class any more." When asked "Why?" she said "When it began we prayed and read, then worked awhile and prayed again. Now there is no prayer and no reading. They talk, and joke and play checkers so I don't go any more.

3. He grew. Samuel grew before the Lord and in favor with men. Samuel outgrew his coat, and had a new one provided each year. We want to see young Christians growing like that. We want to see you becoming more like the Lord Jesus. Growth is before the Lord first, then is manifest before others. A man may preach, make a great show but never reach sinners, and be no blessing to the Assembly, all he has is just talk, but no fruit, he is not growing before the Lord. In order to grow he requires the sincere milk of the Word. As soon as a man is born again the struggle between flesh and the Spirit begins, and unless he keeps feasting upon the Word of God he will get withered and dry. Always carry your Testament along; it will carry you safely through the dark days, and when you are backslidden it will restore you. Do you enjoy the Word now? If not you are a poor backslider. Perhaps if your life at home were told in public it would make your face burn. This is the place where the real character of a man's life is easiest seen. Outside show counts for nothing unless there is the growing before the Lord. All that I really am is what God sees in me.

4. He ministered. The "new Birth" first, then weaning, then growing, then ministering. Those who are growing will soon be found ministering; not necessarily from the platform, it may be attending to the children. Reading the Word of God with them is ministry pleasing to the heart of God. A preacher may come along and get the credit when some get saved, when in reality the credit belongs to the mother or the Sunday school teacher's ministry that was the real root of the blessing. May God help us to search ourselves and to see in the light of His presence just where we are, and give us desire to make progress in the divine life.

* * *

Many diversions wear an innocent appearance, though they really murder time, and unfit the heart for the duties of devotion. All diversions, whether more mean or more manly, are "the grapes of Sodom," and "the clusters of Gomorrah;" and though they are sweet to the taste, yet they are bitter to the conscience, and injurious to the soul.

THE PIONEER'S MAP

THE pioneer's map is "in his heart." It is not circumscribed with Assemblies of God's people - it lies far off perhaps. He is not too concerned how to get there or what highways and expressways will take him there. It is a place where there are people who are removed from the busy world, they are lonely, isolated, often poor. They are seldom visited and the simple story of the Cross is, to them, little understood. Nobody but a friend of their souls will ever visit them and seek them out.

He may not have a powerful car to take him there, but he will get there, the "map" is in his heart. He desires a conquest for Christ. He, himself, will be lonely, he will have no fixed dwelling place, he must find one as he goes along. He will not have a modern and beautiful trailer coach to plug in and have all the necessities and comforts of life. Such would be out of place amongst the people far off he seeks to reach, they would not understand him when he follows the Master's counsel . . . "The poor have the Gospel preached to them."

He will have no "mailbox" at his hand or door - he must be willing to more or less be forgotten of men (but not forsaken of God) and he will learn to be submissive to God's school of training. He will be cast more and more on the Book of God, it shall be his companion, his friend, his comfort, his treasure box of specialties on which he can pillow his head after a hard day's work as he lies down in, sometimes, very uncomfortable surroundings, perhaps in a cabin in the woods, perhaps under the blue canopy of heaven, in coldness of heavy Winters when the cold enters into his very being, or in the burning heat as he seeks out the lonely "off the beaten track."

He cannot get the "heartburn" out of his being, the "map" is in his heart and off he goes again and again to seek further conquests for His God. His is a lonely, self-denying life, a consecrated life. Nobody seems to know very much where he is at the moment, but they know he is off there at his work, sometimes it would seem that only God and the Devil know where he is but he is "at the work" God has laid upon his heart. He is not going from city to city or assembly to assembly to be always in view. He seeks to be before God, in his appointed work and place, and when God's dear people learn of such, it cheers their hearts, gives them a lift to see such a man with the "map in his heart" for God.

W. H. F.

QUESTIONS and ANSWERS

Question: As some of our older brethren are being taken home, how should we judge a brother to be fitted for "oversight work" and would it be in order to encourage some that seem to have qualifications?

Answer: There is no question, whatever, that those so fitted of God have already in connection with the assembly testimony shown a certain aptitude and concern for such a work, without thinking of aspiring to oversight. They might, possibly, have sought to help one or two of the brethren in their shepherding, by accompanying them and showing a good interest in this sort of necessary visitation. The fact of younger brethren seeking the company of older and fitted brethren is, in itself, an evidence of spirituality.

Then, of course, there are the qualifications of the Word as in 1 Timothy 3:1, etc. Such should be manifested in their general behaviour amongst His own, with proper humility and self-seeking absent.

Without adding to the Word of God, could we explain some of these necessary functions of the overseer, elder or shepherd (for all three words are used to designate such an individual in the Word)?

1. He seeks a work (not an office).
2. He must be sensible and orderly.
3. He must be in constant attendance in assembly meetings.
4. He must be able to "feed the flock" with the Word of God.
5. He must be able to detect the tactics of the enemy to disturb saints.
6. He must have an orderly, godly home life.
7. He must not be a novice in the things of God.
8. He must be constant in visiting the homes of the saints.

One thing that is causing us a great deal of concern today is the absence of this manifested desire after the welfare of the flock in a spirit of devotion and unselfishness, willing to forego pleasant times and seemingly needful duties to take time to call on the saints, have a little reading and prayer with them, finding out any of their trials and problems, giving wise counsel to both young and older.

We can see the decline of this, in favor of "going out preaching" which amounts to little else than visiting assemblies, using a sort of circuit, especially where such are good to them. The testimony of God suffers from such misapplication of divine principles in favor of self-interest.

Question: Has country and backwoods work practically died out in this country, apart from work carried on from nearby assemblies, and under their wing, more or less?

Answer: The basic thought underlying all this is that if we are afraid to "trust God" and feel that we must have support from nearby assemblies, there is no other course available. The true "pioneer's heart" - the "willingness to trust God" and the "entering of entirely new ground" is a luxury known only to those who have availed themselves of such an opportunity - such a course produces a true evangelist, then a shepherd, and further, a capable teacher amongst the saints.

Question: What is the significance of the "offerings" which shall be offered during the millennial reign of Christ, also the observance of the Feast of Tabernacles, Zech. 14:16 etc?

Answer: Such use of the sacrifices shall be strictly commemorative of the great sacrifice of our Lord on the Cross. The far-reaching effects of the work of Christ when He suffered thus and rose again, is seen in the fulfillment of all God's purposes as a direct result of that finished work. We commemorate the death of Christ in this dispensation weekly in the Lord's Supper, without in any way making this ordinance a sacrificial one, or ritualistic, much less atoning. It shall be that the offerings and sacrifices mention in Ezekiel 43 to 46 etc., follow this pattern of remembrance of the grand FINISHED WORK OF CHRIST at the Cross.

We quote the words of the late Thomas Newberry, a profound student of Temple worship, both old and also future:-

"There are certain important changes connected with the priesthood, sacrifices and feasts of the millennial period. The prince that is spoken of will be a prince and not a king. And no high priest is mentioned. The Lord Jesus will unite the kingship and highpriesthood in His own Melchisedec office.

So also, there will be no evening sacrifice and no feast of Pentecost, there will be no day of atonement. And with regard to those priests of the line of Aaron who are admitted to the priestly office, the right of entrance into the inner court is restricted by God to those of the family of Zadok, Ezekiel 44. But all these things will not interfere with the highpriesthood and Melchisedec kingly glory of our Lord Jesus. And the observance of the various sacrifices will be but commemorative, as showing forth the finished and accepted work of the Lord Jesus Christ."

Question: What would be the significance of the Lampstand mentioned in Zechariah 4:11, 14?

Answer: We believe this has reference to the fact that the "Testimony" of the Lord during the millennial day of 1,000 years is maintained by the Lord Himself in His royal and priestly character as Priest and King. It will have a never-failing supply of the oil of the Holy Spirit, as expressed in the two olive trees with their olive branches emptying the golden oil out of themselves.

Man has always failed in all "Testimony" committed to him and the millennial scene, though wonderful and glorious, shall still have the evidence of this in Numbers 29 in connection with the Feast of Tabernacles where, in verse 12 on the fifteenth day there was to be offered thirteen young bullocks (signifying the strength of service in the fulness of spiritual manhood) but on the seventh day, verse 32, the number falls to seven it cannot go lower than that), since Christ maintains all in spite of even failure or tiredness (if we could use the word) manifested towards the end of the 1,000 years. The millennial state is wonderful, but not the eventual perfect state of the New Earth, which is an eternal perfection of service. This would seem to show us that, in spite of every beneficent advantage to be enjoyed during the Thousand Years, the full strength of "Testimony" in its untiring zeal for God's glory, shall be invested in the Person of our Lord Jesus Christ during that period.

Iowa - Wisc. — At Stout, two professed at meetings of bre. Orr and Gaius Goff. Dobson and Elliott were to start in Hitesville. Bro. Mick visited some of the assemblies of the district, brother Hamilton, returned from a visit to the south, was in Brodhead at latest, also Black Earth. DeBuhr and Orr at Waterloo in the Gospel.

Scotland — Our brother James Thomson writes that he has settled here, 20 Fernie Brae, Gardenstown, Banffshire.

London, Ont. — We believe there was a little blessing following the recent meetings of bre. Gustafson and Webb here. (Bro. Webb is one of our local brethren in Akron, Ohio.

Culver City, Calif. — Bre. MacLeod and Douglas Howard had six weeks here in the Gospel with some blessing - the ministry also helpful.

Toronto, Ohio — Our brethren Snyder and Slabaugh had seven weeks of Gospel meetings here lately, four professing, with saints from Steubenville giving help in attendance - assembly here encouraged.

Toronto, Ont. — Bre. Kraus and Gaius Goff had six weeks in the Gospel here, attendance good and a few professed, meetings in connection with Pape Ave. Assembly.

Midland, Ont. — Please note our brother Doherty's change of street number, as follows - 316 Yonge St., E., Postal code L4R 2B3. He has been giving help here and in Orillia during the Winter, also children's work at Waubaushene and hoped to visit Sudbury in March in ministry.

West Union, Iowa — Meetings of brethren Louis Brandt and Wahls saw two profess, others seemed interested, going on at last report.

Thunder Bay, Ont. — Bre. Arnold Adams and James Webb had a series of Gospel meetings here in the Gospel Hall.

CONFERENCES

Manchester, Conn. — Conference dates April 20, 21 and 22 in Masonic Temple, Prayer Mtg., April 19 at 7:30 p.m. in Gospel Hall, 415 Center St. Corresp. Everett S. Glenney, 696 Forest St., East Hartford, Conn. 06118 - telephone 568-4836.

McKeesport, Pa. — Conf., dates April 28 and 29, commencing with Prayer Mtg., April 27 at 7:30. Mtgs., in Renzie Park Pavilion. Ministering brethren walking in the old paths welcome in ministry. Please advise beforehand of your coming - Corresp. Wm. H. Moore, 2705 Hill St., - Phone 672-7575.

Waterloo, Iowa — Annual Conference in Western Ave. Gospel Hall, 726 Western Ave., will be held d. v. April 28 and 29, with Prayer Mtg., Fri. eve., 27th. Usual arrangements and hospitality extended. Corresp. Clifford J. Smith, 3466 Hammond Ave.

Ottawa, Ont. — Annual Conference in River Rd. Gospel Hall, 1087 River Rd., will be held D. V. commencing with Prayer Mtg., May 11th and over the 12th and 13th. The Lord's servants walking in the old paths welcome in ministry. Corresp. K. E. Prince, 1246 Kitchener Ave.

Toronto, Ont. — West Toronto, Bracondale, Brock, etc., have their annual conference in the Royal York Collegiate between Bloor and the Queensway April 20, 21 and 22, commencing with Prayer Mtg., in Rexdale Gospel Hall April 19, at 7:30 p.m. Corresp. Nelson Brooks, 9 Sunplains Crescent, Etobicoke, Ont., Phone 621-3784. Certain sessions will be devoted to Bible Readings.

Culver City, Calif. — Annual Conference will be held D. V. April 21 and 22, commencing with Prayer Mtg., April 20 at 7:45 p.m. All meetings in Gospel Hall, 11138 Venice Blvd. Correspondence may be addressed to Harry E. Bingham at this address . . . Phone 213-342-7594.

Deseronto, Ont. — With the Picton Assembly we hope to convene our Conference D. V. commencing with Prayer Mtg., May 19 at 3:30 p.m. in the Legion Hall. All welcome. Usual arrangements and hospitality extended to visitors. Servants of the Lord walking the old paths welcomed in ministry. Correspondence to William Root, Box 241, Deseronto, Ont. Meetings continue over May 20 and 21.

Forest Grove, Ore. — Our Annual Conference will be held over Memorial Day weekend, commencing with Prayer Mtg., May 25, continuing May 26, 27 and 28. Hospitality extended to visitors. Correspondence to Ralph B. Goff, as above.

Sarnia, Ont. — Our Annual Conference will be held God-willing in the Central Collegiate, East St., May 26 and 27, preceded by Prayer Mtg., Fri. eve. May 25 at 7:45 p.m. in the Gospel Hall, Cor. College and Davis Sts. The Lord's servants walking in the old paths welcome to minister the Word. Correspondence to Robert W. Kember, 1742 London Road, Sarnia, Ont. N71H2.

Vancouver, B. C. — Conference of So. Main, Deep Cove and West Richmond Assemblies to be held d. v. April 20, 21 and 22 in th John Oliver High School Auditorium, 41st and Fraser Sts. Prayer Mtg., April 19 at 8 p.m. in So. Main Hall, 60th and Main. Visitors freely entertained. Corresp. W. A. Boyd, 6540 Sophia, Vancouver 15, B.C.

Toronto, Ont. — The 87th Annual Convention of the Christians of the East Side here will be held D. V. commencing with Prayer in Pape Ave. Gospel Hall, April 19 at 7:30 p.m. continuing over Friday, Saturday and Lord's Day the 22nd., in Eastern High School of Commerce, Phin Ave. Meetings there start at 10:30 a.m. Fri. & Sat., with Breaking of Bread at 10 a.m. Lord's Day. They are looking to the Lord to guide His servants by His Spirit to minister to profit and strengthening. Corresp. to Norman Lorimer, 68 Anewen Drive, Toronto 16, Ont.

Calgary, Alta. — A late note states Conference will be held May 19, 20 and 21, Prayer Mtg., May 18 at 7:30 p.m. See next issue. Harold Woods, 2915 7th Ave., N. W. T2N1BC.

Stout, Iowa — Annual Conference dates May 19 and 20, Prayer Mtg., May 18th at 7:45 p.m. Usual arrangements and hospitality extended. Corresp. Richard Stickfort.

Moncton, N. B. — Conference commenced with Prayer Mtg., April 19 at 7:30 p.m., continuing April 20, 21 and 22 - accommodations for all and a hearty welcome. Correspondence to Eric F. Adsett, 477 Lutz St.

FALLEN ASLEEP

Florida — We have heard of the homecall of our beloved sister Mrs. John Aronson, for many years in Manchester, Conn. Greatly used of God in her sphere as homemaker. Mrs. Nancy Gull of Garnavillo writes that her mother was saved through Mrs. Aronson's faithfulness as a young neighbour. We believe our brother G. P. Taylor was saved through her instrumentality while painting at her home. She "went home" Feb. 5th.

Sault Ste. Marie, Ont. — Our beloved brother Wilmot Beckett "went home" Feb. 14th. We remember him as a humble and sincere brother, very faithful in his deacon work and at the door welcoming people to the Gospel meeting. Greatly missed. Such shall have a good reward - 1 Tim. 3:13.

Kamrar, Iowa — Our dear sister Mrs. Ernest Brinkema "went home" January 17th, aged 81. Saved in 1937 and with the Hitesville Assembly as long as able to attend.

Taylorside, Sask. — Our beloved brother Roland Seale was called home to be with the Lord Feb. 5th, after returning home from the weekly prayer meeting. He was in his 74th year. Born in Eire, emigrated to a farm in 1905, saved over 50 years ago he enjoyed many years of happy fellowship in this assembly - saw his family saved and received into fellowship. His interest and godly counsel much missed by the saints.

London, Ont. — The Assembly here lost two of their aged sisters lately. Our sister Mrs. Agnes Lehrbass "went home" January 20, aged 95. She had a keen interest in the Assembly for more than 20 years in their fellowship. Her memory for Scripture keen to the end.

Mrs. Velma Norton "went home" suddenly after a fall Feb. 10th, aged 78. She rejoiced when she learned the truth of gathering to the Lord's Name while in Niagara Falls in 1935. Our brethren appreciated her consistent walk.

Langley, B. C. — On February 15th, our beloved sister in the Lord Mrs. S. E. Matthews "went home" in her 81st year. Saved in England at the age of 12 at meetings of Chapman and Alexander - gathered to the Lord's Name at Buxton - in Canada since 1930 and in fellowship here for over 42 years, truly a "servant of the church, and a succourer of many." Romans 16:2. Her husband who is alone should have our prayers.

Newtownards, N. I. — Our dear young brother William Eakin was killed in a road accident June 16, 1972, aged 26. Word had just come to us of his homecall - we understand his father, brother and sister were still unsaved - we can pray for their salvation. He was a promising young man. He told his conversion in the meeting the Sunday night before he was killed.

Long Beach, Calif. — Our beloved brother Robert Gordon "went home" suddenly February 28th, aged 79. We remember coming across this brother many years ago in Northern Michigan while on one of our visits through that State with our Bible Carriage.

Words in Season

THE BIBLE FAMILY MAGAZINE



LIGHT and LOVE

AS twins along life's rugged way,
They cheer the journey home;
They radiate warmth and cheerful joy
But do not so, alone.

We need the love to warm the heart
And light to guide us there
Where we shall meet and never part,
Midst heav'nly scenes so fair.

To any who think light, not heart,
Can lead us safely on;
Look in the Book and learn the part
Both work to lead us home.

We need to know the way uphill,
Or weary limbs would fall;
But heart steps in when faint the will
And tells us CHRIST IS ALL.

He ever came with light so clear,
To world so dark with sin;
His heart He showed to one and all,
He leads the wanderer in.

W.H.F.

MAY, 1973

WORDS IN SEASON

Published monthly at 107 N. Main St., Waterloo, Illinois 62298
EDITOR: William H. Ferguson, 1314 Bunts Road, LAKEWOOD, OHIO 44107.

SECOND CLASS POSTAGE PAID AT WATERLOO, ILL.

SEND ALL SUBSCRIPTIONS TO:

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33 Lewis Street
HARTFORD, CONN. 06103

CONFERENCE NOTICES, ETC.—We suggest again that you send these in to us early. We get some just at the last minute, sometimes, when it is difficult for us to include them in the proper month—our printers have things set up and we are often filled up - it is embarrassing to us and yourselves if we are not able to include - Remember! Our deadline for all such is the 10th of the month - mails are slow - if you mail it on 10th or later we cannot insert. THANKS—Send all to the Editor and note his new address in Lakewood, as follows:

William H. Ferguson,
1314 Bunts Road, LAKEWOOD, OHIO 44107-Tel. the same - 221-1037

REPORTS

Waterbury, Conn.—The Gospel Hall here in Terryville have changed the time of the Breaking of Bread to 10 a.m. Lord's Day instead of 10:30 as formerly - please note.

Charlottetown, P. E. I. — Our brethren Albert Hull and Robert McIlwaine had a good series of meetings here during the Winter, a few professed and strangers aroused, continuing to come.

Hartford, Conn. — Our brethren report a blessing in conversion after their regular meetings which encourages them, they have also had an occasional visit of His servants from time to time.

East Boston, Mass. — Brother Albert Joyce was here for two weeks of ministry according to last report.

Chico, Calif. — Bro. George McKinley gave an appreciated call to this small assembly recently, one girl attending the Fri. evening Children's meeting professed.

Antigua, W. Indies — Our brother Leslie Crossley continues here - he had been sick but was trusting for grace to carry on.

Australia — Our brother Hubert Kimber continues to carry on in South Australia. He speaks of the encouragement the believers receive through W.I.S. coming regularly. Thank God.

Deseronto, Ont. — Bre. T. Kember and S. Patton had some good meetings here recently, a school teacher professed the second week, strangers came. Bro. Taylor has not been so well but was getting out to the meetings at last report.

Detroit, Mich. — The Stark Road Assembly has had appreciated visits from following missionary brethren, Ernest Moore of Chile, Jack Noble of Antigua, Richard Hanna, Chile, Daniel Ussher of Trinidad. Our brethren Douglas Howard and Gustafson expected to commence meetings with them April 8th.

Melfort, Sask. — Brethren Robertson and Webb were having meetings in Melfort Civic Center Auditorium - meetings well attended at last report, several High School students coming along. The Taylorside Christians faithfully attending, also in the visitation work.

Wisconsin — Bro. Hamilton gave some help to bro. Mick in recent meetings in La Crosse.

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. 65

MAY, 1973

No. 5

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* * *

GOOD CHEER

JESUS HIMSELF drew near and went with them—Luke 24:115.
The best companion along the untrodden pathway ahead.
JESUS HIMSELF stood in the midst of them, verse 36.
The secret of a good meeting, the consciousness of His presence.
THE LORD HIMSELF shall descend - 1 Thess. 4:16.
The brightest of all prospects for the future.
Sydney Saword of Venezuela

* * *

LIGHT WITHOUT LOVE

ARE we satisfied with light instead of cultivating love for Christ? The more light the better if affection goes with it, but if light be held without the heart, it will not befit us. John 20 illustrates this. John had more light about the resurrection than Mary, yet when he came to the sepulchre and found it empty he went home. Mary had no light on the resurrection yet as she waited there weeping, Jesus revealed Himself to her. It is to the heart and not to the head that Christ reveals Himself.

Whatever makes Christ more precious to us is of God. Whatever comes between us and Christ is of the devil. The Jewish Sabbath commenced on Friday and I have often thought if we could begin the "Day of days" on Saturday evenings, we should be the gainers. If we did we should oftener be "in the Spirit on the Lord's Day."

A meeting ought to close when it is over. The Lord often leaves a meeting before the people do . . . Above extracts from E. Dennett.

* * *

"A sound creed in the head, without Christ in the heart,
is a poor, cold, dead, worthless, soul-deceiving thing."
C.H.M.

NECESSARY, BUT NOT ENOUGH

HE was born and brought up in the Roman Catholic communion, and was lying on a sick bed in the town of Pollokshaws, near Glasgow. He supposed that his prayers, attendance at mass, and confession would help in the salvation of his soul. He did not believe that good deeds of themselves would be sufficient to merit forgiveness, but **WITH CHRIST'S WORK ADDED**, he fondly hoped that he would have a "good chance" of getting to heaven "at last."

A kind Christian lady was in the habit of visiting him, and as opportunity offered itself, she sought to show him from the Scriptures, God's thoughts about sin and salvation. Day after day he listened most attentively to the plain, simple, and pointed truths that were pressed upon him. It was evident that God was dealing with him, and though he did not say much, he was beginning to be troubled about his soul.

On one occasion, while she was endeavoring to show him that the Lord Jesus, by His one offering, had done everything that was necessary for the sinner's deliverance, and that on the ground of His atoning work, anyone might be saved and have the knowledge of sin forgiven, in an ecstasy of joy he exclaimed:

**"I ALWAYS KNEW THAT IT WAS NECESSARY
THAT CHRIST SHOULD DIE, BUT NEVER TILL
NOW DID I KNOW THAT IT WAS ENOUGH."**

What a depth of meaning there is in these simple words! Unconverted persons, Protestants and Roman Catholics, firmly believe that it was NECESSARY for Christ to die, but they don't consider that what He has done and suffered is SUFFICIENT for their soul's salvation. They think that they must ADD their faith, repentance, prayer, etc. This, however, is a fearful and fatal mistake. Everything necessary for the deliverance of souls from the thraldom of sin and Satan was completed on Calvary. Sin's mighty debt was paid: the penalty was borne, the ransom was provided, the cup of wrath was exhausted. Justice is fully and eternally satisfied, not with what you have done, but **WITH WHAT CHRIST HAS DONE FOR YOU**. Listen to the triumphant cry which came from His own blessed lips: -

"IT IS FINISHED."

The precious blood of Christ has, once for all, completely satisfied the demands of law and justice. A clever sceptic asked a humble Christian to define the Gospel in which she gloried so much. Her reply was, in substance, as follows:

“GOD IS SATISFIED WITH THE FINISHED WORK OF CHRIST, AND I AM SATISFIED WITH THAT WHICH SATISFIED HIM.”

How delightfully precious and true!

Do you know anything of such “satisfaction?” Or is it, can it be possible that you are satisfied with yourself, or with anything that you have done or felt?

SELF-SATISFACTION IS SOUL-DESTRUCTION. If unsatisfied with the world, its pleasures and amusements, think of and meditate upon God’s wondrous love to you:

“Look away from self and sin -
Look and live! Look and live!
Look at what the Lord has done -
Look and live! Look and live.”

Cease looking within! Don’t occupy yourself with your faith or your feelings. Look to the Lord Jesus, groaning, bleeding, dying for you. “He was wounded for our transgressions; He was bruised for our iniquities.” Isaiah 53:5. “Be it known unto you the forgiveness of sins, and by Him all THAT BELIEVE ARE justified from all things.” Acts 13:38-39. He died, He rose again, He is a LIVING SAVIOUR.

A.M.

RESIST NOT EVIL

Matt. 5:39

A VERY effective reproof was that given by a colporteur in Berne, Switzerland, who was offering Bibles for sale. At one place the man of the house replied to him with abuse, and a positive order to leave instantly. He however stayed, urging them to buy a book. The man then rose in a violent rage and struck him a severe blow on the cheek. Up to this moment the colporteur had stood quietly with his knapsack on his back. He now deliberately unstrapped it, laid it on the table, and turned up the sleeve of his right arm, all the while steadily looking his opponent in the face. The colporteur was a very strong man. Addressing his opponent he said: “Look at my hand, its furrows show that I have worked; feel my muscles they show that I am fit for work. Look me straight in the face, do I quail before you? Judge then for yourself if it is fear that moves me to do what I am about to do. In this book my Master says ‘when they smite you on one cheek, here is the other also! You have smitten me on one cheek, here is the other! Smite! I will not return the blow.’ The man was as thunderstruck. He did not smite but bought the book.

THE CHRISTIAN

Whence the name - What the character! ! ! !

William H. Ferguson

THE NAME! "AND the disciples were called Christians first at Antioch." Acts 11:26. Our Newberry, defining the word 'called' here gives as its true meaning . . . "oracularly called" or divinely called Christians. We believe this is the true definition. That it was not a nickname but divinely spoken of God concerning the disciples gives added meaning to the God-breathed origin of the name as it applies to all believers of this dispensation. It occurs for us again in Acts 26:28 where Agrippa the king, speaking to Paul, cries out . . . "Almost thou persuadest me to be a Christian." And, again, we have the same word applied to the believer enduring reproach and shame for Christ's sake . . . "Yet if any man suffer as a Christian, let him not be ashamed." 1 Peter 4:16.

It is an honorable name, though prostituted by millions and we should never be ashamed of it. It is Christ-honoring when used in reality, also reproach-bearing when there is a corresponding condition of soul and appearance and true Christian character. A Christian differs from a worldling in many ways. We suggest some forms of difference which are apparent, shall we say, on the surface.

THE CHRISTIAN HAS A DIFFERENT MIND: "For the minding of the flesh is death, but the minding of the Spirit is life and peace." Romans 8:6. We have quoted the marginal reading which makes this very clear. His "mind" is different! The outward appearance may not be changed, bodily, save that the expression of peace and joy on the countenance betrays the mighty change which has taken place within. However, the MIND is changed. The individual now has a spiritual mind. He or she becomes able to look at things from God's standpoint, by the help of the indwelling Spirit . . . "Now if any man have not the Spirit of Christ, he is none of His." Romans 8:9.

The mind, of course, controls the body and the members. As a man thinketh so is he. This is a safe rule to adopt when seeking confirmation of a Christian profession. A WORLDLY mind, or the "minding of the flesh" naturally is reflected in speech, thoughts, adoption of language of the world and other definite earthly and worldly marks.

The mind is the citadel of the body. It guards the bodily members and functions which would run riot if not controlled by this new mind of Christ. Paul, himself, states this principle in Romans 7:25 . . . "So then with the mind I myself

serve the law of God; but with the flesh the law of sin." It takes the "minding of the Spirit" or "the spiritual mind" to stay the operation of merely fleshly activities and produce, through a Christlike mind, the true Christian virtues and character. This is where the Christian differs from the devotee of the world, its system, fashions, and earthly aims devoid of God entirely.

When we speak of the "mind" we also link this up with the will of the Christian. His WILL is different. An Oxford University philosopher in England told his listeners . . . "The WILL is reason acting." In other words a man's reason or reasoning is the sole guide of the individual. This, of course, is worldly philosophy, not true Christianity at all but the very opposite. Permitting man's reason to act on his own will, and be its controlling factor, is to open the door to every imaginable evil as it is developed in the human reasoning and its concomitant, irresponsible and, at times, violent will. In fact all such foolish reasoning has produced in the past 70 or 80 years such dreadful programs and destructions where such human reason has acted to produce a sadistic state of government, or the lack of it, which has culminated in such a wretched state of affairs that it sickens the memory at its recollection. Men followed their reason, acted on its impulses and with a strong WILL subjugated and enthralled whole continents, bringing misery, torture, famine and death to countless millions. The WILL classified as "reason in action" is diabolical philosophy and shameful degradation of the human mind.

THE WILL OF THE CHRISTIAN: When we turn to the true consideration of a Christian's will we come to an entirely different and contrary result. The Christian was, until conversion, a slave of sin and Satan, never free, but kept under the bondage of the great enemy of souls. At conversion (and we are speaking of a real work of grace in the heart) things are changed entirely. The Christian, no longer a slave of Satan, nor under bondage of sin, is translated into the Kingdom of God's Dear Son. There he exchanges a "slavery to sin and Satan and God-forgetting" for an entirely new servitude but one which is primarily for eternal blessing and one's own good and happiness as we are obedient to our Master and Lord.

Paul speaks of himself in lowly terms as a "bond slave (doulos)", reminding us of his new freedom which actually has become a real and definite service or slavery of love to his benefactor and Saviour. All Christians can thank God for this slavery which is common to all true Christian conduct. We are under a new Master, Romans 6:17:20 making this distinction clear. We "became servants of righteousness" and we yield our members (of the body) "servants to right-

eousness and holiness." Further, we have become servants or slaves to God and "have fruit unto holiness and the end everlasting life." verse 22. Blessed Servitude, Blessed Master and Lord Who never asks us do what is impossible and always provides the strength and help to do it. Psalm 123:2 expresses this servitude beautifully for us . . . "Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God."

This is the "will of the Christian" in action. Not reason but the will of God, as revealed in Holy Scripture, is our sure and steadfast guide through the pitfalls and dangers of this hostile world which is at enmity with God, as well as all who truly live as His redeemed ones.

WHENCE THEN THE UNSUBDUED AND UNSUBMISSIBLE WILL! This constitutes an anomaly. Whence comes this? Can it be that the will has never been broken and brought into the sweet fellowship of love with God and Christ? We fear greatly that the evident unwillingness to bow to the Word of God is a distinct evidence that there has not been a change of masters, and the longings of many professors of Christianity today betrays their true allegiance which is not to a Risen Lord. Our Lord requires obedience to His dictates and commands as contained in His inspired Word. Our love to our Lord is gauged by our love to His Word and our desire to be submissive to it, even when our obedience will incur the contradiction of the world, its sneer, its enmity, its hatred. The closer the Christian lives to the Word of God the more is he aware of such opposition, even enmity and hatred. Our Blessed Lord proved this from the people He came to bless and to save. Can we expect less?

THE CHRISTIAN'S conversation is different.

His attire, or her's, is different. Such do not copy the world of men and women, even in matters of face and form. We only become Christlike as we keep company with Christ.

He has a different temper, he is controlled by love. He has not a violent tongue or pen.

He has compassion - he is kind.

He is forgiving. An "unforgiving person" has no right to call himself or herself a Christian. It is a denial of the grace of God and betokens grave concern that such knows Christ at all.

He is satisfied with Christ and His Word. The world's pleasures, he refuses, its theatricals and sports, its T.V. programs, etc., many of them violating all standards of decency which we have known and have observed in days of proper

training and education. A well known entertainer (who knows the count) stated this week, warning any country against many of its programs . . . "T.V. has ruined America." The Christian needs them not.

The Christian is different in his thought-life. Such cannot tolerate the filth of the world in its filthy literature, novels, suggestive and immoral as are many of them. Even religious fiction destroys spirituality.

He is different in his outlook. He turns his eyes heavenward daily to expect the return of the Lord at any moment. This regulates his life, helps him to keep short accounts with his God. We question greatly if much of the modern woman's attire is seen on true Christians. It tells a condition of mind with a sexual bias and an inflaming effect on the man of the world. Is it Christian? Solemn question - still more solemn exercise for those thus adorned.

Young men also must show that they are not of the worldly generation. They are not effeminate, liberty-loving males who desire to show their contempt for the old standards of godly living. All such encourages licentious living or behaviour, throws one immediately into the companionship of those likeminded and so attired, makes them "to be of the same cast."

CHRISTIAN! ARE YOU TRUE TO YOUR NAME?

PROPHETIC OUTLINES

THE DAY OF CHRIST

IN our last issue we considered "The Day of the Lord" in its prophetic bearing which takes place at the end of Man's Day. Now we would consider the "Day of Christ" and its scriptural meaning, relative to ourselves and the Coming of the Lord for His people, with events which follow in Heaven.

The expression is found in the following scriptures:

Phil. 1:6—He which hath begun the good work in you will finish it (margin) until the day of Jesus Christ.

1 Cor. 1:8—That ye may be blameless in the day of our Lord Jesus Christ.

1 Cor. 5:5—That the spirit may be saved in the day of the Lord Jesus.

1 Thess. 5:5, 8—We suggest that the "children of the day" in v. 5 and "let us who are of the day" in v. 8 have reference to the Day of Christ also.

1 Cor. 3:13—The day shall declare it - (referring to the Bema of Christ - Judgment Seat).

These portions of the Word definitely turn our eyes to the Coming of the Lord for His Church, His Bride. In 2 Thess. 3:5 we read . . . "The Lord direct your hearts into the love of God and into the patience of Christ" - this latter being correct rendering. This shows us that our Blessed Lord is patiently waiting until that moment when He shall come for His Bride and call us home and all the saints of the Old and New Testaments shall be raised according to 1 Thess. 4:16 and 1 Cor. 15:52. Of course the Old Testament saints are distinct from the Bride but they are going to share in the glory of that moment and later at the Marriage Supper of the Lamb, they shall be present - the saints (on earth after His Coming) who die under the persecuting reign of the Antichrist, the Man of Sin and his false prophet, shall be included in the first resurrection and the words of Rev. 6:11 apply to this period . . . "it was said . . . that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they, should be fulfilled." Thus we see a multitude of risen ones, with heavenly bodies, shall be present and shall be onlookers and guests at the Marriage Supper of the Lamb which takes place right after the Judgment Seat or the Bema of Christ, with its manifestation of all who stand before the Lord, and the rewards granted. The matter of "loss sustained" relative to the reward and position in the heavenly kingdom is determined of course, by our Lord Himself sitting on His own "Bema" and shall be the result of faithfulness down here and suffering reproach, even to death itself, or the opposite which shall involve unfaithfulness, matters not settled properly on earth, building into the Church, as in 1 Cor. 3:11, 17 that which shall not stand the heavenly test, etc., all of which should certainly exercise us today when we see "matters between brethren" allowed to go on without confession and restoration effected. Truly such things make it very clear that such are not living in view of the Judgment Seat of Christ and are permitting valuable time to elapse wherein they might be truly serving the Lord, instead of harboring selfish thoughts of self confidence and taking a superior position, all of which can only bring loss when we get home to heaven. How shortsighted we can become at times, as to our eternal blessing in His presence. Remember, there shall be various positions and conditions of service in His blest presence for which we have a scriptural right to aim . . . Phil. 3:10, 16 - Think of the words of the beloved apostle - "I press toward the mark for the prize of the high calling of God in Christ Jesus." Truly the DAY OF CHRIST was in this dear man's heart, he would permit nothing to hinder him in his heavenly course and his desire for the prize at the end. There is nothing so liable to cause carelessness and refusal to make matters right than to think that when we get home to heaven, we shall all be in

the glory and have the same degree of glory or position. The words of 1 Cor. 15: 41, 42 suggest this . . . "one star differeth from another star in glory, so also is the resurrection of the dead." While on earth, and today, is our opportunity to live in view of the Bema of Christ and regulate our lives according to the Word of God, to gain a heavenly reward when we stand BEFORE HIM.

Much of what is said to be "standing for the truth" etc., is little more than selfish thoughts in operation to maintain our own position, with corresponding pride of heart, lest we lose reputation or standing amongst others. Far better to humble one's self here and obtain a heavenly reward than to maintain a questionable position relative to our own status which, so far as earth is concerned, or even in so called service, is a very fleeting and precarious position. Heaven's smile is so far to be preferred than earth's frown.

We have dwelt on this subject as we believe the "order" of the Day of Christ is, first of all, THE RAPTURE, then the BEMA OF CHRIST, followed immediately, shall we say, by THE MARRIAGE SUPPER OF THE LAMB, as we find in Revelation 19 which takes place after the obliteration of the "false bride" - BABYLON THE GREAT - her luminary on earth put out forever. Note the words of Rev. 19:1 . . . "After these things . . . and v. 7 - "Let us be glad and rejoice, and give honour to Him: for the Marriage of the Lamb is come, and his wife hath made herself ready." Note these words . . . "his wife hath made herself ready." This we believe shows that the Judgment Seat has already passed, now the Marriage Supper. We relish the words of the late Henry Dyer, "Everyone shall leave the Judgment Seat of Christ with the praise of heaven ringing in his ear." See 1 Cor. 4:5 . . . "Then shall each man have his own praise of God." There shall be something for God to praise in every soul that stands before the Judgment Seat in their glorified bodies, with heavenly glory. Happy prospect - Let us look forward to it with joy and get rid of the petty trifles of earth, the endless quarrels, the seeking of status among the churches and let us "LOOK FOR THE LORD FROM HEAVEN."

After the Marriage Supper of the Lamb, we find the next event is the Manifestation of Christ, with His people, when He takes His place of judgment as to the earth and comes as the Son of Man to execute that judgment as we find in Matthew chapter 24, Revelation 19:11, 21. We shall be manifested in glory with Him then but WE SHALL NOT COME BACK TO EARTH WITH HIM at that time. He shall do His own work - "all judgment is committed to the Son" and His feet shall stand in that day on the Mount of Olives and He shall "tread the winepress of Almighty God alone." He needs

no help though accompanied by heavenly hosts of mighty angels. He shall destroy that WICKED MAN raised up of Satan, Antichrist . . . "whom the Lord shall consume with the breath of His mouth, and shall destroy with the brightness (the epiphaneia of His presence) of His coming." Thus shall end all opposition, the Living nations shall be judged on earth and the DAY OF THE LORD shall have commenced on earth while THE DAY OF CHRIST (which is always and only a heavenly day) SHALL CONTINUE in glory, leading on to the further glories of heaven and a heavenly people with their Glorious Lord standing out amidst all, bearing in His Blessed and Glorified Person the marks of the wounds of the Cross. The Cross is the apex of all God's gracious purposes and nothing can hinder the onward march of the Son of God as He continues to work out, according to the pleasure of God and the Eternal Spirit those purposes formulated by the Godhead, long before the worlds were, which shall continue to be unfolded even TO THE DAY OF GOD (which is the Eternal State). This we may consider in a later paper. Let us "look up" and "go on" - 'tis better on before.

—THE EDITOR

Note: It is generally known that the translation of 2nd. Thess. 2:2 is faulty and should read - "that the day of the Lord is at hand." The Antichrist is manifested AFTER the Rapture of the Church.—Editor.

THE GREAT HARLOT - UNIFIED CHRISTENDOM

James D. McColl, Australia

THE rapture of the Church may take place at any moment. Three things will happen:

1. The graves will be emptied of the bodies of the redeemed.
2. The earth will be emptied of all the living saints - (The remnant of Israel, i. e. the godly remnant, shall be manifested we believe then - Editor).
3. Christendom will be emptied of every genuine believer.

With the salt of the earth removed the entire religious profession goes putrid. This truth should take hold of us today in order to judge the present religious systems which are moving hurriedly to complete apostacy and corruption. Any sympathy with Christless profession is spiritual harlotry, rendering it scripturally impossible for us to traffic and trifle with any form of systemized evil.

In Revelation 17:1, 6 we have the Vision, and in 7 to 18 the Interpretation. Let us consider the Designation of the Harlot, v. 5 . . . "Mystery, Babylon the Great, the Mother of harlots and abominations of the earth."

That which has been shrouded in secrecy is now to be explained. All down through the ages she has been working underground, camouflaged, but now her true character is blazoned on her forehead. "Babylon the Great" is the source of all religion, both Pseudo and Pagan, that is imitation and idolatrous. Such a mixture is doubtless seen in Romanism but this is prior to the commencement of Romanism, and is wider in its embrace. In Genesis chapter 10, HAM, the despicable son of Noah, produces CUSH, and the grandson of that sinful stock was NIMROD, the arch-apostate and rebel-hunter who, in open defiance of God, built a city which he presumptuously called Bab-el, meaning the gate of heaven, but God afterwards called it Babel, which means confusion. The entire enterprise breathed of unreality for they had bricks for stone and slime for mortar. It was man-made and godless, this being the characteristic feature of the whole system from its commencement to its conclusion.

As assemblies, scripturally functioning for God in testimony, we ought to reject every idea and influence of Babylon and be content to be guided and governed by the pure principles of the Word of God alone. Most of the present day rites and symbols of religious observances, such as the Christmas tree, hot cross buns and Easter Egg celebration, have their origin in Babylon.

The great unification of Babylon thus will bring about the grand realization of the hopes of Council of Churches and, also, let us bear in mind that this is the original plan of Satan in Genesis 11. Babylon became the centre of Satan's activities, and the doctrine of Demons, and shall dominate tremendous world areas during the Tribulation period.

THE DOMAIN OF THE HARLOT: Rev. 17:1, 15, 18. Millions of souls will come therefore under the control of the Harlot. Many "waters" the interpretation of which is given us in v. 15 - "are peoples, multitudes, nations and tongues." Thus is shown the scope of the seducing Harlot's influence, swaying the surging masses of humanity ecclesiastically.

THE DOMINATION OF THE HARLOT: Chap. 17:1, 3, 9, 18. She sitteth upon the nations. It seems that the geographical territory of the Beast, chapter 13, is co-extensive with that of the Harlot. She "sitteth" upon a scarlet coloured beast, representing the European Empire, with its names of blasphemy, its outward and open evil compared with the abominations of the Harlot.

THE DRESS OF THE HARLOT: The glittering and gaudy appearance of the Harlot spells out her fabulous wealth and assets. Her worldly pomp and splendour is all outward show and possesses no heavenly beauty. How different is the Bride of Christ! Her beauty lies deep in her character, radiant in all the loveliness of Christ. What a godly jealousy Paul had for the Church of Corinth! Laboring to present it as a chaste virgin to Christ. This should speak a word to every one of us regarding our dress and deportment, but particularly applying to our sisters in these days of high fashion and immodesty. Our sisters have a unique opportunity to display that spiritual charm and Christian attractiveness, in the Assembly and in the World, by modesty of dress and by a meek and quiet spirit.

THE DEBAUCHERY AND DEFILEMENT OF THE HARLOT:, Chapter 17:4. This utter filthiness is underlined, because it is of a religious nature. The figure of a woman in the Book of the Revelation, is viewed symbolically of religion, false and true.

Chap. 2:20 Pagan idolatry in Jezebel.

Ch. 12:1 Woman clothed with the Sun - Israel.

Ch. 19:7, 8 The Bride - the true Church.

Ch. 17 Apostate religious Christendom.

Apostacy, which is seen in its latent form today, will flower into its ultimate form in this corrupt future world-church, which shall apparently engulf all Christendom after the Rapture of the True Church. This will join hand in hand with the State and become the State-Church. May we be alerted to the present trend of spiritual drift and degeneration, and devotedly maintain a purity of doctrine and practice in our individual and Assembly life.

THE DEEDS OF THE HARLOT: Chapter 17:6 - It is a persecuting power, determined to slay every true witness of God. In Rev. 6:9 we observe the martyrs of the Harlot before she, herself is destroyed. She will be an intolerant foe, resorting again to the days of the Inquisition, the Stake and the Torture chambers, (working in close association at first with Antichrist, the Man of Sin-editor.) Sir Robert Anderson has pointed out that the Papal system is guilty of the deaths of 50,000,000 people.

THE DOOM AND DESTRUCTION OF THE HARLOT: Chapter 17:7. Just as God allowed Nebuchadnezzar to punish Judah, Jeremiah 25:9, 15, so the Ten Kings become the instrument in a divine Hand to bring to an end the horrible Harlot.

Revelation 19 is a chapter of Celebrations relating to the WHORE, the WEDDING, THE WAR . . . verses 1, 4 also 5:10 and 11:21.

Climaxing the Seal, Trumpet, Vial Judgments is the majestic appearance of our Lord Jesus Christ, as KING OF KINGS AND LORD OF LORDS.

Full of this Blessed Hope, till He shall come,
 Let us the Cross take up, till He shall come:
 Happy reproach to bear, shame for His sake to share,
 Since we the crown shall wear, when He shall come.

**THE OUTWARD AND THE INWARD
 KNOWING YOUR WORK**

LUKE 9:7: We have in Herod, all through, the anxiety of a natural convinced mind about the manifestation of the things or power of God, no affection for the things themselves that acts when no power is manifested - no witness of them present. It is full of doubts and inquiries, occupied with them when this power is manifested with itself and its pleasures at all other times. It follows exciting causes not gracious affections . . . the outward not the inward power of God. As to others this may be instrumental but in no way final. The abiding power of divine goodness occupies the chambers of their heart and thoughts and they act by it or according to it.

Verse 10: This was natural; they were but missionaries. Note, here is the place of report - the subject matter "Whatsoever they had done" - and indeed the only safe one. It is a different thing to report one's doings to a holy Judge, Who has committed work to us, and to an indolent neighbour. Fruits of grace we may report to the joy of the church. From work into the wilderness is a good transition, and NOT to the midst of men. Work retires to Christ if it may be, alone as far as reference goes. Then you will, if it be for you, work well again. If you follow the Lord in it, His work will soon be upon you again; be wholly in it.

Know when your work is ended, or you will do something beside your work, and miss that which will fit you for the next work which is to come. You can only do God's work, and that is what is given you to do. Seek the Lord's guidance in this, for in ourselves we have anything but sufficiency for these things.

REPORTING OUR WORK

IN ————— all the brethren in the work (Lausanne - 1850) bear witness to the Spirit of God acting in their locality. I thought this much would interest you, dear brother, but you will understand it is not for publishing, as I find this in

general injuries the work. The brethren's joy in it is legitimate, and I do not mean that it is a secret as to them in the least, but I doubt that God is glorified by publishing. It is so true that we have all grace in our Living Head and I do pray that we may be enabled in holding the Head to draw continually thence and to be preserved from what would hinder the life of that Blessed One in our mortal bodies . . . J.N.D.

THE FEAR OF GOD
or
THE YOKE OF MEN

THE fear of being judged and condemned, preached at, and prayed at, separated from and maligned, proves too much for the faith of some. To escape it, they lay down their necks under the yoke of men, and surrender the real liberty of seeking only and always to be well-pleasing to Christ.

We are in ever increasing danger of being slaves to men and their ideas. The pathway of faith is becoming less and less known.

—The late John R. Caldwell

* * *

ONE of the great hindrances to the pathway of faith is the "fear of man." Especially is this so when one is committed to the service of God in the Gospel and ministry, relative to the "testimony."

This is where the younger servant, recently out in the Lord's work, is blessed when he gets away from the busy haunts of men and seeks those in solitudes. There he is in a different sphere altogether - "Criticism" does not trouble him there. There is no temptation, on his part, to seek the favor of assemblies or overseers. He begins to know God better, his spirit is strengthened by his testings of faith and, in process of time, we see developed amongst us the man, or men, of God who fear God only and, while cultivating fellowship by godly and seemly behaviour and self-denying labors, heard of by others but never published by himself, have that spiritual commendation as Paul wrote of Timothy . . . "He worketh the work of the Lord, as I also do." W.H.F.

MEDITATIONS ON JUDGES

John Blair

JERICHO is a type of this world and its attractions, and it was the first enemy God's people had to overthrow. Here you have Moab, which means profession, making his head-

quarters in the world. The world is full of profession. Where are the head-quarters of profession? You will find it has its head-quarters in Jericho. Profession is in the world, and the reason why profession has such power over God's people is because it furnishes a convenient link between them and the world. It is solemn to think of mere profession of those who have the name of Christ on their lips, but their hearts are in the world. Not in Jericho, because the enemy is too clever to give a plain name to things. It is called the City of Palm Trees. They are very beautiful. Tall stately trees. We read "The righteous shall flourish as the Palm Tree." Can there be anything bad with Moab setting up his throne in the city of Palm Trees? That is righteousness, morality, reform, practical uprightness in walk and honesty? It is well to remember where Moab's throne is. Moab's power - the power of profession is outward reform. It makes a drunkard give up his drink and become a respectable citizen. Let us have honesty, moral uprightness, etc. All this is Moab's stock in trade. A Christless professor can live in the city of Palm Trees. Can talk about uprightness of conduct and all that, but it does not make him love Christ. Oh, how the king of Moab has settled down on God's territory and taken possession of it.

We read that Eglon was a very fat man. His name, Eglon, means a circuit. One who goes around in a circle just like the hands of a clock, or like the seasons of the year, and takes everything as it comes, and so you find the professor is like this. He is an easy kind of person. He will not trouble himself to do anything that is going to make him exert himself very much. How it hinders the soul of God's child enjoying God and being a testimony for Him. Who is it that is going to rid God's people of such a thing, that is going to set us free from the power of mere empty profession? He is a Benjaminite, Ehud by name. Benjamin is that spirit of absolute subjection to Christ. The spirit of Christ in us controlling our hearts and lives. Benjamin means the son of my right hand, and suggests the perfection of our standing before God. We are in Christ and Christ is in us for power down here. Benjamin, the son of my right hand. He is a left-handed man. This is striking and it is very suggestive. Christ in us has complete control, but that means, there is no power of my own. He is the Son of God's right hand. One's own right hand is useless. That is, the hand of natural power, and he is simply a poor left-handed man, helpless in himself. Ehud is such a man, and there are many other Benjaminites that we read of that were left-handed men. The thought is, that we are to glory in our infirmities that the power of Christ may rest upon us. Paul was a Benjaminite, a literal descendant from the tribe of Benjamin. But more, he was a spiritual Benjaminite. One who said he gloried in his infirmities, for when he was

weak, then he was strong. Caught up into heaven, he gets that right hand crippled. He comes down here a poor left-handed man, to be a witness for God. Ehud means the same as Judah - praise, or rather confession. It is a confession, and it is very different from making a profession, such as Moab. Ehud is a confessor - a confessor of his own weakness and Christ's power. He is the one who is going to deliver the people of God. You will notice that he comes from Gilgal. He comes to the king of Moab and has a sword with two edges, a cubit long. He comes with a sword in his hand which cuts both ways. God's Word will always cut every way. You cannot use the sword on the one side to a certain class of people and let another class escape. The sword cuts in both directions. The Word of God is no respector of persons.

SOMETHING NEEDFUL

WE have observed for some time past the need which exists in our assemblies for teaching the truths which led us originally to meet as we now do - unto the Lord alone. There has been a steady increase in our numbers by conversions, by the work of the Sunday School, and by believers from the denominations seeing their privilege of coming among us. If we are to maintain a healthy and vigorous testimony in an evil day for the One who "is now rejected and by the world disowned," then it is of much importance that elder brethren who minister the Word in the various meetings, and the Lord's servants who move about among us, begin and restate the precious truths which have led us to gather unto the person of Christ alone, in separation from the many religious systems around us - systems now honey-combed with apostate teaching.

Unless there is suitable ministry given from time to time in our assemblies, and in conference meetings, there will grow the idea that we are just one of the various systems of Christendom - perhaps with clearer and sounder views - instead of being apart from the whole. One in heart, however, with all who are truly the Lord's, but separate from their systems. Not seeing the truth of gathering unto the Lord, leads to interdenominationalism - a coming and going with the denominations. If we are to help the dear saints in them, who sigh because of the abominations they see around them, we must know our scriptural position, and be able to show others the truths which have led us and should keep us where we are. It has been wisely said, "If you wish to lift a basket, you must stand outside of it"; and if we wish to help fellow-members of the body of Christ, now in corrupt systems, we must keep clear ourselves. Truth, however, must needs be

ministered with grace and with love, and be far from the spirit of thinking we are holier or better than others; but as those who have obtained mercy, and through grace have been led to see something further of the mind of God for His people, and, rejoicing in the truth which has made us free, are wishing to commend it to others also.

Let the truths we used to hear be again stated with more frequency, in fellowship with God, and in a manner that will commend itself, so that all in our assemblies may see from the Word of the Lord the reasons why we have gone forth "unto Him without the camp, bearing His reproach," and the blessing will be abundant. —Observations of a Shepherd

WHOM THE LORD LOVETH HE CHASTENETH

TWO Christians sat talking. They had known each other in Christ for about forty years. "How are you getting on?" asked one. "Oh!" said the other, "I am just meeting my experiences like other people, finding out that there is nothing under the sun to satisfy the Heaven-born soul; all things here are marked with decay, yet I try to learn in whatsoever state I am therewith to be content." "Well," said the other, "I have been recently passing through an experience which has been very trying. Things have gone otherwise with me than I had hoped, and, like Jacob, I feel inclined to say, 'All these things are against me.' Yet I must not to do so, and I seek grace to say, 'Thy will be done.' Many long years ago I was doing well, as people say; the sun of prosperity was shining upon me, when one day a cloud covered my sky and I suffered severe financial loss. Staggered and much depressed I reached home and told my loss to my mother, expecting some sympathy. To my astonishment, she exclaimed, 'Thank God! Praise the Lord! I was beginning to think God had forgotten you!'" The dear old Christian mother had come through her own experience of suffering and trial. Through fire and water she had known God with her as "a God of deliverances," and had been brought forth "into a wealthy place." Psa. 66:10-12. She had learned some of her sweetest lessons out of dark and fiery trials. Some one has said, "Experience is a good teacher, although his fees are very high." Joseph could say, after his pit and dungeon experiences, "God hath made me fruitful in the land of my affliction." "God is faithful, Who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape that ye may be able to bear it." 1 Cor. 10:13.

—"For the Weary"

QUESTIONS and ANSWERS

Question: Who is the Man of Sin who demands worship, - "so that he as God sitteth in the temple of God, showing himself that he is God?" 2 Thess. 2:4.

Answer: He is the Antichrist - the masterpiece of Satan who has so engineered his coming and position of worship that, in reality, it becomes an attempt of Satan to obtain that which he has always sought, i. e. "WORSHIP."

Question: What and where is the "temple of God" spoken of in the above portion of the Word - 2 Thess. 2:4?

Answer: It is that which Antichrist uses as the outstanding edifice available at the time of the end in the Holy City, which is identified with the nominal worship of God. We know there is *nothing* "sacred" about this edifice but it is so used, and arranged by Satan, to consummate the worship of the "beast" or Antichrist.

It is NOT the temple spoken of in Ezekiel 40 to 48 - that Temple shall not be built until all is in the hand of our Blessed Lord Himself, Who shall take to Himself the Kingdom - then it shall be built according to His specifications and I doubt, if any man living, could begin to build that temple, using the specifications which the Lord Himself has given. When we speak thus we speak of any man or men living before the institution of the Kingdom.

Question: Is there any specified time to be observed between conversion and baptism? In early days of the Church's inception at Pentecost, this seemed to follow right away. Why do we not observe this order today?

Answer: In reality, there is no specified time essential before a believer may be baptized if he or she sees this truth from the Word of God and, in obedience and with a subject mind to the Word of God, earnestly desires thus to give this open confession of association with Christ in death, burial and resurrection.

However, we must remember that in the early stage of the Church's testimony, to openly identify the believer with baptism meant that, immediately, such a one became definitely pointed out as one who willingly shared in ALL the reproach connected with the One Whom they thus confessed in the ordinance, publicly. This act of obedience was taken with a full consciousness of all that was involved, even to persecution, shame, and even death itself.

Today, the precious ordinance of baptism is often looked upon as a means of "getting in to assembly fellowship" and carries with it very little of the real meaning of baptism. It is an open confession that the one baptized seeks now to walk as a new creature, old things having been turned away from, and this new life manifested in all its true spiritual character.

While we do not expect that the young believer, whether young in years is not the question, shall immediately understand and receive the full meaning of baptism, nevertheless the fact remains that it is an act which shall make a vital difference in the life and conduct, dress and behaviour of the believer who realizes what it means to be thus identified with a rejected Lord.

Question: Why do believers, very often, occupy the back seats in ministry, or Gospel meetings, leaving empty seats facing the speaker, to the embarrassment of the speaker perhaps, or any visitors who come in, finding such occupied?

Answer: This is a question difficult to answer, of course. Some do it out of custom, some out of a professed humility, perhaps one might

get a number of excuses for this from those so disposed. The seat of the "unlearned, or unbelievers" is seen here in N. T. times.

Question: Why, in Colossians 4, where the apostle makes mention of certain names and adds a word of commendation or especial regard for some but, with reference to Demas who was an outstanding man, saying no word of commendation or especial regard, merely states "Luke, the beloved physician, and Demas, greet you." v. 14?

Answer: Perhaps the beloved Paul already saw, in this outstanding man, signs which a truly spiritual one could only discern. Some time after he states . . . "Demas hath forsaken me, having loved this present age." 2 Tim. 4:10. You have this same "restraint" manifested in the meeting of Elijah and Obadiah in 1 Kings 18. Obadiah professed great faithfulness, but Elijah said to him . . . "Go, tell thy lord (Obadiah) had told Elijah of what he did for the prophets of the Lord. v. 13)." Elijah realized, in meeting Obadiah, that he could have taken a more definite stand for the Lord than he had etc., hence Elijah's restraint when speaking to Obadiah. It is so with the spiritual man . . . "he that is spiritual discerns all things, yet he himself is discerned of no man." 1 Cor. 2:15.

Question: Is there not a danger in seeking to delve too much into certain things which God has, purposely, not seen fit to outline definitely in the Word? Especially is this so in our day relative to the "creation" and concomitant subjects associated with the creation.

Answer: The above is a great field for "imagination" and some get carried away with what they seem to have noticed in the Word and would begin, with finite minds, to seek to understand the "Infinite." We have some seeking to be proponents of the idea of an earlier generation of man (than Adam) and a world existing prior to our's. All such is simply speculation, an opportunity for restless, immature minds to bring up such subjects as if such had the answers. Better far to leave all in the profound, simple and divine statement of the creation . . . "In the beginning God created the heaven and the earth." We can rest here, in faith, and with intelligent appreciation of an all-powerful Creator and Benefactor, we can outline the history of man as God has revealed it. It is not a very pleasant subject, from a historical standpoint, save where the grace of God has singled out some of mankind as an example of what grace has done and can still do. As our study leads us to a consideration of "the last Adam a life-giving spirit" and "the second Man the Lord from heaven." 1 Cor. 15:45, 47, we are enraptured with all that pertains to His blessed Person and can reveal in all that God has revealed to us of HIS SON. There is treasure infinite here for us all.

Question: When it states in Isaiah 63:3 . . . "I have trodden the wine press alone" does this refer to Calvary, or to the coming judgment of His enemies in a future day?

Answer: Undoubtedly it refers to a future day when He shall perform His work of judgment of His enemies, before the setting up of His Kingdom, when He returns to the earth as a mighty Conqueror - Zechariah 14:3, 4, etc.

Question: Will the saints of this dispensation, or even Old Testament saints, take part with Christ in the putting down of His enemies in His judgment upon them at the end of Man's Day?

Answer: We find no Scripture to support this thought - our Blessed Lord shall be able, in His own blest Person, to deal with ALL His enemies and shall put them down alone, surrounded with heavenly armies of angels, doubtless accompanying Him, Jude v. 14., but it is "the Day of Vengeance of our God." Isaiah 61:2.

THE PIONEER PAGE**SOWING AND REAPING:**

The words of our Blessed Lord and Master, referring to this, remind us of the value He places upon both the sower and the reaper. However, it also reminds us that the "reaping" is often seen years later when the "sowers" have gone to their rest. The reference to this in John 4:35, 38 expresses our thought as an encouragement to both:—Our Lord said—

"One soweth, and another reapeth." v. 37. "I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours." v. 38.

WE might wonder who "the other men" were. Doubtless the Lord Who was on very familiar territory when He uttered these words would think of many prophets and godly men of a former generation, often some hundreds of years previously "who had laboured." This would remind us that the "work is one" if we are in the mind of God. All else is mere nature at work, looking for a temporal reward, or temporal praise. We read of some in the Word "who loved the praise of men more than the praise of God." Such today "have their reward."

AGAIN our Lord said . . . "The sower soweth the Word." The soil may be indifferent, still he sows. Little evidence may be seen at the time, and sometimes the evident fruit turns out to be but "a whin bush fire" as they say in Ireland - we have seen much of this - a big blaze, a lot of sparks, but it soon dies out. But the faithful "sower" still keeps at it, sowing the Word. He has confidence, not in self, but in the Word. He has the promise of the Master to use the Word when given out in fellowship with Himself, as in Isaiah 55: 10, 11 etc., so He keeps at it "sowing the Word" and "watering it with his prayers." Few see much of it, fewer hear of it, he does not publish it, nor seek to "hucksterize the Word." He keeps on sowing. He does not cut a big figure amongst men even amongst saints, but He keeps on sowing and He sows nothing but the Word for nothing else will do the work under the Holy Spirit's guidance.

W.H.F.

CONFERENCES

Frostburg, Md. — The Annual Conference of believers here will be held as usual on May 19th and 20th, commencing with Prayer Meeting May 18 at 7:30 p.m. Lunch will be served before commencement of Sat. aft. meeting which will be held at 2 p.m. Hospitality extended. Corresp. Wm. C. Knieriem, 80 Walnut St.

Ottawa, Ont. — Annual Conf., will be held D. V. Sat. May 12 and Lord's Day May 13, commencing with Prayer Mtg., Fri. May 11 at 7:30 p.m. All meetings in the Gospel Hall 1087 River Rd. Lord's servants walking in the old paths welcomed in ministry. Corresp. Ken E. Prince, 1246 Kitchener Ave.

Stout, Iowa — Annual Conference will be held D. V. May 19 and 20 commencing with Prayer Mtg., May 18 at 7:45 p.m. Usual arrangements and hospitality extended. Corresp. to Richard Stickfort.

Calgary, Alta. — Lord willing we will have our second Conference in the West Hillhurst Gospel Hall, cor. 7th and 22nd St., N. W. May 19, 20 and 21 - preceded by Prayer Mtg., Friday May 18 at 7:30 p.m. Servants of the Lord teaching the right ways of the Lord welcomed - Visitors freely entertained. Corresp. to Harold Woods, 2915 7th Ave. N.W.

Picton, Ont. — Deseronto and Picton will have their conference D.V. commencing with Prayer Meeting May 19 at 3:30 continuing over May 20 and 21. All meetings in the Legion Hall in Deseronto. Usual arrangements and hospitality extended. Servants of the Lord walking in the old paths of the Word welcomed in ministry. Corresp. Wm. Root, Box 241, Deseronto, Ont.

Midland, Ont. — Midland and Waubaushene Assemblies plan their annual Conference d. v. commencing with Prayer Mtg., May 19 at 3:30 p.m., continuing over May 20 and 21, no meeting Monday night. Breaking of Bread at 10 a.m. All meetings in Penetang Secondary School - servants of the Lord walking in the old paths welcomed in ministry - Corresp. James Crawford, 363 Midland Ave.

Crapaud, P. E. I. — Annual Conference d. v. May 19, 20 and 21, commencing with Prayer Meeting Fri. May 18th at 8 p.m. No meeting Sat. a.m. Meetings will be held in the Englewood High School. Corresp. Donald Ramsay, North River, P. E. I.

Forest Grove, Ore. — Annual Conference here commences with Prayer Meeting evening of May 25 and continues over May 26, 27 and 28. Hospitality extended to visitors. Corresp. to Ralph Goff. All meetings in the Gospel Hall, 21st and Cedar Sts.

Garnavillo, Iowa — Please note - Conference will be held D. V. June 9th and 10th commencing with Prayer Mtg., evening of June 8th. Corresp. to Robert Brandt.

Sarnia, Ont. — Annual Conference d. v. in Central Collegiate, East St., May 26 and 27, preceded by Prayer Mtg., Fri. eve., at 7:45 p.m. in the Gospel Hall, College and Davis Sts. Usual arrangements - the Lord's servants walking in the old paths welcomed in ministry. Corresp. Robert Kimber, 1742 London Road.

Winnipeg, Man. — The 73rd Annual Conference of the West End Gospel Hall will be held d. v. at 492 Victor St., June 9 and 10. Prayer and ministry Fri. June 8 at 7 p.m. Breaking of Bread at 10:30 a.m. Corresp. John Hull, 576 Home St.

Eden Grove, Ont. — Annual one day Conference will be held D. V. in the Elmwood Community Center, eight miles east of the Eden Grove corner, one half mile West of Elmwood on Lord's Day June 3rd. Breaking of Bread at 10:30 a.m. and usual order of meetings following. Prayer Meeting June 2nd in the Gospel Hall, Eden Grove, 7:30 p.m. Servants of the Lord walking in the old paths welcomed in ministry - Ample accommodations for visitors and parking on the grounds. Please note change of location from former years. Corresp. S. R. Purdy, Cargill, Ont.

Byfield, Mass. — The Christians of the Assembly here regret that they feel they must omit their Annual Conference which they have carried on for 93 years - through age, etc. Pray for our brethren who have faithfully carried on in godly ways - may the Lord bless this small Assembly.

Portage La Prairie, Man. — Annual Conference D. V. will be held commencing with Prayer Mtg., June 14 at 7:30 p.m. continuing over June 15, 16 and 17. Usual arrangements and hospitality extended. Corresp. Mr. Sam Rey, Box 725.

Victoria Road, Ont. — Annual Conference in Long Point Gospel Hall June 16 and 17 preceded by Prayer Mtg., June 15 at 8 p.m. The Lord's servants walking in the old paths welcomed in ministry. Corresp. Arthur J. Stone, R. R. 2, Kirkfield, Ont.

FALLEN ASLEEP

Indiana, Pa. — Our dear brother George Baldwin "went home" from the hospital Monday a.m. April 9th. A short obituary will be inserted in our June issue of a faithful servant.

Cleveland, Ohio — Our dear brother Harold E. Kay went home to be with the Lord March 31st, aged 71. Saved when 10 years of age. We knew the Kay family very well from early years in Bay City, Michigan. His father, the late James Kay was a respected servant of God amongst us years ago, drowned in Midland, Mich., in the river while having meetings with the late Thos. Dobbin. Remember in prayer Harold's widow, also two daughters, two brothers and one sister. Moved to Cleveland in 1938 where he was in fellowship in the old Addison Road Gospel Hall at first.

Philadelphia, Pa. — Our dear sister Mrs. Sarah Thompson went home suddenly while in the Longport Home, after just a week's residency there on January 27th in her 80th year. Our sister was long in fellowship, earlier in Mascher St., Assembly, then Olney Assembly. They were very faithful in attending the meetings. Remember in prayer her aged husband, aged 90, who has "this blessed hope" of His Coming.

Brodhead, Wisc. — Our dear sister Mrs. Wm. King of this Assembly, went home recently. We do not have date. Highly respected by the Lord's people, given to hospitality and faithful in the Gospel, much missed. Survived by her husband and a number of brothers and sisters, all professing. Titus 2:13.

Words in Season

THE BIBLE FAMILY MAGAZINE



JEHOVAH - TSEBAHOTH

THE "LORD OF HOSTS" is His blest Name
When days of need we would proclaim;
Where Satan uses means so vile
To hinder in this "little while."

The tide is strong, the drift we see,
The stormy wind looms off the lea;
And when it strikes in all its power,
This Name is our's when dangers lour.

When one lone woman used this Name,
God gave her Samuel to proclaim
To nation, weak and sad and vain,
The Word of God once more did come.

The "Lord of Hosts" - of armies strong,
He can give help though time seems long;
Let us, with exercise of soul,
Look up to Him to be made whole.

W. H. F.

(The first use of the Name, Jehovah Tsebahoth, in Scripture, is found in 1 Samuel 1:11)---

WORDS IN SEASON

Published monthly at 107 N. Main St., Waterloo, Illinois 62298
EDITOR: William H. Ferguson, 1314 Bunts Road, LAKEWOOD, OHIO 44107.

SECOND CLASS POSTAGE PAID AT WATERLOO, ILL.

SEND ALL SUBSCRIPTIONS TO:

MR. MATTHEW J. BRESCIA
33 Lewis Street
HARTFORD, CONN. 06103

CHANGE OF ADDRESS

Delta, B. C. — Please note new address of brother Harold Paisley which is 5179 Wallace Drive.

Costa Rica, C. A. — Douglas E. Reid here c-o Villa Colon de Mora

REPORTS

Goshenville, Pa. — Our young brother David Oliver had some very interesting Gospel meetings here of late, in company with Walter Gustafson earlier and then Jas. Smith. He was interested in following with a weekly meeting for Bible Reading.

Vancouver, B. C. — Bre. Paisley and Ramsey had a real good spell here in the Gospel in West Richmond Hall - good attendance and some conversions - bro. Paisley also visited Arlington and Lynden, Wash., in ministry.

Australia — Our brother H. T. Kimber (9 Koonga Ave., Prospect, South Australia 5082) has had an interesting time in a new housing development where an Assembly was formed a year ago. He finds entrance to hearts through the S. S. work and open air. Pray for all such workers.

Hardwick, Vt. — Saints here purpose having their Conference d. v. July 21 and 22 - details later. Chas. R. Ford, Corresp.

East Boston, Mass. — There has been the possibility of some cottage meetings perhaps in the Medway, Mass., district in which our brethren here are interested. Bro. Stubbs of England gave a call to the district also Methuen and Mt. Auburn.

Venezuela, S. A. — Bro. Saword mentions in a letter that they have had a busy year so far with three workers absent but the Lord has been unfailing in His grace. He mentions a visit to Caracas lately March 9 to 11 for the commencement of the sixth Assembly there. "Our Caracas worker Jos. Naranjo brought us back in his car and stayed for three weeks to join me in Gospel Meetings in our Valle Seco Hall alongside the Home for the Aged. The Lord was pleased to reach a number, some the result of the S. S. work." Bro. Saword went on to join Jim Walmsley in Morillo.

Joliet, Ill. — "Children's meetings have been real good . . . We should finish tonight sending out 25,000 God's Way of Salvation - also texts given to homes visited where they request. Meetings in Nursing Home continue, nice interest, jail meetings the past two months exceptionally good. Some requests for Bibles." . . . R. Pike, Sr.

Detroit, Mich. — Meetings in Stark Road Gospel Hall by brethren Gustafson and Howard have had some unsaved coming, no break at last report.

Palm Springs, Calif. — The saints here appreciated visit of George McKinley recently, with blessing - such visits encourage His own, in small assemblies.

Waterloo, Iowa — Annual Conference here was a happy time around the Word. Old truths were restated and a good spirit of conference in the truths we have learned prevailed. It was large again. Bro. Graham stayed on for a week. William Ferguson went to Garnavillo for part of week then he also visited in Beetown, Wisc., (his first visit there) and Blue River all-day meeting May 6th., was a real happy season, ministry profitable and timely and good Gospel Meeting at night. Brother Gray had a week in La Crosse. We enjoyed the time very much and a good response prevailed amongst the saints.

Cedar Falls, Iowa — Bro. Paisley was in ministry here using his chart. He also planned a visit to Blue River, Wisc., after Stout Conf., for two or three weeks. Bro. DeBuhr and P. Elliott planned also a visit to Hawick, Minn., in the Gospel, 25 miles N. E. of Willmar.

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. 65

JUNE, 1973

No. 6

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APOSTACY

Beware of the fond conceit that because of religious zeal (never before was there anything to equal what is found in this country today) no harm can befall this country. Rather, be sure of this: The more light, the more Bibles, the more preaching, the more of everything that is good there is, if men are not conformed to it, and not walking in it, the greater the danger.

If they treat it as a light thing and despise it, if they have no conscience about bowing practically to the light of Scripture, they are most sure to fall under the delusion of another. For who is to say what is not of importance in Scripture or by what means the devil gains power over the heart? Wherever the soul commits itself to a refusal to listen to God, gives itself up to disobedience to His Word, Satan wins. We do not well in choosing one part of Scripture above another because we get more comfort out of it.

There is no security save as we take ALL Scripture. It is very sweet that we enjoy the presence of the Lord but, more than that, it is a fearful thing to be found in disobedience to the Lord. Disobedience is as the sin of witchcraft. There is nothing more ruinous.

To disobey God is virtually to destroy His honour. It was so in Israel, and yet there is much worse to come arising out of the lax and evil state of Christendom.

THIS will not be merely the issue of popery but of Popery and Protestantism, etc., without God, i. e. (Ecumenism) ---

Comments on Daniel 5-6 . . . By Wm. Kelly.

We must be gathering with Christ, or scattering abroad. If we are not engaged FOR Christ, we are engaged AGAINST Him . . . to do nothing for Christ is to do something for Satan.

C. H. M.

IN MEMORY OF DEAR GEORGE BALDWIN

IT pleased the Lord to take our beloved brother "home" to Himself Monday morning April 9th., after several years of suffering from progressive emphysema. With medical advice and special equipment he continued for some years, tenderly cared for by his wife, Georgina. The struggle was severe but the Lord was gracious to him.

He was aged 65 and was saved at meetings of the late Benjamin Bradford in Bryn Mawr, Pennsylvania - brought to the meeting that night by brother Fred Dautle, saved by grace May 8th., 1934 and, later, received into the fellowship of the Bryn Mawr Assembly. Commended to the Lord's work in December 1951, they spent about three years in North Carolina and he had been a fellow laborer of our brother Albert Klabunda for about seventeen years, working in tents, etc., together as long as he could. The past five years he was confined mainly to his home. His cheerfulness and spiritual acceptance of the Lord's will, under distress often, was encouraging to the saints of Indiana, Pennsylvania where he lived, as well as to many who visited him.

By his request and his wife's, his fellow laborer Albert Klabunda and your editor took the service which was held in Ardmore, adjacent to Bryn Mawr where we laid his body to wait the coming Morning of Resurrection Thursday April 12th. It was nice to see several fellow laborers in the Gospel present.

Brother Klabunda spoke from Rev. 15:13 - "Dying in the Lord" and John 8:21, 24 - "Dying in your sins." We followed with Psalm 1:1,3 speaking of his happy spirit, then Isaiah 48:10 - the furnace of affliction and James 1:12 - "Enduring trial" and "when he is approved" etc., closing with 2 Timothy 1:13, 14 - "Guarding the deposit of truth." This latter epitomized our brother's life from conversion - he loved the truth of God and declared it.

His widow, Georgina, should have our prayers as they were an exercised and faithful couple. His aged mother of 90 we should also remember in prayer, she is in the fellowship of the Bryn Mawr assembly, three sisters, three brothers, one or two professing faith in Christ.

And so, to a beloved brother and patient sufferer "until all clouds have vanished" we bid farewell. Brother Klabunda read the Scripture at the grave, 1 Thess. 4:13, 18 and we committed the precious dust to the earth in the happy confidence of "that blessed Hope."

CONVERSION OF J. R. CALDWELL

THIS well known servant of the Lord of a past day records that as quite a young man I came to know that I was not saved. My sincere desire was to become a true Christian, and at this stage, I remember marking in my Bible the words "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Matt. 5: 6. I hoped that by being religious I would gradually become satisfied that I was a true Christian. Part of the process was my becoming a member of an Evangelical church. I was interviewed by two deacons, and asked if I believed the Scriptures to be the word of God. I could honestly say that I did. When asked if I had any confidence in my own righteousness. I said "No, none whatever." When asked if I believed on the Lord Jesus, I answered "I did," for I knew unless He saved me none else could. I was well reported of to the Church, and was received as a member. I taught Sunday School, etc., and passed for a Christian with all who knew me. I had an orthodox creed, but had not been born again, and sin and the world retained their power over me. Had I been asked "Have you peace with God?" I would promptly have answered "No, can you tell me how to get it?"

It was some time after this that a well-known evangelist came to have a series of meetings in the church. The truth was so forcibly presented, that I felt I had not experienced the great change. At the close of one of the meetings, I waited as an anxious one among many, and heard from John 5: 24, "He that heareth my word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." This was indeed good news to me. I heard, I believed, and I had everlasting life. There was nothing about my character good, or bad, whatever I was, I had simply to hear, to believe and to have.

This still did not yield the peace I needed. I waited another evening and the preacher said "I will read you two words from this Book. If you believe them you are saved." I waited breathlessly to hear the "two words." I thought, if they are in the Bible, they are true and believe them I will. He read from Col. 1: 20. "Peace made." A finished work; nothing to be added to it. God's own work for the sinner. Peace made by the blood of the cross. I now saw that I had been looking in the wrong direction for righteousness. I had been looking in, instead of looking unto Him who made peace by the blood of His cross, and who is made of God unto us RIGHTEOUSNESS. I now saw that it was not by righteousness wrought in me, but by righteousness imputed to me apart from works, that I was to be saved. I might

say that the great change took place through believing three plain scriptures:

1. John 5:24—Heareth, believeth, hath everlasting life.
2. Col. 1:12—Peace made by the blood of His cross.
3. Rom. 4:1-6—Righteousness imputed without works to all who believe.

From that time the Bible became a new book to me - my constant and loved companion. The subsequent experience of conflict between flesh and spirit, has been very real. *In me, that is, in my flesh dwelleth no good thing*," but the Lord Jesus Christ is able to save unto the uttermost ALL who come unto God by Him. Heb. 7:25. He is able to keep from falling Jude 24.

Has the reader this everlasting life? this peace? this righteousness? If not, then be wise and seek the Lord while He may be found. Isaiah 55:6. Trust in the work finished by the Lord Jesus on the cross and be saved.

SPIRITUALITY

SPIRITUALITY is not composed of mere sentiment, beautiful language, and apparent earnestness. Undoubtedly those who are spiritual should have deep feelings, a gracious tongue, and godly zeal. But it is so easy to counterfeit some of these things, and we need to beware of a counterfeit, for it dishonours the Lord more than almost anything else, and by it men deceive themselves.

True spirituality is the manifestation of that which is born of the Spirit in daily details; a walking with God in the home, as was the case with Enoch; a fear of sin, like to that of Jabez; a contentment with the Lord's appointment, however painful the trial. Spirituality is being led by the Spirit, and Rom. 8 shows this means mortification and most mere amusement and partial religiousness. Oh, how we fall short. Israel of old trusted to ceremonies, instead of seeking to obey the Lord in everything. Are not we oftentimes similar? And is not the Lord grievously dishonoured by such iniquity? We must endeavor to do all - whether we eat or drink - unto His glory, or our service is hardly worthy of the name. Holiness must not be put on, but shine forth, from a heart in real and loving communion with Him Whose Name we bear.

* * *

Look not at the quantity, but at the quality of your service, whatsoever that service may be. If it be preaching—preaching is not the first thing; the heart must be first kept, then two or three words spoken in the power of the Spirit may avail more than all the sermons we may preach.

THE VALUE OF EXERCISE IN A DARK DAY

William H. Ferguson

DEEP exercise of soul in a difficult day has always characterized the godly, although such are in the minority in a time of weakness of testimony, and this exercise is especially pleasing to our God Who never turns away from such but bends an ear to hear their cry. We believe we are in such a day at this time when there should be a definite exercise of soul relative to the varied needs of God's people as they seek to maintain a standard of truth against the inroads of departure and even evil associations which could corrupt the testimony, unless hindered and restrained. It is with this thought that we turn to a particular instance, showing such an evident and sincere determination to plead with God on behalf of His people by a truly exercised soul.

In the first chapter of 1st Samuel we have the Prayer of Hanah brought to our attention wherein a weak but truly intelligent woman of spiritual mind pours out her heart, with only one particular thought uppermost, that God would come in and provide a man of leadership and blessing in the midst of declining testimony and abject capitulation to the great enemy who ever seeks to destroy all such testimony to the Name of the Lord. Israel was in a bad way, Eli the priest was dim of eye, and dim of spiritual understanding, his family was bringing disgrace on the whole congregation, yet he refused to exercise proper discipline as to his sons and we all know the result - the "ark" taken by the enemy, a great slaughter of the people, the disobedient sons slain and the wife of Phinehas giving a name to her new-born son . . . "Ichabod." The glory truly had departed from Israel at that time, yet there was hope. This hope must center in God alone and thus Hannah prayed and laid hold on God for a son whom she would lend (or give) to the Lord and out of this exercise SAMUEL the prophet was born and given to the people from God Himself in such a time of failure. The story is well known so we forbear further details but a very real lesson lies here for us to note. God always hears the prayer of the truly exercised soul, or souls, and in His own way and time comes in with deliverance.

One striking feature of Hannah's prayer is the use of the Name "O LORD of hosts" in verse II, or Jehovah-Tsebaho. This title of the Lord is only seen and used in a time of deep distress amongst the people of God. We are indebted to another who has given us this record. It is never in the Pentateuch, rarely in the Psalms but used 80 times in Jeremiah, 14 times in Haggai, 50 times in Zechariah and 25 times

in Malachi. It is a title of the Lord as in control of the "armies of heaven" and able to send suitable help when such is implored in deep exercise of soul when the work of God and the testimony of God is endangered. It is used by David when he went forth to meet the giant Goliath who endangered the whole camp, and is only used intelligently by those who have this exercise relative to the deliverance of the people from the enemy of souls and the preservation of that which would be for God's glory. It is never used with a selfish motive, rather the opposite. It is evident, then, that those who are considering self and its advancement and our own affairs are never seen using this name "Jehovah Tsebahoth" in the Word. It is not to be used lightly but it is a powerful weapon of deliverance when used in proper circumstances, by truly spiritual minds, or mind, and with a view to the perpetuation of the Word and glory of God in the congregation of the Lord. This has encouraged us to write a little that would, perhaps, reach some of like mind who would truly pray for the intervention of God in a day of departure and lightness when many would undermine the foundations of the Word as to testimony by lack of godly living, development of purely natural thoughts and ways, coupled with a very slight, and rather empty reading of the Word producing little exercise or change in habits and ways of indifference and worldliness.

We have in mind at this time the necessity of godly DEACON WORK in the Assemblies, coupled, as it should be, with godly OVERSIGHT by spiritually intelligent brethren. You will notice from 1 Timothy 3; 8, 13 the importance of this to the wellbeing of the local assembly. It is a very definite work undertaken by those thus called of God and, assiduously carried out with grace and humility, for the good of the saints. The R. V. reading of verse 13 is good . . . "For they that have served well as deacons gain to themselves a good standing and great boldness in the faith which is in Christ Jesus." Such become very useful, reliable and steady men in any Assembly, well known by the saints and intelligent in the things of God.

We have noticed of late years a seeming desire for some, who might have been very acceptable deacons, doing valuable work in the home assembly, having a desire for the more public service of "preaching" which, by far the most part, falls into a sort of circuit of assembly preaching from one to another. We are not now speaking of any true pioneers (which are very few today) but of men who might have been decidedly useful in the local church, doing a service for God which would have strengthened the assembly, rather than weakened it by their absence and forsaking of a work for

which they **were fitted**. The saints suffer thus by such neglect, there is not the proper attention to the needful work of visitation and godly care amongst His own. Sometimes elders or overseers, whose work is more of a spiritual nature, giving much time to the feeding of the flock, are handicapped by being called upon to do a measure of deacon work which could have been done by those we speak of. In such a case weakness develops because the saints are not fed locally as they should be and the care and wellbeing of the saints becomes more or less neglected. All this is a matter for deep exercise as we view the decline so evident around us and the attempt to glamorize preaching and public service to the detriment of the more hidden, yet very valuable, work as suggested.

The well-being of the Assembly is at stake, as one after another is removed by death or sickness, this decline becomes more evident and instead of healthy assemblies, we have weak ones, doing a noble work as far as they are able, yet characterized by a "weakness" which was never known in days past and is not likely to be changed unless there is a return to the Word of God and godly oversight and deacon work, coupled together as they are in the Scriptures, so that from each assembly goes forth a decided testimony to the Name of the Lord. To leave all this to preachers (as if they carried around blessing in their brief cases or Bible bags) is to depart from true scriptural pattern which we find outlined in 1 Thess. chapter 1 etc., also Philippians and 2 Cor. 8 as to these churches of Macedonia, etc. We are convinced that only true and godly exercise, with the emphasis placed where it belongs, rather than on circuit preaching which eventually, can only deplete the assemblies and their resources, can bring about a change in this respect and cause some exercised men to think more seriously of the care and development of the home assembly with its constant and daily requirements. Such men have, in the past, been decidedly useful and purchased to themselves a good degree as the Word states and the memory of some such is blessed indeed. May God increase their number and give us all to render to them the due benevolence and consideration which we should.

To sum up, then, we would encourage those who have a deep exercise as to the truth "Gathering to the Name of our Lord Jesus Christ" in church testimony, to think seriously as to how they can best serve our Lord in this matter. There is such a thing as "stretching out the hand" to do certain work in the assembly and would it not be a wonderful thing to see some who have a measure of gift, entirely subject to the leading of the Lord, willing to fit into a sphere

which to many would seem humble and insignificant but which, *in the eyes of our God*, a very precious service of strengthening the "things that remain that are ready to die?"

If the maintenance of testimony were left up to preachers, we would be in a sorry state - the back bone of testimony is seen in the men and women who stand by the stuff and keep at it day and night, year in and year out, as they seek to bear the burden which, we fear, some have mistakenly relegated to them while they, themselves, seek the more public and easier path where they preach to congregations already gathered for them, with a minimum of responsibility. Our late brother William John McClure used to say in years past, when a good many were starting out in missionary work for Africa, etc., from the Antipodes that they just needed a "Letter" - ten pounds and a gun. We might well substitute a first class Leica for today but all of the above could be an incentive to some, with the glamour of the "missionary" name. We know, in many cases, that the real missionary is scarce (and we hold such in highest esteem, as well as our preaching brethren definitely raised up of God) but the "churches of the saints" bereft often of needed help by those who could very well have done "deacon work" suffered thereby. We are nearing a state of "clersisy" where we cannot get along without "the preacher."

Let us all, therefore, be exercised as to the sphere appointed for us by God Himself, under the Lordship of Christ and the leading of the Holy Spirit in service and testimony "till He come."

WHAT AMUSEMENTS ARE INNOCENT?

John R. Caldwell, for years Editor of "The Witness."

"IF any man be in Christ, he is a new creature; old things are passed away; behold all things are become new." 2 Cor. 5:17.

BEING in Christ the believer has passed out of the old creation where all is marred through sin, and under the power of Satan, into the new creation, where Christ is "all and in all," Col. 3:11, where "all things are of God, Who hath reconciled us to Himself by Jesus Christ."

Once we were alienated and enemies in our minds even as others who know not God; but in the Cross of Christ we have seen that God loved us even when we were enemies - has put away our sins through the shedding of that precious blood. His presence is no longer a dread to us - we draw near with confidence and find our peace and joy in being con-

sciously near to Him Whom formerly we should have shunned. Once like Adam among the trees, we hid FROM God, now we hide IN Him. Alienated from God, describes the natural condition of our souls. Reconciled to God, is the condition into which grace has introduced us.

That such ought to be the habitual character of the Christian's life is evident from such a Scripture as Col. 3:16, 17 - "Let the word of Christ dwell in you richly." This is not to allow a few minutes be spent over it, and no more heed given to it during the day - rather is it to have the mind continually occupied with the Word, deriving from it our counsel and comfort, our strength and our song. Surely not less should we be occupied with the Scriptures than Israel of old, to whom it was commanded . . . "These words . . . shall be in thine heart, and thou shalt teach them diligently to thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:6, 7. But modern infidelity, under the guise of reverence for God, has banished the Word from ordinary intercourse, on the plea of its being too sacred to be the subject of general conversation. Be not deceived, this is only one of the many specious falsehoods of the "father of lies." It is contrary to the expressed command of Him Who said - - "thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way."

It is to be the first thing in the morning and the last at night, "When thou liest down and when thou risest up." It is to be the subject after work is done, when sitting in the house, the Christian's relaxation and delight, and the subject of the most diligent paternal instruction.

One would think that nowadays there was a special command to parents to teach their children diligently "music and dancing" - so many hours a day are they kept strumming on the piano - and scarce so many minutes devoted to the teaching of the Word of God. Is it to be marvelled that the youth of the present day grow up vain, self-willed, and lovers of pleasures, if the plain instructions of God have so little place in the household? Is it any wonder the children be "disobedient to parents," when parents are disobedient to God.

Thus 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."

Then passing from the thoughts of the heart, the conversation, and the songs, there is the comprehensive instruction, "And whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by Him." I do not suppose that this means that a formula of the name of Jesus is to be pronounced over every act, but rather that as we are one with Him, and identified with Him and He with us, we are to be found doing nothing that is inconsistent with the character and honour of that Name.

No amusement is more common, or more generally indulged in by those who are the Lord's, than what in Ephesians 5:4 is termed "foolish talking and jesting." It is the habit of the old man to do so. It is the very element of the carnal mind, and, for the unconverted, its charm is, that whilst it is carried on, God is thoroughly forgotten. But for the children of God it is declared to be "not convenient," or "not fit," and it is distinctly forbidden by God to the Christian, as lying, or stealing, or any other sin.

GAMES

Specially, as to games, I would only make a few general observations. I do not speak at all with reference to the unsaved. They will have their games and their pleasures apart from God. I speak exclusively for those who have been "born again"; who know God as their Father in Christ Jesus and who, consequently, ought to cherish one desire above all others, that is, to PLEASE Him.

(1) All games or amusements that bring the Christian into fellowship or companionship with the ungodly are unfit for the child of God. It is written . . . "The companion of fools shall be destroyed." Prov. 13:20. But is it possible for a Christian to be destroyed? Yes, indeed it is. "Evil communications corrupt good manners." 1 Cor. 15:33, and a child of God may soon descend to the level of the worldly companion as to be brought under the chastisement of the Lord, even to be delivered unto Satan for the destruction of the flesh. Even this by God's grace is in order that "the spirit may be saved in the day of the Lord Jesus"; but meantime it is "destruction."

I know at this moment several professedly converted young women who, through companionship first, have become yoked in marriage to the unsaved. Some are already reaping the fruit of thus sowing to the flesh, and as regards joy and peace, worship and ministry, testimony and usefulness, they are DESTROYED. "I am a companion of all them that fear Thee and of them that keep Thy precepts." Psalm 119:63.

(2) All games of chance are essentially evil. We are introduced by grace into the knowledge of God, not a God far off, Who takes no immediate interest in His creatures, but a God Who is intimately acquainted with, and wisely disposing by His providence the minutest events of life, to the falling of a sparrow, and the numbering of the hairs of our head. To us, then, there is no such thing as "chance." The tossing of a penny is either a solemn appeal to God, or it is an act of open infidelity. Let all such trifling be abolished in the ways of those who are in this world as witnesses of the Living God.

(3) All games of emulation are directly opposed to the Spirit of Christ. Their very essence is . . . "who shall be uppermost?" We find emulation mentioned in Gal. 5:20 as one of the works of the flesh, and nearly allied to wrath; and experience surely proves how closely the one follows up the other, especially when those indulging in it in any form are the children of God. For, while it lasts, they are consciously away from God; and if the Christian be in this condition, he is more the subject of the malice of Satan by far than the worldling. Let us therefore watch and be sober, for the adversary ever watches to avail himself of the unguarded moment.

What games there are which would not involve the believer in one or the other of these three evils I know not. "No man, having drunk old wine, straightway desireth new; for he saith, "the old is better." Young believer, beware of drinking the "old wine," it will spoil your appetite for the new wine of the Kingdom. If ever there rose in your heart the longing for the joys you have left behind - for the pleasures that gratified you when you were in "the flesh" - know that it is the tempter's voice and if yielded to he will rob you of your joy in the Lord - of your delight in His Word - of your relish for heavenly things.

Be it ours to say with our Lord . . . "Thou wilt show me the path of life, in Thy presence there is fulness of joy." "How excellent is Thy loving kindness O God, therefore the children of men put their trust under the shadow of Thy wings, they shall be abundantly satisfied with the fatness of Thy house and Thou shalt make them drink of the river of Thy pleasures."

Oh the joy of seeing repenting sinners turning in faith to Christ! This is joy worth having. It is fellowship in the joy of God. It is drinking of the river of His pleasure.

And there is the joy of the communion of the saints, and the joy of ministering to the afflicted - spiritual joys that leave no pang behind. Surely, if one be living for God, there will be no room for the empty amusements wherewith the

world is seeking to kill the time that is hurrying it to destruction, and to shut out the thought of God and of eternity.

(The above by our esteemed and honored teacher of the Word should have our earnest consideration. The editor was received into the Assembly which had Mr. Caldwell as one of its respected elders and minister of the Word and the memory of his grace, wisdom and teaching remains to this day)--

THE MARRIAGE TIE

Franklin Ferguson, New Zealand

THE most important contract two persons can enter into, is that of marriage. It is life-long, and fraught with momentous issues for good or ill. An all-wise Creator designed marriage for man, for his best interests and fullest blessing. Yet it should never be contracted without much careful and prayerful consideration, in the case of a child of God, for, once the tie is made, death alone can separate from it, Rom. 7:2.

We write for our young brethren and sisters in Christ with a care for their welfare, that they may be preserved from the sad experience of making a life-long mistake.

THE FIRST AND PRE-EMINENT THING

is to avoid an unequal yoke - the linking together of "the children of God and the children of the devil" 1 John 3:10. From the very beginning, God "divided the light from the darkness" Gen. 1:4, thus establishing a most important principle. Oh! what disaster and eternal sorrow have been the lot of multitudes during the ages past, through disregarding God's law of separation!

In the New Testament we have this principle laid down again, "Be ye not unequally yoked together with unbelievers" 2 Cor. 6:14, and it applies to every yoke that a Christian can enter - matrimonial, social, business, or ecclesiastical. Seeing that we are called to fellowship with the Father and with His Son, Jesus Christ, 1 John 1:3, how shall this be maintained if we join ourselves to what is repugnant to the nature of God?

IT HAPPENS SOMETIMES

that young believers find their affections going out to one who is not a Christian, but who may have many good natural qualities. To quieten any uneasy feelings of conscience that arise, it is whispered to the heart that after marriage you may, in all likelihood, win the unsaved one for Christ. Who

whispered that suggestion? It could not come from the Lord, for it would be contrary to His Word, Then, from whom did it proceed? It was from the very same serpent who said to Eve, "Yea, hath God said?" Gen. 3:1. We all know how she was deceived, and what were the terrible results which followed by listening to the tempter's voice, instead of to her divine Friend and God.

On no account whatever become engaged to an unconverted person, for you are loving one who has no part or lot in Christ, and your action is clear proof that the heart is backsliding from God. Should death suddenly find you both, then one would go to heaven and the other to hell!

MUST BE TRUE UNISON.

In the book of Amos we have the question, "Can two walk together, except they be agreed?" Chap. 3:3. How impossible for the saved and the unsaved to walk together in that agreement which the married life of a Christian should express! What a lack of fellowship! Things which the one loves and holds dear, the other cannot enter into, because alienated from the life of God; and things which the other desires are distasteful to the born-again one. There cannot be any prayer or reading of the Word together, and conversation over the precious things of the Lord; no, a great gulf separates between you. To enter the married state in such a relationship is a sad business, indeed. Oh, what heart-rending stories can be told of those who have entered the unequal yoke!

Believers are to marry "only in the Lord." 1 Cor. 7:39. If you wish a happy life together, with the blessing of the Lord upon your home, and with the sweet fellowship of saints, you must resolutely decide not to be united to one who is not a decided Christian. There are other considerations, such as temperament, social position, mental attainment, health, etc., each of importance and likely to affect your future happiness, but none to be compared with the supreme requisite of both being the Lord's.

Another point: although the partner you seek is a Christian, yet there may not be oneness of mind about the way the Lord would have His people gather; so better far to be in no haste to marry till both reach the same persuasion. Otherwise, you start a division from the wedding day, one wishing to go one way and the other another, and this has serious aspects as time goes on.

WHEN AT LAST THE MARRIAGE COMES -

it is, of course, a season of joy and rejoicing and this is quite in accord with a Christian profession. But beware you

do not descend to the level of the ungodly world by adopting its extravagancies in dress and feasting, its toasts and foolish speeches, and permitting unsaved relatives and friends to dominate the proceedings, and finally to allow someone to insert a notice in a public newspaper, descriptive of dresses, presents, and all the usual items of worldly fashion.

Heavenly pilgrims should not figure thus before a Christless world, as having no better example to set. Christian joy, simplicity and unworldliness are the true things, and are coupled with the fellowship of God. Avoid mere parade, and let Christ be to the fore in your wedding, and you will secure His approval, and have the prayers and good wishes of His faithful people.

"Them that honour Me I will honour, and they that despise Me shall be lightly esteemed." 1 Sam. 2:30.

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ISRAEL and the CHURCH

Notes of an address by the late Edmund Allen, N. I.

Read: Matt. 25:34; Ephesians 1:4; 1 Peter 1:18-19

THE HOPE of Israel is the coming of a glorious Messiah to the earth. His coming to Mount Olivet and the establishment of a kingdom in which the righteous will serve Him without fear, will be in fulfillment of the prophetic promises. Their Messiah will be the accomplisher of all righteousness and blessing in the land. The wicked will be cut off and the righteous exalted. The cities of Judah will be rebuilt and inhabited peacefully. Israel looks to the day when Jehovah will fight the nations which will be gathered together against Jerusalem, delivering them from their enemies so that they might serve Him without fear all the days of their life. Ephraim and Judah will be united under the rule of Jehovah. The nations shall know that God Jehovah sanctifies Israel when His sanctuary shall once more be in their midst. The kingdom of Messiah shall stretch from the river Euphrates to the ends of the earth. The glory and greatness of it can only be gleaned from a careful study of the prophetic scriptures. Into that kingdom the worthy conquerors who have triumphed over the Anti-Christ and have come out of the great tribulations are invited to enter, by the King Himself: "Come ye blessed of my Father, inherit the kingdom prepared for you FROM the foundation of the world." Thus the hope of Israel is consummated. We see clearly that the hope of Israel and the purpose of God for them are connected with earth. The purpose of God and Israel's blessing in view when the earth's foundation was laid.

The HOPE of the Church is distinct from that of Israel.

Indeed the Church is "Chosen in Christ BEFORE the foundation of the world." Eph. 1:4. Presently she is taken out of the world, and is not of the world. The church waits not to be gathered under the rule of Messiah on earth but to be caught up to meet the Lord in the air and be forever with Him. 1 Thess. 4:16-17. "With Him" in the Father's house, at the marriage supper of the Lamb, when He reigns over the earth for 1,000 years and in the subsequent eternal state. The church was in eternal purpose, BEFORE the world. In blessing she is ABOVE the world. "Blessed . . . in heavenly places" Eph. 1:3. She is raised and seated in Christ in the heavenlies. Eph. 2:6. When the present world has served the purpose for which God created it, the church will continue to be the vehicle for the display of the glory of God eternally. "Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen. Eph. 3:21.

"BEFORE the foundation of the world" is also referred to relative to the person and work of Christ in redemption. 1 Peter 1:8. "The Lamb foreordained before the foundation of the world" is declared to have a place in eternal counsel before creation. The spirit of God by using the words "Before the foundation of the world," concerning the CHURCH and Christ and the work of the cross links Christ and His church together in a remarkable way.

In light of such clear teaching concerning the calling of the church, why has the world such a hold upon us? It seems to attract the people of God with its passing show. It's praise, honours, titles and attainments that were sacrificed by godly brethren and sisters of a century or more ago, are now sought after by others. "God has chosen the foolish things of the world to confound the wise." The chosen instruments of God's witness to the world at the beginning of the dispensation were labouring fishermen and despised tax gatherers. Paul the apostle, who by educational ability could have matched most, was content to labour for His Lord, preaching "Christ crucified," not with "wisdom of words" but in the power of the Holy Spirit. Only when occasion demanded did he refer to past attainment, adding "I am become a fool in glorying, ye have compelled me" 2 Cor. 12:11. Today we note the difference as some who preach the gospel and otherwise help in the work of God are designated by some earthly attainment or worldly honour. These signs show that we have lost sight of our heavenly calling and place apart from the world. In some cases success in the COMMERCE or ARTS of the world are deemed to be qualifications that must be advertised in our gospel notices and invitations. We are witnessing the Lord's people being caught up in the mad rush for grander homes and some perhaps, outdo the world in fashion trends. The boast of

holiday travel, summer resorts, etc., that make the work of God so difficult at times, bears evidence that the world has influenced us more than we realize. Privately in our homes and publicly in our gatherings we have forgotten in measure that "we are not of this world."

The grace of God wrought a great change in Peter. He was able to rise far above Jewish hopes connected with this world. He clearly grasped its transient character when he wrote "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy manner of conversation and godliness." 2 Peter 3:11.

May we ever be found walking humbly apart from worldly influence, "looking for that blessed HOPE and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

—Submitted by David Kane

A LESSON IN LOST TREASURE

Read: 1 Kings 10:14-17; 2 Chron. 12:1-12.

RECORDED in God's Word are accounts of Israel's victories, achievements, defeats, and unfaithfulness. They were written for our learning, and "profitable for doctrine, for reproof, for correction, for instruction in righteousness." So, as we consider the record of the invasion of Judah, by Shishak the king of Egypt, we find a very timely lesson for our learning.

King Solomon, Rehoboam's father, had made "two hundred targets of beaten gold," and three hundred shields of beaten gold." They were brilliant memorials of Judah's strength and prosperity, as God by His grace had granted them; and they were displayed in the house of the forest of Lebanon.

After Solomon's death Rehoboam reigned, but "he forsook the law of the Lord, and all Israel with him." "So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the Lord, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made."

Rehoboam never regained the rich treasures he lost. Those beautiful shields of gold never again adorned the walls of the house of the forest of Lebanon, nor were ever seen in the house of the Lord. Rehoboam replaced them with inferior substitutes, he made shields of brass; and they would have no value to a future invader.

The record of that great loss and substitution illustrates

what has occurred in many quarters. Figuratively speaking, in past years of assembly testimony, skilled workmen taught and directed by the Holy Spirit deposited golden shields of faith in the hearts of God's separated people. Others following, faithfully ministering God's Word, kept them well guarded and clearly set before the believers. They were golden God given truths and tenets of "the faith which was once delivered into the saints." But now, there is much evidence that the enemy has invaded our ranks and plundered much treasure.

In some places much of God's Word is set aside. Many solemn doctrines and precepts, imperative to godly Christian testimony, are forgotten, neglected, or willfully rejected. Consequently this has led to lack of prayer, Luke 18:1; 1 Thess. 5:17; failure to read and study the Word, 2 Tim. 2:15; disrespect of elders and shepherds, 1 Tim. 5:17; Heb. 13:7, 17; world conformity, Rom. 12: 1, 2; 1 Pet. 1:14-16 and immodest character, conduct and dress, 1 Cor. 11:13-15; 1 Tim. 2:9, 10. Such conduct is clearly the stepping-stone to rejection of separation, Christ as the object and center of His assembled people, the leading of the Holy Spirit; and in many instances, outright denial of the Lordship of Christ.

Such conditions and practices should cause us to be deeply concerned. We must be alert at all times, diligently guarding these and other truths; and keeping so spiritually strong we will be invulnerable to invasion. We must never forsake God's Word, as it is our sure defense against Satan our enemy, who continually strives to invade our hearts, and take away our golden shields of faith. It would be encouraging for us to always remember Jesus' temptation in the wilderness. His shield of defense against Satan was, "It is written, - it is written, - it is written."

The Apostle Paul exhorts, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." 2 Tim. 1:13, 14. God has entrusted His Word to our care and keeping. Therefore let us faithfully keep it secure, and walk in obedience to it.

—Charles R. Lebeck

* * *

There are three remarkable men in the Bible - Moses, David and Paul.

First received the pattern of Tabernacle.
Second received the pattern of Temple.
Third received the pattern of Church.

QUESTIONS and ANSWERS

Question: What would be a nice and proper way to convey the "practical fellowship" in gift to the Lord's servant or servants?

Answer: This, as we find in the Word, was an exceptional opportunity to convey to the Lord's servant the warmth and fellowship of the Assembly. If not present or having meetings at the time, a proper letter should accompany the gift, with a few remarks, conveying the intelligent appreciation of the saints for the privilege of giving for the Lord's sake. Where it is handed, personally, to the Lord's servant this should be done by the brother designated and should convey the same regard and warmth of fellowship.

The Lord's servants are servants of the Lord, not of men, though they seek to serve faithfully in their sphere and with consideration of the needs of the Assembly or Assemblies of the saints. They are not in the employ of the "assembly" or "assemblies" but are responsible to their Lord to Whom they look, not to men.

While it is precious to receive such practical fellowship, we must remember that if the Lord's servants were "dependent" upon the assemblies, they would be in sorry state many times - we say this looking back over 54 years in the Lord's work. We have known honored servants of the Lord who have been greatly neglected by even their home assemblies, we have known not a few who have felt this, yet they looked to their Lord and He sustained them and cheered their hearts, sometimes from individuals with exercise or assemblies far removed, with a corresponding exercise.

We do not subscribe to the idea of so much pay for so much preaching (though we fear it today) but we would stir up the saints to have their circle enlarged, in their prayers and exercise, both as to home workers and our missionary brethren. Some assemblies never extended beyond their usual commitments, etc., consequently they miss much joy in fellowship with the Lord's work generally. This is true also of individual saints who, perhaps, have never had any communication with the Lord's servant or servants, save through the Assembly. Thus they, likewise are deprived of this joy and stunted in their growth and spiritual development.

The extending of our practical fellowship is not thus to be limited to a certain few "friends" but, as the heart is exercised, it should embrace others whom God lays upon the heart. However, in any case, let it be done with Christian courtesy and a proper note conveying the thoughts and godly care of the saints. This is where a good Correspondent shines in the discharge of some of his duties. We have received "fellowship" with a hurried note, written on a scrap of paper, written in such a hurry that you could almost feel the "hurry" of the writer and, while thankful to our God, we could not but feel that this was not the expression of the Assembly as it should have been but the discharge of a duty rather forced upon the writer. This should never be. God's servants are HIS and we should remember this when we deal with them in any matters, especially in this important matter of extending the practical fellowship of the Assembly. This may be some help to some of our brethren here and there who need a little guidance in the discharge of such duties which they should always regard as a privilege.

Question: A correspondent asks whether it seems to be in order for the "pictures" or photos of men who have had meetings with them of late (men still living) to adorn the notice boards of the assemblies. He is not now speaking of missionary brethren with whom they have been in touch and would desire the saints to know something of them, and their families, but the "trend" to glorify the man, rather than the Lord. Would this seem seemly?

Answer: The beloved apostle writes to the Philippians in Chapter 1:7 . . . "I have you in my heart;" Surely this is better than to having the photo present for all to see. I might mention an incident in the case of the late W. B. Johnston of Akron, Ohio., (one of the Lord's servants) who had a real love for men of God and had their photos in his study - precious memory of men departed. One day brother Samuel McEwen was visiting him in Akron and saw all these photos of fellow servants and he said to brother Johnston . . . "What do you need to have your photo included in this array?" Brother Johnston's answer was unique . . . "You must die first." This would answer the above question.

We know, in sectarian circles, there is great emphasis placed upon the man, his photo, his characteristics, etc., etc., in other words it is the "man" that is emphasized. In the language of the Word it is his work that is important, not the man as to appearance, etc. The words of 2 Corinthians 10:10 tell us of the thoughts of some as to the apostle . . . "For his letters . . . are weighty and powerful; but his bodily presence is weak." Not much to look at, they said, probably truly but "man looketh on the outward appearance, but the Lord looketh on the heart." 1 Samuel 16:7.

Some men "shine" for a while - their names, and sometimes their photos are prominent but "time and the devil tests all men" and the "desires" of God's people change and the "heroes" are forgotten but "a faithful man who can find?"

Let us then cease to be "children" but "men." Men of God who understand things in the light of the Word of God, remembering the men who have gone before and left us a good and precious example.

The word to Timothy could well be to us today . . . "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." 2 Tim. 3:14.

Let us all have faithful men (and women) in our hearts and in our prayers, we shall find that this will produce exercise of soul regarding such at the proper time, and in the proper manner. We feel, today, 'here is a great lack of exercise as to the work of God and godly elders are becoming very scarce. When men who have not been placed in this work by God find themselves in the place of power, the Assembly is weakened and favoritism takes the place of godly exercise.'

Question: Is it right for a Christian to join a "union" especially when he needs the work and he is one of many with a conscience?

Answer: The Christian, with a conscience toward God thus, remembering the injunction not to be unequally yoked together with unbelievers" must deal with this matter before his God. We have known of cases, through the years, even to the present day where God has come in and honored (as he always does) their faith and faithfulness to His Word. We command you to God!

(From Ireland)

THE PIONEER PAGE

NOW that the Summer is here, with its passing opportunities, it is in order to seek out the lost and perishing in sections, perhaps more difficult in Winter, and bring to them the Word of Life. To have the heart set on some out of the way places, far removed from Assemblies, and not dependent upon their support, financially or as to attendance, is a good work. May the Lord increase the desire of any thus minded.

How it cheers the heart to see some younger and strong men "branching out" away from the apron strings of an Assembly or Assemblies and getting out in the highways and the byways, not at 70 miles an hour on super highways but on "shank's mare" getting to the people away in the country in the backwoods. This is grand training for prospective preachers and it will help to take the starch out of some.

Lately, when I was East, someone reminded me of an incident I had mentioned before of an occasion away back off the beaten track . . . it was a run down farm house, a long lane leading up to it, a woman outside washing clothes at the wash basin as of old - she saw me coming as visitors are always spotted in the country. As I walked up and kindly offered her some tracts and an invitation to meetings in a neighboring school a few miles off, without hardly ceasing the scrubbing at the wash tub, her reply was not calculated to enlarge one's esteem of self . . . "The only tracts I want to see are your tracks outside that gate down there."

This was unusual of course but it was all the day's work of lonely plodding day after day, week after week, month after month, year after year, as long as able. I think of the words of a young salesman who reported to his supervisor that he had been "insulted" when he went to interest a woman in his wares. The reply of the Supervisor was . . . "Son, I have been refused, have been turned from the door, have been kicked out and down the steps, etc., etc., but I have never been "insulted." "Nothing attempted, nothing done" is an old adage. Why not try something different from the usual run of things near assemblies? When told of the loneliness, and sparsely settled country on our mind in early days, some men said . . . "It can't be done" but it was done and can be done today also where there is "THE HEART FOR THE WORK."

W. F.

Albuquerque, N. M. — Saints here were to move into their new Hall at end of May. Address is 3305 Aztec Rd., N. E. Mtgs., S. S. 9:45 a.m. B. of B. 11 a.m. Gospel at 7:30 p.m. and Wed., 7:30 p.m. Donald B. Hitchner, 6871 Mossman Place N. E.

San Diego, Calif. — The Assembly (formerly Front St.,) will meet temporarily at the Mission Office Park, Building #2, Suite 201, 6150 Mission Gorge Road. They purpose building D. V. Order of meetings: B. of B. at 10 a.m., S. S. & Bible Class 11:45 a.m., Gospel at 7:00 p. m. Andrew Hall, 5168 Ewing St.

Personalia — Our aged brother C. Patrizio was in a Home in his district at last report. We heard (indirectly) that brother Warke was hospitalized again after returning from his meetings in Torrington, Conn. Also had word our sister Mrs. G. P. Taylor suffered a stroke and was hospitalized at last report. Our dear brother Jack Zoerman of Jackson, known to many of us, also has suffered a stroke. Our brother James Ronald's wife has also been laid aside of late. Prayer requested for these dear ones.

Costa Rica, C. A. — Our brother Douglas E. Reid has settled here, seeking to spread the Gospel and see work done for God. He drove from Vancouver by highway, six thousand miles.

East Boston, Mass. — Our brethren have decided to hold Bible Readings throughout their Summer Conference June 2nd and 3rd., which we trust shall be a time of refreshing. This may lead to the pattern of future Summer conferences in Hall here, if the Lord leaves us here. Mr. Alves was with them in May earlier on Tabernacle.

Conferences — Recent gatherings have been reported good, with several servants on hand to minister the Word and the Gospel, also Bible Readings. Toronto (East Side) very large, West Side smaller - Mimico Bible Readings profitable - Manchester, Conn., reported good, also McKeesport, Pa., reports from Vancouver not on hand when we go to press. These gatherings have a good effect upon the testimony.

Cleveland, Ohio — An effort in the Gospel is going on in Monticello Hall by bre. MacLeod and Snider.

CONFERENCES

Taylorside, Sask. — Annual Conference D. V. July 6, 7 and 8 with Prayer Mtg., Thurs. eve. 8 p.m. Visitors freely entertained. Corresp. Clifford Paul, Melfort, Sask., Box 655.

Garnavillo, Iowa — Annual Conference will be held D. V. June 9 and 10, with Prayer Mtg., June 8th in the Gospel Hall. Other meetings in the High School Auditorium. Hospitality extended - Corresp. Robert Brandt.

Winnipeg, Man. — 73rd annual Conference will commence with Prayer and Ministry Fri. June 8 at 7 p.m., continuing over June 9 and 10 in the Gospel Hall, 492 Victor Street. Breaking of Bread at 10:30 a. m. Corresp. John Hull, 576 Home St.

Victoria Road, Ont. — Annual Conference will be held D. V. in the Long Point Gospel Hall June 16 and 17, preceded by Prayer Mtg., June 15 at 8 p.m. The Lord's servants walking in the old paths welcomed in ministry. Corresp. Arthur J. Stone, R. R. 2, Kirkfield, Ont.

Portage La Prairie, Man. — Annual Conference d. v. in the Gospel Hall June 15, 16 and 17, commencing with Prayer Mtg., June 14th at 7:30 p.m. Usual arrangements and hospitality extended. Corresp. Samuel Rey, Box 725.

Glen Ewen, Sask. — Annual Conference will be held D. V. commencing with Prayer Mtg., Thurs. June 28th at 7:30 Standard time, continuing over June 29, 30 and July 1st. Usual arrangements and hospitality extended. Corresp. Roy Macfarlane, Glen Ewen, Sask., SOC ICO. This is an old conference.

Charlton, Ont. — Annual Conference will commence D. V. with Prayer Mtg., in the Gospel Hall, Anglehart June 29th at 8 p.m., continuing in the Englehart High School June 30 and July 1 and 2. Servants of the Lord walking in the old paths, welcomed. This Northern Conference consists of Earltown, Englehart, Kirkland Lake and Charlton Assemblies. Corresp. Norman Ferguson of Earltown or Harvey Pratt of Charlton, Ont.

Augusta, Maine — Annual Conference, Lord willing, will be held June 23 and 24, with Prayer Mtg., June 22 at 7:30 p.m. Corresp. Fred A. Thompson, Rt. 4, Tel: 547-3587.

Hardwick, Vt. — Conference will be held D. V. July 21 and 22 at the Elementary School, Main St., commencing with Prayer Mtg., in the Gospel Hall July 21 at 7 p.m. Bible Readings, Ministry and Gospel in order. The Lord's servants walking in the old paths welcomed. Correspondence to Chas. R. Ford, Box 351, Hardwick, Vt. 05843 - Tel: 802-472-6563.

Pugwash Jct., N. S. — Annual Conference will be held here D. V. June 30, July 1 and 2, preceded by Prayer Mtg., June 29 at 7:45 p.m. Usual order of meetings. The Lord's servants walking in the old paths welcomed in ministry. Hospitality extended to visitors. Corresp. M. C. MacLeod.

West Union, Iowa — Annual Fourth of July All-day meeting as usual to be held in the West Union Fair Grounds - starting at 10 a.m. Please bring hymn books -- Lester N. Crain, Clermont, Iowa 52135.

FALLEN ASLEEP

Toronto, Ohio — Our beloved brother William J. Firm went to be with the Lord April 29th. Connected with Steubenville and Toronto Assemblies for years - a worthy man who loved the Word and good men. He delighted to go over the truths which he had learned from men of God of years past and always maintained a hearty interest in the work of God. His widow survives, also his sons and daughter. We have no further details.

Cleveland, Ohio — In connection with the homecall of Harold Kay of this city, we failed to mention his son surviving, Dr. Ted Kay, in fellowship in Toronto, Ontario Assemblies.

Boston, Mass. — Our dear sister Sadie Ingalls (nee Kane) "went home" April 9th. We remember this family in the old Cliff St., Assembly nearly 60 years ago. She was the last surviving member of her family, aged 88. Her older sister Margaret (Mrs. Gordon) "went home" last month aged 95. Her daughter Edna had the privilege of caring for her mother the past ten years . . . She said to the Corresp. . . . "Be sure to send word to Words In Season." Thus many links are broken on earth but the chains of love bind us to the One Who shall make His own promise true . . . "I'll come again."

Winnipeg, Man. — Our brother Stanley Skryba "went home" April 2nd, aged 81. He has been in the West End Assembly over 12 years - loved his Lord and respected by his large family and grandchildren.

Picton, Ont. — Our dear brother Norman Leavitt of this Assembly "went home" April 19 in his 64th year. Saved when the Gospel came here at first 24 years ago and gathered when the Assembly was planted. He stood firmly for the truth of God learned from the Word, was Correspondent for some time. His wife survives, three daughters, four sons.

Chicago, Ill. — Our brother "Ned" Dunnett, formerly of the 86th St. Assembly here and well known to us in earlier days "went home" March 27th. He was saved New Year's Day 1907 at S. S. exercise, baptized and enjoyed fellowship in Roberts Memorial Gospel Hall. He was a warm-hearted brother - greatly missed. He almost reached his 83rd birthday.

Garnavillo, Iowa — On May 8th, the Lord took to Himself our esteemed and beloved brother Herbert J. Wirkler of this Assembly. He was aged 83. He suffered a stroke some months ago and was unable to speak, nevertheless he seemed to take in the words of his loved ones and others who visited him, now at home. He was saved March 30th, 1938 at a time of the Spirit's work here. We visited him in the Nursing Home a few days before his homecall, read and prayed with him as an old friend. He was the town's banker and much respected by all who knew him - their home a very hospitable one. Remember in prayer his dear widow who tenderly cared for him to the last, also three daughters who have that "blessed hope" and one son.

Detroit, Mich. — Our dear sister Mrs. John Govan (Bessie) "went home" April 24th in her 92nd year. She had been in failing health since her husband's homecall some years ago. A good companion to the Lord's servant, she had the respect of the saints. She was buried in Bay City beside her loved one's body. These broken links remind us of the realities of eternity.

Detroit, Mich. — Our dear sister Mrs. Amie B. Aitken of this Assembly (Stark Road - Livonia) "went home" to be with Christ April 23, aged 85. Born in Scotland and born again there in early years in Ayrshire, she came to U.S.A. in 1923 - in fellowship first in Akron and later here. A beloved sister, godly, quiet and kind. She leaves three daughters. Titus 2:13.

Indiana, Pa. — Our dear brother William M. Calhoun "went home" May 3rd, aged 77. Saved May 31, 1934 and in fellowship with the Christians here. He leaves his widow, two daughters, two sons. Prayer requested for the sorrowing ones, some unsaved.

Hitesville, Iowa — Our dear sister Mrs. Henry Baker of this Assembly was called home to be with Christ April 28th, aged 81. Saved in 1936 at meetings in Aplington by the late Oliver Smith, or shortly after. Prayer requested for her five children surviving.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE COMING KING

ON earth He wore no coronet,

No royal, kingly glamour;

But in His Blessed Personage

Such qualities of kingship met.

That some could see the True King's part,

Though hidden 'neath the surface;

And gave Him kingly honours blest

That made them bow their hearts.

And even when, in mock'ry crowned,

In shame upon the tree;

His title true was in their hearts

He was THE KING RENOWNED.

W. H. F.

JULY, 1973

WORDS IN SEASON

Published monthly at 107 N. Main St., Waterloo, Illinois 62298
EDITOR: William H. Ferguson, 1314 Bunts Road, LAKEWOOD, OHIO 44107.

SECOND CLASS POSTAGE PAID AT WATERLOO, ILL.

SEND ALL SUBSCRIPTIONS TO:

MR. MATTHEW J. BRESCIA
33 Lewis Street
HARTFORD, CONN. 06103

CONFERENCE NOTICES, ETC., We would remind our Correspondents that the Labor Day weekend is early so any notices should reach us here in Lakewood, Ohio, BEFORE the 10th of JULY. Remember mails are slow - ALL September conferences then should come as we suggest. Address W. H. Ferguson, 1314 Bunts Rd., Lakewood, Ohio 44107.

VOLUMES - We have a few left - write the Editor as above. \$5.00 mailed anywhere.

CHANGE OF ADDRESS

Belfast, Ireland — Frank Knox, 6 Ravensdene Crescent - BT6 ODB.
Scotland — John J. Stubbs, 13 Torrs Drive, Castle Douglas, Kirkcudbrightshire.

REPORTS

Warning — Reports from an Ontario Assembly tells of a man, professedly of Pakistan, who has disappeared after borrowing certain monies on some "sad" story. This happens occasionally and all do well to be critical of all attempts to borrow money.

Pennsauken, N. J. — Some of younger brethren here and others have been exercised through the past Winter as to a cottage meeting here and God seems to have blessed their efforts. Some have professed since the first of the year. Good to see younger brethren devoting their time, above daily labors, to such work. We would judge highly commendable and needful. Bro. Alves visited the Assembly lately, as well as other parts of New England. The above mentioned cottage meetings were in Sweetwater.

Bryn Mawr, Pa. — Recent meetings saw a number profess faith in Christ during the five weeks, some exercised beforehand. Bro. Smith continued with a week or two of ministry.

P. E. I. — Conference at Crapaud had profitable ministry we heard and large Gospel meetings.

Conferences — Sarnia reported large again. Torrington helpful. Vancouver larger and a nice spirit prevailing. Midland, Ontario large and several sharing in ministry. Stout, Iowa, large and ministry refreshing. Mimico (Toronto, Ont.,) Bible Readings large. Christians enjoyed the fellowship and suggestive ministry good on the whole. Ottawa, Ont., conference helpful.

Rivesaltes, France — Our brother Dennis O'Hare carries on around Perpignan - a few have professed and he longs for a fellow worker of decided assembly convictions as he believes much more could be done. With his wife and little family it is cheering to see him thus seeking new ground. He also wrote that he had been to Argenteuil (where he was formerly five years ago) and the brethren there were most hearty in his coming - for this we thank God. In Andorra (between France and Spain) he visited the villages and homesteads, leaving Scripture portions in French and Spanish. He speaks of a woman seventeen years with so-called Jehovah's Witnesses, seemingly a sound conversion. He also had a short visit to Ireland around Lurgan and appreciated the fellowship of older brethren there. Pray for our brother in his exercise . . . Rue Monge, 66 - Rivesaltes.

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. 65

JULY, 1973

No. 7

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* * * *

THE CROSS AND THE CROWN

THE Cross and The Crown go together; and more than this, The Cross and Communion go together. The Cross touches my natural will and therefore it breaks down and takes away that which hinders communion. It was when Peter rejected the thought of the Cross that Jesus said . . . "Get thee behind Me, Satan; thou art an offence unto Me." It is with a rejected Saviour we have to walk.

The whole system of the world is a stumbling block to turn the heart from God - - dress, vainshow, flattery, even the commonest things which tend to elevate nature. All that puts us into the rich man's place is a stumbling block. Heaven is open to a rejected Christ.

Remember this, God's heart is set upon carrying His saints along this road to glory; He would have us walk by faith and not by sight.

Whatever tends in me to exalt the world that rejected Christ is a stumbling block to others; in short, anything that weakens the perception of the excellency of Christ in the weakest saint.

From a letter of J. N. D. 1865

* * * *

"TO KNOW the will of God is the greatest knowledge -
TO DO the will of God the greatest accomplishment."

From letter by the late George Morrison of Seattle—1961

"MISSED IT AT LAST"

SOME time ago a physician called upon a young man who was ill. He sat for a little by the bedside, examining his patient, and then he honestly gave him the sad information that he had but a very short time to live. The young man was astonished; he did not expect it would come to that so soon. He forgot that death comes "in such an hour as ye think not." At length he looked up in the face of the doctor, and with a most despairing countenance, repeated the expression: "I have missed it - at last."

"What have you missed?" inquired the tender-hearted, sympathizing physician.

"I have missed it - at last," again he repeated.

"Missed what?"

"Doctor, I have missed the salvation of my soul."

"Oh, say not so. It is not so. Do you remember the thief on the cross?"

"Yes, I remember the thief on the cross. And I remember that he never said to the Holy Ghost - Go thy way. But I did. And now He is saying to me - Go your way." He lay gasping awhile, and looking up with a vacant staring eye, he said: "I was awakened and was anxious about my soul a little time ago. But I did not want to be saved then. Something seemed to say to me, "Don't put it off, make sure of salvation." I said to myself, "I will postpone it." I knew I ought not to do it. I knew I was a great sinner, and needed a Saviour. I resolved, however, to dismiss the subject for the present. Yet I could not get my own consent to do it, until I had promised that I would take it up again, at a time not remote, and more favorable. I bargained away, resisted and insulted the Holy Spirit. I never thought of coming to this. I meant to have made my salvation sure. And now I have missed it - at last."

"You remember," said the doctor, "that there were some who came at the eleventh hour."

"My eleventh hour," he rejoined, "was when I had that call of the Spirit. I have had none since - shall not have. I am given over to be lost. Oh! I have missed it! I have sold my soul for nothing - a feather - a straw - undone for ever!" This was spoken with such indescribable despondency, that nothing was said in reply. After lying a few moments, he raised his head, and looking all round the room, as if for some desired object - turning his eyes in every direction - then, burying his face in the pillow, he again exclaimed in

agony and horror, "Oh! I have missed it at last," and he died.

Reader, you need not miss your salvation, for you may have it NOW. What you have read is a true story. How earnestly it says to you, "NOW is the accepted time!" "How shall we escape if we neglect so great salvation?"

—Dr. E. A. M.

Regarding The Future Condition of a Glorified Saint

A FEW ideas expressed on this subject by the late Wm. Sommerville, A. M., minister of the Reformed Congregation in Cornwallis West, known as Covenanters. Born in Ballyroney, County Down, Ireland, July 1, 1800, he died September 28, 1878, at Somerset, Kings County, Nova Scotia, buried in Welsford.

"The truth is, I do not know much about heaven - its location, the appearance of its inhabitants, their special exercises and employments, and whether they sing at all, as we use the term . . . Lazarus was dead four days, but when raised he brought no tidings from the region of the dead; Paul was caught up to the third heavens but was unable, or forbidden, to report what he saw. When I turn to the Scriptures for information respecting our future state, I find the glory of heaven as completely wrapped up in metaphor as was the mediatorial person and work of Christ in types under the former dispensation. It is represented by all that is valued, attractive and coveted in the world - gold, jewels, thrones, crowns, palms, white robes. To one thing a special emphasis is given: WE SHALL BE LIKE THE LORD JESUS AND SHALL SEE HIM AS HE IS. I am satisfied to know this, and contented to be ignorant of 'what I shall be', and of things subservient to His glory and my blessedness till the day shall disclose to my enraptured sight the glorious panorama."

* * *

IT is often said, for the sake of peace and union, that we should not be very particular as to certain parts of truth; keep them back and treat them as matters of no moment. I humbly state, that I entirely differ from this view; for I do not see that such union is of real, lasting, or Scriptural character. We are not at liberty to lightly esteem, undervalue, keep in the background—much less to give up—the truth of God even for the sake of union.

George Miller

FUTURE KING AND KINGDOM**PSALM 110**

William H. Ferguson

THIS precious Psalm brings joy to the heart and soul of all believers who enter into the thoughts of future glory and Millennial blessing which is in store for God's earthly people after the Church is taken home to be with Himself and the closing week of seven years finishes up MAN'S DAY on the earth. The final end of MAN'S rebellion and pride is suggested in verses one and two when the enemies of our Lord are dealt with and the "rod of His strength and His rule is seen in Zion." The earthly Zion is before us here, the place where our Lord shall deal with His enemies in that day as we read in Joel 3:9, 17. Just prior to the appearance of the Son of Man in His garments of vengeance we read in 3:14 . . . "Multitudes, multitudes in the valley of decision (or concision or threshing): for the Day of the Lord is near in the valley of decision." This is where the final act of Man's Day of effrontery, rebellion and pride shall be dealt with by none other than the One Whom they rejected and despised to that moment and His appearance shall "shut their mouths" as we read in Isaiah 52:13, 15 . . . "So shall He startle many nations; kings shall shut their mouths at Him." r. v.

It is then, when His enemies shall all have been dealt with, that His Kingdom shall be manifested and His rule extended over all the earth. It is then that the true Melchizedek character of our Blessed Lord shall be manifested. He has that character now as He has "sat down on the right hand of the throne of the Majesty in the heavens" as we find in Hebrews 8:1, but as to His being manifested thus on earth, this remains yet to be seen as mentioned above at the beginning of the Day of the Lord and the Kingdom of the Son of Man. His Priestly and Kingly character shall be in evidence throughout the Millennial day - He shall be a Priest upon His throne and shall maintain in royal and kingly ways a true and righteous authority over all the earth. We do not suggest that He must, personally, be on earth constantly during His reign, but He shall have His representative on earth. We must remember that the Church's position during this period of One Thousand years is "above" the earth in the heavenly city, the Bride of the Lamb, and that we shall be vitally connected with our Lord in His rule and government over the earth. This is in evidence in the "twelve gates" of Rev. 21:21 and Matthew 19:28 where it states, from the Lord, that "ye which have followed Me, in the regeneration when the Son of Man shall sit on the throne of His glory, ye also shall sit on twelve thrones, judging the twelve tribes

of Israel." The "gate" is the place of judgment and the place the Church shall occupy in heaven, over the earth, shall have this characteristic.

CONTRAST TO PSALM 109

It is sweet to notice the contrast between these two Psalms of David who spoke prophetically of our Lord in both. The "persecutor" of the poor and needy man of v. 16 would suggest our Blessed Lord, also verses 2 and 3 and 22 to 25. It would seem, while this would be the character of the nation that the representative of the nation in the "selling of our Lord for thirty pieces of silver" is JUDAS the arch-conspirator. You find this is quoted in verse 8 . . . "Let his days be few; and let another take his office." This is quoted, of the Spirit doubtless, in Acts 1:20 . . . "For it is written in the book of the Psalms . . . his bishoprick (or office) shall another take." This, of course, here refers to Judas. Instead of Judas being merely as some would suggest, a misguided man, he was a bitter enemy of the Lord, his treachery, his stealth, his covetousness, his betrayal, all denote the hatred of his heart. While he seemed to be the instigator of the traitorous deal with the priests of the Temple, we note in Zechariah 11:12 . . . "So **they** weighed for My price thirty pieces of silver." He was a representative of the nation and all the bitterness and hatred of the nation is exemplified in that wicked man - no wonder our Lord said . . . "Good were it for that man if he had never been born." But now, from the depths of reproach and shame, our Blessed Lord is seen in this next Psalm exalted to the heights of glory and beauty.

THE DAY OF THY POWER

One of the beautiful designs of that day is portrayed in verse 3 of Psalm 110 . . . "Thy people shall be willing offerings in the day of Thy power." In that day there shall be nothing of the halfhearted nature of our service - all shall be from a "willing heart" and it shall be a day of the offering of the people as a total offering. We are so accustomed, in our day, to speak of service and consecration, but we acknowledge surely that it is not as total as it ought to be. There is so much of self, self-seeking and self-aggrandisement that it is not really as total as it ought to be. We acknowledge this freely I am sure, but in this coming day of His power, all shall be different and there shall be abundant offering of His people, totally for the service He has for them. This, of course, is an earthly and millennial scene. We are not now speaking of heaven but the glorified earth. It cheers our hearts to know that, while we are enthroned in the Heavenly Jerusalem we shall look down on a renewed

and regenerated earth and shall have a share in all the sweetness of His power as the Bride of the Lamb - joined eternally to Him. We can never be disinterested in those things which interest Himself, nor shall He ever leave us out of His eternal counsels or His purposes which He shall unfold to us as ages roll on. Blessed prospect indeed, it is, and we rejoice in the thought of all that this involves.

THE DEW OF THY YOUTH

One of the things we note here is the "eternal youthfulness" of our Lord and, also, of ourselves for we shall be like Him. When we think of this in connection with the change and decay of this earthly frame and in view of the many separations from loved ones here through their removal from us, it should give us a "lift" to realize that the day is soon to come when all this shall be a forgotten thing and we shall enter into that state, in that Resurrection morning, when we too shall enjoy the eternal youthfulness and strength which shall be ours to serve Him eternally. How, at times, we feel in these earthly tabernacles, how limited we are as to strength to do what we would like. The desire is there but not the ability to carry out these desires. This will pass.

THE TORRENT OF GLADNESS

We have noted in our Bible a translation of verse 7 of Psalm 110 . . . "He shall drink of the brook in the way;" as follows . . . "He shall drink of the torrent of gladness." A mighty river of gladness is God's - not a temporary and failing supply but a "torrent" ever gushing forth from the Almighty to refresh and delight the people of God. True, in the Scriptures, we often have a drink of that fountain of blessing but limitations of body and mind often fail us the enjoyment fully of what God has for us, but in the eternal state there shall be this constant "torrent of gladness" ever available and there for our enjoyment. It reminds us of the words of Psalm 16:11 . . . "Thou wilt show me the path of life: in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore."

May we, in anticipation, learn a little more from these precious Psalms speaking of Himself and His glories, and have our hearts lifted above the mean and beggarly things which sometimes cross our pathway which would hinder our joy and keep us down as "earth-born" ones rather than the "heaven-born people that we are" and ever shall be.

HALLELUJAH! ! !

"JUDGE NOT"

Matt. 7:1 - Luke 6:37

H. T. Kimber, Australia

"SONS OF THE HIGHEST"

IN the context of these words, our Lord contemplates a further development of the work of grace in His disciples. Such development would result in their becoming manifest as "sons of the Highest." "The Highest" is God, so entitled because of His superiority to what is evil in mankind, He is good to men. He is "not willing that any should perish" and so acts in saving grace towards them. In like manner, it is a matter of righteousness that we also should act towards others in the grace which has been shown to us. It can be said that we do not really appreciate grace beyond the measure in which we express it. We express it by "growing in grace," and thereby showing that we are "sons of the Highest." This is the key to the right understanding of our Lord's command, "Judge not . . ."

"RIGHTEOUS JUDGMENT"

Obviously, our Lord does not mean that He forbids the judging of outward actions and prevalent evil. Such a wrong interpretation would be to be guilty of the looseness against which He warns in vs. 6 concerning giving "that which is holy unto the dogs," and casting "pearls before swine." In all matters of outward actions and evil, both individuals and assemblies are required to judge, Matt. 18:15-18; 1 Cor. 5:12. To "earnestly contend for the faith once delivered," which we are exhorted to do in these days of falling away, carries with it the necessity of judging what in the man-made systems of Christendom, and in persons, is offensive to God, dishonoring to His Son and disobedient to His Word. Hence our Lord's injunction, "Judge not according to the appearance, but judge righteous judgment," John 7:24. Accordingly, in obedience to such Scriptures as "Ye shall know them by their fruits," Matt. 7:16. and "Having a form of godliness, but denying the power thereof: from such turn away," 2 Tim. 3:5, we must judge and "come out from among them, and be ye separate, saith the Lord," 2 Cor. 6:17. It is common to hear the "fruits" of Matt. 7:16 interpreted as "converts" or "results." This interpretation is wrong. "Fruits" are that which distinguishes true prophets from false prophets. The "fruits" are the doctrines taught, proved good or evil according to whether they are Scriptural and glorifying to Christ and His gospel, or otherwise. It has nothing to do with judging the labours and "results" of servants of God. Such judgment is the Lord's prerogative in "that day" at the "Judg-

ment seat of Christ," Rom. 14: 10-13; 1 Cor. 4:5. He only is "the righteous judge" who "shall give at that day." 2 Tim. 4:8.

"A SINGLE EYE"

But all "righteous judgment" must be carried out in the fear of the Lord; with "a single eye" to His glory and to the honour of His name. Because we observe from experience that it is a short step from the judgment which is a Scriptural duty, to that kind of judging which is despicable. Judgment which involves mere criticism, fault-finding and censoriousness of servants of God and our fellow-believers is not "righteous judgment" at all. It only serves to expose a carnal spirit.

"JUDGE NOT"

By these words the Lord forbids me to judge the motives of my brother, the thoughts of his heart I cannot see nor hear. I have no right to judge that which is not manifested outwardly. I have no authority to judge according to my feelings. Motives are known to God alone. One who in censoriousness continually sits in judgment upon his brother with a fault-finding spirit, is sitting in unrighteous judgment. Because he assumes the place of judge without that place belonging to him. It belongs to the Lord alone. "There is one lawgiver . . . who art thou that judgest another?" "Speak not one against another, brethren," James 4: 11, 12. (RV). "Who art thou that judgest another man's (Christ's) servant? to his own master he standeth or falleth. Yea, he shall be holden up; for God is able to make him stand . . . but why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ." Rom. 14: 4, 10.

"THAT YE BE NOT JUDGED"

The Lord's warning is a solemn one. Its truth has been proved in the bitter experience of many a believer. "For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." Sooner or later, one who indulges in judging his brother's motives and in censorious fault-finding will reap as he has sown. He will learn that God's laws cannot be ignored with impunity. An opinion is expressed by someone, or a judgment delivered by a few, which censures a brother's motives and estimates the value of his service. It could be that a jealous spirit, born of fleshly irritation, is given the name of "spiritual burden," and unscriptural action initiated accordingly. If we do these things, sooner or later someone will come along with the same measure and the same judgment, and

we shall reap what we have sown. Habitual censoriousness and criticism kill spirituality. It is carnality.

"THE MOTE . . . THE BEAM"

By ignoring the great beam in my own eye, I can easily see the little mote in my brother's! The cure for this self-blindness is for me to constantly judge myself, and with my brother to be patient, loving and helpful. It will never help to be always surmising evil, looking for faults and passing judgment accordingly. If we speak of love, let us practise it. 1 Cor. 13.

"THOUGHTS AND INTENTS OF THE HEART"

We repeat, that outward actions of wrong-doing require judgment, because they can be seen or heard and so measured against the Divine standard of Scripture doctrine. But "the thoughts and intents of the heart" are known to God alone. For such, He is the "discerner" who effects self-judgment through His "quick, and powerful" word, Heb. 4:12. But unless there is outward manifestation of wrong-doing and transgression of the Divine law of Scripture, where is the authority for judgment? "Judge nothing before the time." The Lord is coming soon. All assessment of "results" in service belongs to Him alone. He alone has authority and ability to "bring to light" and deal with any chaff ("the hidden things of darkness"), and to "make manifest" the wheat ("the counsels of the hearts"). "Then shall every man have praise to God," 1 Cor. 4:5. Meantime, whilst earnestly contending "for the faith once delivered," and by godly discipline maintaining the purity of the assembly of God, let us judge ourselves more. "Every one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." Rom. 14:12-13. Let the servant of God "be fully persuaded in his own mind" that he is pleasing his Master and serving "according to the pattern." Then it will be "a very small thing that he should be judged of man's judgment." 1 Cor. 4:3. Concerning what is going on in our brother's heart, and the "results" of his faithful ministry in God's sight and estimation, let us abide by our Lord's command, "Judge not . . ." and leave all to Him against "that day." "Follow THOU Me." John 21:22.

* * *

When we deal with God in prayer about the difficulties of the path, we must not set Him a time for the clearing away of those difficulties, but wait upon Him who accepts the sacrifice of our willing hearts.

"THE BEAUTY OF THE LORD"

BEAUTY always appeals to the human heart. The Lord has given us marvellous visions of beauty in Nature and all around we see the perfection of His creatorial powers. The beauty of the fragrant rose, the loveliness of the violets, and the purity of the lily is ever a source of delight to gaze upon.

BEAUTY OF THE LORD

However, the beauty of Nature is fading and subject to decay. So is human loveliness and will sooner or later pass away. Alas, no beauty is permanent in this changing scene among the sons of men. But the beauty which surpasses all others is the excelling beauty of the Lord Jesus Christ. The Psalmist expresses ardently in Psa. 27:4, "One thing have I desired of the Lord, that will I seek after that I may dwell in the house of the Lord all the days of my life, TO BEHOLD THE BEAUTY OF THE LORD and inquire in His temple."

May we say in the language of the hymn writer:

"One thing, my Father, only one
My heart desires of Thee -
To know Thy well-Beloved Son,
And all His beauty see."

The Holy Spirit delights to bring before our spiritual gaze glimpses of the beauty of the Lord Jesus. There is the beauty of His character. The Lord of glory is the only One Who ever possessed a Character unstained by sin. His moral beauty could not be hid and shines out so brightly in His Humanity and His Deity and in His written Word. How rich the Character He bears exalted on the throne in whom all glories shine.

BEAUTY OF HIS WALK

There is THE BEAUTY OF HIS WALK. The pathway of our Blessed Lord we would retrace with adoring hearts. Truly, it was one of unsullied holiness a perfect path of purest grace unblemished and complete. His perfect obedience to accomplish the Father's will was displayed throughout His pathway to the cross. And the beauty of His love was displayed in His holy walk and seen in all its fulness in His sacrifice on the cross. His pathway gloriously ended with His resurrection and ascension back to His heavenly Father.

BEAUTY OF HIS WORDS

There is THE BEAUTY OF HIS WORDS. Many are the words which flowed from His blessed lips and today, as in every generation since the fragrance of His words were heard have brought to countless multitudes comfort, joy and

peace. The Psalmist exclaims "Thou art fairer than the children of men." Grace is poured into Thy lips therefore God hath blessed Thee for ever." Psa. 45:2. Truly words of secret power in hours of grief, in loneliness to kindle thoughts of praise! The two disciples, at the end of the Emmaus journey said one to another "Did not our hearts burn within us while He talked with us by the way and while He opened to us the Scriptures," Luke 24:32. Even His enemies had to confess "Never man spake like this man." John 7:46.

What a joy it is to be occupied with the beauty of the Lord. We remember well the time in our life when the Lord of glory was nothing to us, and we were like the people of whom the prophet Isaiah describes in chap. 53, vs. 2 who saw "No beauty in Him that they should desire Him" but the wonder of His grace. He is now the "chiefest among ten thousand," Song of Solomon 5:10. We are reminded in the Song of Solomon of the supreme beauty of the Lord and again in chapter 5 the daughters of Jerusalem challenge the Bride concerning her Beloved "What is thy Beloved more than another beloved that thou dost so charge us:" And the Bride enumerates the loveliness of her Beloved and exclaims "My Beloved is white and ruddy the chiefest among ten thousand - yea, He is altogether lovely" vs. 9 and 16. Surely this is the language of every lover of the Lord Jesus Christ, the Heavily Bridegroom of our hearts:

"Thou glorious Bridegroom of our hearts,
Thy present smile a heaven imparts,
O lift the veil, if veil there be,
Let every saint Thy beauty see"

TRANSFORMING BEAUTY

Lastly, there is THE TRANSFORMING BEAUTY OF THE LORD. As we contemplate His beauty we shall be transformed into His likeness in some measure as we behold Him "But we all with unveiled face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory even as by the Spirit of the Lord." 2 Cor. 3:18. What will it be to be completely transformed into the image of the Lord of glory when "we shall see Him as He is" and the promise of the prophet Isaiah, chap. 33:17. "Thine eyes shall see the King and His beauty." The beauty of face will perhaps win admiration but only the beauty of a heart full of Christ can attract others.

Physical loveliness will fade and decay, but the beauty of the Lord reflected in the soul is eternal. May we appreciate more the beauty of Our Lord as we are occupied with

Him until "faith shall give place to sight and we shall see His face." May we say again with the hymn writer:

"O fix our earnest gaze,
So wholly Lord, on Thee,
That with Thy beauty occupied,
We elsewhere none may see."

H. C. S.

PROPHETIC OUTLINES THE DAY OF GOD

THE "Day of God" without question refers to the Eternal State after the judgments connected with the Day of the Lord at the end, these seeming to merge with the Day of God as in 2 Peter 3: 10, 13 - the one at the end, the other at the beginning, as it were but the Day of God is ushered in as a state of Eternal Blessedness, "wherein dwelleth righteousness." We read in Isaiah 65:17 . . . "The former shall not be remembered, nor come into mind." Thus the rebellion, sin and disgrace of the former earth shall be eternally blotted out from the mind and heart. Looking on to this, as in 2 Peter 3:12, this seems a long way ahead but we must remember that "one day is with the Lord as a thousand years, and a thousand years as one day" . . . v. 8. In the light of eternity we can look forward to this and rejoice in the prospect.

There shall be a "new heavens" and a "new earth." We can't speculate and go beyond what God has revealed in His Word but we would realize that there shall be a "heavenly people" and "an earthly people." Righteousness shall dwell in the earth then and the Name of the Lord shall be owned by all. We have pointed out before, in these articles, that we do not believe there shall be an intermingling of the "heavenly people" and "the earthly" during the Millennial reign of one thousand years. There will likely be more communication between earth and heaven then but the mingling of heavenly saints in glorified bodies with those of earth does not seem to be contemplated in that day. However, when we consider the DAY OF GOD we believe there shall be a different state of affairs altogether. The "creation" as it was in the mind of God shall, evidently, revert to the original state when God could come down and talk with the man whom He had created and placed on the earth. The words "walking in the garden in the cool of the day" refers to what should have been a delight and frequent occurrence, in the original state of man's innocence, apart from the entrance of sin.

REVELATION 21:1, 3

The words of verse 3 . . . "Behold! the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." The last tear of earth shall be wiped away (for there shall be tears doubtless in the millennial state to some extent) and a new order of things prevails altogether. In this eternal state, it would seem to be suggested by the word "tabernacle" - not as a "temple" but as a movable tabernacle - that the Bride of Christ, the true Church, is in mind here. That she shall, in company with her Beloved Lord, visit parts of His earthly domain and thereby bring joy and gladness and blessedness to the earth, would be quite in keeping with the character of the DAY OF GOD. The Church's position (during the one thousand years) we believe is "above the earth" and shining down upon it with heavenly light but in the eternal state, when every trace of sin and wickedness has been eternally blotted out, there shall be a communion between earth and heaven which we cannot contemplate now. There is not much further said about this but we can revel in the thought of the perfection of the work of the Cross in such a complete reconciliation of earth and heaven and the bringing in of everlasting righteousness. May the very thought of this lead us to "all holy conversation and godliness" as we read in 2 Peter 3:11, 12. May we be kept "looking" for the fulfillment of His promise to us to come again and receive us unto Himself at His Coming, as in John 14:3 and the more we enter into the truth of His Coming for the Church, shall we also look forward to further fulfillment of His gracious purposes in regard to the earth and eternal blessedness of "the new heavens and the new earth."

As we have said often, a true consideration of MAN'S DAY, THE DAY OF CHRIST, THE DAY OF THE LORD AND THE DAY OF GOD, shall enlarge our thoughts, cause us to look upon the world in its true light as an enemy of God and a seductive society which can get along very well without God, causing us, afresh, to contemplate our portion, place and privilege as a heavenly people, destined to be WITH OUR GOD throughout eternity and enjoy all His gracious purposes and plans for the future, in company with our Beloved Lord Jesus Christ and the Blessed Holy Spirit.

The Editor

* * *

Every servant requires, and as he waits for it receives, preparation for every coming service . . . Every service, be it great or small, is in power according as the servant is prepared of God.

IF YOU ARE TOO BUSY TO:

Attend every meeting of the assembly . . .
Read and pray with your family every day . . .
Read God's Word privately every day . . .
Meditate upon what you have read . . .
Take time to pray . . .
Be a help in the assembly . . .
Visit the lonely and the sick . . .
Speak to sinners of your Saviour . . .
Help those in need of a helping hand . . .

YOU ARE TOO BUSY.

WHEN YOU ARE CALLED HOME IT WILL BE TOO LATE

TO:

Attend meetings.
Read and pray with your family.
Read God's Word privately.
Meditate.
Pray.
Be a help in the assembly.
Visit the lonely and the sick.
Speak to sinners of your Saviour.
Help those who need a helping hand.

DO IT NOW!

THIS HAS SPOKEN TO ME.

V. W.

INTEREST IN PREACHING

PREVIOUS to the American Revolution, an Indian who had been converted to God under Elliott, happened to be in town during Sunday, and attended the church of the white men. He entered the house; but no one wished to be contaminated by contact with the Indian, he was left to stand alone in one of the aisles. The preacher commenced and went through his usual routine of services. At the conclusion, the Indian modestly lifted up his voice and requested liberty to speak. It was a request that could not well be denied, as it was plainly enough discovered that the congregation had a curiosiy to hear what the "red man" had to say. He commenced, and related the history of his conversion to the Christian faith. From this he proceeded to exhort the people. He had burning thoughts, and being related in the artless simplicity of his soul, he soon brought tears from almost every eye. As he concluded, the parson descended from his desk and approached the Indian.

"How is it possible," said the parson, "that you, an untutored savage, having no education possess the power so greatly to affect my hearers as even to bring them to tears: whilst I, an ordained minister of Christ, who have received a regular theological education, after preaching many years, have never been able to move them in this manner?" "Oh," replied the Indian, "it be all very plain. You come here - bring silver bowl, all very nice, and silver spoon, all handsome, but you have no sucquetash in your bowl. You give the people nothing to eat. But I, poor, dirty Indian, come here, bring great wooden bowl, and wooden spoon; but I bring socquetash in my bowl - I bring the people something to eat. They glad to get it. They be all hungry - no satisfied with looking at silver bowl. I bring them the Bread of Life; they eat. I bring them the waters of salvation; they drink. And they so glad they cry for joy; they bless God and be thankful to Him. You go to the fountain of living waters and fill your bowl; then your people glad to come here, - then they no more go to sleep to hear you preach."

CONTENTMENT

WHEN the apostle says, "I have learned, in whatsoever state I am, therewith to be content," Phil. 4:11, he means to say, if he is occupied with God - if he is occupied with conformity to Christ, he sees all treasures in Christ; and he sees all to be his. O then, as betwixt himself and his circumstances, he is like a SELF-SUPPLIED COUNTRY. It does not mean here a man submitting to what he cannot help or alter; it is much more than that. He is a royal personage, he

is a child of God, a servant of Christ, who is taken up with Christ, and all that belongs to Christ is his. Therefore, he is like a country whose supplies are all within its own borders. May every one of us be like this. Further, each child of God in his own circumstances has a treasury of opportunity for diligently applying himself to the great business of conformity with Christ. It is a mine of wealth, and none but the child of God can dig in it. The opportunity of pleasing God belongs to every child of God. If he won't dig in that gold mine he shall be a great loser. May we learn the great secret of happiness and peace of mind, not living to ourselves, but living unto Him that died and rose again. Rom. 14:7-9.

R. C. C.

FOOD FOR THOUGHTFUL MEN

Two extracts from letters received recently from north Atlantic and south Pacific show a distinct trend of departure against which all who love the Word of God and His Truth should beware.

"Thought to drop you a line, firstly to express appreciation (continued) of W. I. S. having some appreciation of the sustained effort required for such ministry and we know, that the spirit be willing, He must give the enabling. We see on every hand the retreat from positions once tenaciously held, also folks in isolation like ourselves sometimes go looking for crumbs around the radio dial, but they are mostly 'dry wells.' Now and again one hears the pure Gospel (as to salvation) but never the ground of gathering. They talk of 'study sessions' to find out the will of God, but only 'portions' are studied, understandably, otherwise the thing would break down if once the clear light were allowed to shine on their doings . . . When one declares the whole counsel of God, the word of 2 Tim. 3:12 is proved to be true. I heard an old brother say, years ago, that if we want to see the lateness of the hour, we need not look on the events in the world outside, but on the happenings within. So brother F _____ 1 Cor. 15:58 . . . I know that in some circles papers as W. I. S. may be unpopular but there will always be the faithful remnant, sometimes individuals separated by distance from assemblies, or by conscience from the chapels, who need such ministry."

* * * *

... "Unless God intervenes in His grace and mercy, there seems no natural answer. Conditions remind us that we are in the last of the last days, 2 Tim. 3. Indeed, it is the

last hour, 1 Jn. 2:18, of the dispensation. Our blessed Lord's return to the air for His own is doubtless at the door and most of us are asleep, Matthew 25:5. Many are departing from God and His Word and will reap the harvest of their folly, Gal. 6:7. Our spiritual state is so low that amongst ourselves men are rising up to undermine and destroy the assemblies. The roots of this go deeper than the skin, like leprosy. Carelessness in Gospel work. Far too keen for an outward show of profession and numbers and strange children are the result. These are clever and educated and deceive the hearts of the simple. What can we expect when such take control in the Assembly but a harvest of sorrow and confusion. We are having our share of this awful gangrene amongst us in this last few years, 2 Tim. 2:17, with its attendant sorrows.

May God give us genuine children like Timothy for unless we see this they will never develop spiritually until we have the Man of God in 2 Tim. 3:15, 17. We greatly value earnest prayer that God grant a measure of peace, 1 Tim. 2:2, not so much for our own comfort but we long and pray for a mighty movement in this island North and South, of the Holy Spirit ere the Lord returns for His own. Brethren pray for us. 1 Cor. 15:58.

THE GLORY LAND

Your loved ones gone to Glory Land,
Around the throne with Christ to stand.
There, face to face, with Him above
Wrapped in the sunshine of His love.

If you could see behind the veil,
I'm sure the vision would not fail
To fill you with o'erflowing joy
And all misgiving would destroy.

All that was sweet and precious here,
Is million times more precious there,
No handicaps of earth to bind
The freer, fuller life to find.

In Glory he waits for you to come,
To share the Heavenly Father's home.
Oh! raptured moment that will be,
Your loved one, you again will see.
In Glory service both to be
Together for Eternity.

D. L. Edwards

QUESTIONS AND ANSWERS

Question: Is there not a danger of younger believers being anxious to get into fellowship in the Assembly with the social and gregarious privileges being paramount?

Answer: We believe this is possible where such conditions prevail. We fear very much there is not the evidence of divine life and corresponding early growth to warrant any Assembly receiving such to the fellowship without distinct evidence of separation from the world in younger sisters and brethren as to dress and deportment.

Where there is no desire to be a separated people from the world, it is like adding "deadwood." The Assembly suffers and the downgrade increases. There must be evidences of the new birth to warrant reception. Otherwise we are weakened.

In the matter of baptism, also, prior to reception, there is great need to be careful. Most younger believers figure they must be baptized before they can be received into fellowship and it is possible to have a good enough story to satisfy elders - the aim being to get into fellowship and enjoy the privileges of assembly gatherings, Conferences, etc., without realizing the responsibilities connected with being "in fellowship."

Question: Is there not a danger of arranging Gospel Meetings, week after week, in a general district, just to suit the preacher's schedule, rather than such being the exercise of the Assembly, with a corresponding exercise on the part of the preachers?

Answer: It used to be, when God was working, that there was a proper exercise on the part of the saints as to the Gospel being preached in their midst and God, laying it on the heart of some of His servants, gifted for that particular work and with exercise in prayer as to that particular field, led to a mutual understanding and willingness to co-operate, under the Spirit's leading. There was faithful preaching, no attempt to "get converts" rather than leaving this to the Spirit of God. Usually the saints were refreshed by God coming in and any converts would be a blessing as they were led on.

We have noticed, too, that the "exercise" seems to be directed to stronger and larger Assemblies, while small and neglected companies of His own are passed by. The exercise seems to lead to a larger field, not a smaller one or less influential Assemblies. We are getting too near the spirit of "clerisy" and paid preaching, and relying on this.

Question: Is there not a danger of too many meetings being arranged, as mentioned above?

Answer: Today, in some sectors, there is series after series of meetings and saints get tired out seeking to attend. More heart exercise and dependence upon the Spirit of God and His working in our midst would seem to be in order here. When there is mutual willingness the saints can wholeheartedly enter into the effort.

Question: Can we say, with assurance, who the writer of the 119th., Psalm was?

Answer: We cannot. It could be the "breathings" of several spiritual men. Daniel has been suggested, also Ezra or David (who is unlikely) but, here again, we are not permitted to speculate.

Suffice to say that the writer was a very sincere lover of God's Word and sought to be obedient to it continually. He was orderly in his meditations for he wrote each eight verses of each sector alphabetically. It is arranged according to the 22 letters of the Hebrew alphabet, each of the eight verses of each beginning with the same letter. Let us consider a few of the outstanding observations of the Psalm.

1. He was a happy man, rejoicing in God.
2. God's statutes were his delight.
3. He hid the Word in his heart.
4. He was a separated man.
5. He was an object of envy.
6. He was humble learner.
7. He was face to face with royalty.
8. He was used to the scorn of proud men.
9. He could forego sleep to praise and thank God.
10. He loved godly companions.
11. He knew affliction.
12. He was good for the eyes of God-fearing ones.
13. He had difficult and dark days.
14. He was an object of persecution.
15. He hated double-mindedness.
16. He always required more divine wisdom.
17. He loved to have the Word opened up.
18. He was content to be of little account to many.
19. He was always finding something new in the Word.
20. He was a man of prayer.
21. He was sojourning and dwelling amongst Nomad people some hundreds of miles from Jerusalem.
22. He woke early to pray and read.

'CAN you find a verse out of these 22 statements in this Psalm to correspond with each?

(Editor)

THE PIONEER'S WAITING TIME

HE is obsessed with the one thought - the "object" of his mission - to carry the Gospel to the needy souls. He has his field of labour and is not looking for reward or recommendation of others. He just has a work to do and pursues this objective, in the fear of God, with a definite pattern of Scripture before him and HE GOES AHEAD, knowing not what lies before him but confident His God is with him.

When the going is rough, when he is lonely, away from the fellowship of fellow-believers for weeks and months, with no weekly stipend promised, or expected, he follows this maxim . . . "WORK IN, AND THEN WORK OUT." It is always tough working in and one wonders as he plods on, but the objective is before him and HE WORKS IN - God will bring him out.

This is 1973 and we noticed an item in our paper reminding us that it was 100 years ago May 1st, that dear Livingstone came to the desolate, malaria-ridden swamps of the village known then as Chief Chitambo's. Exhausted by fever, intensified by a gruelling eight month trek through the swamps, he knelt in prayer at his hut bedside and there died.

A thousand gathered in the country of Zambia, near the trees where his heart was buried, now marked by a 20 foot high monument to pay respect to the memory of the godly missionary-explorer. He marked the way for others to follow.

There's a legion that never was listed,
That carries no banner or crest,
But split in a thousand detachments
Is breaking the road for the rest.

So with the pioneer today - he may be forgotten now - he is not forgotten. Our Lord said to His own . . . "I sent you to reap that whereon you bestowed no labour, other men laboured and ye are entered into their labours."

This is no widely paraded effort of an odd visit in the pleasant summertime but a consuming passion to the exercised soul.

Let us remember the pioneers in foreign lands, in true missionary efforts who still have this consuming thought . . . they must finish the work God has given them to do.

Maberly, Ont. — Please note change of time of Breaking of Bread to 9:30 a.m. Lord's Day, S. S. 11:15 and Gospel 7:30 p.m. Murray McLeod and J. Slabaugh had several weeks in Gospel lately, a little blessing.

Earlton, Ont. — Here and at Englehart brethren Doherty and bro. Grainger have visited helpfully recently, bro. Doherty also at Nipissing on Egypt to Canaan chart. We have also heard that our brother Stanley Simms, recently suffering heart trouble has been allowed home. Our God is still Jehovah-Ropheca.

East Boston, Mass. — Our brother H. Alves had a week or two with the saints here using model of Tabernacle, with interest, then went on to McKeesport, Pa., continuing there on same subject. The recent Conference of Bible Readings was a real time of cheer and blessing we believe to the many who came. It was their first but all went in an orderly, spiritual manner and the Lord gave us His presence - bro. Hull of N. S. remained for a few meetings, bro. J. C. Russell to the general district, bro. Wm. Ferguson to Connecticut for a short visit. All in all the Assembly here felt encouraged in the Bible Readings, subject was the three chapters of Titus. Brother Jas. McColl of Australia was also with us there and we enjoyed his fellowship - he left for Australia that week.

Blue River, Wisc. — Bro. Paisley had very well attended meetings here recently, using Chart of the Tabernacle in the Wilderness - we trust results may be good as to saved and unsaved. Our brethren Elliot and Mick had three weeks a while ago in Soldiers Grove. There is a good field in Wisconsin for any with a desire to branch out into outlying villages and districts where the Gospel is seldom, if ever, heard these days. We were able to visit the North Eastern part of this State in earlier years with our Bible Carriage and saw some led to Christ in backward parts. It would be a great cheer to many to see some pioneer work in northern Wisconsin. Those who have labored faithfully here feel the advancing years.

Eden Grove, Ont. — The recent Conference was an uplifting time for the Assembly here. It was the largest they have had and the new location worked out very well - some Christians came from the sects and also some unsaved for which we are thankful. We felt God undertook and answered our prayers in the new surrounding where the conference was held. Saints cooperated well and several from other assemblies gave a helping hand in the care of the company. Seven of the Lord's servants gave help and ministry good. This is not a large Assembly but they have a heart for the Lord and His work.

Personalia — We have heard our bro. C. Patrizio is being cared for at home. Also our brother Stanley Simms allowed home. Our brother Warke must be quiet for some months but seems improved. Our brother Taylor's wife at home, her side affected.

Foxworth, Miss. — Bro. Ballhagen to pitch tent here he reports.

Cleveland, Ohio — Bro. Jas. Currie gave an appreciated short visit to Monticello Assembly here.

CONFERENCES

Sherman, Mich. — We mention the Conference here July 7th and 8th. Prayer Mtg., July 6th at 7:30 in Gospel Hall. Sherman is 20 miles N.W. of Cadillac on M-37. They seek to go on in the "old paths" for which we thank God.

Taylorside, Sask. — Conference dates here weekend of July 8 with Mervin following weekend of July 15th.

Hardwick, Vt. — The Conference here commences in Prayer Fri. eve., July 20th in the Gospel Hall, other meetings Sat. and Lord's Day. 21st and 22nd in the Elementary School, Main St. They welcome the saints . . . Corresp. Chas. R. Ford, Box 351.

Sault Ste. Marie, Ont. — Joint Conference of Michigan and Ontario Assemblies here will commence D V. in the Gospel Hall, Wellington & Spring Sts., Aug. 31st at 7:30 p.m., continuing over Sept. 1st and 2nd in the Collegiate Institute here in Ontario. Usual arrangements and hospitality extended. Corresp. S. H. West, 479 Albert St. E.

Lindsay, Ont. — The Conference this year will be held D. V. in the Lindsay Gospel Hall, 5 Howard Avenue on August 4th and 5th, preceded by Prayer Mtg., August 3rd at 8 p.m. The Lord's servants walking in the old paths welcome in ministry. Corresp. Mr. T. B. Nicholson, 30 Mary St., E.

FALLEN ASLEEP

Steubenville, Ohio — A few more details of the homecall of our brother William J. Firm we should record. He was saved over 69 years ago, aged 16 as his father was reading John 3:36 to him. He loved his God, the precious Word and it was always a pleasure to meet him and talk over the things of God. We miss all such.

New York, N. Y. — Word from the Assembly at 73rd St., N. Y. tells of the homecall of our dear sister Mrs. Margaret Gordon who passed into the presence of the Lord March 2nd, aged 95. Saved in Ireland over 80 years ago, she came to U. S. A. and was in fellowship in the old Cliff St. Assembly in Boston, also Richmond Hill. She loved the Word and was a great tract distributor. Surviving are a daughter Edna and son Lyman, both in assembly fellowship.

Abbotsford, B. C. — Our beloved sister Mrs. Hilda Ruth Robinson "went home" April 19th in her 81st year. Although confined to home for over 13 years, she still had an active interest in the Lord's work and workers at home and abroad. Always content with her lot. She was a faithful correspondent of ourselves for years and many a word of cheer and meditation from the Word she passed on and, sometimes, we relayed such to our readers of Words In Season anonymously - a truly spiritual woman. She was the mother of Mrs. Alex. Wilson.

Hitesville, Iowa — Our dear brother Simon Korf "went home" May 4th, aged 84. Saved 65 years ago and about 20 years later he and his wife saw their place "outside the camp" and gathered with the Christians at Stout, Iowa. For the last five years in fellowship in this Assembly. Prayer requested for an only son.

Sudbury, Ont. — Saints here were saddened by the sudden homecall of our sister Mrs. John Marshall on May 25th in her 31st year. She was in assembly fellowship for some years. Her husband and two children need our prayers.

Englehart, Ont. — On May 25th, our beloved brother Ernest Demarell went home to be with the Lord. He was aged 60 years. Saved when nine while an elderly Christian sister, a friend of the family, was praying with him at the bedside. He was first received into Assembly fellowship in Charlton, later in Englehart. His wife Lillian and family of six daughters and two sons remain, the greater part trusting Christ, and request prayer for those still without the Saviour.

Eden Grove, Ont. — Our beloved sister Mrs. Isabelle Shaw "went home" from this Assembly May 18th in her 76th year. Saved early in life she was shortly after received into Assembly fellowship, the past seven years in this Assembly. A real student of the Word of God, she loved to converse with the Lord's people of the things she had discovered in her searching of the Scriptures. She also knew well her place as a sister in the Assembly. Our correspondent states - - - "Our sister has now gone to hear His voice in that greater measure which she desired and while we rejoice in this we realize that her gain is our loss."

Words in Season

THE BIBLE FAMILY MAGAZINE



HEART FELLOWSHIP

TO reach the heart with friendship true
Is something more than man can do;

It comes to those, and only such
As love our Saviour - love Him much.

Yes! Speech of Him blends heav'enly chimes
And touches latent, slumb'ring lines
Or feelings, crushed by earthly strife,
And makes us see this gem of life.

This friendship true survives the race
Of fame or place - does cares erase;
We talk of Him and His own Word
And have sweet converse with our Lord.

This fellowship survives when all
That men count dear must surely fall;
It lifts our spirits - drowns our fears
And wipes away the bitter tears.

W. H. F.

AUGUST, 1973

WORDS IN SEASON

Published monthly at 107 N. Main St., Waterloo, Illinois 62298
EDITOR: William H. Ferguson, 1314 Bunts Road, LAKEWOOD, OHIO 44107.

SECOND CLASS POSTAGE PAID AT WATERLOO, ILL.

SEND ALL SUBSCRIPTIONS TO:

MR. MATTHEW J. BRESCIA
33 Lewis Street
HARTFORD, CONN. 06103

CONFERENCE NOTICES: These should be sent to the Editor, 1314 Bunts Road, Lakewood, Ohio 44107 early. This ensures their insertion in proper month or months.

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Dawson Creek, B. C. — J. E. Cox, 1125 96th Ave., Phone 782-4204. Address of the Gospel Hall there is 10221 18th Street.

Aigincourt, Ont. — MIW IJI - Mr. Lyle McMullen, 9 Tidefall Drive, for the Pape Avenue Assembly in Toronto.

REPORTS

Toronto, Ont. — Please note change of time of meetings of Pape Ave. Assembly. Breaking of Bread 10 a.m. Sunday School and Bible Class at 12 noon - Gospel at 7 p. m.

North Ireland — Our correspondent states - "In spite of the continued trouble here we are glad to say that the Easter Conferences were good. Although not able to meet in the large Hall, we had three meetings in different parts of the city, and in Dungannon also. The Assembly at Craigy Hill, in the Larne district, where our brethren had their first Conference, about four hundred present. Ministry in all these considered good and profitable." (Editor's note - we have thought for some years that in larger centers, more profit could be experienced by having separate conferences at varied "set times" during the year - it is questionable if real spiritual profit in larger, rather than, smaller Conferences, is the active result.)

Byfield, Mass. — The small assembly here seeks to go on for Himself, they may rebuild their old hall or build, and are looking to the Lord for guidance. While in Boston in 1914, our home district then, we attended their Conference - they have maintained a steady course throughout.

Clinton, Ont. — The saints here have been encouraged of late months - they had visits from bre. Stubbs of Scotland, also bro. Jas. McColl of Australia, also brother Ken Moore, also bre. Joyce and F. Pearcey had a night in Gospel in the new Mobile Hall built by David and Paul Kember, with help from others this past Winter here in Clinton. This will be taken to Newfoundland later, first perhaps to Hampton, N. B. May the Lord bless our brethren. Bro. Murray McCandless may accompany bro. Kember in this. It is indeed cheering to see how God can use some of these exercised brethren and smaller assemblies in definite work for God, some of these men also continuing at their daily toil most of the time. 1 Thess. 1:8.

Orillia, Ont. — Saints of Dominion Hall seek to carry on with some encouragement. They had bro. Ed. Doherty ministering in February on the Feasts of Jehovah Tues. and Thurs. nights, their regular nights. They also had Jas. Campbell, Jas. Currie, also Thos. Hay with reports of work in Japan. Also had visits from bro. John Flynn of Ethiopia, also John Stubbs, formerly of Malayasia, now in Scotland. Lately four of the younger brethren and sisters have obeyed the Lord in baptism and have been added to the assembly.

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. 65

AUGUST, 1973

No. 8

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A WAR PROPHECY

A Scottish newspaper prints the following:

"When pictures look alive with movements free,
When ships like fishes swim below the sea,
When men, outstripping birds, sail though the sky,
Then half the world deep-drenched in blood shall lie."

(The newspaper stated this is inscribed upon a five century old Essex tombstone).

Sent to us by Frank Knox

January 20, 1966 . . . "Years pass, of what happened next I prefer not to write. Sufficient to say the Lord has brought me out to a large place. He has granted me the request of Jabez, "O that Thou wouldest bless me indeed, and enlarge my coast, and that Thine hand might be with me, and that Thou wouldest keep me from evil, that it may not grieve me." 1 Chron. 4:10.

Henceforth let me write only of my Lord, for apostacy rises as an engulfing wave swamping ones dear unto me. Let me strengthen my own foundations by complete dependence on Him I love, Who is altogether lovely. May He teach me in a greater measure the language of love and tune my ear to hear the voice of my Beloved."

(The above extract from jottings of a dear sister in the Lord just after she had withdrawn her fellowship with the Taylor party.)

"Joseph was a tried and proved man as we see in his life throughout, in the home, in Potiphar's house, in the prison and in the palace, but one OUTSTANDING FEATURE IN HIS LIFE is seen in the expression . . . "The Lord was with him." Thus he not only was given grace to speak and act under all conditions but he manifested the grace of God to all around.

May we have grace given to us to walk humbly with God as did Enoch and Noah in the midst of all the vicissitudes of the day and the corruption that abounds and seek to be as lights in the midst of the darkness, till He Come."

(The above lines written by our late brother John Govan during his sickness) -

THE VALUE OF THE BLOOD

We had a Mr. T. . . . from G. . . . with us for a short time. He is chaplain in the infirmary, and he told us many interesting things that happen there. He brought in one beautiful incident, during his visit, to illustrate the gospel. I must try and tell it to you, though I can't tell it as he did.

The day before he left G. . . . a young man was brought into the hospital, sinking from loss of blood. An artery had burst in his arm (which had been amputated some weeks before), and there was a consultation of physicians about him. They found there was only one way of saving his life, and that was by getting warm life-blood from another, and injecting it into his arm. But who would do it? There was a young Highlander in the next ward. He was suffering from some light matter in his leg, but otherwise in full health and strength. The doctor went to him - it was four o'clock in the morning - wakened him. "Andrew, would you have any objection to being bled?" "Most decidedly I would," said the soldier; "what did you waken me to ask that for?" "Would you be bled to save a life?" "I'm your man," said he, and jumped up. "Who wants my blood?" So they brought him into the next ward, where the young man was lying, sinking fast, and explained to him that by getting strong living blood put into him, it might save his life; so the Highlander bared his arm, and said, "Bleed away!" And skillfully the doctors inserted one end of the tube into the arm of the strong man, and the other end into the arm of the weak one, transferring the vital fluid until the flush of life came into the pallid cheek of the youth, and the brave soldier grew weaker and weaker, and fainted away; but as soon as he recovered, he said, "Take more blood" - as much as ever they wanted.

Mr. T. . . . was speaking to him next day. "Oh!" said he, "I could hardly refrain from throwing my arms around the noble fellow, and embracing him; and I said to him, 'Dear Andrew, you gave up much blood for that poor man; but would you have given your last drop?'" "No, no," said he. I couldn't do that." "There is One who did it for you," said Mr. T. . . . and he preached unto him Jesus.

When the operation was going on, some drops of the blood were unavoidably lost on the floor, and Mr. T. . . . applied this in a spiritual sense, and explained to the Highlander that even the blood of Jesus was of no value unless applied. It was a fearful thing to trample on it. What would have been thought of the dying man if he had spurned the blood so nobly given for him? And what does God think of the sinner who makes light of the precious blood of Jesus? Oh may we learn to value it aright, even as God values it!

From the letters of Caroline S. Blackwell

CONFIRMING THE CHURCHES

Acts 15:36, 41

William H. Ferguson

A PATTERN-MAKER, when he makes an article from pattern supplied to him, does not then, for succeeding articles, use such article as he just made? He consistently goes back to the pattern as originally given him. Were he to do otherwise, each article made and copied from the previous one, would soon show a diversity. In such an important matter as Church Order and the maintenance of Assemblies according to Scripture, we certainly ought to consider the original pattern and the manner of the men in God's hand whom He used for their formation and maintenance.

This paper refers to a very definite characteristic of the early preachers among the "Churches" - - namely their ability and desire to "confirm the churches."

EFFECTIVE MINISTRY

If the reader will go over this 15th of Acts, it will be seen that questions had arisen tending to disrupt the testimony. When Paul and Barnabas heard of it, there was "no small dissension and disputation" with those responsible and they, with others, went up to Jerusalem for further consultation with responsible brethren. It is noteworthy that Titus, well known later, but not even named here at this juncture, went along with Paul and Barnabas. The effective work of this honored servant of Christ is enhanced by his being in the background and learning in silence what it meant to be identified with men of God. Doubtless he learned much from such an experience which made him, later, to be a confident and a true fellow worker and also a "nurse or rearer of children" who could be left in Crete to "set things in order that had been undone." Such valuable men we need sorely today - they are few in number. As they, therefore, went on their journey to Jerusalem and met "brethren by the way" they "caused great joy unto all the brethren." It seems that their very presence and conversation, which lacked totally anything of gossip or trouble, had this seasonable effect, and after all it was true then, and is now . . . "the joy of the Lord is your strength." When they had returned to Antioch and brought the message of the Lord, the saints "rejoiced for the consolation. And Judas and Silas, being prophets also themselves, exhorted the brethren with many words and confirmed them" Silas is mentioned in v. 34, and Paul and Barnabas again in v. 35, "teaching and preaching the Word of the Lord, with many others also."

What happy days! ! Men raised up by God, men who

had such weight in their ministry and in their whole character, that they affected powerfully the assemblies of the saints, while their teaching had the effect of correcting wrong as well as establishing His own in the right ways of the Lord.

DISTINCTIVE CHARACTER

One great lack today is ministry of this quality and one would wish to see coming amongst the saints those who would be able, under God's hand, to establish them in truly scriptural ways - their ministry being without fear or favor. There is such a thing as taking the part, as outlined, but without definite conviction as to the divine path. We cannot accept those who professedly hold to the truth but, equally, find themselves linked up with other circles of activity where much of the truth of God is denied and mere "fundamentalism" prevails (which can almost mean anything today). If there is not a confirming of the saints in the right ways of the Lord as outlined in the Acts of the Holy Spirit and the Epistles which summarize the doctrines as the Acts gives us the example, there can be no strengthening of the things that remain - rather there is a weakening of testimony. Even though our testimony may be of a "remnant character" it can be vitally useful to our God and a wonderful encouragement to others of His own who desire to see the divine path followed by those who profess to be called to this ministry.

GOING AGAIN

In v. 36 Paul said unto Barnabas . . . "Let us go again and visit our brethren in every city where we have preached the Word of the Lord, and see how they do." There is no hint here of making a circuit of the assemblies for "a living" or merely "having meetings" which could be a snare, or merely going "the round of the assemblies" because there is no other work at hand, or a field of labor which such have worked in effectively for years calling them to their duty. One feels today that the arranging of meetings is for the convenience of the preacher or preachers rather than a definite exercise before God. It is one round after another in some parts, mostly larger centers, and at times the people of God are thus imposed upon we believe. The only spiritual result should be that the "churches" are confirmed and strengthened by each visit of worthy men of God. It used to be, years ago, when there was a scarcity of preachers that there was far more real exercise before God and the preacher (who also had been a shepherd for years with these same companies) did not need to write beforehand. His exercise seemed to coincide with their's and he was always welcome - this writing ahead for months to arrange meetings in several places does not savor of God at all but rather, as we have

stated, for the convenience of the preacher or preachers. It is not likely things will improve, the tendency is for preachers to keep on preaching - it seems they must visit the assemblies to survive for the real life of "trusting God" as did our older brethren seems to have been an entirely forgotten thing and sounds rather strange to many. Thank God for all who thus prove God today but, as we say, their numbers are getting fewer.

EDIFYING MINISTRY

These are days when we need all the help we can get but, also, days when we need upbuilding, strengthening and convincing ministry and the opening up of the Scriptures for the mutual enlightenment and encouragement of the saints.

I asked a brother (a capable teacher) as to a certain Conference which was quite large. He just shook his head. There was no shortage of preachers there but so little, it seems of the unfolding of Christ and His Word. We have men on our platforms today, just a few years out in the work (so-called) who do not defer taking part and time, even before men of experience and spiritual perception but such seldom have anything definite from the Lord. This certainly shows the neglect of real study of the Word. It is easy enough to hammer at what seems to be wrong but it is an entirely different thing to rise with the Open Book of God and show spiritually and timely the remedy. It seems, today, that as long as some have a chance on the platform they are satisfied and, in many cases, "my people love to have it so."

Our Fall Conferences are upon us soon. Would it not be a real source of joy to see on our platforms men who "grace the platform" as our older brethren used to say, with messages from the Book in freshness, power and fearlessness when necessary to confirm the churches of the saints and leading us to "continue in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them?" 2 Tim. 3:14. We have found far more interest in our recent Bible Readings. When Christians sit for two and a half hours listening to the opening up of the Word without listlessness or apathy, it certainly shows that there is still among us that desire to learn more from the Book and less of just individual experiences, or ideas, or hammering at what is wrong. One of our brethren from Ireland was reminding us of an instance where some younger men were belaboring the saints from the platform - one or two of the aged and respected servants of Christ were sitting there before the platform and one whispered to another . . . "HE HAS FORGOTTEN WHOM HE IS SPEAKING TO." After all, we

are HIS and courtesy, spiritual intelligence and definite messages from God in a proper Christian spirit is what we expect to hear. To use the platform otherwise would call for the rebuke of the responsible brethren present.

THE FIRST PSALM

Harold S. Paisley

THIS beautiful psalm describes the happy man. No mention is made of his wealth, position or fame. This portrait might be the likeness of some very quiet obscure saint. There is something very restful and refreshing in the picture so far removed from this world with its false ways that one is inclined to examine it more closely. So little true happiness is found in the world today that one is curious to gain the secret. Here in this short psalm God reveals the secret of true happiness.

Three words characterize the first three verses and are the key to the truth of happiness. They are: Separation, Meditation and Satisfaction. There are three men in the Old Testament as descriptive of them - Enoch, Joshua, and Caleb.

SEPARATION AND ENOCH - Verse 1

The very first verse of this psalm teaches the lesson of separation, and reveals the path which leads to perfect happiness in this scene of sorrow. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." This is a path contrary to the flesh. We are so constituted that we do not like to be different from other people. We are reluctant to be thought peculiar, and unsociable and exclusive. Yet here is our great strength and the secret of happiness. The path of all those who desire to walk with God has always been a path of separation. This separation will enter into every phase of our lives. Such a path of separation from evil is not peculiar to this age alone. It is seen from the beginning of time.

When men multiplied upon the earth and increased in their ungodliness, then it is that we read of Enoch who walked with God, and was not found, for God took him, and who before his removal in translation, had this wonderful testimony that he pleased God. Heb. 11:5. Enoch was a separated man. This separated man also spake most faithfully: "Behold the Lord cometh to execute judgment upon all that are ungodly." Jude 14, 15. That testimony was resented then and such a testimony is still resented.

The blessed man is separated in his walk. The counsel

of the ungodly is not the regulating principle in his path. The ungodly have their counsel, but it is against the Lord and against His anointed, to break their bands and to cast away any restraint. The separated man pays no attention to the counsel of the ungodly. He realizes that the counsel of the Lord alone shall stand and that forever. Ps. 33:10, 11. This counsel of the Lord will lead the believer into a path of separation from the schemes and ways of the worldling. Neither do the godly stand in the way of sinners. The safe way with sinners is to keep clear of their company. Do not loiter about in order to meet them. Evil communications always corrupt good behaviour. Neither is it safe to sit in the seat of the scornful. The only safe course is to turn away from all those who reject the precious things of God and His Blessed Son and the truth of His assembly. The happy path is a path of complete separation from evil, and separation unto the Lord in fellowship with the people of God. How instructive to be reminded of the simple separation and exercise of the early saints who being let go they went to their own company.

MEDITATION AND JOSHUA - Verse 2

The thought of meditation is before us in this second verse. "But his delight is in the law of the Lord, and in His law doth he meditate day and night." What a delight it is to find true joy in the Word of God. It is to be feared that the departure today from the old paths of separation to the Lord can be traced to the neglect of the study and careful reading of the Scriptures. Some today find delight in reading novels. The Christian finds his delight in the Word of His God and can say "How precious are Thy thoughts unto me O God." Ps. 119:17. This meditation must be continual even day and night. True communion with God and with His Son springs out of this lost art of meditation. The saint loses nothing by his separation from the wicked, but gains infinitely by communion with the Lord. Joshua is the great example of meditation in the law of the Lord day and night. He was instructed when he took over the responsibility of leading the people of God, "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein, for then shalt thou make thy way prosperous, and then thou shalt have good success." Victory, prosperity and success are only promised by obedience to the truth of the Word of God. Thus meditation is necessary, not only to know the mind of God but that it might be taken into our heart, and fed upon, but to be worked out in every phase of our lives. Joshua carried these words with him all his life, and as the end came he could testify "not one good thing hath failed of all that the Lord spake, all are come to pass and not one thing hath failed thereof." He had success-

fully led the Lord's people all the way and God had given him the prosperity and good success he required. It all came about by his constant meditation and obedience to the Word of God.

SATISFACTION AND CALEB - Verse 3

Here we learn that the separation of the godly is not only produced by the exercise of meditation but it will bring lasting satisfaction. "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season, his leaf shall not wither, and whatsoever he doeth shall prosper." This picture of the godly is most refreshing and beautiful. His roots are deep, feeling their way to the source of all nourishment. Hence there is fruit in season. There is also much fruit. The Saviour's words are fulfilled in this condition. "He that abideth in Me, and I in Him, the same bringeth forth much fruit." John 15:5. Notice too that there are no withered leaves. The foliage is evergreen. There is no decay. It is ever refreshing to meet with one of these evergreen Christians. One who is always the same, yet cheerful and happy and carrying sunshine and love wherever he goes.

Caleb is a wonderful example. He could say to Joshua: "I am this day four score and five years old. As yet I am as strong this day as I was in the day that Moses sent me, as my strength was then, even so is my strength now for war both to go out and come in. Forty years in the desert had not weakened his strength or his zeal. A particular part of the land had filled his heart's affections all those years since he first beheld it. He now claimed it and took it in spite of the giants who had so long controlled. The leaf of Caleb was green and he bore fruit even unto old age. May it be so with us. This separation, meditation and satisfaction will always produce real happiness in our souls and in the souls of others, but will also give joy to the Father and to His Beloved Son.

The supreme example of the godly man of this psalm is the Lord Jesus who was in every way the blessed Man. May we become more like Him in every Heavenly grace.

* * *

"Examine which do you like best selfsoothing or soul-searching doctrine? Formalists and hypocrites love the former and hate the latter. But the sincere and upright are discovered by desiring to have their hearts searched to the quick, and their ways tried to the uttermost." Bunyan

THE SHIPS BROKEN**JEHOSHAPHAT**

The late John R. Caldwell

BEING delivered from all his enemies, it is written, "So the realm of Jehoshaphat was quiet, for God gave him rest round about." 2 Chronicles 20:30.

Often, the Christian is called upon to pass through periods of trouble, and conflict and sorrow. These may be the fruit of his own evil ways, or they may be the Father's chastisement on account of disobedience, or they may be the discipline, preventive, salutary, that God sees to be needful. Such periods may be short or they may be protracted and severe, but they are not uncommonly followed by a time of deliverance and comparative rest and quiet. It is like the wells and the palm trees of Elim that followed the bitterness of Marah.

But such times, pleasant though they be, are not without their accompanying dangers and snares.

To one who is but slightly acquainted with the deceitfulness of his own heart, it may be surprising in the extreme that the brightest records of zeal and devotedness to the Lord, on the page of Scripture are so frequently followed by backsliding, disobedience, and sin.

These divine memoirs, though short, are faithful and graphic. The Word of the Lord is in all respects the TRUTH. Both by its doctrinal and its historical records it exposes the truths to the character of man, no less than it reveals the truth concerning the character of God. Such is not the way of man.

Sad as it is, nevertheless it is written for our instruction and warning, that even Jehoshaphat entirely forgot the lesson he learned in his time of trouble. "After this did Jehoshaphat, King of Judah join himself with Ahaziah, King of Israel, who did very wickedly, and he joined himself with him to make ships to go to Tarshish; and they made the ships in Eziongaber."

The son of Ahab, who reigned in his stead, seems to have followed wholly in the evil ways of his father. It does not appear that anything in his character or actions afforded Jehoshaphat ground for resuming the friendship with that ungodly house, which by both His providence and His Word the Lord had so signally rebuked.

Nevertheless, the snare is again spread, and again the unwary Jehoshaphat is taken therein.

It was only a commercial speculation, it was only a joint

interest in a shipping adventure. What could be more harmless than thus to divide the responsibility, to share the profit or the loss?

Moreover, it was a transaction for which high precedent might be pleaded, for it is written "King Solomon made a navy of ships in Eziongaber . . . and Hiram sent in the navy his servants, shipmen, that had knowledge of the sea, with the servants of Solomon, and they came to Ophir, and fetched from thence gold, etc." 1 Kings 9:26-28.

But in the things of God nothing is more necessary than to "try things that differ." Phil. 1:10. See margin. Circumstances may at first sight appear very similar, and yet, if closely examined, there may be a difference, which to spiritual discernment involves the applications of totally diverse principles.

When Solomon availed himself of the skill of Hiram's servants, whether for hewing wood or for navigation, he was in no way compromised as the Lord's servant. Hiram, though a Gentile king, was among the many kings who owned the dominion of Solomon, and the Lordship of Solomon's God. Moreover Solomon did not enter into a partnership agreement with Hiram, but dealt with him as a tributary king, paying both him and his servants liberally for their work. In connection with this read carefully 1 Kings 4:29-34; also Chap. 5 to verse 12, and it will at once appear how very different was the footing upon which Hiram stood to Solomon from that upon which Ahaziah stood to Jehoshaphat.

To transact business with the ungodly men of this world, without respect to moral character or creed, is an absolute necessity. This the Word of the Lord fully recognizes. See 1 Cor. 5:10, where it is clearly allowed that otherwise "ye must needs go out of the world." Such is not God's intention. He would have His people "IN" it, though they are manifestly not "OF" it. Yea, the children of God have need to be in close contact with the world, and thus as salt penetrates the meat which it preserves from corruption, so do they if their savour be not lost, even in the closest relationships which have the divine sanction, bring to bear upon the world and its corruption a salutary and preserving influence.

But very different is the principle involved when a business partnership is entered into. A Christian may buy from an ungodly man, and so transact the business that he is not at any point hindered from bearing a faithful testimony, if God so wills it, against the ungodliness of the man who sells to him.

In like manner he may sell to the ungodly, and be in no way answerable for, or privy to, his ungodly ways. Bargains, contracts, agreements of various kinds may be thus entered

into, and fulfilled with clean hands and a good conscience.

But whenever a mutual agreement is entered into of the nature of a partnership, wherein the profit or loss is shared in proportions large or small, at once there is that element introduced which commits the one to the action of the other. It is most aptly expressed by the Scripture figure of the yoke. Two animals yoked together must go in the same direction. The stronger will prevails. The other may resist or kick, but it is nevertheless surely committed to the action of his fellow.

If the evil ways of an ungodly partner result in profit, how can the Christian share that profit, and yet be clear in his protest against the evil? If they result in loss, can such loss be regarded otherwise than as the Lord's rebuke and chastisement?

In Jehoshaphat's case the ships were wrecked before they left the port. A faithful God refused to prosper a transaction that would surely have ended in the further backsliding of His child. And many a time has the child of God who so erred, reaped the same bitter fruit. Rarely does such a business partnership prosper; the instances are innumerable in which God has delivered His child from the snare, through the wreck of all his commercial prospects.

But this touches upon the practice of holding shares in any of the world's companies. In principle, what is the difference between holding one share among a thousand, and holding one share of two? or what difference is there in principle between a partnership where liability is limited, and one in which the liability is unlimited?

Some may plead that a shareholder is not responsible for the management of the company in which he invests. This may be true; but is it the business of one of the children of light to become a partner in anything, concerning the management of which he is in ignorance, and without the power to control it?

Would the Lord not rather teach His people by the story of Jehoshaphat to maintain their Nazarite separation to Himself with clean hands and a pure conscience?

But blindness on this subject, among the children of God, is the rule rather than the exception, and it is to be feared the cause of the blindness is that love of money which is a root of all evil, which prefers a 12 percent dividend, with eyes closed to the divine instructions, to 4½ percent, with an enlightened conscience.

The principle of "the yoke," or that which blinds one to the action of another, is no less evident in the great and powerful institution of Trades Unions. There the subjection of servants to masters so strongly inculcated in Scripture

is totally set aside. The employers may be ever so honorable, or even beloved and respected by some of their servants, but if the "Union" says "strike" - then the unionist tradesman, even though he be a Christian, must disobey the Lord, set aside His plain command, and though it bring his wife and family to privation and beggary, he must do the will of "the union" rather than the will of God.

Alas, it is an evil age - Satan is indeed its god and its prince, and so terribly are the principles of evil and apostacy developed that already it seems as if the snare were settling down which shall ripen into that tyranny under which none shall be permitted to buy or sell without the mark of the beast.

Yet again did the persistent adversary attempt to ensnare Jehoshaphat through the house of Ahab. "Then, said Ahaziah, the son of Ahab, unto Jehoshaphat, Let my servants go with thy servants in the ships; but Jehoshaphat would not." 1 Kings 22:49.

Oh, the wiles of Satan - how subtle, and when once seen and exposed, how mean and contemptible. If he cannot ensnare Jehoshaphat, he will seek to ensnare his servants! But the chastisement and rebuke had once more accomplished the restoration of Jehoshaphat's soul, and now he can boldly refuse.

Happy is he who can say NO to Satan's suggestions, even though it be an offence to the world.

Nor even here does the adversary rest. Still he watched his opportunity. Still he sought to work upon the weakness in Jehoshaphat's character. And so, in 2 Kings 3:7, he is seen again consenting to go against the Moabites in company with Jehoram, King of Israel.

Thus ends the record of Jehoshaphat's life, but solemn and searching is the fact that the fruit of his life-long entanglement with the house of Ahab only developed fully after Jehoshaphat slept with his fathers. "Jehoram, his son, reigned in his stead . . . and he walked in the ways of the Kings of Israel, like as did the house of Ahab, for he had the daughter of Ahab to wife, and he wrought that which was evil in the sight of the Lord." 2 Chron. 21:1-6.

Thus Satan gained his point, though Jehoshaphat was delivered. Thus actions may bear fruit though years may pass, and the sowing time be long forgotten. Let Christian parents thus be warned, lest their sowing to the flesh result in a crop of corruption to be reaped and sorrowed over in their offspring, if not in themselves.

(Such was the teaching of our early days.)

ADOPTION

Romans 8:23

WE wait for adoption which, we see, involves here the redemption of the body. Of adoption Paul alone speaks in the New Testament, as he is the only epistolary writer who calls Christians sons, one passage in the writings of John excepted - Rev. 21:7.

The adoption, as used by Paul, means the having openly the place of son, the one adopted being put into the place of position to the One Who adopts him, Who in our case is GOD. Men on earth can adopt those who have nothing to do with them. God only bestows such a privilege upon those who are His children. The birth-tie is their's, who are to be publicly displayed as the Sons of the Living God. Now this privilege belongs to God's earthly people - Romans 9:4 - and will surely in the future be openly and blessedly made good to them.

But thanks be to Him, we Christians share in the adoption in a way more glorious and blessed than they will, though we cannot enjoy it whilst in our bodies of humiliation. For adoption concerns, as is evident when the term is understood, our whole person and is not limited to soul blessings. So, it necessarily involves for us the redemption of our body.

Now, from all eternity, God has prepared this adoption for us. It is the essential part of that calling (Ephesians 1:5) of which we now are to know the hope - Ephesians 1:18. Hence we now have the spirit of adoption, Romans 8:15, Christ having died that believers might share in the blessing, Gal. 4:5, though we wait for the redemption of the body to enjoy it. But we wait for it being saved in hope, which of course implies an expectation not yet made good. "For hope that is seen is not hope; for what a man seeth, why doth he yet hope for." . . . "BUT, if we hope for what we see not, then do we with patience wait for it." Romans 8:24, 25.

C. E. S.

(Submitted by Robt. Pike, Sr. of Joliet, Ill.)

MEDITATIONS ON THE OPEN DOOR

John Stubbs of Scotland

I have been enjoying of late the references to three doors in the early chapters of Revelation.

1. A DOOR OF OPPORTUNITY - Rev. 3:8.

From the references to "open doors" in the New Testament it is clear that this has to do with the door of opportunities in the preaching of the Gospel - 1 Cor. 16:9, Acts 14:27, 2 Cor. 2:12, 13, Col. 4:3. "I have set before thee an open door." Every scripturally gathered Assembly will love the Gospel and be zealous in its propagation.

2. A DOOR OF COMMUNION - Rev. 3:20.

“Behold I stand at the door and knock.” Though this verse has been applied with blessing in the Gospel to souls, yet in its setting it would speak of our Lord Jesus Christ, speaking as a LOVING FRIEND in gracious entreaty to the Church at Laodicea. In a day of difficulty and low condition in assembly life, the only answer is for exercised souls to go in for real heart-communion with Christ.

3. A DOOR OF TRANSLATION - Rev. 4:1.

“Behold a door was opened in heaven.” In this wonderful vision we surely are to understand that John is the representative of the Church, chapter 1:9 and in the words . . . “come up hither” we see a picture of the Rapture of the Church. Thank God for this truth . . . Pre-Millennial, Pre-tribulation Rapture of the Church to Heaven:

“With such a blessed hope in view
We would more holy be,
More like our Risen, Glorious Lord
Whose face we soon shall see.”

(We are thankful for short meditations - our readers appreciate such when they come in from labors in field or office or work shop and pick up the Magazine for a brief word, to cheer them - editor).

A LETTER OF ENCOURAGEMENT

With spiritual thoughts

Dear brother in Christ:

I have been thinking of you often for some time. The years are passing quickly and our time here is very limited. Peter reminds us that the “rest of our time should be to the will of God,” as movements get somewhat restricted, time and opportunities for prayer increases.

I have enjoyed the marginal reading of Psalm 37:3 - “Dwell in the land and verily thou shalt be fed.” Thou shalt dwell in the land and feed securely on His faithfulness. David was now an old man - verse 25 - yet had a continual feast on His faithfulness. His thoughts would perhaps go back to the peaceful fields of Bethlehem. He was perhaps too young to follow Saul to battle but God had His eye upon David, just as He had on Joseph long before. Man may despise, reject, strip Joseph of his coat of many colours, his marked out distinction. God placed him in the exalted place. Pharaoh placed the vestures of fine linen and pure gold on

Joseph. David's brother was angry with him and spoke bitter words. David heeded it not . . . "Who did hinder you?" - he was not drawn back, Gal. 5:7. The Lord often allows His people to pass through times of sorrow and misjudgment before He takes them up and uses them. The flesh has to be put down. It is the broken and contrite spirit that God delights in.

David had many enemies, Psalm 25:19. He sang many songs and prayed many prayers. How he would remember many of them. He tells us he recalls his songs in the night but I was thinking of his prayers in the caves. He probably cried aloud, with my voice, it was all before Him. No man would know David. Where has gone the people's song and the people that sang it 1 Sam. 18:7. Such is ever the way of man, one day soothe, the next day grieve us. During it all how he encouraged himself and dwelt on God's faithfulness. May the Lord help us to do it more and more. "No man stood with me but all men forsook me." We must ever keep the glory of God, 1 Cor. 10:31 and that day - 2 Tim. 4:8 before us.

We do enjoy the Words In Season and the Questions and Answers. What a pity that the simple ways of the Lord have been by so many turned from. The world has rejected God and His Word and so many of those professing to be God's people have openly done the same or appear like the world-dwellers.

We were reminded at a Conference lately many men today bear the mark of Absalom the rebel - long hair. We dare not dwell on it, it is so depressing but as I read Words In Season, Conferences, Notices, Questions and Answers, etc. I think how I would like to live there where you would not have our troubles. Distant fields look green. Joseph was in a difficult place in a City of the Jews (the enemies of Christ) and a member of the council that condemned our Lord, yet he consented not. God takes notice of what he did not do and what he did do. In such circumstances he was rich, yet a **good man and just** - waiting for the kingdom of God.

I hope you are keeping well. I notice you have other brethren helping you. I do hope it all works smoothly. The time comes "when there is discernment needed between him that serveth God and him that serveth not." Malachi 3:18. "Fret not, Fear not, Faint not."

With warmest Christian love and many thanks for the Magazine and contents.

Yours affectionately in Christ,

(The above letter from many thousands of miles distance we have thought might encourage others as it has done your editor—)

STORMS IN THE ASSEMBLY

A "STORM" in the Assembly must not be looked upon as an unmixed evil. It may serve purposes of the highest good. We know that in the natural world storms though unpleasant at the time, have the effect of ridding the atmospheres of unhealthy vapors and bringing sunshine and calm. In the case of the human body, we know that even fever is not necessarily an unmitigated evil. Fever, generally, is an effort of nature to throw off a mass of accumulated impurities that may have greatly increased their forces for a considered period; and not unfrequently a violent fever is the means of ushering in a period of health unknown before. Now, transfer the scene to the Assembly and you find the same forces at work; impurities have been quietly accumulating, evils are not judged, the Lord is not getting His true place "In the midst." Ordinary means have failed to set things right. The godly have been praying and testifying but everything seems of no avail. What is the result? Very likely a storm in the Assembly, or what is called a "scene." We have no desire for a "scene." We are emphatically men of peace; we would "naturally" retire from the arena of strife, but we must not consult the dictates of nature, when God's truth and God's glory demand that there should be a testimony for Him. By all means let us bear and forbear, but bearing and forbearing have their limit, and when the limit is reached, then Holy Scripture demands that we should contend earnestly for the faith, let us not fail to come to the help of the Lord against the mighty. It may not be very comfortable; these Assembly scenes are never comfortable but if we make a bold stand for God—in the right spirit, and contend for the right thing, we may confidently expect that the storm will serve only to clear the ecclesiastical atmosphere; amid the pangs of such a time an Assembly is often born to a new lease of life. Accumulated impurities are cleared away, and a period of health and vigour inaugurated to which the Assembly has long been a stranger. While all this is passing, the world or other believers may be looking on and saying, "Behold these Christians how they devour one another." Well, we admit that it is sad that there should ever be occasion to use such words. But surely it is better far that there should be a storm with a prospect of a Heaven-born calm, than that we should go on deceiving other believers by an outward appearance of peace while all the elements of a storm are merely kept battered down by dissimulation, or by the iron hand of fleshly power; better surely that some effort should be made to throw off the dead weight of accumulated evils, than keep up a

"fair show in the flesh," merely to make others believe that we are what we are not, in such circumstances, better far a storm—better far that the winds of righteousness should rise, and the billows of judgment should roll, than that the Assembly should flow calmly along on the silent waters of a guilty peace. It may be said here that a storm in the Assembly causes it to lose its testimony to a certain extent. Yes we reply, but that is true only to a certain extent. The first thing we have to consider is our testimony before God; then comes the consideration of our testimony before the world. What we have to concern ourselves about is to do the right thing, as saith the scripture: "Offer the sacrifice of righteousness—do the right thing—and put your trust in the Lord." Psalm 4:5. We need not tremble for the ark of God, the truth will never compromise itself. Let us leave consequences with God, and "do the right although the heavens should fall." If an Assembly storm causes our character as an Assembly to suffer to some extent, that is simply a part of the price which we must pay for the period of calm and prosperity for which we long. But we very often question if the reputation of an Assembly really suffers through godly and determined effort to have evil judged and the true order of God's house maintained. Moreover the peaceful fruits of righteousness flowing from such effort will do more than restore any of the reputation that was lost. Let there be room in an Assembly for the whole Word of God—Let the order of His house be carried out—Let it be watered by the streams of righteousness and truth, while it breathes the atmosphere of holiness and love, and we may truly say that against such the world has no law, and no argument. Such a happy state of things may have been ushered in by a storm; but if the end thereof is peace, the storm shall be forgotten in the calm, or, if remembered, it shall only be as the dark vestibule through which the Lord was leading His people into the joy of a brighter day.

* * *

"BY might shall no man prevail." If you take up the sword to claim and make good your "rights," you need not reckon on the help of God in the matter. If you take your own case in hand, you will be allowed to fight it out yourself. But if you commit your way to the Lord - if you roll the whole burden on Him, He will send deliverance in due time." "Wait thou my soul upon the Lord."

QUESTIONS AND ANSWERS

Question — In the face of an effort to subsidize radio programs with monies from Assemblies of Christians gathered to the Name of our Lord Jesus Christ, coupled with other and the usual veiled attempts to link us up with such radio programs, how should this be handled?

Answer — As mentioned in earlier issue we suggest "hands off" relative to any such attempt. Our course is clear as to the preaching of the Gospel, the teaching of believers the truth of "believer's baptism" and following "the apostolic teaching" in separation from the sectarian world. Any attempts to link us up, generally, with such programs is evidently a "clever" idea on the part of some but our great need today is "godly" men, doing God's work according to the teaching of Scripture which involves the full declaration of all the truth of God relative to the Church in the New Testament. Christians are very naive and, often, in their simplicity fail to exercise due caution relative to what they support with their monies. We notice recently an attempt to reach the "Wills" etc., of the saints to support such.

When we think of other definite needs of the saints relative to that which God has entrusted them with, we commend all to a heartfelt exercise regarding the work of the Lord carried on according to the divine pattern and to beware of undue publicity and especially attempts to obtain money for any venture - the many news media that come to us begging for money and all speaking of it as a work of faith, demands that we be careful and wise. A word to the wise should be sufficient. To "tap" the resources of the Assemblies thus is a smart idea but not spiritual.

Question — Are Bible Readings a scriptural approach to our need for ministry and the opening up of the Word of God amongst the Assemblies?

Answer — We believe they are not only scriptural but a necessary adjunct to other meetings of the Lord's people. We read the words of the beloved apostle to the elders of Ephesus in Acts 20:20 . . . "How I kept back nothing that was profitable unto you, but have showed you and have taught you publicly, and from house to house" etc. Evidently a good part of Paul's ministry was after this fashion of opening up the Word of God for the benefit and upbuilding of the saints, and it is our conviction that properly conducted Bible Readings at which are present men of experience and ability in the things of God, are most valuable today as ever.

We have noticed in the past few years a renewed interest in the Word of God properly handled and opened up in such Bible Readings and those who have been present have spoken and written of real help in the Word.

We also believe that certain portions of the Scripture, with due exercise on the part of the Assembly conducting such Bible Readings, coupled with corresponding exercise on the part of the Lord's servants exercised as to such, are better for consideration than general subjects which cover too much ground, and are apt to be confusing. Not all, of course, can follow as we would like to see but the Word should be plain, scriptural and practical for "the end of doctrine is practice."

Question — What means the dearth of praise and thanksgiving as we gather to remember our Lord in the Breaking of Bread?

Answer — This betokens a lack of proper meditation in the Word of God and lack of time given over to the Lord in view of the Lord's Day and our worship. We cannot be busy until the last hour on Saturday

and be in a fit condition to "remember our Lord" in the morning. Late hours and "doings" on Saturday nights, also the pleasures of the world spell dearth. David could say to Ornan when he wanted to purchase the "threshing floor" and also "the whole place" - "I will not take that which is thine for the Lord, nor offer burnt offerings without cost." 1 Chron. 21:24. Perhaps we think that when we give our "money" on Lord's Day morning this is sufficient but there are higher forms of worship and giving than mere temporal things. We know that our "giving" on Lord's Day morning is an act of worship but it is not sufficient. God wants more of ourselves, more of our time, more time spent in solitude with Himself prior to our "coming together." This is our failure today.

Question — Would the truths of the Second and Third Epistles of John have a special application to our day relative to the necessity of that warm-hearted fellowship which should exist among all believers, but today is more or less confined to that remnant who love to speak of the Word of God and seek to cheer all such who have heart-yearnings?

Answer — We believe this is essential to that real and heart warming fellowship which is so limited today as worldliness, selfishness and other interests take its place. Most of God's dear people enjoy friendship and we must see that this exists, mutually as members of Christ, with underlying motives of helpfulness to our companions. This is where the thoughts expressed in the two Epistles mentioned above have such a meaning for us today when there are so few that one can really enjoy this heart-to-heart fellowship with. It is a treasure to be desired.

Not only so but it is the mark of the true "remnant testimony" in the darkness of apostacy and closing days of the Church's history. Compare Malachi . . . "Then they that feared the Lord spake one to another and the Lord hearkened, and heard it." ch. 3:16. The thought here is that God 'bent down His ear, as it were, to listen to our conversation.'

This, of course, is an ideal condition. We fear there is far too much gossip, telephone conversations, and illicit conversation which should not be so much as named among us, savoring of deceit and envy, that this would preclude any real heart-communion as suggested above. Nevertheless, it is our privilege, and when we have such heart-warming seasons as we do very often with His own in various places, and if not orally, then by pen, it is also a most encouraging thing to realize that this blessed fellowship exists throughout the world.

Though separated by oceans and distance we still enjoy this immensely and would like to feel that any little contribution we give to the comfort and welfare of the people of God anywhere, not limited to just a select circle of friendship but, rather, reaching out to other believers whom, we know, are face to face with the same sort of conditions as we find with ourselves here; does bring some consolation, cheer and is an incentive to fortitude in the battle of life and testimony.

Perhaps, needless to say, there can be no real fellowship with men of the Diotrephes character. We could pray that God would restore or remove such hindrance to fellowship mutually but the outlook is not good. In our 54 years entirely in the Lord's work and amongst only the assemblies of the Lord's people outside of unscriptural associations, we have seldom seen any afflicted with this spirit, truly recovered.

So, let us take fresh heart as we realize that God is interested in the small remnant of His people. The words to those who sought to rebuild on the old foundation in Haggai is timely for today . . . "Be strong . . . all ye people of the land, saith the Lord and work, for I AM WITH YOU, saith the LORD OF HOSTS . . . My Spirit remaineth among you, fear ye not." Haggai 2:4, 5.

THE PIONEER PAGE**Blessings of loneliness****The Editor**

AWAY from the busy haunts of men, perhaps in the woods or country side, what thoughts arise that seem to help us to live above the strife of life.

This is grand medicine for younger laborers - it gets them away from the emptiness of seeking place, from the empty gossip and criticism of those who understand little or nothing of pioneer life. It helps us to think of the generation of men among whom our lot is cast, also of the past generation and the vanity of life. Many a time as I unhitched a tired horse in the woods and gave him a meal of oats-then chipped with my little axe a few chips to make a fire of pine chips from stump of an old tree blackened by fire, to boil a potato or two, I have thought of the mighty forests, now burnt and blackened by man's carelessness and greed to cut down and sell the valuable lumber. Men and women and children had died right here by these fires, animals and birds also could not survive their raging. It all makes one think, makes us realize the value of the soul and the vanity of life and also helps us to place the real values of life where they belong, on preparation to leave a world through which we are just travelers, passing through.

As we came to backwoods log cabins, or rough homes and talked with these folks to whom life was a battle for survival, with little else to ease their hardships, it was good to tell them of the One Who could make their lives so different - of One Who had died that they might have life everlasting - leave with them booklets, Testaments or Gospel portions, all without any cost to them - sometimes their cottage homes opened for the Word of God and with their neighbours listening to the old story of the Cross, it has left a mark on our lives to this day, with memories both sweet and bitter and yet with thankfulness to our God that He ever gave us such an opportunity - called away from a busy business life to the solitude of the back country and the forest, we have never regretted the seasons, both Summer and Winter we have spent thus. Our only regret that we could do so little for the One Who has done so much for us.

We commend the lonely life of the "pioneer" away in the backwoods as wonderful medicine for the fever of life and the rash and impetuous life of seeking "great things for oneself"-may God increase our number even "till He Come."

Lynden, Wash. — Bro. Paisley was in his third week when he wrote. The small assembly has done well and made a good effort to interest neighbours. He says he thinks this is one of the most religious places in U.S.A. Streets crowded on Sundays with "church-goers" but hard to impress with the need of the "new birth."

Arnstein, Ont. — Saints here were encouraged when on June 17th, ten obeyed the Lord in baptism, young men and women in their teens, also two women in middle age, saved before but restored to the Lord. Pray for our brethren here that these may be led on in His ways further-they feel that the Lord has been good to them.

Dawson Creek, B. C. — This far off Assembly seeks to go on for Himself - we give the address of the Gospel Hall, 10221 18th St., for any visitors and as a matter of record. The Correspondent's address is J. E. Cox, 1125 96th Ave., Phone 782-4204. They had a visit recently from brother R. Robertson who had two weeks at Tewer Lake where local brethren have been carrying on a work, also had some good ministry on 1st John for the saints.

Venezuela, S. A. — A note from brother Saword states his son Jack arrived June 16th, for a three months visit and the itinerary is a full one. We have been glad of the help in the Gospel and the Lord has encouraged us with a little of the mercy drops. Many of the saints remember him as a boy and his ministry has been well received. The new work in El Salvador is often mentioned in prayer in assembly prayer meetings. With John Frith he visited Barinas where one of the Venezuelan workers has been engaged in the work for over a year, the Lord blessing his labours with a few precious souls. No assembly here yet. Continue to pray for our brethren in their unique and scriptural work, coupled with a great measure of unselfish labors they say little about. Bro. Saword also finds time to write an article or two for us occasionally, in spite of a busy schedule. This we appreciate much as do the saints.

East Boston, Mass. — Our brother J. C. Russell of Australia gave them some ministry on Ezra and Nehemiah, also visited Methuen, hoped to visit 73rd, St. N. Y. also Philadelphia and McKeesport - leaving for Australia July 20th.

Iowa - Wisconsin — All day meeting at West Union good and large over the 4th. Tent meetings reported at Fergus Falls, Minn., by bro. DeBuhr, bro. Orr at Emmetsburg in school house, Paul Elliott and Eric McCullough at Ontario, Wisc., Bre. Krauss and Adams at Dunkerton. Bre. Mick and Hamilton had been in West Union, also Clermont.

CONFERENCES

Sault Ste. Marie, Ont. — The joint Conference of Assemblies of this city and border city of Soo, Mich., will be held D. V. Sept. 1st and 2nd, in the Collegiate Institute here. Prayer Mtg., Fri. Aug. 31st at 7:30 p.m. in the Gospel Hall, Wellington and Spring Sts., continuing as above Sat. and Lord's Day. Corresp. S. H. West, 479 Albert St., East.

Midland Park, N. J. — Annual Conference will be held as usual D. V. Sept. 28th commencing with Prayer Meeting at 7:45 p.m. in the Gospel Hall, 61 Prospect St., continuing September 29th and 30th. Usual Arrangements and hospitality extended. Corresp. Edgar Chambers, 550 Franklin Terrace, Wyckoff, N. J. 07481.

Clinton, Ont. — The Assembly meeting at Joseph St. Gospel Hall here purpose D. V. to again convene their Conference, commencing Sept. 28th with Prayer Mtg., in the Gospel Hall at 7:30 p.m. continuing Sat. and Lord's Day 29th and 30th both of these days in Central Huron Secondary School, Princess St. E. Breaking of Bread is at 10 a. m. Usual arrangements and hospitality extended. The Lord's servants teaching, and walking in, the old paths welcomed in ministry. All correspondence to Douglas McDonald, 137 Mary St.

Arnstein, Ontario — The Annual Conference will be held D. V. September 15 and 16 commencing with Prayer Mtg., Fri. Sept. 14th at 7:30 p.m. Breaking of Bread is at 10 a.m. Visitors freely entertained and usual arrangements prevail. Corresp. Don Brunne, Arnstein, Ont. POH-IAO.

Huntsville, Ont. — Conference dates are usually the week prior to Arnstein, so that would be Sept. 8 and 9, with Prayer Meeting Fri. eve., the 7th. Check this with brother George Cottrill, R. F. D. Huntsville, Ont.

Akron, Ohio — Annual Conference D. V. will be held commencing with Prayer Meeting Friday August 31st in the Gospel Hall, 1225 Wooster Ave., continuing over Sat. and Lord's Day Sept. 1st and 2nd. Time of meetings each day 10 a.m. - 2:30 p.m. and 7 p.m. No meetings on Labor Day. Usual arrangements and hospitality extended. Corresp. Thos. Wright, 1571 17th St. Cuyahoga Falls, Ohio 44223, Phone 928-2093.

Arlington, Wash. — Annual Conference will be held D. V. as usual the Labor Day weekend, Sept. 1, 2 and 3 in the Arlington Gospel Hall, Stillaguamish and Union. There will be a Prayer Meeting Fri. August 31st at 7:45 p.m. Usual arrangements and hospitality extended. Corresp. Gerrit Kroeze, Rt. 3, Box 37, Arlington, Wash. 98223 - Phone 435-3254.

Hitesville, Iowa — Annual Conference as usual this year D. V. commencing with Prayer Meeting Friday evening September 14th, continuing over the 15th and 16th. Usual arrangements will prevail and hospitality extended. Correspondence to George L. Frey, Aplington, Iowa 50604.

Clementsville, N. S. — Annual Conference D. V. will be held Sept. 2 and 3, preceded by Prayer Mtg., Sept. 1st. The Lord's servants walking in the old paths welcomed in ministry. Corresp. Ronald Berry, R. R. 1, Annapolis Co.

Waterbury, Conn. — Their 51st Annual Conference will be held D. V. Sept. 1 and 2nd, commencing with Prayer Mtg., August 31st at 7:30 in the Gospel Hall. Other meetings in the Terryville High School across from the Hall at 34 No. Main St. Breaking of Bread at 10 a.m. Corresp. to Abraham Vanden Bush, 13 Gosinski Park, Terryville, Conn. 06786. Usual arrangements.

FALLEN ASLEEP

Longport, N. J. — Our dear sister Mrs. W. B. Johnson, widow of the late servant of Christ, went home from the Gospel Hall Home for Aged Christians here June 6th, aged 97. Our sister was the oldest at the Home as to age and length of stay there from the beginning. A worthy help - meet for her esteemed husband.

Langley, B. C. — Our very dear brother John E. Holgate was called home to be with Christ June 15th, aged 71. Born in Minnesota he heard a young man quote Titus 3:5 and was led to trust Christ. With his wife in fellowship on the prairies ere coming to Langley in 1965. Faithful in attendance in his own home assembly, he was also found enjoying the Word in nearby assemblies. His last word of ministry here ere going to Hospital was the exhortation of 1 Thess. 5:16, 23 - "Hold fast that which is good." His widow, three sons, four daughters survive. He was saved in January 1939.

New Westminster, B. C. — Our dear sister Mrs. F. McCafferty went to be with Christ June 7th. Saved over 53 years ago and loved the right ways of the Lord and the Gospel. All these years in happy fellowship, latterly in South Main Assembly, Vancouver. She will be much missed among the saints - pray for her husband who is well known amongst the assemblies of the district. We met both in days past.

Cleveland, Ohio — Our dear sister Miss Esther Meil went to be with Christ from Hospital here early July 7th. A much respected nurse in her sphere of anesthesia. Saved for some years we baptized her in the West Chicago Hall, Detroit in 1942 - received shortly after into the Schoolcraft Assembly, then in Addison Rd., Cleveland (now Monticello) for about 25 years, and the last four years in Schoolcraft Assembly where she lived with her surviving brother and his wife. An unassuming sister, always thinking of others, particularly the elderly, lonely ones. She was aged 76.

Words in Season

THE BIBLE FAMILY MAGAZINE



STANDING FOR GOD

THUS stood the men of love and grace,
To give to us the precious place
Of sweet communion and of rest;
We felt their warmth and we were blest.

But why thus stand, when many fall
By wayside tempters with their call
To larger fields and promise great;
Only to meet backslider's fate?

So must we stand for God today,
Let nothing draw us from "the way" -
Thus pleasing God e'en all cast doubt,
We wait to hear our Lord's own shout.

W.H.F.

SEPTEMBER, 1973

WORDS IN SEASON

Published monthly at 107 N. Main St., Waterloo, Illinois 62298
EDITOR: William H. Ferguson, 1314 Bunts Road, LAKEWOOD, OHIO
44107.

SECOND CLASS POSTAGE PAID AT WATERLOO, ILL.

SEND ALL SUBSCRIPTIONS TO:

MR. MATTHEW J. BRESCIA
33 Lewis Street
HARTFORD, CONN. 06103

CHANGE OF ADDRESS

Corunna, Ont., NON IGO — Wm. C. Methalf, P. O. Box 1054, 265
Albert Blvd.

REPORTS

Deseronto, Ont. — Please note Change of time of meetings here: Breaking of Bread 9:45 a.m. S. S. following at 11:15 with Gospel Meeting at 7:30 p. m. Prayer Meeting Wed. at 8 p.m. For Deseronto Gospel Hall - Wm. H. Root, Box 241. Our brother Taylor has been helping of late in Maberly, Ont., his wife convalescing.

Toronto, Ont. — The Pape Ave., Assembly here has had some encouragement this year in a number professing. In Winter time they have two Sunday Schools and two Children's Meetings, S. S. in Pape continuing all year. Our brother Alex. Walker, a faithful shepherd and Correspondent for many years had to relinquish this work account of his years with our brother Lyle MacMullen taking over this responsibility - see notice in Magazine.

Fergus Falls, Minn. — Bro. L. DeBuhr tried a spell again here but found much indifference. In door to door work and advertising he found the city almost completely ignoring the Gospel. He and bro. Elliott tried Hawick, Minn., in June, one professed. He states it gives a deeper appreciation of the grace of God to us.

Calgary, Alta. — The West Hillhurst Assembly would like to request that those giving Letters of Commendation please keep in mind 1 Cor. 11:14.

Joliet, Ill. — Our brethren continue their Open Air work, etc. "Two young Spanish lads saw our 'ad' in the lobby of the Y.M.C.A. where we have a room temporarily on account of losing our rented Meeting Place — we are looking to God for guidance further in this matter."

Wallaceburg, Ont. — Our brethren Jas. Beattie and Wm. Metcalf have tried some tent meetings here from about the middle of July. A few strangers came.

Hartville, Ohio — Bre. Slabaugh and Snyder were to have a month of tent meetings here, about 20 miles or so from Akron. This is a Mennonite neighbourhood.

Barrington, N. J. — The Assembly here purposed to commence a monthly Ministry Meeting on October 7th., continuing each first Lord's Day of each month.

Sweetwater, N. J. — Tent meetings here of Jas. Smith and David Oliver closed July 29, not much interest amongst strangers. Christians from Bryn Mawr and Pennsauken attended well.

Lurgan, N. I. — Bro. Ed. Fairfield (Venezuela) still at home here - his brother William was buried the first of August. He was in Lurgan Assembly and left a good, clean testimony. Conference at Bleary good on the 13th of July. Several efforts reported in Gospel tents - weather favorable. McShane and N. Turkington outside Portadown - bre. Nesbitt and D. Kane near Dungiven, John Hawthorne and Sam McBride at Castleberg. Some of these are near trouble zones but good the Gospel is still sounded out. Geo. McKinley and his wife on a short visit.

Personalia: Our brother Harold Clark of McKeesport was stricken while having country meetings and suffered much pain - he was in hospital for two weeks but was to get home around Aug. 8 or thereabouts. Pray for our brother that medication and rest may enable him to continue his assembly responsibilities as well as other. Bro. Patrizio still at home last report but needing much care - bro. Simms weak but gaining.

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. 65

SEPTEMBER, 1973

No. 9

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PRACTICAL CONSECRATION

"Not slothful in business"	Temporal
"Fervent in spirit"	Spiritual
"Serving the Lord"	Eternal (Rom. 12:11)

(Sent in by bro. Saword from Merida, Venezuela)

WE DARE NOT FAINT

Our work is solemn
Therefore we dare not trifle.
Our task is difficult
Therefore we dare not relax.
Our opportunities are brief
Therefore we dare not delay.
Our path is narrow
Therefore we dare not wander.
Our prize will be glorious
Therefore we dare not faint.

—Selected

SELF WILL:

(Daniel 11:36) - And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god . . . "The king shall do according to his will." Ah! are any of us sufficiently aware what a fearful thing it is to be the doers of our own will? Here is the end of self-will. It was the first great characteristic of sin from the beginning. It was what Adam did. And his fall and the ruin of the world were the immediate result.

Here is one who, in that day, may seem to be the loftiest and most influential of men. But "he does according to his own will." And nothing is worse. Are we to read such a history as this without moral profit to our own souls? - to forget what an evil thing it is ever to be the "doers of our own will?"

Let none suppose that because they may be in a "position of rule" they are therefore outside the danger. Alas! it is not so. No one thing so unfits a person for "righteous rule as the inability to obey." It is good first to know what it is to be subject.

W. K.

I HAD A KIND MOTHER WHO LOVED HER BOY

A LADY living in one of our large cities was passing a saloon some time ago, just as the keeper of it turned a man into the street. He was quite young and his face showed he had been drinking and was on the way to ruin, and he was swearing dreadfully and shaking his clenched fist at the man who had thrust him out of the saloon. He was so blinded with passion that he did not see the lady who stood near him till she laid her hand on him, and asked in a gentle, loving voice, "What is the matter?"

The young man started as if a heavy blow had struck him. He turned quickly around, paler than before, and trembling from head to foot. He looked at the lady for a moment, and then said, "Oh, I thought it was my mother's voice; it sounded so strangely like it. But her voice has long been hushed in death."

"You had a mother then that loved you?" said the lady.

He burst into tears as he said: "Oh, yes, I had a kind mother, who loved her boy. But since she died everything has gone against me. I am lost - lost to everything that is good - lost forever."

"No, not lost forever; for God is merciful and gracious, and His pitying love can reach the chief of sinners," said the lady in a kind, sweet voice; and her words seemed to have a powerful effect upon the young man.

As the lady passed on her way the young man followed her. He noticed the number of the house she entered, and wrote it down and the name on the door plate in his pocket book. Then he went on his way with new thoughts and feelings stirring his whole soul.

Years rolled their course along and the kind lady had almost forgotten this among many kind incidents in her life, when one day a stranger called at her house and sent in his card, asking permission to see her.

Wondering who it could be, she went down to the parlor and saw a noble looking well-dressed gentleman. He rose respectfully to meet her, and holding out his hand, said:

"Pardon me, madam, for this liberty. I have come many miles for the extreme pleasure to very heartily thank you for the great service you rendered me a few years ago."

The lady answered, "I am puzzled to know what you mean, sir, for I do not remember to have ever seen you before."

"I have changed so much that I do not wonder you have forgotten me," replied the gentleman. "But though I only saw you once, I would have known you anywhere. And your voice, too, is so much like my mother's."

The moment these last words were spoken the lady remembered the poor young man to whom she had spoken kindly in front of the saloon, long ago.

He wept and she wept with him. He soon wiped away his tears, and then told the lady that the kind words she spoke to him that day had been the means of saving him from ruin, and making him a different man.

"Those words, 'not lost forever,' followed me, wherever I went; and it always seemed my mother's voice speaking to me from the grave. I have repented of my sins and am trusting in Jesus, and am thankful to say by the grace of God I have been able to resist temptation, and to do some good in the world."

"I never dreamed there was so much power in a few words," said the lady.

But we know there is. There is great power in kindness, and this is the reason why we should learn and practice it.

"Ye have the poor always with you, and whenever ye will ye may do them good," blessed words of the Master.

They speak to me of music rare,
Of anthems soft and low,
Of harps and viols, and angel choirs,
All these I could forego,

BUT

The music of the Shepherd's voice,
Which won my wayward heart,
Is the only strain I ever heard,
With which I cannot part.

* * * *

THE principles God taught me from Scripture forty years ago are as dear to my heart as they were when I was brought out of Presbyterianism; and the sects instead of being nearer the pattern now, are more corrupt. And as the end draws near things will not improve. Alas! things in many Assemblies are not growing better, but worse. The converts nowadays, in some places, think nothing of playing fast and loose with the commandments of our Lord. Baptism and the breaking of bread are of little importance in the eyes of some. A one man ministry is recognized; and a chairman must be arranged beforehand for the conferences. The more I see of these things, the more do I love the old original way of doing things that we were accustomed to forty years ago, and which, thank God, are still practised in some quarters.

J. K. McEwen

VALUABLE MEN FOR GOD IN THE ASSEMBLY

William H. Ferguson

THE divine message through the divine channel from the Lord Himself in Revelation 3:2 included this admonition—“Be watchful, and strengthen the things that remain, that are ready to die:” This was spoken to a “dying church” and portrays a condition very prevalent today. The evidences of death and decay are so manifest in such cases that it well befits us all to take stock of the situation and consider earnestly the means whereby we can do what the Lord of the Assembly enjoins - “STRENGTHEN THE THINGS THAT REMAIN.”

The Assembly is His. This we must ever acknowledge. The “testimony” has been committed into the hands of men, planted after a divine pattern and able to survive and function only as we are willing to abide by such pattern. This involves spiritual action to preserve and hinder further decay. The “all-seeing eye” of our Lord saw in Sardis (which means ‘things remaining’) some who could be valuable in restraining further development of loss and who could even strengthen the testimony. He says . . . “But thou hast a few names in Sardis which did not defile their garments.” R. V. v. 4. One word we should mention in the following verse 5 which troubles some of His own, relative to the overcomer, i. e. “I will not blot out his name out of the book of life, but I will confess his name before My Father.” If we put the emphasis where it belongs in this verse, it clears up any misunderstanding. Of one thing we are sure, there is NO reference to blotting out in heaven. This in Revelation 3:5 is an earthly matter. In other words - “if the world blots out his name - the emphasis is “I will in no wise blot out.” The overcomer may have his name blotted out on earth, even ostracized, maligned and excommunicated, yes! even martyred, but “I WILL CONFESS HIS NAME BEFORE MY FATHER.” This is a blessed encouragement as all such seek to maintain a godly testimony in separation from a corrupt system.

SEPARATION

The garment suggests testimony and the undefiled garment suggests a life of separation in a world of sin and rebellion against God. Compare with this the words in Rev. 16:15 - “Behold I come as a thief (this is His Coming as Son of Man in judgment). Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.”

This verse 16 is a parenthesis inserted and we could apply it, in a general way, to the thought of Rev. 3:4. In both instances there is the "undefiled garment" of separation in a scene of apostacy and rebellion.

HOW CAN WE STRENGTHEN?

1. We can pray that God will raise up some to stand for God in a day of weakness and worldliness to stay the tide of departure, i. e. faithful men and women who know God.

2. We can see that ministry will be given which will follow the injunction for the last days, as in 2 Tim. 3:16. Here we have the God-breathed Word "profitable for doctrine (teaching), for reproof, for correction, for instruction in righteousness." This latter clause has the literal meaning of "discipline in righteousness" as in the rearing and training of children in the home in a proper way. How sadly this aspect of disciplinary training is neglected we all know and can see the lack of it in the lives of many younger Christians who show, instead, a spirit of independence and even rebellion against the plain teaching of the Word. God's Word is not their guide in such a case.

3. We can strengthen by showing, or accepting, definite responsibility relative to the assembly meetings. If we neglect such, or run off to hear a new voice on our regular meeting nights, in another assembly, or neglect the regular assembly gatherings, we are NOT strengthening but weakening, especially in smaller assemblies.

Those who do any service for the assembly are especially required to be in their places, unless hindered by sickness, etc. Such has always been the character of a good shepherd. He never forsakes the flock for personal reasons. He is in His place in prayer and definite interest in each meeting of the assembly.

4. We can, by persistent study in a prayerful manner have some "food for the flock." The true shepherd must "FEED." Some assemblies are so weak today that unless relying on others, they have nothing wherewith to "feed the lambs and the sheep." Hence we begin to rely on visits of preachers (which is just a form of clerisy disguised) to make up for the deficiency.

One of the distinct weaknesses has been that of sending men "out to preach" when they show a bit of gift whereas they should have been willing to abide "by the stuff" and be a help at home where they had plenty of opportunity to preach and still maintain responsibility to the assembly. Instead of this they circulate amongst other assemblies and

still show lack of responsibility to any. God's men were never anxious to push themselves out into the Lord's work. They rather felt the opposite and only when they could **do aught** but "Go forth" did they go in the spirit of humility to prove God in the work. They suffered, without making it known, neglect, hardship and trial, but they learned to TRUST GOD.

AN OUTSTANDING NEED

One of the essentials, if we are to see the things that remain strengthened is to see younger and mature men of God remain in their home assemblies, giving needful help, even giving the sheep and lambs food and branching out, as able, in Gospel activity, but never to the neglect of the home assembly or the seeing that all are properly cared for and "fed" with the finest of the wheat. We are getting to the point where this is so rare that it is almost unlooked for by some of His own. Consequently the appetite is not whetted, spiritual sickness develops and numbers decline. No matter how much work is done in the Gospel, even in new territories, as we see in some parts of the continent, there shall always be that definite need for the "feeding of the flock" by men who have addicted themselves to the Word of God and by earnest study and self-sacrifice of many other things, determined to lay themselves out for this purpose - compare the very apt illustration in Ezra. 7:10. The captives had gone back to Jerusalem, the temple rebuilt, even in a small way as compared to the former, yet here was a man, in Babylon, considering the felt need for the proper instruction of the people of God in divine matters of testimony, worship and order . . . "For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." He knew the need, he prepared his heart and in due time God sent him amongst His own in Jerusalem for this very definite need.

Any who have known the history of assemblies during past years know this to be true. If there is no "strengthening from within" the assemblies cannot survive according to the scriptural pattern. Such would decline into a minor form of sectarian dependence upon a minor clerisy. Such men who lay themselves out to feed and care for the flock are men to be respected and honored for so doing. We are only sorry, today, their numbers are not more.

The tendency today is to slacken the hands, call in preachers to fill the gap, and the net result is decay of testimony and the adopting of ecclesiastical ideas to "support the church." The Lord Himself speaks of the church in Sardis as "ready to die." Could this not be a solemn warning of a condition so prevalent in our day. There is no "lack of rule"

today but there is the lack of the shepherd who can "feed the flock." We must remember, too, that if the sheep do not have an appetite for the Word, nor desire it, they are "sick." Someone has said a sheep will only drink dirty water when it is sick. This, too, is our probable reason for not holding the young. They must be "fed" or they will wander and be at the mercy of the predator.

THE SISTER'S PART IN STRENGTHENING

They form a noble part of all true testimony to the Name of the Lord. They, not infrequently, outnumber men in responsibility in attendance as we know in many parts. As they conform to the Word and the divine standards of deportment, dress and modesty, they are an outstanding help and such are able to "teach the young women" or "school them" as we have it in Titus 2:3, 5. The "mothers in Israel" are scarce - we need more. Only God can raise up such.

We have buildings today, but we are not reaching out to the people. There seems to be money available for the work at hand, but there is not the evangelizing and getting out into new territory. Consequently preachers stay around the assemblies, never more than a short distance from such, always having meetings with the assemblies, with just a handful of unsaved listening, if any, and efforts to get the children of believers to profess, with vast stretches of the country never touched, men traveling coast to coast, expensive trips, the multitudes passed by. Is it not time for some real concern that the divine pattern of "gathering to His Name" should be maintained in a scriptural pattern lest we have the solemn word of warning to Sardis from the Lord Himself - ready to die.?"

PARABLE OF A TRUNK

S. J. Saword, Venezuela

SOME years ago we were staying in a mud walled cottage and holding meetings in the same house. Workmen were doing a repair job and my attention was drawn to the receptacle in which they carried the mud. It was the top part of an old trunk. Soon after I saw the lower part of that trunk, used as a receptacle for old odds and ends which had been discarded, and some of the things rusted and dirty.

It led me to think of the possible history of that trunk, which had such a favorable beginning, well made of good materials, specially strengthened to endure hard knocks and rough journeys. Also provided with a lock and key to protect the contents from pilferers. It would bear the name of its

owner who would undoubtedly entrust to it articles of value and usefulness.

But some disaster had befallen that trunk. In the course of time it had become weakened and could not survive a certain fall or other endurance tests. At last the owner could no longer use it for the required purpose and so finally it reached the sad state as above mentioned, covered with mud and employed as something of little value.

Every true believer in the Lord Jesus Christ has had a good beginning; has become a new creation in Christ, 2 Cor. 5:17; bears the stamp of divine workmanship and is destined to be the repository of the treasures of his Lord, who has entrusted to us a life that cost Him His precious blood. Also His Holy Spirit dwells within us, and each one has a spiritual gift to be used for Him; "Of His fulness have all we received, and grace for grace."

Just like the trunk, we have been "strengthened with all might according to His glorious power, unto all patience and longsuffering with joyfulness." Col. 1:11. The exhortation of the apostle Paul to the young man Timothy was: "My son, be strong in the grace that is in Christ Jesus." In ourselves we have no spiritual strength, but in Christ Jesus we have inexhaustible resources.

In all material or physical things there must be wear and tear, with deterioration in the course of time; but this should not be so in spiritual matters: "But though our outward man perish, yet the inward man is renewed day by day," 2 Cor. 4:16. Also, "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." Isa. 40:31.

That trunk which in former times undoubtedly accompanied its owner on his journeys, or was always ready to his hand, at last ceased to serve him; and was then appropriated for the basest form of service. Such is the sad story of the persons known to us who, in bygone days were honored by God in the work of the Gospel; persons who enjoyed the confidence of the Lord's people and who through their testimony won souls for Christ. But tragedy overtook them; through the lusts of the flesh and love of the world, or the seduction of the devil, they suffered a fall from which they never fully recovered. They were brought to spiritual ruin and never enjoyed a real restoration. They have become useless for God and, like Samson, are grinding for the Philistines. In some cases their testimony is besmirched by the mud of this world.

Better is prevention than cure. With only one false step

a believer can fall from grace, through imbibing false doctrine, Gal. 5:4, or suffer a spiritual fall by leaving his first love, like the Ephesians, Rev. 2:5; or deny his Lord like Peter. In most cases the way of return is harder than the way of departure. Satan facilitates the former but hinders the latter.

Christ is the great Advocate of His people and when sin is confessed and forsaken, He pleads our cause before the throne of God. "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy . . ." Jude 24. On the other hand it is our responsibility like Paul to so seek to live and maintain a conscience void of offence toward God, and toward men, "lest by any means, when I have preached to others, I myself should be a castaway," 1 Cor. 9:27.

ONLY IN THE LORD

1 Corinthians 7:39

The late John R. Caldwell

THE doctrine that it is impossible to know who are children of God, and who are not, and that we are not at liberty to form a judgment on the subject, practically obliterates such a passage as this from the page of Scripture.

When the children of Israel were about to enter the Land of Promise, they were warned very specially against forming alliances, or making marriages with the idolatrous nations of the land. The reason given was "for they will turn away thy son from following Me." Deut. 7:2, 4. It is sad, but unquestionably true, that such is the necessary effect of "evil communications." So it was before the flood as recorded in Genesis 6; so again in the wilderness, Numbers 25:1, 3, and not to multiply instances, of Solomon it is written "Even him did outlandish women cause to sin." Neh. 13:26.

Among the remnant of Israel that returned to Jerusalem after the Babylonish captivity - many fell into this snare as it is written, "We have trespassed against our God and have taken strange wives of the people of the land." Ezra 10:2. They repented, however, of this sin, having heard and trembled at the Word of the Lord and the immediate fruit of their repentance was the putting away of the strange wives, and not only of them, but also of the children born of them, whose speech betrayed that they were not true Israelites - see Neh. 13:24.

Amongst the believers at Corinth the question had evidently arisen, what is to be done in the case of a husband or

wife being converted to God, whilst the other remains unsaved? Are they to separate or are they to remain together. The answer is plain. The believing one was NOT to seek separation, but rather the salvation of the other. The burden of separating, if it should take place, was to remain entirely upon the unsaved one.

Then arose the question of the children, was it lawful to retain and acknowledge them? or should they be dealt with as in the days of Ezra? To set at rest all scruples upon this point, the Apostle authoritatively declares that both the unbelieving husband or wife, and the children born of them, are RELATIVELY sanctified. That is, they are by the Word of God set apart for the believing one, so that it is no sin, but on the contrary, the responsibility of the believer to dwell with them and seek their blessing. (This passage has been lamentably perverted from its obvious meaning in order to favour the human device of "infant baptism." But if the passage warrants the baptism of unregenerate children, why not also of the unregenerate husband, seeing he also is thus relatively "sanctified." A similar use of the word sanctified is seen as to food, in 1 Tim. 4:4, 5.).

In the event of separation being desired by the unbelieving one, the wish was to be granted, but in that case the believer was to remain UNMARRIED - blessed earnest of the gracious purpose of God to grant in His own time, in answer to prayer and godliness, the salvation of the other.

The explicit instructions thus given in detail as to those married persons who might be converted is of itself evidence, even if there were no command, that the voluntary union in marriage of a believer with an unbeliever is not even contemplated in Scripture.

Moreover, there is the express command - "Only in the Lord," and again, "Be not unequally yoked together, believers with unbelievers." Strange it is indeed that in the face of so plain command the children of God should not unfrequently be found marrying those who are unsaved. Long prior to such a step, there cannot but have been departure from the Lord. The conversation and intercourse that led to such a result could only have been of the carnal mind - "of the earth, earthly." Had heavenly things been the theme, no response would have been found in the heart of the worldling. Had Christ been the subject of the conversation, would not the unsaved one be dumb? Had faithful testimony been borne, the natural pride and enmity of the heart would soon have been manifested. Had the light been shining, it would soon have been found that the darkness had no communion with it.

The motives that led the Christian to such a step, however plausible, could only have been of the flesh. Some have even had the folly to say that "the Lord led them" in such a step, as if the Lord ever led a path contrary to His own commands. Circumstances may indeed have been favorable - Satan will not fail to smooth the path to sin; but to be led by circumstances apart from the Word of God is to be certainly led wrong. God has given one infallible standard by which to test every suggestion, whether of our own hearts or from others, and that is His Written Word.

To be yoked with an unbeliever in this closest of all earthly ties, seen in the light of God's presence can only be regarded as a terrible calamity.

It would be difficult indeed to conceive of the spiritually unenlightened eye being so fearfully deluded as to perceive any attractiveness in such a union, were it not that again and again the melancholy spectacle has been witnessed.

But little did such imagine the bitterness that would result. Often has it been experienced. The living yoked to the dead. The home that should have been filled with peace and gladness, darkened with discord and evil passions -- a kind of living sepulchre. The hearts that should have been fused into one, to be an altar of unhindered prayer and praise, alienated, if not at utter enmity, upon all that is dearest and best to the child of God.

The children that should have been a godly seed, brought up under the united vigilance of both parents in the nurture and admonition of the Lord, learning to side with the ungodly against the helpless Christian parent. Every step of faith and separation to God disputed, opposed, forbidden, until the crushed and downtrodden child of God succumbs to the pressure, and ceases even to be known as a believer.

Perhaps some reader may regard the picture as too darkly drawn. Satan may whisper, "it won't be so bad as that," or again - "Who knows but he may be converted?" Thus with plausible deceits will Satan seek to beguile the unwary. But the Word of God has declared - "The way of transgressors is hard;" and "The backslider in heart shall be filled with his own ways;" and many a brokenhearted witness could bear testimony to the truth of these Scriptures and how fearfully they apply to the child of God who dares to marry an unbeliever.

* * * *

(It gives us much joy to print this old-time ministry by our beloved brother and former editor of *The Witness*)

THANKFULNESS

"I thank Thee, O Father, Lord of heaven and earth."

Matt. 11:25

A THANKFUL spirit pervaded the entire life of Jesus, and surrounded with a heavenly halo His otherwise darkened path. In moments we least expect to find it this beauteous ray breaks through the gloom. In instituting the memorial of His death He "gave thanks!" Even in crossing the Kedron to Gethsemane "He sang a hymn!"

We know in seasons of deep sorrow and trial that everything wears a gloomy aspect. Dumb Nature herself to the burdened spirit seems as if she partook in the hues of sadness. The life of Jesus was one continuous experience of privation and woe - a "Valley of Baca," from first to last; yet amid accents of plaintive sorrow there are ever heard subdued undertones of thankfulness and joy!

Ah, if He, the suffering "Man of Sorrows," could, during a life of unparalleled woe, lift up His heart in grateful acknowledgment to His Father in heaven, how ought the lives of those to be one perpetual "hymn of thankfulness" who are from day to day and hour to hour (for all they have, both temporally and spiritually) pensioners on God's bounty and love!

Reader, cultivate this thankful spirit; it will be to thee a perpetual feast. There is, or ought to be, with us no such thing as small mercies; all are great, because the least are undeserved. Indeed, a really thankful heart will extract motive for gratitude from everything, making the most even of scanty blessings. St. Paul, when in his dungeon at Rome, a prisoner in chains, is heard to say, "I have all, and abound!"

Guard, on the other hand, against that spirit of continual fretting and moping over fancied ills; that temptation to exaggerate the real or supposed disadvantages of our condition, magnifying the trifling inconveniences of everyday life into enormous evils. Think rather how much we have to be thankful for. The world in which we live, in spite of all the scars of sin and suffering upon it, is a happy world. It is not, as many would morbidly paint it, flooded with tears and strewn with wrecks, plaintive with a perpetual dirge of sorrow. True, the "Everlasting Hills" are in glory, but there are numberless eminences of grace and love and mercy below; many green spots in the lower valley, many more than we deserve!

God will reward a thankful spirit. Just as on earth, when a man receives with gratitude what is given we are

more disposed to give again, so also "the Lord loveth" a cheerful "receiver" as well as a cheerful "giver."

Let ours, moreover, be a Gospel thankfulness. Let the incense of a grateful spirit rise not only to the Great Giver of all good, but to our Covenant God in Christ. Let it be the spirit of the child exulting in the bounty and beneficence of his Father's house and home! "Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ!"

While the sweet melody of gratitude vibrates through every successive moment of our daily being, let love to our adorable Redeemer show for whom and for what it is we reserve our notes of loftiest and most fervent praise. Thanks be unto God for His unspeakable gift!

Dr. Macduff

POWER KINGS

MEN call millionaires, who are big men in their little spheres, Power Kings; but how small these Power Kings appear when compared with God whose throne is Heaven, and whose footstool is the earth. An incident that happened not long ago in Los Angeles shows how they suffer in the comparison.

A mother took her little girl for an outing down at the sea. On the way the child asked:

"Whose street-car are we riding in?"

"Mr. Huntingdon's," was the reply.

Passing a park, the little one asked:

"What place is that?"

"Huntingdon Park."

"Where are we going, Mother?" continued the girl.

"To Huntingdon Beach."

Arriving at the sea, the child, impressed by the sameness of all the replies, ventured one more query:

"Mother, does Mr. Huntingdon own the ocean, or does it still belong to God?"

By creation and redemption God is still "power king," and there is no fear that the millionaires will ever displace Him from His ownership of earth and sea.

"Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created." Rev. 4:11.

EXTRACT FROM A LETTER WRITTEN OCTOBER, 1884

THE fields are truly white to harvest, and the "labourers" are very, very few. Difficulties innumerable beset the path of every true servant of the Lord. This is especially so in Canada, where sectarianism is so strong. The religious leaders have an intense horror, and a strong perception of anything approaching to what they call "Plymouthism." A servant of the Lord will not be long in the company of such people without being asked, "what church do you belong to?" If one is honest enough to avow that he has been separated from the sects of men, and is now in fellowship with Christians gathered to the name of the Lord Jesus, there is not much likelihood of him being "invited" to labour in connection with any of the sects, "societies," "associations," or "unions."

An evangelist some time since arrived in Canada, professedly in fellowship with an assembly in the west of England, and instead of seeking to act out the truth of God amidst difficulties and in face of opposition, he became an agent of the Evangelization Society. He does not break bread with any of the assemblies, nor does he seek to "teach" the young converts "to observe all things whatsoever" the Lord has commanded. Several brethren who are in fellowship, WHEN IN ENGLAND, with Christians gathered to the name of the Lord, when visiting Canada and the States have passed the little companies of believers, and instead of breaking bread with such have preached in some ecclesiastical edifice. Though such unscriptural and inconsistent conduct young believers have been stumbled, and some of them have been so grieved by such "looseness" as to go beyond Scriptural, and join brethren in the Darby fellowship. Ask the Lord, dear brother, to send REAL LABOURERS (not merely "preachers"), men of faith and prayer, who are gifted of God to teach, exhort, comfort, and encourage saints; and earnest, hearty Gospellers who are prepared to endure hardness, and go into the "regions beyond" where there are no brethren to "invite" them, and who will teach those who may be brought to Christ through their instrumentality whatever God has taught them. There is no mid position in Canada. Persons professing to be Christians must either be in fellowship with the sects, or in fellowship with those whom the Lord has brought outside. Men of the "jelly fish" species are not needed; but those who would "contend earnestly for the faith once delivered to the saints" and who will go on amidst scorn, reproach and misrepresentation, who are willing to preach to small audiences or great crowds, and determined to "buy the truth

and sell it not" are much required in this religious and ungodly Continent.

That the Lord would thrust forth such labourers is the earnest desire and prayer of many.

Yours by grace,

ALEXANDER MARSHALL

* * *

(The above letter written to the late John R. Caldwell of the "Witness" in Scotland from brother Alex. Marshall was reprinted by our late Editor, Dr. E. A. Martin in 1918 to show that the truth of Words In Season was what was practised and taught in early days of the testimony in this land. We knew Mr. Marshall in earlier days and those who charge W. I. S. with too much rigidity could never do so, if they were at all acquainted with the work of early days on both sides of the Atlantic. It is the younger, inexperienced and forward men of the "open" type who speak most of such things, and know least of them. Editor).

MORE THAN CONQUERORS

"IN all these things we are more than conquerors through Him that loved us." Rom. 8:37.

If you are more than conqueror, you will take your enemies, and make them serve you. What do I mean? Why, this: When you have such a victory as that, you will take the very enemies that fight you and the very forces that are arrayed against you, and make them a stepping stone to exercise faith and gain victories. There are riches to be gained from trials and testings. When you went into that terrible valley of suffering did you come out of it with spoils? When that injury struck you and you thought everything was gone, did you so trust God that you came out richer than you went in? To be more than conquerors is to take the spoils from the enemy and appropriate them to ourselves. When Dr. Moon, of Brighton, England, was stricken with blindness, he said: "Lord, I accept this talent of blindness from Thee. Help me to use it for Thy glory, that at Thy coming Thou mayest receive Thine own with usury." Then God enabled him to invent the Moon alphabet for the blind, by which thousands of blind people are enabled to read the Word of God, and many of them were gloriously saved.

THE COLPORTEUR

RECENTLY we have had some requests for information as to the possibility of brethren doing this sort of work, in spare time or perhaps as a labor for the Lord after retirement, etc., so we suggest a few thoughts regarding this.

The colporteur is one who carries around something which he believes those he calls on need and may possibly accept. It comes from an old French word "comporter" which means to carry around or endure. This fitly describes this sort of work for it requires endurance and also a solid and valid reason why he should carry around, as we would suggest, the Word of God, Bibles, Testaments, Gospels, perhaps little mottoes or good Gospel booklets of a standard character which he could sell at very reasonable cost. Many of our missionaries have found that in selling Gospels at a very nominal and small sum, they are appreciated more for the simple reason that they cost a little to buy. This would be a very good work for some men who do not have the "urge" to go out preaching which so many seem to have today, yet with a desire to further the spread of the Word of God. There is also the possibility of entrance into homes, cottages, backward cabins with the resulting entrance of the Word of preaching. Many a soul is in the glory today won by the visit of the backwoods peddler of the Word of God.

Find a district where you think there is a possibility of a sustained effort to circulate the Word of God in this way - try it and repeat it after a month, say, and you will find that as you circulate among the people and they get to know you, they will be more receptive. This is wonderful work for some with time to spare, or men with a real desire to do something other than circulating among the assemblies preaching. We are sure the Lord will add His blessing to such a desire and work. It will cost you something of your own money to do this but, again, proves the ability of our God to supply your need.

This takes us back to our own days when we went through the woods as one of God's "packmen" although we NEVER sold anything and we were able to circulate thousands of Testaments, Gospels, Bibles, etc. During World War, the second, we were able to give New Testaments to thousands of men leaving for Europe, etc., as they passed the reviewing stand during the Winter months as thousands bid them farewell - some never to come back.

W.H.F.

QUESTIONS and ANSWERS

Question — Is it in order for one who has had to be "put away" for fornication, or adultery, to take a public place in the Assembly, on the platform or even seeking oversight, etc., especially so when the occurence has been more than once?

Answer — This rather looks like a case of premature reception back into the Assembly without a real appreciation of the true character of the sin and without understanding the reproach which has been brought upon the Assembly. An overseer must be blameless and this would preclude one seeking a place thus.

If God has granted a true repentance - 2 Cor. 2:6, 7 - and the brother takes a humble, useful place again, God will eventually show him his sphere of service and make use of such in a quiet way but forwardness in seeking a place is to be shunned. This would manifest the lack of sincere and honest restoration, with a period of time to show reality. Such a background can only lower the standard of holiness and godly living among us.

Question — Is it in order to baptize professed believers, younger sisters are suggested, who do not show modesty and abstinence from the world's fashions in dress?

Answer — The time to bring the Word of God before such is prior to baptism and reception into the Assembly. We know by experience that it is very difficult to deal with such after they are "received." One cannot just accept their professed desire to be different from the world, the evidence must be seen in their dress and deportment - some promise, but do not keep the promise to be different - this is an essential thing in baptism. We profess to be "dead to the world" and "risen with Christ" but where is such a promise kept by many today?

So much enters into this. Family relationships and friendships often hinders much being done about this situation after reception, even partiality rules at times. Some of our assemblies (as they are spoken of) have very little of godly dress and deportment to distinguish from the world. To this extent our "testimony" is nullified by worldly attire and "brazenness" takes the place of "shamefacedness" - 1 Tim. 2:9.

Question — What is the true function of the Assembly in the world?

Answer — It is to "reveal Christ" as members of His body. Our Risen Head is in heaven but we are left here to represent HIM. The Godward aspect is seen in connection with the Lampstand in the Tabernacle. It was to "give light over against itself" and was seen only by God and the priesthood in their functioning in the Holy Place, although

Israel had a part in maintaining the light "by bringing oil for the light" - an Assembly that does not represent Christ in its "testimony" fails in God's requirement. We must represent HIM in conduct, speech, character and holiness to be a true "testimony" in the world.

The world can only see us in priestly fashion as a "royal priesthood" as we go out from His presence to "shew forth the praises of Him Who hath called you out of darkness into His marvelous light." 1 Peter 2:9.

Question — What is the meaning of the expression in Revelation 3:5 - "I will not blot out his name out of the book of life?"

Answer — We will try to answer this question by showing, first, what it could NOT mean.

1. It does NOT mean that God keeps an eraser for certain names to be erased.

2. The disciples were told by the Lord to "rejoice, because your names are written in heaven."

3. We read in Romans 11:29 - "The gifts and the calling of God are not repented of." R. V.

4. Therefore we are sure that no name "written in heaven" can be meant.

5. The Lord says in Revelation 3:5 - "**I will in no wise blot his name out of the book of life, but I will confess his name before My Father.**" R. V. The emphasis here, in contrast to what men may do on earth as to blotting out names, etc., **I will not do this.** The eternal security of all "born again" or saved ones is ensured.

6. It has been common practice to have names blotted out of church rolls, etc., because of taking a stand as Christians against the errors and fallacies of Christendom. This used to be looked upon as a serious thing years ago we know, but all names of those who are truly HIS are in the Lamb's Book of Life, Rev. 21:27. This, speaking of the heavenly City, shows that those who enter therein are "they which are written in the Lamb's Book of Life." The R. V. adds - "only they."

7. Put the emphasis where it belongs and the difficulty is settled - "**I WILL NOT.**"

8. The word in Rev. 22:19 is "God shall **take away his part out** of the book of life." Note here that there is room in the Book of Life for all since the Gospel message is to "whosoever" but ONLY THE NAMES OF HIS OWN ARE EVER INSCRIBED THERE. Note here it says "part" not 'name.'

9. One solemn word of warning - **IS YOUR NAME IN THE LAMB'S BOOK OF LIFE?**

PROPHETIC PAGE

We have, frequently, been asked the question as to what part the United States of America will play in the "revival" of the European kingdoms, leading up to the Ten Kingdom Confederacy of the Roman Empire which, according to Scripture, shall be revived according to their former frontiers, more or less. Our thought in regard to this, as it has been and still is, is that the United States of America is more or less made up of Europeans from the countries which formerly constituted the old Roman Empire. The freedom of this country has, of course, been manifested in the reception of other nationals but the predominate population by far is of European ancestry, especially those who formed a distinct part of the ruling element of the old Empire.

We would judge, from this, that the United States shall, in the future, even as now, lend itself and its powers, economically, industrially and religiously to the overall aims of the present Confederacy of States of Europe. We cannot look for the Ten Kingdom Confederacy to be fully manifested until after the Lord comes for His Church at The Rapture. This we should expect daily, yea, even momentarily. This "Blessed Hope" used to be a reality with the testimony of former and better days but, alas, it is merely a matter of doctrine today, held loosely, without evident effect upon the lives of many of us and even questioned and sought to be nullified by strange errors of the Church going through the Tribulation, etc., and wrong thoughts of the Kingdom of the Son of Man after He comes to earth and sets up His kingdom - Revelation 11:15 . . . "The kingdoms of this world are become the kingdom (R. V.) of our Lord and His Christ; and He shall reign for ever and ever." None of these events, so clearly portrayed in the Word relative to the Antichrist and the end of Man's dominion, and the "tribulation period" shall be in manifestation, as we have said, until after the Rapture of the Church.

However, although the above seems to be the picture of coming events, they have definitely cast their shadow over these closing days of our "testimony" and one would be very foolish not to acknowledge or see this as they read the Word and note the rapid progress of the world to the State so plainly outlined for us by the Spirit. We point out a few thoughts for our consideration as the very definite interest of the United States in the destiny of Europe.-

1. Note the presence of U. S. forces stationed in Europe at this present time.
2. Note the tremendous increase of U.S. business interests in the development of the European market (also other nations, of course, which could be more or less of a temporary nature, affected by political idealism) and the tremendous investments of the United States business in Europe.
3. Note the effect that United States Currency has on market values, etc., in Europe and the inter-dependence of each of the European nations upon the free circulation of our currency, relative to their economic development and well-being.

4. Note the ever-increasing religious affiliations which have for their pattern the Ecumenical system - which is predominately of papal origin, with the expectation that such religious bodies may eventually be part of the great system of Babylon. This, of course, to all serious students of the Scriptures would lead to a system embracing political power, commercial, industrial and religious ideology - see Revelation 17 and chapter 18.

5. Note the migration of peoples, in business and pleasure, back to European countries. The entrance of Britain into the Common Market surprised no earnest student of Scripture, but note also that the Northern part of Britain and Ireland were without the confines of the old Roman Empire. Is there not a demand for self-government in Scotland and Ireland - another very significant development all telling forth the accuracy of the Word of God as we consider the final stage of Man's Day.

6. Note also the tremendous influence of Israel whereas, for centuries, they had little say in developments. Today Israel can make itself heard - in New York alone there are more Jews concentrated there than any other city in the world - they also have a voice to be heard, even in their unbelief of the true Messiah, in the development of the European confederacy, though we doubt not many are ignorant of the outcome as outlined.

The above thoughts may be of interest and some concern to many of the Lord's people as we consider the lateness of the hour and the laxity we have shown in connection with the Lord's return for His Church.

The Editor

* * * * *

There is a great deal of talk about the love of God, though what is meant is not love at all but the overlooking and winking at sin. The toleration of evil by those who talk about the love of God is a sure sign that they are out of the mind of God. God's justice is equal to His love; His righteousness to His grace, because each is infinite.

Tent Meetings, U. S. A. — Reports do not indicate any particular blessing - most report difficulty as to strangers attending. Usually tents have been near Christians and such have helped attendance, etc., but, of course, the primary object of tent meetings is to get out into new districts. Most here closed about end of July with a few professions reported.

We believe good house to house work in backward and isolated districts, with occasionally cottage meetings, etc., while one may not see present results, is very commendable and we urge younger, strong men to continue at this, or try it. It seems we are becoming too dependent upon the Christians of the neighbouring assemblies to swell the attendance - this was never the way with our early pioneer brethren who stuck at new districts through thick and thin, in new fields, leaning on God alone.

CONFERENCES

St. Thomas, Ont. — The Annual Conference will be held D. V. in the Central Elgin Collegiate, Chestnut and First Ave., at Canadian Thanksgiving time October 6, 7 and 8. Prayer Meeting will be held in the Gospel Hall, Erie and Ross Sts., October 5 at 8 p.m. Usual arrangements and hospitality extended. There will be no meeting Saturday morning. The Lord's servants walking in the old paths welcomed in ministry. Corresp. Allen McCandless, R. R. 1, Port Stanley, Ontario, NOL 2AO.

Clinton, Ont. — Our Conference will commence with Prayer Mtg., in the Gospel Hall Friday, Sept. 28th at 7:30 p.m., continuing Sat. 29th and Lord's Day, Sept. 30th in the Central Huron Secondary School, Princess St. E., Breaking of Bread at 10 a.m. Usual arrangements and hospitality extended. The Lord's servants walking in the old paths welcomed in ministry. All correspondence to Douglas McDonald, 137 Mary Street.

Midland Park, N. J. — The Annual Conference will commence again with Prayer Meeting in the Gospel Hall, 61 Prospect St., September 28 at 7:45 p.m. continuing over Sept. 29th and 30th. Usual arrangements and hospitality extended. Corresp. Edgar Chambers, 550 Franklin Terrace, Wyckoff, N. J. 07481.

Arnstein, Ont. — Conference dates are September 15 and 16, with Prayer Mtg., Fri. 14th at 7:30 p.m. Breaking of Bread at 10 a.m. Visitors freely entertained and hospitality extended. Corresp. Don Brunne.

Hitesville, Iowa — Annual Conference D. V. Sept. 15 and 16, commencing with Prayer Mtg., Sept. 14th. Usual arrangements and hospitality extended. Correspondence to George Frey, Aplington, Iowa.

Detroit, Mich. — Annual Conference of the Stark Road Assembly will be held D. V. this year again November 3rd and 4th preceded by Prayer Mtg., Fri. Nov. 2nd at 7:30 p.m. All meetings will be held in the Gospel Hall, 9280 Stark Rd., Livonia (suburb of Detroit), Mich. 48150. Time of meetings 10 a.m., 2:30 and 7:30 p.m. Ministering brethren walking in the old paths welcome. Those from a distance freely entertained. Corresp. Alexander Stewart, 14145 Shadywood Drive, Apt. 68, Plymouth, Mich. 48170 - Gospel Hall phone 425-4910.

Manchester, Iowa — Annual Conference of the Christians here will be held on October 6th and 7th, commencing with Prayer Mtg. Fri. evening October 5th in the Gospel Hall at 7:45 p.m. All other meetings in the School Auditorium as usual. Hospitality extended to visitors. Correspondence to Dan Lubben, 505 E. Butler St., Manchester, Iowa 52057.

Cleveland, Ohio — Annual Conference will be held as usual on October 20 and 21, commencing with Prayer Mtg., Fri. eve., at 7:45 the 19th. Usual arrangement of meetings, all being held in the Gospel Hall, 4970 Monticello Blvd., Richmond Heights, Ohio 44143. The Breaking of Bread will be at 10 a.m. Correspondence may be directed to the Gospel Hall at the above address. Phone number of the Hall is 382-6178.

Orillia, Ont. — The Annual Convention of the Dominion Gospel Hall will be held D. V. in the Collegiate Institute West St. N., commencing Sat. Oct. 6th, wih Prayer at 3:30 and ministry at 7 p.m., continuing Lord's Day 10:30, 2:30 and 7 p.m., also Monday morning and afternoon only. Servants of the Lord walking in the right ways of the Lord welcome in ministry. Correspondent - Reuben J. Pears, 234 Matchedash St. N., Orillia, L3V 4V7.

FALLEN ASLEEP

Detroit, Mich.—Our beloved sister Mrs. Charles Kitchen "went home" to be with the Lord from the hospital Saturday July 28th. Saved many years ago in the Glencoe district of the Thumb of Michigan and for years in Detroit. With her husband she showed much hospitality to the Lord's servants and others and loved the old paths of the Word to the end. In fellowship in Stark Road Assembly (formerly West Chicago) she will be much missed and we commend her husband to the prayers of the saints, also her daughter in the Assembly at Stark Road. Three sons and their families who have heard the Word for years we especially commend to the prayers of His own. We have known this family for over 50 years - her parents of the "old school." Our sister was aged 75.

Winnipeg, Man. — The beloved wife (Mabel) of C. F. Sawatsky, and mother of Douglas, "went home" July 29th. A native of England, came to Portage in 1922, formerly in Keewatin, Kenora Assembly, and settled here in Winnipeg about seven years ago. She "loved the place of His Name" - we commend our dear brother whom we know to the prayers of His own. The Assembly, West End, shall miss her.

Cumberland, Md. — Our dear brother Chas. E. Rudy was called home to be with the Lord June 8th in his 77th year, saved in Pittsburg 50 years ago and in fellowship in Frostburg and Cumberland assemblies in later years. A faithful tract distributor and a godly brother whom we have known almost since he was saved. He had his eye on the day of manifestation.

Coleraine, N. Ireland — Our dear brother William Sherrard "went home" June 4th. He was in his 82nd year and saved almost 65 years. In the Assembly at Limavady until 1944 and has been in this Assembly since until his homecall. A quiet and consistent and godly brother who loved the Lord and had a great heart for the Gospel. He had the unspeakable joy of seeing his family and three sons and four daughters all saved. They are all married and, with their partners, are in Assembly fellowship and happy therein - a worthy testimony.

Longport, N. J. — Our esteemed brother Samuel Brady "went home" July 23rd in his 97th year. A very worthy brother, with a love for the old paths of the Word and bore a bright testimony during his life as a Christian. He loved to talk over the Word and helped around the Home as long as he was able - now in the presence of the One he loved to enjoy "the eternal sabbath" Hebrews 4:9. Of a cheery and happy disposition he gave a ray of light to others.

Akron, Ohio — Our beloved brother Frank M. Becker went home to be with the Lord the second week of July. Identified with this assembly for many years, of later years with Monticello Assembly in Cleveland. A business man who maintained a constant spirit as to the Assembly's testimony, he is much missed. We commend his dear widow and his family to our prayers. We regret not receiving information for earlier insertion from the brother responsible.

Cleveland, Ohio — Our esteemed and well known brother John H. Smith "went home" to be with the Lord from the Hospital here August 1st, aged 79. He entered hospital a few weeks ago, had surgery a few days before his homecall, but too weak to withstand this, coupled with general weakness. He has been a worthy brother, a good and careful shepherd, well instructed in the Word and stood for the principles of the Word relative to "assembly testimony" to the end. He shall be missed by the saints of Monticello Assembly, as well as the general district. We saw him in the hospital shortly after he entered and, speaking of the value of the sacrifice of Christ and the precious blood, we had conversation on Hebrews 9:12, to which he replied . . . "Yes! it is only through His own blood." The tear came to his eye as we continued speaking of the preciousness of that sacrifice and eternal redemption.

We commend his dear wife to the prayers of the saints, also a married daughter in Ontario, and his son John in New York State for whom much prayer has gone up in the past - continue to pray for him and his wife. Saints of Monticello Assembly shall miss him greatly but, the God Who has preserved the testimony through the years, shall continue to do so - Phil. 1:6. Our brother was saved when 19 at meetings of the late Thos. Dempsey in old Addison Road Hall.

Sarnia, Ont. — A late report reaches us from bro. Stute himself and his family of the homecall of his dear wife, our sister Mrs. Fred Stute who went home to be with the Lord Whom she loved so well the morning of June 4th, aged 74. She was born in Holland and came to Canada in 1926. Saved Feb. 14, 1936 at Gospel Meetings here. Much loved by all. She taught S. S. for years but after much suffering longed to be at home with her Lord. Her husband, two daughters and one son survive. (We print such when we hear but sad some of our brethren are dilatory in sending reports of funerals they conduct - Editor).

Words in Season

THE BIBLE FAMILY MAGAZINE



THE CHANGING DAYS

THE Summer sun - the Winter snow,
Or days that make our hearts to glow;
Are hidden in Divine archives,
Nor open to our mortal eyes.

But yet with sorrow or with joy
We use such days in best employ -
For do they not help lighten toil
When mix'd with faith without alloy?

But yet they pass, and must we gaze
With uplift eye or blinded haze?
And not discern this lesson clear
That each day passing brings us near

To moment of Divine command
To leave this scene and troubled land;
How needful then the Christ-filled life
An end to all earth's fever'd strife.

W. H. F.

OCTOBER, 1973

WORDS IN SEASON

Published monthly at 107 N. Main St., Waterloo, Illinois 62298
EDITOR: William H. Ferguson, 1314 Bunts Road, LAKEWOOD, OHIO 44107.

SECOND CLASS POSTAGE PAID AT WATERLOO, ILL.

SEND ALL SUBSCRIPTIONS TO:

MR. MATTHEW J. BRESCIA
33 Lewis Street
HARTFORD, CONN. 06103

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For Monticello Gospel Hall, 4970 Monticello Blvd., Cleveland, Ohio, 44143, all correspondence should be directed to Mr. Arthur E. Pile, 5858 Briar Hill Drive, Solon, Ohio, 44139 - phone 216-248-4916.

CHANGE OF ADDRESS

Surrey, B. C. — Mr. Andrew Bergsma (of Holland), c/o Mrs. P. Bergsma, Apt. 332, 10567 150th, St. Our brother will be spending time in Canada.

Merlin, Ont. — For Assembly here, Robert A. Robertson, P. O. Box 1484, Kingsville, Ont.

REPORTS

Motherwell, Scotland—Any inquiries as to status of Mr. Jack Ritchie should be directed to the Correspondent here - Mr. John Affleck, 316 Caledonian Rd., Wishaw.

Lake Shore, Ont. — Brother Harold Paisley commenced Tent Meetings here August 5th, helped by brother Wm. Lavery. Tent was pitched on the old site where Donald Munro preached in this district about a century ago. Attendance large, several professing. On Sept. 3rd, Christians met to thank God for a continuous Gospel testimony in this location during these 100 years by Christians gathered to the Name of our Lord Jesus Christ. This Forest district was richly blessed by God in these early pioneer days - we had contact with several, in our early days, who were the fruit of brother Munro's meetings - they were unique in their testimony.

Huntsville, Ont. — Saints here have some requesting baptism and fellowship. This Assembly, like many today, would like to see more conformity to the Word of God in dress and deportment of younger sisters professing, this would apply to young men also in facial trends.

Clinton, Ont. — Saints here carry on for God - the trailer Hall built in this district and operated in New Brunswick created a lot of opposition but God found a place for it and a few have professed faith in Christ - Satan often defeats himself by using enemies of the Cross. Here in Clinton they have had visits from a few brethren, John Norris, John Gray, and brethren have been carrying on locally in Mitchell Sunday nights, 20 miles east.

Laurium, Mich. — Saints here carry on, not many visitors, it is far north. Personally, who have been restricted some as to travel of late - for this we are very sorry as all this northern territory we visited consistently for many years. There are open doors in many parts, but few to enter them for God. We had a note from brother Sam Hamilton, when writing this, that he was with them here for a visit which would be some cheer to them by the way.

Akron, Ohio — Labor Day conference here was large and, considering the very warm weather, much appreciated by many visiting Christians. A good number of young people present and the Word of God was plain, practical and upbuilding for all exercised ones. Gospel preached faithfully. Several preaching brethren present.

Words in Season

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

Former Editors

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

Vol. 65

OCTOBER, 1973

No. 10

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GUARD THE DEPOSIT

2 Timothy 1:12, 14

AS a sacred treasure, the most sacred of all treasures, we are exhorted, as was Timothy by the beloved apostle, soon to die for the sake of the Gospel, in Paul's last letter to GUARD THE DEPOSIT of truth committed to us by the Spirit.

In verse 12 Paul states . . . "HE is able to guard" i. e. the Lord Himself, but in v. 14 he commits this sacred trust to Timothy in view of the day of manifestation.

MULTIPLICITY OF VERSIONS

One of Satan's supreme efforts to corrupt Christianity today is seen in the many so-called reliable versions of Holy Scripture which, if examined as to those responsible for them, with a view to extending their own views, in various ways, deny the TRUE DEITY of our Blessed Lord and degrade Him just to one of God's creatures.

EASIER TO READ

Such is the common cry today in certain of the new versions, but this is nothing less than a libel against the wonderful AUTHORIZED VERSION of Holy Scripture which has the largest circulation of any volume in the whole world-thank God for it. Christian, hold on to your's with determination in face of the many attempts to discredit. The English Revision of 1881, follows with few exceptions this same AUTHORIZED and can be valuable, along with it. We are amazed at times, when reading the Authorized how fitting are the words, how simple, how God-glorifying and Christ-exalting. Therefore don't permit anyone to rob you of this vital treasure of God against the day of mass-infidelity and Satanic delusion.

The Editor

THE UNDERTAKER'S CLOCK

VISITING a funeral home is always an unpleasant obligation to be fulfilled. Our family made such a visit, to pay our last respects to a departed relative. Upon entering the reception room we noticed a very large and beautifully crafted grandfather clock.

Before leaving, we and others gathered around the great clock, admiring its beauty and commenting upon such a display of fine craftsmanship. However, no one commented about two Latin words which were engraved at the top of the dial. The words were "TEMPUS FUGIT," and they mean "TIME FLIES." Here before us was a stern and solemn message, which in such a place should have touched the conscience of all there, but it was seemingly unnoticed.

Their message and where they appear, on many such clocks, is very appropriate, because the flight of time is exactly what the clock is measuring. Many people, especially the young, fail to realize how quickly time passes. Life's horizon looks very far to them, with seeming promise of many years ahead, in which they can enjoy worldly success and pleasures. But, as each decade of years passes, one is amazed as to how quickly those milestones of life have been reached. God's word states, "What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." Jas. 4:14.

The dreams and plans which one thinks could not possibly go unfulfilled, and goals it would take years to reach, will with fleeting time fade like phantoms into the past. In after years, reflecting upon what might have been, one is deeply impressed by the quotation inscribed upon the clock's face, "TIME FLIES."

Whatever is not achieved in one's life can be a very bitter disappointment, but with sadness we think of those who have allowed their most vital need, and life's greatest experience, to slip away with the passing of time. The greatest need of everyone is the salvation of their soul, yet millions pass out of time into eternity without the slightest concern about it.

Life has many necessary and legitimate needs, and each necessity must be provided for; but what about that which concerns the eternal welfare of your soul? Time will soon usher you into eternity, and your destination there will be in one of two places, Heaven or Hell; and the certainty of which it will be must be determined in time.

Because of sin, and "ALL HAVE SINNED," ALL are condemned to death and judgment. "It is appointed unto men

once to die, but after this the judgment:” Heb. 9:27. However, God in His love and grace offers salvation to whosoever will accept it on His terms, and NOW, for “behold, NOW is the accepted time; behold, Now is the day of salvation.” 2 Cor. 6:2.

Jesus Christ, God’s Son, died “to put away sin by the sacrifice of himself.” Heb. 9:26. Whosoever will receive Him as their Lord and Saviour God will grant a full and free pardon, “For God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” John 3:16.

Have you, the reader of these lines, put off the matter of your soul’s salvation? The days and years of your life are quickly slipped away. Soon this day of God’s grace will end, and your opportunity to be saved will be gone forever. Therefore, be wise in TIME by preparing for ETERNITY now. Come to Christ today, receive Him as your Lord and Saviour, and the flight of TIME will no longer bring death and judgment upon you. The Lord Jesus said, “He that heareth My word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.” John 5:24. —Charles R. Lebeck

THE CHRISTIAN’S CROWN

Have Christians a crown? O, yes; but they do not wear it every day. They have a crown, but their coronation-day has not yet arrived; they have been anointed monarchs; they have some of the authority and dignity of monarchs, only they are not crowned monarchs yet. But the crown is made. God will not have to order heaven’s goldsmiths to fashion it in after-time: it is made already, hanging up in glory. God hath “laid up for me a crown of righteousness.”

The Word of God is “a discerner of the thoughts and intents of the heart.” An intelligent Chinese came one day to the missionary, after reading the New Testament, and said, “You told me your book was very ancient; but that chapter,” pointing to the 1st chapter of Romans, “you have written yourself since you came here and learned all about Chinamen.”

The truths of the Bible are like gold in the soil. Whole generations walk over it, and know not what treasures are hidden beneath. So centuries of men pass over the Scriptures, and know not what riches lie under the feet of their interpretation. Sometimes when they discover them, they call them new truths. One might as well call God, newly dug, new gold.

INTEGRITY

William H. Ferguson

IN choosing this subject for our meditation we do this with a purpose in view. We would seek to instil into the minds and hearts of younger believers, especially, a divine principle that will stand them well throughout their lifetime, if left here. It is a quality in men or women that demands the highest respect when discovered in any individual - in fact, it marks such a one out as a person of distinction, whether rich or poor, educated or lacking "learning." This holds good in connection with our "testimony" collectively and is so opposed to "double dealing" or subterfuge or the like that "men of integrity" give the backbone to any such "testimony to His Name." Without this there is room for the entrance of much false and flowery attempt to win favor, or gain control for selfish purposes.

Such is noted by actions, words, work and devotional unselfishness. It has been said that "Honour is not won - until some honorable deed be done," and, again, by one of the "fathers of the nation" - "Every honest man will suppose honest acts to flow from honest principles." We think of the "great woman" of 2 Kings 4:5, 6 as she noted the walk, actions and moral rectitude of Elisha, saying to her husband . . . "I perceive that this is an holy man of God, which passeth by us continually." She had noticed him, watched him, his whole demeanour bespoke something out of the ordinary, hence the description she gave of him to her husband. Her association with this "man of God" ended well and is left on record to show how a truly humble woman who, herself, had this integrity could well see the value of it. We suggest that INTEGRITY is not seen immediately, though we might sense it, but the whole actions, manner of life, deeds of honor and abstinence from anything shady or the like, reveal what is not seen at first glance. This is a point for young to remember as they have entered on the Christian pathway and find themselves in association with other believers in Church "testimony" - especially locally. This is where the true and divine marks of integrity are developed over the years.

We would suggest here a scriptural example of this of a very pronounced character in relation to our God Himself. We refer to the sixth chapter of Hebrews in relation to the promise God made to Abraham, "because He could swear by no greater, He swore by Himself." We read further in verse 17 - "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability (unchangeableness) of His counsel, confirmed it by an oath." The margin states "He interposed Himself" - in other words, the whole

character of the God of heaven is manifested here to Abraham (and to us who have His promises) - suggesting to us the true meaning of integrity relative to our words, promises, yea, our whole being. We are "what we are underneath the surface," that is where the true man is, his noble principles, his absolute refusal to bemean himself with character assassination or taking advantage to bemean the name of another. It is beneath him, he abhors it, he has higher ideals and we can always note that "a true heart Godward" saves any individual from anything approaching this. It is INTEGRITY that counts here.

I think of an old story I heard many years ago in Scotland. The old Highland woman was approached by an infidel who began to seek to undermine her faith in God and His Word. He said - "Granny, you might lose your soul after all." The old Scotchwoman, with good old-fashioned theology replied . . . "Well sir, that would be a sa'er loss for old Betty but God would be the greater loser." How could that be questioned her interrogator? The reply of the old saint was a proof of her trust in the God of heaven . . . You see, sir, she said . . . "Old Betty would lose her soul but God would lose His character." She had the root of the matter in her.

Try to live, dear young believer, so that come what may this quality shall be seen in you, forming an integral part of your whole being, guiding you in your movements, in your acceptance of any opportunity for advancement in the world. Indeed, in every department of your life, social, matrimonial, business, educational, etc, etc. "BE TRUE" - "Keep thy heart with all diligence, for out of it are the issues of life." Prov. 4:23. Remember! Reputation is what we are reputed to be. "Character" is what we are."

In considering this, further, in relation to the Assembly, I would question very much if there is such a thing as a "Collective Character." That is, a whole Assembly composed of those who bear this stamp so that the Assembly is marked out as an Assembly internally "An Assembly of divine character throughout." We thank God for the divine position but we fear many are taking refuge under the designation without a forthright obedience to what we profess in being a separated and distinctive people. There is so much pride manifested, pride of dress, pride of race, pride of place and we see distinctive evidences of envy - "the green sickness" as the English bard calls it, that any who look at things honestly must admit this. The apostles, in their writings, show their acquaintance with this departure even in the early churches of the saints and we still are aware of this failure today. The rise of men and women of character, as the days go by, should mark us all out as a "different" peo-

ple from the world. Let us remember - the world is not blind to our behaviour, our actions, or our appearance. They see us daily and form their opinion largely by what they observe.

MEN OF CHARACTER

As we turn the pages of life's history over more than sixty years in the Assembly, there rise up before us men of God who bore this mark. Distinguished on the platform and off it. No preaching of "hell and its torments" one hour and the next revelling in the folly of youthful exuberance or empty gossip and idle talk. They "marked" out a meeting when they came in and out amongst us. At a Conference to see them there was a portend of good, reliable ministry in freshness and power. It was a real thing to meet such, listen to any words they spoke, publicly or privately and to see the "man of God" delineated before our eyes. This we need today again if we would maintain a "testimony" according to the "old paths" and the divine pattern. For such to stoop to dishonorable practices, or base things of the flesh, or seek to harm their fellow saints or fellow laborers would have been a thing unthought of - such would have been dealt with right away by their compeers, but we see how the world, with its devious ways of working and its lax and loose comprehension of sin, has wormed its way into the churches of God today. There is decided apathy when it comes to dealing with sin or breakdown of moral principles of the world seen in the immodest attire common in many circles of professed "testimony" and men of character, willing to handle such matters are becoming fewer - things are let slip which, a generation ago, would never been allowed to go undealt with. The result is the "withdrawal of blessing" amongst us and the rise of attempts to copy the religious world, its methods and circles, etc., especially as they pertain to the young among us. The enemy seeks to capture such ere they develop into "strong young men or women" who realize his "wiles" and determine to stand with God against all such. This develops "character" which is soon manifested and useful in church testimony.

The following characteristics of the God of Heaven could well occupy our minds in study in Hebrews chapter 6: 16, 20.

HIS IMMUTABILITY — His unchangeableness.

HIS CHARACTER — His interposing Himself, putting Himself into the agreement.

HIS VERACITY — His absolute truthfulness.

RETURN TO THE WORD

The only real corrective to failure today is to see a definite return to the Word of God, a love for it, as the Psalmist

says in Ps. 119: "O how love I Thy law" and again in verse 103 - "How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth." Only when the divine Word becomes so real to us and our constant meditation shall we see developed among us the "Character" suggested in this article. We wish all our young believers well and pray for them but we see a lamentable decline in real and prayerful Bible Study. It seems to be a lost art to many.

ITTAI

2 Samuel 15:19

Alexander Livingstone

I WOULD like to help young believers in Christ - A little regarding this young man Ittai. The meaning of whose name is NEARNESS OF THE LORD. He was one of those who said unto David, vs. 15, "Behold thy servants are ready to do whatsoever my Lord the King shall appoint. And those who said that came from Gath, the land of the enemy Goliath, where sin abounded. Grace did much more abound, Rom. 5:20. Ittai sets out on a Divine Path with the King - therefore he will be tested. Then the King said "Wherefore goest thou also with us." Read verses 19, 20. Then Ittai answered the King and said, "As the Lord liveth, and as my Lord the King liveth, surely in what place my Lord the King shall be, whether in death or life, even there also will thy servant be." When the King saw such decision, it gave him joy. Ittai sought his presence more than his own need. Like Mary who also sought the greater than David. Martha sought his need. Many today are like the latter, instead of the former, who gave him joy. Ittai is soon assigned a place of authority, 2 Sam. 18:2. This reminds us of the Apostle in Philippians 1:20-24, where we get a beautiful decision. Christ shall be magnified in my body whether it be by Life or Death. Such a one could write to his genuine Son in the faith. "The things that thou heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also. 2 Tim. 2:2."

This Old Testament picture would remind us of Barnabas going to Antioch who, when he came and had seen the Grace of God, was glad. That is, he saw a few newly in possession of eternal Life, and exhorted all that with purpose of heart they would cleave unto the Lord. Dear young believers in Christ, this is not mere sentiment which is on the lips of many who say "Lord" and who do not the things He commands. Barnabas was a good man and full of the Holy Spirit and of faith and many people were added unto the Lord. Acts 11:23, 24. Oh! that among young men today there

might be more of those with a purposed heart like Ittai who cleave unto God's anointed in a day when many are drawn away by an Absalom, who stood in the place of God's righteous King and stole the hearts of the men of Israel. By good works and fair speeches he deceived the hearts of the simple. Please read carefully in the light of this narrative the following scriptures - Romans 16:17-19; 1 Cor. 14:20.

In the book of Daniel, Chapter 1:8, we get a man with a purposed heart that he would not eat of the king of Babylon's portion. In verse 12 Daniel says, "Prove thy servants I beseech thee ten days." This number always means trial. Verses 14, 15, show they were proved ten days and at the end their countenances were fairer and fatter in flesh than all who ate of the King's portion, and in verse 20 their wisdom and understanding is ten times better than all the wise men of Babylon. Truly they had the Word of the Lord in their case. Them that honor Me, I will honor, and they that despise Me shall be lightly esteemed. 1 Sam. 2:30. He that loveth pureness of heart for the grace of his lips, the King shall be his friend. Prov. 22:11. A faithful man shall abound with blessings. Prov. 28:20. The opposite of that is - the fear of man bringeth a snare. Prov. 29:25. There are many devices in a man's heart, nevertheless, the counsel of the Lord shall stand. Prov. 19:21. We know not what the future is bringing, but this we know that He who tunes the singer's voice for singing will bring us through, and known to Him is all our future walking, and He has planned and will dispense in love our every blessing with His own Hand.

CHRIST IS ALL

THE following extract of the late William Kelly as he closed his exposition of the Book of Daniel is worthy of earnest consideration:

I NOW close the book, praying the Lord to make it a real profit as well as interest. One of the most important sources of profit have been this - to deliver God's children from the idea that The Church is everything. That is not a true system. It is to fall into the same mistake as the old astronomers used to make when they viewed the world as the centre of the solar system because it was the place where they were living.

This always spoils man. He makes himself the centre of his thoughts. The same error is made in theology. The Church, because we are in it, has been made the centre of Scripture, whereas Christ is the true One. He is the centre of heavenly blessedness, and the Church circles around Him. He is the centre of Jewish blessing, and the Jews circle

around Him. Therefore, whether in heaven or earth, Christ is the kernel of all God's plans and means of blessing and when our hearts are fixed on Him, there is peace, progress and blessing.

The reason why souls very often have no peace is because they are occupied with themselves; for they do not find what they think ought to be in a Christian. Whereas, if I am looking at Christ, there is no difficulty. The question then becomes: Does Christ deserve that such a one as I am should be saved? Can I deny it? The effect of this is I am happy, and God can use me in His service. But if I am troubled about the salvation of my soul, how can I be occupied in the service of others?

The great question of SELF never will be settled till Christ is the centre of everything to us. May He be so! ! ! He is the centre for all God's thoughts of love and righteousness, as well as of Glory.

LEPER'S REMARKABLE LETTER

The enclosed letter I read at the Glasgow Half-Yearly Meetings, and so many were moved by its testimony to the sufficient grace of God that I venture to send it further afield.

The writer, well known to me, was a most successful missionary in the Telugu country, India. At a time when in response to a fresh enduement of a spirit of prayer and supplication which he had received, many were turning to the Lord from among the heathen, he was laid aside, and at last had to return home.

For fifteen years he has been dying of leprosy, cut off from his loved ones and from his service for the Lord.

Handley Bird

THE LETTER

"IT is about fifteen years since I last saw you, so I appreciated your letter all the more. I have had a heavy cross to carry, but I am glad to tell you that His grace has been sufficient for me at every step of the way. At first I was somewhat rebellious, for I had great plans for the future. Many souls were turning to the Lord in all parts of the field, and I looked forward to the time when I should have the privilege of baptizing thousands.

I had said, 'Lord, let me be Thy servant, filled with Thy Spirit, giving all my thought, all my energy and my life for Thee.' And He answered me. But instead of letting me serve Him as I had planned to do, He suddenly took me away from

the work forever. As I lay in the hospital in England, when the first horror of the final outcome was upon me, I thought sometimes that the Lord had forgotten and forsaken me, that He had hidden His face from me. But it was not so. The more sorrow I have had to bear, the easier it has become, and now I am rejoicing in my Saviour every hour. I know the time cannot now be long before I shall be with Him, but while I am in the body, I cannot keep still. I must testify; I must tell of His great love for me, and I have written a paper to be read at the Missionary Conference in India, on 'Filling full our place in life.'

"You ask how I am. I have lost my eyesight now and my voice; I have no feet or ankles; no arms; but my heart is far from dead. I still feel, and long, and sympathize. I still yearn for the extension of Christ's kingdom on earth as much as ever I did. I cannot read or write, but the kind sisters in charge of the hospital come and read to me and write for me, as I can find means to dictate to them. I have everything I need, and could not be more comfortable were I in my own home. While I live I expect to prepare others for India . . . And though I am slowly dying I must keep on doing something to help on the Redeemer's kingdom when I have passed beyond.

I know you will remember me in your prayers, that I may be humble and patient; and faithful to the end. I have no doubts in these days, and if I had my voice I should be singing all the day long. Sometimes I feel so happy that I long to go to my heavenly home and be with 'my Beloved' for ever.

"May the God of all comfort you, and grant you His grace, filling you with the sunshine of His presence, so that day by day you will be transformed into His likeness from glory to glory, is the prayer of "Your brother in Christ's Kingdom."

John E. Davis

(Our brother Handley Bird of India, a veteran missionary for years there, now at home with the Lord, we knew in Scotland - he was at the New Year Conference in Motherwell, in 1912 - the late bro. Bain was also there as well as my late father, John Ferguson and I believe our bro. W. J. Grant also. This letter brother Handley Bird received is heart-searching and should "touch" our hearts) . . . Editor

A TRUE PIONEER**Tribute to the late Charles Hoehler**

Dear brother in Christ:

I have just been reading on page 73 of the April 1968 WORDS IN SEASON a "Tribute to Charles Hoehler." As a boy on the farm near Sparta, Wisc., I first heard brother Hoehler preach the Gospel in a country school house. Brother Hoehler was, as I remember it, employed by the Baldwin Locomotive Works at Philadelphia. At that time he was a bachelor and would work at his job for several months and save his money. Then he would take a leave of absence and go out to country places and preach the Gospel till his money was gone, then back to work again where his job was always waiting for him.

My father first met him in Minnesota before the turn of the century and brother Hoehler would write to father and ask him to secure permission to use the schoolhouse for a series of Gospel meetings. This usually happened during the Winter months. My father was always able to do this and brother Hoehler would stay with us at the farm while holding the meetings, usually for a two week period, five nights a week. At that time there were no electric lights in the "schoolhouse" of course and the first thing brother Hoehler would do in a new place was to buy six bright type kerosene lamps, with mirror reflectors, and mount them on the walls, three on each side of the school room. These were a gift to the school and were left there permanently. Bro. Hoehler fitted out two different schools with lights - 1905 to 1908 in the country neighbourhood where we lived at that time.

These were schools where we children attended and father would hitch his horses and bob sleigh and pick up neighbours from farms and take them to and from meeting. It was the first time I had ever been in a Gospel Meeting and I still remember some of the subjects he preached from and the Gospel "Hymn Sheets" that he used for the singing. My parents were saved in 1895 in Minnesota under the preaching of the late Alexander Matthews, also in a schoolhouse. Later father moved to a farm near Sparta, Wisc. There was no Assembly within driving distance so we children never knew anything about assembly meetings or Sunday School. But father read the Bible to us and warned us that we must be born again or Hell would be our portion for all eternity. How solemn it was to hear each of our names mentioned in prayer by father and Bro. Hoehler and so the fear of God was instilled in my soul so that I was never able to enter wholeheartedly into the pleasures of this world. Only eter-

nity will reveal the full results of those Gospel Meetings. Bro. Hoehler's last meetings at Sparta were about 1908.

In 1910 father's heart failed and he sold the farm and moved to Dallas, Texas., where there was a small assembly, shepherded by John T. Dean. Bro. Dean was, at that time, publishing Faithful Words and at the age of 16 I first had the privilege of attending Assembly Meetings. The Fall of 1912 brother Dean pitched a tent near our home and on December 1st, 1912 I was saved. My father died in 1915 after which we moved to La Crosse, Wisconsin. Shortly after I moved to Chicago to learn the electric trade and was received into the Avondale Assembly where it was my privilege to meet and know some of the good men of God, Muir, Slocumb, Potts, Falk, Miller, Myers and others. In 1923 I moved back to La Crosse where I first met you. These were the days of Redpath, Rowe, Sundvay and Dahl, also brother Hamilton, Dr. Martin, McCracken, McGeachy, McClure, Douglas and many others, including your father.

Brother Hoehler married some time after 1908 and took up a "Claim" at Lemon S. D. He and some others from Wisconsin and Minnesota established an Assembly there and lived there until the late 1920's or early 1930's. I saw brother Hoehler at a Conference at 86th, and Bishop Hall in Chicago, where he was taken sick and died in the hospital a few days after the close of the Conference.

After reading the account of brother Hoehler in "Words In Season" it brought back memories of days gone by and I thought this account of a part of brother Hoehler's life might be of interest to you.

Trust you are well again and the Lord bless and keep you in His Wonderful Love.

Yours in His Name,
John H. Snider

(The above most interesting account of our brother's is well worth including in our Magazine - we have often thought it would be good to have such accounts of former days for the record and for encouragement of many of God's people and true laborers. We may consider such later.

It was through brother Hoehler that our brother Hermann, the neighbour of the late Oliver Smith was saved, and through him brother Oliver was reached and saved. Truly the links in the chain are marvelous and it should encourage us all in going in for God and His work in a godly way, leaving results with God.

I knew brother Charles Hoehler - years ago in earlier days, I had meetings in Toledo, Ohio, in a rented building in the Winter time and brother Hoehler came along and helped greatly. I can always remember his German accent, his courtesy and kindly ways and his earnest preaching. The men brother Snider mentions in Avondale and La Crosse Assemblies, I also knew and the memory of these brethren to this day is sweet. Time has not erased the precious memories of such men of God whom it was our privilege to know and enjoy their fellowship and, we believe, their confidence. Brother Dean of Texas, another business man with a heart for the Lord's work we also knew. He met with an accident, run down by a rail car and our later brother Chas. Todd of St. Louis, Mo., who printed our Magazine for years also continued "Faithful Words" - now Mr. Todd's daughter and son-in-law continue to print our Magazine for us. Truly many links in a chain -) EDITOR.

THE SHEPHERD PSALM

Psalm 23

As this psalm has virtue, with streams to heal those who touch, so it is true that its power lies in dwelling so little upon man and so much on God. See how every verse tells us what He is doing. This is the true policy of life. Unbelief puts circumstances between itself and Christ, so as not to see Him; as the disciples did, through the mist, and "they cried out for fear." Faith puts Christ between itself and circumstances, so that it cannot see them "for the glory of that light." Unbelief fixes its gaze on men and things and likelihoods and possibilities and circumstances. Faith will not concern herself with these; she refuses to spend her time and waste her strength in considering them. Her eye is fixed stedfastly on her Lord, and she is persuaded that He is well able to supply all her need and to carry through all the difficulties and straits.

O trembling heart, look away and look up! Your sorrows have been multiplied indeed through looking at difficulties and second causes. Now cease from all this. Talk no more about "the walled cities and giants" and the rugged paths and the dark valleys about lions and robbers; but think of the LOVE, the MIGHT, the WISDOM of The SHEPHERD. Love that spared not His blood! Might that made the worlds! Wisdom that named the stars! Your salvation does not depend on what you are, but on what He is. For every look at self, take ten looks at Christ. Cease using the first pronoun and substitute for it the third.

Tell us no more of your fears, your failures, your sins but tell us of the all-sufficiency of Jesus, and your needs have been the foil of His deliverances. Sing again the old song of how all wants are swallowed up in the shepherd love of God. And emphasize each "HE" as you say again the psalm of childhood and age.

Selected

"I AM ONLY A WOMAN"

James 4:6 . . . Psalm 25:9 . . . 1 Peter 5:5, 6—

R. W. Hart

THE writer recently enjoyed fellowship and a wonderful meal with a brother and his bride. During the dinner our conversation naturally centered upon God's Word - I believe to our mutual enjoyment - certainly to mine. The sister and I recited once again the wonderful story of our own salvation and told of the blessings we have enjoyed in fellowship with God's people.

After we had talked for some time I was startled to hear the wife suddenly exclaim . . . "I am only a woman."

Just what caused her to make the remark I know not but it did bring to my mind Deborah, Judges 4, and caused me to wonder if she felt the brethren were not as active as they should be in proclaiming the blessed news of salvation.

You will realize I was impressed by this gracious lady's humble stand, since to be humble is to be like Jesus, Who said - "I am meek and lowly in heart." Matt. 11:29 and so you will understand my preparing the following (with a prayer) that she and other sisters might be spiritually strengthened and encouraged by the example of these women of our Bible.

I AM ONLY A WOMAN - BUT

It was a MIRIAM Who led the women, saying, "Sing ye to the Lord for He hath triumphed gloriously. Exodus 15:20, 21.

IT WAS RUTH Who put God first and became the ancestress of David. Mathew 1:5.

IT WAS DEBORAH Who led Israel when no men could be found. Judges 4.

IT WAS HANNAH Who "lent unto the Lord." 1 Samuel 1:11, 28.

IT WAS ESTHER Who risked her life to plead for her people. Esther 7.

IT WAS A WIDOW Who sustained the prophet. 1 Kings 17:9, 16.

IT WAS A MAID Who told Naaman's wife of the Man of God who could recover him of his leprosy— 2 Kings 5:2, 3.

IT WAS A WOMAN Who washed the Master's feet with tears. Luke 7:38.

IT WAS MARY Who gave birth to the Lord. Luke 1:28.

IT WAS MARTHA Who served. Luke 10:40.

IT WAS MARY Who sat at Jesus' feet and heard His Word. Luke 10:39.

IT WAS MARY MAGDALENE Who was first to greet the Risen Lord. Matthew 28:9.

IT WAS LYDIA Who became the first convert in Europe of Paul. Acts 16:14.

IT WAS DORCAS Who was full of good works. Acts 9:36.

IT WAS PHOEBE & PRISCILLA Who were called "helpers in Christ Jesus." Romans 16:1, 3.

IT WAS LOIS AND EUNICE Who taught Timothy. 2 Timothy 1:5.

IT WAS PERSIS Who was called "the beloved." Romans 16:12.

IT WAS TRYHENNA & TRYPHOSA Who labored in the Lord. Romans 16:12.

IT WAS A TIMID WOMAN Who touched His garment, bringing salvation. Luke 8:48.

IT WAS A WOMAN'S LOVE THAT BROKE THE OINTMENT BOX Who wrought a good work on Himself. Mark 14:3, 6.

IT WAS A WIDOW'S MITE That exceeded all the rich gifts. Luke 21:3.

(Editor's note - The above study sent to us by our aged brother is evidence of what could be gathered by many, if they had the heart or exercise. "GOD IS NOT ONLY GREAT IN GREAT THINGS — HE IS GREAT ALSO IN LITTLE HINGS.")

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PAUL'S DEGREES: In A. D. 59 not many years after Paul's conversion he was called "the least of all Apostles" not meet to be called an Apostle. Five years later in A. D. 64 he speaks of himself as being "less than the least of all saints." In A. D. 65 he called himself "the chief of sinners."

CONTRASTS IN THE DYING HOUR

THE Mother of Hume the infidel philosopher, wrote as follows:

My dear son:

My health has failed me, I am in deep decline. I cannot live long. Your philosophy affords me no comfort in my distress. I am left without hope or consolation and my mind is sinking into a state of despair. I pray you, hasten home to console me, or at least write to me the consolations that philosophy affords at this dying hour.

Thomas Ward, Railway laborer:

I see Him now. He is here. He is near. He is with me. He is around me. He will not let me go. How could I ever doubt Him. My Saviour. His blood has bought me. I never knew what He is till now. Tell all to come to Him. Christ for every man. Jesus Christ for every man.

David Brainerd — Missionary to the Indians 1718-1747
"Lord, now let Thy servant depart in peace." "I am almost in eternity. I long to be there. My work is done. The watcher is with me; why tarry the wheels of His chariot?"

Thomas Hobbs, Philosopher - 1588-1679 "Now I am about to take my last voyage - a great leap in the dark."

Paul the apostle:

"I am now ready to be offered (poured forth), and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith . . . The Lord Jesus Christ be with thy spirit. Grace be with you. Amen!"

A LONELY SUFFERER

IT was a dark, drizzling night, when I remembered that old sister So-and-so was ill. There was no enticement to go out of doors, and she lived away at the end of the town. But I knew she would be refreshed by a little word of comfort. So off I set. I found her completely prostrated. Her eyes were closed, and she lay as if waiting the hour which was to call her home. My heart smote me. I might have called sooner. I might have ministered words of cheer to that lonely heart during the weeks that had gone by; and now I questioned if I were not too late. While thus communing with myself, the eyes opened, and the thin, wasted hand held mine. There was not a word about my long absence. I felt this even more than a rebuke. She had learned to take everything as from the Lord, and to rejoice in solitude as

well as in the company of the redeemed I read some choice portions from the Scriptures. Every word was eagerly drunk in. The aged pilgrim was refreshed. She thought it so kind of me to call. But although I was supposed to be there to minister, I felt that I was being ministered unto. I felt that I was the learner.

By the bedside of that lonely sufferer I weighed the vain glory of life, and found it to be "lighter than vanity." Ps. 62:9. In that "valley of the shadow of death" I reckoned up the value of time, and found that opportunities had been slipping past unimproved, and that cups of water had been uncarried which could never be carried now! "Life how real" I said, and "time how short!" And I had been almost asleep while weary ones, dear to Him that sits on yonder throne, had been longing to hear something more about Himself. How every fabric of earthly ambition crumbled as I stood in that still chamber! How blessed did that work appear—the work of visiting the lonely and the afflicted; not to give some grand address, or to do some great thing, but simply to read a verse or two about the Master, to have a hymn of praise, or to weep with them that weep. Quiet work, humble work obscure work, open to the many who are not fitted to shine in the visible firmament of the Church. Yet is this a great work and a work to which is attached its own special reward in the pure coin of heaven. It is a work that will draw out our sympathies, touch hidden chords, and soften down the harder elements of our character. It is a work that tends to develop every Christian grace, while it leads us into an experience to which the most gifted teacher could not have introduced us. Truly it is more blessed to give than to receive. "He that watereth shall be watered also himself." I learned that night as I had never learned before, that

"There are lonely hearts to cherish
While the days are going by."

The late William Shaw

(This work of the true shepherd is so much superior to the more public work of the minister who knows little of this humble service that it behooves all of us to weigh more carefully our motives and profession of doing the work of the Lord. —Editor)

* * *

Levity, worldliness, disobedience, and an unbroken spirit characterize empty professors.

QUESTIONS and ANSWERS

Question — Is there a danger in developing "meetings" of believers in the homes of the Christians with the expressed intention of learning more of the Word and having "more fellowship" together, coupled with a time of social intercourse, with liberty for brethren and sisters to ask questions, also to give personal experiences and general conversation, coupled with some refreshment, mostly on a Saturday night?

Answer — On the face of it, this would seem to have some value, but likewise it has some serious "sidelines" that could develop dissatisfaction with the regular Assembly or Church gatherings of the saints. This is, of course, what one would seek to warn against. To those of us who have been acquainted with such "meetings" during the past 30 or 35 years when they were first instituted amongst the assemblies, this could be, eventually, weakening of the testimony. We just mention a few things which would need to be guarded against:

1. Such must have the united fellowship of the Assembly, otherwise the extension of fellowship is nullified.

2. Our pattern of teaching of the young and others is found in the second chapter of the Acts - vs. 41, 43 etc. There are certain things said here of those who were baptized . . . they were "added" which implies a firm attachment to the divine principles of the Word. They continued steadfastly in the apostles' teaching and in the "breaking of bread" and "in the prayers."

3. We would judge the teaching of the apostolic doctrine was when the church was "gathered together" in a proper assembly meeting. This teaching should be by elder brethren of ability to open up the Word, or visiting shepherds or teachers who come among us, well known for their commitment to divine principles of fellowship and testimony.

4. If there were such teaching in private homes, and it had the savor of an "assembly meeting" the sisters should have their heads covered. Also, this being so, the sisters "should learn in silence." The idea of "public testimony" in such gatherings is contrary to our conduct relative to "church gatherings."

5. The modern thought of "women's lib" could invade such gatherings and lead further to some women taking place, especially in the arrangements of such "meetings" and provision for refreshments, naturally. This, in itself, could be commendable, since it is a good bit of effort to feed a good many. Our late esteemed brother Dr. Hugh Cameron of Central Hall in Detroit, which had some unhappy experiences with such "meetings in homes, etc.," used to say . . . To get a crowd you need to give them tea and a bun." This coupled with the fact that it is usually late when the saints, young or older, return home and the midnight hour is not unlikely, takes away from the solemnity of our "remembrance of the Lord" on Lord's Day morning, with corresponding lack of true worship - to be too tired is to rob God of what is His due, and we need times of quietness and being alone with God to properly prepare for the Lord's Day morning. We believe, lying at the core of such there is a restlessness and desire for activity, rather than a firm desire to learn more of God's ways. Would all such be at the weekly Prayer Meeting, also at the meetings for the plain ministry of the Word? These are some healthy questions to be considered in the fear of God, for mutual benefit, learning of God's ways and true fellowship.

Question — Can you give us some requisites for earnest Bible Study?

Answer — There is no short cut to the development of a good knowledge of the Word of God. There must be a "love" for the Word - the Psalmist states in Ps. 119:103 "How sweet are Thy words unto my taste (or palate)! yea, sweeter than honey to my mouth!"

Job said long ago . . . "Doth not the ear try words? and the mouth (or palate) taste his meat? Again in Job 6:30 he states . . . "Cannot my taste (or palate) discern perverse things?"

In order to have the enjoyment of the Word, one must "taste" it. There must be, of course, the yearning for it. We read again in 1 Peter 2:2 . . . "As newborn babes, desire the sincere milk of the Word, that ye may grow thereby: if so that ye have tasted that the Lord is gracious." The thought here is "earnestly desiring the Word, as newborn ones have craving for it, i. e. their sustaining milk."

The prime requisite, then, is such an "earnest desire" for the Word. Further, we would suggest that you get in touch, or keep in touch with older, maturer students of the Word who would only be too glad to help you and lead you further along the way of earnest study. We do not suggest that you rely upon books - valuable in their place but often give rather "a slanted meaning to certain portions of the Word" which would disagree with their position as to testimony, etc. We mean by this, some of the more modern writers who preach but do not practise. Some of the modern writers are merely giving you, in some different words, what they have read from other writers, there is hardly a new thought in a multitude of writings of present day writers. You must go back to godly men who paid the price for standing for God in their day to gain help and blessing. "He that walketh with wise men shall be wise:" Prov. 13:20. A first requisite, then, is the love for the Word itself, also the association and companionship of godly men. We do not suggest the companionship of smart, clever men, with an answer for everything, and perhaps a smattering of education to seek to involve you in the "original." Few such I know can hardly pronounce the original Greek words correctly, let alone expound them.

Don't forget to pray earnestly that God will enlighten you and give you wisdom to read, and act for God and suffer reproach in so doing. The proper "preparation" of heart is absolutely necessary . . . Cp. Ezra 7:10 . . . "For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments.

Start with Genesis in the O. T. and Matthew in the N. T. Remember to read carefully - one has said . . . "a careless reader of the Scriptures never makes a close walker with God." Try to get some morsel for yourself, to meditate on through the day, learn to "chew the cud" and with humility, fitting in to the activity of the assembly, doing some needful, though quiet, or even menial work, you shall find your knowledge of the Word shall grow and the confidence of God's dear people shall, likewise, be placed in you.

Question — Do you suggest Bible Schools, or Bible Courses, for the study of the Word?

Answer — Certainly NOT! The men who have left their mark upon the "Testimony" were not the product of such and the men among us today are those who have come up in God's ways and in "assembly fellowship" and, mainly, those who have done some earnest pioneer work for God in new ground where they "learned of God."

TO OUR FELLOW-WORKERS

THE year goes quickly and we send greetings and well wishes to all our readers and "workers together" in the work of the Lord. Changes are many, both in the world and in the Church, but we have our Unchangeable God and our Lord Jesus Christ - the comfort of the Spirit also to help us along the way.

We have appreciated any who spent time and labor to send us some manuscripts or matters for publication. We urge a continuance of this, after a godly fashion. We appreciate also very much all who have forwarded our circulation and would desire that you would continue to help us thus. We have many words of cheer from those who receive encouragement from our little monthly. We remind you of the necessity of continuing in prayer that God will graciously enable us to carry on the little while that remains.

We are thankful for all, all the world over, who "seek the old paths of the Word" and are not turned aside by the many illicit paths which lead elsewhere. Remember! "Little is much if God is in it." Also "God is not only great in great things, He is great also in little things." Our Magazine fills a niche and God has been gracious in giving health and strength to continue. We desire a continuance of the ministry contained therein, without fear or favor. We would fear none but God as to the final outcome of all written ministry, according to His Word. We cater to none.

And so, with continued prayers for you all who are "helpers indeed" we would "hold fast to divine principles" relative to testimony.

REMEMBER! All subscriptions go to Matthew J. Brescia,
33 Lewis Street, Hartford, Conn. 06103

ALL OTHER MATTER to the Editor - William H. Ferguson,
1314 Bunts Road, Lakewood, Ohio 44107

This is important work for you and ourselves.

W. H. F.

San Diego, Caif. — Christians here announce that their New Year Conference will NOT be held this year on account of being in temporary quarters, while new Hall is being built.

Iowa — Bre. Crawford and McCullough had tent in Waverly for some weeks - good help from the Christians of this section, a few unsaved coming. Bre. Brandt and Wahls tried tent meetings at Boaz, some distance from Blue River, Wisc., but not much interest.

Eden Grove, Ont. — Bre. Pearcey gave them a call here lately for three nights, also visited Owen Sound for two nights. Bro. Richard Hanna (Chile) also gave them a night recently speaking of the work there.

Collingwood, Ont. — Saints here had a visit in Sept., from brother Ben Sutton of Scotland.

Stout, Iowa — Our brethren purpose their usual Thanksgiving All-day Meeting here on November 22nd, D. V. for the ministry of the Word.

Hartford, Conn. — Our brethren Hull and Smith expected to commence Gospel Meetings with the Charter Oak Assembly October 7th. Saints will value prayer for blessing.

Cleveland, Ohio — Saints of Monticello Assembly had a baptism Lord's Day evening Sept. 9th, a goodly number present.

Waterbury, Conn. — Recent Conference reported good, though weather hot and some power failure encountered - four of the Lord's servants present to help.

Clementsville, N. S. — Conference here reported good, weather favorable and an enjoyable time around the Word. The fellowship hearty and wholesome - six or more of the Lord's servants present for ministry and Gospel.

CONFERENCES

Early October Conferences — **St. Thomas, Ont.**, dates Oct. 6, 7 and 8, commencing with Prayer Mtg., Oct. 5th at 8 p. m. See last month's issue. Corresp. Allen McCandless, RR. 1, Port Stanley, Ont. Also **Manchester, Iowa**, the same time Oct. 6 and 7, with Prayer Mtg., Oct. 5th. Correspondence Dan Lubben, 515 Butler St., **Orillia, Ont.**, Conference same dates Oct. 6, 7 and 8. Corresp. Reuben J. Pears, 234 Matchedash St., N. See last month's issue for further particulars.

Cleveland, Ohio — Annual Conference of the Monticello Assembly will be held D. V. October 20 and 21, commencing with Prayer Mtg., Oct. 19th at 7:45 p.m. All meetings will be held in the Gospel Hall, 4970 Monticello Blvd. Breaking of Bread will be held at 10 a.m. Usual arrangements and hospitality extended. Correspondence to Arthur E. Pile, 5858 Briar Hill Drive, Solon, Ohio 44139 - Telephone in the Hall Code 216-382-6178.

Blue River, Wisc. — Annual Conference of the saints here will be held D. V. October 20 and 21, with Prayer Meeting Fri. Oct. 19th at 8 p.m. All meetings in the Community Hall as usual. Usual arrangements and hospitality extended to visiting Christians - Corresp. Raymond Studnicka, Rt. 3, Box 192, Boscobel, Wisc. 53805.

Steubenville, Ohio — The Joint Conference with Toronto, Ohio will be held D. V. in the Gospel Hall, Steubenville, Park and Adams St., commencing with Prayer Mtg., Friday Oct. 26th at 7:30 p.m. continuing all day the 27th and 28th of October. Corresp. Harris E. Mizener, 210 Viola Lane, Follansbee, West Va. 26037 - Tel. 527-0736.

Detroit, Mich. — The annual conference of the Stark Road Assembly, 9280 Stark Rd., Livonia, Mich., will be held God-willing commencing with Prayer Meeting Friday Nov. 2nd at 7:30 p.m. continuing over Nov. 3rd and 4th, meetings at 10 a.m. - 2:30 and 7:30 p.m. All meetings in the Gospel Hall as above. Ministering brethren walking in the old paths of the Word welcome. Visitors freely entertained. Corresp. Alexander Stewart, 14145 Shadywood Drive, Apt. 68, Plymouth, Mich. 48170. Gospel Hall phone 425-4910.

Hartford, Conn. — The Annual Conference will be held again this year, D. V., in the Charter Oak Gospel Hall, Nov. 17th and 18th with Prayer Mtg. Fri. eve. the 16th. Full details next issue. Corresp. Matthew J. Brescia, 81 Cobblestone Way, Windsor, Conn 06095.

Vancouver, B. C. — Joint Conference of Victoria Drive and Carleton

Assemblies will be held D. V. Oct. 6, 7 and 8 in the Killarney High School, 49th and Kerr. Prayer Mtg., October 5 at 8 p.m. in the Victoria Drive Gospel Hall at 31st Avenue. Correspondence to Mr. Wm. Hutchison, 4760 Little St.

FALLEN ASLEEP

Lake Park, Fla. — It pleased the Lord to take home to be with Himself our beloved sister Miss Thomasina Cumming on June 1st. She suffered much over the years, borne patiently and without complaint. She bore a good testimony to saved and unsaved, also in our family life (Mr. and Mrs. Thomas Reid and Miss Alexina Cumming). The "miss" we cannot express in words but "He doeth all things well." She "went home" suddenly. Well known in New England circles, also in California. The "Blessed Hope" is precious to this family, and us all.

Long Beach, Calif. — Our dear sister Mrs. William Russell "went home" July 11th, aged 82. Born in Belfast, N. I. and saved there in 1925 and in fellowship there, until coming here to be with this Assembly. Godly in life, patient in suffering, now in His Presence. Remember in prayer her husband, a son and two daughters.

Pittsburgh, Pa. — On July 10th, the Lord took to Himself our dear sister Mrs. John Bristow. Born in Ireland in 1889, born again there in 1903 and in fellowship for seventy years. We knew our sister well for around 50 years - in fellowship in the Friendship Ave. Gospel Hall here where we had some very happy times in days past. It was true then, often, the shout of a King was heard in their midst.

Kitchener, Ont. — Our dear sister Mrs. Mary E. Turner "went home" August 10th in her 87th year. She had been in Assembly fellowship for the last 36 years. She had a desire for the place of His Name and was there as long as health permitted. She is survived by her husband, one son in fellowship and another son and three daughters whom we can remember in prayer. Titus 2:13.

Toronto, Ont. — Our dear brother Ernie Sprunt entered hospital here Aug. 19 for "open heart surgery" - the operation was Aug. 22nd, but he "went home" from the operating table. He was saved in 1930 in Boek Ave., Assembly and commended to the Lord's work in 1941. We knew our brother in his earlier days more - he married Anna Young of Bryn Mawr Assembly and with her four children we commended her to the Lord and His Word. We are reminded how short is our time here. Ernie was aged 60. Remember also his father and mother, Mr. and Mrs. Ormer Sprunt.

Collingwood, Ont. — Our dear brother in the Lord and fellow servant William Bousfield passed peacefully into the presence of the Lord August 24, aged 78. He was saved in England during the first World War, through instrumentality of the late Robert Halliday - a faithful witness throughout and later in this country in company with bro. Halliday and later John Conaway, saw work for God done in various places in Pawtucket he and bro. Conaway saw God's hand. Of late years living here with his only sister who survives and should have our prayers. "Time is short."

Czechoslovakia — Our beloved missionary brother Jan Siracky was called home August 22nd, aged 79 - fuller details in our next issue.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE RIVER OF GRACE

THERE is a river - Yes! the streams thereof
Make glad to us His own refreshing love;
'Tis not found here on earth - only above,
Nor can the joys of earth approach its birth.

It first reached to this sinful soul of mine,
And never has it failed tho' years have flown;
Its source was love, its mighty torrent grace,
Oh! what a river in a filthy place.

And yet it flows, unceasing in its power,
It overcomes our dread and darkest hour;
For as it flows it bears us homeward bound
To that blest haven where its "Author's" found.

W. H. F.

NOVEMBER, 1973

WORDS IN SEASON

Published monthly by Matthew J. Brescia at 33 Lewis St., Hartford, Conn. 06103. Editor: William H. Ferguson, 1314 Bunts Road, Lakewood, Ohio 44107.

SECOND CLASS POSTAGE PAID AT HARTFORD, CONN. AND AT WATERLOO, ILL.

Subscription Price \$3.00 per year - \$2.75 in bundles of 10 or more.
Send all subscriptions to: Mr. Matthew J. Brescia

33 Lewis Street
Hartford, Conn. 06103

RENEWAL OF SUBSCRIPTIONS:

The time has come for such and we desire early renewals if possible. We are keeping our rate at \$3.00 for individual subs., and make a slight increase in bundles of 10 or more to one address from \$2.50 to \$2.75 each in bundles. The increase in Postal rates is reason for this. As most know, this is not a business with us but a work carried on for the Lord in addition to the ministry of the Word which the Lord has entrusted us with. We appreciate your consideration thus in renewing for yourself, also others you subscribe for. British Subscribers 1.25 Pounds - we accept Australian and New Zealand dollars at \$3.00 as usual. Please make note of these rates.

ALL OTHER MATERIAL FOR THE MAGAZINE, REPORTS, FALLEN ASLEEP NOTICES, CONFERENCES AND MANUSCRIPTS MUST GO TO THE EDITOR, as follows:

William H. Ferguson, 1314 Bunts Road, LAKEWOOD, OHIO 44107.

REPORTS

Castle Douglas, Scotland — Brother Stubbs mentioned that he had a nice visit from brother Dennis O'Hare of Southern France - he wrote "It was good to renew fellowship with him - it is encouraging to find like-minded fellow-Englishmen these days." He hoped to start in Irvine in the Gospel.

Hitesville, Iowa — Recent Conference had about 12 of the Lord's servants present to help. Meetings at Waverly reported encouraging.

Sarnia, Ont. — Bro. Paisley had some well attended ministry meetings here after the tent season in Lakeshore, also visited Arnstein we heard.

Lurgan, N. I. — Saints here felt it wise to cancel the usual Conference this year.

McKeesport, Pa. — It was encouraging to be with the saints here for a short visit - on Lord's Day evening hall well filled, several unsaved present - result of country work carried on by our brethren recently. Also a good ear for the ministry of the Word. We have been able also to visit several of the smaller Assemblies with a radius of 200 or 300 miles this past Summer, with encouragement - Editor.

Saginaw, Mich. — Word from here mentions that they are commencing their Children's weekly meetings in October - they keep at their tract work also.

Deckerville, Mich. — Brother Geo. Graham had a few meetings with saints here recently in ministry.

Sault Ste. Marie, Ont. — Our 1973 Conference was good and ministry timely. Twelve of the Lord's servants present. Bro. Sutton of England remained for several nights - good attendance. Five were baptized recently and several who had been baptized earlier.

Midland Park, N. J. — Recent Conference here a time of refreshing. Saints were encouraged by seeing larger attendance and various districts represented from N. J., also New England, Pennsylvania, etc. Good, practical, stirring ministry and Gospel preaching. Five of the Lord's servants gave help.

Words in Season

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

Former Editors

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

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THE RIVER OF GRACE

IN Ezekiel 47:1, 10 we see a river, or "waters issued out from under the threshold of the house eastward;" - we find these waters are "healing waters" and have to do with the earthly scene of The Land and The House on earth during the millennial reign of our Lord.

In Revelation 22:1 we read . . . "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." This river, of course, proceeding out of heaven would suggest to us "the river of grace" flowing out of the heavenly city thus benefitting the earth, according to the will and purpose of God.

In Ezekiel, the last chapters, we have the earthly house which shall be built after the Lord sets up His Kingdom on earth - in Jerusalem - the very location being foretold, whereas in Revelation 2:10, 27 we have the "heavenly City" - the Church's abode with Himself, above the earth, NOT ON THE EARTH. We believe, as the Word states that the nations of them that are saved shall walk in the light of it: ch. 21, 24 - the glory of it shall be seen above the earth without question. Again in Rev. 21:1, 5 we have this "holy city, New Jerusalem, coming down from God out of heaven" and it is only then that the heavenly shall be seen in absolute fellowship with the earthly, which shall be in the DAY OF GOD. It is possible the Church (the Heavenly City) shall visit then as God sees fit, He calls her in verse 3 of ch. 21 - "the tabernacle of God." The DAY OF GOD shall bring about this wonderful transformation and see again the uniting of 'heaven and earth' eternally, but it shall be a "new heaven and a new earth." THANK GOD.

It is good to distinguish between the millennial scene (which is not a perfect state) and the "eternal Day of God." W. H. F.

THE FRENCH CLOCK

"AT one time," said Frederick Knight, a traveling clock mender, "I noticed at a fine mansion in the country an elegant French clock, standing silent, opposite the main entrance in the front hall.

After I had repaired an old-fashioned, tall corner clock, an heirloom, and set it running, I asked if I might look at the French clock.

"Yes, of course," said the lady, in a hesitating manner; "but there is no use in your trying to make it run, for it cannot be done. It is a clock with a history. It has been in our family a good many years, having been brought from Paris by my grandfather; but it has never told us the time for an hour since its arrival in this country."

"It is out of temper," I said, "or home-sick, perhaps. I fancy I can coax it to go."

"That is what they all say," said the lady; "but I will not refuse to let you look it over; it will simply add one more to the number of baffled mechanics."

"Thank you," I said, lifting the clock from its pedestal, and setting it upon the table as if it were eggs, and proceeding to take off the face, the lady standing by and regarding me attentively, until I said, "What ails the thing? It seems all right."

"That is what they all say," the lady said, laughing; "and not one can put mechanical life into the complicated arrangement."

"If I can fix it, I won't ask you anything for my time," I said, "but my fingers just itch to get hold of it and take it to pieces."

"Very well," said the lady, "if you can make that clock run we shall think it little less than a miracle; although," she added slowly, "none of us believe in miracles or in God either for that matter."

"That is a great loss to you, madam - a great loss," I said, and as I took the clock to pieces I told her what the Lord had done for me, of my wayward life, of my conversion, and of all the wonderful way the Lord had led me since.

She sat by me in her beautiful soft silk dress, listening quietly, and bringing no argument to combat me.

"There," I said at length, "I have looked it all over, and cleaned and oiled every part. Now, as I put together, I will sing you a hymn. I always like to sing a hymn as I put up

a piece of work. Now, when it begins to go, the bell in the church steeple will play a chime, and then all the other wonderful things will follow on hour by hour; for a great many things can this clock do."

"Yes," she said, "that is what the clock doctors always say. I have seen this clock taken to pieces and put together so many times that I think I could do it myself, but none of the men have sung a hymn, so I shall be glad to have you sing."

Nice of her to say that, wasn't it, Oh, she was a real lady, and a fine voice had I, so I worked and sang, "When the roll is called in heaven, I'll be there, I'll be there."

I sang it over and over until the last pin was put in place, and then I said, "Now, we shall see what we shall," and I pushed back the pendulem; but the old clock would not tick, and would not go.

I was astonished, and the dear lady could not help smiling; but she said at once, for she was a real lady, "Excuse me, please; but this same thing has been gone through with so many times that I had no hope even that your efforts would prove successful. I suppose it is not a perfect piece of work."

"Oh, yes, it is," I said, "it is a fine piece of mechanism. It was made to go, it can go, and it must go."

"Has it ever run, do you think?"

"There is no sign of wear."

"I shall ask the Lord to show me how to start it, and I think He will."

"Oh, I wouldn't bother," she said, looking at me a little anxiously, I thought so, I said quietly: "You fancy I am a little 'off,' as they say, about religious matters, but I am not. The Lord is very near to me, as He desires to be to all poor mortals. I shall ask Him to show me how to adjust these works."

"I wonder how the Lord of the universe can be approached about such a small matter," she said.

I replied, "Not a sparrow falleth without His notice, and the hairs of your head are numbered," then falling on my knees, I prayed.

"Dear father in heaven, I know you hear me. You gave me my love for mechanics. You have allowed me to go from village to village and from house to house for fifteen years mending clocks, and you have never allowed me to make a

failure. Now, Lord, as I have become your child, you will increase my knowledge that your name may be glorified."

I arose from my knees and said to the lady, "Please let this clock stand here until morning, when I will come in and set it running."

It was evening as I walked along the pleasant country road, breathing the sweet summer air, and listening to the glad summer sounds, and loving God, who had made the earth so beautiful, when all at once my mind flew back to that clock, and I saw where a set of little wheels that controlled the movement needed readjusting.

That is it, I said. Probably it was never set up properly. I praised the Lord, and, going to my boarding house, ate my supper and went to bed.

In the morning I presented myself at the house. The lady was sitting on the porch writing, but she gave me a cheerful good morning, and went with me into the hall.

It took me only a short time to readjust the wheels, then I pushed back the pendulem, and it began to tick-tack, tick-tack, just as regular as it was intended to do when it was made.

For some time we sat in silence watching it. It struck the quarter, then, at the hour, the chime in the church steeple rang. It was a wonderful clock; at every hour there was something interesting, and the lady said,

"I can hardly believe my eyes nor my ears. If the Lord gave you light to do this, then, indeed, I believe in the Lord."

That was years ago, and the clock is still running. I always call at the house when I make my regular trips, and, the lady, who is now a believer in the Lord Jesus Christ, as well as all her family, makes me welcome; and when I start to go she says, "God speed you; go and testify for Christ all your appointed days." —Dr. E. A. Martin

* * * *

TAKE heed that thou art not tempted to question whether God HEARS thee because he does not immediately ANSWER thee. Mordecai's name stood long in the records of Ahasuerus before he was publicly honoured. So God records the names and prayers of His saints with the intention of fulfilling their requests. Abraham waited long for Isaac; and so mayest thou for the accomplishment of thy prayers, but it will come at last.

PROVING GOD IN TRIAL

William H. Ferguson

THE earnest and God-fearing believer is aware of the fact that trials, or testings, are part of the ways of God in our lives. No matter how we would seek to guard against such in our lives, if this be our aim, we shall find that they come, often unexpectedly, varied and very difficult to understand or endure. We would like to point out in this paper some of the features connected with such in the hope that many saints shall be better able to understand that behind the trial there is a gracious hand and an understanding God Who permits such to come our way, for our good.

We read in James 1:3 . . . "My brethren, count it all joy when ye fall into divers temptations (or testings)." The word used here for "temptations" is not very often used of our God, save exceptionally, and this is where true faith shines out "in the overcoming of such temptations." The very next verse suggests this . . . "knowing that the proving of your faith works out endurance," (literal meaning). We see this use of the words in James 1:12 - "Blessed is the man who endures temptation, because having been proved, he shall receive the crown of life which the Lord hath promised to them that love Him." The active principle of "faith" is seen in verse 3 and verse 12 giving the divine strength to endure under such temptations. The thought that God is behind "temptation" in this respect is not so - the few cases where this word is used of God, relating to His own, may be found in such scriptures as Hebrews 11:17, Genesis 22:1, also Exodus 15:25. As another has said - "In no other sense or intention can He do this (see James 1:13); but because He does tempt in this sense, and because of the self-knowledge which may be won through these temptations, - so that men may, and often do, come out of them holier, humbler and stronger than when they enter in - St. James is able to say . . . "Count it all joy when ye fall into divers temptations." But the word itself enters on another stage of meaning. The melancholy fact that men often break down under temptation gives to the word (peiradzein) a predominant sense of putting to the proof with the intention that the 'proved' may not turn out 'approved,' but 'reprobate'; may break down under the proof; and thus the word is constantly applied to the solicitations and suggestions of Satan (Matt. 4:1 - 1 Cor. 7:5 - Rev. 2:10), which are always made with such a malicious hope, he himself bearing the name of 'The Tempter' - Matthew 4:3 - 1 Thess. 3:5 - and evermore revealing himself as such - see Genesis 3:1, 4, 5 and 1 Chron. 21:1." (Trench).

WHEN HE IS APPROVED

The "proving God in the trial" has its resulting evidence of faith manifested in the true believer and, eventually, causes such to rejoice that He has seen fit thus to prove them. Again, quoting another . . . "It is ever so with the proofs to which He Who sits as a Refiner in His Church submits His own; His intention in these being ever, not indeed to find His saints pure gold (for that He knows they are not), but to make them such; to purge out the dross, **never** to make evident that they are all dross." (Trench).

Thus proving God in such testings or trials brings before us the necessity of "endurance." "Blessed is the man that endureth" is the Word which would cause us to submit to such testings or trials even though our natural inclination would be to get rid of them as quickly as possible. Is this not so? To be submissive, unquestionably to accept such as from a loving God, and if Satan tempts us, by the proper exercise of that divine faith which each believer, is to come out of the trial stronger, more compassionate, more faithful to our God and better able to help others who fall into such testings.

TRIALS FROM THE WORLD

These are to be expected by His people - the more we seek to live for God and keep true to His Word, the more shall we experience the contempt, hatred and opposition of the world and worldly ones. However, while we must expect such, we must also seek to live as true Christians ought to live and give no occasion to the adversary to charge us with deliberately seeking to antagonize those we come in contact with. If we follow the steps of our Blessed Lord we shall find that our words and actions shall be dictated by the Spirit of God and we shall be preserved from the natural deceit and temper of our lives, wherein unless the flesh be recognized and kept under, we shall "lose our sweet savor." It is so much easier to lose the confidence of our brethren than to regain it. It is possible to depart this life without such confidence being restored.

TRIALS BECAUSE OF FALSE BRETHREN .

This was one of the perils the beloved apostle mentions in his description of his travels with the Gospel in 2 Cor. 11:26. Sad it is, indeed, when such had to be written. We must notice, however, that the brethren mentioned here were (pseudadelphois) brethren, that is, they were entirely false, even taking the place of 'brethren' or definitely 'anti' or against the brethren. This is where we must distinguish between those who do not walk with us, or with whom we enjoy prop-

er communion in fellowship, and the real "pseudo" brethren. We are saddened when we think of brethren with whom we once had sweet fellowship who now no longer walk with us - they have sought a "wider field" but we fear, their field has either become too wide, even to embrace the liberal thinking of denominationalism, or they have continued in such a choice rather than acknowledge their departure from the simple path of Scripture, perhaps with little thought that they would have gone too far. There is always room in the Word of God for "recovery" but so few seem to sense this and thereby lose many valuable years wherein their might have been helpful to the "testimony" of those gathered to His Name alone. We remember a well taught brother saying on one of our platforms several years ago that he would never go anywhere where they would not accept the truth of "being gathered to the Name of our Lord Christ, or would reject Matthew 18:20 as our gathering center" - sad to say this brother has frequented many places where they are openly antagonistic to this precious truth of being "gathered to the Name of our Lord Jesus Christ" and who call it sectarian. This is difficult to accept or acknowledge, yet it is so, perhaps most of such places reject thus "being gathered to His Name alone" as a divine pattern. Wherein lies this change of course?

Yet, notwithstanding this, we must not fall into the snare of refusing to acknowledge failure and where the truth of God has cost us much we must, nevertheless, decline from following a course of bitterness and enmity . . . "We must all be manifested before the Judgment Seat of Christ." We must never adopt hard feelings to our brethren. Even when we cannot go where they go, or associate with those with whom they associate, we must remember they are brethren in Christ and, when we meet, treat them as such. We do not adopt "a hard line" relative to many of our brethren while, at the same time, we seek to maintain the scriptural standard of our gathering to Himself alone. We decry the earlier divisions of the last century but we rejoice, in reading the lives of some of the men of God, even those who were more or less involved in the difficulties, that they maintained a gracious spirit throughout, even though they stood for what they believed to be according to the Word. This we would seek to do for "the Lord is at hand." We remember reading in the life of the late J. G. Bellett, one of the godliest brethren of the past century who was involved in that which necessitated his withdrawing from former associations that one of his saddest experiences of his life was in the City of Dublin where he encountered certain of the brethren he formerly was in fellowship with and esteemed, and found them to cross over to the other side of the street lest they would meet up with

him. Such are the infirmities of the flesh and would certainly come under examination, as to reward, at the Bema of Christ. Let us be faithful, but not hard against those who love Christ, either in their lives or even as we mention their homecall at times. As we often say we are never afraid of spiritual men, but we might well fear, as to their workings, hard men. Let us keep in with our God and show the divine characteristics of divine love to each other. We are going "home" one of these days - the Lord is coming - the righteous One Himself shall apportion to each one the reward commensurate with faithful service and "holding to His Word" - therefore we can safely leave all in the hands of our Blessed Lord remembering that the Church of God is His, as we read in Acts 20:28 . . . "Take heed . . . to feed the church of God, which He hath purchased with the blood of His own." It is His Church - He can look after it as He sees fit and reward faithfulness to all who have the truth as a precious deposit - 2 Tim. 1:13, 14.

If certain things be difficult to understand, rather suffer than to avenge ourselves, remembering the injunction of Romans 12:19 . . . "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is Mine; I will repay, saith the Lord." We have lived long enough amongst the Lord's people to find that although some may seem to prosper even when acting unChristlike, this truth remains. Men are only big men while they live, they are all small when they come to the article of death and very childlike in their faith.

THE TRIAL OF SICKNESS

We say very little as to this time - save that it seems to be the lot of many of God's dear people and difficult for them to understand. We do not try to solve this though it has been our own burden for over fifty years but we seek grace to leave all in the hands of a faithful God Who is too wise to err. We shall understand all in the Light of His Presence.

BUILDING AGAIN

THE THINGS WHICH I DESTROYED

The late John Ferguson

IT is an exceedingly solemn thing to become a Christian. It is to be feared that in these days of increasing laxity in the things of God, this is being lost sight of. When we accepted Christ, there and then by that very fact we destroyed, or threw down, certain things. These had their hold upon us previous to our conversion but they lost, or should have done so, their hold upon us. The danger foreseen in this statement

lies in our taking up again or our going back to the things we once destroyed.

We destroyed at conversion our NATIONALITY. There is no longer room in the spiritual camp for the distinctions of race or country. While the traits of our first citizenship will remain with us, and by speech and life we may proclaim to all the country to which we once did belong to, there can be no entering into the affairs of the Kingdom anything that favors one nationality above another.

Abram was told to leave his country, his kindred, his father's house and we, in a spiritual sense, are expected to have done the same. We are glad to know that we are children of God, that we are all, as far as our relationship is concerned with Him, ONE IN CHRIST . . . There ought to be no such thing in the Church of God as partiality shown to anyone who may have belonged to the same native land that I came from. Our claims of all earthly citizenship were destroyed at the Cross, and we became citizens of heaven there and then.

We vote no more, we mix no more in the politics of this scene. War and strategies with its ambitions and aims are all to us but an evidence of the soon approaching disaster of judgment, and we pray for the poor, misguided sons of men who are fast becoming the pawns of the coming Man of Sin. To vote or to strive for a place in the soon doomed earth is surely to build again the things which once I destroyed.

We also destroyed our religious beliefs at conversion. We were, in our blindness, led on in an earthly religion. The forms and ceremonies of the church of our fathers had their hold upon us, and we were mere puppets in the religious game. What seemed to us to be so sacred we found, at conversion, to be merely a form without the power of God. The sad mass of empty profession became to us a cage of unclean birds, and we were very grateful to God for being delivered from it all. The place and position we found to be the only DIVINE POSITION and it was with a sigh of relief that we turned forever away from the denominations of men. "Where two or three are gathered together in My Name" became to us the gathering standard of the Lord, and we gladly took our place "OUTSIDE THE CAMP." To go back and participate in the old thing, to help or to encourage or build up the sects of men, is certainly to be found building again the things I once destroyed.

There is liberty and scope in the outside place for all the activities we may be capable of carrying on, and there is no need to be found in the 'high places' of Christendom where, after all, there is really no room for the things of God

in their entirety. It is a solemn thing to be found, instead of seeking to strengthen the existing testimony where we may be located, to be helping to encourage that which we left behind us at the Cross.

(The above, by the editor's father, a preacher and teacher among us for more than fifty years until his homecall, we are happy to reprint - perhaps it might speak to some who have already drifted from the "old landmarks." Our father was a 'prince of Gospel preachers' - very few among us could approach such God-given gift and the many fruits in conversion on both sides of the ocean still attest to a definite work of God. This we long to see again) —

**STRENGTHEN THE THINGS THAT REMAIN,
THAT ARE READY TO DIE - Rev. 3:2**

Andrew Bergsma, Holland

IT is with a deep sense of concern and responsibility before the Lord and in the interest of the Lord's work that we are moved to write the following:

Since we are living in times of prosperity, giving many easy and more opportunities to travel, it seems that, in many respects, visits to the mission field which could have been helpful have rather proven to be detrimental to the work.

When the missionary, by the help of God, has sought to win souls to Christ, teaching them not only scriptural principles of Assembly fellowship, but also teaching them to adorn the Gospel by their dress and in their walk; it is then that the workers become discouraged when Christians, who should be an example by their adherence to the Word of God, manifest the opposite. As a result young converts are stumbled and the workers are disappointed, all this serving to weaken the work and testimony.

The visits of exercised believers are always appreciated but we would strongly encourage Christians, making plans to visit any mission field, to ask themselves whether their presence amongst the saints would be a help or not. What a missionary might be seeking to build up over a period of years, could be weakened down by the visits of worldly and unexercised believers.

And if the local testimony can condone disobedience to the plain truth of God by permitting sisters to cut off their glory (hair) and walk indecently dressed, while some brethren desire to follow the trend of the world, when the Word of God plainly states that if "a man have long hair, it is a shame unto him"; then we would urge such to remain at home and not add to the missionary's problems.

May the truth of Romans 12:1, 2 be our guide and goal - - "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

(This is a timely and urgent message from our missionary brother and it is surely time when those who take the place of shepherds should feel real exercise not to commend such to other assemblies, especially foreign fields — Editor)

FLESH

Being in The Flesh and having The Flesh in us are two very different things - Romans 8:3, 4 - Romans 8:7

THE apostle has spoken of The Flesh - a few words on the different senses in which this term is employed in the New Testament may be useful. We meet with the flesh in its ordinary sense, as the flesh of men and of animals - 1 Cor. 15:39.

We read of "flesh and blood" describing man in his present state of corporeal existence - 1 Cor. 15:50, Eph. 6:12 - and of "flesh and spirit" as two parts of a man, Matthew 26:41 - 2 Cor. 7:1. Then the human race is styled "All flesh" - Luke 3:6 - Acts 2:17 - Romans 3:20 - 1 Cor. 1:29. And one in the body on earth is in the flesh - 1 Peter 4:2.

Earthly relations are called kinsmen according to the flesh - Romans 9:3 and, judging things in a natural way, one is said to judge according to the flesh, John 8:15.

Besides all this we meet with the term "flesh" in a moral sense, descriptive of the evil nature within us - Galatians 5:17 - which lusts against the Spirit and "has works" which the apostle makes mention of in that same chapter, verses 19, 21, as Romans 8:4, 8 makes plain.

So the Christian is not to live "after it" - Romans 8:12, 13 and is to remember that those who are in Christ Jesus have crucified the flesh with the affections and lusts - Gal. 5:24, God having crucified our old man with Christ. Besides this it is used of the sensual part of man's nature. Connected with its lusts as distinguished from the evil mind, Ephesians 2:3.

Inattention to the different uses of this term "flesh" may lead into great confusion.

Submitted by Robt. Pike, Sr., of Elgin, Ill.

ENCOURAGEMENT TO SEED SOWERS

ON one occasion as Leigh Richmond was traveling by coach, the passengers got out to walk a bit and lighten the horses, as well as to enjoy the magnificent prospect, and he began to give a tract to every wayfarer he met. One of his fellow-travelers smiled derisively as he saw a tract treated contemptuously by the receiver, torn in two and thrown down the road. "See how your tract has been used," said he; "there is one, at least, quite lost."

"I am not so sure of that" replied Mr. Richmond; "at any rate, the husbandman sows not less because some of the seed may be trodden down." When they turned around at the top of the hill to take another look at the scene before mounting the coach, they saw distinctly the fate of the little tract. A puff of wind had carried it over the hedge into a hayfield where a number of haymakers were seated and listening to the said tract which one of their number had found. He was observed carefully joining together the two parts which had been torn asunder, but were held together by a thread. The devil had done his work imperfectly; for instead of tearing the tract to tatters his agent had left it still available for use, a little pains sufficing to make it legible. Thus the poor man who had torn the tract in two was the means of its being read by a whole band of haymakers instead of by a single individual. But this was not all, the reader of the torn tract was led to reflection and prayer, and subsequently became an earnest Christian and tract distributor himself. Of the company that were with him in the field, three became, within twelve months, diligent laborers in their neighbourhood on behalf of the truth as it is in Christ.

Dr. A. J. Gordon

THE INTERRUPTED BALL

SOME years ago, in the village of B. in the State of Maine, there resided two brothers; one of them of a somewhat quiet and sedate turn of mind, the other buoyant, wild, and mirthful; a leader in every scene of sinful pleasure, and the life of the gay circle by which they were surrounded.

When the wave of excitement caused by the discovery of the gold fields of California swept over New England, these young men, impelled by a love of adventure, and allured by the hope of gain, started for the land of gold. They toiled there with varied fortune until the more quiet of the brothers, unable to brave the hardships of a life among the miners, fell sick, and though most tenderly cared for by his brother, he grew worse and worse until at last he died.

His brother watched over him like a mother, to the end, and then with his own hands hollowed his lonely grave, and with no Christian friend to speak words of consolation to his sorrowing heart, he laid away the companion of his early days and boyish years to rest in the silence of his lonely sepulchre.

But there, when in the bitterness of his soul, God spoke to him, and saved him, and eventually brought him to his old home in peace.

The village of B. was gay as ever; preparations were being made for a social ball, and the managers of it waited upon this young man and welcomed him back, and desired him to take his accustomed place as leader in their youthful gayeties. He assented to their request; the evening arrived; and the hour for dancing came. Strains of music were wafted on the air, and as the gay revelers took their places for the dance, he led forth his partner on to the floor, and just as they were ready to commence, begged their indulgence for a moment; told them the story of his brother's death, and of the vow he made to God kneeling upon his distant grave, spoke of the change that had come over him; informed them that it was now his custom to ask the divine blessing upon his acts in life; and falling upon his knees poured out the burden of his heart before the Lord, and plead for the salvation of his young associates from sin and from destruction.

It was as though one had risen from the dead. Coming from the far-off grave of his departed brother to meet the friends and associates of his godless life, and kneeling before the Lord to implore the divine blessing upon them at such an hour, the impression produced on the giddy throng may be imagined but not described. There was no dancing that night. Some were angry, some were glad, and others blamed the managers for not inquiring more carefully concerning his present sentiments before they called one fresh from such scenes of sorrow to lead them in their thoughtless mirth; but, better than all, the power of the Holy Ghost was present to convince of sin, of righteousness, and of judgment, and to draw the sinner's heart to Christ, the only Saviour of the lost.

The ball night was spent in prayers and tears; many hearts were touched as they never were before; a revival of God's work commenced in the village, and before many days had elapsed, sixteen of the gay couples that stood that night upon the dance floor, had confessed their faith in the Lord Jesus Christ, the Saviour of the lost. "And," continued Bro. K., "the gentlemen who told me the story said, "Thank God, I was one of the number"."

What a blessing God sometimes grants upon one decided act done for His glory; whether "in season or out of season;" if performed in humble confidence, and with Divine assistance. Let us learn to watch the appointments of Divine providence in prayerful quietness of spirit, and let us never neglect the duty that is laid upon our hearts when an outward opportunity opens the way, and an inward prompting urges us to be bold and earnest and faithful in the service of our God.

WAS THERE NO DOOR?

I am the door of the sheep. John 10:7.

Miss Eva Stuart Watts of Kenya, E. Africa, relates an experience as she traveled home a few months ago through Palestine. "We have," she says, "gotten over all the tracks where little David must have led his sheep" . . . We reached a high ridge overlooking the village of Bethlehem. There we struck a sheepfold, and went right in to inspect. It was not long before the owner appeared - a veteran, like Moses, with a long beard.

"This is your sheepfold?" my friend asked.

"Aye."

"And is this where the sheep sleep?" pointing to a rough shelter thrown up against the rock in a corner.

He nodded.

"But you've no gate to the fold; how do you close them up at night?"

"The old man looked at us if we ought to have known better. 'I am the door,' he said with emphasis; and, gathering his loose robe tight about his ankles, he was down in a moment, squatting in the doorway, back against one post, feet against the other, his knees drawn up and clasped by his weather-beaten old hands. Gently he bowed his head and closed his eyes, as many times he had closed them to catch a few hours' sleep under the starlight. 'I am the door,' he repeated. 'I keep watch here at night. If thieves or wild beasts attempt to enter they have to tackle me first. I have never lost a lamb from the fold yet.'"

DESPISE NOT THY MOTHER

Hearken unto thy father that begat thee, and despise not thy mother when she is old. Prov. 22:22.

"WE have had fathers of our flesh, and we gave them reverence." Heb. 12:9. Such is the rule of nature. Such is the law of God. The wise man here enforces its special application to an aged parent - thy mother when she is old. Then surely love and reverence are doubly due. 'A thing comely and pleasant to see' - says Bishop Hall - 'and worthy of honour from the beholder, is a child understanding the eye of his parent.' More lovely still is this filled exercise, when the age of the child has naturally loosened the restraints of authority. Respect is then the effect of principle and gratitude. The child no more feels at liberty to despise his parent's

wishes, than if he were subject to their early discipline. The Scripture examples are beautiful patterns for our imitation. Isaac with Abraham; Jacob with both his parents; Joseph's deference to his aged father, and desiring his blessing on his own children; Moses with his father-in-law; Ruth with her mother-in-law; Solomon in the grandeur of royalty paying respect to his mother; the Rechabites hearkening to their deceased father's command; and - above all the rest - the Saviour's tender care for his mother in his own dying agonies.

The contrary conduct is marked with the most awful reprobation. It forms a part of the dark mass of heathen depravity, and one of the signs of the "perilous times in the last days." 2 Tim. 3:1, 2. The spectacle will ever bring a blot upon the child's name and character. Chapter 19:26.

But is not this trial of neglect the Lord's chastening of foolish fondness of our children when young, of our unwise treatment, or inconsistent conduct? Sinful indulgence will always in the end make us despised in their eyes, and lay our authority in the dust for them to trample under foot. Christian dignity and consistency, on the other hand, command respect, even where they fail of producing the full practical results. Chap. 31:28. Oh! what need have we of Divine grace and wisdom, honourably to maintain parental responsibility!

Charles Bridges

HOW TO SETTLE DIFFICULTIES

DR. MOSES HOGE, of Richmond, Va., tells of two Christian men who "fell out." One heard that the other was talking against him, and he went to him and said: "Will you be kind enough to tell me my faults to my face, that I may profit by your Christian candor and try to get rid of them?"

"Yes, sir," replied the other, "I will do it."

They went aside and the former said:

"Before you commence telling what you think wrong in me, will you please bow down with me and let us pray over it, that my eyes may be opened to see my faults as you will tell them? You lead in prayer."

It was done, and when the prayer was over, the man who had sought the interview said:

"Now proceed with what you have to complain of in me."

But the other replied: "After praying over it, it looks so little that it is not worth talking about. The truth is, as I feel now that in going around and talking against you I have been

serving the devil myself, and have need that you pray for me, and forgive me the wrong I have done you."

The quarrel was settled from that hour and there are several other difficulties that might be settled in the same way.

(This godly method applied today would solve a serious matter which should have been settled long ago, involving personal differences — Editor)

"WE CANNOT HURRY GOD"

THERE had been some tokens of God's dealings with the children in several classes in a village Sunday School, and the teachers were proposing to get a fluent speaker to address their classes in the hope that those who were apparently concerned might be brought to decision. One aged teacher who had, during a fairly long day of service, seen a good deal of God's workings and had learned some of the mistakes men are liable to make at such times as well, quietly remarked — "I hope we may be rightly guided in these arrangements, for you know we cannot hurry God." That word took a firm hold on me at that time, and I have never forgotten it since. "We cannot hurry God," yet we often act as if we could. Not content to wait upon His working, we hasten matters forward in our own wisdom, frequently with the result that we get a harvest of empty profession, instead of genuine conversions, the work of the Spirit of God. God works deep. He lays a sure foundation, not only in redemption but in His work in the soul. Breaking up the fallow ground, blasting the hidden rock must precede the sowing of seed, else there will be no reaping. Deep convictions, true repentance, a thorough knowledge of sin, its nature and deserts is sadly awanting in the evangelization of our time. Little room is left for God to do His own Work, hence the light work, the number of professors who never give any real evidence that they have been born of God. We must have time to do His own work in His own way. "We cannot hurry God" by gigantic arrangements or human devices. We do well not to run before Him, or to lay tracks for Him. As servants, our place is to wait at His gates, and when we get the word to move and act, then we can count on His presence with us, and then it will be as in days of old, "He sent them before His face into every city and place, whither He Himself would come." Luke 10: 1. "They went forth and preached . . . the Lord working with them." Mark 16: 26.

COVETOUSNESS

"For the love of money is a root of all evil," 1 Tim. 6:10.

AROUND us we see men and women who were once examples to God's flock, overpowered by prosperity: and their useful lives spoiled by the spirit of Demas, who "loved this present world." Possibly at no time in the world's history has this spirit been more prevalent than at present. Discontent with presentation circumstances: a desire for worldly gain: and an ever increasing search for an easy way to get wealth.

We fear that there are but few, in these days, to warn God's people against this mad rush to obtain "uncertain riches." We hear of life insurance; investments in this thing and that supposed to yield high rates of interest; the spirit of speculation is prevalent: all leading on to something worse, - failures in business, and bankruptcies.

God is not the author of anything that brings dishonor to His Holy Name. And if God is in our business He will surely never allow us to go down so as not to be able to recover so far as to meet our liabilities. Let us take that our efforts to get riches are not really covetousness at the bottom. Where that sin is men will let a lot go as "no harm," if there is a dollar in it. It will not do to take refuge behind the plea "it is business." If I am carrying on business as a child of God, no man ought to have a better reputation. The outside world ought to have unshaken confidence in the integrity of my every deal.

Alas, how many Christians fall a prey to the Devil, in this desire to get rich, and live to find themselves "pierced through with many sorrows." God's servants in the early days are recorded as "taking nothing of the Gentiles," and I am sure, neither did they take money from carnal Christians who robbed the Gentiles to get their wealth, if they knew it.

Selected

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INEXHAUSTIBLE PROMISES

God's promises are not exhausted when they are fulfilled, for when once performed, they stand just as good as they did before, and we may wait a second accomplishment of them. Man's promises, even at the best, are like a cistern which holds but a temporary supply; but God's promises are as a fountain, never emptied, ever overflowing, so you may draw from them the whole measure of that which they apparently contain, and they shall be still as full as ever.

QUESTIONS and ANSWERS

Question — Is there not a danger of the widows of the Lord's servants being more or less neglected by Assemblies among which the husband, in his labors for the Lord, labored well and faithfully?

Answer — We believe this is so. It is seldom that we hear a letter read in our travels from such widows and always glad when we do hear such. Their wives have had a distinct part in helping the work of the Lord, through their husbands, therefore we conclude it would be a privilege, as well as responsibility, for assemblies to bear such in mind. In a spiritual state of things, relative to assemblies generally, this exhortation may not be required as they would be so "taught of God." Consider in this the 5th chapter of 1st Timothy, verses 5 to 10. If this applied to widows (generally if worthy) how much more to those who have given their lives, with their departed husbands, to the Lord.

Question — Should a brother who desires the work of an overseer in an assembly be recognized as such if he shows a tendency to wearing loud and flashy clothes, modern long hair styles, gold rings and other things suggestive of more interest in such than in spiritual matters?

Answer — Here, again, the truth of 1 Timothy 3 would apply and unless characteristics are seen in the "overseer" he would neither be acceptable to the spiritual in the assembly, nor to the Lord Himself, under Whose direction he seeks to do the work of overseer.

Question — In connection with women's apparel, what should be our attitude, as assemblies gathered to the Name of the Lord, to the wearing of the prevalent "pant suits" by women?

Answer — Being an entirely worldly concept of a modern age, and fashionable, the answer to this could be found readily in Romans 12:1, 2, etc. This would, of itself, settle the question in the mind of any spiritual sister. Also in Deut. 22:5 we find God's abhorrence of such conduct. That should be enough for anyone with the fear of God before them. The tendency to be "like that world" either in copying the fashions by the women professing to be the Lord's, or by men in adopting the same extraneous ideas as to long hair, facial appearances, to fit in with the world's present-day ideas, tells us the condition of their spiritual state. They neither read, nor obey, the Word of God, nor do they have any conscience regarding causing grief to many of fellow-believers whose main purpose in life is to please God, not themselves. Women wearing "pant-suits" should not be welcome in assembly gatherings, i. e. in assembly fellowship.

Question — Is there not a danger connected with the present day love for music and singing, even of Gospel songs by unregenerate men or women, entering into the homes of God's people?

Answer — There is a very definite danger here. For unsaved people to sing Gospel songs without being "born again" is a fantasy and lacks any conviction of the Spirit. "Doth a fountain send forth at the same place sweet water and bitter?" To be linked up with the ungodly in any such ventures is a definite "unequal yoke" which must be dealt with by overseers to prevent the defilement of the Assembly. Anything that originates in Hollywood or has any connection with the defiled motion picture industry or association is "anathema" to any true child of God.

We have seen lately that certain singers have been involved in a caricature of the Life of Jesus Christ portrayed by Hollywood figures. How any professed Christian could tolerate such associations is beyond us. We believe Satan is the instigator of such blasphemous portrayals which is "grist for the industry's mill."

Question — Would it not be profitable for younger and strong men to have a regular visitation of homes in certain new districts which God lays upon the heart, keeping it up consistently for months and, perhaps, years? Would this not be better than to be falling into the pattern of visitation of assemblies for a few weeks of meetings, or less, or an occasional tent series of a few weeks near the assemblies? Or even a "round of Conferences Spring and Fall."

Answer — To see this exemplified today in self-sacrificing work after the scriptural pattern would be delightful, to say the least. The other, mentioned above, is so disheartening to any who know God and His ways, it dries up the spirit of the saints and also their exercise.

One objection is that this does not build up assemblies. But, on the contrary, the very assemblies are being weakened by the constant drain upon them by such frequent visitations. Many assemblies, when they take care of their frequent visitations, have little for the Gospel otherwise and the pioneer laborer is "out of sight and out of mind." We believe some assemblies seldom have any fellowship with laborers unless they show up at their meetings. Then letters are read which, if the true state of affairs were foremost, draw attention to the individual rather than the work of God generally. We are seeing almost capitulation to sectarian ideas of work for God rather than true exercise of faith as in the beginning. Many preachers are leaning on assemblies and conferences rather than leaning upon God. Don't blame the preachers altogether if their faith is small and they cannot "launch out into the deep." But, on the other hand, God never calls a man to His work whom He cannot trust and whom He will not prove. The condition today is humbling.

Question — When an Assembly (professedly) has a "Christmas Tree" at the end of the year, with corresponding program at a Gospel service, what should our attitude to such be?

Answer — Any Assembly introducing a Christmas Tree into their meetings is already on the way back into the religious system of Christendom. The best thing to do is to stay away from all such nonsense, thus bearing testimony against this sort of thing. This has never been known among Assemblies planted according to the divine pattern. We are witnessing today a reversal of the position maintained in humility and reproach and are seeing an attempt to make ourselves "like" the religious world around us - indeed, the trend is so evident in many parts that it is possible that true testimony to the Name and Person of the Lord Jesus Christ shall be looked upon as something strange and "an affront to decent religion" by the liberal minded.

Question — Is it the work of the elders in an Assembly to see to it that women defying the standards of the Word as to modesty are kept from causing an affront to decency at the Lord's Table?

Answer It is not only their work, it is their DUTY. If this work had been carried out by proper shepherding prior to the coming of such to the Lord's Table, this question would not be asked.

A WORD TO FRIENDS OF OUR MAGAZINE

The time is approaching for the renewal of subscriptions to WORDS IN SEASON, especially in foreign lands. You will help us greatly by renewing early. Also please tell us names and addresses of any you subscribe for, so that we can keep records straight. Incidentally, try to get the Magazine before others who desire the "old paths" of the Word, or subscribe for such yourselves, so that the area of the Word thus ministered may be increased. We have MANY foreign subscribers as well as in these United States and Canada and the prayers of such for guidance and wisdom, with grace, for the future we certainly appreciate. We have many such helpers in prayer - continue such intercession.

We are trying to keep our costs the same as last year or so. If any change it will be announced in the next issue but any subscriptions sent in ere any announcement we shall honor.

Correspondents and those who take "funeral services" should see to it that we receive word in good time for CONFERENCES and FALLEN ASLEEP notices. We can only insert what we know definitely. Remember Conference notices should be in the 10th of month, two months ahead of the time, to announce properly.

We appreciate the help of our friends and brethren who write for us and send extracts and short meditations and we know they have the fellowship in prayer of many of the Lord's people everywhere our Magazine goes.

ALL MANUSCRIPTS, NOTICES AND REPORTS AND CONFERENCE ANNOUNCEMENTS, etc., should be addressed to the Editor:

William H. Ferguson,
1314 Bunts Road,
LAKEWOOD, OHIO 44107 - Telephone 216-221-1037

ALL SUBSCRIPTIONS SHOULD BE SENT TO:

Matthew J. Brescia,
33 Lewis Street,
HARTFORD, CONN. 06103

"LET US GO ON" Hebrews 6:1 and
LET US LOOK UP - Titus 2:13.

Your Editor

Charlton, Ont. — The Assembly here, as well as those at Kirkland Lake, Englehart and Earlton have been helped by the ministry of brother Harold Paisley, subject was "The Lord's Return."

St. Thomas, Ont. — Recent Conference here large, as usual, and we believe a very profitable and godly time. The "things that remain" were much spoken of and saints sought to be strengthened in the right ways of the Lord. Several of the Lord's servants gave suitable and thoughtful ministry and the Gospel preached faithfully. Although the Assembly is not large, it was good to see around 500 at some of the meetings. It was a happy time of fellowship and Bible Readings on the Holy Spirit in Ephesians drew much interest.

Omaha, Neb. — The saints here have their Annual Thanksgiving Conference on Thursday, Nov. 22, D. V., preceded by Prayer Mtg., Nov. 21st at 7:30 p.m. in the Gospel Hall, 69th & Hartman Ave. Hospitality extended . . . Corresp. Sam Eadie, Phone 572-7523. They had visits recently from bro. Currie, Ballhagen and John Gray.

Long Branch, N. J. — Walter Gustafson had an interesting visit here recently with the saints - some outside Christians attended.

Joliet, Ill. — Gospel meetings have been good recently, several unsaved attending. Closed their open-air meetings and Childrens' Meetings started later October 12th. Nursing Home meetings well attended.

Gander Bay, Nfld. — Our brethren Gaius Goff and Geo. Campbell were having full meetings in the Mobile Gospel Hall, brought to the Maritimes this Summer by bre. Kember and Murray McCandless - quite a remarkable structure and very acceptable and useful here.

CONFERENCES

Avonport, N. S. — Our 14th Annual Conference here will be held D. V. in the Gospel Hall November 10 and 11, preceded by Prayer Meeting Nov. 9th. The Lord's servants walking in the "old paths" welcomed in ministry - Hospitality extended to visitors. Corresp. Sidney Parker, R.R. 1, Hantsport, N. S. Tel. 798-8532 or 542-2803.

Hartford, Conn. — Annual Conference of the Charter Oak Assembly will convene D. V. (49 Charter Oak) with Prayer Meeting Nov. 16th at 7:30 p.m. continuing over Sat. and Lord's Day Nov. 17 and 18. Breaking of Bread at 10 a.m. Servants of the Lord walking in, and teaching the old paths are heartily welcomed in ministry. Prayer is requested that God may grant a time of blessing for His people. Corresp. Matthew J. Brescia, 81 Cobblestone Way, Windsor, Conn. 06005 . . . Tel. 688-2388.

Oil Springs, Ont. — The usual Conference here will be held D. V. in the Community Center Nov. 17 and 18 commencing with Prayer Mtg., in the Gospel Hall Nov. 16 at 8 p.m. Corresp. Geo. E. Metcalf, R. R. 1, Petrolia, Ont.

Long Beach, Calif. — The Assembly at 3516 Linden Avenue, having received word from the San Diego Assembly that they would be unable to hold their conference this year, is happy to announce that they will substitute for them this year. Order of meetings will be:

Fri. Dec. 28 at 7:30 for Prayer.

Sat. Dec. 29 at 10:00 - 2:30 and 7:00.

Lord's Day Dec. 30th., B of B at 10 a.m. SS at 1 p.m. Ministry 2:30 - Gospel 7 p.m. Hospitality will be extended to visitors. Correspondence to Frank Muir, 3706 Vermont Street, Long Beach, Calif. 90814 - Tel. GE9-3728.

East Boston, Mass. — Annual Conference of this Assembly will be held again this year - their 21st - commencing with Prayer Mtg., Nov. 30th at 8 p.m., continuing over Dec. 1st and 2nd. The Breaking of Bread will be at 10 a.m. The Assembly here expects brethren to minister, known among us for adherence to scriptural principles as to Assembly order and testimony, who both preach and practise the truth of God. Correspondence to Frank Procopio, 30 Hamilton St., Apt. 16, Saugus, Mass. 01906.

Pennsauken, N. J. — The usual Conference will be held the last weekend of December D. V. Full details in our next issue. Correspondence should be directed to Mr. Chas. Strom, 4763 Poplar Ave., Pennsauken, N. J. 08109.

Bryn Mawr, Pa. — Annual Conference will be held again this year, as formerly, at Thanksgiving weekend - November 24 and 25 in the Radnor Senior High School Auditorium. Usual arrangements and hospitality extended. Correspondence directed to Wm. M. Parks, 581 Lindsay Drive, Wayne, Penna. 19087 - Telephone 215-688-0706. Prayer Meeting in Gospel Hall, Summit St., at 7:30 p.m. Fri. Nov. 23rd.

FALLEN ASLEEP

Lurgan, North Ireland — Our beloved brother William James Fairfield passed into the presence of the Lord from Dungannon Hospital July 30th. Saved 51 years ago at meetings of the late J. R. Diack in the Union St. Gospel Hall here and in happy fellowship with the Assembly here ever since. A regular attender with a very good testimony. A brother of our well known brother Ed. Fairfield of Venezuela.

Chico, Calif. — Our aged sister Mrs. Fanny Moorbey "went home" August 27th, aged 88. In nursing home in Santa Cruz for some five years. Saved years ago in the Market St. Gospel Hall, San Francisco - she leaves a good testimony. Remember her husband our bro. Charles in prayer.

Sault Ste. Marie, Ont. — Our sister Mrs. Josephine Beckett "went home" August 31st. Saved over 40 years. Her husband went to be with the Lord last February. Both in fellowship for years. A son and two daughters survive, one in fellowship.

Bratislava, Czechoslovakia—Our beloved brother Jan Siracky, laborer here for years in the Gospel and ministry was called home August 22nd in his 79th year. A short memorial in our December issue D. V. Pray for his widow Charlotte.

Charlton, Ont. — Our beloved sister Mrs. Harry Woods "went home" Sept. 24th in her 73rd year. Our sister was saved at the first meetings of the late F. G. Watson in this district and in happy fellowship ever since - through her untiring efforts a good number of her family were saved. The fragrance of her consistent testimony was shed abroad through this whole country - much missed.

Donacloney, N. I. — The Corresp. requests that we mention the homecall of beloved brethren George Hawthorne and Samuel Cunningham who went to be with the Lord some time ago. In happy fellowship in this Assembly, with a good interest in assembly activities. (R. Watson for the Gospel Hall here.)

Joliet, Ill. — Our beloved brother Glen F. Joss went home to be with the Lord about the third week in September in his 72nd year. Saved here in 1940 and in the Assembly here since 1943. He was a quiet, faithful brother and he is missed. Survived by one brother who is in poor health and could well be prayed for. Although handicapped physically, he kept joyful in the Lord.

Omaha, Neb. — Our dear sister Mrs. Olive Taylor "went home" Sept. 4th, aged 83. Saved late in life but by faithful testimony had the joy of seeing her husband saved too. Prayer for unsaved family appreciated.

Atlanta, Ga. — Our brother Robert Muir, whom we knew well in former years, went to be with the Lord a month or so ago. The work here failed from shepherding in the "old paths" of the Word and some drifted back into the sects - sad to record this for us but necessary as a warning.

Sault Ste. Marie, Ont. — Our beloved brother Charles Gassi "went home" September 25th, aged 90. A godly brother, faithful in the Assembly for over 30 years and greatly missed, a tract distributor with a good testimony.

McKeesport, Pa. — Our dear sister Mrs. Isabel Wilson "went home" Oct. 3rd, aged 89. Saved in 1931, with her late husband, received into the Homestead Assembly. Among the first that gathered in the present Assembly here in McKeesport when it was formed in 1934. Many of the Lord's servants and His people enjoyed the hospitality of their home and both continued faithfully - a lover of the truth and a mother in Israel - much missed. Survived by one daughter and one son.

Words in Season

THE BIBLE FAMILY MAGAZINE



TENDER AND KIND

SO tender and kind were the Master's words
As He dealt with His faithful few;
So lovingly giv'n His words of rebuke,
They fell as the freshening dew.

But they touched the hearts of this band of men
Who must learn His ways and His heart;
And He sent them forth, again and again,
To do faithfully their full part.

And the road was rough and the people hard,
But they clung to their Master's wish;
And the Spirit's power and the quick'ning Word
Fell from lips which were touched by love.

And over the years long since in the past,
His followers bear this same trait;
For they know in Whom their lot is cast
And for Whom they patiently wait.

W. H. F.

DECEMBER, 1973

WORDS IN SEASON

Published monthly by Matthew J. Brescia at 33 Lewis St., Hartford, Conn. 06103. Editor: William H. Ferguson, 1314 Bunts Road, Lakewood, Ohio 44107.

SECOND CLASS POSTAGE PAID AT HARTFORD, CONN. AND AT WATERLOO, ILL.

SPECIAL SUBSCRIPTION NOTE:

Our Printers have just advised us that they find it necessary to increase costs account of rising paper costs, etc., which we all realize to be the case. We will keep our subsc., rate at \$3.00 per year but, instead of making rebate for bundles, we should have \$3.00 from ALL subscribers. Kindly note this and remit accordingly for 1974 - that is \$3.00 each copy. ALL subscriptions go to Matthew J. Brescia, 33 Lewis St., Hartford, Conn. 06103. The Editor, William H. Ferguson, 1314 Bunts Rd., Lakewood, Ohio 44107 should have all other material mailed to him. Thank you! Our British rate will remain at 1.25 pounds. Australia and N. Z. rate at \$3.00.

CORRESPONDENT ADDRESS

West Union, Iowa — Please note change of address of our brother Lester Crain, to R. R. 1, Elgin, Iowa 52141 - he is Correspondent of this Assembly.

Monrovia, Calif. — Correspondent for this Assembly now Mr. Jesse R. Denner, 1711 Casa Grande Street, Pasadena, Calif. 91104 - Telephone -- 798-3596.

Walkerton, Ont. NOG 2VO — Mr. Stanley Purdy, R. R. 4, for the Eden Grove Assembly.

REPORTS

Longport, N. J. — The Christians in the Gospel Hall Home here will have an afternoon ministry meeting the first Lord's Day of each month during the Winter D. V.

Cleveland, Ohio — Our annual Conference here in Monticello Hall was a happy time of fellowship with very good ministry, edifying, stirring and practical. There was a good representation from several districts. Bro. Alves remained for some meetings on Tabernacle - bro. Warke was able to attend and minister, also in St. Thomas recently. Seven gave help in ministry and some younger brethren from the district were present also.

Shetland Isles — Our elder brother James Moar was able to resume visits to Orkney Isles after a sick spell and was hoping to use the Gospel Bus in the country here before the winter gales set in. Bro. Jos. Merson from Portsoy gave help during the Summer.

Manchester, Iowa — Conference here proved helpful - seven of the Lord's servants took part in ministry and the Gospel. Large as usual.

Zambia — Our brother W. D. Halliday was leaving Ireland by air October 23rd., for his field of labor. His address will be c/o P.O. Box 120, Chingola, Zambia, Africa. His wife and children will remain in Ireland meantime. He enjoyed his stay home and most of the time was spent with brother James Martin in the Gospel when they saw a few souls reached. He also enjoyed ministry amongst His own.

Hamilton, Ont. — A one day Conference will be held in Kensington Ave., Gospel Hall on New Year's Day January 1st. First meeting 2:30 p.m. Tuesday evening meeting at 7 p.m., with supper served between at 5 p.m. Usual arrangements and hospitality extended. Corresp. Wm. Costley, 81 Park Row South, Hamilton, Ont., L8K-2J6.

Steubenville, Ohio — Recent Conference here a happy and profitable time, some good healthful ministry. Attendance larger and good interest shown on part of believers in the opening up of the Word of God - this is good to see in these days of lax study of the Word. Not too many preachers present but we knew the Lord's presence, in conversion and restoration, saints cheered.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

Vol. 65

DECEMBER, 1973

No. 12

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* * *

TENDERNESS

"I have learned one lesson" said the dying Hewitson, "by reading the Word in my illness.

I see that even when I preached with what I felt to be some measure of tenderness, I scarcely knew what Christ's tenderness was."

"The Bible" he added, "gives not only the mind of God but His heart. It is the latter, exhibited by men, which draws and wins.

Mere hard demonstrations do not win -- they only steel the heart. If I could preach now I think that I should be far more tender."

* * *

MY SERVANT

BEHOLD My servant, Whom I uphold, Mine elect in Whom My soul delighteth: I have put My Spirit upon Him; He shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break and the dimly burning flax shall He not quench: He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till He have set judgment in the earth: and the isles shall wait for His law.

Isaiah 42:1, 4

IN MEMORY OF A FAITHFUL SERVANT OF CHRIST

Our Brother Jan Siracky

We thought the following letter from our sister Charlotte Siracky, his widow, should have a place in our Magazine as a brief memorial since we knew him from the beginning and with our brethren of Central Gospel Hall signed his letter of Commendation 46 years ago. Amidst the difficulties of recent years in Europe he continued faithfully:

Charlotte Siracky,
Langsfeldova 19,
80900 Bratislava, Czechoslovakia

Beloved brethren:

With grief, yet satisfied with God's will, we inform you that it pleased our Lord to call home on August 22, 1973 His faithful servant, my dear husband Jan Siracky in his 79th year - just preparing for the Wednesday meeting, got unwell, and in a few moments he was with the Lord.

He was saved as a 15 year old boy in Detroit. Born in Yugoslavia, he returned after some time with his parents to his native land. With another young brother they have done much pioneering work, the blessing of the Lord was with them and some small groups of Christians have started to meet together, and he actively took part, together with some brethren at the beginning of the now largest Assembly in Yugoslavia. And through many years he used to visit them as often as the door was open.

In 1923 he came to U.S.A. where I was living. We were married the same year at Torrington, Conn., and then moved to Detroit where we were in fellowship in the Central Gospel Hall. There the noble brethren like Mr. Muir, Dr. Cameron, Mr. Ferguson and many others, seeing the gift of God he had, commended us for the Lord's work. In 1927 we went with our two children and have settled in Czechoslovakia. He was a real sower of the Word of God and a shepherd to the believers. Both our children are also saved. Many assemblies of Christians have their beginning through his faithful work.

The funeral was large and a good word was spoken by several brethren. You may please give a short message in your Magazine for the dear friends, surely their prayers were so often just remarkably felt, and we ask to continue to pray. May all His blessing rest upon you all,

Yours in Him,
Charlotte Siracky

THE HAND THAT SAVED

William H. Ferguson

THE following incident was related to me while I was visiting McKeesport, Pennsylvania, where the subject of the story lives and who told it to me earlier in this week in which I write. While the happenings are clear to me, I would seek to show, by illustration, the ability of our Lord to save the sinner who can trust His powerful and loving hand.

Many years ago, for our brother Joseph Clark who told me is in his mid ninety's and drew from his memory the complete story which, incidentally, he did not tell for almost sixty years after the happening. With another man, with whom he worked I believe, and the man's son, they took the time off to do a bit of exploring and possibly a swim. I had mentioned to him that in my own younger days I was a lover of swimming, and this drew forth the story. They came to a place where there was a waterfall (New Zealand where this occurred and where our brother was born) is a land of mountains, rocks, streams and rivers, etc, and they came where there was a waterfall and a large pool underneath of clear, sparkling water. They determined to have a swim. The father and his son, after a while, went on up to the top of the waterfall and Joseph Clark thought he would have another swim, which he did. Coming to surface to join them, he found the rocks slippery and as he clambered up, he slid back, injuring his knee and practically knocking him senseless, since we know this type of injury often does temporarily. He slid back into the water, his lungs bursting and reached for the surface again - in the meantime the younger boy rushed down as they missed him and as he came up, his hand outstretched, the boy tried to reach him - but he was unable to do so. The father, either hearing or wondering, came looking - saw the predicament as Joseph Clark went under for the second time, the boy unable to help him. Almost finished, there on the bottom, probably about 12 to 18 feet deep, the father quickly took in the situation and with the help of the boy on the rocks holding him, he reached out his hand and the drowning young man saw the outstretched hand through the clear water and with a final effort, in his extremity, he managed to rise to the surface and reached out for the saving hand, and was pulled to safety.

A NARROW ESCAPE

A narrow escape, you say, surely and one not forgotten though nearly 70 years have gone by, impressed on the memory. Our dear brother loves to tell of his escape from the penalty punishment which happened also there in New Zealand by the outstretched Hand of the Saviour of sinners

and we thought this would be a fitting illustration to men and women, boys and girls, in danger today of eternal damnation. There is only ONE HAND which can save the sinner from the wrath and punishment of God for sin - the Hand of the One Who was nailed to a cross of wood when He died for sinners and, underneath the wrath of God as the Sin-bearer, bore the punishment we should have borne eternally. The words of John, chapter 10:27, 29 remind us of this powerful Hand of the Saviour, as we read in verse 29 . . . "My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand." Just as in the case of the boy mentioned above, it needed the father's more powerful hand, yet both of them together, to effect the rescue. So, with our Blessed Lord! In fullest fellowship with His Father, He came down from heaven above to earth, taking upon Himself the likeness and fashion of man, and as the only One Who could make atonement, or effect reconciliation for sin, He willingly went all the way to Calvary. There He allowed Himself to be lifted up as the despised and rejected Son of Man, bearing in His body on that accursed tree, the wrath of an offended God, He reached out His mighty Hand to save the guilty and lost sons of men. In His glorious resurrection, when His Father God showed His full satisfaction with the work and sacrifice He made on the Cross, we see both the Father and the Son, with the Blessed Holy Spirit, stand ready to rescue and save eternally those who are sinking down to hell but they can see the outstretched Hand above them, reaching out to them. What shall be the eternal remorse, anguish of soul and punishment of those in deep distress who refuse the outstretched Hand of the only Saviour in this world, our Blessed Jesus Christ?

Sinner - there is no time to lose. As dear Joseph Clark looked up from the bottom of that spring-filled clear water and saw the outstretched hand above him reaching to him and with every ounce of any strength left, gladly reached for it and for safety, so we urge you to do this by faith for once in the Hand of the Lord Jesus Christ, you can never be lost. It is an instantaneous act of faith that lays hold of the Saviour and, thank God, it lasts as some of us look back over many years and remember the moment when, trusting Christ alone for salvation, on the brink of a deserved hell, we found that Hand of Salvation and, resting there we have this "hope" as an anchor of the soul, sure and stedfast, that entereth into that within the evil; whither the forerunner is for us entered, even Jesus, made an High Priest forever. He is worthy to be trusted - why not trust Him this very moment, acknowledging your sin and lost condition as one worthy of eternal punishment and prove His saving grace. We urge you for there is no time to lose - the Coming of the

Lord draweth nigh and soon your cry shall be - "Too late - too late - Jesus of Nazareth HAS passed by."

As we look back over the vista of years and think of the multitudes who have heard the Gospel, yet refusing it, have perished in their sins, we wonder WHY? And yet we remember the great enemy of souls, Satan, has successfully blinded the minds of these multitudes - he wants them in the eternal darkness and fires of God's wrath with Himself. Sinner! It need not be - flee to Christ now, reach to the outstretched Hand that beckons you and find forgiveness, security and eternal rest.

An Alpine guide, years ago, seeking to encourage some mountain climbers to trust his hand, outstretched over a crevice in the glacier ice coated mountain, called to a timid climber . . . "This hand has never lost a man yet" giving courage to step on the hand and reach the other side of the crevice, he spoke from experience and with assurance BUT the hand could fail, as often has been the case with these mountain climbers, as they crashed to their death, but THE

HAND OF OUR BLESSED LORD CAN NEVER LOSE ONE OF HIS OWN SHEEP. You could be one of His sheep today, WHY NOT NOW?

(Our aged brother Clark did not know I was going to print this incident, nor did I when I heard it, but upon reflection we include it as our Gospel story for this month of December 1973 - Editor)

THE JOY OF THE LORD

William H. Ferguson

THE believer's joy is not to be confounded with the ordinary use of the term or the expressed aim of the world to have its pleasures and self-satisfaction in the round of activities and enchantments which Satan leads them to expect shall continue and increase. We know such to be entirely a false concept of true joy.

We read in Romans 5:10 of our being reconciled to God by the death of His Son and verse II reads . . . "And not only so, but we also JOY IN GOD through our Lord Christ, by Whom we have now received the reconciliation." This forms the basis of our joy and to JOY IN GOD is a very real and precious experience in the soul of the true believer. It is something which the world can never approach and which many professed Christians never really experience. Such often have a profession but no real JOY and to JOY IN GOD

would seem to them to be rather a vague and inaccessible experience. Enoch "walked with God" - David "sat before the Lord" - Abraham was the "friend of God" Daniel was "greatly beloved of God" - Moses was "a man of God" as also Timothy is spoken of in the N. T., etc, etc. These all KNEW GOD and were known of Him.

Likely, in many parts of the world at any rate, the affluent circumstances of even believers have caused a decided weakening of faith with a consequent weakening of the enjoyment of GOD'S PRESENCE and our JOY IN GOD.

THE WORLD'S CONCEPT

We are approaching this month a "round" of activities which the world terms joyous but all such, to the true believer, is little else than an artificial form of "the pleasures of sin" and rejection of God and His Son. The "Christmas parties" and New Year doings are just part of the world's imitation of joy and the extravagances of the Year's end, coupled with the shameful wickedness of a generation which despises the Cross of Christ, should have no part in the Christian's life and testimony. The believer can JOY IN GOD without all this fanfare, musical entertainment and fleshly license so common to our day. There are many among us, without question, who desire to be kept in fellowship with God, even in the midst of abounding license of the world, and for those we write a little word of encouragement. To JOY IN GOD could be our happy experience even now.

JOY IN THE WORD

One cannot JOY IN GOD apart from having a real love for the Word of God so, consequently, our attachment to the Word of God shall greatly measure our JOY IN GOD in the midst of the pleasures of sin and the empty celebrations affecting His Name but denying His Sacrifice, His Person and His Word.

It is commonly known among us that the love for, and the study of, the Word of God is greatly lessened from a former day. The world, with all its improvements, etc., has cost the child of God precious hours and moments which might have been given to God and with the lack of persistent reading and study of the Word, we have lost the appetite for it. That is why it is so much easier to get Christians together for an evening of pleasant conversation, perhaps flavored with a little of the Word on the side, coupled with entertainment of one sort or another and the "eating" etc., which seldom fails to draw us together. This amounts, largely to our ENJOYING OF ONE ANOTHER but this is not what we read of in the Scriptures . . . "We also JOY IN GOD." There is something vital here for the child of God to consider and

if such be our happy experience we shall find that, instinctively, we turn to the Word of God in prayer and meditation that God may reveal more of Himself and reveal to us that which is displeasing in His sight - also revealing the proper path in which we should walk, act and seek to perpetuate amongst our fellow believers.

We are finding that those who really JOY IN GOD are those who are devoting time to the Word of God - they are searching it to learn more of the Lord and love to have it expounded to them in orderly, scriptural fashion. It is not a spasmodic reading of a verse or two to suit an occasion - it is not rapid reading of the Word without serious thought of what we read or a real contemplation of the meaning of the portions we are reading. There is, instead, a devout approach to the Book of God. It is handled reverently - it is loved because it is of Himself - it is a guide to our daily path - it becomes to us a real source of comfort, joy and sustenance as we face the world daily. It is what the Psalmist found in Ps. 119:103 . . . "How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth." We become inseparable from our Bibles - the older assemblies were composed of Christians of whom it could be said . . . They certainly know their Bibles - Bible-loving Christians.

THE EFFECT OF CIRCUMSTANCES

We know from experience that circumstances greatly affect us but they should never be permitted to so alter our thinking that they should turn us from our source of strength and divine help in such circumstances, be they trials or problems of whatever nature. We know that such shall come to the believer throughout life and it is then, when we would otherwise be cast down, that we can turn to our God and JOY IN GOD through our Lord Jesus Christ. We are His, we have been sealed by the Blessed Holy Spirit, Eph. 1:13, and He has a constant interest in us. Therefore when circumstances cloud the mind and heart, let us afresh turn to our God and our JOY IN GOD shall not be diminished although the clouds may not be dissolved right away. The soul leaning on his God knows that beyond the clouds the sun is shining, therefore our joy can be maintained even in the dark day.

Sometimes the circumstances may be prolonged - it is then that we must earnestly look to God and lean upon His Promises which cannot fail. Sometimes, in old age, when strength and at times memory begins to fail, the precious Word and Promises take on a new interest and we read . . . "Even to old age I am He; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry and will deliver you." Isaiah 46:4. With a promise like this our aged

saints can confidently lean upon Himself and JOY IN GOD even when other earthly joys and companionships fail, even the dearest friends must fail at times, but our God cannot fail us.

Satan is the arch foe of the believer while down here and he would seek, in every way, to cause the tried one to doubt the kindness and faithfulness of their God. But "we are not ignorant of his devices" and we should NEVER doubt the precious Word - just lean upon Himself.

JOY IN GOD AND IN EACH OTHER

This contemplates a condition which is especially refreshing. When we think of the beloved John the apostle, we think of the joy his friends gave to him as he contemplated seeing them after his long exile in Patmos - surely he had JOY IN GOD there but he hoped to see one and another and he states . . . "I trust to come unto you, and speak face to face, that our joy might be full." And again . . . "I have no greater joy than to hear that my children walk in truth." Further on he says "I trust I shall shortly see thee, and we shall speak mouth to mouth. Peace be to thee. Our friends salute thee. Greet the friends by name. All of this precious fellowship is because, on the part of each, they were seeking to JOY IN GOD and the joy overflows to others. This is what we would love to see developed among us more and more. What a contrast to the trifling, sometimes evil surmisings relative to others, which clouds the horizon and hinders this precious fellowship of truth and love, for we are only here for a little time. Let us beware of anything which shall cause us to lose sight of Himself and hinder our JOY IN GOD.

THE TRANSITION

I sat by the bedside of a young woman, dying, soon to be with her Lord and the last Scripture she heard was what I read to her - "And not only so, but we also JOY IN GOD through our Lord Jesus Christ, by Whom we have now received the reconciliation." She was comforted and as we prayed and left her - she said . . . "The only thing that troubles me somewhat is "THE TRANSITION" - she had no fear and she was soon at home. Mr. D. L. Moody used to say that "Death is only the colored porter who opens the gate." Death is not easy at times but we can rest assured that He Who hath saved us, shall also keep us even through the valley of the shadow until we see Himself. Happy is the people who can say, through life and even in the article of death . . . "WE JOY IN GOD."

THE ARK OF THE TESTIMONY

Harold S. Paisley

The Ark is the most wonderful type of the Lord Jesus Christ to be found in all the pages of the Word of God and is worthy of the careful attention of all who love His Name and glorious Person. In Ex. 25 verses 1 to 9, God enumerates all the materials required for the construction and service of the Tabernacle, then He gives the pattern for the making of each part, and it is most instructive to see that the Ark is placed first. God always begins with Christ. The other items speak of some aspect of the work of Our Lord, but the Ark is the special type of His Blessed Person. We too should always have exalted thoughts of Him and be certain as to His dignity and grace.

ITS SIGNIFICANT NAMES

This simple yet profound type is the most unique picture of the Lord Jesus and a knowledge concerning it will give bread to the eater, seed to the sower and a full basket to the worshipper, filling our hearts with devotion to His Person and our hands with service to His Name. A glance at the various names of the Ark is a study in itself. In Exodus 25:16, it is described as the Ark of the Testimony because of the two unbroken tables of the Law which rested within. These picture the Lord Jesus as the only one who perfectly glorified His God in magnifying the Law and making it honourable in His holy pathway in manhood down here. Some have taught an error which we believe to be erroneous doctrine, that His keeping of the Law is accounted to the believer as his righteousness. This is an old time traditional teaching known as the doctrine of imputed righteousness but is not found inside the Word. The keeping of the law by the Lord Jesus was essential to His work on the Cross but is in no way atoning, only His one final act of obedience at Calvary could provide a righteousness to clothe the unrighteous one, Romans 5: 18-19. In Joshua 3:13, we read of the Ark of the Lord of all the earth, revealing God's creative rights over His own creation, seen in the pathway opened at the Jordan and the falling of the walls of Jericho. When Uzzah fell dead beside the Ark in the way it is called there the Ark of God, 2 Sam. 6:7. Here we see the presence of God with His people and the reverence required to be associated with His Son. We are living in days of great irreverence for God, His House and His Word. May we have grace whereby to "serve Him with reverence and Godly fear for our God is a consuming fire", and is to be greatly feared in the Assembly of His holy ones and to be had in reverence in all them that are about Him. Heb. 12:28-29, Psalm 89:7. The beautiful

name given to the Ark in 2 Chron. 35:3 is "the Holy Ark", and is one of the most touching of all. It points us to the pathway, words, ways and nature of Him who was ever without spot or blemish down here. Thank God for the sinless perfections and absolute purity of our Glorious Lord. We believe with all our hearts it was impossible for the Lord Jesus Christ to sin. As the Ark of His Strength, Psalm 132:8, we see the strength of the true Boaz to carry out all God's Eternal purposes. There are many other titles given to his Ark and all are worthy of the prolonged meditation of those who love His Name and will yield a storehouse of precious truth concerning His varied glories and graces.

IT'S UNIQUE CONSTRUCTION

Every detail of the construction of the Ark is full of truth for the present days when the Person of Christ is being attacked by the apostates in the religious world and by men who profess themselves to be wise and are but enemies of the cross of Christ. May we hold fast the grand bulwarks of our holy faith and earnestly contend for the whole body of revealed truth ONCE FOR ALL delivered to the saints, for the day of evil men creeping in unawares to deny the Only Lord God, and Our Lord Jesus Christ, has arrived, Jude 4.

The understanding of the making, purpose, movements and materials of the Ark will act as a preservative to all destructive teachings with which we are beset in these last days. The Ark was in dimensions a very small chest only two and a half cubits long by a half broad and the same in height. Truly God's thoughts are far removed from the ideas of men. It was made of the imperishable acacia wood of the desert, overlaid with pure gold within and without and a crown or rim of gold placed around it. The acacia wood typifies in a beautiful way the Holy Humanity of Christ down here. This acacia tree was the wood of the desert, even as the Lord Jesus was here in perfect manhood for the delight of God. He grew up before Him as a tender plant. The acacia was very durable thus prefiguring the power of endurance displayed by Our Lord under all the heavy trials and severe sufferings that came upon Him daily. Finally He bore the shame and spitting the mocking and contradiction, and the awful forsaking by God Himself upon the Tree, but praise His Name He bore it all and endured the Cross, and has won the victor's glories beyond the cloud of sadness forever. Let us admire the acacia features of the Lord Jesus. The pure gold by which the acacia was overlaid presents His absolute Deity. In Him I see the perfection of His humanity and the glory of His Divinity. He became at Bethlehem what He never was before, yet He never ceased to be what He always was. Before He came, I see the Eternal Son in scenes of un-

told joy, the continual object of His Father's affection. Co-Equal and Co-Eternal and possessed of all the attributes of Godhead Glory, the Uncreated Creator of all creation and the Upholder of all things, upon the throne of the universe. He knew no pain, no sorrow or cloud of grief in that home of infinite splendour. Well might we adore Him as we see Him coming into holy Manhood as a babe upon a Mary's breast and yet upholding all things by the word of His power. On earth we see the Man of sorrows moving in silent suffering and lowly grace onward to the death of the Cross. His eyes filled with tears, His hands were filled with mercy, His heart was filled with devotion and His lips were filled with grace. In all His ways we see the True Ark of Acacia wood overlaid with Gold and covered with the beautiful vail, the badgers' skins and the cloth wholly of blue. No sight should move us more than to behold Him descend into the waves and billows of God's wrath to open up the path to bliss, even as the Ark went down into Jordan and stood firm till all the work was finished. Thank God He is gone into Heaven in glorified Manhood. As we gaze beyond the cloud we see a Man with glory crowned. This same Jesus but what a change. His eyes will never weep again, no poverty or pain will ever be His portion. The Ark was the first thing presented in the Tabernacle and the last thing reached by the priest as he entered the Most Holy Place. Thus Christ is the First and the Last. The golden crown around teaches how jealous-ly God guards these great truths concerning His Beloved Son, His Deity and Humanity. May we also be on guard for any denial of the Truth. I trust that this meditation of Him may be sweet. May our souls delight in His Person. May our worship be enhanced and fragrant and may our lives be filled with His love.

THE GRACE THAT IS IN CHRIST JESUS

John J. Stubbs

IN 2 Timothy 2:1 Paul exhorts his son in the faith - "Be strong in the grace which is in Christ Jesus." Here we have provision of strength for present needs. Notice the title of the Saviour here - CHRIST JESUS. What does this form of name of our Blessed Lord suggest and indicate? It sets forth the risen exalted position of the Saviour. The teaching, then, of this phrase "CHRIST JESUS" contains the truth of the resurrection both of the Lord Jesus Christ Himself and also of the believer whose life is lived out in Him. In the Second Epistle of Paul to Timothy it is interesting to observe that the phrase "IN CHRIST JESUS" occurs seven times. Paul, in this important epistle, speaks of the things which are in Christ Jesus. These things stand in relation to what is out-

side of time, to what lies in the great purposes of God. Here we have the thought of continuity - things that are abiding in Him and never change. In a day when men were changing and things were being let go, it must therefore have been a great comfort to the beloved apostle to have before him the things which were in Christ Jesus. In a world of vanity here were things that were real and eternal. How this must have stabilized the soul of this devoted servant of Christ.

THE PRESSURE OF CHANGE

Thus, in a day of difficulty, when the pressure was increasing Paul would remind Timothy that God had given all that was needed in the Risen Man at His right hand. Paul says - "Be strong in the grace which is in Christ Jesus." There is no limit to the supply of this grace. It is getting more and more difficult in these last days to teach and practise the truth of God and in view of this there is all the more need of getting into the presence of God in order to obtain a fresh supply of this grace. Perhaps a child of God reads these lines who finds the path difficult, and maybe in the assembly too there is no love for the truth and the right ways of the Lord. Are you discouraged? Do you feel tempted to compromise or even give up? Well! God desires you to get into His presence in true humility of soul to draw upon the grace that is in Christ Jesus. Christ Jesus is sufficient for all our needs. He is the only One Who is indispensable to us. J. Denham Smith well said . . . "The more you prove to me my necessities as a Christian the more you magnify the supply I have in Christ."

In Deut. 31:6, 7 Moses said to Joshua . . . "Be strong." This was when divine territory had to be possessed. In 1 Chron. 28:20 David said to Solomon, his son - "Be strong." This was when the divine temple had to be built. Yet how wonderful to think that when Paul said to Timothy "Be strong" - he could add what neither Moses or David could say - "In the grace that is in Christ Jesus." Old Testament saints knew nothing, experimentally, of the grace of Christ.

Because of the opposition to the old paths of the good Word of God today we get easily downcast, and some betimes are not free from murmuring as to why adverse circumstances in the testimony should be their lot, but cheer up, faithful saint, think of your blessings. Remember that in God's Risen Man you have that which will and can sustain you in this dark scene.

When thou hast thanked thy God
For every blessing sent,
What time will then remain
For murmurs or lament?

In our verse there is an emphasis on the pronoun "THOU." Those of you have a Newberry Bible will note this . . . "THOU therefore my son." This may well be a contrast to the unfaithful men of chapter 1:15 who had turned away from Paul. Is not Paul inasmuch saying . . . 'Whatever they may do Timothy, you have the moral and spiritual courage to go on for God.' We need reality and stedfastness in these days of unreality and lawlessness. Oh! how we need to be marked by personal godliness and devotion to the Lord Jesus Christ. These things will only be developed in the measure in which we seek to avail ourselves of the grace that is in Christ Jesus, through prayer, and of course meditation upon the Holy Scriptures. The worst troublers in the assemblies of God are the opposers of the truth of God. In our efforts to defend the truth of God make sure that we have a good supply of the grace that is in Christ Jesus, for in verse 2 of 2 Timothy 2 Paul is clearly concerned about the preservation of the truth of God for future needs—"The same commit thou to faithful men, who shall be able to teach others also." We are called to walk in apostolic truth right on to the end. Many today are not content with simple assembly principles and go in for the modern ways of Christendom. But we affirm with deep conviction that they that go "modern" must go **without** their God.

The simple message of this paper is to promote in us a real exercise to know the reality and the blessedness of this grace that is in Christ Jesus in the face of mounting and increasing rejection of the right ways of the Lord. We must never seek to stop departure from the Word of God with fleshly power and carnal means. The grace of Christ is never exhausted. He still says to us - "MY GRACE is sufficient for thee." A great preacher of the last century was feeling weary and greatly depressed when swiftly, like a lightning flash, came to him these precious words - "My grace is sufficient for thee," and he said - "I should think it is Lord" and burst out laughing. It was as if some little fish, being thirsty, was troubled about drinking the river dry and father Thames (in England) said . . . "Drink away oh fish, my stream is sufficient for you." Or it seemed like a little mouse in the granaries of Egypt after seven years of plenty fearing it might die because of the famine. Joseph might say - Cheer up, little mouse, my granaries are sufficient for you. Again a man may go up to yonder mountain saying to himself - "I fear I shall exhaust all the oxygen in the atmosphere" but the earth could reply - Breathe away oh man and fill thy lungs ever, my atmosphere is sufficient for thee.

Oh brethren! be great believers. Little faith will bring your souls to heaven, but great faith will bring heaven to your souls. Shall we not, then, "BE STRONG IN THE GRACE THAT IS IN CHRIST JESUS."

THE PROPHETIC PAGE

ONE might ask the question . . 'In what way shall men and women, world-wide, be subject to the Lord as King and to the laws of His Kingdom during the Millennial Reign of One Thousand years? Considering the world, as it is today, with its bent to sin and lawlessness, there must be a vast change, also circumstances which will "favor" living in obedience and submission in this future Kingdom."

In the first place, circumstances shall be entirely different from today. Righteous living shall be the common badge of citizenship, as it were.

Everything shall remind the nations, as well as the nation of Israel, of the beneficence of God and His favor to them all.

Nature shall not be exploited, in individuals, by the presence of sin and lawlessness, unbridled. Sin shall be punished in the Millennium summarily, and none of it shall go unpunished. There shall not be the workings of Satan to urge men to, and lead them into, wickedness and sin, nor shall there be the workings of the multitude of wicked spirits, or Satanic angels, for they shall be in the abyss where also Satan shall be bound for the Thousand Years.

There shall be God's centre and Temple in the Land of Israel, to which all nations shall gravitate . . . Zechariah 8:20, 22 - Cp. also Isaiah 4 and Zechariah 2:3, 5 etc.

The Church, the Holy Jerusalem of Revelation 21:9, 27, shall shed her Light over the scene and that brightness will be visible to the earth. "The nations of them that are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour unto it." Note not, into it, but unto it. The Church shall not be on the earth during the Thousand Years but shall be suspended above the earth in all her glory and, also, in the position of judging, with the Lord Himself, from that vantage point. While laws shall go forth from Jerusalem, nevertheless they are given from heaven by the Lord in close association with His Bride, the Church - the consummation having taken place and the Marriage Feast past. This shall all be in favor of living righteously on the earth so suitable and favorable for all men to live and please God in their obedience. We do not believe the Church descends to earth until the final judgments of Revelation 20 and the introduction of the DAY OF GOD as in Revelation 21:1, 5. Then, as the "tabernacle of God" she may visit other parts of God's creation - the "tabernacle" giving us the thought of His dwelling place, also of its movable character. Let us remember that throughout eternity the position and glory of The Church shall be unique - we shall never be separated from Himself and shall be His complement of glory even to heavenly hosts and the New Earth as well. This is what we see from the Scriptures we briefly mention but which, taken together, bear out this thought.

In the eternal state we see Heaven and Earth united in purpose and glory to give to the New Heaven and the New Earth the original purpose of God, sin having hindered for a time such purpose being carried out, but never nullifying it. The work of the Cross forms the basis of this heavenly and earthly fellowship and we shall always remember that our Blessed Lord, bearing the marks of the Cross in His Blessed Person, shall lead us into a fuller and perfect understanding of these purposes of God, as we are led on to future and further glories connected with the eternal purpose of our God.

There shall not be a "church steeple" or a remembrance of a corrupt BABYLON during the Thousand years - see Revelation 18:21, 24. His Name alone shall be on all lips . . . "And the Lord shall be King over all the earth: in that day shall there be One LORD, and His Name one." Zech. 14:9.

From above we see how different and glorious shall be the Day of the Lord, the Thousand Years of millennial blessing, but let us remember that while sin is restrained and even nations (i. e. those who have been born after entering the Kingdom, since all entering shall be the Lord's) yield a professed obedience, there is still at the end the loosing of Satan and a multitude of the nations, Gog and Magog, who follow Satan's banner, only to be destroyed by fire from heaven, Rev. 20:7, 10.

Although we, as the Church, shall not be on earth during this time, nevertheless we have vital interest in all such events because they are HIS interests, then they should be, and are OUR INTERESTS also. Let us give some earnest study to such subjects for the time is at hand. MARANATHA! !

The Editor

A LETTER OF REPLY TO A BROTHER ON THE QUESTION OF THE "OPEN TABLE"

Dear Brother in Christ:

I read with interest the pamphlet on "Church Fellowship," and in my opinion it is just another attempt to set aside the Divine order of the Saints in the New Testament. Many have spent time in speaking and writing along the same lines, but what have they accomplished? Nothing, save to stumble the young and unwary. The path of separation is like salvation, it is divine and comes from Heaven. Thousands of saints today are rejoicing that their eyes have been opened, and that their hearts have responded to the call of the Spirit to hasten "outside the camp," to a rejected Christ. I agree with the writer of the pamphlet that it is not to a party but to a Person, the Son of God, that saints gather. "Unto Him" is the clarion call of the Prophets and Apostles. "Unto Him" will be the call when we rise to meet in the air. 1 Thess. 4.

In Acts 2 we read that the early Church continued steadfastly in the Apostles' doctrine and fellowship and in breaking of bread, and in prayers. The divine order is fellowship first, then breaking of bread, the expression of the fellowship. 1 Cor. 10:16, 17.

I notice that Mr. _____ in his pamphlet says we don't receive into fellowship, yet in another place he says that there are some disqualified for the observance and enjoyment of Christian fellowship. If the local Assembly does not receive into the fellowship, how then can they put out the wrong-doer? See 1 Cor. 5. In every scriptural gathering of the people of God, there is a "within" and a "without," and every gathering is or ought to be an expression of the great thing. As Alford has well put it, "Each Church is an image of the whole aggregate, a microcosm or little world, having the same characteristics." We know too well how the flesh

and the devil have sought to mar and spoil this manifestation to the world. He did it in the Church at Corinth. Nevertheless, the divine pattern remains the same. In Matt. 18, we have the Church local with the power of discipline. But how could the Assembly discipline one of these visitors who comes for convenience and runs to and fro after every wind of doctrine? If the Table is open to all comers, you would have trouble finding some of these "rovers." In the early Church when they came together, they came not to pay an occasional visit, but to stay. Like Ruth long ago, "Thy people shall be my people and thy God my God." I don't find in the New Testament any instructions for those so-called "visitors" among the saints. The Lord expects of His people that when they come out, they will stay out. 2 Cor. 6.

May we be found walking in the "old paths" to the glory of our Blessed Lord. I am yours in His Service.

(From Belfast)

PLATFORM MANNERS

IT is essential to remember that the use of the platform of our Conferences or, in fact, meetings of any kind of an Assembly nature, is a privilege which should not be thought lightly of, nor should it be an occasion for one to vent their displeasure with others with whom they may not agree. Far better to do this privately than to make a show of themselves by publicly scolding some against whom they have an umbrage.

Public meetings for ministry are open to the public and what must some think when they hear fellow servants or others berated and their ministry belittled in an evidently rather angry mood. Such can never help, but hinder, any further exercise visitors may entertain in connection with the Word and its ministry.

We do well to remember the example of the beloved apostle, as found in 2 Cor. 10:1 . . . "I Paul myself beseech you by the meekness and gentleness of Christ . . . I beseech you that I may not be bold when I am present with that confidence . . . for the weapons of our warfare are not carnal but mighty through God, etc," vs. 1, 4. There was far more power in the spoken word, when given in the Spirit of Christ, than in any attempt we may have to "set things right" by our own strength.

We were at a large meeting some time ago where a brother's name was mentioned publicly (and he was **not** present, but known to the many there) and censured by the

speaker. This is neither spiritual, nor honorable and we must beware of permitting this on our platforms lest they become an opportunity to ridicule or chastise others, using self as a paragon of rectitude.

The Word states - "And the spirits of the prophets are subject to the prophets." 1 Cor. 14:32. No man is a judge of his own ministry - his brethren sitting before him as well as the audience of believers can, with good judgment and spiritual rectitude, decide whether man or God has spoken.

If we are to see help and blessing from our Conference, or special meetings, we must be sure that the ministry is characterized by spirituality. To deal with personalities and make a great deal of one's own self or doings, can only take away from the purpose of our gatherings, i. e. to have the Word of God opened up to us in a proper manner and ministry characterized by spiritual knowledge of the Word and upbuilding in its character and scope. There is so much need for the clear opening up of the Scriptures of truth today, dealing with individual and assembly life that we cannot descend to platform oratory which may reveal the thoughts of the speaker but leave us without any fresh ministry as from the Risen Head. Searching ministry is very necessary if it comes from the Word of God and is not merely the venting of our opinions. An old friend of the late Mr. Donald Munro and Mr. John Smith told me of traveling with them to a conference and Mr. Munro was overheard to say to brother Smith (noted for godly exhortation) . . . "I want you to thrash me within an inch of my life, but I want you to do it from The Book or I won't take it."

The Word states . . . "A soft answer turneth away wrath: but grievous words stir up anger." Proverbs 15:1. There is a vast difference between mere boldness and spiritual use of the Word in any circumstance. Our older preachers used to say . . . "Always grace the platform" and we should ever remember that strangers, visiting Christians and others are in the audience and we should be very careful of our speech. A Christian should always be a gentleman and should never stoop to anything lowering the dignity of our calling. There is so much in the Word of God to command our attention and so much need for the proper unfolding of the Word and so little time to waste words not to profit that we should be much in the presence of God to have "some food" for the sheep of Christ. The old saying "tether them by their teeth" still holds good and well fed believers know where the Word is ministered and the solid preaching of the Word, without fear or favor, always attracts those with spiritual appetites . . . we all need more grace to see that the sheep and lambs are FED. The time is short and the Day of Manifestation is at hand when all shall be seen in the TRUE LIGHT.

The Editor

QUESTIONS and ANSWERS

Question — The September article "ONLY IN THE LORD" was very good and helpful, with its warning note. Could you give an answer to those who would say that an individual being saved (with unscriptural connections as to the New Testament Church) would answer to the injunction - "only in the Lord?"

Answer — We believe the term - "only in the Lord" - refers to just this very thought expressed, i. e. "acknowledging the Lordship of Christ in the Assembly." 1 Cor. 7:39 is incorporated in this Church Epistle, giving divine order for Church order, discipline, etc., and can be looked at in no other way. The Word of God does not condone "sectarianism" or the modern "Inter-denominationalism" which is merely an excuse for license and doing one's own will, apart, from the true acknowledging of the Lordship of Christ in the Assembly, or in the local Church as the case may be.

It is of vital importance that, if we are to see Assembly "testimony" preserved, we give heed to this exhortation "only in the Lord" and apply it to cases which develop where the believer in the Assembly seeks or agrees to the companionship (contemplating marriage in the case we are considering) of one who does NOT so acknowledge the Lordship of Christ.

To acknowledge "Lordship" as suggested implies a distinct desire to be obedient to the Word of God. We read in Amos 3:3 - "Can two walk together except they be agreed?" The Septuagint translation of this verse is most interesting and suggestive . . . "Shall two walk together at all, if they do not know one another?" And a marginal reading of this in the margin of the Septuagint states a very true axiom, "if they do not know themselves."

THE ACTUAL BOND OF MARRIAGE SURPRISES

Often young women are captivated, at the time of courtship, by the choice they make - their good judgment gives way to laxity of thinking relative to the future and the present being bright, they lose the perspective of a true believer. Promises are made, the young man of their choice goes along to the Assembly meetings, seems interested, even professing a desire to be associated with the saints, then the marriage! ! ! Things change then, he is not sure, where he goes must also be a proper place and, so, eventually the die having been cast and the Christian woman who knows God's desire for her as to the Assembly, succumbs for the sake of peace and comfort - and joins in with an association which she knows to be wrong but, once accepted, eventually enfolds her.

This same might be true as to a young man and his choice. Many of our young people are going to colleges, etc., with a Christian objective, and are thus thrown into such friendships as we suggest above and are ultimately LOST to the Assembly and linked up with the denominational maze with its many false ideas and teachings, hidden behind a facet of nominal Christianity.

TRUE SHEPHERD WORK NECESSARY HERE

This is where the true elder excels, if he sees the danger and with deep exercise and fellowship of his peers, would seek to instruct the young as to the dangers, also warning them that such a union could either be for their loss, should they leave the Assembly, or for the defilement of the Assembly if their partner is brought in merely for the sake of some relationship or favor shown.

Question — What about the involvement of younger believers in so-called Concerts of a religious nature, offering for the most part musical entertainment, etc? The argument is that it is "Christian" but on the other hand, it involves association with interdenominational groups, creates a fellowship which is contrary to our accepted stand as separated from such associations, being gathered to the Name of our Lord Jesus Christ alone - it is definitely a "concert."

Answer — When one is saved by the grace of God, baptized and received into the fellowship of an Assembly of God, the actions and fellowships formed as detailed in this question, are no help whatever to the "testimony" God has entrusted to us.

Such concerts are for the immediate gratification of our natural desires. In assemblies gathered to His Name there is a distinct separation from the introduction of music into the assembly - it is not found in the New Testament pattern of the Churches of the saints. To sanction attending such concerts, which undoubtedly cater to the younger generation among us, one would be hindering the fellowship of the Assembly as well as entering into doubtful associations of a semi-religious nature and opening the way for the "unequal yoke" even as to marriages, etc. It destroys the truth of the Word of God as to separation from denominational ideas, which after all are Babylonish in their origin and, therefore, corrupting the Assembly's stand for God against all such. We can see nothing but harm resulting from such, both to the participants and the Assembly.

Apart, further, from this weakening of the Assembly, there is the catering to the natural, not the spiritual desires of the believer. Time spent at a concert is mighty poor preparation for our coming together to "remember our Lord Jesus Christ in His death" as enjoined by the Word. Late hours, tumbling into bed in the "wee hours" of the morning is stifling any spiritual desires and, in all likelihood, there is also a forsaking of the Assembly Prayer Meetings or Bible Study for this plausible entertainment.

We distinctly warn any young believers, or others, who are entangled in this sort of thing to immediately forsake it and, in the presence of God, and learning in the Assembly meetings for Prayer and the study of the Word of God, prove God's ability to fill their hearts and minds with His Word rather than this mixed entertainment.

Further to the above, we believe there is a distinct responsibility on the part of the elders of the Assembly to give proper warning against such in the Assembly lest the Assembly be defiled, and our testimony nullified. In other words, if you can have fellowship with us in our programs, why not come to our other services and why could not we join in yours, etc? The whole development, which has been of late, and of which we knew nothing until very recently, i. e. connected with the Assemblies who desire to go on in the scriptural paths, seems to us to be just another stepping stone towards a link with the religious movement leading back to Babylon and the Ecumenical pitfalls so prevalent today.

ORDERING SUBSCRIPTIONS

Please write, or print, correct address, with zip number. Send all subscriptions to Matthew J. Brescia, Words In Season, 33 Lewis St., HARTFORD, CONN. 06103. All other matter and correspondence should be sent to the Editor, Wm. H. Ferguson, 1314 Bunts Road, Lakewood, Ohio 44107.

NAME

ADDRESS

STATE OF PUBLICATION:

Published monthly by Matthew J. Brescia at 33 Lewis St., Hartford, Conn. 06103.

Editor . . . William H. Ferguson, 1314 Bunts Road, Lakewood, Ohio 44107.

Second Class Postage paid at Hartford, Conn., and Waterloo, Ill. 62298.

Printed by Price Printing Co., Inc., 107 No. Main St., Waterloo, Ill. 62298.

Youngstown, Ohio — Assembly here had short visits from brethren Calderhead, Ernest Moore of Chile, Snider and Graham.

Wellsboro, Pa. — Our brother Ernest Moore of Chile, at home this past year, had a few weeks here, seeking to do house to house work and have meetings in the Hall here where the Assembly gathered for years - of late years the testimony discontinued. We like to see some such exercise where others have left off. We understand our brother has much exercise regarding returning to Chile as the Lord opens the way. Pray that this country may remain open for the Gospel.

Australia — Recent Conference meetings at Old Bonalbo, Lismore and Chinchilla while not quite as large had a good standard of ministry, generally, with emphasis on practical life of individuals, family, also Assembly. Brother Jas. D. McCall's new address is as follows; - P. O. Box 314, Toowong, Queensland, Australia 4066.

Pennsauken, N. J. — Bro. Andrew Bergsma had a visit with saints here, giving reports of work in Holland, also ministry. He also visited Hatboro, Barrington and Bryn Mawr ere going to New England assemblies.

St. Paul, Minn. — Bro. Paul Elliott had some meetings in a home here with some interest developing.

Lynxville, Wisc. — Bro. Hamilton giving help here and Ontario in Bible Readings, Geo. McKinley also visited here. David Petherick in Beetown.

Detroit, Mich. — Recent Conference of Stark Rd. Assembly was refreshing and larger, many younger believers present and suitable ministry. We understand the opening ministry meeting was in nature of a Bible Reading which seemed profitable. We have found such in several places to be profitable when conducted properly. Seven of the preachers present to help in ministry and the Gospel.

CONFERENCES

Pennsauken, N. J. — Annual Conference will be held D. V. in the Gospel Hall, 6530 Caroline Ave., commencing with Prayer Mtg., Friday Dec. 28th at 8 p.m. Meetings will continue Sat. and Lord's Day, Dec. 29th and 30th. Usual arrangements and visitors welcome . . . Corresp. Charles Strom, 4763 Poplar Ave., Merchantville, N. J. 08109.

Tampa, Fla. — The Assembly here purposes having their Annual Conference, commencing with Prayer Mtg., Fri. Dec. 28 at 7:30 p.m., continuing Sat. Dec. 29 at 2 p.m. and over Lord's Day Dec. 30. The Lord's servants walking in the old paths welcomed. Correspondence to Chas. L. Trask, 1406 Bearss Ave., Phone 813-935-9376.

Seattle, Wash. — Our Annual Conference in the West Woodland Gospel Hall, 516 N. W. 56th, will be held D. V. Dec. 29th and 30th, commencing with Prayer Mtg., Fri. Dec. 28th at 7:30 p.m. Usual arrangements and hospitality extended. Breaking of Bread at 10 a.m. Correspondent - Howard D. McNicol, 1535 No. 121st, Seattle, Wash. 98133.

Picton, Ont. — Our New Year's Conference will be held D. V. in the Elks Hall on Mill Street, with a Prayer Meeting on Friday Dec. 28th at 7 p.m. with the usual meetings Dec. 29th and 30th. Breaking of Bread will be at 10:30 a.m. Servants of the Lord walking and teaching the old paths welcome in ministry. Corresp. A. C. Davis, R. R. 2, Napanee, Ont.

FALLEN ASLEEP

Belfast, North Ireland — Our dear brother William F. Neill "went home" on September 18th, aged 83. Saved 51 years ago at meetings held in the Ebenezer Gospel Hall here by W. Norris and John Bernard and in happy fellowship since in this Assembly. First heard the Gospel as a lad of nine in Nova Scotia in open air. A brother beloved, quiet, noted for his devotion to his Lord and consistent in attendance. He leaves his son, Robert, serving the Lord in Zambia and three daughters, one of them wife of Robert Boyle, serving the Lord in Canada.

Hopewell, Va. — Our dear brother James Lewis Upchurch "went home" Sept. 10th, aged 82. Saved in early years of Gospel work here. He leaves three daughters and a sister. Now in the presence of the One he loved and sought to serve.

Waubauashne, Ont. — Our sister Mrs. Edith Howard passed into His presence October 4th in her 89th year. Saved when 17 years old in Liverpool, England. One of the original members of Pape Ave. Assembly, then known as the Homestead - the past four years here in the Home.

We have also word of the homecall of Miss Sarah Crone first week in October in her 100th year - saved in Strongville eighty years ago, a happy Christian, had been a resident of Elim Homes since its commencement.

Victoria Road, Ont. — Our dear sister Mrs. Arthur Stone, wife of the Correspondent here, was called home Wednesday October 10th. She was saved in Orillia at the age of 10 and went on faithfully for the 51 years until her homecall. Remember our brother in his severe loss, also her daughter Miss Amy Stone.

Youngstown, Ohio — Our brother Arthur C. Craw "went home" October 23rd, aged 75. Born in Saginaw, Mich., saved and in fellowship in Ferndale for some years, in Arizona for a few years and back here again and in this Assembly. We have known this family for years. Leaves his wife and two sisters, one being Mrs. Curtis Behnke of Ferndale, Mich.

Victorville, Calif. — Our dear brother Morton Mellinger "went home" May 28th. His widow speaks of the 59 years of marriage, saying both were saved under the late Oliver Smith's ministry in Iowa Falls August 7, 1934. Before had been just religious church members. Remember our dear sister in prayer - we just received this late notice. Titus 2:13.

Toronto, Ont. — Our dear sister, Mrs. Chas. Fleming (Eileen) "went home" October 19th. Saved at sixteen under preaching of the late Dr. Matthews in Ireland. She was a helpless arthritic for years, a devoted co-laborer with her late husband. Always of a kindly spirit, with a spirit of thankfulness, she was a worthy example to others. Her daughter Margaret survives who should have an interest in our prayers - she tended her mother for these many years, unselfishly.

Marshall, Mich. — Our dear brother Cyril S. Kay was called home suddenly October 31st to be with the Lord. Formerly of Bay City, Mich. and of later years in fellowship in the Jackson Assembly, he was a kindly brother. We knew the Kay family well since 1917 - their father was the late James Kay who went home from Midland, Mich., while conducting meetings there with the late Thos. Dobbin. Remember his widow in our prayers. Another brother and sister survive. He was aged 70 and saved in Bay City in 1936 at meetings of Lorne McBain.

Phoenix, Arizona — Our sister Mrs. Alvin Ruchti went home to be with the Lord October 17, aged 77. A steady attendant at the assembly meetings, only hindered somewhat the past months - "remembered the Lord" ten days before her homecall. Saved in Wisconsin in 1927 - she learned the truth of gathering to His Name alone and was received into the Blue River Assembly in 1942 - in happy fellowship in the Sunnyslope Assembly here for the past 25 years. Remember her husband and family in our prayers. Titus 2:13.

Vancouver, B. C. — Our esteemed brother Mr. George Funston "went home" October 19th, aged 83 while visiting in Toronto. He was saved in Fintona, N. Ireland at age of 14 under preaching of bre. D. R. Scott and James Campbell. For the past 35 years in happy fellowship in the Fairview Assembly here and shall be greatly missed. A faithful and beloved brother who knew God's ways and loved the place of His Name, with a good testimony. He leaves his widow and two daughters in assembly fellowship.

Toronto, Ont. — We have heard, indirectly, of the homecall of our esteemed brother James Crawford, Sr., well known among the assemblies of this city for years, also Midland, Ont. district. A worthy brother whom we knew very well, especially in earlier days when he took active part in assembly matters in Toronto - godly, quiet and with a love for the old paths of the Word, he shall be missed. He went home, we believe, at the end of October. The family has that "blessed hope." Titus 2:13. The father of James Crawford, Correspondent of Midland Assembly also Norman Crawford of Jackson, Mich.