

# Words in Season

THE BIBLE FAMILY MAGAZINE



## THE FAITHFUL LABORER



Through Winter's snows and frosted ground,  
The patient laborer makes his rounds:  
While others bask in sunshine sweet,  
And let the waters lave their feet.

But! Why such cheerless rounds pursue,  
And struggle on the whole day through?  
"Tis little I can do" said he,  
"When I think o'er His love to me.

The Winter's snows will pass ere long,  
The weary days end in a song:  
And souls won thus in lone retreat,  
Shall swell the anthem at His feet."

W. H. F.

---

---

**JANUARY, 1955**

---

---

## WORDS IN SEASON

Published monthly at 2116 South Jefferson Ave., St. Louis 4, Missouri  
Editor, William H. Ferguson, 13400 Lauder Ave., Detroit 27, Michigan.

Entered as Second Class matter at the Post Office at St. Louis, Mo.  
Under Act of March 3, 1879.

Subscription price, one dollar (U. S. Funds) mailed anywhere in the world. Six or more copies to one address, 90 cents per copy.

Send ALL SUBSCRIPTIONS, change of address, publication matter, news items, conference and death notices to WM. H. FERGUSON, 13400 LAUDER AVENUE, DETROIT 27, MICH. All reports for WORK AND WORKERS columns should reach Detroit by the 10th of the preceding month.

**Volumes for 1954!** We have a limited number of these at \$3.25 each, mailed anywhere. Good reading for all, saved and unsaved, as well as a valuable record for the future D. V. in a well bound book. We have four 1953 volumes which we had bound recently also. Order promptly from the Editor in Detroit.

**Renewals:** Last month and year on your envelope shows your expiration date for the Magazine. Please renew promptly and fully for all on your list. This lessens our labor and keeps our records up to date. THANKS!

### ADDRESSES

**Italy.**—Mr. Frank Carboni, Piverone (Prov. Torino).

**Nova Scotia, Canada.**—John McCracken, Box 23, Clementsvalle.

**Venezuela, S. A.**—William Williams, Apartado 38, Puerto Cabello.

**South River, Ontario.**—George L. Shivas, Box 373.

### UNITED STATES

**Garnavillo, Iowa.**—Bre. Sam Hamilton and L. Brandt have had five weeks Gospel meetings here, so far, with some blessing in salvation. They were continuing.

**Stout, Iowa.**—The All Day Meeting Thanksgiving was reported good and profitable. Bro. Geo. McKinley visited them here, also at Hitesville and Aredale, later.

**Midland, Mich.**—Some childrens' meetings held in a brother's home near Auburn seem to be encouraging.

**Deckerville, Mich.**—Bre. A. Stewart and J. Lipke had some Gospel meetings here with a little blessing in the Gospel, to the cheer of the saints.

**Detroit, Mich.**—Recent Thanksgiving Conference of West Chicago Assembly was quite well attended. Ministry, on the whole, was felt to be practical, profitable and of encouragement to the saints. Twenty-one of the Lord's servants were present.

**Joliet, Ill.**—The small assembly here appreciates a visit from those walking in the "old paths" of the Word. R. B. Pike, Sr., 1251 Copperfield Ave.

**Lorain, Ohio.**—Recent Thanksgiving Conference here felt to have been their best as to ministry. Bre. F. Watson and G. Johnston and L. McBain gave help.

**Manchester, Conn.**—H. Alves had an appreciated visit here, using model of Tabernacle.

**East Boston, Mass.**—Saints here had a happy and profitable time at their Conference first weekend in Dec. Bre. Pizzulli, Rosanio, Capiello, Rea, J. Pearson, Gustafson, Alves and Porteous were present for ministry.

**Byfield, Mass.**—Bre. Rea and Gustafson have been holding forth in the Gospel here — there seemed to be liberty in preaching and blessing looked for.

**Midland Park, N. J.**—Bre. Jas. and G. McCullough had about six weeks of Gospel meetings here recently with good interest.

**Alpena, Mich.**—The small assembly here has been cheered of late by some professing in a special series of meetings — trust they shall go on to prove to be really His workmanship.

# 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. 47

JANUARY, 1955

No. 1

## GATHERED GEMS

Like a flower whose root's unseen

While the bloom appears:

A smile beams on the Christian's life

Which springs from hidden tears.

Tholuck.

## DAYS OF APOSTACY:

In Exodus 33 Moses COUNTS ON GOD to come in and meet the circumstances and "outside the camp" finds the presence and favor of God.

Later in the days of Eli when "Ichabod" was written over Israel, God raises up a faithful Samuel who can lead the people back to an "Ebenezer" and a measure of recovery.

In the days of the kingdom, when again there was apostacy, God still finds a Daniel, an Ezra, a Nehemiah, an Esther, a Mordecai and others who can be faithful to God and wait for God to come in, in His own marvellous way. Today ALL our resources are in CHRIST and as He is acknowledged and owned as LORD, all will be well, but He MUST be so acknowledged to command the presence and blessing of the Lord

Many a child has died in the arms of a mother, many a patient in the arms of a physician; but never in the arms of Jesus did one soul ever perish.

You must hold intercourse with God, or your soul will languish. You must walk with God, or Satan will walk with you. You must grow in grace or suffer stunted development, and you cannot do any of these but by appropriating to this object, a due portion of your time, and diligently employing suitable means. But, having said this, I leave it. I cannot limit and define the exact way in which you must apply these principles, but the principles themselves I insist on.

Selected.

## BENEATH THE CROSS

Go, you that rest upon the law,

And madly seek salvation there,

Look to the flames that Moses saw,

And shrink, and tremble, and despair.

But I'll retire beneath the cross;

Saviour, at Thy dear feet I lie:

And the keen sword that justice draws,  
Flaming and red, has passed me by.

Anon.

## THE YARD LIMITS

**T**HIS is a true story of two men and a locomotive. It is a true story. It happened in a time which will be remembered by thousands of people, over a wide area, when "Hurricane Hazel" (the name given by U. S. Weather Bureau) spread its swath of death and destruction from the Carribean Sea to James Bay in the far North of Canada, this past October. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth." John 3:8. It is a good thing to be saved. Thus you will be prepared for any eventuality.

Up here, in Canada, we have grown to believe that we were immune to hurricanes, and the like, because we have known so little about them but on Friday, October 15th, 1954, many persons, totally unprepared for it, received a taste of its death-dealing fury. Whole streets of homes were obliterated, as if they had never existed. Cars were washed from bridges by a thunderous thirty foot wall of heaving waters. Many lives were lost. Warnings had been given in advance but disregarded. God's warning signals are up, dear unsaved reader . . . "Flee from the wrath to come." Luke 3:7. "Because there is wrath beware, lest He take thee away with His stroke: then a great ransom cannot deliver thee." Job 36:18. Many of these unfortunate people had taken out every kind of insurance but FLOOD insurance. Their loss was total. How many, alas, prepare for the things of this life, but ignore the Word of the Lord — "Prepare to meet thy God." Amos 4:12 and "Ye must be born again." John 3:7.

### No. 179

Above the noise of the wind and rain we heard the whistle of No. 179 as she passed through Cargill on her regular nightly run, only a few stations from the end of the line. What a desperate night for these poor travellers and trainmen, we thought — the Lord pity them! Eden Grove, Paisley, Port Elgin . . . no doubt the fireman thought, as he saw the station lights of Southampton from his side of the cab — "there's the station, glad this run is over . . . this has been a terrible night" but even as he reached for the bell cord, without warning, his locomotive lurched crazily and crashed on its side into mud and sand by the right-of-way, pulling the coaches with it. There had been a washout — the foundation of the rails undermined and the hapless engineer, perhaps thinking only of the lights of home, had failed to see it in the beams of his headlight.

We solemnly reflect that when a sinner rushes on in the darkness, heedless of danger, as in the case of this train, or an assembly fails in watchfulness for pitfalls and dangers and the wiles of Satan, invariably others are involved, to their lasting hurt. Romans 14:7. "A prudent man foreseeth the evil



and hideth himself: but the simple pass on, and are punished." Prov. 22:3.

The engineer saw the danger too late to save his life. He was half buried in sand and wreckage and died soon after. The poor fireman, caught in the escaping steam, soon took his leave into eternity. As we viewed the wreck the following day we noticed that the nose of the engine nudged a post, at the top of which was the sign — YARD LIMITS! How sad! Almost at the station and safety, yet lost.

### WHAT ABOUT YOU — SINNER FRIEND?

The illustration is clear. Friend, you may go to hell from the gate of heaven — "Almost thou persuadest me to be a Christian" said the hapless Agrippa centuries ago and so say many today — Acts 26:28. "Almost" is not "altogether" v. 29, and you must trust Christ today — tomorrow may be too late. Learn a lesson from the above story. "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth." Prov. 27:11. "Now is the accepted time, behold, now is the day of salvation." 2 Cor. 6:2.

The following Monday, we saw the sad sequel to the tragedy. The work train passed through Cargill, hauling the wreck slowly down to Stratford. The engine, its cab missing, and covered with sand and mud, presented a most dismal appearance. It was of the older type and, most likely, had made its last run. Its "power plant" was dead. It had to be hauled. Even the "hot-box" it developed seemed to be a last, faint protest to this ignominious end!

To fellow believers, we say, shall we finish our course with joy, Acts 20:24, like Paul, or like many others pointed out in the Word of God, shall we turn aside from following the Lord even at the entrance of the "Yard Limits?" Will we be saved, yet so as by fire? 1 Cor. 3:13. Think of such characters like Demas in the New Testament, who even companied with the apostle and other laborers, or Balaam of the Old Testament "which heard the words of God" Num. 24:16 and had a desire to die the death of the righteous but went down to Hell. Shall the sand and mud of this world so impede our progress that we shall miss an abundant entrance "into the everlasting kingdom of our Lord and Saviour, Jesus Christ." 2 Peter 1:11?

SINNER! One closing word — had you been in the place of these poor trainmen — WHERE WOULD YOUR SOUL BE TODAY? Remember! it is heaven or hell — it is the everlasting glory or the everlasting fire. The time is short — come today. "This man receiveth sinners" is true of our blessed Lord today, it may not be true of you tomorrow — cp. Luke 15.

S. B. Whitehouse.

## THE OUTLOOK

### Testimony to His Name

WM. H. FERGUSON

**A**S WE enter the New Year and give sober thought to that which powerfully affects us, i. e. our relationship to the "testimony" and to that which has been entrusted to us as stewards, it is good to look forward and upward as we view the powerful and corrupting forces arrayed against every local church which is seeking to go on for God amidst the lawlessness and confusion of the day.

God not only contemplated individual witness but also collective witnessing to Christ as Lord in the midst of His saints. The New Testament contemplates nothing more, nor less, than this. The existing confusion which is in the religious world is the result of man's wisdom, coupled with Satanic ingenuity, all culminating (and that perhaps very soon) in the Great Babylon of Rev. 17 and 18. From all this we have been called out "unto Himself" — Heb. 13:13.

### SHALL SUCH CONTINUE?

Thank God! Throughout the world there are those who seek only thus to be obedient to the Word and it is amazing how the Lord sustains such "testimony" in all separation from the religious world. It is a modern miracle to behold. Going on . . . keeping at it . . . preaching the Word to saint and sinner . . . spreading out with the Gospel . . . helping on the Lord's work at home and abroad apart from any appeals for funds or any organization — this is true of simple assemblies of Christians who gather in His Name alone. They are functioning in spite of all opposition.

Conferences, or Believers' Meetings, where the ministry is left under the control of the Holy Spirit, are increasing in numbers and influence whereas those who have departed and declined from what once they professed are in decline and have lost any influence they once had for good, relative to the testimony to His Name.

### LARGER CENTERS

These are most difficult. Most of the large cities on our continent are the merest shadow of what they once were as to the truths once preached and practised amongst the saints. Confusion increases and all the attempts to form a "unity" seem to have failed to produce anything even approximating a Scriptural example — all amalgamations, apart from the truth of God, must fail! Some blame one thing and some another — laboring brethren who seek to stand for the truth of God and refuse to succumb to pressure come in for a good share of abuse from the carnal but the facts remain — the departure from the Word of God is the "root cause" of it all. A return to

the simplicity of the Word in true confession alone will bring any change for the better.

The "open table" is the death knell of this simple testimony to His Name and already some who thought that the warnings against this were uncalled for and restrictive, are beginning to realize what it means. Some younger men, brought into place of prominence, apart from Scriptural qualifications, are asserting themselves and calling to be heard. In the cities there has been fraternizing with those who have no love for the truths we profess. Denominational programs have been supported by presence or otherwise to the grief of the saints who desire God's ways and in open defiance of the teaching against such fraternization. Denominationalism is not of God, neither "intra" nor "inter" and younger Christians in Colleges, etc., have been trapped into denominationalism through "inter-varsity" fellowships, etc., which, while "religious" have not been Scriptural." Hence we would say that unless the Lord grants repentance to the acknowledging of the truth the outlook, as to true, Scriptural testimony collectively, in such centers, is not bright.

### LIGHT IN THE DARKNESS

One is thankful that there are exceptions but it is only through constant watchfulness and true shepherding and men strong enough to stand against the tide with grace and godliness and who will refuse the "open table" with all its kindred false ideas, that such shall continue after the pattern. The tide of independence and lawlessness is strong and will increase as we near the end of the dispensation . . . consider the truth contained in the second Epistle to the Thessalonians and many other portions.

### SMALLER CENTERS

Here the outlook, while certainly not that which would cause complacency, is much better and we firmly believe that the truth of God shall be maintained more truly in such than in the larger centers.

For one thing, reproach is more in evidence — this is helpful. Another thing! Being off the "beaten track" Christians are not so liable to a "multiplicity" of travelling preachers and teachers who, with the use of an Address Book and a Time-table can scan and plan to take in as many of the larger centers as possible in their allotted time.

Again, in smaller centers there are to be found men of God who have labored in such districts and are known to the saints by their life, godliness and constant labors and saints generally are more helped by the ministry and visitation of such. We refer, in this connection, to the laborers who have given their time and strength to the building up of the testimony in their own districts. All such helps to counteract the other unprofitable line of things with which even such out-of-the-way dis-

tricts are faced occasionally. It would seem that good, strong shepherds, who have good discernment, are more in evidence here — they have more time to devote to the constant needs of the saints thus and are, perhaps, more approachable as to the truth of God and less affected by the spirit of pride and advancement which has gripped the cities. One is thankful for some godly men still in the larger centers and we would not like to even seem to disparage their efforts to “hold a line” against the popular line of things, but they need more support than they have — consequently are weakened and succumb to the rising tide for “liberalism.” What a reward if such should “stand fast” to the end — better far His “well done” than all the applause of a changing and vain world, or the plaudits of a people whose hearts are not right with God.

#### AN ENCOURAGING FEATURE

Amongst younger brethren and sisters there is a potential power as such go on for God, either in city or country. To be able to maintain a close walk with God and thereby gain the confidence of godly ones, these shall be very valuable shortly, if the Lord leaves us here. Some have resisted successfully all attempts to win them over to more modern ideas and the Lord is helping such to stand for Him.

If this can be continued in all humility and patience and in His fear, there “may arise light in the darkness” even in these larger centers. All is by no means lost and we should ever seek, like the shepherd, “to take out of the mouth of the lion two legs or a piece of an ear” — Amos 3:12.

#### TILL HE COME

The messages to the Churches in Rev. 2 and 3 would suggest such “testimony to His Name” even till the Lord returns personally for His Church. 1 Cor. 11:26 also suggests this. The testimony may, at times, be small, it will never be too small to be valuable to God if we can go on in God’s ways . . . cp. Hag. 2:7, etc.

We can see how valuable the small and insignificant building was to God, cp. Ezra 3:12. It was nothing to be compared to the former glory of the testimony in Solomon’s day but, through the prophet Haggai, God sent this message — “My Spirit remaineth among you.” Haggai 2:5. A study of the return of the remnant from Babylon, with their varying trials and dangers, should encourage us to do as did the few in Malachis day, according to Mal. 3:16. Luke 1:13 (about 400 years after Malachi) is an answer from God, delayed it would seem, but God never is before His time and never is behind. Go on, dear fellow believer and carry out God’s Word in all simplicity — the reward and answer is sure.

#### DEPARTURE FROM SIMPLICITY

We mention the following as marks of departure, associated with the “open table” idea which has proved the downfall of testimony in the past in separation to the Lord:

1. The rise of Bible Schools with the tendency towards clerisy.
2. Summer Camps with "temporary table set-up, linked with worldly sports and pleasures."
3. Funds for "easy" distribution of assembly or individual fellowship — such does away with godly exercise of individuals and assemblies in many cases.
4. The rise of "Chapels" and community services, in all points like the religious world. Steeples and crosses are the mark of the latter and are being largely copied in new construction. Hallow'een parties, Christmas doings, Easter events, etc., all fit into the worldly concept of "religion." Our business here is to win men and women out of the destruction awaiting them, not to entertain them as part of an "uplifting society program."
5. The relegation of Believers Baptism as a non-essential and the acceptance of baby sprinkling and household baptism as a good and equivalent substitute. There is no such thing as "non-essential" truth — cp. Jude v. 3. Lately a well-known advocate of this liberal line of thinking wrote that we should not make such a matter of importance as to "reception" into a local church. What a mixup this would produce! A heterogeneous mass of religious "baptismal regeneration and household baptism" in a professed assembly. What room would there be there for the truth of God? Just try to get one steeped in this soul-destroying theory baptized by immersion after years of acceptance as a believer without it. We know this in our contacts with some such privately. All this can only spell confusion in capital letters. Baptism is not "saving" but it is essential to the "obedience of faith" and "going on to know the Lord." Real love to the children of God is known, God says, "when we love God and keep His commandments." 1 John 5:2.
6. A humanly controlled ministry. In this way the Word of God is effectually shut out where it would counteract such evils.
7. The introduction of modern religious innovations — music, pictures, moving and otherwise, solo-singing, choirs, entertainments of one kind and another with a religious guise — all tending to make the Church of God like a sectarian community, not unlike existing sects — all this desired by world-bordering professors.

#### MINISTERING BRETHREN

The duty of assemblies gathered to His Name relative to such is clear. We believe such are raised up of God, either in this land or in so-called foreign lands and such should be encouraged as they seek to go on in simple and godly ways.

Younger, unproved men should be encouraged to go in for some pioneer work — not spoiled by premature “elevation” as teachers and conference speakers. This latter course only spoils a young man. Good, faithful, pioneer work will win the confidence of the saints. Brethren, when writing to such, should encourage them to stick at the pioneer work. Do not take them away from this work till God gives evidence that it is His doing.

We read in the revival in Hezekiah’s day — 2 Chron. 30:22, etc., that “he spake comfortably to the Levites” and, again, that he urged on the people their responsibility to the Levites — “to encourage them.” These are good examples to follow. There are good faithful men at home and abroad who deserve the fullest confidence of the saints who are going on quietly for God in a Scriptural path. Such are worthy of due and proper exercise of His own. In this way the work of the Lord will prosper and the saints prove the blessing of the Lord . . . Phil. 4:18, etc. Have real exercise as to the distribution of that which God has entrusted to you and, at the proper time, God will lay upon your heart some of His servants Whom He knows and He can bring to your remembrance. A revival of this old-time way of giving of one’s substance, rather than through societies, is a mark of return to the simplicity which is in Christ. One has only to read the Acts and the Epistles to readily see this. To those who say we are in a changing world and this is not “modern” thinking — that societies are necessary, we would say that we have an “Unchangeable God” and an “Unchangeable Word.” What more do we need?

The Lord may come this year, let us see to it that our lives are right, relative to the world, relative to the Church and each other . . . leave no debts unsecured . . . conduct your business and affairs with Christian sincerity — ever be on the watch-tower “Looking for that Blessed Hope” — Titus 2:13 and remember the words of the beloved apostle in the closing verse of 1 Cor. 15 but, above all, even in the midst of failure, remember the words of our Lord to Peter in John 21:22 — “What is that to thee? Follow thou Me.”

---

### THE CHURCH

We are a garden walled around;  
Chosen and made peculiar ground;  
A little spot enclosed by grace  
Out of the world’s wide wilderness.

Like trees of Myrrh and spice we stand,  
Planted by God, the Father’s hand,  
And all the springs in Zion flow  
To make the young plantation grow.

## AWAKE THOU THAT SLEEPEST

WM. WILLIAMS OF VENEZUELA

**I**N THREE of his epistles the Apostle Paul speaks of spiritual sleep. The first reference is in Romans 13:11-14. In those early days there was a constant danger evidently, of giving way to spiritual lethargy. There was a tendency to evold persecutions, settle down and take things easy — the first symptoms of spiritual sleep coming over the saint.

He warned them that it was time to get up because every day was bringing their salvation nearer. We would take that to mean our full salvation in glory. Now he would have those Roman Christians counting the days and years until His coming, just as we would do when we are looking forward to some great event in our lives. Then he reminded them that the night was far spent — the long dark, dreary night was well past — far spent, and they could look on to "the Day" which was at hand.

He sometimes speaks of that time as "that Day" but here he calls it "the Day"; and what a day that will be! Well may we sing:

"'Tis past, the dark and dreary night,  
And, Lord, we hail Thee now,  
Our Morning Star, without a cloud  
Of sadness on Thy brow."

Paul wrote to the Ephesians, "Awake thou that sleepest and arise from the dead, and Christ shall give thee light. To that Church was revealed the highest Christian truth and doctrine, yet they too were in danger of resting on their oars. The fact that they were blessed with all spiritual blessings in Christ would not in itself keep them from falling asleep, in the lethargy of the flesh. We mean that truth learned must be allowed to stimulate us to a holy exercise of our responsibilities. There are some who glory in their "heavenly position," but who are very much attached to earth. Some there are who glory in knowledge and doctrine, but who have little exercise about the broken gaps in their family circle; reaching the unsaved is not in "their line" they say. True, the first three chapters of Ephesians are the richest doctrinal legacy of the Church. But where in the Bible have we richer and more practical truth for a separated walk for the Christian, a guide for a happy domestic life, and an Assembly of "followers of God," walking in love? Yet to that privileged company came the clarion call "Awake thou that sleepest" and walk, "Not as fools but as wise" redeeming the time — buying up the time. Every day comes but once, but we have to meet it twice. "Give every flying minute something to keep in store," takes on a new meaning when we think of "the day" of His coming.

"Therefore let us not sleep as do others" 1 Thess. 5:6. This was written to the Thessalonians and is, perhaps, the first of the Pauline Epistles. It is evident then that in the first sub-apostolic Church the tendency to a drowsy, indifferent spirit was a menace to the infant Church.

Here the exhortation appears in connection with watchfulness and sobriety. We have a three-fold enemy dogging our steps night and day, but unfortunately the Lord's people today do not believe this. They see the world changed they say, it is no more like the bear which would hug its victim to death, but as a nice fawn to be played with. They speak of the flesh as a "neurotic condition"; "an inferiority complex"; a "perverted self expression." It is no longer the vile, filthy, depraved nature of fallen man.

Then the devil is no longer to be spoken of as the constant enemy of God and man, but merely the governor of our "lower instincts," our "animal craving," etc. But let us not be deceived by such sophistries. The devil is still the lion and we have to resist him with all the armour of God well girt on. The world is still opposed to the saint and must not be copied or loved in any shape or form. It is still composed of the lust of the flesh, the lust of the eye and the pride of life. The flesh is still portrayed by Amalek and against which constant war must be waged.

The remarkable thing in Matt. 25 is that all the virgins slumbered and slept. Had the wise been awake they would have seen that their friends had no oil. Where are the men of prayer? Where are the men with understanding of the times? Where are the burning and the shining lights? The Lord help us to shake ourselves, for "the night is far spent, the day is at hand."

---

### **MAKE NO APOLOGIES**

Make no apologies. If you have the Lord's message, declare it; if not, hold your peace. Have short prefaces and introductions. Say your best things first and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave self out and take Jesus in. Defend the Gospel and let the Lord defend you and your character. If you are lied about, be thankful the devil has thus put you on your guard, and take care that the story shall never come true.

---

### **THE IMPORTANT MATTER**

An old preacher well said . . . "The most important thing in a sermon is the man behind it, 1 Thess. 1:5." . . . 1 Thess. 2:5, 12.



## FELLOW HELPERS IN CHRIST JESUS

### A Message to Young Christian Couples

**W**E HAVE known young married couples, in modest circumstances, who could neither do much, nor give much, in connection with the Lord's work. But they have held their humble cottages at His disposal, and from time to time have gathered their neighbors into their parlors or around their cosy kitchen hearths, and have invited some preacher of the gospel to come and talk to them of the grace of God. What blessing has flowed from such simple, informal meetings! And how often it is possible to get a few Christian friends together for a little Bible-reading in a private house, when they might feel less free to attend a regular service at some hall or meeting-room. Of course this means labor: the rearrangement of furniture, extra cleaning, and in winter, perhaps, extra fires. But it is one of the many ways in which a husband and wife, with hearts devoted to Christ, may serve His interests.

Passing on now to the fifth mention of Aquila and Priscilla, we find them sending greeting to their friends at Corinth by means of the Apostle's letter to the saints in that city (1 Cor. 16:20). They would remember with much affection the dear brethren among whom they had lived for so many months, and there is an undertone of warmth and true Christian love in the word "much" which is attached to their message. "Aquila and Priscilla greet you MUCH in the Lord." Warmth of affection among the people of God accomplishes much. A hearty grip of the hand, a loving message in a letter, a word of cheer; how much these things may mean! Those who truly love the Lord will be eager to seize every opportunity that presents itself of expressing, in some such little way, their affection towards those that are His.

It was from Ephesus, we believe (in spite of the unwarranted postscript inserted in our Bibles), that the First Epistle to the Corinthians was written. Here again we have mention of the "church that is in their house." In this city also, as at Rome later on, Aquila and Priscilla placed their house at the disposal of the brethren, and rejoiced to have it used in the interests of Christ.

We now come to the last passage in which reference is made to the worthy couple whose course we have been following. It is found in 2 Tim. 4:19. Some sixteen years had elapsed since Paul had gone to lodge with them at Corinth. Many changes had taken place. The Emperor Claudius had died, and the throne of the Caesars was occupied by Nero. Rome had been set on fire, and the brethren there had been charged with the crime. Fierce persecution had wrought havoc in their ranks. Many of the beloved saints, so dear to the hearts of Aquila and Priscilla, had been flung to the lions. Others had

been seized, covered with pitch, and burned in the Emperor's gardens, to make sport for their cruel owner.

Aquila and his wife had for the second time left Rome and were now once more at Ephesus. Strange things had happened there also. There had been wholesale defection on the part of many of whom better things might have been expected. "All they which are in Asia" (the province of which Ephesus was the capital) had turned away from Paul, 2 Tim. 1:15. False brethren had crept in among the saints, introducing evil doctrines, two of their number even denying the future resurrection. One Alexander had shown himself a bitter enemy of the Apostle.

But among those who stood firm and loyal to the end were Aquila and Priscilla. Paul, writing to Timothy, whom he had left at Ephesus, sends greeting to them. Amid all the wreckage they remained true, and the last salutation, in the last epistle penned by the Apostle just before his decease, was addressed to these faithful friends.

Continuance in the path of faithfulness is a thing greatly to be desired. Many, like Demas, make a most promising start, only to be overcome, later on, by the love of this present world. May it be ours to "continue in the grace of God" and in the faith, Acts 13:43; 14:22, so that at the end we may be able to say: "I have finished my course, I have kept the faith." Thus may Aquila and Priscilla, with their self-sacrificing devotedness, their love to the saints, their zeal and courage, their steadfastness to the end, serve as a shining example to us all.

Selected.

---

### HIS FRIEND

A little blind girl who was in the habit of reading the New Testament in the Braille, was reading in John's Gospel, and when she came to the words, "Ye are MY friends, if ye do whatsoever I command you," she commenced to weep. When asked what she was weeping for, she replied, "I am weeping for joy. I always understood since I was saved that the Lord was MY Friend, but I never till now realized he actually called me HIS friend." John 15:14.

---

### POINTS FOR PREACHERS

"A THRUST" — The word "sermon" signifies a "thrust." and it must be made the "sword of the Spirit, which is the Word of God," handled with energy and effect. Keep to facts and to doctrines which stir the conscience and affect the heart. God's truth is adapted to man, and God's grace adapts man to it. Preach, then, CHRIST always and evermore. He is the whole Gospel.

## EXERCISE AMIDST DECAY

Psalm 83:1, 4

JOS. F. PEARSON

**I** AM going to read to you about a real exercised man. This man was breathing out his prayer to God. I tell you, brethren, there is one thing that I am trying to learn (I don't dare say I have learned it), and that is to have more dealings with God over the condition of things. What God is able to do no tongue can tell, and this man was an exercised man about the condition of things; and he was a man that had a knowledge as to what was going on. He wasn't one of these men that closed his ears and didn't want to hear anything that was going to disturb him. A real love for the people of God will keep a man that is exercised about them on the watchtower for enemies. He will want to see God glorified among them and God's people blessed.

There are a lot of enemies today against God's people. Verse 4 contains the truth that is very far from being a popular truth today. It is a truth that many of the young men that are preaching don't dare to preach in some places. It is the truth of separation. That truth is in the Book. It is one of God's precious truths for the welfare of His people; first, to bring glory to Him and then blessing to His people. Separation is not isolation. A child of God has to work daily and rub shoulder to shoulder with the unconverted, but there is the line of demarkation between the child of God and the world. That line is a visible line. People say, "Where are you going to draw the line anyway?" I always tell them God has never left that for me to draw. He has drawn it Himself. The world is crucified to us and we are crucified to the world. The cross stands between the child of God and the world. I am afraid of these professions that are world-bordering all the time. Why? Because I don't believe they are born again at all. The moment a sinner gets saved he is spoiled for the world. It is a hard job for the devil or anybody else to destroy that which God has planted. The enemy is against the people of God. Balaam was a man who, if he lived in our day, would be known as the Rt. Reverend Balaam. He can worship on any mountain. I want to tell you that man was a bad man. Why? You wouldn't think he was against the truth of separation, would you, but what did he do? Do you know the advice he gave to Balak? He told him to get the young men and maidens of Israel together and make a feast for them. Young people love a feast. He told him to mix them up. Where is the trouble today? People are crying, "What about our young people today? They need other young people to go with." Do they? I was young once and my best companion was the man who pointed me to Christ, and he had a long beard down to his waist. You say young people have changed — and I think they have. But there are young people today that want to please God, and

you know it when you meet them. You don't find any nail polish on them either. Think of a young woman taking the bread and wine with such red paint on her nails. Dear friends, Balaam was a man that was a good mixer. Young people, take this warning — any ministry that leads you nearer to the world is not of God. Balaam linked them up together and he brought down the wrath of God upon His people. Let us beware of what we give our ears to.

Look farther down in this chapter. Verses 5 to 8. This is the whole secret. The one aim was to drag the people of God down. Don't imagine the world is getting any nearer to God. The world hates God just as much today as it ever hated Him, and the world is against that little company that is gathered to His name. Why is it that some people want to edge a little nearer to the world? They want to get rid of reproach. People say, "So, you go down to these few disgruntled people down there who couldn't get along in any of the churches and so they have banded themselves together." The world doesn't love the assembly of God. That is why there is a movement on all the time to destroy that testimony. The world wants you to compromise.

Verse 12. I wonder what they want the houses of God for? "In our possession." Dear friends, there is an enemy that is after the testimony of God. Let us be on the watchtower.

Verses 16-18. He wanted God to work so that it would be a testimony for them. God isn't dead today; we can take hold of Him today. When you see the winds and waves coming and the little boat full of water, brethren, we need to look to God and have our hand strengthened. Don't drop the oars. Keep on pulling. Look at the next chapter — 84:1-2. There is God in His place. You take some of God's people away where there is no assembly and see how they look when they get back. They are thankful to get back. The Lord deepen our love not only for the Christ of God but for the place where His honor dwelleth.

Then notice verses 3-6. The sparrow is the most worthless bird and the swallow is the most restless. The valley of Baca here is the valley of trouble. Let us beware of the little foxes that spoil the vines, for the vines have tender grapes. The little foxes that come in spoil many a tender vine in the assembly.

Verse 7. They go from strength to strength. The Lord help us to be on the watchtower, and we need to know what is going on and be able to tell the people of God the truth.

Notes from a Hartford Conference address, Sept. 4, 1944)

---

### FLATTERING

The devil often pats us on the back with our public preaching, but never with the times we are on our faces before God in secret.

## DEATH AT THE DOOR

**T**HAT visitant was the plague or "Great Death." It broke out in the August of that same year, 1519. As it spread from valley to valley, inflicting frightful ravages, men felt what a mockery were the pardons which thousands, a few months before, had flocked to purchase. It reached Zurich, and Zwingli, who had gone to the baths of Pfaffers to recruit his health, exhausted by the labors of the summer, hastened back to his flock. He was hourly by the bedside of the sick or the dying. On every side of him fell friends, acquaintances, stricken down by the destroyer. He himself had hitherto escaped his shafts, but now he too was attacked. He lay at the point of death. Utterly prostrate, all hope of life was taken away. It was at this moment that he penned his little hymn, so simple, yet not a little dramatic, and breathing a resignation so entire, and a faith so firm:

"Lo! at the door  
I hear Death's knock!  
Shield me, O Lord,  
My strength and rock.

"The hand once nailed  
Upon the tree,  
Jesus, uplift —  
And shelter me.

"Willest Thou, then,  
Death conquer me  
In my noon-day? . . .  
So let it be!

"Oh! may I die,  
Since I am Thine;  
Thy home is made  
For faith like mine."

Thus he examined, at the awful moment, the foundations of his faith; he lifted his eyes to the cross; he knew whom he had believed; and being now more firmly persuaded than ever of the Gospel's truth, having put it to the last awful test, he returned from the gates of the grave to preach it with even more spirituality and fervour than before. Tidings of his death had been circulated in Basle, in Lucerne. In short, in all the cities of the Confederation. Everywhere men heard with dismay that the great preacher of Switzerland had gone to his grave. Their joy was great in proportion when they learned that Zwingli still lived. Both the Reformer and the country had been chastened, purified, and prepared, the one for his mighty task, and the other for the glorious transformation that awaited it.

(Ulrich Zwingli lived 12 years after this incident)

## ALL SCRIPTURE ESSENTIAL AND SUFFICIENT

2 Timothy 3:15-17

**I** HAVE given them Thy Word," our Lord said in prayer, John 17:14, speaking of His priceless gift to feed, instruct, guide and safeguard His own through this world's darkness.

An eminently holy saint once said, "Any error may be apparently proved from Scripture; but no error will bear the test of ALL Scripture." Let us, young and old, prayerfully cultivate thorough knowledge of ALL Scripture. To do so, (humbly depending on the Holy Spirit), with ready unreserved obedience to it, will not only feed and strengthen our souls, but enable us to discern the glories of Christ, and to refuse what dishonors Him.

All Scripture is essential for the equipment and protection of the believer, especially for the Christian worker. Some Christians speak of some truths being "essential," or "non-essential," or of being "fundamental" or otherwise. They agree that John 3:16 is essential to salvation, but brush aside other Scriptures as "controversial"; yet "ALL Scripture is given by inspiration of God.

Suppose a weatherboard on your house should work loose and fall off, will you say, "Oh, it is not fundamental"; and disregarding the breakage, leave it exposed to the elements? Even if a Christian worker be reputedly sound on fundamentals, is he a safe guide, if he is lax and unreliable elsewhere?

Many Christians in Theological or Bible Institutions profess to uphold the inspiration of ALL SCRIPTURE. But the rules of some such organizations do not allow the Scriptural truth of Christian baptism to be taught in them. And students in them, during their term as students, are forbidden to obey God's Word by getting baptised. To avoid offending men's prejudices, the truth of Christian baptism is banned!

The Holy Scriptures also provide clear, full guidance for the gathering of the Lord's redeemed people to Himself, in local Assemblies on earth. Far from sanctioning sects, denominations or human organizations, God's Word condemns such, and would lead believers out of them, to be gathered only to Christ as Lord. Our Lord said, "If a man LOVE ME, he will keep My words," John 14:23. Needless to say, the teaching of these truths is not tolerated in sectarian or interdenominational companies.

To profess faith in the inspiration of ALL SCRIPTURE, and yet consent to guilty silence about any truth taught in the Scriptures; to shun to declare the whole counsel of God, Acts 20:27, holding back any truth profitable to believers, Acts 20:20, is surely an obvious contradiction of faith in the Scriptures

as being God-inspired, and inconsistent with loyal love to Christ as our Lord.

The Sacred Scriptures will carry into the human conscience the conviction and demonstration of their Divine truth and authority, a result which would never be achieved by human instrumentality. 2 Timothy 3:17 asserts the ability of the Scriptures to 'make the man of God perfect (i. e. complete), fully fitted unto every good work. The devices of human wisdom are therefore superfluous.

To plead that no Scripture forbids some proposed innovation, going outside God's Word for guidance, is an affront to the Scriptures and their Divine Author, as though God had failed to anticipate His people's needs.

"I commend you to God, and to the Word of His grace."  
Acts 20:32

Late F. H. Bush.  
From "Wholesome Words," N. Z.

---

### ACTING ON YOUR CONVICTIONS

**P**UT AWAY the wicked (1 Cor. 5); if this be no longer possible, purge yourself out from them. There is nothing man dreads and feels so deeply. You may protest, you may denounce, and it will be borne by the world, as long as you walk with it in the main; but "he that departeth from evil," now as ever "maketh himself a prey." Another rendering of this verse is — "He that departeth from evil is accounted mad."

ACT on your convictions and the most honeyed courtesy turns sour; your desire to please God at all cost will be branded as pharasaical pride and exclusiveness. It matters not how gently and lovingly you purge yourself from the vessels to dishonor; the pain, the grievance, lies there, and nothing can sweeten it, above all in the eyes of those it condemns. Indeed it is more felt, the more graciously it is done, provided it be done thoroughly; for then evidently your motive is not disappointed feeling but desire to be wholly subject to Christ, with a heart perfectly happy in what they know nothing of and could not enjoy.

All this is an "unpardonable affront in the world's eyes. Add to this, that separation is claimed in 2 Timothy from the religious or Christian world. "The Christian world!" What a phrase! What a contradiction! as if there could be the smallest possible alliance between Christianity, which is of heaven and Christ, and that outside world which crucified Him. No wonder that in this Epistle (2 Timothy) we read of perilous times in the last days.

William Kelly.

## QUESTIONS AND ANSWERS

**QUESTION:** when letters are received from laborers in the Lord's work, should they be read publicly when there are unsaved ones and those not in fellowship "sitting behind," or in a "general" meeting where unsaved ones are present?

**ANSWER:** If there is nothing of a "private" nature, or that which the unsaved should not hear relative to assembly difficulties anywhere, there would seem to be nothing out of order in the reading of letters. Letters properly and distinctly read, often lead the saints out in further exercise in prayer and can be used of God to speak to unsaved ones as they consider the ways of the Lord.

« « «

**QUESTION:** If there should come notices of Conferences, etc., where the Word of God is set aside as to liberty in ministry, the closed platform and picked speakers, etc., and the brother who makes the announcements knows such is the case, should such be read?

**ANSWER:** If Correspondents were to read ALL the matter sent to them, there would certainly be a confusion of thought amongst the saints. Where the Assembly is clear that the above is wrong and is seeking in the fear of God to go on in the right ways of the Lord, and so lead the younger saints, it would be entirely out of order for them to announce in other places that which they would not tolerate in their midst. Women's Conferences, Bible School Conferences, etc., etc., Summer Camps for the purpose of ministry but mixed with pleasures of the world, etc., all come within this category and "closed platform" conferences with chairmen calling on one and another to pray in the company, etc., those who desire God's ways cannot go in with . . . how then could they consistently announce such? W. F.

« « «

**QUESTION:** I have been told that as long as a sister's hair is of modest length and feminine, that it would be all right to cut, or trim it. Is this Scriptural?

**ANSWER:** This is certainly not scriptural, but definitely unscriptural and anti-scriptural! The advocate of this is definitely putting his own ideas and thoughts above the plain teaching of the Word of God. It is a sample of the smooth preaching of today and the fear of offending and becoming unpopular. It is a good example of selling the truth — cp. Prov. 23:23.

In reference to 1 Cor. 11:1, 16 the following paragraph from a contemporary periodical is fitting:

"A careful reading of this passage will show that the woman's hair is to be allowed to grow to its natural length, and that it is a shame for her to shear it off. Indeed it teaches that if she cut it partially away, she might as well take the next step and shave it close by the scalp. In N. T. times there were two temptations relative to the hair which sisters need to guard against today, as then. The one referred to in this passage, i. e. that of cutting it off; and the other mentioned in 1 Tim. 2:9 and 1 Peter 3:3, i. e., that of giving it an unnatural appearance. According to Vine's Expository Dictionary, the word "brodered," 1 Cor. 2:9, means "ringlets" or "curls."

After nearly two thousand years these two same temptations have still to be withstood by our sisters. It is very humiliating to have to admit that some really true sisters allow their glory to fall at the hairdresser's feet, and others, who would not dream of telling a lie with their tongues, have little conscience about giving a wrong impression with their hair. These matters may be treated lightly, and those who mention them may be branded as extremists, but surely the Lord has the right to order conduct in His own House. Spiritual sisters have never resented them, but have counted it a privilege to please Him in these, and other, matters. Frank Pizzulli.



**EXTRACTS FROM LETTERS**

**FROM YUGOSLAVIA:** With great joy I write to you that I received your monthly Magazine, Words In Season. It was great pleasure for me when I received it. This was from August. In it I found many good things for me. It is for blessing to me and to those who heard when I read and translated to them. I am very thankful to God and to you that you send it to me.

I am a Slovak boy, 19 years old. I received Christ before three years ago. I am very thankful to Him that He found me and gave me His grace. My parents are also in Christ and my aunt and my two sisters. Whole of our family are loyal to Christ. We are thankful to Him for His love and grace. My parents are in Yugoslav's sea coast. There are two assemblies, my father is preacher. God blesses his work there. Last year I began learn English language and so this Magazine is beneficial for my practice.

I want to ask you — do you want to send me this Magazine every month? If you can send it. It would be great joy for me and for us all here. In our country we haven't any magazines for believers. I beg you please send me it. It shall be for blessing here among us. I shall be thankful to God.

With this hope that you will fulfil my wish and with warmest greetings, am to you unknown, a reader of your Magazine . . . God bless you!

(We have left this dear young brother's letter without correcting as it will show his progress in the language and we can pray for him as he reads and translates the Word to others. This is one of our courtesy subscriptions and those who send such should have much cheer in a letter like this . . . many others appreciate likewise the copies they receive — Editor).

« « «

**FROM HOLLAND:** Yes, dear brother, I receive Words In Season regularly, for which I am most thankful. I do enjoy its pages and I have often thanked God for its faithful testimony in these days of declension.

**FROM NEW ZEALAND:** We trust the circulation may be increased in every land and the searching, scriptural ministry may lead many to "consider their ways" and return to the "ways which be in Christ."

**FROM IRELAND:** May God help you not to tone down things and may He give the needed wisdom for all the work.

**FROM MANITOBA:** May God continue to give us faithful ministers, who will give us God's Word without fear or favor, till He Come.

**FROM CONNECTICUT:** We do appreciate the labor and helpful ministry given and pray God will continue to bless and give help in this work. The Lord has said — "Surely I will be with thee."

**FROM WISCONSIN:** We are still reading and enjoying the sound and practical ministry so kindly contributed by the Lord's servant to Words In Season.

## A WATCHWORD

“Be Strong, and of Good Courage.”

**BE STRONG** and of good courage, to enter on the year.

It is thy very weakness, that brings thy strength so near;  
Christ pities where man chideth, He knows we are but dust,  
His strong arm is for those who lean, His power for those who  
trust.

Be strong and of good courage, though prayer may seem un-  
heard,

Remember and forget not, that Christ has passed His word,  
All things shall work for good to those who trust the love divine,  
Strive not to bend Him to thy will, or cross His bright design.

Be strong and of good courage, for never hill of time  
Was mapped on pilgrim pathway, for pilgrim foot to climb,  
But there our Guide was waiting, and lighter seemed the way,  
Than when through velvet meadows, an easier journey lay.

Be strong and of good courage, but not in joy of thine,  
Which comes and goes with sun or cloud, with shadow or  
with shine,

There is a joy which passeth not, when Christ is all in all,  
For sorrow scarce seems sorrow then, and pleasures never pall.

Be strong and of good courage, small heed has pilgrim heart  
For heat or cold of journeying days, the passing pain or smart,  
The pilgrim sees the palace gates, the palace home he nears,  
With every land-mark of the way, each mile-stone of the years.  
M. G.

«   «   «

“And, behold I come quickly; and My reward is with Me,  
to give every man according as his work shall be.” Rev. 22:12.

«   «   «

May we so live and act as to be able to say — “Even so,  
Come, Lord Jesus.” Rev. 22:20.

**Philadelphia, Penna.**—Saints of Olney Assembly desire us to remind the Lord's people of their district that their monthly ministry meetings will continue on the fourth Lord's Day of each month, January to April inclusive. Corresp. John MacLellan, 6515 N. Fifth St.

**Bryn Mawr, Penna.**—Recent Thanksgiving Conference was larger and good and practical ministry, on the whole, characterized the meetings. About ten of the Lord's servants present. Weather was ideal.

**Toronto, Ohio.**—Bro. S. Mick has been holding forth in the Gospel here for some weeks, a little blessing reported. Bro. Klabunda came along later to help a little.

### CANADA

**Albanel, P. Q.**—Our brother John Spreeman has had a recurrence of former nervous fatigue but is feeling a little stronger and taking part in the regular meetings.

**Clementsvalle, N. S.**—Bre. McIlwaine and Jn. McCracken have been holding forth in the Gospel in a new district — Whynot Town. One woman professed, others seemed troubled. Bro. Holder from Toronto is having good meetings here — four have professed. Bro. McIlwaine had the joy of baptizing five during the Summer here. Pray for these brethren.

**Deer Lake, Ontario.**—Bre. Widdifield and E. Wickert had a good spell of meetings here with good attendance and blessing in the Gospel. About six professed during these meetings, trust all shall go on well. Five have been received lately into the Huntsville Assembly. Brother Wickert (Cuba) has labored for three months in the North country with appreciation.

**Eden Grove, Ont.**—A. Douglas had two weeks here with the saints, speaking on the Breast Plate of the High Priest.

**Calgary, Alta.**—Brethren of the 5th St. Assembly are seeking to go on for the Lord here — they are in a rented Hall and they will appreciate prayer that they may be granted the continued use of this building. Geo. McCullough, 2313 2nd Ave., N. W.

**Mervin, Sask.**—Bre. A. Wilson and W. Cudmore had seven weeks in Abbotsford, B. C. with some fruit in the Gospel. They were in second week here at writing.

**Bowsman, Man.**—Brs. J. Ronald and R. Boyle have had fruitful meetings here.

**Edmonton, Alta.**—Our aged brother Willoughby had to return from Taylorside owing to an attack of his stomach condition — seems he will be detained here most of the Winter, if left in the body. Pray for our brother. He will seek to give help here in the Gospel and reach the rural saints by mail. Bro. D. R. Scott also should have our continued prayers. These, our elder and esteemed brethren have worked hard and have done loyal work for the Lord. What an example to younger men!

**Sarnia, Ont.**—Our brother G. P. Taylor had several weeks of meetings here with the assembly in the Gospel. Saints were grateful for the recovery of our young brother Shad Kember from tetanus. His life was in the balance for some time.

**Collingwood, Ont.**—Our esteemed brother W. Williams was to leave Dec. 17th, from N. Y. by the Grace Line for his field of labor in Venezuela. He enjoyed a visit to Toronto ministering and giving reports in six of the Assemblies — interest good and an appreciation of the old truths on the part of many. Pray for needy Venezuela and all the laborers there.

**South River, Ont.**—Bro. Geo. Shivas has moved here — the assembly has been weakened of late through the homegoing of some so our brother has felt this exercise for some time.

### OTHER LANDS

**Northern Rhodesia, Africa.**—Our esteemed brother J. MacPhie of Casombo labors on faithfully in his district. He says — "This morning an elder was called home. He was a slave to the Chief but was able to redeem himself and has gone on very steady since he trusted the Lord Jesus. A young man from a district 16 miles out will shortly be baptized and received into the assembly." He hoped to visit brother Geddis in his district. Pray for these brethren who have labored faithfully as well as others in their districts.

**Brisbane, Australia.**—Our brother J. J. Parkinson much enjoyed his visit to Ireland and parts of Britain. Had 13 weeks in Ireland and was cheered to see the evidences of God's working in many parts. He mentions that our esteemed brother Franklin Ferguson has had his eighty-eighth birthday in November — he echoes the thoughts of many when he says — "We love his ministry." The Old Bonalbo September Conference had about twenty-eight assemblies represented which seemed to be more than ever. Pray for our Australian brethren who are seeking to carry on for God.

**County Cork, Eire.**—"We do not see many unsaved coming to Gospel meetings indoors but there seems to be much more liberty in open air work as good numbers stand to listen, and a few brethren have given most of their time to open air work in Eire." S. S.

**Chile, S. A.**—Our brother William McBride was laid up for a few weeks with pneumonia but is again active in the work.

**Copenhagen, Denmark.**—A very interesting letter from our veteran brother James Lees tells of some very good meetings here with the Assembly, the largest in Scandinavia. Some seemed to think the Lord sent him at the right time. He writes in par — "There are two British brethren in the Assembly who have been a great blessing. One, Tom Hutchings, who went as a missionary to Iceland 40 years ago, he was there three years, then came to Copenhagen, married a godly sister and has not seen England for forty years. Like some others he is getting old, a man of prayer, a lover of the Lord, His Word and His people. Another is a much younger brother who has been over 20 years resident in that city — has a Language School in the center of the city — a great help, with others, in the Assembly. Quite a number of younger Christians from the Faroe Islands have come to reside here." He also visited Haderslev, a seaport in S. E. Jutland — hadn't seen the saints since 1937. Had a most precious time there and went on to Germany. He says — "There is much to groan over but much to praise God for" and where the Gospel is preached there are good results but there are many parts and masses untouched. He hoped to enter Jugoslavia D. V. Pray for our brother in his travels in Europe.

**Italy.**—Bro. F. Carboni writes that there is a nice work for God going on here (Piverone) with some prospect of further work in Vald'Aosta.

#### FALLEN ASLEEP

**Palmerston North, New Zealand.**—Our dear brother Mr. P. Jarman was called home to be with the Lord August 21st. Mrs. Jarman writes — "You will perhaps be interested to know that Mr. Jarman was holding a large Gospel banner in the street on the late shopping night when he collapsed and passed away early next morning. He looked forward always to receiving Words In Season and enjoyed reading it." (Another good soldier entered into rest — Editor).

**Peterborough, Ont.**—Our dear sister Mrs. Elias G. Wagar was called home October 11th, in her 68th year. Saved as a young woman in Deseronto, came here 36 years ago. With her husband, who pre-deceased her in 1950, she ever kept the home open for hospitality to His own. Her five children and a number of her grandchildren profess to be saved.

**Corona, Calif.**—Our well known brother E. F. Roy was called home suddenly to be with the Lord November 24th. He was saved in Coonville, Mich., many years ago and, for a good many years, was connected with the assemblies in Los Angeles district, particularly Jefferson St. Assembly. He passed through a good deal of trouble which, doubtless, took its toll.

**Boston, Mass.**—On November 23 our sister Mrs. Walter Boudreaux of Barnstable, Mass. was suddenly called home to be with Christ. She was a sister of the late Hugh Thorpe, well known among the saints. She was led to Christ 33 years ago on the occasion of the home call of her brother-in-law Alexander Thompson of Cliff St. Assembly. With her husband, she was in fellowship here.

**Hitesville, Iowa.**—Our dear sister Mrs. Dick Lindaman was called home Nov. 26th, aged 71. Leaves eight children for whom prayer is requested.

# Words in Season

THE BIBLE FAMILY MAGAZINE



## SELF - VINDICATION



SELF-vindication shun,  
Tell it to God!  
His ear has never missed a wrongful word  
For He is Lord!

Did'st thou not fear to speak of him so ill?  
My failing servant, true! but never will  
The one who seeks to harm him  
Prosper! till  
The final reckoning show the true or base:  
At Christ's own Judgment Seat  
Leave then thy case.

W. H. F.

---

---

**FEBRUARY, 1955**

---

---

## WORDS IN SEASON

Published monthly at 2116 South Jefferson Ave., St. Louis 4, Missouri  
**Editor, William H. Ferguson, 13400 Lauder Ave., Detroit 27, Michigan.**

**Entered as Second Class matter at the Post Office at St. Louis, Mo.  
Under Act of March 3, 1879.**

Subscription price, one dollar (U. S. Funds) mailed anywhere in the world. Six or more copies to one address, 90 cents per copy.

Send ALL SUBSCRIPTIONS, change of address, publication matter, news items, conference and death notices to WM. H. FERGUSON, 13400 LAUDER AVENUE, DETROIT 27, MICH. All reports for WORK AND WORKERS columns should reach Detroit by the 10th of the preceding month.

### ADDRESSES

**Venezuela, S. A.**—Mr. Williams advises that their address—Apartado 38, Puerto Cabello., will find our sister Miss Alice Broadhead, a nurse, who has returned with them. This also finds our other sisters engaged in nursing or school work there—Miss Edith Gulston, Fannie Goff, Martha Kember and Sadie McIlwane.

**Prince Edward Island**—Mr. Bert Joyce, Box 102, Victoria.

**Indiana, Pa.**—Mr. Albert Klabunda, P. O. Box 326.

**Italy.**—Mr. G. G. Johnston, c/o Mr. Frank Carboni, Via Castellazzo, Piverone, Prov. Torino. (Temporary)

### CORRESPONDENTS ADDRESSES

**London, Ont.**—Mr. Fred Burnside, 338 Clemens St., R.R. 6.

**Sarnia, Ont.**—Mr. John Kember, 1148 Errol Rd. E. for the Gospel Hall, College and Davis Sts.

### UNITED STATES

**Grandview, Iowa.**—Dale Hyde has been giving help here in the Word the past few weeks—had some encouragement, some new ones coming out to the Gospel. He expected to return later, d. v. Bre. Brandt and Hamilton saw some blessing in Garnaville, amongst children of the Christians.

**Seattle, Wash.**—Saints here had an appreciated visit from David Adams (Cuba) recently.

**Akron, Ohio.**—Wm. Warke and Jas. Lipke were expected to commence Gospel meetings here in January—pray for this effort.

**Jackson, Mich.**—Bre. McBain and N. Crawford were having a few ministry meetings with saints here, for the benefit principally of the younger believers, some of whom have been saved during the past year.

**Williamston, Mich.**—Saints here commence d. v., their Lord's Day afternoon meetings Jan. 23rd, through the Winter months. W. Ferguson hoped to spend about six weeks with them then and an occasional weeknight, using large chart—THE FOUR DAYS OF SCRIPTURE. He visited also Ferndale and Belleville recently.

**Hatboro, Pa.**—Jas. Blackwood had a short visit here and in Camden, also 73rd St. New York recently.

**Midland Park, N. J.**—Recent meetings of Jas. and G. McCullough were not large but some seemed concerned. God gave them one nice soul. G. McCullough also visited East Boston for a few nights. Jas. McCullough visited Washington, D. C.

**East Aurora, N. Y.**—John Govan visited here recently, also Wm. Warke and they were expecting bro. Russell Harris for a short visit.

**Danbury, Conn.**—F. Pizzulli had some encouraging cottage meetings here. Bro. Cappiello asks prayers for New Haven, Conn.

**Los Angeles, Calif.**—Recent Conf. thought to be one of the best—Many visitors from Calif. and neighboring States. The Lord gave help in ministry to brethren Douglas, Maxwell, Hunter, E. B. Jamison, F. L. Pearson and H. Alves. Harmony prevailed—brother Jamison continued with Gospel meetings.

# 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. 47

FEBRUARY, 1955

No. 2

## GATHERED GEMS

Oh! for the grace that knows to suit  
The outward sound to inward fruit;  
That knows how well the music blends,  
When lips confess, and life commends:  
That, though with boldness coming, brings  
No reckless touch to holy things;  
But hems the priestly garment well,  
With pomegranate and a bell.

You may seek to prove an error from the Word of God but no error will stand the test of the whole Bible . . . Mr. Robert Chapman at Motherwell meetings about 70 years ago.

It might be more profitable to go to fewer Conferences and let the truth we hear stimulate us to search further into the Scriptures, and to exercise of heart and conscience in connection with what we have heard. It is what we, ourselves, get as the result of prayerful study of the Word of God that we actually possess and enjoy . . . Mr. Chapman at above meetings.

A man may attend all the Conferences that are being held, and may drink in any amount of truth; and his brain become a very repository of truth, and with all he may be hurt, rather than be helped spiritually. R. C. C. at above meetings.

The teacher must have in some measure the heart of the pastor or shepherd. (It has been said that the best teacher is he who is both evangelist and shepherd—Editor). The difference between Paul's Epistle to the Romans and his Epistle to the Galatians is marked. In the case of the Galatians Paul had been their spiritual father and knew their state. We see how his heart goes out to them. He deals with their special condition and circumstances. In writing to the saints at Rome whom he had never seen and whose condition he knew comparatively little, he deals with the general truths of the Gospel, establishing them in the faith and building them up in Christ, giving them exhortations bearing upon their life, walk, service, and mutual relationship and intercourse with each other. The Epistle is a Bible in miniature . . . Alphaeus Wilkes at above Conference.

Read Psalm 139. What a comfort to be able to come into the presence of God and say — "Thou hast searched me and known me." Only those who have been really searched of God can say — "Search me, O God." Conceit of self has done more than anything I know of to injure the children of God. . . . Thos. McLaren at above Conference in Motherwell.

## A BELFAST MAN'S CONVERSION

**I**T IS now well over fifty years, since in the city of Belfast, in the North of Ireland where I was born, I was brought to the knowledge of my sins forgiven, and my soul saved.

I was the youngest of a large family and though my parents were not saved in earlier years, impressions were made very early upon me through the influence of some of the older members of the family who were saved when I was a child, and afterwards through the Sunday School. Hence it would be difficult for me to say exactly when I first learned that I needed to be saved if ever I was to be in heaven. From my earliest days I had thoughts about my soul and eternity, and intended to be saved some day — perhaps on a death bed, and I gave heed to the devil's lie — "it's time enough yet." I put this momentous question off from time to time. How many there are still, who, like Felix in Acts 24, are doing the same, waiting for a convenient season, forgetting the Spanish proverb . . . "That the road of by and by leads to the town of never."

There were three things that often gave me concern in my unconverted days.

1. The uncertainty of life. I was afraid of death, knew that Hell was my portion.
2. I was afraid of the Holy Spirit leaving me, knowing Genesis 6:3.
3. I was afraid of the Lord's Coming and the thought of this troubled me more than anything else. Being the last in the home to be saved, I was often afraid the Lord might come during the night, and take my loved ones to be with Himself, and I should be left behind for judgment.

I had gone to work in a large Weaving Establishment in the city where a number of Christians were employed and I can remember well, when at my work, being troubled about the Lord's Coming, especially when I missed some of the Lord's people from their accustomed places, thinking perhaps the Lord had come and I was left behind.

It was in the Autumn of 1892, that the late Mr. John Ferguson (the editor's father, who went to be with Chris in 1940) came to the Old Lodge Hall to preach the Gospel. The meetings, which I attended nightly, continued for a fortnight, but again God spoke to me but I did not care to remain behind, as I did not like anyone to speak to me personally about these things. On the closing night, Mr. Ferguson was assisted by the late Mr. Samuel Meneely. Both spoke from John 3:16. I cannot remember much of what was said in the meeting, only that I wanted to be saved. This night I remained behind. The preachers each spoke to me in the after meeting, bringing before me several Scriptures, but all seemed dark. How true



are the Words . . . "If our Gospel be hid, it is hid to them that are lost." 2 Cor. 4:3. Believing was a difficulty to me as I thought that I always believed and yet I could not say I had everlasting life. I was waiting for feelings to give me the assurance that I had everlasting life.

After I reached home my sister spoke to me, and brought the truth before me, set forth in 1 Peter 2:24, showing me clearly how God had laid my sins on the Lord Jesus when He died upon the cross. But it was not until later in the night, while my brother was speaking to me in my room, that the truth dawned upon me for the first time, and I saw by faith the Lord Jesus taking my place, and dying in my stead. Then the words frequently used by Mr. Ferguson in the course of his speaking came before me, "Jesus in my place" and I saw that God had punished His Son in my stead and all that I had to do was to take God at His Word, and trust Him there and then, and I knew that I was saved — not because I felt it, but because God had said in His Word "That whosoever believeth in Him should not perish, but have everlasting life." John 3:16. That was on the 25th of September, 1892.

During the years that have intervened I have known the Lord Jesus, not only as One that is able to save, but as One Who is able to keep, and able to satisfy every longing desire.

Samuel Gilpin.

### Lines on

### "OUR LITTLE RACHEL,"

**Who died on 26th of July, 1879, aged ten months.**

O WHY did heaven permit thee thus to come,  
To brighten with thy playful smile our home,  
And, when our heart-strings round thee were entwined,  
Remove thee hence, and leave us here behind  
With wounded, bleeding hearts? Ah, now I see!  
It was that our affections should in thee  
Be centered, then removed with thee above,  
Lest earth and earthly things our hearts should love.

But though we were with thee so richly blest,  
Yet thou wast never as our own possess'd,  
But lent us for a little by the Lord,  
And now we have to Him our trust restor'd.  
Amen! though nature would the trial shun —  
Amen! the Lord is good — His will be done.

W. B.

(Galston, August, 1879)

(From "The Believer's Treasury")  
June 19, 1886

## SENDING PORTIONS

Nehemiah 8:10

(Extracts from letter of bro. D. R. Scott)

**G**OD must put much value on the prayers of His people. Prayer is so linked up with incense and sacrifices, etc. Ps. 141 — Rev. 8, etc. I believe much prayer should go with the circulation of the Magazine and if there were more prayer for our Conferences, it would be good. We often hear that the Conference was good. At the same time we hear often that Conferences are not what they used to be, especially the larger ones. Many speak of being disappointed. It will soon be conference time here (written last Fall). I feel we need a time of real heart searching, restoration and reviving.

I feel much better than I was, I get out to some meetings now but it takes so little to weaken me. I spend much time in bed. I do enjoy praying for the people of God and for the work of the Lord. One and another comes to my mind, widows and ones who are not so favored as many others and I find it a little service for the Lord to write one and another and pass on a little that I have been enjoying. I remember a little boy who was very simple and when people would call at the home, he would run and get apples for them. Then he would take a bite of each one to make sure it was a good one before giving it to the friend. So I like to take a bite of the apple first. I saw a picture of two boys once, the eldest was munching a big apple. The little fellow said, "please can I share the core?" — the other replied — "there ain't going to be no core in this one."

I have been thinking a good deal about Nehemiah 8. They had a wonderful conference. They were encouraged not to weep but to rejoice and to eat the fat and drink the sweet, and send portions to those for whom nothing was prepared. Queer thoughts come into one's mind. There have been more than a dozen Conferences that I know of since last May, one place and another, and the report is, as a rule, a good Conference. I was thinking if one out of every fifty who attended those Conferences, who had been feasting on the fat of the land and drinking the sweet, (My flesh is meat indeed and My blood is drink indeed), had sat down and sent a portion to one and another, who were not so favored as they were: what words in season might be passed on to weary and lonely souls. What do the words mean — "The simplicity that is in Christ?" I watched a robin one day feeding her young ones, and she pulled a worm apart, and put a bit in the mouth of one little fellow and a bit in the mouth of another, etc. Where did she learn that? Why did she not cram it all down the throat of the one? The people that lived before Adam are exceeding wise — see Prov. 30:24, 25. God would have us take a lesson from them . . . Prov. 6:6, 8."

With love in our Lord Jesus Christ,

Yours through grace abounding,

D. R. Scott.

## THE CHALLENGE OF THE PIONEER

### The Laborers Are Few

WM. H. FERGUSON

**I**N WRITING on this subject occasionally, one would seek to stir up any in whose heart God has put an earnest desire to serve Him as to this important work — so sadly lacking today among us.

Pioneer work is striking out where others have not gone and where the trail has not been blazed. It involves determination, a definite sense that God has called to this type of work, also a good stock of courage and a stout heart, since it involves loneliness, reproach, scorn of the religious and difficulties many. It is a test of faith. But the compensations of divine aid and comfort are most cheering, and the results of such work continue through life. The seed sown God can and does watch over and blessing follows as it is watered by prayer.

### CONSTANCY

Pioneering is not a short foray into some district for a few weeks in the year — usually the Summer, but a persistent effort in a certain district, usually over a space of years. Nothing is accomplished without labor, toil and expense. To do a little of this professed work and then spend months going round assemblies telling of it, is poor work indeed. One of the African pioneers, who spent twenty-two years at the first in Africa, without a furlough home, said that one of the poorest things a missionary could do was to go around and tell of the work that other men had done, taking a good share of credit for such to oneself.

Our pioneering brethren have had many experiences, hardships, testings. They usually say little of it. Nothing is more disgusting than to see some young man, with only a year or two of some well-advertised work to parade, taking the place of a critic, or a teacher of others in this respect, or an assembly circuit preacher. Men who seek to build up a reputation by decrying the work of the godly of a past day are to be watched, not encouraged.

It seems that some of our older brethren are doing the pioneering work that is done today. There are good and godly men, however, younger in years who are persisting in this work. We should thank God for such. You will find them in their respective districts in various parts. They are on the lookout for schoolhouses, vacant halls, farm homes open for the Gospel, etc., etc. They are not averse to entering such new fields, working faithfully. Some of the districts have much opposition, not many comforts. In Summer and Winter they are at it and are not at ease unless attempting something for the Lord in such out of the way parts; while, at the same time, they are not unmindful of the needs of the small and

scattered assemblies of the Lord's people, where they have labored from time to time and have seen God's hand. "Let us visit our brethren where we have preached the Word of the Lord . . . and see how they do." Acts 15:36.

Preaching amongst assemblies is not pioneer work, though needful work for those whom God has fitted thus and called particularly to this, usually older men who have put in years of work faithfully in the service of the Lord. Those who have done little but this in their few years of service know nothing of the pioneer spirit and are, consequently, deficient in that formative ministry which is for the help, edifying or building up of the saints. You will find such critical, pugnacious and self-sufficient in their manner. Usually such are not slow to ridicule any who do not cater to them, or those who seek to go back to the old paths of the Word of God relative to our testimony generally. Men who have been commanded by their home assemblies to do such pioneer work must, to be loyal and true to their trust and promise, continue at it for some years. We do not suggest that there should not be contacts with assemblies occasionally, giving what help one can, but the great bent of their service is manifested in their chosen, lowly, pioneer work, often out of sight of men but never out of sight of God.

### HOME OR ABROAD

The above applies equally here and there. The true laborer abroad sticks to his field of labor. Even there all may not be doing the same kind of work and true pioneers abroad, as in the olden days, are scarce also. If one adds up the years spent away from the field and the "rounds" of assemblies in the old land and this continent, it is not inconsequential. But how good to know of our older and esteemed brethren giving their lives to the work has laid to their hands and even "finishing in harness." Some younger men also are doing faithful work and show good promise but we fear the "glamor" of the so-called mission field may attract some who have showed no inclination at home to do any pioneer work, or, in fact, any true work for the Lord in a scriptural way. We question if such are called at all to foreign fields. There is a laxity both at home and with a view to service abroad and there must be a "distinguishing" of the real and those who have missed the mark.

### WHAT CAN BE DONE?

Prayer definitely for certain districts, that God would make known His mind, and meet the need in His own way, would help greatly. We must remember, after all, that God is over all and it is only He Who can supply this need. No schools of men or human attempts to organize such for service, can ever meet this need. There is no use TRYING to put the pioneer spirit into a man if it is not there. All efforts to drill

this into one are futile. That is not the object we have in writing. The love of Christ constraining, like some of the pioneers of old, is a definite challenge to us today. All pioneers have had this definite **CALL FROM GOD** for this particular type of work and would rather die than not seek, in their measure, to fulfil their ministry. Think of the Brainerds, the Oregon pioneers of earlier days (with much less light than we profess to have), some of whom met violent deaths at the hands of the treacherous people amongst whom they went to toil. Consider men like Carey, Hudson Taylor, William Burns, James Gilmour, Williams of Patagonia, who gave his life for those savages . . . Dugald Campbell of Africa and the Sahara desert, Fred Arnot of the "beloved strip" and his companions, and in the virgin fields of our own continent, amongst those who gather to the Lord's Name, what an array of names rise up before us to challenge us today. We forbear mentioning their names — they are too well known to most of us and their work stands as monument of their godly pioneering spirit and their godly shepherding to see that the people of God were maintained in a scriptural path. It is our desire to strengthen all such and to maintain our testimony amidst such, "till He Come." The time is late, the night draweth near "when no man can work." There are untouched areas in our Continent far to the North and the North West and the deep South — amongst the backward parts. "We are not now speaking of Southern and Western districts which are a "mecca" in Winter." The great Provinces of British Columbia, Alberta, Manitoba, Saskatchewan and vast regions of Ontario have untouched parts lying open. Quebec, dark Quebec, has only a handful of true pioneers in assembly fellowship — the Maritimes have faithful men pioneering amidst difficulties as have the Islands of Prince Edward and Newfoundland. Labrador has openings for hardy men. The whole North and West country of the United States is open for pioneers. Most of Oregon, Washington, Idaho and Montana is virgin soil. Iowa and Wisconsin have had much of this spirit and still show it and many other parts press in on one. Who then will go and settle down for some Summers and Winters and do some real and honest work for God? This would be a tonic to God's beloved people in assembly fellowship. If younger men will not do it before they get married and settle down, there is little likelihood that they will do it later, but God is able.

#### A SUGGESTION

**PRAY MORE.** Seek guidance from God as to the distribution of that which God has entrusted to you, either individually or collectively. Don't be too easily touched by the plausible approach of any who have done some of this work for God. Let it be known that younger men only out preaching a short time, give evidence of this desire to continue at this work for a time. Be careful of men out only a few years and travelling

coast to coast and North to South. The beloved apostle says — "A dispensation of the Gospel is committed to me." 1 Cor. 9:17. That is, he **FELT** he must do it, but, "if willingly," he could say — "I have a reward." A future reward, without doubt, but also presently in a good conscience and the "sleep of a laboring man" which is sweet, even if the bed is hard.

Many of our beloved brethren feel all this lack of pioneer work keenly and the above is written for fellowship in prayer, that unprofitable and aimless running may cease, and more definite work be attempted in a far more limited circle — cp. the "circuits of our Lord" as He went about (i. e. round about) the towns and villages preaching. Only thus will true "pioneering" develop and increase among us — only thus shall we be saved from failing in our stewardship. Encourage this work when you **SEE** it, not when some one says he **INTENDS** to do it. There is a vast difference here.

James Gilmour wrote from lonely Mongolia years ago . . . "I felt very lonely . . . My eyes have filled with tears frequently these last few days in spite of myself. Oh! the intense loneliness of Christ's life, not a single one understood Him! He bore it. Oh, Lord, let me follow in Thy steps and have in me the same spirit that Thou hadst . . . I have had no letters for eighty days."

Go, labor on; spend, and be spent,  
Thy joy to do the Father's will:  
It is the way the Master went,  
Should not the servant tread it still?

### WHY HIS SERMON WAS SHORT

**A** LOCAL preacher in the North had earned the nickname of "Old Never-end," owing to the length of his sermons. One night, when preaching some distance from his home, he surprised the congregation by winding up his discourse suddenly. "There is much more I could say on the subject," he concluded, "but I have no lamps on my trap, and the horse I am driving is so old and slow that I shall be very late in getting home as it is."

As he was leaving the bulding an old villager came up to him and, congratulating him on his sermon, said — "Aw never heerd thee preach so well afore. Just stick to thy lampless trap and thy old 'oss and thy preaching will be all the better for it."

H. P.

**BEZA OBSERVES** . . . "None will be more opposed to the Roman Catholics in the Judgment Day than the Virgin Mary and the saints in whom they profess to trust."

## THE SHIELDS OF GOLD

**S**OME one has aptly said that if we want doctrines, we must turn to the New Testament; and if we want illustrations, we must turn to the Old. The narratives of the Old Testament contains mines of the most precious teaching, that only require the needful digging in order to open their treasures to our sight. We simply need to read them in the light of New Testament Scripture; for, as one has said, "the New Testament lies hid in the Old, and the Old Testament lies open in the new." A doctrine may be somewhat difficult to understand; and we may hear some truths stated many times over before we can perceive the lessons intended to be conveyed. With the illustration, however, it is different. We take in the whole "situation" at a glance; and, if we are really willing to be taught of God, we cannot fail to learn lessons of the highest importance even from the most common-place incident in Old Testament history.

### BRAZEN SHIELDS

Such an incident will be found in 1 Kings 14:26, 27. Shishak, king of Egypt, had come up against Jerusalem; "and he took away the treasures of the house of the Lord . . . and all the shields of gold which Solomon had made. And king Rehoboam made in their stead brazen shields." Now, what have we here? We have here the case of one who was determined he would keep up appearances, whether he had the reality or not. Apostate Judah (see verse 22) was no longer able to keep possession of the treasures of the Lord's house. Had they been walking in the statutes of the Lord, the king of Egypt could never have got inside the walls of Jerusalem. Yea, as a certain writer has said, "Jerusalem may well do without walls, if God is there." But God was not there. He was a stranger in the land (Jer. 14:8). Thus the power of Egypt came in like a flood; and the treasures of the Lord's house were carried away into the land of the alien. The golden shields which Solomon had made were no more!

### NO MOURNING

How a true Israelite would mourn to see the precious things of the Lord's house borne away by the enemy! But we do not read that Rehoboam mourned. He did not seem to think the matter so serious after all. The absence of the golden shields said but too plainly, "God is not here"; for, had He been there, the golden shields had never become a spoil of Egypt. Rehoboam saw that something must be done. The blank must be filled up for awkward questions might be asked about the missing shields. His resolve is taken. The old appearance must be kept up. He will make shields of brass. Thus the brazen shields were made; and no doubt they would look very much like the true gold. If well polished up, they would have almost as good an appearance. Yet the whole thing was a

mere imitation — a standing witness, indeed, to the fact that the glory had departed from Israel, although an apostate people might rejoice in those shields of brass, as a symbol of Jehovah's power and presence.

May our God graciously deliver us from being satisfied with mere appearances. We shall never be able to keep possession of the precious treasures of God's house, except it be in the path of Communion. We may make our boast that we are of "the tribe of Judah" — that we are a "faithful remnant," witnessing for God in these last days. But, if we fail to sanctify the Lord Christ in our hearts — if the knife of separation be not applied to the inner corruptions — if "holiness to the Lord" be not stamped upon our lives — the treasures of the Lord's house will slip through our fingers. When the reality is gone, Satan will be quite agreeable to let us keep up the appearance. He will allow us to make as many shields of brass as we please; for we do not read that Shishak ever came up from Egypt to take away the brazen shields that Rehoboam had made.

When God's power among a company of believers is on the wane, or has departed, the natural heart immediately suggests that every appearance of power be maintained. "It will never do to let it be seen that things are at such a low ebb." Thus the flesh reasons; and thus shields of brass are being manufactured all around. The whole machinery is kept in motion: the same amount of "the Lord's work" is done that used to be done. And, as Rehoboam rejoiced in his shields of brass, so do we sit down and rejoice in the appearance of work that we keep up! But where are the golden shields? Where is that holy ardour that once thrilled through every fibre of our ransomed being? Where is that power that once caused our terror to fall upon the people of the land? Departed! Do we say, departed? Then why keep up the appearance of power, when in reality we are as weak as other men? Why profess to be the custodians of the precious treasures of God's house, while we are merely imitating the splendour of Solomon's reign. If, instead of making counterfeit shields, Rehoboam had got down on his face before God, and then called Judah together for confession and self-judgment, the lost treasures would have been recovered, and the departed glory restored. But it was thought more important to keep up appearances before men, than to humble themselves before God; and therefore they were left to rejoice in the work of their own hands. Knowing these things, let us be warned. Whether it be as a company of believers, or as individuals, let us be delivered from keeping up the appearance of power, after the power has departed. It is to be feared that many keep up the form of separation, while separation to them is but a form. The pure gold of holy fellowship is a thing of the past: yet all the old profession is kept up! It would never do for them to admit that



they have departed from the living God! O for reality! For this let the godly pray. O for a time of heart-searching — for the heavenly light so to shine among the people of God, that brazen shields shall be no longer seen in the Lord's house, and that His people shall be found rejoicing, yea, "abundantly satisfied," in the treasures that are there!

From "The Believer's Treasury."

## TRUE UNION IN CHRIST

John 17:21

THE LATE WILLIAM LINCOLN

**H**OW wonderful that all who profess His Name are not satisfied with Himself. And here in this instructive symbol, we see that He is not only the Rock for individuals, (cp. Matthew 18:20 — His place in grace now, and Heb. 2:12 — in glory presently) at the present time to rest upon; but also the single, sole-sufficient Centre to connect and unite many assemblies into one. To the eye of sense such various gatherings may appear separated, because the Lord, the living link between them, is not seen. So, too, might anyone, looking at different sunbeams, imagine such were wholly unconnected with each other; unless indeed, yon bright orb of day, from which they all radiated and to which they all belonged, were seen also. In like manner does faith approve His way, being SATISFIED WITH HIMSELF.

I anticipate here an objection. If one may say the above is the only true mode of union, i. e., in Christ by the Holy Spirit, how will this sort of union lead the world to believe, as Jesus prayed in John 17:21. For this sort of union the world certainly cannot see. I might answer with Bellett that the union in John 17 REFERS NOT TO ANY ECCLESIASTICAL CONFEDERACY at all; but to something far more real and true. Secondly, the world can see the effect though not the cause; it can see our love in the truth to each other, and our gravitating unto each other, by OUR beholding of Christ in each other. But, thirdly, and specially, it is not so well known as it ought to be, that the word "one" just before the mention of the world believing, is an interpolation. It is absent from the manuscripts B. C. D., that is, from the Vatican MS., from the Ephraim MS., and from Bezas. It is found indeed in the Alexandrine MS., and in the Sinai. But the Alexandrine is admitted to be most incorrect in the Gospels. The meaning is obscured by the insertion of that second "one." Lachman and Tischendorf and Alford reject it. The passage, I am convinced, should be arranged as follows:

Prayer for ULTIMATE object . . .

"That they all may be one."

Prayer for PRESENT stage of accomplishment . . .

"As Thou, Father, art in Me, and I in Thee, that they also MAY BE IN US, that the world may believe," etc.

Then, finally, the ULTIMATE end in glory . . .

"And the glory which Thou gavest Me I have given them; that they may be one, even as we are one: I in them and Thou in Me, that they may be perfected into (eis) one, that the world may know," etc.

Thus Christ's prayer for us now is, "that we may be IN GOD, that the world may believe"; and that we may ultimately be PERFECTED INTO ONE, that the world may know," etc. Such is the force, too, of the preposition "eis" which (as Mr. W. H. Darby, to whom I have submitted this interpretation, suggests) denotes drift, or tendency. We are in God now — this is God's PRESENT work, for which Christ prays for to be the case now, and this is being answered now, cp. 1 John 4:16. Then the oneness shall be fully seen in glory by and by. That is to say, God's present work in us, is a preparation for His future object. The church is in process of formation — Eph. 2:21, 22 — therefore we have the principalities and powers in the heavenlies, to whom God is making known, now, by the church, His manifold wisdom, Eph. 3:10. Also note that John 17:21 is, in part, expounded in 1 John 1:3 . . . Departure from the Lord Jesus, as the sole center and life of His church, must entail the direct consequences.

Editor's note: We commend the consideration of the thought expressed by Mr. Lincoln to the reader. The modern idea that John 17:21 lends itself to a "unity" or "amalgamation" without regard to the condition of even professed assemblies, is a false one. The holding or tolerating of false teaching is a very serious matter, as is the denial of the Lordship of Christ and the authority of the Word of God, expressed in certain quarters by their actions and fellowship with the false systems of clerisy and schism. True fellowship can only exist where the Person of the Lord Jesus Christ is apprehended, and where He is given His true place in the church, and where the blessed Holy Spirit is given freedom to direct to Him and to His commands. Anything less than this cannot be true fellowship.

---

The will of God is my pole-star, and with my eye constantly upon it, I shall be carried safely through all storms and tempests.

---

### DISCRETION

Much discretion is requisite on the part of stewards as to what to minister, as also when and where. Thus Paul knew how to feed with milk when "meat" was unsuited. There is "due season" which the wise steward will embrace. Paul kept nothing back that was profitable unto the Ephesians.

## ELISHA

### The Need for Corrective Ministry

**T**HE first miracle of Elisha may be taken as indicating the character of the ministry of this great prophet of the Lord to the ten tribes, just as the first miracle of the Lord shows that He had come as the Christ, the enriching One. Human resources were at an end, but when that time came the Lord was present. He stepped in and gave His best, when men, had they had aught to give, would have given their worst. He gave them wine for water, the life blood of the grape, but He did not end at that; in due time He gave His own precious blood because it was in His heart to give.

Elijah's ministry had ended, whose ministry was one of restoration; Israel had failed to appreciate his work and worth, and he on his part had also failed to appreciate how dearly the Lord loved Israel when he prayed against them. Elijah was taken to heaven and Israel into captivity till each knew better how to appreciate the other, for Elijah shall indeed come to restore all things, and his message shall yet be heeded by Israel, who shall then say, "What have I to do any more with idols?"

If Elijah's ministry of restoration failed and the captivity of God's people was inevitable, Elisha's ministry was one of correction, and of giving a measure of blessing to those who sought such blessing in his day. His work would teach us that though the most part of men went their own way and sought their own pleasure, God would meet with blessings of goodness such as had a heart humble enough to seek blessing from God through His prophet, and as it was then so it is now, in a world that passes on to judgment. He would raise an axe-head for a poor son of a prophet who had not money enough to buy an axe. He would cleanse Naaman for nothing when he had not money enough to pay for that cleansing (though Naaman thought he had when he brought ten talents of silver, and six thousand pieces of gold, and ten changes of raiment; just as many sinners think they can pay God for the forgiveness of sins today; and alas! alas! for the Gehazis, the hirelings, who take the money). He would feed an hundred hungry men with but ten barley loaves and some fresh ears of corn, though his servant wondered how so many would be fed with so little; and in such a time of dearth he would turn the death-pot to one which contained a healthy meal for the sons of the prophets — women too were blessed, such as the great woman of Shunem and the widow with her two sons.

But we must now come to where we started, to the first miracle of Elisha. It was done not for one individual but for a city, for people who lived in community life, having responsibility to each other as well as to God. The city was one which is well-known to readers of the Bible, namely, Jericho,

the city of palm trees. It was excellently situated, a fact which could be seen by all, but, alas, the land miscarried; it brought forth no fruit to perfection. Even the most promising year ended in failure. There was always plenty of blossom, but no ripe fruit, for when the fruit had formed then disaster came, for it fell before it was ripe. What was wrong? The water supply was the cause of the trouble — "the water is naught" the men of the city said. The cause of the trouble must be rectified if the trouble itself is to be cured.

Many lives which once showed promise of fruitfulness have ended their earthly season of fruitfulness and service for God and man disastrously, and assemblies too (for Jericho would typify not so much the individual as that which is collective in character) may be unfruitful. Why? because the ministry so vital to an assembly's well-being, seen in the water, is not of that spiritual, life-giving sort; such a ministry is lacking. There needs to be some corrective applied, if there is to be neither death nor miscarrying. We need a new cruse and salt therein. Some of us may be as old cruses, and mayhap *our saltness is spent*; we may have a name to live, but our ministry may be of an insipid, tasteless sort, that which has no corrective in it. Saints may be drinking of their deadly potion — doing things they ought not, reading things they ought not, spending their time where they ought not to be, and their money on what satisfies not, and there is no corrective. Where is the man with Elijah's mantle and the new cruse with the salt that will dare to cast the salt into the waters to heal them? Verily we as God's children and people need a corrective ministry. It will not turn the world upside down, but it will heal and bless those who want healing and blessing. It will be an Elisha's ministry, who in his time went about doing good, like the Greater than he. There may have been many cities in like case to Jericho which were not healed, as there were many lepers in Israel, but none was cleansed but Naaman the leper, but if but one is blessed by an Elisha's corrective ministry then God will be glorified in such a work.

---

Selected.

### **BROWNLOW NORTH ON "PRAYER"**

Never neglect daily prayer; enter into thy closet and have a private audience with God, and when you pray remember you are in the presence chamber of God. He not only hears your prayers but notes the motive that prompts them. Never neglect daily private Bible reading; and when you read, remember that God is speaking to you, and that you are to believe and act upon what He says.

I believe that all backsliding begins with the neglect of these two rules. If ever you are in doubt as to a thing being right or wrong, go to your room and kneel down and ask God's blessing upon it. If you cannot do this, it is wrong.

## WHAT ARE WE TO DO?

### Shall We Remove the Landmarks?

**W**E HAVE recorded some of the wonderful works of the past 80 years, and seen how wisely God has helped and cared for His servants. And the question may now be well asked, What are we to do in the future? In the "Little While" "Till He Come," can we improve, or amend our methods of service and working?

This is an age of progress, push, forward movements, up-to-date methods. All around we hear and see that the professing Church is astir with new ideas, new schemes, new plans. What shall we do? Fall into line with those around us, and seek to carry on our work for God, in ways and by means that are not of God. Shall we take worldly standards, and adopt worldly ways to accomplish God's work?

Let us ask ourselves another question. During these past years, has God ever failed us? Is He changed that we need to change also? What is to be gained by leaving the paths that His Word has marked out for us, that we should lower ourselves down from His standard of ways and means?

We may perhaps make more show and noise, and get more worldly applause, but shall we do more true work for God? We work for this living God, who is as ready to help us, as He ever was to help our fathers in the days of old. We still have the love and work of Christ as our center. We still have the living power in us and with us, of the Holy Spirit. Shall we gain anything? What can we gain if we loosen our hold on, and change our trust in the Eternal Trinity, and take up with the showy schemes of earth, and lower our standard down into the dross and dregs of unstable, moveable, earthly thoughts and ways?

We answer NO! NO! NO! a thousand times NO! Our God has done great things for us, whereof we are glad. We cannot improve on His ways, nor trim our conduct and belief, so as to in any way depart from the old paths, and secure the old blessing.

But this will we do, if God permit: redouble our energies, purify ourselves and our ways, unite ourselves more closely together into a holier, firmer alliance, and stand firm and true in the fear of God, and under the Banner of the Cross.

We quite admit that we can amend our ways, for we are not yet perfect in the ways of God. We need more spiritual life, power, love, unity, devotion, so that our whole spirit, soul and body may be brought into complete harmony with the thoughts and ways of our God. Let us not only get right with God, but keep right with God. Results depend very much on ourselves, and how we behave ourselves before the world, the Church, and God. Then He will be able to make us useful laborers in His vineyard, either at home or abroad, and in due

season we shall have His "Well done, good and faithful servant," which is a far higher reward than any present earthly applause can be.

C. B., Leominster — 1909.

(A message regarding the Lord's work at home and abroad)

## AN INFIDEL'S BOAST

**A** COMPLETE set of works of that famous French literary critic and atheist, Voltaire, was owned by an English-gentleman.

Some years ago this nobleman, the Earl of Dudley, died. In due course the sale of his effects took place. His library contained the ninety-two volumes bound in calf, from the pen of Voltaire, and were offered for sale. They fetched, we are told, the sum of two dollars for the whole set!

One book that the famous Frenchman wrote a century or more ago is practically unknown to most people living today. In it he wrote that this book would "demolish the Bible for ever." He prophesied that within one hundred years there would not be a copy of the Bible left on the civilized earth, except in museums as a curious relic of ancient superstition.

During that same century, two hundred million volumes of the Bible were circulated and, strangely enough, the very house in which Voltaire made his vain boast, was stacked from floor to ceiling, with the Scriptures of truth.

Not many years ago the British Government paid about \$400,000 to the Russian Government for the Codex Sinaiticus — an ancient manuscript of the Scriptures. What a contrast in these two sales as to their values, as to the buyers and as to their lasting worth.

## A NEGLECTED BOOK

Today man faithfully buys the daily paper and periodicals as well as books of all kinds to obtain knowledge, find pleasure and relaxation, but fails to read in the Word of Life daily of the things which should concern him most — his future destiny and God's purposes for him. So the message of God's love, as revealed in the death of His Son, our Lord Jesus Christ, goes unheeded. The warnings of future, eternal punishment are ignored. The denial of the things which are worth while is evident everywhere.

We plead with you to read the Bible for yourself. You are sure to hear God speaking as you read its wonderful pages. You will not need anyone to prove this fact. His promise is still true:

"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.

Forgiveness can be obtained now for Christ shed His blood on the cross, He died and rose again. His blood is the blood of atonement and the Scripture states plainly that it is for you, if you take the place assigned to you by God, i. e. the place of an ungodly sinner — "For when we were yet without strength, in due time Christ died for the ungodly." Rom. 5:6. "BEHOLD, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2.

"Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." Prov. 27:1.

---

### BENGEL ON LIBERALISM

THE expectations of Gengel, the German commentator, appear likely to be fulfilled with curious accuracy in the present day (about 1860 A. D.) He said in the year 1740 A. D. . . . "Though Socinianism and Popery, at present, appear mutually aloof, they will in process of time form a mighty confluence, that will burst all bounds and bring everything to a crisis. We may expect it in the following way.

The residue of heavenly influence on the professing church, as a body, will have utterly evaporated, its holy things have already been more and more prostituted to the spirit of this world. The Holy Spirit being thus withdrawn from the camp at large, the world will deem its own victory and triumph secured. Now, therefore, a spirit of liberal Latitudinarianism will prevail everywhere, a notion that everyone may be right in his own way of thinking, and consequently that all is well with the Jew, the Turk and the Pagan. Ideas of this kind will wonderfully prepare men for embracing the false prophet." . . . (who will cause men to worship the Man of Sin — Editor).

(The above was written on John 5:43. Socinianism mentioned above is the teaching of the tenets of Faustus and Socinius, Italian theologians of the 16th century, who denied the Trinity, the deity of Christ, the personality of the devil, the native and total depravity of man, the vicarious atonement, and the eternity of future punishment. How much nearer we are in this, our day, to this Satanic amalgamation where grace is turned into lasciviousness or lawless self-will. Editor)!

---

They are never disappointed who have learned to wait only on God, and to expect nothing from man.

## QUESTIONS AND ANSWERS

**QUESTION:** Is there any foundation for the insinuation that plain speaking or writing regarding the "old paths" will bring about division amongst the saints?

**ANSWER:** Absolutely none! The only thing which brings about division is departure from God's Word and God's centre. Cp. 1 Kings 12:25, 33, etc. In the permissive will of God this division in Israel's tribes came about but it was never God's mind that the people should forsake God's centre, and Jeroboam's wicked devices to keep them from returning thereto, brought upon him the epitaph — "Jeroboam, the son of Nebat, who made Israel to sin." A wicked Ahab might say to God's servant — Elijah — "Art thou he that troubleth Israel?" But the answer of God, through His servant, was — "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." 1 Kings 18:17, 18.

The truth of God always leads back to God, always calls God's people back to the simplicity that is in Christ, always tends to godliness of life and away from worldliness and worldly ideas and pleasures and purely fleshly desires. The path becomes too narrow for some, and doubtless the families of even godly men have been used of late years to cause the defection of such. The "easy" entrance of many such into the assemblies of God, without an appreciation of what it means to be "gathered to the Name of the Lord" has brought about an influx of "strange children" — hence the departure and the condemning of all that would interfere with the tendency to more association with the world and worldly religion. You will find, also, that those who decry the "old paths" are usually those who have departed from them, who used to preach them in days gone by, or have been involved in assembly difficulties themselves and are become "bit-ter of soul."

### A YOUNG CHRISTIAN'S QUESTION:

1. Is it scriptural for a believer to lend money to a brother in Christ, charging interest?
2. Is the principle of usury in the Old Testament carried into the new?
3. When a brother charges interest, thus, should this be classed as covetousness?
4. What does scripture say about a Christian borrowing money from either a brother, or the world?

### ANSWER:

1. Matt. 5:42 would place the "giving" ahead of the "borrowing." This is a good principle to follow.
2. Nehemiah, chapter 5, should be read. To place a burden on God's people is condemned in Scripture, whether in O. T. or N. T. Even the Jews, to this day, lend to their earthly brethren, without interest. Generally speaking, there should not be so much borrowing at all today, but where there seems to be an absolute necessity for such, it is the lender's privilege, as a Christian, to act in a gracious and loving manner — he never loses for God is no man's debtor. The principle, generally, would be carried into the New Testament.
3. No! Covetousness is inordinate love of money or goods, or persons, and desiring to have what another has, etc.
4. Scripture does not encourage the borrowing of money. Better far to wait until one can pay for what they need, but, if on a contractual relationship such as in purchasing a home, or the like, the Christian must be meticulous regarding the prompt payment of such debt. Any person who is not right about money, you will find well worth watching, and they are never goodly in their lives.



## EXTRACTS FROM LETTERS

FROM YUGOSLAVIA: A Christian girl's comments: I am so grateful to the Lord when you can send me your Magazine and thank you so much. We have not any Magazines in our country and am so glad when I have something good for reading. In Words in Season I ever find many wonderful articles, which are good for my spiritual life . . . I know if we are only little, He is strong, and His power perfect in our weaknesses. I want to tell you what happened to me. Last year when I finished my studies and got a diploma, was obligated to leave my place which I got because I am a Christian girl. Now I have gotten a beautiful one, like a teacher of mathematics in one of our schools. How good is our Heavenly Father, and I may trust all to Him. S. K. (A courtesy subscription).

« « «

FROM NORTH IRELAND: The growing increase in the demand for Words In Season is a testimony to the appreciation of the believers here for wholesome doctrine, and I am happy to be a humble servant in its distribution. May the Lord bless in the labor and bless His Word as sent forth.

« « «

We look forward to its coming every month and appreciate more and more the faithful and seasonable ministry contained therein, which certainly verifies its name.

« « «

FROM NEW ZEALAND: We are thankful for such ministry. May the Lord give help to continue. Wild gourds by the lapful are being brought in from the world by those who go out into the field, bringing spiritual death with them. What a need for the meal — Christ Himself.

« « «

FROM AN AGED LABORER: The Lord raise up men in our day that are fearless, and men of a loving heart like a mother, and wise like a father, and that have a real backbone and able to stand for God.

« « «

FROM NOVA SCOTIA: What wonderful words we have received through your little paper — we look forward to it, something new every time. How wonderful is the Word of God! We are starting to read the Old Testament through for the third time since we are saved. It seems to be new and more wonderful every time. (Editor's note! How many older Christians have read the Old Testament through consecutively yearly? They have missed much who have not).

« « «

FROM OKLAHOMA: I thank God for reading material which disregards the world's craving for "sensationalism" and is faithful to our Lord in godly exposition and exhortation. May our Lord continue to use the Magazine to comfort, strengthen and challenge His people as we journey through this land towards the "city."

« « «

FROM ONTARIO: It is well that we have the unchangeable and eternal God to go to, His Word to guide us, and His promises to rest on. "I am the Lord, I change not." You are aware that we have much to grieve us here, as in many places besides, I fear. You can pray for us. James 5:16, 17.

« « «

FROM A COURTESY SUBSCRIPTION: "A helpful and unusual publication, God bless you!"

### MY TIMES ARE IN THINE HANDS

I'M GLAD my times are in Thy hands;  
     It is so sweet to know  
 That everything by Thee is planned  
     For me where'er I go;  
 The hand that holds the ocean's depths  
     Can hold my small affairs;  
 The hand that guides the universe  
     Can carry all my cares.

Thou seest all that's coming, Lord  
     The pleasure and the pain;  
 And Thou art shaping all for me  
     And my eternal gain.  
 Thy hand is one of love and power,  
     So gentle yet so strong,  
 It surely can control all things  
     Which unto me belong.

I'm glad I cannot shape my way,  
     I'd rather have Thy will;  
 I'm glad the ordering is not mine,  
     But rather Thine own will;  
 I do not know the future, and  
     I would not if I might,  
 For faith to me is better far  
     Than faulty human sight.

My times are in Thy hand, O Lord  
     'Tis restful it is so;  
 And as I tread an untried way,  
     'Tis quieting to know  
 That my dear Father up in Heaven  
     Doth understand my case,  
 So I can safely trust to Him  
     All till I see His face.

Anon.

«      «      «

"What time I am afraid, I will trust in Thee." Psalm 56:3.

«      «      «

"I will trust, and not be afraid." Isaiah 12:2.

«      «      «

"He shall not be afraid of evil tidings." Psalm 112:7.

**Manchester, Iowa.**—Saints here had a visit from Geo. McKinley. They have been cheered through the past year by seeing God's hand in their midst.

**Hitesville, Iowa.**—A good day reported New Year's Day—seven preachers present to give help. C. Yost and Paul Elliott had a few meetings with the young assembly in Ontario, Wisc., lately. They were hoping to begin at Mason City, Jan. 9th.

### CANADA

**Sault Ste. Marie, Ont.**—Many came to the opening of the New Gospel Hall, as a result of the labors amongst the Italian people in this city, Dec. 31st, and bro. C. Patrizio commenced meetings the following Lord's Day, looking up for blessing. Pray for this effort.

**Toronto, Ont.**—Our brother G. G. Johnston hoped to sail for Italy in January, joining d. v. brother Carboni, with whom he has spent several summers in tent work here and U.S.A. He will likely spend several months there, hoping to have some fruit in the Gospel there and helping in ministry. Pray for our brother.

**Windsor, Ont.**—Saints here had a good day New Year's Day around the good Word of God—four of the Lord's servants gave suitable words.

**Orillia, Ont.**—Bre. Russell Harris and Ed. Wickert were commencing a Gospel series here in Dominion Hall in January—pray for this.

**Vancouver, B. C.**—Bro. Albert Ramsay was expected to commence a Gospel effort in Woodland Hall January 2nd. Much prayer goes up for this effort. Saints of Fairview Assembly go on in His ways with some cheer from Himself. Saints of No. Vancouver, and all the assemblies of this city, felt keenly the loss of brother David Scott who has lived amongst them so long. "The memory of the just is blessed."

**Edmonton, Alta.**—Our beloved brother C. H. Willoughby had to go into the Royal Alexandra Hospital for another operation recently. Remember our brother in prayer. He has labored faithfully and long, often in remote parts.

**Kitchener, Ont.**—Saints here had an appreciated call from bro. John Gray, also G. P. Taylor and Stanley Simms.

**St. Thomas, Ont.**—Bro. Dobson visited saints here and A. T. Stewart was expected for meetings in January.

**Oakville, Ont.**—Bre. Joyce and Percy were continuing in the Gospel here in the Portable Hall—things not easy but they were looking to God.

**Cornerbrook, Newfoundland.**—The small assembly here has seen some blessing through the labors of bro. H. Harris recently. Pray for this needy corner of the harvest field. Bro. Bert Joyce has made his home on the Island in Victoria and hopes to work that district, in the Gospel. Pray for needy P. E. I. also. There is opposition to the plain truths of the Word of God when brought before young believers, but this is ever Satan's way.

**Niagara Falls, Ont.**—Our young brother James Smith has moved to Rollet, Quebec—hopes to learn the French language and labor in the Province. He visited the few in Charlton on his way with appreciation. Pray for our young brother that he may have help with the language and be a help to the work generally in that dark Province. Bre. Davey and Grainger have seen a few saved around Thurso, Quebec.

### OTHER LANDS

**Ireland.**—C. D. Fleming had well attended meetings at Shanagan, with blessing. A. McShane and J. Turkington having good meetings at Birches. T. W. Ball and Thompson continue at Limavady where God has saved souls. R. Hull finding good interest at Buckna. T. McKelvey had to discontinue at Lurgan owing to illness. W. Johnston and S. McBride at Milford, Co. Armagh, Mr. McCracken fairly well for his years. Mrs. Tom Campbell not fully recovered from her illness, her husband, therefore, not free to go far from home.

**Venezuela, S. A.**—Bro. Williams and his wife and Miss Broadhead arrived in Venezuela to find a hearty reception from the local Christians and other workers there. Bro. Williams states—"This is the eighth time we are back here. No one met us at the dock the first time and no one knew us. Now there are hundreds to meet us and see us off." When one considers the work in Venezuela, the words "What hath God wrought" come to mind.

### FALLEN ASLEEP

**No. Vancouver, B. C.**—Our beloved and esteemed brother David R. Scott, a noble servant of Christ, "fell asleep" Lord's Day afternoon, December 12th, Memorial and photo will appear, God-willing, in our March issue. Some may desire extra copies—write us in Detroit soon.

**Hamilton, Ont.**—Our beloved brother, Mr. David Wallace, after a brief illness, passed into the presence of the Lord, Nov. 30th. He was in his 66th year and has been in fellowship in the McNab St. Assembly the past 30 years. Remember his wife and four daughters in prayer. Very active in the Gospel and will be missed.

**Saugus, Mass.**—Our esteemed brother Mr. David Walsh, for many years Correspondent of the Clifondale Assembly, "went home" December 8th. Saved in Belfast, Ireland when a young man of 18—coming to U.S.A. some 12 years later, he heartily associated himself with those who gather to the Name of the Lord Jesus Christ. For 47 years he has been zealously seeking to spread the Gospel and to shepherd the flock. The Assembly has sustained a great loss in his death. A brother from Boston wrote us—"To know David Walsh was to love him."

**Detroit, Mich.**—Our dear sister, Mrs. G. McCullough "went home" December 16th, after an extended illness. Saved when she was 18 years of age at a Bay City Conference. In fellowship in Detroit for many years.

**Guttenberg, Iowa.**—Our dear brother David Davis "went home" Dec. 19th, after an illness of two years. Saved in 1936 at meetings held by bre. Oliver Smith and Louis Brandt at Graham, Iowa.

**Longport, N. J.**—On December 25th our beloved brother Thomas Anderson "went to his eternal home" from the Home here—a brother beloved, he will be greatly missed. Always cheerful and a lover of the Word. We met him again when we were East in November and his interest in the Word spoken was cheering. A brother writing us, said—"he was a good, godly man whom I learned to love—no preacher, but he could pray." Also, the same day, our dear sister Mrs. Maxwell was called home . . . "How bright that blessed hope, Jesus will come." Remember in prayer Mrs. Anderson and the dear ones in the Home

**Los Angeles, Calif.**—Our dear brother Arch. Muir "went home" Dec. 18th. Saved in Scotland, lived in New Mexico, then this State during past 30 years during which time he has been in fellowship in Jefferson St. Assembly here. A faithful attender.

**Brookline, Mass.**—Our beloved sister, Mrs. Joseph Williamson, was found dead in her chair by the District Nurse who was in the habit of calling on Mr. Williamson, an invalid for eleven years, December 25th. They had just moved to a small apartment. A godly couple who knew God, knew God's ways and would not be turned aside by any. Saved in Ireland, they both went on well. Remember our beloved brother in this sore loss—it will only be a "little while" at the best for him, also, yea, for all of us. Titus 2:13. These dispensations of God speak loudly to us.

**Bridgeport, Conn.**—Two of our beloved sisters have "gone home." Mrs. McKee died Dec. 7th, and Mrs. Sam Rainey, Dec. 14th. Both of these sisters were very faithful to the Assembly meetings and loyal to the Word, will be much missed. Mrs. Rainey was saved at Mr. Diack's meetings in Belfast before coming here 46 years ago. Remember in prayer our brother Mr. Rainey and the family of our sister Mrs. McKee.

# Words in Season

THE BIBLE FAMILY MAGAZINE



## THE SEVEN THOUSAND

They wouldn't bow:  
These men who knew their Lord:  
Who knew the folly of the madden'd crowd.  
Their God is living! they could safely trust  
His mighty arm! let Baal's men do their worst.

## THE THREE

They wouldn't bow:  
These men who knew their Lord:  
Jehovah's law forbid the monarch's vow.  
Their God is living! they feared not the fire,  
But men who scorned soon felt His vengeful  
ire.

## THE ONE

He wouldn't bow:  
This man who knew his Lord:  
Not all the hatred of a despot's wrath  
Could stop a Daniel in his prayer of faith.  
His cell a den of lions! His Friend, the lions'  
God.

W. H. F.

---

---

**MARCH, 1955**

---

---

## WORDS IN SEASON

Published monthly at 2116 South Jefferson Ave., St. Louis 4, Missouri  
**Editor, William H. Ferguson, 13400 Lauder Ave., Detroit 27, Michigan.**

**Entered as Second Class matter at the Post Office at St. Louis, Mo.  
Under Act of March 3, 1879.**

Subscription price, one dollar (U. S. Funds) mailed anywhere in the world. Six or more copies to one address, 90 cents per copy.

Send ALL SUBSCRIPTIONS, change of address, publication matter, news items, conference and death notices to WM. H. FERGUSON, 13400 LAUDER AVENUE, DETROIT 27, MICH. All reports for WORK AND WORKERS columns should reach Detroit by the 10th of the preceding month.

### CHANGE OF ADDRESS

**Apartado 369, Holguin, Cuba.**—Mr. Vernon Markle.

**General Delivery, Tylertown, Miss.**—Mr. L. Ballhagen.

### UNITED STATES

**Camden, N. J.**—Brethren felt well repaid for their New Year Conference. Weather excellent, attendance better than ever. Thirteen preachers present to help.

**Washington, D. C.**—Jas. McCullough had three weeks here with the Chillum Heights Assembly. Straightforward Gospel and helpful ministry appreciated.

**Stout, Iowa.**—Bro. Warke paid a short visit here. Harm Harms started in the Schoolhouse North of New Hartford, Iowa. Bro. O. Smith was in the West.

**Baldwin, Kansas.**—Bro. F. Hunter was expected here for a visit—such visits are appreciated.

**Danbury, Conn.**—Last monthly meeting very good and attended well by saved and unsaved. Six brethren spoke in Italian and English.

**Hickory, N. C.**—Bro. Oswald MacLeod had a visit East at the end of the year. Has spent considerable time here on the rebuilding of their Hall.

**Garnaville, Iowa.**—L. Brandt and Hy. Wahls had two weeks in Marquette, one woman professed, interest otherwise not too good. Bro. Brandt was joined by Dale Hyde later in Grand View — the Christians enjoying the Word. Robt. Boyle reported in Brodhead, one had professed we hear. May visit Iowa.

**Bryn Mawr, Pa.**—H. Alves here for two weeks ministry on The Tabernacle, using model.

**East Boston, Mass.**—Saints here encouraged by the visits of the brethren as they come along to give help. We hear bro. L. K. McIlwaine was operated on Jan. 5 for gall stones — condition good last report.

**Duluth, Minn.**—Bro. S. Hamilton visited here, also Port Arthur, Ont., and, at last report, was trying Sparta, Wisc., for a few Gospel meetings.

**New Haven, Conn.**—Bro. F. Pizzulli helping the assembly here.

### CANADA

**Edmonton, Alta.**—Bro. Willoughby making good recovery for which we thank God. He says — "In things spiritual and physical I have very much cause to praise the God of all grace."

**Portage La Prairie, Man.**—Bre. Bert Joyce and John Adams were to commence end of January here. Bro. Joyce had visited Kenora and Ashfield.

**Langley Prairie, B. C.**—Bre. Peacock and John Frith were having meetings with this small company.

**Hamilton, Ont.**—Bre. McBain and N. Crawford were with the Kensington Assembly here.

**Clements vale, N. S.**—John McCracken was in an auto accident with F. Holder, also Mrs. McCracken and another Christian from this Assembly. He had some fractures but doctors were pleased with his progress. Others injured but not hospitalized.

**Montreal, Que.**—New Year Conference reported quite large — bre. Gray and Currie stayed on for meetings.

# 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. 47

MARCH, 1955

No. 3

## GATHERED GEMS

« « «

### TRUST THOU IN HIM

Job 35:14

Trust God's wisdom thee to guide,  
Trust His goodness to provide:  
Trust His saving love and power,  
Trust Him every day and hour.  
Trust Him as the only Light,  
Trust Him in the darkest night:  
Trust in sickness, trust in health,  
Trust in poverty and wealth.  
Trust in joy and trust in grief,  
Trust His promise for relief:  
Trust Him living, dying too!

TRUST HIM ALL THY JOURNEY  
THROUGH

Anon.

« « «

## CHRIST OUR PASSOVER

"Christ our Passover" says a Hebrew writer, "has been slain for us. The door of the Sanctuary has been sprinkled and opened wide to every one who is willing to enter and walk in the new and living way. Let him who is anxious to secure for his never-dying soul the love of God and eternal life, provide for himself the blood of the lamb, by joining the household and family of God. But the door of his heart and conscience must be first sprinkled by means of hyssop, which is humility.

Whereas the proud, haughty ones are compared, in Scripture, to the lofty cedars of Lebanon, the humble, poor and contrite ones are denoted by the hyssop, which was the smallest of plants, and was found growing on rocks, and in the midst of ruins.

The spiritually poor and needy, the meek and broken-hearted, can alone partake of the Feast of the Paschal Lamb. Humility is the bunch of hyssop which is dipped in the blood of the humble Jesus, and sprinkles it on the doorposts of the conscience and heart. When this is done to anyone, he is joined to the family or church of the first born. He may feed in safety upon the body of the Lamb and, although thousands fall at his side, the Lord looks upon the blood on the doorposts of his heart and wards off from him the arm of the destroyer."

(Lines written by the Hebrew scholar, Benjamin Weiss, over a century ago).

## THE NEW DOCTRINE

**E**VANGELISTIC meetings were being held in a school house in a country district of Ontario. Many were attracted by the novelty of the truth preached; others on account of the new hymns that were being sung, and it was not long until the talk of the neighborhood was regarding the "new doctrine," and the strange men who were preaching it.

Mrs. Smith was a religious woman, a leading member of the church, and she heartily opposed what she believed to be an innovation. For four weeks she refused to go to one of the meetings but, at last, curiosity led her out, and she heard God's way of saving sinners. On going out of the meeting, she was offered a Gospel tract, and the following conversation took place.

"Good evening. May I ask if you are saved?"

"I'm as much saved as any of you!" was the curt reply.

"Indeed! Well, I'm glad to hear it, for, you know, I am saved now, and saved forever, therefore, sure of heaven."

"I don't believe a word of it!" was the quick rejoinder. "I do think it is such presumption for any one to say he is saved now. Why, I have had religion for twenty-five years, and I would not go that far."

"Then, you are converted, Mrs. Smith?"

"Yes, sir, I am."

"But you are not saved?"

"No, sir; no one can tell."

"Did you ever see a counterfeit coin?"

"Yes, sir."

"Well, Mrs. Smith, judging from your conversation, I would say you have the ring of a counterfeit."

"Thank you," she replied sharply; and with that she, like Naaman of old, went away in a rage.

Mrs. Smith was back the next night, Bible in hand, determined to prove the preachers unsound in their doctrine. Little did she know that her Bible contained that which would take from her every prop upon which she had been resting, and strip from off her every religious rag with which she had been covering herself; for in John 3:3 Jesus says, "Except a man be born again, he cannot see the kingdom of God," and again in Isa. 64:6, "All our righteousnesses are as filthy rags."

That night, and for several succeeding nights, the servants of God thought it best to let her alone, so she was simply bade "good evening" and passed by. One night, about a week or ten days after her first appearance at the meetings, she was again asked the question, "Are you saved yet?"

"No," she replied quietly. "I am not. I would like to see you at our house tomorrow, in order that I may have some conversation with you on this point."



The next day they went to her home. Upon being seated, she was again asked if she was saved.

"Oh, no," she answered, "I'm afraid I'm lost; but I can't stand this much longer!"

It was an easy matter to tell Mrs. Smith the old, old story, how that "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. With anxious face she listened to the truth of God, and at length was led as a guilty sinner to believe on the Lord Jesus Christ, and was saved.

After the preachers left, something seemed to say, "But you don't feel very happy." And she began to look in at herself instead of to Jesus, who had answered every claim of God against her, a sinner; and, sure enough, she became unhappy, and began to wonder if, after all, she was saved. But that night as she entered the meeting, they were singing that grand hymn, the chorus of which is:

"Oh, 'twas love, 'twas wondrous love,  
The love of God to me;  
It brought my Saviour from above,  
To die on Calvary."

And at once the truth flashed into her soul, "It is His love to me, not my love to Him!" and she rejoiced in His love that passeth knowledge. She was now saved and sure for when God does a work it stands forever, Eccl. 3:14; and she did not talk about her works, but about Christ's finished work, nor about her love, but rather His love; for she had rested happy in the Lord, clothed in His righteousness.

What about yourself, reader? Eternity is nearing. Soon you will be called to meet a holy God. Are you ready? Are you saved? If not, you are lost! Not eternally lost yet; but should you be called away unsaved, you would be lost forever. Oh, be entreated to flee to Jesus and be saved. "He that believeth on the Son hath everlasting life." John 3:36.

T. D. W. M.

---

### THE THANKFUL SOLDIER

A poor "blue coat" on the battlefield held up his bleeding stump to a surgeon as he rode by, saying, "Please, surgeon." The surgeon stopped, tied up the artery, and, dressing the wound, hurried off. The grateful man said: "Your name, please?" The surgeon said: "I have no time for that. Why do you want my name?" "To tell my wife and children who saved my life."

Surely we should tell our friends the name of the dear Friend who saved our souls from death and Hell.



## DAVID ROBERT SCOTT

**A Brother Beloved**

« « «

Born in Ireland —  
1867

« « «

Born Again —  
1881

« « «

Fell Asleep —  
Dec. 12, 1954

**D**UR beloved brother had his wish! His daughter, Ruth, wrote us — "Several times during the past year, we would not have been surprised if the Lord had taken him; but there was no apparent change, the Lord's Day afternoon when he slipped away in his sleep. He had remarked more than once; 'Wouldn't it be good to go to sleep, wake up and find it Heaven.' . . . He was so happy and contented, it was cheering to be with him . . . He often said, I used to think if I had to be shut in, the time would seem so long; but it just flies."

On another page we are publishing his last letter to ourselves, written Dec. 8th, and unfinished . . . waiting for his closing remarks and signature . . . sent to us by his daughter. We feel also that his own remarks and writings of others, suitable at this time, will be valued by many, so take the liberty of taking some extracts from letters sent to us pertaining to this devoted servant of Christ. Such should speak loudly to us still.

He was saved under the preaching of our late esteemed brethren James Campbell and William Matthews when fourteen years of age. He later came to Boston and in 1889 had much exercise regarding the spread of the Gospel. His first meetings were held in a little country place called Coates Mills in New Brunswick. In 1892 he and Benjamin Bradford pitched a tent in Springhill, Nova Scotia. These two young men were sorely tried and tested there.

His fellow laborers of those early days were John Blair, James Campbell and W. D. Brown: preaching in Ireland, the Muskoka country of Ontario; the vicinity of Boston and in the mountains of Tennessee. In 1902 he settled in Truro, N. S., later in Pugwash, and endured the rigors of pioneering with the Gospel there. Much of Nova Scotia, Prince Edward Island and New Brunswick was covered, using horse and buggy — meetings held in homes, and in schoolhouses, etc. Through the instrumentality of brother Scott, three worthy fellow laborers were led forth to preach the Gospel in those parts . . . Ainsley Goodwin, W. N. Brennan and Robert Milnes. These men, all now with the Lord, labored faithfully and saw souls saved and saints established, in the backward parts of the Maritime Provinces. In 1910 he moved to Vancouver, B. C. There and until 1952, our brother was found frequently on the vast Canadian Prairies, visiting and preaching in many isolated and out-of-the-way places, a work which he loved and for which he was well-fitted.

The funeral was largely attended, although, as he often remarked . . . "I now have more friends in heaven, than I have on earth." Mr. Robert Peacock of Ireland read and spoke of some of the "Mornings of Scripture" finishing with "Joy cometh in the morning," Psalm 30:5. His son-in-law, Hector Alves, read — "David, after he had served his own generation by the will of God, fell on sleep." Acts 13:36 . . . "The prayers of David . . . are ended." Psalm 72:20 and also spoke of "the acts of David." Mr. B. B. Goff of Forest Grove, Oregon, an old friend and brother in the Lord, read 2 Timothy 4:7, 8 at the graveside.

Brother Scott is survived by five daughters, all in assembly fellowship, as well as seven of his grandchildren. His wife (the former Nellie Rouse) predeceased him some years. Our brother's conversion appeared in our issue of April, 1942, to which we would refer our readers who keep their volumes. We are indebted to our brother, Mr. Alves, for some of the details mentioned.

May we seek grace to follow the example of our godly guides who thus leave us — we are sure this is what the Lord would desire us to do, as we are exhorted in Hebrews 13.

W. F.

« « «

## THE IMPRESS OF A GODLY LIFE

FROM WILLIAM WILLIAMS, VENEZUELA:

I was very sorry to hear of the homecall of dear David Scott . . . His loss will be felt keenly. His last days were his best days. I enclose you his last letter to me — parts might be published if you think well:

Dear brother Williams:

I was very pleased to get yours and thank you for

taking the time to write me such a long letter, when you have so many to write . . . There are some dear souls down there (in the Maritimes) and there were many more that have now gone home whom you would have enjoyed meeting. I look back to days in Nova Scotia like a hungry dog to a good meal, but I have made my last trip down there . . . I seem to have very little strength but I do have some really good times. Weakness of body does not hinder one's getting to the throne of grace. It makes one feel all the more need of getting there. Tomorrow will be my 87th birthday. Well! I have been thinking a good deal of the "loveliness of Jesus." He is altogether lovely. We don't hear much about the beauty of the Lord and yet there is a lot said about it in the Word. The Psalmist was much attracted by it, he never seemed to tire beholding it — Ps. 27. And He put His beauty upon His people. He loved to have them look like Himself — cp. Ezek. 16:14. He gave His people "beauty for ashes" and He admired the work of His own hands. O! There is nothing shrinks up old villain "self" like looking at that lovely face and the wounds of Immanuel. As John the Baptist stood and looking upon Jesus as He walked, said — Behold the Lamb of God! HE MUST INCREASE BUT I MUST DECREASE.

With love in Christ to Mrs. Williams and yourself,

Yours in the bundle of life,

D. R. Scott.

« « «

FROM WILLIAM GILMORE OF BANGOR, N. I.

(Written in 1952)

Dear Brother Scott:

I have read with pleasure and profit your article in this month's Words In Season. It reminded me of early days when I first met you in Omagh and then again, at some house in the country, it may have been Mrs. McIvers. In any case, there was a meeting, and you spoke on 1 Samuel 2:6, 10. I have never read that chapter since without thinking of you and praying for you, too.

I think we must be about the same age. I am 85 and God has been good in giving me such a long life, and 62 years in His work. It must be 50 years since I said good-bye to James Campbell. He told me he was going to Nova Scotia and was expecting you to meet him there. It was a great privilege to be brought up under the ministry of men like Campbell and Frazer and others.

I have attended the Easter meetings for 71 years

and last year was the largest I have seen, but not the best. The joyful note is absent in much of the present day preaching — some of it is book lecturing. Worldliness is destroying the testimony of assemblies. Preachers are not exempt from it. The state of the world and also the Church, makes us think that our Lord's return is at hand . . . I have been a reader of Words In Season since the days of its first edition. I have never sent news of my movements to the Magazines. God knows all that and God is faithful. William Rodgers of Omagh often told me I was wrong in that. He is greatly missed. I will be glad to have your remembrance in prayer and also to hear from you if you have anything good to tell me. The Lord bless you and make you a blessing,

Yours and His,  
W. Gilmore.

And in a letter to ourselves, brother Gilmore mentions:

"I am sorry I never got to America. I would love to see the meetings and especially the conferences over there, but I have waited too long. I hear from David Scott and others about them. Scott and I were saved in the same year in this country (Ireland). I look forward with joy to the coming of the Lord and to the meeting of God's people in the Father's glad Home."

« « «

### PRAYER FOR UNSAVED CHILDREN

3470 Carnarvon Avenue,  
No. Vancouver, B. C.  
December 8th, 1954.

Dear Brother Ferguson:

I would like to have a request for prayer put in "Words In Season," asking the Lord's people, especially those who have unsaved children, to set aside special seasons to pray for their unsaved sons and daughters. They might ask other Christians to join them in definite, believing, fervent, importunate prayer to God, in the Name of our Lord Jesus Christ, for the awakening and salvation of their unsaved children.

I had a letter lately from a brother in which he said, "I have great heaviness and continual sorrow in my heart for my unsaved children. If they were only saved, my joy would be full." No doubt there are many others who would say the same thing; but there are many who do not realize that their children are going to be in hell if they don't get saved.

We profess to believe that the Lord is coming, but how little power it has over our hearts! And yet we know what that will mean for our dear children. Not only will the door

be shut, it will be shut forever and, if not saved, they will be shut outside forever. In these days of prosperity the world has got deeper into the hearts of God's people than they have any idea. The children's education is important; but when this is counted more important than the salvation of their souls, how sad!

Suppose fifty parents were to come together to pray for their children, if the question were put to each one . . . "When was the last time you took that boy or girl into a room alone, got down and prayed and wept with them, and talked kindly with them about the matter?" What would be the answer? I once asked a mother about her daughter of 14 or 15 years if she showed any signs of trouble of soul or desire to be saved. She said — "I never talked to her on the subject." How sad to see young people, even in their teens who never come to the assembly meetings. If God's people were to get alarmed about this and get hold of God, we might soon see a change.

Alas! How often perhaps the children see so little of God in the home they are stumbled. Would it not be sad if the ambition is to work and to pile up money which may be left if the Lord should come, for the children or for the Antichrist, when the parents are gone? There needs to be much all-round self-judgment.

(Our beloved brother was taken home ere finishing this letter but we print it, as he so earnestly wished, and trust the Word may be true in this case — "He, being dead, yet speaketh." James 5:16 — Editor).

---

### HE IS COMING

"Time's sun is fast setting,  
Its twilight is nigh;  
Its evening is falling  
In cloud o'er the sky;  
Its shadows are stretching  
In ominous gloom;  
Its midnight approaches—  
The midnight of doom!

But Christian! For thee, see the glow in the sky—  
The Day Star is rising—His Coming is nigh."

Adapted.

---

### "COME AND SEE"

John 1:46

Philip does not argue with Nathanael. Little good comes by disputing. Pride is generally at the bottom of it, and not charity or love of truth; and it is seldom managed with decency or candour enough to produce any good effect. Let fall a word in season and wait in patience till the rain drops on it from Heaven.

## THE DISTASTE FOR MINISTRY

### Of a Corrective Kind

WM. H. FERGUSON

**A**S WE trace, through the Scriptures, the history of God's people, we are faced with this trend, in all times of defection, i. e., the desire on the part of those who have departed from the first principles of obedience to the Word, or who are in the stage of departing, to evade and turn a deaf ear to the ministry of the Word which would, in any way, arouse the conscience to the true state or condition.

Further! Those who seek, in God's fear, to bring before the saints distinct evidences of departure, are spoken of as "hard men" — their ministry is said to be "thrashing the Lord's people" — they are referred to as "the wicked servant" who "smites his fellow servants," etc., while those who thus take exception to corrective ministry, class themselves as of the number who are giving ministry of a "feeding kind," etc. Yet, at the same time, some are not averse to taking special delight in indulging in unseemly "diatribes" against their brethren and the spirit in which such are given, betrays itself. Such is not given in the spirit of love and consideration but in bitterness and the fruit of wrong thinking. This is, of course, to be more or less expected in such days of departure from divine principles but it is so unseemly and of no value to the saints. It merely effects the release of such ill-will as would not be present in a godly or God fearing person.

### SMOOTH MINISTRY

The ministry which many desire in a day of departure, could not be stated any clearer than when Isaiah, the prophet, wrote by the Spirit . . . "Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: That this is a rebellious people, lying children, children that will not hear the law of the Lord: Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits: Get you (Isaiah and the prophets) out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." Isaiah 30:8, 11.

One almost shudders to think that such a time would come in the history of a people who once loved to hear the Word, yet it did come. They did not desire the ministry of the Word, they wanted the prophets to get out of their self-chosen way. They thought, and rightly so, that the prophets were a hindrance to their plans. They even wanted God to leave them alone to work out what was in their hearts. What a sad state to sink into! Yet today, do we not see a counterpart, more or less, in a persistent desire to be relieved of all ministry of a corrective character?

## COMFORTING MINISTRY

When we turn to Isaiah 40, we read Jehovah's message . . . "Comfort ye, comfort ye My people." And then follows ministry that reveals the heart of love to His erring people, but the youngest child of God with spiritual intelligence can see that "comforting ministry" follows "the corrective ministry." The wise parent does not comfort the disobedient or rebellious child until discipline is effected — then the heart of love, which is ever present, even in correction and discipline, shows itself in a loving confidence and in loving words. So it must ever be in connection with true ministry in the Spirit.

## MINISTRY AT BELIEVERS' MEETINGS

Those of us who have been privileged to sit under the ministry of godly men of a past generation, always noted this trend of their ministry. Especially at Conference seasons, there was much of corrective ministry at the beginning of a conference. These godly men did not have "conference addresses" out of a note book, as evidently so many have prepared today. Their ministry had a good ring to it — a ring of reality. It was not, as one of our older brethren described some ministry lately, "like hail on a tin roof." Lots of pep and noise and little else. No indeed! These men of God realized the departure — they spoke of it, they felt it, their ministry was the result of deep exercise of soul regarding it — they were men who had learned, to their cost, what it meant to stay aloof from the popular movements. Usually, as one followed another, it was not to tear apart and pick to pieces what the former brother had said but to confirm it; and the twofold or threefold cord was not easily broken . . . the power of God could be "felt" in such a meeting. It is still felt today where God has His way and man's hand is not put to the ark of God. But let those have their way who desire the "smooth things" and every effort will be used to frustrate, hinder, or forestall ministry of this corrective nature.

Then, usually, before the saints separated, at the close of the Conference, there was the faithful, shepherd-like counsel to live more for God and in more separation from the world in all its forms, religious, political, social, and to pay more attention to reading the Word of God, more attention to prayer and vital godliness — less thought upon what was put on the person or into the belly — and the result was that we went away humbled, but glad that God had spoken. There was a warmth, a kindred feeling, a holy resolve to live more for God.

## THE DANGER OF FEASTING

Today, there is far too much attention, time and money spent on "feasting" and this is spoken of as a "time of fellowship." Feasts in the Word of God are frequently used of Satan



to the downfall of the saints—cp. Num. 25:1, 3, etc., Ex. 32:6—2 Chron. 18:1, 2 (cp. 2 Chron. 21:5, 6 . . . evidently Jehoram met Athaliah at this time), etc., etc. A simple meal, where necessary, prepared by loving hands, is quite in order and many of our larger conferences involve much self-sacrifice, labor and preparation on the part of self-denying brethren and sisters but why must almost any special season of coming together have a “meal” attached to it? This seems to have been an especial snare into which the Corinthians fell, cp. 1 Cor. 11:20, 22. Today you can almost figure on a good crowd attending if there are “eats” attached to it, coupled with the “good time” so desired by many who have no heart for spiritual things and the quiet time with God. Those who would seldom grace the ministry of the Word, or a Bible Reading, or a Prayer Meeting, are right on the job when it comes to arranging a “get-together” where a meal is in prospect. Is this not characteristic of the religious world with its feasting and suppers, etc., etc.? The church in simpler days was characterized by the prayer room, now many meeting places are characterized by their equipment for “feasting” and the latter is much more used than the former. How could God bless this evident desire for pampering self? Paul wrote of some “whose God is their belly.” In the early days there was a yearly fellowship meeting perhaps, when the saints would hear of the work of God — would be taken into confidence as to the proper expenditures of the assembly (which, incidentally, is a very important stewardship), the work of the Lord would be spoken of and some good, wholesome ministry of the Word would characterize such a meeting. This was good and in order, but these “feastings” and “get-togethers” which can be carried on with very little searching ministry or with an abundance of talk about the work of God by those who have had little, or no experience in it — younger men who should be learning rather than talking — find no support in the Word of God.

We could further mention Chapel services, Christmas programs and festivals which the world goes in for wholeheartedly while in utter rebellion against God, but we fail to see how any spiritual person could condone, or have fellowship in such a turning back to the “beggarly elements” from which we have been delivered. The apostle states in Gal. 4:10 . . . “Ye observe (superstitiously) days, and months, and times and years. I am afraid of you, lest I have bestowed upon you labour in vain.” The apostle’s fear that they had missed the mark, or missed Christ, might well be ours today as we view the return to Judaizing Christendom with its trappings, fanfare and superstition. **REMEMBER!** Superstition is not faith and ANYTHING WHICH IS NOT OF FAITH IS SIN.

### RETURN TO SIMPLICITY

Let us resolve, in His fear, to even return more to the

simple ways that be in Christ — let there be more dependence upon God and less arrangement as to ministry or the Gospel. What about the old fashioned way of preaching brethren having definite exercise as to the Gospel or ministry? Brethren whom we know or have confidence in — who do not have an axe to grind or are anxious to hammer something on their own anvil. God has His man everywhere — they stick to their work and sphere and do not over reach their measure. They are simple, humble men who know their God and have definite convictions as to the path of separation for the saints today. Such are “safe” men to have in the midst of the saints whether for the Gospel or ministry — they will not leave an undercurrent of dissatisfaction or rebellion when they go. If we lean on God He will supply all the need, if we look to ourselves or lean on our own wisdom, He will leave us to learn how futile such efforts are. There is wisdom in all His dealings and He has a definite plan for our testimony . . . “The steps of a good man are prepared or established of the Lord.” Psalm 37:23. This would apply individually and as to collective testimony, such shall only be according to the Word as there are godly men and women to sustain such. Let us learn this more and more and so prove by a yielding of ourselves to Him . . . “What is that good, and acceptable, and perfect, will of God.” Rom. 12:1, 2.

### A FADING FLOWER OR A DIADEM OF BEAUTY

God is in this ministry of correction for a “remnant people” and He deigns to use failing men who know their God in His objectives thus. An Elisha had the “meal of correction” 2 Kings 4:41. There was “death in the pot” otherwise. This would teach that the only corrective for the poison of the world, brought in even by the sons of the prophets (cp. the schools of the prophets today) — brought in from the world, is the good and wholesome Word of God. It will correct, heal, cure and comfort and stay the plague. Spurgeon used to say — “Let the lion out of his cage, he will take care of himself.”

Many are convinced that this return to the plain and practical ministry of the Word is the only way of meeting the need and to encourage all such in this determination should be our aim.

“Pleasures are like poppies spread,  
You seize the flower, the bloom is shred;  
Or like a snowflake on the river,  
A moment seen, then gone forever.”

One might paraphrase the disappointing words of the well-known poet and refer all passing, vain and empty popularity of the present day to the fading flower and the melted snowflake. Indeed our God so refers to human glory as por-

trayed in Ephraim's history . . . "Whose glorious beauty is a fading flower." Isaiah 28:1, 4. But in verse 5 He points to a future, happier and eternal diadem of beauty which the Lord Himself shall be to the "residue" or the "remnant" of His people. Never fear to be classed amongst the few, as in Malachi's day, ch. 3:16. That little "remnant" carried on through the four hundred silent years until we view a little circle of godly and mature saints of God, "gathered around" the babe Jesus in Whom lay all their hopes of redemption and glory. Luke 2:21, 38. What thoughts must have filled the souls of that little company as they beheld HIM and contemplated all the wondrous purpose of God bound up in that little child — His Holy Child Jesus . . . Wondrous Lord, wondrous Redeemer, Our Lord, Our Redeemer! They were satisfied, eternally satisfied and Simeon could utter his well known words, re-echoed around the world ever since . . . "Lord, now lettest Thou thy servant depart in peace, According to Thy Word, For mine eyes have seen Thy salvation . . ."

Lord! our eyes we would be closing  
To the sights and sounds of earth:  
Gazing on our blest Redeemer,  
Earthly joys are little worth.

---

### EVERY JOINT SUPPLIETH

**M**OST people were at a loss to account for the mysterious rise and overflow of the great Mississippi River in America. But at long length its secret has been divulged, and the lesson derived supplies a wonderful illustration for the Christian. Myriads of tributaries pour in their overflows in the Mississippi all the year round, but never in known history have they all united at the same time, but in this case so powerful was the effect of these tributaries in flood at the same time that it caused the great nation of America to take notice and only by strenuous effort was calamity avoided.

And now for the Christian application. When Christians all unite, according to God, to contribute their share "to the effectual working in the measure of every part," and when "the whole body fitly joined together and compacted by that which every joint supplieth" Eph. 4:16, then will we be "able to comprehend with all saints the fathomless, measureless love of Christ." Then will we see floods of blessing sweeping over our beloved land; and the wilderness will once more blossom like the rose. The small and despised assemblies of Christians "gathered to His Name" have a wonderful opportunity thus to make their testimony fully effective—cp. 1 Cor. 15:58.

*Adapted*

## DEBT: A WORD TO CHRISTIANS

"THAT'S a fine day, Mrs. Brown; will you have a little Gospel book?"

"Thankye, sir; I'll read it when I've time."

"I was going to ask you to come to a Gospel meeting to-night; do you think you could get?"

O yes, I'll come; it will be in the Mason's Hall, I suppose?"

"No; it's not to be there to-night, but in Mrs. Logan's house, at the end of the street; you know the place."

"Yes, I ken the place well enough, but I ken the woman tae; and I'm not going one step to her house; and if the meeting is to be there, I'll no be at it."

"But it will just be the same speaker in Mrs. Logan's as it would have been in the Hall, and it's not half so far for you to go."

"I don't care if it was the next door, or who was speakin'; I would not go into her house."

"I was not aware that there was anything wrong with Mrs. Logan; what is the matter?"

"Well, I would not have said anything about her, for it's nae business of mine, but noo that you've speired, I'll just tell ye. Do ye no ken the woman's in debt with everybody almost in the town that will take her on? A'boddy winders that you would keep such a woman about ye; she is just a greedy, wasterful thing, that's what she is; she disna care who wants, if she keeps herself right. To be plain wi' ye, sir, it keeps lots o' folks frae going to your meetings; then ken a'bout her, and they say ye're a' alike. Fancy her standing on the High Street, opposite Dickson's shop, when you was preaching, and been owing the man 15 shillings for seven months, and will not pay a penny o't. Don't take my word for't; go and see Mr. Dickson himself, or Taylor, or Wright; and there's plenty more besides them. I tell you she's in every place where she can get anything. She gets a lot of young folks into her house, and sits and sing hymns. It's awfu' wark."

"I am very sorry to hear it; I had not the least idea of it."

"Well, I was just thinkin' you didna ken, or ye widna let her come so much about your meetings. And there's nae reason for her being in debt; her man has six shillings a week more than mine, and she has only two of a family; I dinna ken what she dis wi' a' her siller."

"Well, I must go, Mrs. Brown. You'll come to the Hall on Lord's-day evening, I hope. Good day."

"Well, Maggie, is your mother in?" "No, sir."

"She will be in before dinner time, I suppose?"

"No, sir; she told me to try and make some dinner for father; she took Johnny with her; she will be home in time for the meeting." "Just so; I will call again in the afternoon."

"Come in, sir; come in. I hope you are quite well to-day, sir. I was sorry I was out when you called; I was just out with a neighbor for a little: sit down, sir, sit down."

"No, I will not sit down; and if what I have been hearing is true, I have sat here too often."

"What is wrong now? The Lord knows there is nothing wrong with me; people are very ready with their tongues, especially about the Lord's children; it's terrible how we are lied on; but the Lord knows."

"Are the people telling lies, Mrs. Logan, when they say you are in debt?"

"Me in debt! Who said that? If people would only mind themselves. I am sure no one has any idea of the work I have to make the two ends meet."

"But do the two ends meet, Mrs. Logan? Are you not owing Mr. Wright, the grocer, something?"

"Oh, well, if that's all; it's just a trifle; I could pay that any day."

"So much the worse, then, when you have not done it. It has been standing for 18 months, has it not?"

"I could not say if it is so long as that, but, the Lord knows, I mean to pay it."

"What about Taylor? Are you in there?"

"No; I'm sure I have not been in that man's debt for years."

"That is well. Then is Wright the only man you are in debt with?"

"Yes."

"Are you not owing Dickson anything?"

"Oh, my! I see now; it's been that unconverted woman Brown that's been telling you all these lies, you should not have listened to her stories, sir; everybody knows what she is. She came up when we were at the street meeting two nights ago and gave me a punch on the back, and called me an old hypocrite, and said Dickson was standing watching me, but I don't care; she has no business with me at all."

"Answer my question, please; are you owing Dickson some money?"

"It's a mere trifle, and I'm paying it off."

"But you told me that Wright was the only one you were owing anything to; you told a lie. This is very sad. How long have you been owing Dickson, and how much?"

"Well, it's not passing two years."

"Two years! And how much?"

"About ten shillings now, I think."

"I cannot wait longer at present. There will be no meeting here tonight, I have arranged for it elsewhere. Good evening."

From the Northern Witness.

**BIBLE STORIES****For the Young**

DR. ADOLPH SAPHIR

**I** KNOW children are very fond of stories, and I hope you are very fond of the Bible stories.

There was once a soldier, very rough and wild, and everybody was afraid of him. It was during the time of war, and this soldier was quartered upon a poor family in a village. The first day after dinner, their little boy went up to the soldier, and said, "Now, stranger, tell me a story." So the stranger began to tell about battles; but the little boy said, "No, I want a story about Jesus." The soldier got quite red in the face, and began to tell another story about horses. "No," said the little boy, after listening to him, "there is nothing in the story about Jesus, or David, or Abraham or Peter. I want one of the Bible stories." So the soldier said to him, "I don't know any Bible story to tell you." The little child said, "Are you on your way to heaven, and do not know any story about Jesus, and from the Bible? I am afraid you are not on your way to heaven."

The soldier could not forget the child's words, and they touched his heart and he turned to God, and became a Christian. That little boy was quite right. If we are on our way to heaven, we are all very fond of the stories in the Bible.

I want to give you five reasons why the Bible stories are the best. First, **THEY ARE THE MOST IMPORTANT.** It does not matter whether we know any other stories. But the stories of Scripture you must know, for God wants you to know them. God tells you these stories all about Himself, and how we are to be happy in Him.

The second reason is, **THEY ARE THE MOST TRUE.** I know when you tell a story to children, they often ask you, and even interrupt you while telling it with the question, "Is it true? Did it happen?" Why are Bible stories the most true? Because God sees and knows everything. We can only tell what we have seen; we do not see and know everything, but God does. God sees the heart, and knows all our motives. The Bible stories are, therefore, the only stories which are perfectly true.

Thirdly, **THEY ARE THE MOST USEFUL.** They tell us how we are to live on earth. They tell us what to do when we are poor, or in sickness or trouble. A little child once said, "I think God must have been thinking of **LITTLE CHILDREN** when the Bible stories were written, for there is so much about little children in them." And so a young man might say, "I think God must have been thinking about **YOUNG MEN**, there is so much about the young in them." And people in great trouble and affliction might say, "I think

God must have been thinking of us, for these stories tell us what people are to do when in affliction—how they are to put their trust in God, and wait on Him. And when people come to die, they think God must have been thinking of them, because no book tells them how to die but the Bible. No stories are so useful for life and death, for this world and the next, for work and suffering, for joy and sorrow.

Fourth reason, **THEY ARE THE MOST BEAUTIFUL STORIES**; there are none in the world so beautiful. They are so grand, yet so simple. Old and young love them.

The last reason is, that **THE BIBLE STORIES ARE THE NEWEST**. The stories printed yesterday are not so new, because the Bible stories tell us what is going on in our hearts; they hold up a mirror in which we can see ourselves. The Bible also tells us what is going to happen in the future; and when all this history of the world is over, we shall still remember the Bible stories. They shall be the last stories, and we shall remember them through all eternity.

---

## TIME SPENT AWAY FROM GOD—LOST

THE LATE JAMES CAMPBELL

**E**VERY moment spent out of fellowship with God is lost time; it counts as nothing with God. Only the time spent living with and for God is of any real value in the reckoning of heaven. Some young Christians, only a few years converted, know more of God and have more time reckoned to their account, than others who have lived treble the time, simply because they have been living to themselves and for the world.

God did not count the time spent by His people of old, when wandering through the desert in unbelief. He did not count the years that were spent under the rule of Philistines and other heathen nations, as detailed in the book of Judges. He did not take account of the years they spent in Babylon, except as a period of backsliding and of judgment. Some clever sceptics think they have discovered the want of harmony in the Word of God relating to these periods, but those who know the mind of God, see its meaning. May God write it on our hearts. The Lord Jesus died for us, closing our history as men and women of the world, so that we should not henceforth live unto ourselves, but unto Him Who died for us and rose again. 2 Cor. 5:15. It is a low thing for a child of God to be living like a worldling for his meat and his drink; God has set something infinitely higher than that before His people. Let us make it the first thing to live for Him, and He will see to it that we have everything we need.

## QUESTIONS AND ANSWERS

**QUESTION:** Should parents permit their children to follow the worldly pattern of other children; showing no restraint in their desires for such. Should they be allowed to do the things which others do, worldly things, etc., in schools, etc., should they be allowed to follow the customs, frequenting beauty parlors, etc., where they are "fixed up" as worldly people desire — should not their company be restrained where it would be definitely harmful, etc.?

**ANSWER:** The reason why so many, today, permit their children to do the things they desire, is that they (the Christian parents) have not brought before their children the fact that the parents, being saved, are a WILDERNESS people. This God definitely urged upon His own — see Exodus 12:26, 27 and Deut. 6:6, 15, etc. Years ago, in their simplicity and godly sincerity, the Christian parent brought before their children the reason WHY they had been separated from the world when saved and this had a salutary effect upon the unsaved children. Today it seems so many are quite willing, yea, indeed! push their children into the world, and, in so doing, they are accomplishing that which Israel of old did in their apostacy — "they set their abominations in the house upon which My Name was called . . . to cause their sons and daughters to pass through the fire unto Molech." Jer. 32:30, 35. Many a professing Christian parent, today, is sacrificing their offspring as surely as they. Little wonder, so many are captivated by the world and lost for ever.

« « «

**QUESTION:** Was Jephthah's daughter slain and offered in sacrifice?

**ANSWER:** The thought is entirely inconsistent with God's character, Who never sanctioned human sacrifice. The last verse of Judges 11 clears the matter . . . "And it was a custom in Israel, that the daughters of Israel went from year to year to talk with the daughter of Jephthah the Gileadite four days in a year." (Newberry's translation). It seems that a perpetual virginity is all that is implied in this rash vow of Jephthah.

« « «

**QUESTION:** If one has been disciplined, according to the Word of God, by an Assembly of God, what should be the attitude of all to such?

**ANSWER:** They should be left distinctly alone, till repentance has worked in his or her soul. To fraternize and have fellowship with such is merely destroying the discipline which has been effected and the persons responsible for encouraging another, under discipline, will have much to answer for in relation thereto.

« « «

**QUESTION:** What should be our attitude to the many "social" activities developing amongst the children of God?

**ANSWER:** There is just one answer, if one wishes to keep in communion with God and have time for meditation and prayer, and that is, ABSTINANCE!



## EXTRACTS FROM LETTERS

**FROM NORTHERN ONTARIO:** The Lord's people do appreciate the pointed, straightforward ministry, and look for a continuance of it.

**FROM NEW BRUNSWICK:** Our assembly is small, and very few visiting preachers, but God is able to minister to His people through this little magazine.

**FROM ALBERTA:** Thank God for faithful men who are able to teach others. 2 Tim. 2:2. Words in Season comes to our home as water does to a thirsty traveler — God bless the ministry and enable you all to declare the whole counsel of God, till the Lord comes for His own.

**QUESTION AND ANSWER PAGE:** I also read with interest this page as I have seen questions asked which were often in my own mind and therefore have had my thoughts straightened out about such matters. I do pray that the Lord will enable again this year D. V. to carry on the Magazine with its timely and practical ministry and sound Gospel messages.

**FROM IRELAND:** Glad the Magazine prospers. Be not discouraged, dear brother, in your stand for God and His truth.

**FROM IOWA:** We enjoy the Magazine very much and said recently we thought it was a good idea to publish some old writings, once in a while, as you often do. (Editor's note — we often say that "truly spiritual ministry never dies").

**FROM ILLINOIS:** We had a wonderful time going over some old ones last week, and it thrilled our very hearts to read such wonderful ministry — so plain and straight. May the Lord richly bless in this field of service. Pray hard for us, seeking to please our blessed Lord, that we shall never deviate one iota from truths taught in Holy Scripture.

**FROM NORTHERN MICHIGAN:** Containing much needful, sound and practical ministry. The true Gospel stories are always most timely.

**FROM WALES:** I enjoy greatly the magazine, healthy in matter. To maintain the truth of the local assembly in New Testament simplicity is becoming much harder. But the Lord is still with us, bless His Name. Young men frequently visit us from — and I notice one thing that was seldom seen in years gone by, and that is "speaking from notes." I would agree that this is permissible for older brethren, with failing memories, but for strong young men, it should not be so. "I write . . . young men . . . because the Word of God abideth in you." "Let the Word of God dwell in you richly." Perhaps some day you will point this out in the magazine. (The modern note-preachers are a hard lot for us to listen to, Editor).

**FROM MISSOURI:** The truth printed in Words in Season is highly loved.

**FROM ALBERTA:** My father enjoyed it before his homecall forty years ago, and ever since it has been coming into our home, I trust to our great benefit.

**FROM NOVA SCOTIA:** We appreciate the well-chosen ministry.

**THOUGHTS WHILE ON THE TRAIN**

ONE often feels alone in a crowd,  
And the journey seems so long;  
Because the people are talking loud,  
And they seem a giddy throng.

But I have company they do not see,  
And my Friend they do not know;  
And a little talk with Him is sweet,  
How it helps the time to go!

Before I know it, the time is gone,  
And I am soon nearing home;  
As I look backward, I see the lack  
In everything I have done.

I think of the places I have been,  
And the faces I have seen;  
How much will He say in the nearing day  
Has been truly done for Him?

But the past is gone, and time rolls on;  
And what will the future be?  
I need the whole heart on my part, Lord!  
To cleave close unto Thee.

Help me, O Lord, to read more Thy Word,  
And seek to the throne of grace;  
That I may be led, and my soul be fed,  
Till I see Thy blessed face.

David R. Scott.

« « «

(The above lines were written quite recently, we believe, and we take pleasure in passing them on to our readers. God's servants have many lonely journeys but we enjoy a companionship the world knows nought of. One has well said — "The shortest way home is a good companion.")

The Editor.

**Huntsville, Ont.**—At Deer Lake still some good interest — nice to see it keep up. Bro. Widdifield visits them twice a week and local brethren help also. . . . "It is not often we find an interest like there has been in these parts, to keep up so long." Stanley Simms spent the month of January in the far North of Englehart, Charlton and Kirkland Lake — also visited Earlton. Nice to see our brethren exercised about the North country in the Winter — there are not many aspirants for honors in that lonely country, but the Judgment Seat is ahead.

**Toronto, Ont.**—Bre. Dobson and S. Simms were commencing in the Eglinton Hall. Bro. Joyce finding it uphill in Oakville. Bro. Pearcey left to join bro. Robt. Booth in Arlington, Wash. Bre. R. Harris and Wickert have seen interest and a little blessing at Orillia in the Gospel effort.

## CONFERENCES

**North Vancouver, B. C.**—Joint Annual Conference of North Vancouver Gospel Hall and Hastings East Gospel Hall, will be held D. V. in the Lonsdale Hall, 22nd and Lonsdale Ave., April 8th, 9th and 10th, commencing with Prayer Meeting which will be held in the North Vancouver Gospel Hall only, 133 E. 4th St., April 7th, at 8 p.m. Circulars to follow. For the Christians gathered unto the Name of our Lord Jesus Christ in above two assemblies . . . J. W. Dennis, 153 E. 12th St. No. Vancouver and R. Reid, 126 W. 48th Ave., Vancouver.

**McKeesport, Pa.**—Annual Conference will be held D. V. in the Gospel Hall, 1301 Soles St., April 23rd and 24th, preceded by Prayer Meeting, Friday, April 22nd at 7 p.m. Usual order of meetings. The Lord's servants walking in the old paths will be welcome to minister the Word. Visitors freely entertained but please advise of your coming beforehand to the Correspondent, Wm. H. Moore, Sr., 2629 Hill St.

**Manchester, Conn.**—Annual Conference will be held here D. V., April 8th, 9th and 10th, in the Masonic Temple in center of town. Prayer Meeting April 7th, in the Gospel Hall, 415 Center St., at 7:30 p.m. Wm. McBride, 98 Church St.

**Toronto, Ont.**—Sixty-ninth Annual Conference of Christians gathered to His Name here will be held D. V. commencing with Prayer Meetings in Brock Ave. Hall and Broadview Hall, Thursday, April 7th, at 7:30 p.m., continuing Friday, Saturday and Lord's Day, 8th, 9th and 10th, in Central High School of Commerce for the West Side, and Eastern High School of Commerce for the East Side. Further particulars from Mr. William McClelland, 38 Laws St., Toronto 9, Ont., for W. S. and for E. S. from Mr. John Robertson, 43 Howard St., Toronto 5, Ont. (Further particulars later, D. V.)

**Moncton, N. B.**—We purpose holding our Annual Conference, D. V. April 8th, 9th and 10th, preceded by Prayer Meeting, April 7th. Correspondence to Norman L. MacNeil, 37 Bromley Ave.

## OTHER LANDS

**Northern Ireland.**—Cookstown meetings, large crowd. Gransha good with fair crowd. Mullafarnaghan packed out — Armagh very good, it was thought. Lisburn the best for years. Derry had few speakers. Bre. Ball and Thompson were seeing God's hand in Limavady—in their twenty-fourth week, fifteen weeks in the tent, the remainder in the Hall. Over 200 out each Lord's Day. Several have professed since the beginning, the youngest being about 14 years. Some brought up R. C., never hearing the plain and simple Gospel. Some had false professions — others still anxious. It is good to see an increasing number "sitting behind" at the remembrance feast. (Editor's note — the sitting behind and seeing God's order is good to see).

**Balovale P. O., Northern Rhodesia.**—Bro. J. Geddis reports a happy time of fellowship with Jas. MacPhie of Mwinilunga who, with his wife, visited them for a rest — they were very tired. The Annual Conference at the end of the year thought very profitable. Three obeyed the Lord in baptism, a big crowd listening to the Word preached at the river side. Our bro. Geddis feeling better but the "angina" still makes him go slow. Bro. MacPhie expected to be back for their Conference.

**Montevideo, Uruguay.**—"Senor Campos and I have been working a large industrial district here, using the tent. It is not easy going and the attendance is variable. The work, on the whole, is slow and we see nothing spectacular, but just one here and another there being brought in." W. K. Goodson, Calle Jose Pedro Varela 3514.

**Venezuela, S. A.**—Bre. Williams and Saword in Maracaibo where there are hopes of seeing an assembly formed — the district is very poor but "to the poor the Gospel is preached." Mrs. Williams fractured arm bothers her still. Pray for all the workers in Venezuela.

## FALLEN ASLEEP

**Kearny, N. J.**—Our dear brother and well known servant of Christ, Mr. James S. Waugh went to be with the Lord, Dec. 23rd, in his 85th year. Saved at the age of sixteen under the preaching of Richard Weaver, came to U. S. A. in 1893. Commended to the work of the Lord from Newark Assembly 52 years ago, he spent considerable time in the East and Middle West and was an acceptable minister of the Word. His grasp of the Old Testament types, especially in connection with The Offerings and The Tabernacle, was well above the average and many precious things God enabled him to bring to light, a diligent student of the Word. He has been in failing health for some years, now "at home" where all the brethren meet—Titus 2:13. He is survived by two daughters and his son.

**Munhall, Pa.**—Our beloved sister, Mrs. Mary C. Coombs, was called home to be with the Lord some time ago but we seek to record this faithful life. Saved at the tent meetings of brethren David Oliver and Frank Crook at the beginning of the Homestead Assembly, she was a faithful witness bearer and her heart was always there though the Assembly ceased to meet in that district some few years ago. She was a truly exercised soul as to the work of the Lord, helped much in the spread of the Gospel in a practical way and will be greatly missed. Her great longing, often expressed to ourselves, was for the salvation of her family. One daughter mentions — "My parents' prayers, I know, are many at the throne of grace." She passed away August 9th, 1954.

**Heliopolis, Egypt.**—Our beloved brother Nicolai Aboud "went home" Nov. 27th, suddenly. Well known in the Middle East and a great help in the Assembly here. A constant reader of Words in Season.

**Creemore, Ont.**—Our dear brother Charles Howard of this Assembly "went home" Dec. 29th. Born and born again in England, came to Canada over 40 years ago. In fellowship in Montreal, Broadview and Pape Ave., Toronto assemblies formerly. He was aged 71.

**Winnipeg, Man.**—Our dear brother Edward Snell passed into the presence of the Lord January 5th, aged 66. Over 42 years in the West End Assembly here, he will be much missed — a good and helpful brother.

**Detroit, Mich.**—Our dear sister, Miss Jean Johnson passed into His presence January 18th. Saved in her teens, she went on well. Ever thinking of others, she had a large acquaintance amongst His own in this city and well known to many of the Lord's servants who knew her kindly care.

**New Bedford, Mass.**—Our beloved brother, William H. Marsden, passed happily into the presence of the Lord, January 21, aged 70. Saved here in 1900 through preaching of F. Blair, a great help in the assembly where he took a leading part, truly hospitable and kind. Latterly he was in Westerly, R. I. assembly. His passing could be summed up in the words of another "This is not death, this is victory."

**Hamilton, Ont.**—Our beloved brother, Mr. E. A. Bartmon "went home" January 24th in his 86th year. Saved in 1917 and later learned the truths of baptism and Gathering to the Name of the Lord — soon was associated with saints of McNab St. Assembly, continuing steadfastly to the end. Of a quiet disposition, very kind and gentle, he bore a good testimony before relatives and the world.

**Bryn Mawr, Penna.**—Our beloved brother William Beresford King "went home" December 28th, aged 74. Saved over 50 years and in Philadelphia district since then, in assembly fellowship and a good and faithful brother who loved the Lord and His ways. The Bryn Mawr Assembly where he has been for many years, will miss greatly our brother. Remember in prayer his dear wife and two sons and two daughters.

# Words in Season

THE BIBLE FAMILY MAGAZINE



## BRANCH OF THE LORD

BRANCH of the Lord! the tender shoot  
That sprang from David's withered root,  
On Bethlehem's arid ground;  
Who that beheld Thy lowly birth  
Amidst the poorest sons of earth,  
Thy regal glory found?

But as the oak-buds swell and rise,  
Till, midway between earth and skies,  
They fling their might abroad,  
And cover, 'neath their cool retreat,  
The fainting flocks in summer's heat,  
Wast Thou, great Son of God.

For now, o'er plain, and hill, and glade,  
Thy saving strength extends its shade,  
And welcomes all to rest:  
And now, throughout the world's vast whole,  
From India's empire to the pole,  
In Thee can man be blest.

I come, my Saviour — come to Thee;  
From sin, and wrath, and hell I flee;  
The tempest still is rife;  
But through Thy sheltering, healing leaves,  
Nor thunderbolt nor lightning cleaves,  
Thou deathless Tree of Life!

Selected.

---

---

**APRIL, 1955**

---

---

## WORDS IN SEASON

Published monthly at 2116 South Jefferson Ave., St. Louis 4, Missouri  
**Editor, William H. Ferguson, 13400 Lauder Ave., Detroit 27, Michigan.**

**Entered as Second Class matter at the Post Office at St. Louis, Mo.  
Under Act of March 3, 1879.**

Subscription price, one dollar (U. S. Funds) mailed anywhere in the world. Six or more copies to one address, 90 cents per copy.

Send ALL SUBSCRIPTIONS, change of address, publication matter, news items, conference and death notices to WM. H. FERGUSON, 13400 LAUDER AVENUE, DETROIT 27, MICH. All reports for WORK AND WORKERS columns should reach Detroit by the 10th of the preceding month.

**Subscriptions:** Some are still unpaid and should be taken care of at once. Please consult last month and year on your envelope—it is the expiration date. You are paid up until then only.

**Correspondence:** We welcome intelligent, constructive criticism and will seek to answer such when we have time. However, rude, discourteous or vulgar communications we shall NOT acknowledge. We have only received four or five of such in the past seven years out of the many thousands of letters received but we wish to make our position clear. We have a very wide circulation in many parts and many problems to consider. Our columns are open to brethren and assemblies in sympathy with the ministry contained herein.

**Volumes For 1954**—Three or four left—order soon—\$3.25 mailed anywhere.

### ADDRESS OF CORRESPONDENTS

**West Falls, N. Y.**—Mr. Chas. A. Boies, Boise Rd., for the Assembly meeting in the Gospel Hall, Emery and Boise Roads, East Aurora, N. Y.

**Belfast, Ireland**—Mr. J. A. Mitchell, 7 Florenceville Drive, for the Kings Bridge Assembly.

### UNITED STATES

**Seattle, Wash.**—The visit of brother Alex. Wilson appreciated and the needful ministry.

**Arlington, Wash.**—Bre. Pearcey and Booth here, with some interest.

**Auburn, Calif.**—There seems to be an opportunity for work here and possibly an assembly may be planted if God so leads—if interested contact brother Kenneth Bigelow of 150 Riverview Drive, who would welcome a visit from some walking in the "old paths."

**Blue River, Wisc.**—Brethren here report a little encouragement in seeing a young woman profess and her husband would like to be saved, too.

**Akron, Ohio.**—Bre. Warke and Lipke continued here for six weeks—hard at the first but God came in later and gave some blessing, to the cheer of the saints.

**La Crosse, Wisc.**—Bro. S. Hamilton in his fourth week here at time of writing, and the Lord has blessed His Word to some, others interested, his wife is somewhat better in health. Bro. Washington is at Pine Hill with good interest. L. Brandt and C. Yost were at Lamont, Iowa, Paul Elliott in Ontario, Wisc., and S. Mick in Valparaiso, Ind., last report.

**Cleveland, Ohio.**—Brother David Roy has not been too well again of late. Also our aged and esteemed brother William Brown should have our prayers.

**Camden, N. J.**—After his visit to Bryn Mawr, bro. Alves gave an appreciated call for a night or two here.

**New York, N. Y.**—Bro. D. Walker gave an appreciated visit to 73rd St. Assembly ere he sailed for the old land Feb. 11th.

# 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. 47

APRIL, 1955

No. 4

## GATHERED GEMS

An ornament of meekness,  
Well worn, without display  
On woman, in her weakness,  
Shall shine in coming day.

But pride doth all endanger,  
Thyself, and others too;  
So think of Bethlehem's manger,  
And what He wore for you.  
W.F.

« « «

A proud heart and a lofty mountain are never fruitful.  
Gurnall

« « «

A gentleman once asked a minister whether a person might not be fond of dress and ornaments without being proud. The minister replied . . . "When you see a fox's tail peeping out of the hole, you may be sure the fox is within."

« « «

**THE GOODNESS OF GOD:** Dear brother Ferguson, I have been thinking of you and would like to hear how you and yours are.

The Lord has been showering me with blessings. How great and tender are His mercies! I have good health for a man of 89 years. I am doing nicely in body. How good is the God we adore, our faithful, unchangeable Friend: His love is as great as His power, and knows neither measure nor end. Truly our heavenly Father does not measure His love, but it flows free as a river. Yours in Christian love . . . William MacPherson.

(Editor's note! The above letter from our good friend and brother MacPherson of Inverness and Kansas City cheered our hearts. Here is a man, both eyes blown out in an explosion in a quarry about 60 years ago, both hands blown off at the wrists, yet who thanks God for His grace which recovered him then from backsliding and has filled his mouth with praise. Our beloved brother reads his own Bible every day—reads the "Moon type" with his lips and tongue. What a rebuke to our murmuring hearts at times! The above note written by his devoted housekeeper.)

## THE UNFORGIVING JUDGE AND THE FORGIVING SAVIOUR

**W**E READ recently the story of a certain judge who lived sometime ago; he was a man of very strict ideas and brought up his family accordingly. He had a pretty daughter who fell in love with a young man who, although in rather poor circumstances, was very respectable; the father, however, would not allow the friendship to continue and the girl was well-nigh broken-hearted. Soon after, she ran away from home and, eventually, married another man who proved to be rather worthless; he was very cruel to his wife so she wrote her father, asking if she could come home again, but he refused to have her. In a short time her husband died, as the result of over-drinking; her only child died too. She wrote once more, begging her father to forgive her and take her back but he would not, so the poor girl turned to a life of sin.

One day she was brought before the law court; when the prosecutor had read the shameful charge, the judge said, with stern voice, "Have you anything to say?" A hush fell upon the court as the gaunt figure in the dock began, in a weak voice, to tell her life story and of her vain entreaties to her father for forgiveness. She stood clutching a dirty handkerchief in her hand and when she coughed it was bespattered with blood for her very lungs were breaking up with tuberculosis; suddenly she slumped to the floor, first-aid was rendered but the spirit had departed; she had gone to her eternal destiny while her body still lay on the floor. There was great excitement but the judge sat motionless for he also had died; his heart had broken with grief; he was the girl's own father.

Who would not be moved at this pen-picture of a poor degraded girl and an unforgiving father? Do you ever think, dear reader, of the terrible results of sin? It leaves its mark on the body as well as the soul and the Scriptures of truth state, "when it is finished"; it "bringeth forth death." James 1:15. There are depths of sin: the men of Sodom were "Sinners before the Lord exceedingly" Gen. 13:13. It is not wise, however, to compare yourself with others and try to comfort yourself because you may think you are not quite as bad as many; one sin unforgiven is sufficient to keep you out of heaven and the presence of a holy God for "there shall in no wise enter into it anything that defileth" Rev. 21:27. Do not think, on the other hand, that any one is too bad to be saved; Paul writes, "Christ Jesus came into the world to save sinners; of whom I am chief" 1 Tim. 1:15, so, if the "chief of sinners" is saved, none need perish in their sins.

God is righteous and holy but, unlike the young girl's



father, of whom we have told you, He is very merciful, Psalm 85:6; not that He can, or will, pass over sin but He can pardon it because of the atoning work of Christ on the Cross. There, in love to our souls, Christ bore all the judgment of sin that we might be saved from its consequences eternally, and now God, in His wondrous grace, will never refuse to hear the cry of any for mercy but is inviting you to come and receive the forgiveness of sins.

Dear reader, we would make one more pointed appeal to YOU. Acknowledge your sin, trust in the atoning death of Christ and "thou shalt be saved" and rejoice in the blessedness of sins forgiven and the assurance of heaven for all eternity.

—Selected . . . D.L.

---

### COLD-HEARTEDNESS

**T**HE greatest bane possible to a believer is coldness of heart. It is the deathblow to everything connected with service for the Lord. It damps zeal, withers energy, and causes everything to drag heavily. Cold-heartedness is a disease common to all believers: it attacks most of them at some period of spiritual life. Some rally, others succumb, and these latter suffer for life from a chronic form of the disease. It is pitiful to see them dragging along. There is no energy in their work; no pungency or power in their words. Sometimes an epidemic sets in: whole communities suffer at once. Sunday School superintendents and teachers, district visitors and preachers, all suffering at the same time. The disease is plainly marked by the following symptoms; a prayerless closet, a neglected Bible, a guilty conscience. Among Sunday school teachers, it is often indicated by being "late," absent from their classes, losing their scholars, and the absence of conversions. Among preachers, it appears in long speeches without pith or power, borrowed phraseology, long theological prayers, and counterfeit conversions. It is infectious, and is often caught by keeping company with backslidden believers, and by contact with the world. If taken at an early stage, the progress of this fatal disease may be arrested, but if it be trifled with, until it assumes the chronic form, it is well-nigh hopeless. Those consciously affected should repair at once to their closets, and make a full confession of their condition before God, asking Him Who searcheth the heart to lay His finger on the seat of the disease, and show them from whence it comes. Then, if there be honest dealing with God, and with the sin or sins that cause the heart to depart from the living God, He will heal the "broken in heart," Psalm 147:3, giving a "whole heart," Psalm 119:10 wherewith to seek Him; a "true heart" Heb. 10:22 wherewith to draw near to Him, and a heart filled with divine love, Rom. 5:5 wherewith to serve Him. Selected.

## SERVANTS ON HORSES

### Princes Walking

WM. H. FERGUSON

**S**OLOMON saw many things in his day which caused him much wonder. He had seen the "violent perverting of judgment and justice"—Eccles. 5:8 and he writes "marvel not at the matter: for He that is higher than the highest regardeth: and there be higher than they." The thought in this "violent perverting of judgment and justice" is that of "something that is snatched away" (GEZEL—Hebrew) and refers, doubtless, to authority usurped by those unworthy of it and "snatched" when opportunity presented itself. This is characteristic of much that we see "under the sun" today.

### DEATH OF GODLY LEADERS

In the taking away and removal by death of godly leaders, there is ever the danger of men getting into position of prominence and leadership who are unfitted for it. Evidently they have been "lying in wait" for the opportunity, secretly using intrigue, if possible, and as Solomon said in Eccles. 10:7 "I have seen servants upon horses and princes walking as servants upon the earth." And the prior verse is thus explained . . . "Folly is set in great dignity, or in great heights, and the rich sit in low place." Everything thus appears to be "topsy-turvy" in the world as Solomon took stock of things—"under the sun."

### GOVERNMENT

The "horse" in Scripture speaks of the energy of government, of force and power, controlled, of course, by the rider on it. The governments of the earth are so referred to in Scripture—Cp. Rev. 6 and Zechariah 6, also Zech. 14:20—"In that day shall there be upon the bridles of the horses,—**HOLINESS UNTO THE LORD.**" In the millennial day—the Day of the Lord—lasting one thousand years, there shall be "bridled government," bridled by the only true and righteous and holy government that has ever had earthly control; this control exercised by the Lord Jesus Christ Himself. Then shall be fulfilled the Word in Rev. 11:15—"The kingdoms (plural) of this world are become of our Lord and His Christ." Note the singular. Happy fruition of His toil—the fruits of His suffering on the Cross. However, this is not the eternal state. This shall yet be broken at the end of the Day of the Lord by the final rebellion of Gog and Magog under the direction of Satan who shall be "released" after his being bound for the thousand years. Cp. Rev. 20:1, 2 and verses 7 to 9. But we see the thought of "government" running all through Scripture, as to the nations, and we see, in the Church, that God has set "government" in the Church for the good and welfare of His people.

## CHURCH GOVERNMENT

It has pleased God to raise up men, known as elders, overseers, shepherds, set over the local churches to "feed" or shepherd or rule, the Church of God . . . Cp. Acts 20:17, 28, 38 and kindred Scriptures. We merely enunciate this principle and do not go into the subject in detail. The point we would make, however, is that of the possibility of the wrong man being in the place of government in the church. This is an ever present danger, foreseen by the beloved apostle in Acts 20:29, 30, and doubtless this has had much to do, in the past years, with the "depletion" of the testimony and the scattering of the flock. Where are the shepherds? Of those SEEKING office many—of true shepherds who do the work of an overseer—few. Younger, inexperienced and worldly minded ones in the place of authority and "princely" men set to one side. This is as Solomon saw it years ago—as we see it before our eyes today. What can the result be but disaster to testimony and the introduction of worldly, yea, even Satanic things into professed assemblies of the saints? How else could one understand the introduction of "movies" after the Hollywood pattern into such assemblies, in place of the plain, simple earnest declaration of the Gospel at Gospel meetings and the plain warnings of hell and judgment for the unconverted? Truly "servants are riding on horses" today and "princes walking as servants on the earth." But, just wait a little while. God is not settling His accounts in a hurry, but settle them He shall!

### VIOLENT PERVERTING (snatching away)

God's ways are so different from man's. In raising up true shepherds God does it in such a kind, unmistakable way. He puts the "earnest desire" into the heart to serve in the lowest place first. The true shepherd is always raised up from such lowly service—his work is that which commends him to the saints—his kindly shepherd heart of love goes out to the flock. He is not found "looking for a place"—he is "looking for the sheep," the straying, wandering ones and tenderly seeking their restoration. He is not "lording it over God's heritage" 1 Peter 5:3 but "an ensample to the flock." He is known by his integrity and blamelessness. One who has been involved in grave moral defection should never take this public place but serve unobtrusively the rest of his days. One can put it down as a good maxim—the man whom God intends to use commences in lowly, humble service for others and the eventual "leadership" is "forced upon him" and he is not anxious for it, but accepts when it is thrust upon him as a burden from the Lord. This would seem to characterize all true service for God in the case of any, shepherd, overseer, preacher, etc. The man who has not served in the lowly guise first, under the yoke, Mat-

thew 11:29, is not qualified of God for further and more important service. He may "lie in wait" for his opportunity and "snatch it" when opportunity is presented but he will never be more than a "servant riding on the horse" while the "princely man" walks on the earth as a servant. Thank God for all true servants who continue to "serve" even in the midst of such unseemly conduct of unfitted men. Those who thus are in the wrong place are not able to lead the saints in the true path inasmuch as they, themselves, have not learned the basic lesson of all true learning of the mind of God as we find it in Psalm 25:14, and only God can put a shepherd's heart in any man.

The story is told of General Garibaldi, the Italian patriot, while on a reconnoitering expedition with some of his officers, how that they came across an old shepherd who had lost one of his sheep and was in much sorrow because of this. The General suggested that they all search the countryside for the sheep. As nightfall came, one after another of the officers returned to the base without success as to the finding of the sheep. In the morning when the servant of General Garibaldi went to his room to awaken the General, he noticed that he was sleeping soundly which was unusual at his hour of arising. However, he left and returned in half an hour or thereabouts and the General was still asleep. He gently lifted the covers and the General opened his eyes—and so did the servant—for he noticed under the blanket with the great General, the little lost sheep. He had toiled on all night until he found the sheep! What a rebuke to his lesser officers! How the true leader's heart expressed itself!

### GODLY LEADERS EXEMPLARY

Such are spoken of in Hebrews 13:7—"Remember them which have the rule over you (or, the guides), who have spoken unto you the Word of God; whose faith follow, considering the end of their conversation." Their wives also must be an example. Think of an overseer's wife having her hair shorn, or a preacher's wife! What an example to younger sisters who are enjoined by the Word and by all godly ones to let their hair grow after they are saved. Think of a preacher's wife with this disgraceful exhibition of lawlessness relative to God's Word. Think of painted lips and painted finger nails, or one jewel-bedecked, with earrings or bracelets galore, and professedly the wife of a leader! What a travesty! What an example. What a disgraceful thing! Shameful thing! "Princely men" who would object to such evidence of sin and carnality are thrust aside and the government of God's beloved people rudely snatched and enforced to ultimate destruction of the flock. What an awakening in a coming day! A sad awakening, doubtless, for many who have missed the way, so evidenced by their manner of life and worldly aims.

Again, in Hebrews 13:17 we are told to "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give an account," etc. Blessed men, who watch for the souls of God's people! Men who have the Book of God in their hands and can recover the erring ones; who have a tender heart of love and pity for all God's sheep. Truly we can do, as we are enjoined to do to all godly shepherds . . . "Salute all them that have the rule over you." And this we do and enjoin upon all believers, everywhere, "Salute all godly shepherds and guides," who have spoken unto you the Word of God—"Whose faith follow." Hebrews 13:24.

### THE LORD'S FIRST RECORDED PRAYER

**T**HE Lord Jesus' first recorded prayer was uttered after His baptism in the Jordan. He had a baptism at the beginning of His ministry, and His earthly ministry closed with the dark baptism of Calvary, Luke 12:50, and each closed with a prayer. Heaven was opened with the first prayer, and the Holy Spirit descended, but as the olive tree was the only resting place for Noah's dove, in a scene of judgment, so the heavenly Dove found but One on whom He could rest, even the Son in whom was all the Father's delight.

After the baptism of dark Calvary and the Lord's ascension to the right hand of God, the prayer promised in John 14:16 was fulfilled—"I will pray the Father and He shall give you another Comforter, that He may abide with you forever." There the Risen Lord was anointed with the oil of gladness above His fellows, Heb. 1:9—anointed again to begin a new ministry in resurrection. This anointing flowed down over the "body" at Pentecost, like the anointing beautifully recorded in Psalm 133.

The Father's voice was silent while the Son was passing through the waters of Jordan; even so there was no word of commendation for the Son while He passed through the baptism of Calvary. When that was past the silence was broken by the Son—"My God, my God, why didst Thou forsake me?" Matt. 27:46, R. V. "Through the eternal Spirit Christ offered Himself without spot to God" Heb. 9, so the Trinity was present both at Calvary and at the Jordan. The Sonship was owned at birth, at baptism and at the transfiguration. As it was at Christ's own baptism that we have the first distinct revelation of the Trinity, so it was at the institution of baptism that it was enjoined. See Matt. 28:19.

After His baptism the Lord withdrew into the wilderness for 40 days to be tempted of the devil, Mark 1:13. Under the most favorable conditions, Adam was overcome through the lust of the flesh, the lust of the eye, and the pride of life.

The devil used the same temptations on the Lord Jesus, but there was no response from that Holy One. "It is written" settled all for Him, and should do so for His own.

It is to be remarked that Moses, after being threatened with death, withdrew into the wilderness. Isaac, after being "offered up," disappeared from pages of Scripture till he went forth to meet the bride. See Gen. 22:19 where Isaac's name is omitted. Joseph, after being sold to the Gentiles, at the suggestion of Judah, disappeared for years; but when each one of these was seen again a bride occupied the nearest and dearest place.

The last sight Israel had of Christ was as He hung on the cross, "His visage was so marred, more than any man, and His form more than the sons of men," Isaiah 52:14. But at the coming of our Lord Jesus Christ with all His saints, 1 Thess. 3:13, the bride will occupy a nearer and dearer place than Israel.

—The late H. J. Bates of New Zealand

### CHRISTIAN GIVING

**C**HRISTIANITY is pre-eminently unselfishness. God **GAVE**

His Son for us, and the Holy Spirit exhorts His people to give themselves and what they possess to Him, which, after all, is just and reasonable . . . Rom. 12:1. We are not to be "sponges," taking in God's bounties and never giving out. We are to be "channels" of blessing to others. This is the real purpose for which God has left us down here, and it is only as we fulfill God's purpose that we shall live happy and useful lives.

There is an old story told of a rich nobleman who was once showing a friend a great collection of precious stones, whose value was almost beyond counting. There were diamonds and pearls, rubies and gems from almost every country on the globe which had been gathered by their possessor with the greatest labor and expense. "And yet" he remarked, "they yield me no income." His friend replied that he had two stones which cost him but five pounds each, yet they yielded him a very considerable annual income. In much surprise the nobleman desired to see the wonderful stones; when the man led him down to his mill and pointed to the two toiling grey mill-stones, they were laboriously crushing the grain into snowy flour for the use of hundreds who depended on this work for their daily bread. Those two dull, homely stones did more good in the world and yielded a larger income than all the nobleman's treasures and jewels. So it is with all idle treasure.

Let us learn to value money at its true worth, and to spend even pennies as God's stewards. He will certainly call us to give an account of the way in which we have spent even the smallest sums.

**Selected**

## DEBT

### A Sequel

"I have read your little paper on debt, and, to be frank with you, I think it's too severe; you don't make any difference between folks that have plenty to do with, and the like of me."

"Does God's Word make any difference?"

"No, I don't say it does; but you know fine there's a great difference between me and Mrs. Logan. What you said about her was true enough; I could tell you far worse things about her extravagance than you would think of, but it would do no good bringing them up now, and, besides, I don't feel quite right myself."

"What's wrong?"

"Well, you know the wages my man gets; there's Robert at farm service; I have only got eight shillings from him for three months; then Tom and Mary are at school; and there's my old mother-in-law I've to keep and attend to. Now, it takes every penny just now to pay our way, and often it's not very easy."

"Yes, yes, I know all that well enough; with the small wage Andrew has, I often wonder how you manage so well; I hope you have not been running into debt?"

"No, sir, I am not owing anything just now; but I have been in debt since I was converted. But what I was going to say was this: it takes every penny to do just now; and if Andrew was laid up for a week or two, there would be nothing for it but charge it where I could get it; we could not starve."

"Oh, Mrs. Currie; what about God? You don't seem to take Him into your calculations at all; can you trust the Lord with your soul, and not with your body?"

"Ah, sir, it's easy for you to speak like that; but I'll tell you plainly how I was placed when Andrew was on short time. I don't like to be using the Lord's name about these things; but He only knows how I was tried at that time. Now, I'll tell you, for I want your advice, for I may be placed the same way again, and I would like to do what's right. Well, after he had been getting ten shillings a week for seven weeks, my mother-in-law was about dead for want; you know she needs something extra; and none of us were half fed. Well, I prayed about it night and morning; but no help came, so I had just to go to Mr. Dickson, and tell him how I was placed, and promised to pay up as soon as I could, so he gave me what I wanted till I was owing a pound to him."

"Now, stop, Mrs. Currie, you could go and tell the un-

saved grocer that you were ill off, but you could not let the assembly know of it; you know there is an offering every Lord's-day for saints in need. Do you think that was showing the world that the Lord's children loved one another?"

"Well, sir, I did think on letting you know before I went to Mr. Dickson; but if you began to give to everybody that told you they were in need, it would ruin you."

"Quite true; I daresay there are those who, if they could get for the asking, would never seek to work a stroke; but any of us to whom God has given means are responsible to Him as to who we give help to. We must see that we do not go against 2 Thess. 3:10, and keep up lazy folks who will not work; we are to be good stewards of God's gifts, 1 Peter 4:10. But look at Elijah at Zarephath; if he had not told his need to the one appointed of God to keep him, he might have starved" 1 Kings 17:10, 11.

"Well, that's just what we would have come to if I had not gone to Dickson."

"Never! I don't believe it. The Lord let you starve! Don't tell me that. I could tell you some cases where Christians were worse off than you, and would not go in debt, but looked to the Lord, and got their needs supplied in a way they never dreamed of. There's a man you know in D.....; well, one night they had not a crust in the house; he did not go and charge it but went where every child should go, to his Father. While he was praying, some one opened the door and put down a bag of potatoes, and went off; he does not know to this day who did it; but he knew who to thank for them. Some would not be content with "only potatoes"; he was, and his family too; and he got something better afterwards. You are looking very sober; I suppose you think the Lord would not do as much for you. Look here, 'my God shall supply all your need' Phil. 4:19. Happy man of faith. Then, 'How shall He not with Him also freely give us all things' Rom. 8:32. That's better than charging it at Dickson's. What a God we have; how it pleases Him when we with child-like confidence trust everything to Him. Now, I must go; but you read Matt. 6:24 to end of chapter."

"Yes, sir, I will read all these verses again. I believe I should not have gone to Mr. Dickson, but I did not see what else I could do; but, of course, God could have supplied all my need, if I had only faith to trust Him."

"Of course He could, and would; but how sad when we lean on a broken reed, rather than on the living God."

"You told me Mrs. Logan was a covetous woman, and should be put out of the assembly. Would you have called



me a covetous woman when I was in debt, and put me out for it?" "Mrs. Logan has been put out. We trust she is a Christian. Pray for her restoration."

"Of course I can neither take in nor put out; that must be the action of the assembly; but I could not have said you were a covetous person; you were ill off, and could not help it; you went in debt for the necessities of life; Mrs. Logan should never have been ill off; she went in debt for luxuries, just to gratify her lusts; a covetous woman; an idolater, whose God was her belly. Although debt is unscriptural in any case, it cannot always be dealt with in the same way. Have faith in God Mrs. Currie. He never gives you a command you cannot obey; you may be sorely tried, but He knows how much you can stand, and will not try beyond what you are able to bear. Read the verses in Matt. 6. Good-bye."

—From "The Northern Witness" 1881

(See our former issue — March — for original paper which provoked the above discussion — Editor.)

## **"MOVIES"**

### **INSTEAD OF THE GOSPEL**

THE showing of "movies" in so-called chapels or modern religious buildings, after the fashion of Hollywood, is being accepted by the present city generation and hardly a voice raised against it. In fact, we see people running after such (in place of the Sunday evening Gospel service) from meetings once thought to be orthodox. What depths of Satan next? Revelation 2:24 comes to mind, as evidently such "movies" are part of the seductions of Jezebel in Rev. 2:20... "teaching and seducing My servants," God says, "to commit fornication." This spiritual fornication is as hateful to God as the other, even more so.

**YOUNG BELIEVER! FLEE THESE THINGS.** To all persuasive arguments, say . . . "I am a Christian—God has delivered me from the world and its false ways, and I do not attend 'movies' or the like."

"All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 2:16. Being of the world, it is of the Devil and he is the author of this latest Satanic misrepresentation of the Gospel. "Doth a fountain send forth at the same place sweet water and bitter?" James 3:11. Make no mistake, the downgrade movement is sweeping, like a flood, many professors down to eternal doom. **W.F.**

## OVERCOMING

1 John 5:4

**W**HATSOEVER is born of God overcometh the world." What is unborn is dead, and the addition of death is accretion, but never increase. 0 multiplied by 0 is ever 0. A stone cannot grow. It can be plastered into more bulk from the outside, that's all. Those mighty masons of Babel thought they were getting on finely as they swung block after block to its place. The walls got higher and higher, the tower bigger and bigger, but their mouths were padlocked at last and they had to stop. It would have toppled of itself by and by. Heaven can't be reached by brick and mortar. You can't extend that Eiffel Tower in Paris indefinitely (nor the Empire State in New York — Editor); the skies can never be touched by earthly riveting. External, outside, dead, and doomed — a thousand feet or so the limit of its lifeless frame. "How the mountain has grown this morning!" You say to your Swiss guide among these Alpine heights. "Ah, Gott have mercy on us, so it has! Fly for your life! its the avalanche!" and the great snowy cap slips from the brow of the precipice, and the very half of the hill goes tearing down to the valley in its thundering track of ruin, destruction and death.

Beware of mere outside enlargement. Accretion is not increase. Growth can come only from life. The outside enlargement may be a mere boil and blain for the rip of the surgeon's knife, a mere excrescence to be amputated and flung away as dead skin. Ay, it is far easier today to fill a kirk than to empty it! Death, in the mere ear-tickling oratory and the display of rhetorical "fireworks," can crowd pews and aisles and pulpits, but it'll take life and the life more abundantly to give the "GO" to all the lumbering lot that would put their fat paw of patronage on the Son of God, and would fling as a bone to a dog, their boasted copper to the collection plate . . . Repent ye, for the judgment of God is at hand! The faithfulness "unto death" is demanded today, the faithfulness to knit the knotted scourge, and to bundle to the door the whole unholy pack. It may be a better sign of a better work to have an empty kirk than a full one, to have a small communion than the big and bloated one of persistent unpurging. "Better is a teem house than an ill tenant." . . . Communion roll big and bulky as the ready fattened ox, for the slaughter of hell. Be not taken in with this merely outward mashtub enlargement. An enlargement of the heart — you run in alarm to the doctor with it. It's diseased, and the fat is really your death signal. So with this pewter-pot enlargement of the kirk — its either to Christ for cure, or to the devil for kill!

But where there is true life, you have growth and increase. The victory of vitality is onward, upward, skyward, heavenward. Look at this tree — a poor, puny twig, you put it in the

ground. Yet it is a victor, a conqueror proud and unbending; the very earth that keeps it up is thrust below it in triumph.

—John Robertson of Glasgow

---

## BUDDHIST FESTIVALS AND CHRISTMAS

THE following extracts from a letter of a subscriber (now in Europe who had spent some years in Japan is most interesting and should cause deep exercise to all who really seek to please our Lord:

“Concerning the very welcome magazine, we do not wish to miss an issue. It is encouraging to realize there must be many saints throughout the world who value it and hold dearly precious truths. This year my wife and I were determined to have no part with the festival of Christmas, so called. Those who seem most persistent in holding this festival are the unbelievers who celebrate in their own ungodly way. If every child of God took a definite stand, the world would see the difference between being a Christian and a nominal one and the many who are sincerely deceived in believing they are Christians by keeping such festivals would be awakened and saved.

“In Japan most Japanese regard every European as a Christian and Christmas is kept in an extravagant manner by the foreign population (and most Japanese). In conversation, when tackling the Japanese on the subject of idolatry and its festivals, inevitably came the answer in all sincerity . . . “same as Christmas.” My wife and I have a Japanese newspaper cutting picturing a Buddhist shrine shop selling Christmas decorations, models of Bethlehem, stars and crosses. The caption under the picture contains an explanation by the proprietors that whilst they do not hold ‘Christ’s teachings’ many of their Christian(?) patrons buy the decorations for cabaret parties, etc.

“This year Christmas was a difficult time for us, especially concerning our loved ones. How good it was the Lord should allow ‘Words In Season’ to be delivered on Christmas Day! We took this from the Lord as His silent confirmation of approval.”

---

We do not get rest by endeavoring to get to the top. Rest is at the bottom. Water rests when it reaches the lowest place.  
Selected

## LONELY HEARTS TO CHERISH

**I**T WAS a dark, drizzling night, giving no enticement whatever to go out of doors. Would I go and see old sister So-and-so, who lived at the other end of the town? This was the question that came up before me. I had heard she was ill—very ill; and I knew she would be so refreshed by a little word of comfort. So, off I set. I found her completely prostrated. Her eyes were closed; and she lay calmly, peacefully, as if waiting the hour that 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; and now I questioned if I were not too late. "Yes," I said to myself, "yon book I was reading could easily have remained unread to the end of time; and one or two half-hours could have been snatched to carry a cup of water to this dear old saint. I hope I'm not too late yet. Less reading (of a certain kind, at least) will do me. I shall attain to a higher education if I read more in the great book of experience that is to be found by such a bedside as this."

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 Bible I had with me. Every word was eagerly drunk in. That old sister was refreshed; and she thought it so kind that I had called. 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—learning lessons of untold value. By the bedside of that lonely sufferer I weighed the vain-glory of life, and found it to be "lighter than vanity." In that "valley of the shadow of death" I reckoned up the value of time, and found that opportunities had been slipping past unimproved—cups of water uncarried, that 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 Jesus, 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 as stars in the outer firmament of the church. Yet it is a great work—a blessed work—a work to which is attached its own 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." Yes! I learned that night as I had never learned before, that

"There are lonely hearts to cherish  
While the days are going by."

Selected

(Everywhere, the cry is today — "there are so few true shepherds amongst the saints." Of men who desire a place as co-called overseers, there is no scarcity; but the old-fashioned man with the Book of God in his hand and a heart to pray with the saints, shut-in, lonely, or backslidden, is seldom seen anymore. We know of a large assembly, a sister absent seven or eight years, crippled with an incurable disease, who has not been visited once from that assembly by any of the professing shepherds, or others. What a deplorable state! What an awakening at the Judgment Seat! Many other cases come to mind. May the above article stir up true exercise on the part of any godly ones. Young brethren and sisters have a wonderful avenue of true service for God here in visiting and cheering the lonely, weak and discouraged saints of God, as well as their visitation of the unsaved. Editor.)

## INTERCOURSE WITH DENOMINATIONS

WITH regard to the article against intercourse with the denominations, we don't expect that such teaching will be welcomed by all Christians professing to be gathered out from sects and systems to the Name of the Lord Jesus Christ, as there is a lamentable tendency to drift back to what they once professed to leave.

The "early brethren" are usually quoted as examples by those visiting the denominations. We can never be thankful enough to God for what we owe to such teachers; but, in emerging from the sects, they were not entirely freed from their errors. One taught infant baptism and is quoted by thousands as their authority for baptising babies. Others were not clear on prophecy and are quoted by those who teach that the church is to pass through the tribulation. One of those "early brethren" came to New Zealand. Instead of meeting with the Lord at His table, he had to confess that he was preaching at a popular "church."

In so far as such followed Christ, they can be held up as bright examples of faith and godliness; but we must go back to EARLIER BRETHREN for Divine guidance. True, they preached in synagogues, but they had God's word for it — "To the Jew first," but the time came when

Paul separated the disciples and preached in the school-house. (Acts 19:9) He sought the enlargement of the Corinthians by separating them from all that was not of God, mentioning five unequal yokes and that, in the person of a Father and the Almighty (the All-sufficient), God would receive such. (2 Cor. 6:14-18) To go back, they would have to leave this Divine company and fellowship.

In writing to Timothy, Paul warns him against evil deeds, evil teachers and evil systems—"And let every one that nameth the Name of Christ depart from iniquity." (2 Tim. 2:19)

The system that took the writer as a helpless babe, sprinkled him, called him a member of the body of Christ and was leading him religiously down to hell, he can never forget or condone. Could he be found in such meetings and thus lose his protest against them and lead others into the errors from which, by the Grace of God, he had escaped? As Naomi said to Ruth—"It is good that thou go out with His (Boaz's) maidens and that they meet thee not in any other field." (Ruth 2:21-23) There was enough to do in the fields of Boaz without climbing over the fence into other fields where his authority was not owned.

We do not find that Christians who visit these places have a monopoly of 'love.' To follow a brother in paths of disobedience would not be love according to God. "By this we know that we love the children of God when we love God and keep His commandments." (1 John 5:2) The measure in which I love God and keep His commandments is the measure of my love to my brethren. This, too, is the measure of my love to God. "He that hath My commandments and keepeth them, he it is that loveth Me... If a man love Me, he will keep My words and My Father will love him and we will come and make our abode with him." (John 14:21-24)

H.J.B.

## TALKATIVENESS

**T**ALKATIVENESS is utterly ruinous to deep spirituality. The very life of our spirit passes out in our speech, and hence all superfluous talk is a waste of the vital forces of the heart. In fruit growing it often happens that excessive blossoming prevents a good crop, and often prevents fruit altogether; and by so much loquacity the soul runs wild in word bloom, and bears no fruit. I am not speaking of sinners, nor of legitimate testimony for Jesus, but of that incessant loquacity of nominally spiritual persons — of the professors of purifying grace. It is one of the greatest hindrances to deep, solid union with God. Notice how people will tell the same thing over and over — how insignificant trifles are magnified by a world of words; how things that should be

buried are dragged out into gossip; how a worthless non-essential is argued and disputed over; how the solemn deep things of the Holy Spirit are rattled over in a light manner—until one who has the real baptism of Divine silence in his heart, feels he must unceremoniously tear himself away to some lonely room or forest, where he can gather up the fragments of his mind, and rest in God.

Not only do we need cleansing from sin, but our natural human spirit needs a radical death to its own noise and activity and wordiness.

See the evil effects of so much talk:

First, it dissipates the spiritual power. The thought and feeling of the soul are like powder and steam — the more they are condensed, the greater their power. The team that if properly compressed would drive a train forty miles an hour, if allowed too much expanse would not move it an inch; and so the true action of the heart, if expressed in a few Holy Ghost selected words, will sink into the minds to remain forever, but if dissipated in any rambling conversation, is likely to be of no profit.

Second, it is a waste of time. If the hours spent in useless conversation were spent in secret prayer or deep reading, we would soon reach a region of soul life and Divine peace beyond our present dreams.

Third, loquacity inevitably leads to saying unwise, or unpleasant, or unprofitable things. In religious conversation we soon churn up all the cream our souls have in them, and the rest of our talk is all pale skim milk, until we get alone with God, and feed in His green pasture until the cream rises again. The Holy Spirit warns us that "in the multitude of words there lacketh not sin." It is impossible for even the best of saints to talk beyond a certain point, without saying something unkind, or severe, or foolish, or erroneous. We must settle this personally. If others are noisy and gabby, I must determine to live in constant quietness and humility of heart; I must guard my speech as a sentinel does a fortress, and with all respect for others, I must many a time cease from conversation or withdraw from company to enter into deep communion with my Lord. The cure for loquacity must be from within; sometimes by an interior furnace of suffering that burns out the excessive effervescence of the mind, or by an over-mastering revelation to the soul of the awful majesties of God and eternity, which puts an everlasting hush upon the natural faculties. To walk in the Spirit we must avoid talking for talk's sake, or merely to entertain. To speak effectively we must speak in God's appointed time and in harmony with the indwelling Holy Spirit."

"He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit — (a cool spirit — margin). Prov. 17:27.

Selected.

## QUESTIONS AND ANSWERS

**QUESTION:** Does Matthew 18:20 apply to every assembly meeting?

**ANSWER:** Matthew 18:20 equally applies to all Assembly meetings. Saints thus "gathered" are "gathered to Him" seven days of the week. It is His essential Lordship which is in view here, and the acknowledgment of it, governing all activities of the local church. There can be no true collective testimony to the Name of the Lord, as God desires it, apart from the acknowledging of the Lordship of Christ.

**QUESTION:** Will the Spirit of God be removed from the earth at the translation of the Church? 2 Thess. 2:7. Is He the "hinderer?"

**ANSWER:** There will be a mighty "outpouring" of the Spirit of God after the Church is taken up . . . cp. Joel 2:28, etc. "I WILL POUR OUT MY SPIRIT upon all flesh." The mighty work of God, through the suffering remnant, takes place then in the reaching of many of the nations who have **not** hitherto heard the Gospel and they, with the remnant of Israel, shall pass into the Millennial earth as those on the right hand of the King in Matthew 25:34, etc. It is doubtful if the Spirit of God is spoken of as the "hinderer" in 2 Thess. 2:7. As long as the Church is on the earth, God's purposes of judgment upon the nations and the ingathering of Israel are held in abeyance.

**QUESTION:** What about the teaching that the soul of the Lord did **not** descend into the heart of the earth after He died on the Cross?

**ANSWER:** It is erroneous! The Scripture is precise and plain regarding the soul of the Lord during His death and resurrection. cp. Psalm 16:8, 10 and Acts 2:25, 33, etc. The soul of the Lord descended into "hades" or "sheol" (not into hell, the place of torment). "For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in (the preposition is 'en' meaning in the very heart of) the heart of the earth." Another has said . . . "And observe that the type is not of our Lord's body 'being deposited in the tomb of Joseph' for neither could that be called the heart of the earth, nor could it be said that the Son of Man was there during the time; but of our Lord's PERSONAL DESCENT INTO THE PLACE OF DEPARTED SOULS . . . See Ephesians 4:9, etc." To say further that the "lower parts of the earth" refer to His coming to this earth from heaven is equally erroneous, and fanciful. We quote another here again . . . "The descent into the lower parts of the earth is viewed as from His place as man on earth; not His coming down from heaven to be a man. It is Christ Who descended." J.N.D.

We find there is much lack of scriptural teaching on these subjects as we were accustomed to in our days as young believers by our older brethren, consequently one has to beware of accepting questionable teachings as to the future state. Before the Cross all the souls of the righteous and unrighteous went to Sheol—there was a great "divide" between—cp. Luke 16. The soul of the saved "thief" and the soul of the Lord met in Sheol or Hades that day—it is spoken of as "Paradise" and we like the thought expressed by the late Henry Dyer . . . "our Lord passed through as a mighty Conqueror, liberating the souls who had been there" and rising again. After the Lord ascended Paradise is above, cp. 2 Cor. 12:4 and there is only one compartment in Hades or Sheol today and that is Hell, the place of unutterable woe for lost souls, awaiting the Judgment of the Great White Throne.



---

## EXTRACTS FROM LETTERS

**SILENT PREACHERS:** "I enjoyed going round four little coast towns, putting up Gospel Texts for sinners to read on their way to eternity. Texts are good preachers. They make no mistakes . . . they make no apologies . . . they make no money . . . they take no collections . . . they take no holidays . . . they take no offence . . . they need no attention . . . they preach night and day and they preach TO ALL. Some preachers are like fleas, they never stay long in the one place and never make much impression. I trust God will bless that young man in prison (for conscience sake, Editor). Better in prison with God than out of it without Him. Joseph could never have ruled Egypt if he had not first learned to rule himself in Potiphar's house, and to rule a few prisoners in prison. I fear the road to "liberality" leads to Babylon via "Lo Debar." "Let thine eyelids look right on." Frank Knox of Ireland

**LIKES THE BOUND VOLUMES:** I want to tell you how much I like your bound volumes of Words In Season. I am so glad you have included back and front of each issue as the poems on the front are as good as the rest of the issue and would be a loss if left out. And the current record of our beloved laborers is, and will be, a very precious part of the book in the years to come, if Christ tarry, to us who have known and loved them. I thank God for WORDS IN SEASON and for every faithful soul whom He has given us to help and cheer us in these last dark days.

**FROM SOUTH AMERICA:** Have often thought of writing a word of appreciation for the Magazine but always refrained from doing so. It must be a great deal of work but surely it is strengthening to God's people. As for me, I wait for it as one does for letters from home and usually read it all the same night that I receive it and find the only regret is that I wish it was longer. When visiting the Christians I often take it along and translate the pieces that speak to me the most.

May you keep on getting encouragement. It must have great lovers and great haters, as they say, for those who love God and His truth will love its message, but those who want to border the world will not like it. The truth about Christmas is brought out without fear. How father would have liked to see that!

**FROM AFRICA:** I would take this opportunity of thanking you for Words In Season which reaches us regularly. We look forward to it and appreciate the various articles more than words can express. Many thanks in our Lord's worthy Name.

**FROM IRELAND:** We still find it true to its name. The Lord will reward you all fully for this labour of love in this good work which has proved a blessing to the Lord's people along the years. I was helped reading about Nehemiah. The enemies were much grieved because there was come a man seeking the welfare of the people of God. Also of Mordecai it is said — "he sought the good of the Jews."

**FROM CUBA:** We very much appreciate receiving Words In Season. Its ministry is very much needed in these last closing days of departure from God's Word. May the Lord richly bless and encourage in this important work.

LINLITHGOW has the ruins of an ancient palace, residence of Scottish kings and birthplace of James the V of Scotland and Mary, Queen of Scots. The setting of the following inscription — "THEY BUILD TOO LOW" is aptly set forth in this poem.

Above the door of an ancient cottage in the historic old town of Linlithgow in Scotland, the following inscription is cut into the stone — "They build too low for happiness that build beneath the skies." The stone mason who built the house was a drunkard who had gone in for all the pleasures that the world could give. He had proved the words of Solomon — "All is vanity and vexation of spirit." When the owner expressed a desire to have a lasting motto inscribed in the stonework over the door, the drunkard suggested the above inscription and there it is to this day. The writer of this poem saw this motto many times.

### "THEY BUILD TOO LOW"

No pure and lasting happiness can in this world be found,  
Where sin, and want, and suffering, and misery abound,  
So listen to this saying true, 'Tis both discrete and wise,  
"They build too low for happiness, that build beneath the skies."

Its treasures, pleasures, joys and mirth, no happiness can bring.  
All are corrupted and defiled at sin's polluted spring,  
There's naught to give the heart that peace that fills and satisfies,  
"They build too low for happiness, that build beneath the skies."

To this conclusion we are driven as all around we gaze  
On broken hearts by sorrow riven, perplexity, amaze;  
The prisoner groaning in his chains; the mourner's tears and sighs,  
"They build too low for happiness, that build beneath the skies."

So if you want true happiness, to Jesus you must go,  
He knew the depths of sorrow once; He knew the depths of woe;  
He knew the heights of joy and bliss and from the glory cries  
"They build too low for happiness, that build beneath the skies."

Come unto me ye troubled ones and I will give you rest,  
And lasting pleasures shall be yours, the brightest and the best,  
Your heart will be at perfect peace and filled with glad surprise  
For I will give true happiness from far above the skies.

I too passed through that world of sin; I know its pits and snares;  
Its griefs, its sorrows and its woes; Its trials and its cares;  
Yea, I passed through that terror death, but from the grave did rise  
That I might win true happiness for all beneath the skies.

I bore the burden of foul sin when hanging on the tree  
I took the cup of wrath from God and drank it all for thee,  
Now seated on My Father's throne, I offer thee this prize —  
A heart, a home and happiness with Me above the skies.

No longer drink from this world's springs nor be by them beguiled  
Nor seek to quench your thirst at streams corrupted and defiled.  
But set your heart on things above and for thyself be wise  
"They build too low for happiness, that build beneath the skies."

— William Barnes.

**Lonaconing, Md.**—Bre. Calderhead and Baldwin had three weeks of Gospel meetings here, attendance fair and meetings good—no visible results yet. Pray on!

**Sault Ste. Marie, Mich.**—Bre. Govan and Jas. Clark had Gospel meetings here—some blessing reported amongst believers' children and some outsiders in to the meetings.

**Williamston, Mich.**—The interest was exceptionally good amongst the believers, young and older, in recent meetings of bro. W. Ferguson. The Christians from Jackson gave loyal support, driving 40 miles each way, twice weekly and there seemed to be a love for the precious Word. He also visited, this Winter, Bay City, Saginaw and Alpena, former fields.

## CANADA

**Vancouver, B. C.**—Bre. Ramsey and Oliver Smith have had nine weeks in Woodland Hall here with much liberty in preaching and much blessing from the Lord. Most of those professing to be saved were strangers who came in. Saints feel quite encouraged—they were continuing another week. God gave good weather.

**Toronto, Ont.**—Bre. Dobson and S. Simms have been in Eglinton Hall, and brother Watson in Pape Avenue . . . plodding away.

**Orillia, Ont.**—In recent meetings of R. Harris and Ed. Wickert, there has been a little blessing, a man and young lad professing. The work around Huntsville still seems to have some prospects in the Deerlake district. Bro. Widdifield and local brethren carrying on.

**Hamilton, Ont.**—Bre. McBain and N. Crawford have been in Kensington Hall for several weeks—a goodly number have professed, the saints revived and encouraged. We trust this shall be but the beginning of further blessing.

**Sillsville, Ont.**—Bre. G. P. Taylor and T. Kember have been trying some meetings in a township Hall in this new place—a few unsaved coming and we trust God has been working. Andrew Aiken gave them a call at Picton on his way through, which the saints enjoyed. They have had real Winter weather through that country, as elsewhere in the North this year.

## OTHER LANDS

**Italy.**—Bro. Johnston arrived safely—"The first three days at sea were quite rough, everything loose had to be tied down. Many were seasick and a few injured. The Lord preserved me in the best of shape and I was able to have a good preach in the Auditorium to about 80 persons. Each morning after I was able to have a little Bible Reading with some I found were Christians. I was bold enough to go over all the vessel with tracts and booklets in four languages, which were well received, and I had some interesting conversations with Spaniards and Italians." Pray for our brother's sojourn in Italy that God's blessing may attend.

**Cabimas, Venezuela.**—Bre. Williams and Saword visited this most Westerly assembly here—toughness, drink and immorality abounds—they began with 30 and ended with 100. Two professed and bro. Saword baptized a married couple. They then went to Maracaibo, a city of a quarter of a million and ere leaving had the joy of seeing the Assembly formed—fifteen were baptized (some had been formerly) and they commenced with 33 in fellowship. Sorry we don't have room for his letter.

## CONFERENCES

**North Vancouver, B. C.**—Annual Joint Conference of North Vancouver and Hastings East Assemblies will be held D. V. April 8th, 9th and 10th, in the Lonsdale Hall—commences with Prayer Meeting April 7th, in North Vancouver Gospel Hall only, 133 E. 4th St., April 7th, at 8 p.m. Write J. W. Dennis, 153 E. 12th St., No. Vancouver or Robt. Reid, 126 W. 48th Ave., Vancouver.

**McKeesport, Penna.**—Annual Conference D. V. in Gospel Hall, 1301 Soles St., April 23rd and 24th—Prayer Mtg. April 22nd, at 7 p.m. The Lord's servants walking in the old paths welcome—visitors advise beforehand of their coming to Wm. H. Moore, Sr., 2629 Hill St.

**Manchester, Conn.**—Annual Conference D. V. in Masonic Temple, April 8th, 9th and 10th. Prayer Mtg. in the Gospel Hall, April 7th, at 7:30. Write Wm. McBride, 98 Church St.

**Moncton, N. B.**—Annual Conference d. v. April 8th, 9th and 10th. Prayer Meeting, the 7th. Write Norman L. MacNeil, 37 Bromley Avenue.

**Toronto, Ont.**—Further to our announcement of last month usual order of meetings will prevail in the West Side and the East Side Conferences. There will be no ministry meeting on the East Side Sat. a.m., but on the West Side, as in past years. Breaking of Bread, Lord's Day, at 10 a.m. each High School. Meetings for W. S. in Central High School of Commerce, 570 Shaw St., and for East Side in Eastern High School of Commerce, 16 Phin Ave. Conference commences with Prayer Meetings in Brock Ave. Hall and Broadview Ave. Hall, April 7th, at 7:30 p.m., continuing the 8th, 9th and 10th. They are looking to the Lord to send along His people and His servants from Canada and U. S. A. Write for further information to Wm. McClelland, 38 Laws St., Toronto 9, for the W. S. and John Robertson, 43 Howard St., Toronto 5, for the East Side. "The ways of the Lord are right, and the just shall walk in them." Hos. 14:9.

**Philadelphia, Pa.**—Annual Conference of the Olney Assembly will D. V. be held May 29th and 30th, in the Assembly Bldg.—Woman's Club, 6306 Germantown Ave. Prayer Mtg. Sat. at 8 p.m. in the Gospel Hall, 314 W. Chew St. Visitors freely entertained. Corresp. John MacLellan, 6515 No. Fifth St., Phila, 26, Penna.

## FALLEN ASLEEP

**Toronto, Ont.**—Our esteemed brother William Hamilton of Highfield Road Assembly "went home" Jan. 21st, aged 74. A godly man, with a true shepherd's heart, he will be greatly missed among the saints in Toronto. Saved 50 years ago through the preaching of the late John Monypenny in Broadview Hall, he went on well and finished well—his family rising up and calling him blessed, as did the saints. In our contacts with our brother we always admired his quiet manner, yet staunch and unswerving principles.

**Vancouver, B. C.**—Our dear sister Mrs. H Steele, Sr., was called home Nov. 20th, in her 78th year. Saved 59 years ago in Scotland and in Cedar Cottage Assembly for many years. Also from the South Main Assembly, our dear sister, Miss Francis L. Gates, "went home" Feb. 5th. Saved July 9th, 1912, in the Moose Jaw Gospel Hall while attending a Prayer Meeting. Faithful to the Lord and loyal to the Assembly all through the years. She was aged 74.

**Albuquerque, N. M.**—Our brother James H. Holmes, stepfather of our brother Traxler of this Assembly passed quietly into the Lord's presence Feb. 19th, aged 89—in fellowship here for 20 years—in Washington over 30 years ago. Prayer is requested for his aged widow and two unsaved sons.

**Rochester, N. Y.**—Our dear sister, Mrs. Mary McCormick "went home" Jan. 7th, aged 78. Saved a good number of years and in fellowship in the old Frost Ave. Assembly.

**Flint, Mich.**—Our dear sister Mrs. Wm. Gilmour "went home" from St. Petersburg, Fla., Feb. 17th. Saved in Scotland 51 years ago. In U. S. A. the past 31 years. Also reported from there the home-going of our sister Mrs. Thos. Higgins, aged 80, formerly of Hudson, N. Y. Saved in Scotland over 60 years ago, in U. S. A. over 27 years.

**Boulder, Colo.**—Our dear sister Mrs. G. B. McFadden "went home" January 4th, aged 83. Saved 47 years. Saved in Western Iowa and in the Assembly first there and later here. A godly sister, well taught in the Word, humble and helpful.

# Words in Season

THE BIBLE FAMILY MAGAZINE



## *Abraham*

Hebrews 11:10



No foot of land do I possess;  
No cottage in this wilderness,  
A poor wayfaring man.  
I lodge a while in tents below,  
Or gladly wander to and fro,  
Till I my homeland gain.

Nothing on earth I call my own,  
A stranger to the world unknown,  
I all their goods despise.  
I trample on their whole delight,  
And seek a city out of sight,  
A city in the skies.

Submitted by J. McC., Lurgan.

---

---

**MAY, 1955**

---

---

## WORDS IN SEASON

Published monthly at 2116 South Jefferson Ave., St. Louis 4, Missouri  
**Editor, William H. Ferguson, 13400 Lauder Ave., Detroit 27, Michigan.**

**Entered as Second Class matter at the Post Office at St. Louis, Mo.  
Under Act of March 3, 1879.**

Subscription price, one dollar (U. S. Funds) mailed anywhere in the world. Six or more copies to one address, 90 cents per copy.

Send ALL SUBSCRIPTIONS, change of address, publication matter, news items, conference and death notices to WM. H. FERGUSON, 13400 LAUDER AVENUE, DETROIT 27, MICH. All reports for WORK AND WORKERS columns should reach Detroit by the 10th of the preceding month.

**Questions and Answers.**—Please note that questions sent to us for any help we can give, should be signed and address given. We may not make known the identity of person or persons sending the same in but we like to know who they are—Editor.

### CHANGE OF ADDRESS

**Jackson, Mich.**—Norman Crawford, 744 Gettysburg Avenue.

### UNITED STATES

**Los Angeles, Calif.**—Bro. Andrew Douglas had a week or two with the West Jefferson Assembly recently, speaking on The Seven Churches.

**Long Beach, Calif.**—E. B. Jamison has been preaching the Gospel in the E. 14th St., Gospel Hall—a little blessing at last report.

**Forest Grove, Ore.**—Bre. Albert Ramsey and O. Smith gave a call here on their way South, after their meetings in Vancouver in Woodland Hall where God gave a good harvest. A brother in Dexter, Oregon seems to think there is an opening for Gospel work for any willing to try this new field and who stick to the old fashioned Gospel story. Alex. Wilson was having Gospel meetings in Forest Grove.

**Laurium, Mich.**—Bro. Jas. Clark was visiting the saints here and in the Pike River and Alston districts. God has been giving our brethren in the Copper Country a little cheer from time to time and they seek to carry on for God.

**Cleveland, Ohio.**—The saints of West Side assembly showed good interest in the recent meetings by bro. Wm. Ferguson, speaking from the chart—FROM THE CROSS TO THE GLORY.

**Alpena, Mich.**—Bro. John Govan paid an appreciated call here after the meetings he and bro. Jas. Clark had in Sault Ste. Marie, Mich., where God gave a little blessing.

**Arlington, Wash.**—The eight weeks of meetings by Bre. Pearcey and Booth were good—eight souls professed. Attendance encouraging.

**La Crosse, Wisc.**—Recent meetings of bro. Sam Hamilton have been blessed in salvation and restoration—saints helped.

(We regret lack of space for news items this month)

### CANADA

**Toronto, Ont.**—Bro. Alves had some good meetings on the Tabernacle in the Highfield Gospel Hall—the saints from the district showing interest. Various meetings held through the Winter in the various Halls—not much visible results but the Word faithfully proclaimed.

**Welland, Ont.**—The small assembly here seeks to go on for the Lord and are appreciative of any help of the Lord's servants, walking in the old paths.

**Niagara Falls, Ont.**—Bro. J. Gray had a Gospel series here recently when the hand of God was seen in conversions amongst the families of God's people.

# 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. 47

MAY, 1955

No. 5

## GATHERED GEMS

When Israel knew not where to go,  
God made the fiery pillar glow;  
By night, by day, above the camp  
It led the way — their guiding lamp.

Such is Thy Holy Word to me  
In day of dark perplexity.  
When devious paths before me spread,  
And all invite my foot to tread;  
Thy voice I hear, behind me say,  
Believing soul, this is the way.  
R. McCheyne

« « «  
CHRIST, THE INFINITE ONE:  
"The heaven and heaven of heavens" could not contain  
Him in His eternal glory. 1 Kings 8:27.  
The earth itself could not contain the books that should  
be written of His life here below. John 21:25.  
His riches are unsearchable. Ephesians 3:8.  
His love passeth knowledge. Ephesians 3:19.

« « « Wm. Warke.  
WHAT IS TRUTH? John 18:38.  
It is a Person to be trusted..... John 14:6  
A possession to be treasured..... Prov. 23:23  
It is the place to be taken..... 1 Tim. 3:14, 15  
It is a path to be trodden..... 3 John 1, 3, 4  
It is a precept to be taught..... Jas. 5:19, 20

« « « Hector Alves.  
If you are tempted to reveal a tale someone to you has  
told about another, make it pass before you speak, three  
gates of gold:

IS IT TRUE? IS IT NEEDFUL? IS IT KIND?  
« « «  
OUR GOD IS ABLE. Dan. 3:17.  
ABLE TO SAVE to the uttermost..... Heb. 7:25  
ABLE TO KEEP you from falling..... Jude v. 24  
ABLE TO SUCCOUR them that are tempted..... Heb. 2:18  
ABLE TO MAKE ALL GRACE abound toward you  
2 Cor. 9:8  
ABLE TO GIVE thee much more..... 2 Chron. 25:9  
ABLE TO SUBDUE all things unto HIMSELF..... Phil. 3:21

« « «  
Can we go wrong by trusting God?  
Nay! Nay! my friend, this cannot be;  
For in His hand, He holdeth me,  
Far safer than He holds the sea.

## THE BLACK BULL INN

**I**T WAS the Fall of 1903 when we called at Captain MacKay's house on our way home after preaching the Gospel in the Market Square. We were surprised to find him talking to a young couple who seemed very interested in their soul's salvation — specially the young man whom we knew to be employed as a fitter in the railway shops. We joined in the conversation and after a time the young man, John S——, professed faith in the Lord Jesus. We all got down on our knees to thank God for His grace in saving him and, at the same time, praying that the Lord might save his lady friend. After three of us had prayed, the mechanic thanked the Lord for His salvation and then he began to plead in a most earnest way that He would save Bella, his friend. It was moving to hear him plead with God and, better still, when we got up off our knees, she said — "Jack — I'm saved!" They embraced each other before us all. It was a sight for angels. We were all moved to see two more souls led into the kingdom.

The young lady was Miss T——, the "belle" of the town. She was the only child of Mrs. T——, the owner of the Black Bull Inn which did a good trade, especially on market days, when lots of liquor was sold. Miss T—— was going to be at a special ball in two weeks time and had her dress ordered. This was one hindrance which kept her hesitating the night of her conversion. Then she was the only daughter and the only child and would inherit all her mother's property. She knew beforehand that her mother would oppose her step. The young couple left and we once again prayed that the Lord would keep them.

Bella confessed Christ to her mother right away; but the mother said not a thing. However, Friday the big market day came and, on this day, Bella usually went into the bar to help sell the damnable drink. She did not go in as usual and then the mother asked her to help. She clearly stated that she was done with the drink and would sell no more, now that the Lord had graciously saved her. She also told her mother that she would not be going to the great ball. Then Mrs. T—— was beside herself with rage and told her that if she did not come back to "the religion of her fathers" she would disinherit her and she would have to leave the home. There was no more fuss. Miss T—— got in touch with a Christian who got her a situation in a house in the city of A——. She never wavered but could say — "Jesus, I my cross have taken; all to leave and follow Thee." She had never had to work at the Black Bull Inn, so she made a sad mess of things at the first. Her employer was almost exasperated at the way she broke so many dishes; but her pleasant manner won the sympathy of her mistress. God honored her and soon she was united in marriage to the man who prayed so earnestly for her. They ran a straight course and when we learned the truth of



Believer's Baptism, and "gathering to the Lord's Name," we put the truth before them and they also took their place "outside the religious camp to His Name alone." Dear Bella lost her place as the "belle" of the town and she lost "The Black Bull Inn" but she WON CHRIST.

Dear reader! What are you selling your soul for? "For what shall it profit a man if he shall gain the whole world and lose his own soul." Mark 8:36. The time is late — the Lord is coming soon for His Church. Soon the cry shall be "Jesus of Nazareth has passed by." It is not yet too late but you must come now. "Now is the accepted time." 2 Cor. 6:2. Jesus said . . . "Him that cometh to Me, I will in no wise cast out." John 6:37.

Wm. Williams of Venezuela.

### COSTLINESS OF SIN

The costliest thing in the world, to the unbeliever, is sin. It costs purity of conscience, and costs the favour of God. It will cost at the last the loss of Heaven. The sin of grieving the Holy Spirit, until He ceases striving, has cost many a one everlasting perdition.

### THE ANSWER

THE village had been through the excitement of a fire late that afternoon. It was not strange that the subject should be on the minds and in the lips of those who were out at prayer meeting in the evening. One good old man brought it up in his prayer.

"Oh, Lord," he petitioned, "be with all those in affliction this night. Bring comfort to the poor widow who lost her little all of worldly goods by fire this day, and raise up friends and helpers for her in her dire need."

He was scarcely finished when another man stood up. "Friends," he said, "I believe the Lord has begun to answer that prayer already. He has reminded me that I have a good kitchen table that Martha and I can spare very well, and enough stuff in our cellar to furnish it with three square meals a day for widow Brown for some time. I believe he will help the rest of you to find chairs and a stove and firewood and bedding, and everything else she may need to start her in life again. How many feel the answer working out in their hearts?" And he sat down to make way for others equally ready to help in answering the prayer.

Someone has said—"PRAYING IS EXPENSIVE BUSINESS WHEN IT IS DONE RIGHT." Rather, it leads to good investment—that lending to the Lord which helps Him to answer prayer, which brings such returns in joy and fellowship with Him as no worldly saving or spending can do.

W.I.S. 1921

## SEEKING THE HONOR OF MEN

John 5:44

WM. H. FERGUSON

**I**T IS a well established principle of the New Testament Scriptures in the writings of the apostles with regard to doctrine, mode of life, etc., that ALL such is based upon the very words and commands of our Lord. That is, the foundation and framework of the Epistles is seen in the Gospels. There is nothing in the latter contrary to the former, nor do any of the teachings of the writers of the Acts, the Epistles and the Revelation controvert our Lord's Words in the days of His flesh. Therefore, we are always safe in going back to the Gospels for the true basis of godly living and conduct. The living words of Christ are the greatest incentive to a godly life—how could it be otherwise? Likewise, the positive statements of our Lord carry heavenly weight with them.

### RECEIVING HONOUR OF MEN

This was a distinct mark of the religious workers when our Lord was on earth, as at other times, and He, Who knew all hearts, puts this as an insuperable barrier to true and saving faith. It is only broken down at the foot of the Cross and the Saviour's feet where earthly honour and glory is cast away.

If this be true at the first, in conversion's day, how true later, as true faith manifests itself! The seeking for a name on earth, or a place under the sun, or recognition from the world is as distinctly spoken of as evidence of unbelief as is the outwardly immoral living of the openly ungodly. The one betrays the pride of the human heart as the other betrays its low and vile estate. Note how strong are the Words of the Lord . . . "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" John 5:44.

The two courses of life are portrayed here—one for worldly advancement and recognition and the other for the glory of God, at the expense of all earthly honour.

### CHRISTIAN SIMPLICITY

The simplicity of former days was so marked amongst men and women who got saved and took their place with a rejected Lord, that they immediately were marked out as the followers of the Lord. They, generally speaking, were disciples indeed.

As we view the race today for earthly recognition, the race to accumulate money and property—personal and church property—and as we view the attempt to form associations patterned after the religious world, do not the words of the Lord speak loudly . . . "HOW CAN YE BELIEVE WHICH RECEIVE HONOUR ONE OF ANOTHER?"

It is possible that in the turning back to Babylon that the defection has come through those who "loved the praise of men more than the praise of God?" Solemn, heart searching words, indeed! Pride lies at the bottom of much today. Those used of God in the planting and maintaining of a true and Scriptural testimony were men and women of God, characterized by godly living and true humility. Not for them the religious prestige of the world, though they could have easily obtained or retained it. See how they met humbly—always putting the "breaking of bread" and the worship of God and the Lord in the foremost place. An "upper room" did them well, if they could only "see the Lord." Today, how different! Vast programs, long range plans of building and extension, etc., likely for the antichrist and his cohorts—pride of dress and person and love of place, all so contrary to the spirit of the New Testament and the Spirit of God.

### FAVOUR OF THE WORLD

In the words of another — "Court favor has always been ruinous to the true prosperity of the Church. It is a great mercy to be unmolested, but it is a greater mercy to be unpatronized by princes. The true character of Christians is that of strangers and pilgrims in this world. The possession of Christ, and of Christ in heaven, has changed everything on earth to Christians. They belong to heaven, they are strangers on earth. They are the servants of Christ in the world, though not of it. What has the Church to expect from a world that crucified her Lord? Or rather, what would she accept from it? Her true portion here is suffering and rejection, Rom. 8:36 and John 16:33. Even from history we think it can be proved that it was better for Christianity, when Christians were suffering and at the stake for Christ, than when they were feasted in kings' palaces and covered with royal favors." A.M.

### THE SNARE OF THE WORLD

"If any man love the world, the love of the Father is not in him." 1 John 2:15. Again, we quote . . . "The first beginning of 'the world' was in Cain and his line. For what do we see in Cain? Sentenced to be a wanderer and a fugitive on the earth, he strives to efface it, and builds a city: not content one to live here and another there, they must all herd together. Union is strength, say men. God and sin are easily forgotten in such efforts . . . Again there we find the bold nomad life originated, and the more civilized delights of wind and stringed instruments: so very early was 'the world' at work. Is not this 'the world?' Undoubtedly, many conveniences found in the world can be used by a Christian. But one black mark stamps it—THE ABSENCE OF A DESPISED BUT ALL THE MORE BELOVED CHRIST. Tell me one thing of it that Christ puts His sanction on. Where

is all that Christ valued? All that Christ lived in and loved? . . . Even Cain had his worship, no less than his world, in his darkness and his distance from God. Many a Christian would say—"I dare not love the world: but here is an eligible offer whereby I may be enabled to do very much more good anywhere and everywhere, and even be allowed to speak, no matter what the circumstances of the company may be." But **THIS INVOLVES COMPROMISE OF THE TRUTH.** Therefore, it is one of the things 'that are in the world,' which we are not to love . . . But in having to do with Christians, as they now walk, there is often a sad mixture . . . Many a Christian thus keeps his dignity, and gives it, as he says, to Christ, as if HE valued it! What is the world? It is the system that Satan planted amongst fallen men to **BLOT OUT THE MEMORY OF A LOST PARADISE . . .**" W.K.

### BE PREPARED TO SUFFER—CHRISTIAN

We have been much exercised, of late again, as to our separation from the world and all worldly associations, linked with Babylon, (the mother and her daughters—Rev. 17 and 18) which is as hateful to God as the Sodom or Egypt world of immorality and infidel progress. Christian! Beware of the world! Its honeyed sweetness is the bait of a wily foe—at the end it biteth like a serpent and stingeth like an adder. Satan is getting very angry. His time is getting near for his ultimate doom and he knows it. We need the whole armour of God to stand against his wiles—Ephesians 6. Do not be deceived by plausible arguments of modern thinkers. The world is what it always has been and remember! **IT CRUCIFIED OUR LORD.**

### FORTIFIED WITH TRUTH

**I BELIEVE** we need individually to be fortified with TRUTH. We do not know how far Romanising and Infidel errors may be getting ahead. If we have not the TRUTH we may be the sport of Satan to-morrow. I will give you an instance of it. The Galatians were an earnest excited people (and I do not quarrel with Revival excitement). They would have plucked out their eyes for the apostles; but the day came, when he had to begin afresh with them from the very beginning. "My little children for whom I travail in birth again till Christ be formed in you." Gal. 4:19. There was excitement without a foundation of truth, and when mischief came in, the poor Galatians were next door to shipwreck. The Hebrew saints were unskilful in the Word. But we must be fortified by TRUTH. A state of quickening wants the strengthening of the Truth of God.

J. G. Bellet.

## THE SHADOW OF THE ALMIGHTY

JAS. GEDDIS OF NORTHERN RHODESIA, AFRICA

**I**N READING Psalm 91, verse 1, that fact is stated that "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Or "under the shadow of the All sufficient One." Another translation renders it—"Shall pass the night under the shadow of the Almighty." Truly this is the night for God's dear people but we await the appearing of the Bright and Morning Star, our blessed Lord. In the meantime we can enjoy good shelter and good company, though doubtless there shall be many a storm, but the shadow of the Almighty shall be found sufficient. (We think of the 'High Rock' of Isaiah 32:2 bringing before us a type of the High Priestly work of our Lord Jesus—Editor). As pilgrims and strangers in a foreign land we need such a place of refuge and shelter, we need One Who is able to cover our heads in the day of battle and give us comfort and peace in all our cares and perplexities.

### THE SHADOW OF HIS PRESERVATION

The children of Israel had been delivered from Egypt and were on their journey under the shadow of the Almighty, for we read in Ex. 13:21, "The Lord went before them . . . to lead them the way." But this did not mean that no foe would attempt their overthrow, for right on their track comes Pharaoh and his host and fear takes hold of them in spite of all the mighty signs and wonders which God had already wrought by the hand of Moses. How like this are we oftentimes! Too ready to forget the past mercies and deliverances when some fresh temptation or trial comes upon us. We read further in Ex. 14:19 . . . "And the angel of God, which went before the camp of Israel, removed and went behind them."

How often we need to refresh our hearts and minds with this great fact, as in Psalm 34:7 . . . "The angel of the Lord encampeth round about them that fear Him, and delivereth them." So Israel proved it in spite of all their fears. The shadow of the Almighty was found sufficient. Let us then, as His people today, seek to dwell in the secret place and prove the sufficiency of the Almighty. We often sing, and do well to do so oftener, the lines of that grand, old hymn:

Oh God our help in ages past,  
Our Hope for years to come:  
Our shelter from the stormy blast,  
And our eternal home.

### THE SHADOW OF HIS FELLOWSHIP

In Daniel 3 we see the three Hebrew children as they stand before that mighty monarch. What holy boldness characterized them! They made no attempt to excuse their con-

duct. If they had been living in our day, doubtless there would be those who would be only too ready to criticize, and point out, that they did not manifest any great amount of prudence in stating their case before the King, but let us remember that God has not sent His people or His servants into this world to be diplomats, but witnesses. They witnessed a good confession and God honored them, not for their prudence and diplomacy, but for their simple faith in Him.

The test came and they were cast into the burning, fiery furnace and the mighty monarch and his courtiers thought, doubtless, that this was the end to these folks and their queer notions; but Nebuchadnezzar got a shock when he gazed into the burning fiery furnace and saw One whose form was like unto the Son of God walking with His own. What wondrous fellowship! (What a wondrous fulfillment of the promise in Isaiah 43:2. . . . Editor).

They did not fit into the schemes of Babylon, and were cast out as unfit to live: but they fitted into God's plan. They knew something of that secret place. They had tasted of its preciousness and reality, and proved the blessedness of the shadow of the Almighty. The strange circumstances in which they found themselves could not rob them of that happy fellowship.

Days of testing come to us all and Paul, writing to Timothy in his second Epistle, in ch. 1:8, exhorts him thus . . . "Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner, but be thou partaker of the afflictions of the Gospel according to the power of God," etc. Our Lord expects this from all His people.

#### THE SHADOW OF VINDICATION — Daniel 6.

In the Song of Solomon we read that "Jealousy is cruel as the grave." How cruel indeed many of God's dear people have proved.

Daniel was one of the number selected to be destroyed, and so the wicked men by whom he was surrounded took counsel and laid their plans to accomplish their vile purpose.

Righteousness and Truth are not the standards of this world viewed, either religiously, socially or politically. Alas, many have climbed to the topmost rung of the ladder of fame over the ruin of their fellows, but the testimony of those wicked men concerning Daniel was . . . "We shall not find any occasion against this Daniel, except we find it against him concerning the law of His God." Concerning the kingdom they could find no fault in him, he was faithful. Faithful to his earthly sovereign and equally so towards his God.

Yes! They were shrewd men — they assessed correctly the value of that noble heart — he was another of those "Old Incompatibles" who did not fit into the wicked intrigues of that

Eastern Court — his standards were too pure — they were in accordance with the Word of God and the character of His God as we read in Psalm 119:140 . . . "Thy Word is very pure." Again, in verses 127 and 128 . . . "Therefore I love Thy commandments above gold; yea, above fine gold. Therefore I esteem all Thy precepts concerning all things to be right; and I hate every false way."

No, indeed! Gold could not buy him and well they knew it. When Daniel knew that the writing was signed, he prayed and gave thanks before His God as he did aforetime, ch. 6:10. The hour of conflict had come, but even the dread of so violent a death could not put him out of touch or out of step with his God — he just prayed as he had been in the habit of doing and left the result with God, as we see in Psalm 119:23, 24, also verse 95. Was he disappointed? See ch. 6:22 . . . "My God hath sent His angel." The shadow of the Almighty — the shadow of vindication. Yes! God vindicated His servant as again in verse 22 — "Forasmuch as before Him innocency was found in me; and also before thee, O king, have I done no hurt."

May our prayer be daily — "Order my steps in Thy Word; and let not any iniquity have dominion over me." Psalm 119:133, and so shall we disappoint the jealous hearts who seek our destruction.

#### THE SHADOW OF HIS SYMPATHY — John 11.

What a wonderful Word we have in Hebrews 2:18 . . . "He is able to succour." Many would, if they could, but there are no "ifs" with regard to His ability: the simple statement is . . . "HE IS ABLE." Yes! Child of God, He is!

The home at Bethany proved it, according to John 11. Into the midst of the sorrow stricken home and hearts a voice spake, saying . . . "I am the resurrection and the life" — v. 25. See Him yonder at the grave. He groaned! He wept! The shadow, indeed, of His sympathy. Soon they proved that His sympathy was deeper than words, for He cried with a loud voice . . . "Lazarus come forth" and the dead came forth.

Child of God! In thy sorrow thy Saviour is with thee. Grief stricken soul, look up. Thy Lord will soon appear and the graves shall be opened, and our loved ones will rise. Oh! What glad reunions. Oh! What a moment, as we meet in the skies, and in that hour of triumph, each of us will bow and from grateful hearts exclaim — "Thou art worthy, Lord Jesus, Thou alone."

What joy there must have been in that home in Bethany that day! This joy shall be ours also as we await that Voice, saying . . . "Arise My love, My fair one and come away."

Then joy unmingled will be thine,  
Earth's tears and trials all forgot:  
So cheer thine heart, no more repine,  
His Word is sure! He'll tarry not.

## COMFORT FOR THE BURDENED

Num. 7:6-9 - 1 Cor. 10:13

**I** READ a verse here which I believe will be a great help to the Lord's people if they try to memorize it. Here is one comforting thing in this verse: "There hath no temptation taken you but such as is common to man . . ." There is a danger of beginning to feel that you are having it just a little harder than other Christians and thus getting discouraged. ". . . but God is faithful, who will not suffer you to be tempted above that ye are able . . ." You will never bear a burden you are unable to bear.

That is the reason I read that word to you in Numbers. You will notice some of them received two wagons and four oxen whereas others received four wagons and eight oxen. (Why? Did they stand there full of envy saying, "You got more than I did." No, Moses knew exactly the burdens they had to bear. Some of them had to carry the boards of the tabernacle; their burdens were very heavy, but if the burden was heavy, he furnished the power to bear it. If you need four wagons and eight oxen, he will supply your need to bear the burden, because you must remember it is the Lord Himself who places the burdens. He knows exactly the weight of it and exactly how many oxen and wagons you need, and will supply that need to bear the burden.

I think this is comforting to know: ". . . who will not suffer you to be tried above that ye are able." And I wouldn't wonder but what the burdens are going to be heavy. I wouldn't wonder but what our sorrows are going to be multiplied. "But God is faithful, who will not suffer you to be tempted above that ye are able." He will never put a heavier burden upon you than you are able to bear.

Look at the next clause: "But will with the temptation also make a way to escape, that ye may be able to bear it." That is a great promise — He promises that with the trial He will make a way to escape. I like that. You can see omnipotence behind that — "He will make" — and everything is at the disposal of God. You may not see a way out of it, and I may not see a way out of it, but God is able to do it; but you will observe it doesn't say, "He will make a way so that you will get out of the trial." Did you notice that? He doesn't promise to make a way for you to get out of the trial, but a way so that you will be able to bear it. Sometimes children of God try to get out of the trial. You will remember God sent a trial into Naomi's life. There isn't much said about her husband, and I think that is suggestive and lets us know who has the most influence. It is usually the wife. Naomi was going to get out of the trial and she took her husband and her boys with her. She wasn't going to wait and let God



make a way so that she could bear it. How did she get on? She said, "I went out full but God hath brought me back empty." If you are away from the Lord today He will bring you back. I heard a brother who lived in a Western city tell about a brother in the assembly he was in, and he had fallen into sin and caused a great deal of sorrow and dishonor on the Name of the Lord. They wanted him to be restored, so they suggested having a prayer meeting, and they gathered together to pray. He said the prayers went just about like this: "O Lord, if it is going to be for Thy glory and the blessing of our dear brother, restore him and bring him back, but if not, take him home." And God took him home. Maybe you will not be willing to confess and forsake the sin the devil used in getting you away from God; but God brought Naomi back.

I wanted to encourage you a little by this verse. I wanted you to see that the heavier the burden, God would supply all the power that's needed to carry that burden. I repeat: if you need four oxen and two wagons, you will get them; and if the burden is heavier He will give you four wagons and eight oxen. He will supply all your need in the time of your trial. He will make a way of escape so that you will be able to bear it.

Let me repeat it again: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that you are able; but will with the temptation also make a way to escape, that ye may be able to bear it." God is coming very near now to every home — coming near to every heart. It is quite a trial to have sons in these camps — they are ungodly places. The environments are ungodly. And I don't think we pray enough about it. It is very difficult to reach these camps with the gospel. We have a camp near our home where they have twenty chaplains, and the head of them is a Roman Catholic. And if you inquire, all you hear is "Very kind of you to be interested in these men, but their spiritual interests are being well looked after." You know what that means.

Let us try and remember we are not going to be tried above that we are able, and that when we are tried God will promise us He will make a way — it may not be in your way and it may not be in mine — but in some way or other the Lord will provide — He will make a way so that you will be able to bear it, and don't forget, God is able!

Mr. Sam McEwen,  
Waterbury Conference  
Oct. 31, 1942.

*from W. I. S.* (Unrevised)

In the morning, praise God for opportunity — but make some use of it before the morning goes. Selected

## TELEVISION

**"The wiles of the devil." Eph. 6:11.**

**T**HE WILES of the devil here are his methods—(methodeia) is the Greek term. He is the great deceiver that deceiveth the whole world, Rev. 12:9. How successful he has been! His methods vary, but they are successful unless there be the "resisting of the devil" — 1 Peter 5:9, and we can only resist as we are "stedfast in the faith." Allow the grip on the Word of God to be loosened and immediately the battle begins to be lost and is soon lost altogether.

The television of today Satan has unquestionably used to bring the "Movie Theater" into the home. A few years ago it was reckoned that for a professing Christian to go to a "moving picture theater," was an evidence of their being far away from God, or not saved at all. The late T. D. W. Muir, in conversation with the writer years ago, put moving picture theater attendance on the part of professors, as a possible evidence of the lack of the new birth — "If any man be in Christ, he is a new creature." 2 Cor. 5:17. We are convinced today that the going in for the theater in the home is as distinctly an evidence of backsliding and such as allow this are either far away from God or perhaps have even "missed the mark" altogether.

We append a few reasons why a Christian should not permit television in the home:

1. It is a Moving Picture Theater in miniature. No one can deny this. Actors and actresses are the same — programs, etc., are all alike.
2. The programs are largely sponsored by the Liquor and Tobacco industries and the soul and body damning character of liquor is being forcibly brought home to the people of the world in increased crime, violent and sexual. Alcoholism is becoming a major problem, undermining the minds of men, women and youth.
3. The actors and actresses generally speaking are amongst those who "hate the Lord" and His Word. How can one watch the haters of the Lord in their living rooms and laugh and cheer at their antics or their ribaldry and suggestive jokes, often flavored sexually, to arouse the purely animal passions of the viewers — some young and of tender years who are especially susceptible to such inroads through the eye?
4. It is paving the way for young children and others of the family to hell and the lake of fire — Rev. 20:12. There is a day coming when "the books shall be opened." Don't forget this parent — your child may yet curse you throughout eternity for helping them on the way to the eternal fire.

5. It is a distinct stumbling block to other believers — cp. 1 Cor. 8:13, etc. Note the care of the beloved apostle lest he would stumble others. This is a mark of all spiritual men and women.
6. It is “something” that will make the unsaved who enter your home feel quite at home and think that they have something in common with you, since it is their “food” and entertainment. A few Bibles around, and some good Gospel texts will be a testimony for the Lord and may bring you an everlasting reward in the glory. Exodus 11:7 reminds us that God puts a difference between His people and the Egyptians — this difference should be marked today in the lives of His own.
7. It is unquestionably the greatest “robber of time” Satan has unveiled in these last days. “Room for pleasure, room for business; but for Christ the crucified — not a place where He can enter, in the heart for which He died. About two and a half months a year lost by average American watching T. V.

«   «   «

CHRISTIAN! To all arguments of those who would drag you down to their level and defend this soul destroying thing—say . . . “I have no use for it, I am a Christian!”

The Editor.

«   «   «

(Since writing the above lines, we have learned that the Roman Catholic Hierarchy has agreed to portray the “Mass” on the television screen. Here we have the idolatrous immolation of the body of our blessed Lord in the living rooms of professing Christians. Is not our foe Satan a wily enemy — truly we must beware of the “wiles of the devil?”)

### THE LONELY FURROW

A SCOTTISH nobleman, and statesman, once replied to a correspondent that he was “ploughing a lonely furrow.” Whenever God has required someone to do a big thing for Him, He has sent him to turn a lonely furrow. He has called him to go alone. You may have to become the loneliest person on earth, but if you do you will be able always to see around you the chariots of God, even twenty thousand and thousands of thousands, and then you will forget your loneliness. It is to the man who is alone the blessing comes.

THE BIOGRAPHER of Richard Baxter tells us that when he gathered his spirit together to pray, it “took wing for heaven.”

“Cold mountains and the midnight air  
Witnessed the fervour of his prayer.”

## THE LORD'S DAY

**I**N a past dispensation, reverence for the Sabbath was both commanded and enforced. One day out of every seven days was set apart, devoted to the Lord. Shall we in this day of grace give less? All business was suspended, no matter how pressing. Stern and straight the line was drawn. A Nehemiah in his day, through a conscience enlightened by the Book, resolutely shut the gates on the Sabbath day, upsetting evil traditions and dislocating business. Instead of God being impiously called to wait upon man and his affairs, Nehemiah compelled man to wait upon God. Oft-times the child of God is tempted on the Lord's Day to think and plan for his goods and family. This we must firmly fight against. There can be little doubt that so far as possible the first day of the week in this dispensation in a certain sense corresponds to the Sabbath in the past, and it ought to be given up to God. We should rigorously school ourselves and resolutely exclude (at whatever sacrifice) other matters from our minds, so that we may give to God our first, our best. It is most essential to begin well on this day of holy privilege, keeping our minds clear from all earthly matters. On this day when it is our joy to be gathered around the Lord, let us, like Abram, leave the young men and the ass in the plains (we cannot take them up to the place of worship), while we draw nigh to worship. When we rise on the Resurrection Morning let us try to concentrate our thoughts on the being gathered round the Lord. Give Him every honor. "Draw nigh to God and He will draw nigh to you." Exclude self and self-interest. God first! Oh how barren and lifeless many of the assemblies are, when gathered around the Lord. Is there not a cause? Whence comes the dull formality? Is it not due to laziness and self-indulgence? Tumbling out of bed, breakfasting in a hurry, and arriving out of breath at the meeting place of the assembly. How utterly impossible is worship from such hearts. If, added to this, there has been gossip or uncalled for meddling with earthly affairs—family or business—how dishonoring to the Lord. These things ought not so to be; we plead for the Lord's Day for the Lord. Lay other matters on the shelf. True! it will cost us something, but surely we are all prepared to suffer loss for such a Master. A cheap religion is a worthless one.

### DANGER OF ENCROACHMENT

WE do not lose sight of the fact that there are matters of urgency and necessity which may compel some to attend to their earthly responsibilities during part of the LORD'S Day, yet we all require to guard against allowing encroachments upon the sacred character of His day. We would plead with fellow-saints to particularly refrain from touching other

matters on the morning of this holy day. Begin the day with God; let all else wait, whilst we ourselves say to our souls, "My soul wait thou ONLY upon God." Neither body nor soul can stand the ceaseless grind of earthly affairs; we need rest and release from the trammels. Let us make it clear to friends, servants, and customers, and with no bated breath, that we are on Lord's days always ENGAGED. We cannot neglect our God to entertain relatives or forward our personal matters. We cannot disappoint our Heavenly Guest to be the guest of others, however dear they may be. Christ must be ALL to us. He will not be second to any. All must give way to Him.

### NO SIGHT SEEING OR UNDUE TRAVELING

LET those of us who are parents see to it that our children do not run loose on the Lord's day. Let us take them with us to the meetings, morning and evening. As much as possible restrain them from aimlessly drifting about with a self-seeking pleasure-loving world on this hallowed day. We know of fathers and mothers who almost regularly on the Lord's day read the portions bearing on the resurrection scenes, with their children. We know this is a commendable example. The Lord's Day should never be used as a day for sight-seeing and travelling with friends and certainly not during the hours when the saints should be at the meeting place. No saint can prosper in his soul condition who allows self (just another name for the FLESH) to be his dictator. Brothers and sisters, we cry in your ears that solemn rousing word, "Awake thou that sleepest, and arise from the dead, and Christ shall shine upon thee." Immediately after the Lord had risen, the first day of the week comes prominently into view, breaking like the sun through the dark banks of storm clouds. On the two first days of the week following the mighty sacrifice of Golgotha, He took His place in the midst of His gathered saints. Thus did He lay deep a very sapphire foundation for after days. His person, His wounds, His teaching, His authority, invest the first day of the week for the saints of this dispensation with a sanctity beyond the other days of the week. It would appear that the Holy Spirit at Pentecost chose this day of Lordly grace and descended into the hearts and the midst of the waiting, praying, obedient saints. If this be so, how strongly is this day of privilege marked off from all the days of the week. Then again in Acts 20 we see disciples gathered together to commemorate the Lord in the broken loaf. Next let us call attention to 1 Cor. 16, where the saints gathered around the Lord as seen in John 20, and breaking the loaf as seen in Acts 20, are brought before our notice in another attitude on this same first day of the week offering their gifts out of grateful hearts. Lastly, in

Rev. 1, the aged John, deprived of Christian fellowship, and unable to reach his place as a gathered saint to share in the broken loaf and offer to God out of his slender store, he yet avails himself of his access to his Father's presence and is found in the Spirit on the Lord's day. Thus inspired and thus led, he sees the saints gathered round their Lord, He being in the midst. How absolutely this scene seen by John, on the Lord's day, agrees with the blessed time he and the other apostles enjoyed gathered round their Lord as we have seen in John 20 on two first days of the week. How fitting that the first day of the week on which the Lord rose from the dead and on which He took His place "in the midst" in perfect agreement with Matt. 18:20, should be known by us as the LORD'S DAY. Rev. 1:9 is a comforting portion for lonely saints. God will be to such a little sanctuary. By reading the Word and waiting before God in prayer and worship, such may thus consecrate the day and find, as John did, precious visions of heavenly glories. No matter how men may act, no matter how frailty and sickness may enfeeble, we have an inalienable portion and resource—"God and the Word of His grace." Paul did not commend the saints to men, but to the faithful God and His changeless Word. What a blessing is here for isolated saints in this day of declension and departure—"God and the Word of His Grace."

Selected

---

## EVANGELISTS

THE LATE S. C. KELLER

**E**VANGELISTS of New Testament times seem to have had their special field of labor in "regions beyond," where the Gospel had not been preached. In our day those who give their time wholly to the "work of an evangelist" spend the greater part of it in preaching in places where there are large assemblies with many in them capable of preaching the Gospel.

The principal work of the God-sent evangelist is to preach the Gospel in unreached fields, Rom. 15:20, in "regions beyond." 2 Cor. 10:16, where there are no assemblies. In these lands where there is a "form of godliness" without the power and "religion without Christ," there is ample scope for the energies of such in almost every county, state and province. The neglect of this work, to which the evangelist is specially called, and in which God would sustain and bless him, is, no doubt, one cause why so many are withered up and virtually useless.

Moving from one assembly to another, having a week's meetings in places where the preachers are treading on each

other's heels, is certainly not the "work of an evangelist," as the Word of God depicts it. There may be need for a visit to such places to stir up the saints to diligent work — and the spirit and example of a zealous evangelist does much to help in this — but his field of labor is the world, not the church. Meandering among assemblies, doing their Gospel preaching for them, is not an evangelist's work. We need not wonder if few are raised up to preach Christ, if the preaching is all done by "proxy."

If a man is called of God to leave his daily employment and give himself wholly to the work of evangelizing he may count upon the One who has called him, not only to provide for his necessities, but to supply him with the "sinews of war" to carry the Gospel into new fields. This, on his part, must be a work of faith, while on the part of God's people, individually and collectively, it is a matter of responsibility to have fellowship with the Lord's servants, and as all who have gone forth in the Lord's name can testify, where He has been really trusted, nothing has been wanting, although faith may have often been tried.

There is, no doubt, a dearth of zealous, pioneer evangelists, with bodily strength, spiritual vigour, and "faith in God" to launch out into vast unreached territories, even in our own land, where tens of thousands are in need of the Gospel. It needs God-sent, God-fitted, and God-sustaining men who will go in for a full day's work, visiting, "button-holing" sinners singly, as well as preaching in the evening. There are such men in the field, thank God, whose labors God continuously owns, by whose instrumentality sinners are being constantly gathered to the Saviour, and assemblies of saints gathered to own Him as Lord. Many experienced and esteemed men of God are deeply exercised on this subject, in which there seems to be a lack of genuine interest, and a need for straight and definite scriptural teaching, alike in regard to the evangelist and his work, his relationship to the assembly, and its responsibilities towards him. A generation has arisen, who scarcely ever heard of such things, and the result is, lack of thought perhaps more than lack of heart.

---

### ALWAYS ON THE SAFE SIDE

A REMARK made by an old Christian lady to the late Duncan Matheson has much force and point in these days. They were talking together on various subjects, and the remark she made, which is well worthy of preservation, was, "Be ye aye in wi' God, Duncan, for He's aye right." That's the principle we need to inculcate more than ever, and the principle we ourselves need to learn better than we have done yet. If we are with God, we are right, for He is, always.

## QUESTIONS AND ANSWERS

**QUESTION:** Shall unconfessed sin, as it affects fellow believers, or the Assembly, or the person, be brought up at the Judgment Seat of Christ?

**ANSWER:** Yes! Insofar as it governs the reward of the believer and the position in the heavenly kingdom, remembering always that the Judgment Seat of Christ is the place for the revelation of the life — cp. 1 Cor. 3 (as it affects the Assembly and building into it) and 1 Cor. 4:5 — 2 Cor. 5:10, etc., with regard to the hidden life, its good and worthlessness.

**QUESTION:** Is Luke 22:19 — "This do ye" and 1 Cor. 11:24, 25 — "This do in remembrance of Me," a command, or is it just optional?

**ANSWER:** It is most certainly the loving command of our blessed Lord on the night of His betrayal and, lovingly carried out on each Lord's Day morning, most precious to the Lord and our God. The tendency, today, is to do away with this and substitute a Bible Hour and Community Service as the principal part of the Lord's Day morning . . . just another evidence of the poverty of worship and lack of godly living on the part of the Christian, or the distaste of the professor for the Cross of Christ.

**QUESTION:** Would you please give scriptural reasons for not having music at the morning meeting?

**ANSWER:** We would think any company that has music in the morning meeting would be sufficiently removed from God's order to have absolutely nothing to do with it. Musical instruments were in vogue in O. T. times, although it would seem even David "multiplied these" — cp. Amos 6:5 and Gen. 4:21 (where they are seen in the line of Cain), without any directive from the Lord. However, they are entirely absent from the Church's testimony in this age which is altogether spiritual. cp. Col. 3:16 and Eph. 5:19, 20, etc.

The Church is in the position of a chaste virgin espoused to one husband — Christ — and is in grave danger of being led away from this pure and holy state by the introduction of worldly devices which seem to be a mark of the professed worship of the religious world, 2 Cor. 11:1, 3.

Some of us, in years past, have tried occasionally to help such in a few instances, but found so much to grieve the soul that the only course left open seemed, to be entirely separate from such. No doubt, too, some of the companies figure if they can only "force" the music into the assembly (for in the great majority of cases which have come under our observation, it has to be forced); it will mean that they will not be bothered by brethren who oppose such visiting them, and in this they are probably correct. The doors that God opens have room for God.

**QUESTION:** Should a Christian join a "Co-operative"? Is it the unequal yoke?

**ANSWER:** This pertains to an association for buying and selling to the better advantage of its members. The Christian should avoid all unequal yokes where he is linked up with the unconverted in a partnership. We believe 2 Cor. 6:14, 18 would apply.

**QUESTION:** Am I acting in accordance with the Word in refusing to join my father, who is yet unsaved, in a business co-partnership? He wishes me to do so very much, but as far as I can see, it is forbidden in 2 Cor. 6:14.

**ANSWER:** The very definite command — "Be not unequally yoked with unbelievers," admits of no exceptions, not even if it be a parent. You are only acting in obedience to your Father in heaven by refusing to enter into an unequal business yoke. You will require much grace and meekness to do the right thing in a proper spirit. J. R.



## EXTRACTS FROM LETTERS

**COMFORT FOR THE WIDOW:** I know this widow, to whom I would have you send it, likes to read and will get much help from it. To myself, as a widow, it is truly a "word in season."

**RIGHTLY DIVIDED:** From California: I have been a reader of Words in Season for nearly forty years and today the ministry it contains is "rightly divided." I would surely miss the messages which run true to the Scriptures.

**TRUTH SELDOM TOUCHED:** I do find good reading in your Magazine which others rarely touch. God bless, and keep close to Himself.

**FROM AUSTRALIA:** We thank God for the wholesome and fearless ministry which they always have.

**FROM KANSAS:** Just to let you know how much we enjoy Words in Season — several families here get it and it is causing quite a stir amongst the people of God. (Editor's note . . . if the stir leads to real exercise before God and godly living we shall be glad).

**HELPFUL on the Ocean:** Your Magazine has been a great help to me. It was the only way of getting good, sound doctrine while my ship was at sea. We went out sometimes for as much as six months at a time.

**FROM BELFAST, IRELAND:** "Anticipating many 'feasts of fat things' in future issues, D. V."

**FROM COUNTY ANTRIM:** We much enjoy it, look forward each month to its coming. It is most refreshing and needful in these days of departure from what was both taught and practised amongst us not so many years ago, but is now looked upon by many as being out of date.

**READ BY THE UNSAVED:** I have enjoyed reading the many articles of practical ministry during the past years. I have an unsaved father who will not listen to anyone warning him of coming judgment but he does read the Magazine. So we are very thankful for it, as he may realize his need to be saved through its printed page. (God has blessed it thus recently in this way — Editor).

**FROM WESTERN MICHIGAN:** We look forward to Words in Season and enjoy every writing in it. So good to know there are some who still like the old way of living and preaching.

**FROM VICTORIA, B. C.:** I was brought up in a Christian home and knew not the Lord until thirty years of age. How often I heard my parents speak of the things so often mentioned in Words in Season. The Coming of the Lord for His own — truths of separation, etc. To-day, from our elders we hear so little regarding these things — one would think that they were afraid to speak of such things. No wonder so many of the Lord's people are where they are today. Keep up the good work for His Name's sake . . . A sinner saved by grace.



A LINK WITH THE PAST, LOOKING ON TO THE FUTURE

## MY PRECIOUS BIBLE

**I**N A home where never a doubt was raised,  
But the Bible was read, and honored, and praised  
My youth was spent, and I learned to look  
With reverence upon God's Infallible Book.

Now I hear it on every hand,  
Assailed by an ever-increasing band,  
Who doubt its statements, and dare to say  
It's not all true, albeit some may.

And men of renown in science school  
Would try to prove by their learned rule,  
That its writers were never inspired at all,  
So we need not heed its warning call.

I am not learned, and I cannot speak  
To argue in Hebrew, or Latin, or Greek.  
But this I know in my inmost soul  
The Christ of the Bible has made me whole.

For in it I found my lost estate,  
And need of a Saviour before too late.  
And down through its pages, like scarlet line,  
I find portrayed this Saviour of mine.  
So on God and the Word of His grace I depend,  
And believe the Bible, beginning to end.

M. J. S.

(Sent from the Orkney Isles of Scotland)

« « «

## INSPIRATION OF THE SCRIPTURES

**ESSENTIAL** to saving faith!

**ESSENTIAL** to simple faith!

**ESSENTIAL** to active faith!

**ESSENTIAL** to pilgrim faith

**ESSENTIAL** to steadfast faith

**ESSENTIAL** to living faith!

**ESSENTIAL** to dying faith!

Herein is the Breath of the Living God in the Scriptures as originally penned. They are the sheet anchor of the soul amidst the stormy seas of life. None can be preserved from disaster in testimony save by a constant and prayerful reading and meditation of Holy Scripture.

W. F.

**Chatham, Ont.**—Recently we have had appreciated and helpful short visits from brethren Arch. Stewart, David Adams of Cuba and Wm. Ferguson. We welcome visits from brethren walking in, and teaching the old paths. —E. Bancroft, Corresp.

**East St. John, N. B.**—Bro. Geo. Heidman has been working in this district the past year and has had the joy of seeing a small assembly formed. A new Gospel Hall has been built, free of debt, and bro. Henry Fletcher and he were holding forth in the Gospel and in ministry. The few believers have worked hard. Pray for this new work.

**London, Ont.**—The Pall Mall assembly had short visits recently from brethren Alves and W. Ferguson and showed good interest in the Word. Bro. Alves also visited St. Thomas.

**Portage La Prairie, Man.**—Since the New Year we have had five weeks Gospel meetings with brethren John Adams and Bert Joyce, preaching faithfully. None professed during the series but one woman has since, and her husband is quite troubled. We thank God for every evident token of His hand with us. —S. Rey.

### OTHER LANDS

**Dipalata, No. Rhodesia.**—Bro. Wm. Halliday writes a little of the Lord's work there. During January he had four weeks in a nearby village. Two professed and a backslider restored. However, since the meetings, each weekend, one of the men of the village has died. This has caused a stir amongst the people and he was hopeful it would speak to the unsaved—he says "the people are terrified." Pray for the laborers in this district.

### CONFERENCES

**Portage La Prairie, Manitoba.**—Conference D. V., June 3, 4, 5. Prayer Meeting Thursday, June 2nd 7:30. Sam Rey, P. O. Box 997.

**Frostburg, Md.**—Annual Conference will be held D. V. commencing with Prayer Mtg. May 21st at 7:30, continuing over the Lord's Day, as usual, May 22nd. Breaking of Bread at 10:30 a.m. Correspondence to George Savage, 42 Wright St.

**Deseronto, Ont.**—Saints of this Assembly and Picton have decided to have their Annual Conference as usual May 22nd and 23rd, commencing with Prayer Meeting May 21st at 7:30. Meetings to be held in the Legion Hall, Mill St. —A. E. Burley.

**Byfield, Mass.**—Saints here will hold their 76th Annual Conference D. V. May 28th, 29th and 30th, commencing Sat. 28th at 2:30. They are looking to the Lord to send along those who will through the timely ministry of the Word, strengthen the things that remain. Corresp. Wm. Ward.

**Winnipeg, Man.**—Annual Conference will be held D. V. in the West End Gospel Hall, 492 Victor St., May 27th, 28th and 29th. Circulars later. Corresp. S. M. Vanstone, 251 Beverly St., Winnipeg 10, Man.

**Philadelphia, Penna.**—Annual Conf. of the Olney Assembly will be held D. V. May 29th and 30th in the Woman's Club of Germantown, 6306 Germantown Ave., commencing with Prayer Mtg., in the Gospel Hall, 314 W. Chew St., Sat. 28th at 8 p.m. Visitors freely entertained. Corresp. Jn. MacLellan, 6515 N. Fifth St.

**Forest Grove, Oreg.**—Memorial Weekend Conference will be held D. V. May 28, 29 and 30, preceded by Prayer Meeting, May 27, in the Gospel Hall here. Corresp. Harry H. Goff, Rt. 1, Box 436.

**Chicago, Ill.**—Annual Conf. D. V. will be held in the Gospel Hall, 9140 State St., May 29th and 30th. Prayer Mtg., Sat. May 28th, in evening. We will welcome, for the ministry, those servants of Christ who are seeking to "strengthen the things that remain." Corresp. to Theo. S. Williams, 9213 Harvard Ave., Chicago 20.

**Sarnia, Ont.**—Annual Conference will be held D. V. June 10th in the Gospel Hall, College and Davis Sts., continuing in the Hanna Memorial School, Russell St., south of the London Road, Sat. and Lord's Day, June 11th and 12th. This Auditorium should be more suitable for the meetings. Correspondence to John Kember, 1148 Errol Road, E.

**Kenora, Ont.**—Annual Convention D. V. commences with Prayer Mtg., Fri. May 20th, at 8 p.m. continuing May 21st and 22nd. Usual order of meetings. Ministering brethren walking in the old paths will be welcome. Corresp. to E. L. McCammon, Box 295. Visitors freely entertained.

**Stout, Iowa.**—Annual Conference d. v. commences with Prayer Mtg., May 20th, continuing over May 21st and 22nd. Servants of the Lord seeking to follow the right ways of the Lord will be welcome. Corresp. T. DeNeui, 1320 Parker St., Cedar Falls, Iowa.

**Garnavillo, Iowa.**—Annual Conference D. V. June 4th and 5th. Prayer meeting Fri. evening the 3rd. Servants of the Lord walking in the old paths will be welcome. Corresp. to Robert Brandt.

**Victoria Road, Ont.**—68th Annual Conference d. v. June 17, 18 and 19—details later. The Lord's servants seeking to "strengthen the things which remain" will be welcome. Corresp. Roger L. Creary, Box 50.

**Midland, Ont.**—Annual Conf. dates d. v. May 22nd and 23rd, with Prayer Mtg. May 21st. Usual order of meetings. Corresp. to James Crawford, 311 Midland Ave.

### FALLEN ASLEEP

**Toronto, Ont.**—On March 23rd, our beloved brother and servant of Christ, James B. McMullen passed into the presence of the Lord. Brief memorial of our dear brother and fellow servant will appear d. v. in our next issue. Remember his widow in prayer.

**Calgary, Alta.**—Our dear brother Thomas Magee went home to be with the Lord Feb. 19th, aged 83. Born twice in Belfast, Ireland, in fellowship with the saints of Apsley St., assembly, also in Manchester, England and Edmonton, latterly in the Fifth St., Assembly here. His was a quiet and consistent life.

**Windsor, Ont.**—Our dear brother Albert Joseph Hamilton "went home" Feb. 22nd. Born and born again in Ireland, he came to Canada in 1925—he was received into fellowship in the Windsor Gospel Hall, Partington Ave., the day the Hall was opened. A kindly brother who will be missed.

**Grimbsy, Ont.**—On March 7th our esteemed brother Eli Davis was called suddenly into the presence of the Lord, aged 70. Saved in December 1921 through the preaching of G. L. Shivas and the late E. B. Steen. His testimony was consistent and he had the respect of the entire community. Greatly interested in the furtherance of the Gospel amongst his own people, the Indians. His son writes—"Praise the Lord, there are no graves on the hillsides of glory." Our brother could minister the Word acceptably, many of us could testify.

**Sarnia, Ont.**—Our beloved sister Mrs. John Brown "went home" March 22nd, in her 91st year. Saved nearly 63 years through the preaching of brethren Donald Munro and Robert McDonald and in the Merlin assembly shortly afterwards until 1920 when she moved here and was in happy fellowship with the saints through the years. Leaves three sons and three daughters, all saved except one son. The last time we saw her at a meeting, speaking of her frailty, she remarked—"I have a good home to go to." A consistent and godly sister who knew God's ways of gathering and loved them.

**Houston, Texas.**—On March 17th, our beloved sister, Mrs. Walter E. W. Avenell departed to be with Christ, aged 65. Saved early in life in England through John 3:14, came here with her husband in 1910. In the Assembly since that time, she with her husband went on well and took a good interest in the work of the Lord, characterized by good works amongst His own and the unsaved. Remember her dear husband and three children in prayer.

**Portage La Prairie, Man.**—Our esteemed brother William Ronald of this Assembly has been called home. Born in Galt, Ont., in 1880. Saved July 1894 and baptized and received into fellowship in 1899. A brother, much used of God in the maintenance of Scriptural pattern—he saw four daughters and four sons saved and brought into fellowship in God's assembly. He was the father of our brother James Ronald, laboring in pioneer work in this large province. Much missed.

# Words in Season

THE BIBLE FAMILY MAGAZINE



## *Pleasure's Charnel House*



SUCH was the shadow fools pursued on earth,  
Under the name of Pleasure; fair outside,  
Within corrupted, and corrupting still;  
Ruined and ruinous: her sure reward,  
Her total recompense, was still, as he,  
The bard, recorder of Earth's seasons, sang,  
"Vexation, disappointment, and remorse."

YET at her door the young and old, and some  
Who held high character among the wise,  
Together stood, and strove among themselves  
Who first should enter, and be ruined first.

Pollok's "Course of Time"

---

---

**JUNE, 1955**

---

---

## WORDS IN SEASON

Published monthly at 2116 South Jefferson Ave., St. Louis 4, Missouri  
**Editor, William H. Ferguson, 13400 Lauder Ave., Detroit 27, Michigan.**

**Entered as Second Class matter at the Post Office at St. Louis, Mo.  
Under Act of March 3, 1879.**

Subscription price, one dollar (U. S. Funds) mailed anywhere in the world. Six or more copies to one address, 90 cents per copy.

Send ALL SUBSCRIPTIONS, change of address, publication matter, news items, conference and death notices to WM. H. FERGUSON, 13400 LAUDER AVENUE, DETROIT 27, MICH. All reports for WORK AND WORKERS columns should reach Detroit by the 10th of the preceding month.

### CHANGE OF CORRESPONDENT

**Victoria Road P. O., Ont.**—The new Corresp., for the Long Point Assembly is Roger L. Crarey, Box 50 — Phone No., Kirkfield 40R5.

### CHANGE OF ADDRESS

**Lonaconing, Md.**—Henry Crosser, 116 West Main Street, Corresp., for the Assembly here.

**Belfast, No. Ireland**—(Temporary) Jas. McCullough, % 18 Albertville Drive.

**France**—W. E. Taylor, 11 Boulevard Pierre Curie, ARGENTEUIL, S & O.

### UNITED STATES

**Manchester, Iowa.**—Bre. S. Hamilton and L. Brandt in the Gospel here.

**McKeesport, Penna.**—Recent conference well attended from far and near. About 15 of the Lord's servants present, some good and practical ministry. This conference seems to have a growing influence in the district. Brethren Watson and MacLeod went on to Addison Rd., Cleveland for a week.

**Stuebenville, Ohio.**—Bre. Klabunda and Lipke hoped to see some delivered here — attendance had been good at last report.

**Glencoe, Mich.**—S. Mick gave an appreciated call here.

**California, Mich.**—Bre. McBain and N. Crawford hoped to try this place.

**Detroit, Mich.**—H. Alves gave a call at W. Chicago Hall, also brother MacLeod at Ferndale. W. Ferguson had some Bible Readings at Belleville, Mich. Also visited Garnaville, Iowa.

**New Haven, Conn.**—R. Cappiello visited recently Brooklyn, Orange and Newark, N. J. and Poughkeepsie.

**Tylertown, Miss.**—Bro. Ballhagen has been seeing God's hand in reaching a few sinners. There is opposition as one might expect.

**Manchester, Conn.**—Several of the Lord's servants gave helpful ministry here at recent conference. Jas. McCullough has been visiting small assemblies recently in the East. Bro. Ed. Wickert from Cuba was spending a little time in New England amongst the smaller companies with some cheer.

### CANADA

**Toronto, Ont.**—Recent Conference on the East and West sides of this city was large — some good and practical ministry for the help of the saints in their testimony. There is much need for plain speaking at such times so that the many young in Christ may be taught the truths so essential to Assembly testimony — they must be warned, fed and encouraged to go on for God and the trumpet must give no uncertain sound, else the battle is lost. Heb. 6:1 — "Let us go on."

**Vancouver, B. C.**—Recent Joint North Vancouver conference large and considered one of the best of recent years. Seven of the Lord's servants ministered the Word to profit. We thank God for help given and the harmony and fellowship which prevailed throughout. J. W. D Bre. Warke and Dobson continued in Fairview Hall in the Gospel.

**Calgary, Alta.**—Saints of the Fifth St. Assembly go on nicely. A bro. writes — "Thirty-eight sat down to remember the Lord and about the same number out to the Bible Reading in the afternoon. Mr. Crawford of this assembly has been giving help on the Two Roads chart."

**Moncton, N. B.**—Recent conference felt to be a season of help and blessing, some searching ministry, one professed.

**Eden Grove, Ont.**—Bre. Russel Harris and Earl Pears were holding forth in Gospel here.

# Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

Vol. 47

JUNE, 1955

No. 6

## GATHERED GEMS

MY WARRANT is the Word of God,  
Nought else is worth believing.  
Though all my heart should feel condemned  
For want of some sweet token;  
There is One greater than my heart,  
Whose Word can ne'er be broken.  
I'll trust in God's unchanging Word,  
Till soul and body sever,  
For tho' all things shall pass away,  
HIS WORD WILL STAND FOREVER.  
Submitted by F. L.

« « «

## EMPTIED TO BE FILLED:

Years ago in Harrisburg, Pennsylvania, the Water Department maintained a large circular fountain in the yard of the pumping station for the city reservoir. In it were placed many aquatic plants having cup shaped leaves. They were large, small and medium sized, according to their stage of growth.

The water was forced high through a centrally located pipe. In descending, it spread over the whole area where the plants were standing. It was interesting and beautiful to watch the leaves gradually fill as they caught the falling water. This added weight would then cause the stems and leaves to gracefully bow while emptying their contents into the basin. It was a scene of constant motion all around the circle. According to their capacity, they were all being filled to be emptied, and emptied to be filled.

What a picture this provides of what an individual Christian, or an assembly of Christians ought to be normally, when approaching God in worship—each one, according to their individual capacity thus taking in truths that lead to worship.

All who are born of the Spirit, regardless of age, do have a capacity to take something in and give something out, if exercised in doing so, even though it is not done audibly. While we are not to expect too much, we are not to expect too little either. The Lord was careful to mention in the Old Testament that none should appear before Him empty. There was really no necessity or excuse for anyone doing so . . . Ex. 23:15, 34:20; Deut. 16:16.

If the above leaves could have spoken, they would have said to the fountain—"Of thine own have we given thee."

The late George Winemiller

### AFTER MANY DAYS

**M**ANY years ago, an English vessel was wrecked on the coast of New Zealand. A Maori woman, who was on board, swam to shore, and not only saved her life, but the life of the ship's captain also. But the brave woman died soon after, the cold and exertion being too much for her. Out of gratitude, the captain took her only child, a little Maori girl of eighteen months and brought her up as his own child.

An earnest missionary and his wife, constrained by the love of Christ, had gone to live among the Maoris to tell them the story of the Saviour. At first they found it difficult to reach them, only a few children coming to hear. One of these was the little Maori girl, the captain's adopted child, to whom he had given the name of Lizzie. She was a quick child and soon learned, not only the alphabet, but short texts of Scripture, which she was told by the missionary to repeat at home . . . (This is a good suggestion for the children of today who are taught the Word—Editor). All this went on for several years and Lizzie grew up to be a bright and intelligent child.

One morning the missionary received a message that the old captain was very ill and wished to see him. He had lived a wicked life, and although willing that Lizzie should go to the missionary to be taught, he was opposed to the Gospel and everything good for himself. When the missionary reached the captain's house, he found him very ill, apparently dying.

"I am glad you have come," said the weather-beaten sailor, stretching out his brown hand to the missionary. In a faltering voice, the dying man said—"You know what a life I have lived; how wicked I have been, and how I refused to hear your preaching. When my dear child went first to your school, I was angry at the things she learned there; but as I heard her repeating the texts over and over again in the house I became interested in them. One day, some time ago, when she had returned from hearing you and had thrown off her hat, I said—What is your text today, Lizzie? She began to repeat the words—**FOR GOD SO LOVED THE WORLD, THAT HE GAVE HIS ONLY BEGOTTEN SON, THAT WHOSOEVER BELIEVEH IN HIM SHOULD NOT PERISH, BUT HAVE EVERLASTING LIFE.** I pushed her away from my knee and went out to walk about. That word—**WHOSOEVER**—awoke memories of days long gone by. I remembered that word being in my text when I was a lad in a Glasgow Sunday School. It brought back these days to my mind and many, many things and faces I had long forgotten. I had a hard struggle; I had been such an awful sinner, a drunkard, a swearer, a gambler. But thank the Lord, I learned there and then that God loved me, sin-



ner as I was and that WHOSOEVER embraced me, even me. That day I was saved and by God's grace have been enabled to give up the drink and all the rest. I am soon going to pass away but I want to testify of God's wonderful love to me, a poor sinner! I die happy and at peace; all through the words from God's Book, first uttered by that dear child."

Many visits to the old captain confirmed the confession of his faith. He was really saved and passed away to be with Christ; and Lizzie continues to testify to others of the same love that brought joy and peace to the old captain, and of that glorious WHOSOEVER, which gave him, and gives you, dear reader, a place in God's wonderful love. Will you not take your place as a guilty and hell-bound sinner and receive this wonderful Saviour, Who died on Calvary, was buried and rose again the third day; thereby making atonement for sin? "Now is the accepted time"—Tomorrow may be too late.

Selected.

---

## THE ATTRACTIVENESS OF SIN

or, the Power of Satan

THE Carthaginians used to offer their children to a detestable idol formed in such a manner, that an infant put into its hands to receive it, would immediately fall into a gulf of fire. The historian Felix, speaking of this custom, adds, that the mothers who, with their own hands, presented their little ones, thought it an unfavorable omen that the victims should be offered weeping, and therefore used many expedients to divert the attention, that soothed by the kisses of a parent, it might smile in that dreadful moment in which it was to be given up to the idol.

This gives a fearful picture of Satan's power over the minds of men; but is he not holding *you* in the same captivity if you are neglecting the great realities of *eternity*, while he allures and deceives with the frivolities of this world? By gaieties and pleasures you may appear happy, nevertheless going smiling into the gulf of woe. Have the words of *Jesus* no power to turn your thoughts to Himself? "If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldst have asked of Him and He would have GIVEN thee LIVING WATER." F. N.

---

Many a child has died in the arms of a mother, many a patient in the arms of a physician; but never in the arms of Jesus did one soul ever perish.

Rev. 21:5.



**JAMES B.  
McMULLEN**

**A Faithful Brother**

**Born in Ireland —  
1881**

**Saved in Belfast  
Dec. 4th, 1902**

**Died in Toronto  
March 23, 1955**

**M**ANY will remember dear James McMullen with kindly thoughts. He suffered a heart attack some time ago and the past year or two his activities were quite limited. He loved to visit smaller companies of God's people and bring them some cheer in the Word and he was always welcomed. God gave him to see souls saved and led on.

He was commended to the Lord's work in Ahorey, Portadown, in February, 1913. He had shown good interest in Gospel work since his conversion and had taken an active part in the village work around Belfast. He labored faithfully later in Ontario, Nova Scotia and the United States. About thirty years ago he accompanied the writer in Gospel work in Michigan and we had a spell together in the old Michigan Bible Carriage amongst the villages and in Jackson, Michigan, where the saints had happy memories of his visits.

In fellowship in Toronto Assemblies for years (latterly the Bracondale Assembly), one always knew where to find him in regard to the truth of God and he will be much missed. His dear widow should have our remembrance in prayer.

"Until the day break, and the shadows flee away." S.S. 2:17.

"The dead in Christ shall rise first." 1 Thess. 4:16.

W.F.

## THE PREACHER AT HOME

WM. H. FERGUSON

**P**REACHERS have home ties even though they often sever themselves from such and go forth with the Gospel as "strangers" amongst men. The words of Mark 10: 28, 31 are verily true in the case of self-denying laborers who go forth for Christ and the Gospel and tear themselves loose, so to speak, from ties that would bind. One of the things the Lord said such should receive even now, is still in evidence—"with persecutions." It is doubtful if any true laborer gets by without this, in some measure, being true.

Persecution arises from the world on account of the Gospel. It is especially violent from the religious world that still hates Christ, despite the sign of the cross. But there is another aspect of this persecution seen in these last days and that arises from those, professedly in the assembly of God, who have not hesitated to openly oppose men of God who have not felt free to adopt practices and change principles after the whims and fancies of a changing generation, altogether without any clear direction or authority from the Word of God. This, of course, is so generally true today that few would question the fact that there has been a great change in the thinking, conduct and preaching characterizing many assemblies.

The man of God is, of course, prepared for persecution from the world, religious or otherwise, but this persecution or opposition amidst God's people is a "strange thing." It is not altogether a "new thing." Our Lord Himself said—"A prophet is not without honour, save in his own country, and in his own house." Matt. 13:57, et al. As we trace the history of the prophets through the Scriptures, what an array of persecuting influences we behold against them.

In Jeremiah 20:10 the prophet states—"All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him." Good when the confidence of the man of God is as it is expressed in the following verse—verse 11—"But the Lord is with me as a mighty terrible One; therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: their everlasting confusion shall never be forgotten." Again, in Jeremiah 18:18 they said—"Come, let us smite him with the tongue and let us not give heed to any of his words."

Now God's servants are not without their faults and are not exempt from the many temptations besetting saints to-day, but it is a dangerous thing to fight against them when

they are seeking, in all sincerity, to convey to others the message God has given them to make known.

We have never known an assembly to prosper which acted wrongly towards God's servants, nor individuals who acted wrongly and opposed openly or otherwise. As you trace the decline, for time writes a steady record of all, you can readily see the withdrawal of God's blessing in the case of all such.

Especially at home, the preacher should have consideration and helpful advice and comfort as he returns to the bosom of the assembly from his contacts with the world, etc. But, today, there are not a few we fear who not only miss this friendly reception and cheer but instead meet with the unsympathetic countenance; when there ought to be the warmth and joy of loving companionship on the part of the saints.

### RESPONSIBILITY

**NOW THE ASSEMBLY IS NOT RESPONSIBLE TO SUPPORT THE PREACHER.** This may seem a strange statement to some but true, nevertheless. He is the Lord's free man. He has gone forth with the fellowship of the assembly—his work commends him through the years but there is no contract, implied, suggested or written, to supply his need. If he is a man of God, he looks to the Lord alone for his support and the Lord takes care of His servant as it pleases Him, in His own marvelous way. Cp. 1 Kings 17.

While this is true, it is the *privilege* of the assembly to have exercise and fellowship with the laborer in the vineyard as they note his consistent labors therein, and any failure to do so merely reflects upon themselves. It may cast the laborer more upon God and this is good, healthy exercise of soul. We have met some who thought, in their ignorance, that by shutting off the practical fellowship of the assembly, the man of God could be forced to succumb to human dictate. They should have known better. 2 Cor. 11:9.

Then, again, the assembly should encourage men who have spent years of faithful service to abide with them for a while and rest a little in their midst and bring to them the Word of God for their instruction, upbuilding and comfort. How often the man of God is slighted . . . Left to sit on his seat while some younger inexperienced man is set up. The Lord's servant is not averse to sitting and listening, that is not in question here. Often the excuse under the above circumstance is—"it has been so arranged beforehand for so and so to speak." But why not change such an unseemly procedure? If the younger brother were of the material and calibre one ought to look for, he would suggest the change and if elder brethren were respectful to the Lord's servants,

they, likewise, could very easily see that things were different. But, alas! We are living in a day, largely characterized by the condition Solomon saw "under the sun"—when "servants are upon horses, and princes are walking as servants upon the earth." Eccles. 10:7.

The writer has been amongst the Lord's people, in fellowship, nearly a half a century and has seen much of change in that time and heard much from the lips of God's truest servants whom we have known, of the exercise of their souls and the difficulties which have confronted them, as they sought to serve God to the best of their ability over a long lifetime. How much more might have been accomplished, and how much departure might have been avoided, had the saints taken more into their confidence these godly men and have given them their warm, wholehearted support and comfort when at home, sending them forth again cheered and encouraged to go on again for God. One of the best known servants of Christ in this country used to say to us frequently—"Everywhere I go, I get the utmost respect, love and consideration, except in the city where I live." WHAT AN INDICTMENT! Perhaps, seldom a phone call when at home from responsible brethren seeking help, more seldom a personal call of elders and shepherds, to see what comfort and cheer could be brought and one would think that, sometimes, brethren went to the ends of the land and searched for miles to find someone to fill the platform, with the man of God in their midst. This is by no means an isolated case today. "Carrying coals to Newcastle" seems to describe much of the preaching today. Many of such beloved brethren are gone, the record is on high. There would be no point in relating the above were it not to stir up some godly exercise and some right thinking as to God's servants, especially those who have put in years of faithful, self-denying service and labors for Christ, His people and poor sinners. Brethren! The time is short. The opportunities for correcting wrongs and doing good will soon be gone forever. Let us be up and doing! Correct these abuses at home and the effect will be seen far and wide and God's blessing, which seems to be withheld in many cases, may flow again.

### THE OLD WAY

In days gone by, there was a respect and love for the servants of Christ, and we are happy to state that this continues where His saints desire to go on for the Lord in the "old paths" of the Word and where there is room for the whole Word of God in all its fulness. There is absolutely nothing of a personal consideration in these statements and the servants of Christ who are encountering much opposition today to the plain truth of God, likewise have the prayers and fellowship of many of God's beloved people to cheer

them on in the dark days and help them to look up and onward for the reward. The late J. Hixon Irving used to say that "No man who will take a stand for God and His Word in a day of departure will escape the persecuting influence of the carnal and those who desire a liberal line of things." This, spoken many years ago, is doubly true today. Satan is getting angry and opposes with might and main that truth of God which will separate the child of God from a guilty world and from association with it in all its alliances but one is cheered by the promise of the Almighty (El-Shaddai) in 2 Cor. 6:14, 18. One may expect to be maligned, his motives questioned, his ways analyzed for any fault—he may be charged with causing trouble, division and many kindred things but, holding on his course, with quiet confidence in the living God, **ALL SHALL BE WELL**. God has an especial care for His servants when in such circumstances and manifests His good hand in many ways. One has only to look into church history, in the days of the reformers, etc. to find innumerable instances of God working for His servants under persecuting influences.

#### AN AWAKENING OF THE CONSCIENCE

As mentioned, the above is written for the heart and conscience, for definite exercise before God. The servants of God whom we have referred to never lost their confidence in God and God proved Himself, as He always must, and saw them through. He is "the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations." Deut. 7:9. Nonetheless, these are serious matters and timely and we trust shall appeal to the spiritual mind of the saints. Where the conscience is not awakened by God, little can be hoped for but God is working again today amongst many of the assemblies of His saints, causing a revival of old truths which we have learned of God and seek to perpetuate, even "till He Come," and there is much to be hoped for if we can go on for God in godly and Scriptural ways and let the world and worldly minded go by. 3rd John, verses 13 and 14 tell something of the joy of the servant of Christ and the saints, face to face.

How sad to see an older servant of Christ slighted and passed by, by younger and inexperienced ones who have little known his exercise and care for the testimony through the years, but how good to see the younger ones with an ear for the Word and a love for those who would thus lead them on in His ways. Those who thus cultivate the friendship, advice and help in the Word of servants of Christ, shall be the better for it and they are the young men and women whom God can use in days to come in the testimony.

While visiting the other day a sister in the Lord who

has been lying on a hospital bed for many months, following a serious auto accident, in quoting a few verses of Scripture, especially in Isaiah 46:4, she said, quietly . . . "Yes, dear Mr. Muir used to say that God was the only One Who had any use for an old man." We add these words as we close this article, and remind ourselves, not alone of the servants of Christ about whom this article is especially written, but of ALL of God's aged ones who have borne the burden and heat of the day and have gone on in godly ways and anything we can do for them to cheer their last days shall, surely, have a reward at the Judgment Seat of Christ. 1 Cor. 4:5; 2 Cor. 5:10; 1 Peter 2:20, 23; 1 Peter 4:14.

---

## SOMETHING FOR GOD

FRANK KNOX OF IRELAND

**"Who went about doing good." Acts 10:38.**

**I**N PSALM 92:1 we read — "It is a good thing to give thanks unto the Lord" and in 1 Tim. 2:3 we are told it is a good thing to pray, and surely if it is a good thing to give thanks, it is also a good thing to pray, and there is always plenty to pray for.

"Doing good" is a mark of genuine Christianity. Of course, one may go about to do good, as they think, and only be a dead professor, but how can one be a real Christian without doing good in some way or other? In this short paper I am going to suggest three reasons why all of us who belong to the Lord should go about "doing good" to the best of our ability.

## THE EXAMPLE OF THE LORD

The first reason is because our Lord left us such an example, 1 Peter 2:21. Now we cannot do all He did, but thank God we can do some of the things He did, and if we have a real affection for Christ we will be at it. We do not need to be preachers or teachers, or wealthy or gifted, to do good; nor do we need to be exceptionally well versed in our Bibles (though this is our aim), nor do we need special gift or talent. If we have these things, then we are responsible to God to use them, but they are not essential to "doing good." The old, the infirm, the invalid can all pray, and praise, and speak a little to visitors, but while these things are real good, they do not cost one very much, and Christianity that does not cost us much, is not worth much.

An Irish preacher, referring to Ezekiel's river (Ezekiel 47), once said that when he got into the river up to his knees, that would make him pray, but when he got into it up to the loins, that would touch his pockets and make

him pay. Our Lord visited the sick, He fed the hungry, He helped the lame, He commended some, He wept with the sorrowing. He carefully commended His mother to John, while in His agony on the Cross. I wonder how the Christian reader treats his, or her, mother. She may not be all that is desirable, or she may not even be saved, but if she is your mother, be good to her. You may not have her long, and a kindness to her in her life is better than flowers in her death.

### THE GREATNESS OF THE NEED

The second reason is because the need is great. But let us not despair or sink underneath the sense of our great need, as that won't accomplish anything. Let us rather embrace the opportunity, and with thanks to God for the desire and any little ability that we have—let us do with our might what our hands find to do. Don't say—"I can't" and don't give up—it does not take a good Christian to do either of these things. We never really know what, or how much we can do, until we try. Yes! the need is great both amongst saint and sinner. Now, let me ask my good reader—When did you help a saint, or when did you speak to a sinner about his soul? I never remember a time in my life when saints were so careless about sinners, or when sinners were so hard, but let the failure of others be an opportunity for you to succeed where they failed. Now think! While I am writing these lines, and while you, my Christian friend, are reading them, souls are dropping into hell. How could it be otherwise if seven thousand people die every hour, and there be few on the narrow way and the many on the broad way. Don't put this paper down until you definitely decide to get something done. I know of nothing that will make you happy like making someone else happy. Try it today—tomorrow may be too late.

In the 1914-1918 war, when the Germans were pressing hard upon Paris, a French General signaled Marshal Foch and said—"We cannot hold the line." Foch wired back—"If you cannot hold the line, advance." God send us men like that in the spiritual sense.

### JUST A LITTLE WHILE LEFT

The third reason is because we have not long to do it, even at the longest. The Apostle James says—"For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." James 4:14. It is surely a sad sight for our Lord to look at Christians doing nothing for Him Who died to save them from a life of sin, from an ungodly world and hell and the lake of fire for eternity. Remember, good reader! it is for ever and ever, whether it is the throne of God—Heb. 1:8, or the lake of fire—Rev. 20:10. We shall soon be missed for our "seat will be empty," therefore let us be up and doing.



Our Lord said—"The harvest is great (or plenteous), but the labourers are few, Matt. 9:37 and in John 4:35, we read—"Lift up your eyes and look on the fields, for they are white already to harvest." Paul says—"Let us not sleep as do others" 1 Thess. 5:6 and again, in 1 Cor. 7:29—"The time is short." Now dear reader, if you are a Christian, just put your finger on your pulse. Every beat takes you nearer Heaven, and if you are not yet saved, then every beat is one nearer Hell. In Jude v. 23 we read—"pulling them out of the fire," or snatching them back from the fire. A preacher, whom I know, sometimes when he is praying at the beginning of a meeting, cries, "Lord, get in between the sinners and Hell, and keep them out of it."

"Let us do good to all men, especially unto them who are of the household of faith." Gal. 6:10.

Somebody said, "it couldn't be done,"  
But one, with a smile, replied,  
"Maybe it couldn't, but I won't be one  
To say so, until I had tried."

So he started right in, with the trace of a grin  
On his face: if he worried, he hid it,  
He started to sing, as he tackled the thing  
That couldn't be done—and he did it.

"Go thou and do likewise." Luke 10:37.

### ONENESS WITH CHRIST

**O**UR oneness with Christ—and oneness is more than union—makes us worthy of God our Father's love. God never for a moment sees Christ without His members.

The meaning of being complete in Christ is this, the believer is completely furnished and supplied in the fulness of Christ with all riches.

My title is not only to eternal life, but to all that God gives us in His Son. Because I am a joint-heir with Him, my title to it all is one and the same as that of Christ Himself.

Friendship is the outcome of communion, and communion is the outcome of union—our union with Christ as branches of the vine and as members of His body.

How pleasant we are to God! We are beautiful to the eye of God and angels, as one with Christ. If I verily believe this, I cannot be other than well pleasing to God as created anew in Christ Jesus.

God as the Father is craving, and Christ the First-born among many brethren and as the Friend with His many forms of friendship is craving, our confidence and our fellowship.

Whatever is of the Spirit in us is derived from Christ, and must return to God with acceptance. R. C.

## CHURCH TRUTHS THEIR PLACE AND VALUE

THE LATE JOHN RITCHIE

**T**HE PRESENT is one of few opportunities now afforded us, as a handful of the Lord's flock, seeking to gather unto His Name, to quietly examine the Scriptures, and seek to be mutually helped therefrom together, regarding the distinctive truths that have separated us from the various religious denominations around us, and which are our only warrant for gathering as we do, apart from these denominations and from the Christians, our brethren in Christ, who are still in them. When I say "distinctive truths," I mean those parts of the Word of God, which although as truly inspired as the Gospel, and given for the "obedience of faith" of all God's people, throughout the entire course of the present age, are nevertheless neglected by very many, and regarded as obsolete or non-essential by others. I may say at once—especially for the sake of young believers who are with us—that while I rejoice to have and hold in common with every true believer in Christ on earth, the grand and glorious truths of the Gospel, and all that concerns our personal and eternal salvation, with the privileges and responsibilities of the Christian life, as regards the individual, I am not prepared to give up, to modify, or to relegate to a place of secondary importance those parts of God's eternal truth, which an All-wise God has given in His Word, to guide us in our gathering together and our fellowship as His people here upon earth, and to instruct us how His Church is to be constituted, ordered and maintained, till the Lord shall come. I know full well that the very mention of such truths will at once make a cleavage between us and many of our brethren in Christ, and that the feeblest attempt to render obedience to them, will probably separate and expose us to the charge of being "narrow" and such like. But the responsibility of all who have been redeemed by Christ's most precious blood, and brought as subjects into His Kingdom, is to render prompt, unhesitating obedience to all that He has commanded, and to leave the results with Him. Friendships and fellowships, based on the neglect of God's truth, are unworthy of a blood-bought saint. In earlier days we heard more of these subjects than we do now. Those men of God who had to grope their way amid scorn and misrepresentation, outside the camp of the world's religion, to gather first as a feeble remnant in the Name of the Lord Jesus alone, bought the truth dearly, and they valued it. They loved it, rejoiced in it, and passed it on to others. Most of them have now passed away, and another generation who are "free born," so to speak, and never knew the exercise of soul their fathers had, have come upon the scene. Some, it is to be feared, who are nominally

in assemblies professedly outside of all sects, and gathered in the Name of the Lord Jesus alone, as distinct from all other names, have little knowledge of what that position involves, and what is sadder still, (but nothing more than we have been forewarned to expect,) some who once knew the truth and found joy and blessing in acting upon it, are going back in varied degrees to the systems from which they once came out. And when such becomes the practice of any, they must needs defend that practice by a change of doctrine, or by an utter silence on all distinctive truths, frequently coupled by slighting references to those who hold and practice them. By this means young believers are perplexed and stumbled, and the position of those who are in association with various forms of apostate Christianity, and worldly religion is condoned and confirmed. In order to maintain an outward semblance of unity, and not show the discords that exist on these matters, all reference to them is strictly avoided in general ministry, and at Conferences and other gatherings of believers, where once they were fully and freely ventilated with much real help and blessing to souls, they are strictly ruled out. Need we wonder if the truth of God is thus suppressed, and generally neglected, that its importance in the minds of saints declines; that it ceases to exercise the conscience and control the path, and that the power and blessing which is coupled with obedience so decays, that the testimony is given up, or dies out? It has been said that such truths have been made too much of in certain quarters, and their importance magnified beyond its measure, while matters of individual walk and personal godliness are little cared for. Very likely; for the adversary will ever seek to unduly occupy us with one side of the truth to the exclusion or neglect of the other, whereas the way of the Lord is, to grasp and be grasped by all the counsel of God, to exercise ourselves and be exercised by all that the Lord has given for our obedience, individually and collectively, in the family, the church, and the world, saying with one of old—"I esteem all Thy precepts concerning all things to be right, and I hate every false way" *Psa. 119:128*. And it is worthy of being remembered, that while no true believer will deny the importance at least in the letter, of what God has written regarding personal godliness and individual responsibility, however feebly they may own it, there are thousands of God's own people who do not even know the truth regarding their corporate responsibilities, or what God calls them to separate from, and to associate themselves with. Hence the need for plain and definite teaching on such parts of God's truth as will exercise them in regard to these things, and lead on those who are being continually gathered into the kingdom by the power of the Gospel, in the ways that be

in Christ. Only thus, may we expect to see God's saints kept separate from the ever-increasing corruptions of the religious world, and builded together according to the Divine pattern, to be in some feeble measure a united witness for God in these last dark days.

### PUTTING THEM IN REMEMBRANCE

I do not plead for a continual reference to these subjects in public ministry, much less that they should be made a party badge, or claimed as a monopoly by any, to the exclusion of others, but I maintain that if the testimony of assemblies of believers gathered in the Lord's Name alone, outside of all sects, is to be maintained as it was begun, in the simplicity and freshness of obedience to the Word of the Lord, the truth concerning our gathering together must be taught fully and definitely, and not kept in the background, until it comes to be regarded as of no importance, and the neglect or disregard of it as a small matter. May the Lord help those who know the truth, to remember that they are stewards of what God has taught them, and responsible to pass it on wisely and faithfully to others, especially to young believers, who will soon have to stand in the forefront of the battle.

(Editor's note: We recommend to our readers that this article be read more than once, in the presence of God. Written a good many years ago, it is of vital importance today when the tide of "return to Babylon" is stronger and "gathering to the Name of the Lord alone" becoming more and more the target of the adversary—the "unity" suggested today, which would involve association with false and misleading teachings, we cannot support if we would be faithful to the Lord).

---

### "BECAUSE GOD IS THERE"

**“WHY DO you like to go to that little meeting in the workshop, John?”** said a father to his converted boy, who was in the habit of assembling with a few humble saints, to wait upon God in prayer and worship in a humble corner.

The Christian lad thought for a moment, then looked up into his father's face and reverently said, "Because I feel that God is there, father." It was a simple but powerful reason for the lad's presence there with that little company. He felt that God was there. The attraction for the converted lad was the presence of God. It would be well for all who are the Lord's, if they tested their motives in going here and there by the simple but searching test. Is it because I meet with God, that I go to such-and-such a place? Is the presence of God, His conscious smile and nearness, the magnet that draws me along? If this test were more frequently

applied, it would save the people of God from many a fatal fall; and it would cause them to halt in many a journey. It would put a stop to many an expedition, and sever many a carnal tie. If the presence of God were the only attraction—and it is to the new man in each of us now, and will be soon in Heaven—the people of God would find themselves together; and separated from the world. There would be no mingling with worldly society, or taking part in the world's religion. The "good society" found in the world's churches, the "eloquent discourse," and "charming music" would be no attraction to the soul. "Is God there?" would be the first great question, as each changing scene of life rises before us, and seeks the Christian's company. If God be absent, then it is clear that His child has no business there. If there be that about the place or amongst the people, that the Word of God condemns and forbids, it is clear that His presence will not be manifest there, and if God will not be there, surely His people who are in fellowship with Him will not want to be where He is not. You cannot be where God is not, without positive hurt to your spiritual life. You cannot mingle with the ungodly world and enjoy the presence of God at the same time. That is an utter impossibility.

Selected.

---

### THE BREAKING OF BREAD

**T**HE COMMON practice of crushing the observance of the Lord's Supper into the last fifteen minutes of the Lord's Day morning gathering, is very far from being according to the mind of God. In early times, "the disciples came together to break bread" Acts 20:7. The breaking of bread—not preaching and exhortation—was the paramount object of their gathering together on that occasion. There may be ministry or exhortation, just as there may be thanksgiving, praise, and prayer, before the actual breaking of the bread, but we believe they will all be such as will direct the gathered saints to the Person and work of the Lord Jesus, especially to His sufferings and death, which they are gathered to "shew forth." When HE is before the heart, and the object of the saints being gathered—to remember Him—before the mind, there will be little danger of a round of general ministry occupying the greater part of the time. Some have been so long accustomed to "the sermon" followed by "the sacrament," that they are hard to wean from it, especially those who are given to long discourses, and who would not be likely to get a congregation to listen to them at any other time. A word of ministry lifting up Christ, and leading out the hearts of gathered saints to Him, is always precious, and will be followed by renewed worship and thanksgiving; but

long-winded dissertations on all and sundry subjects are wholly out of place at the Lord's Table, and should not be tolerated.  
An old disciple.

(In a day when many are seeking to circumvent the Lord's plain command and desire to commemorate His death in the Breaking of Bread and relegate this to an inferior place—in favor of a public church service for the community—it behooves all who love the Lord and His Word to give earnest heed to the true spirit of worship which God desires. We cannot please our Lord better than by obeying His plain commands and rendering to Him His due—Psalm 69:31—Editor).

### THE FELLOWSHIP OF HIS SUFFERINGS.

**"All the people passed over: the king also himself passed over the brook Kidron" (2 Sam. 15:23),**

**"Jesus went forth with His disciples over the brook Cedron" (John 18:1).**

**K**IDRON means "obscurity" or "gloom," and Cedron means "sadness." In the Old Testament scripture King David passed over the brook into exile and obscurity. What sorrowful thoughts must have been his as he parted from the splendour of his kingdom and home to meet danger and distress, the rejected of his people. He had imagined himself enthroned in the affections of Israel, but he was now sadly disillusioned, for Absalom had stolen away their fickle hearts and only a handful went over that brook with him. Typical is this of the sorrow of the Lord Jesus, who went over the brook into the garden. He had been acclaimed by the multitudes but a few days before and though His was the kingdom and the glory, for He was David's Son and Lord, yet He was rejected of men and despised of the people, "He was cut off and had nothing" and He knew that in a few hours He would be followed with execration to the cross. Who can measure His sorrow as the rejected Messiah, or tell the keenness of His sufferings?

But King David had a comfort in his sorrow for Ittai the Gittite went with him, went with him because he loved him. What grand devotion his declaration to the king reveals. "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" (ver. 21).

It is devotion such as this that delights the Lord, and we may render it to Him. His disciples who went over Cedron with Him, sharing His sorrow just in the measure in which they loved Him, were typical men; it is the place that we may also have, for He is still despised and rejected, and we read of "the fellowship of His sufferings."

We are apt in pondering Ittai's devotion to David to imagine that this was only possible to a mighty man of war, but it is exceedingly precious to note that not only did Ittai and all his men pass over the brook, but "all the little ones that were with him." They could not fight the king's battles, but they could share his exile. So now the little ones, those of little strength, have the privilege of sharing the path of rejection by this world with the Lord. "Unto you it is given in the behalf of Christ not only to believe on Him, but also to suffer for His sake" (Phil. 1:29).

But devotion which makes us ready to suffer for Him can only be produced by the realization of His love to us, and this can only be fully known by His sorrow for us.

Christians are often feeble in their devotion to the Lord because, like Ephraim, they have gone after other lovers and "have hired among the nations" (Hosea 8:9, 10). They have associated themselves with the world and become enslaved and enfeebled by it. But the Lord's love abides and His power is ever able to draw His own into close intimacy with Himself, that they may experience something of the fellowship of His sufferings now as they will soon share His everlasting joy and glory. —Selected.

---

### THE RISEN CHRIST

**T**WICE the Son of God passed angels by. When He descended, He sank far below them in His humiliation. When He ascended, He went far above them in His exaltation.

As to bodily presence, we are in the world for a little season, but as to our consciences and affections it is not only our privilege but our obligation to be where Christ is and to abide there.

We do not stand in creatureship before God: (creatures though we are, and ever shall be): we stand in the excellency of our risen Lord.

Christ is now risen, and is looking on to the fulness of His joy, delighting Himself in everything that He does. His is a two-fold joy: delighting in the Father, and ministering to us. He is in the presence of God for us, and we are here for Him.

Christ in glory at the right hand of God, will not be content until His Church, the members of His body, are with Him there.

As the Holy Spirit reveals to us the glorious fulness of the Risen Son of God, then we freely and fully give up and count as dung all these things that are dear to our hearts.

R. C.

## QUESTIONS AND ANSWERS

**QUESTION:** Is it quite in keeping with the Word of God that Assembly Meetings should be closed with prayer, or should we be guided by Matt. 26:30 . . . "And when they had sung an hymn (psalm), they went out into the mount of Olives?"

**ANSWER:** As the Spirit leads, either in prayer or hymn, would seem to be the answer to this. It is generally thought that the psalm sung in the upper room was Psalm 118—if so, how prophetically appropriate. If one is in the mind of the Spirit, not alone shall the procedure be proper, but it will commend itself to the saints thus gathered, whether the one or the other, but the meeting must be closed orderly.

**QUESTION:** When God calls a man to His service in the Gospel, does He give him a particular sphere and field in which to labor?

**ANSWER:** It would seem from Scripture, as we look at the labors of the servants of the Lord there recorded, that this was so and such men were directed in their movements by the Spirit of God, and they were pliable in the Spirit's hand and under His leading. As they became known, and labored faithfully, their sphere increased doubtless but the "haphazard" and "transcontinent" and "ocean" traveling of today would be difficult to find in the Scriptures of Truth.

**QUESTION:** Should those recently professing to be saved be baptized and received immediately into the assembly?

**ANSWER.** There are often great mistakes in hurriedly baptizing and receiving to Church fellowship those who profess conversion at special meetings, as described. As a rule, it is unwise for an evangelist to hasten their baptism; that ought to be left to the discernment of those guiding the assembly of saints. Counterfeits do not always show themselves immediately; it often takes months and years for such to show their true colors. Feverish haste, to number converts, issue reports and increase numbers, is not usually associated with solid and abiding work. J.R.

**QUESTION:** Where "proven" sin is condoned and glossed over and Scriptural discipline refused, this being over a period of time, without collective effort to clear the assembly, even when such is brought repeatedly to the attention, what should be the believer's attitude who desire to be well-pleasing to the Lord?

**ANSWER:** In the whole range of Scripture, one cannot find where God sanctions that which is "unclean." There must be patience, much prayer and long-suffering and in due time God will make a way of escape if the condition is not cleared up.

**QUESTION:** Should one have fellowship with, or copy the procedure of, the large inter-denominational campaigns?

**ANSWER:** To do so, one would need to deny the precious truths which God has taught us, would also depart from the simplicity of the Gospel and open up the way for the introduction of false and misleading teachings into the Assembly. Like the "wild gourds" of 2 Kings 4:40, there would soon be "death in the pot."



## EXTRACTS FROM LETTERS

**FROM NORTHERN RHODESIA:** If it didn't arrive, it would be much missed—we await its arrival with pleasure for the ministry is really most edifying. We do pray and trust that liberty in writing and publishing such articles will long continue, D. V. They strengthen our faith and they help us to discern evil.

**FROM KANSAS:** I love the truths set forth. How wonderful to walk in the "old paths."

**FROM CALIFORNIA:** I do wish there were more who would read such articles and follow the "old paths." They talk of the difficult times, it is true, but the more difficult the times, the more important to adhere to God's ways and the more glory thus is brought to Him.

**FROM AUSTRALIA:** Our Lord has set a standard in testimony which we must maintain if we are to be a power for Him in this time of His rejection, "outside the camp."

**FROM ENGLAND:** It is great to get a paper with such help in it and such teaching, giving the Lord Jesus His rightful place. The Lord bless everyone who helps in this wonderful work—may they long be able to do so. Days are getting darker and we need to keep very close to Him, Whom not having seen we love . . .

A Christian Nurse

**FROM IOWA:** Have been wondering lately if any of the New Testament local churches, such as those of Galatia, Corinth, Thessalonica, Ephesus, etc., continue to function. We enjoy the searching ministry of the Magazine.

(Editor's note—it would seem that the Assemblies mentioned did not continue too long in early purity and became engrossed in departure from the Lord and His Word, causing the "lampstands" to be removed . . . see Rev. 2:5 and Rev. 3:16—"I am about to spue thee out of My mouth").

**FROM ENGLAND:** It is with deepest thanksgiving towards the Lord and all the ministering brethren that I express our appreciation for the faithful, true and clear ministry of WORDS IN SEASON. It has been a great cheer and encouragement in the midst of unfaithfulness and worldliness. The ministry of the "old paths" is needed very much and the saints would be glad to read this Magazine.

From an Assembly Correspondent.

**THIS WEEKLY BIBLE READING:** We have been enjoying our weekly Bible Readings. The Christians come well and we trust they get something to carry home with them. It certainly encourages a more careful reading of the Word of God. (Through the pages of Words In Season we seek to encourage the definite study of the Word through a well ordered Bible Reading, also an evening set apart for the Prayer Meeting).

**FROM A YOUNG BROTHER IN SCOTLAND:** I shall be liable for a call-up in a few month's time, when my present course of study ends and I am very glad that for me the time of decision has been deferred until now, for I am twenty-three and I feel that a young brother of eighteen must have a very trying time before the tribunal. Praise the Lord He is our Strength in all these things and we need fear no evil. (Pray especially for all such of our younger brethren).

**ETERNITY****Isaiah 57:15**

COME, O my soul, thy future glory trace,  
If thou receive the Saviour's offered grace,  
Infinite years of pleasure thou shalt spend,  
Which never, never, never have an end!

Yes! thou shalt dwell where saints in glory are,  
As many years as atoms in the air;  
When these are past, as many to ensue  
As blades of grass and drops of morning dew.

When these are past, as many yet behind  
As forest leaves when shaken by the wind;  
When those are gone, as many thousands more  
As grains of sand upon the ocean's shore.

When those are spent, as many millions more  
As moments in the millions past before:  
When all those blissful years, exempt from pain,  
Are multiplied by myriads yet again

Till numbers drown the thought, could I suppose  
That then my bliss in heaven would have to close  
Thrice happy then, my glorious lot would be,  
But still, that would not be ETERNITY.

ETERNITY would then be just begun,  
The day of bliss just dawning, heaven's bright sun;  
The chorus opening, banquet just prepared,  
First greetings scarcely passed, first welcomes shared.

The jubilee commenced, the harps just strung,  
Just tuned the lute, first struck the anthem song:  
Just caught the strain by east, west, south and north!  
GOD ALL IN ALL, and happiness henceforth.

Composed A. D. 1872

(From the late George Winemiller's papers)

**Sault Ste. Marie, Ont.**—Geo. McKinley had four weeks of good Gospel meetings in the Franklin St. Hall, attendance good, some blessing. Also had a week in Wellington St., Hall for ministry.

### OTHER LANDS

**19 Right Flank Lines, Poona 1, India.**—"The doors still remain open here. Have been away in Telegu parts with some of our Indian brethren — there is a real work going on there. I go again early next week." Hubert T. Kimber.

**Bannur, Mysore State, So. India.**—"I was 71 on the 3rd of April, with 46 years service in India less five furloughs. My heart went out in thanksgiving to God for enabling me to return to my sphere of labor. The dear native evangelists who are out and out in the work of the Lord have banded together, with the result two new assemblies have been established in our Canarese field. Since I arrived in 1954 two Gospel Halls have been about finished. Our greatest need is a pure heart, a good conscience, unfeigned faith. My greatest difficulty is I cannot get down low enough." James Stewart.

**Belfast, North Ireland.**—The Belfast Conference large and some good and timely ministry given. John McCann and his wife hoped to return to their field of labor in Brazil, sailed April 21st. Robert Beattie and T. Wallace were in Sionmills, some blessing.

(We regret lack of room for certain items)

### CONFERENCES

**Portage La Prairie, Man.**—Annual Conference d.v. will be held June 3rd, 4th and 5th, commencing with Prayer Mtg., Thurs., June 2nd, at 7:30. S. Rey, P. O. Box 997.

**Garnaville, Iowa.**—Annual Conference d. v., June 4th and 5th. Prayer Mtg. Fri. eve., June 3rd. Servants of the Lord walking in the "old paths" will be welcome in ministry. Corresp. Robt. Brandt.

**Bolton, Ont.**—Annual Convention to be held d. v. in the Bolton Town Hall, June 5th. Prayer Mtg. Sat. night in the Gospel Hall. Breaking of Bread Lord's Day at 10:30 a.m. Bring Believers Hymn Book. Corresp. Robert Wallace.

**Sarnia, Ont.**—Annual Conference d.v. will commence with Prayer Mtg. in the Gospel Hall, College and Davis Sts., Thursday, June 9th at 7:45, continuing in the Gospel Hall Friday, the 10th. Meetings on Saturday and Lord's Day, 11th and 12th, will be held in the Hanna Memorial School, south of the London Road, on Russel St. Corresp. John Kember, 1148 Errol Rd. E. — 1 Peter 4:11.

**Galt, Ont.**—Annual Conference will be held d.v. June 11th and 12th, commencing with Prayer Mtg., Fri. eve., June 10th. All meetings in the Gospel Hall, 30 Cambridge St. Corresp. Stephen Fletcher, R.R. 1.

**Victoria Road, Ont.**—68th Annual Conference will be held d.v. in the Gospel Hall, Long Point, June 17, 18 and 19, preceded by Prayer Mtg., June 16th at 8 p.m. D.S.T. The Lord's servants seeking to "strengthen the things that remain" will be welcome in ministry. Visitors freely entertained. Corresp. Roger L. Crarey, Box 50, Victoria Rd. P. O.

**East Aurora, N. Y.**—Annual Conference d.v. will be held, commencing with Prayer Mtg., Fri. eve., July 1st, at 8 p.m. continuing July 2nd and 3rd. The Lord's servants walking in the ways of the Lord are welcome in ministry — Jer. 6:16. All meetings in the grounds of the Gospel Hall, Corner of Boise and Emery Roads. Corresp. to Charles Boies, West Falls, N. Y.

**Glen Ewen, Sask.**—Conference d. v. June 17, 18, 19, commencing with Prayer Mtg., June 16th. Corresp. Roy Macfarlane.

**Charlton-Earleton, Ont.**—Annual Conference d. v. July 1, 2 and 3, commencing with Prayer Mtg., June 30th, at 8 p.m. Meetings daily in both Halls. Ministering brethren walking in the "old paths" are expected to feel exercise regarding both places. Corresp. to Norman Ferguson of Earleton, or Reynolds Pratt, R.R. 1, Charlton, Ont.

**Mervin, Sask.**—The Mervin-Louisville Mid-Summer Conference will be held d. v. weekend following Conference at Taylorside, as usual. Corresp. to Clifford C. Cox., Drawer C.

**Pugwash, N. S.**—Annual Conference d. v. will be held, July 1st, 2nd, and 3rd, preceded by Prayer Mtg., June 30th. Corresp. to M. C. MacLeod.

**Eden Grove, Ont.**—Annual Conf., d. v., June 19th. Prayer Mtg., 18th, at 8 p.m. Ministry according to Jer. 6:16 welcomed. S. R. Purdy, Cargill, Ont.

## FALLEN ASLEEP

**Sault Ste. Marie, Ont.**—On February 8th, our beloved sister, Miss Ida Davidson "went home" to be with the Lord Whom she loved. Her young life was completely resigned to the Lord's will and she was much used of God in carrying the Gospel to others. Heb. 11:4. Also on March 18th, our dear sister, Mrs. A. W. Graham, passed away peacefully, aged 79. Quiet and consistent, she loved the Lord and the place.

**Dunedin, New Zealand.**—Suddenly on April 3rd, our beloved brother Douglas J. Russel was called home, just prior to sharing the Gospel meeting with a young brother whom he had led to Christ. For over 50 years in the Assembly here and faithful above many, well known to laborers in the harvest field — Heb. 13:7.

**Pawtucket, R. I.**—On April 6th, aged 58, our dear brother Leon Wilson Fisher "went home." Saved over 40 years ago at meetings of W. H. Hunter, baptized and received into the Assembly where he has continued faithfully since. Of few words, he loved God's Book and God's people. Pray for his widow and six children.

**Toronto, Ont.**—Our dear sister, Mrs. Walter Lees, of the Bracondale Assembly, went home suddenly April 11th. Saved in Ireland 27 years ago, she went on well, sought to live for others, and was greatly loved by all.

**Hamilton, Ont.**—Our dear brother Gordon Harris of McNab St. Assembly went home suddenly March 28th, aged 67. Saved 37 years ago at Belleville — a faithful helper in the assembly as occasion demanded. Also on April 23rd, our beloved brother James Adams was called home, aged 76. Saved here 40 years ago, went on well, bore a good testimony before all. Much missed by the saints.

**Cleveland, Ohio.**—Suddenly on April 12th, our esteemed brother Thomas M. Fulton, in his 78th year. Saved in Belfast in Oct., 1894 at tent meetings of the late John Ferguson and Frank Hunter, at age of 16. In fellowship first in U. S. A. in Pittsburgh, he came to Cleveland in 1906 and has been a standby to the saints through the years. For many years correspondent of the West Side Assembly, latterly was with the saints of Addison Rd. Assembly. Ever sought to "strengthen the things that remain" and much esteemed all through the district. Leaves two daughters, both in Assembly fellowship.

**Toronto, Ont.**—Also on April 12th, another faithful shepherd was called home, our beloved brother William McClelland of the West Toronto Assembly. He seemed well, took responsibility at the Conference over the weekend, rested on Monday, but a second heart attack occurred Tuesday and he "went home" in the evening. Led to Christ through the late Robert Telfer's preaching 42 years ago, he ran a steady course and will be greatly missed. We had some conversation with him at the Conference and could tell he felt the increasing responsibilities of shepherd work and counsel amongst the saints. Our eyes should be to the Lord to raise up others to take the place of these godly ones who are being taken home.

**Chicago, Ill.**—We have still to record the passing away of another godly shepherd, our beloved brother Hugh Boyd of the 86th St. Assembly here. He had an operation, seemed to be progressing, when a sudden set-back occurred and he "went home" on April 26th, slipped away quietly. Born in Scrabo, County Down, Ireland in 1888, saved January 11th, 1905. On May 1st, 1909 he came to Chicago and was in fellowship with saints in Alberta Hall, former meeting place of this Assembly. A brother of high principles and sterling qualities, he ever sought to "strengthen the things that remain" and was a lover of good men. Many of the laboring brethren and others knew his bounty. He was a business partner of William Gould, son of the late George Gould, Sr., and much respected as a business man. He is now beyond the sunset and many of us are glad at the memory of dear Hugh Boyd. Pray for his widow, his son John and his daughter, Mrs. Herbert Dobson, all of this city.

**Campbellford, Ont.**—Our dear sister, Mrs. Frank McDonald, went home after a long illness. Meek and patient, she loved the Lord and His people, greatly missed by her husband, three sons and one daughter. Titus 2:13.

**London, Ont.**—We have heard, without details, of the homegoing May 1st, of our well known brother Fred W. Nugent who has been in weakened condition for some months, now where weakness and sorrow are unknown. "Home, oh how sweet the word; it thrills upon the heart: Home! where the brethren meet; and never, never part."

# Words in Season

THE BIBLE FAMILY MAGAZINE



## MY HIGH PRIEST



I need no priest save Him Who is above;  
No altar but the heavenly mercy-seat;  
Through these there flows to me the pardoning  
love,

And thus in holy peace my God I meet.

I need no vestments save the linen white  
With which my High Priest clothes my cleansed  
soul;

He covers me with His own raiment bright,  
And I in Him am thus complete and whole.

I leave to those who love the gay parade,  
The gold, the purple, and the scarlet dye;  
Mine be the robe which cannot rend or fade,  
For ever fair in the eternal eye.

Forgiven through Him Who died and rose on  
high,  
My conscience from dead works thus purged  
and clean,

I serve the service of true love and joy,  
And live by faith upon a Christ thus seen.

Selected.

---

**JULY, 1955**

---

## WORDS IN SEASON

Published monthly at 2116 South Jefferson Ave., St. Louis 4, Missouri  
Editor, William H. Ferguson, 13400 Lauder Ave., Detroit 27, Michigan.

Entered as Second Class matter at the Post Office at St. Louis, Mo.  
Under Act of March 3, 1879.

Subscription price, one dollar (U. S. Funds) mailed anywhere in  
the world. Six or more copies to one address, 90 cents per copy.

Send ALL SUBSCRIPTIONS, change of address, publication matter,  
news items, conference and death notices to WM. H. FERGUSON,  
13400 LAUDER AVENUE, DETROIT 27, MICH. All reports for  
WORK AND WORKERS columns should reach Detroit by the 10th  
of the preceding month.

**Delinquent Subscribers:** Please look at last month and year on  
your envelope—that is when your subscription expired. If you have  
not taken care of this for this current year, it would be wise to send  
in for next year also to save us added book work. Thanks!

### CORRESPONDENTS' ADDRESSES

**Vancouver 9, B. C.**—Mer. Cecil A. Copp, 1087 Wolfe Avenue, for  
the Woodland Gospel Hall, located at corner of Woodland Drive and  
14th Ave. E.

**Monrovia, Calif.**—Mr. Joseph Thompson, 702 Oakdale Ave., for  
the Monrovia Gospel Hall. Phone: Elliot 8-3123.

**Hartford, Conn.**—Mr. Matthew Brescia, 126 Vera St., West Hart-  
ford, for the Italian Gospel Hall, 49 Charter Oak Avenue.

**Auburn, Calif.**—Mr. Kenneth Bigelow, 150 Riverview Drive.

**Hopewell, Va.**—Mr. O. C. Westmoreland, 116 No. 21st Avenue.

**Lorain, Ohio.**—Mr. Reyes Rodriguez, 3002 Elyria Ave. Corresp.  
for the Spanish Assembly.

**Niagara Falls, Ont.**—Robt. H. Adams, 1043 St. Paul St., for the  
Willmott St. Assembly.

### CHANGE OF ADDRESS

**Detroit 27, Mich.**—John Govan, 14530 Forrer Ave.

### UNITED STATES

**Redlands, Calif.**—The few here go on in happy fellowship with  
some cheer from time to time.

**East Boston, Mass.**—Assembly here has been encouraged by visits  
of brethren Patrizo, Pizzulli, McCullough and Wickert (Cuba)—  
bro. Jos. Pearson, Sr., also visits them occasionally, as able. Bro.  
Farquhar of the Cliff St., Assembly, Boston, has been laid aside  
with arthritis for several months. Remember our brother in prayer.  
Bro. Wickert has enjoyed his visits in the N. E. States, finding open  
doors for the Word. Byfield Conference reported excellent.

**Bridgeport, Conn.**—Bre. Rea and Gustafson had some very nice  
meetings here, three professed—they also visited recently Byfield,  
Cliftondale and Waterbury with encouragement. Hoped to try tent  
meetings in Vermont this season.

**Auburn, Calif.**—A new Assembly "gathered to His Name," May  
the first. The Gospel Hall is located at 1568 Lincoln Way—Breaking  
of Bread 10 a.m. S. S. 11:30 a.m. Gospel meeting 7:30 p.m. The Lord's  
servants teaching and walking in Scriptural paths will be welcome.

**Blue River, Wisc.**—Bre. Klabunda and Baldwin expected to com-  
mence here June 5th in Gospel meetings. Pray for Gospel fruit.

**Stout, Iowa.**—Conference here large—weather ideal. Several of  
the Lord's servants gave the Word in ministry and the Gospel—  
bro. Shivas gave them a call for a night. O. Smith and P. Elliott  
visited Ontario, Wisc. A Stewart expected to visit West Union and  
Black Earth, after Garnaville conference.

**Chicago, Ill.**—Recent conference good—the Lord gave help in  
ministry as seven brethren took part . . . T. Williams.

**Garnaville, Iowa.**—Conference very good, ministry searching and  
strengthening to the testimony. S. Hamilton and L. Brandt finished  
in Manchester, one professed. Bre. Mick and Jamison were at Beetown.

# 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. 47

JULY, 1955

No. 7

## GATHERED GEMS

When they gather, none presiding  
Christ the Lord is in the midst,  
And the Spirit, Who is sovereign  
Freely uses whom He would'st.

All our talents gladly give Him,  
His 'Well done' will amply pay  
For our sacrifice accepted,  
In the coming, crowning Day.

H. B. Ireland

« « «

THE BLOOD OF CHRIST: "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." John 6:53. We get life from that. It was the gift presented to God as the ground of our salvation and then given back as the food of our salvation.

And the Holy Ghost is here to witness that, when Christ died:

JUSTICE.....said - "It is enough."  
HOLINESS.....said - "It is enough."  
TRUTH.....said - "It is enough." and the  
FATHER IN HEAVEN said - "IT IS ENOUGH."

« « «

REDEMPTION: Our Redeemer has taken possession of Heaven for us; and His redeemed ones are taken possession of by the Holy Ghost.

He was on the Cross, now He is on the Throne, the "earnest" and "seal" that by-and-by, I shall be there too, and meanwhile He holds the position for me.

We have the same warrant as He had to enter Heaven—His own precious blood.

« « «

ATONEMENT: Atonement means propitiation, expiation for sin, satisfaction to justice. "It is the blood that maketh an atonement for the soul." Lev. 17:11. The blood means "poured-out-life." The poured-out-life of an animal in the sacrifice in the O. T. times prefigured the "poured-out-life" of Christ in N. T. times . . . a propitiation, an expiation, a satisfaction for sin. "The soul that sinneth it shall die," but the "poured-out-life" of Christ is the satisfaction for the sinner.

Selected - From the papers of the late George B. Winemiller.

## THE SEVEN SAYINGS AT THE WELL

WILLIAM WILLIAMS OF VENEZUELA

**W**E OFTEN hear about the "seven sayings on the cross" but we do not remember having noticed before the "seven sayings at the well." Most careful readers of the Scriptures will have noticed the unusual detail of the conversion of the Samaritan woman. There are only about thirty one verses used in giving us an account of the creation of the world; notwithstanding, they tell more than all man's voluminous theorizing about its origin. But when the Lord is pleased to relate the conversion of a simple Samaritan woman, as many verses are used as in the description of the formation of the universe. In creation there was but ONE will—the will of Him Who spake and it was done; but in the salvation of the woman of John four there were two "wills" and one of them was human and perverted. It had to be subdued and renewed to be in harmony with the divine will.

### THE WISDOM OF THE SOWER

We admire the wisdom of the Lord in sending away all His disciples to buy food. He well knew that they had been present, they would probably have said—"Why talkest Thou with her?" It is a high and holy privilege to be present at the birth of a saint, but some Christians are a hindrance rather than a help at such times, so they must be sent away.

"GIVE ME TO DRINK" was His first utterance to the Samaritan. Only twice do we read of the Lord asking drink from His creatures. Here, at the beginning of His ministry, and then again at the end when on the cross He cried "I thirst." The woman did not give Him water, but she gave Him something better, she gave Him her heart and self, renewed by the Spirit of God. "Give Me to drink" He said, using the imperative mood and commanding her. She did not like the idea of a Jew ordering her and her answer, in so many words, implied—"What right have you, a Jew, to ask a drink of water of me, a Samaritan?" This answer showed her pride. Oh! the pride of the natural heart. We think that we are something, somebody, and are ready to stand on our dignity, if anyone would dare touch our race, our righteousness or our religion.

"IF THOU KNEWEST THE GIFT OF GOD." By the second saying the Lord would show her that she was ignorant. Now, if we do not like to be commanded, much less do we like to be told we are ignorant. Yet what saith the Scripture? "There is none that understandeth, there is none that seeketh after God." Rom. 3:11. We frequently repeat the maxim—"very few know that they don't know." Thousands there are of Protestants in North America and Roman Cath-



olics in South America who are religious, moral, even God-acknowledging to a certain extent, but they are entirely ignorant of "the gift of God." They have never accepted the "gift of God which is eternal life through Jesus Christ our Lord." Romans 6:23.

The third saying was "WHOSOEVER DRINKETH OF THIS WATER SHALL THIRST AGAIN." The woman, still thinking of natural water saw two apparent difficulties—first, nothing to draw with; secondly—a deep well. Now, using her questioning spiritually, it is true that when one thinks of accepting Christ as Saviour, there arises two fears—"How can I stand?"—"Who will sustain me?"—these are real to many. The great enemy of souls makes such difficulties loom up large and gloomy before the eyes of exercised souls. But Jesus, Himself, will supply the "living water." "Yea, he shall be holden up: for God is able to make him stand." Rom. 14:3. And, as to being sustained, look at this great promise which we have tried and proved for fifty four years—"Cast thy burden upon the Lord and HE SHALL SUSTAIN THEE: He shall never suffer the righteous to be moved." Psalm 55:23.

The fourth saying is—"GO CALL THY HUSBAND, AND COME HITHER." Now the Lord would expose to the Samaritan her awful condition. Notice, how gently the Lord led up to the point where her sin was ready to be exposed. How often we lose a fish by being too hasty, too abrupt. We are not all fitted and gifted to speak to people about their souls, but in all our experience we have found that courtesy, consideration and kindness are good bait to land the fish with. We have little sympathy with the blunt, bold methods of some who, with seeming little consideration, tell people right away that they are going to hell! They embitter, very often, those to whom they speak. Yet we have heard such say, in their zeal, not to say ignorance, "I got grace to make him mad." (Editor's note—we remember an old brother in Virginia, many years ago, who told us he was awakened on the top of a hill on the roadside when the late James Meharg in Ireland spoke to him a few words and finished with—"Young man, if you die tonight, you will go straight down to hell." The young man was amazed and the arrow of the Spirit's conviction went right into his heart when he saw the tears rolling down the cheeks of brother Meharg as he uttered the solemn words. This kind of blunt speaking would be all right—seldom seen today).

"THOU HAST WELL SAID, I HAVE NO HUSBAND." This fifth saying displays the Lord's wisdom in drawing from the Samaritan a frank confession of her wicked life. He knows all, even our most inward thoughts and now He succeeds in getting her to see that she was not dealing with a

mere Jew but with a "prophet." As a prophet she would ask him about where to worship. But as a prophet he could never save her. She had to hear another humbling truth—the sixth saying—"WOMAN, BELIEVE ME . . . YE WORSHIP YE KNOW NOT WHAT . . . SALVATION IS OF THE JEWS." Poor Samaritan, she knew nothing of worshipping the Father in spirit and in truth. Like thousands of her kin, she could talk of her religion, the place to worship; but as to knowing Christ as her Saviour, God as her Father, the Holy Spirit as her Comforter and Heaven as her home, she knew nothing, was completely ignorant. How pitiable to see thousands around us talking of "their church"—confiding in "their minister" but never having experienced the solemn necessity of being "born again." John 3:7.

"I THAT SPEAK UNTO THEE AM HE." This is the last, but by no means the least of the seven sayings at the well. It is the climax of them all. The others were but steps leading up to this grand revelation of Himself to that poor sinful woman; unique in its nature, divine in its scope. In her newly found joy she forgot the waterpots of earth and went directly to the men of the city and confessed Christ—the Messiah—to them. This will ever be the true order when Christ is received into the heart. There follows confession with the mouth—Romans 10:9, 10.

### A GRAND REAPING

What a grand harvest was reaped that day by the simple visitation of that poor, deluded Samaritan woman by our gracious Lord! What meat He ate that day when He won the sinful Samaritan. He was thirsty, hungry and tired, but, as He "went forth weeping, bearing the precious seed," He surely came again "with rejoicing" bringing the sheaves with Him, for we read—"Many of the Samaritans of that city believed on Him for the saying of the woman, which testified, 'He told me all that ever I did'." John 4:39.

Sinner Friend! Are you ready to have your sin revealed in the presence of God, by the Holy Spirit, and will you receive today the Lord Jesus Christ as your own personal Saviour? HE WILL SAVE YOU TODAY AS HE DID THIS DEAR SOUL OF OLD.

---

### W. TROTTER

"As I may not be able to express myself distinctly by-and-by, I wish now to state that I am in perfect peace, resting alone on the blood of Christ, the precious blood of God's Son, which cleanseth from all sin. I find this amply sufficient to enter the presence of God with. 'When I see the blood I will pass over'."

## INTELLIGENT AND SCRIPTURAL PRAYER

WM. H. FERGUSON

"Therefore pray not thou for this people, neither lift up a cry or prayer for them:" Jer. 11:14.

"Then said the Lord unto me, Pray not for this people for their good." Jer. 14:11.

"Elias . . . prayed earnestly that it might not rain." James 5:17.

"Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way." 1 Samuel 12:23.

"The prayer of faith shall save the exhausted." James 5:15.

**I**N THE above Scriptures we have specific instructions from the Lord, through His servants, as to the importance of prayer in connection with the people of God. But such prayer, we can readily note, is urged, or disallowed by God according as the circumstances of the case admit, and in either case is governed by the praying man's spiritual apprehension of the condition of the people. Thus, the man who prays in, and according to, the will of God; and whose prayers are effectual, James 5:16, is the man who has been in the presence of God and has learned there in utter dependence upon God for spiritual insight that God has certain, predetermined ways of restoration and blessing. He has learned there in the quiet of God's presence that he is impotent and his prayers of no power whatever, unless they be in accord with the divine mind and with a view to the glory of God, and not the immediate good and blessing of the people if they are away from God.

It is to be feared today that the many prayers for God's blessing upon His people leave out of consideration this most important principle, that God can only bless when His Word is received and obeyed. Jeremiah could say when God uttered this principle of blessing in Jer. 11:1, 5 . . . "So be it, O Lord." The margin reads—"Amen, O Lord." And thus the spiritual of all ages add their "Amen" to this divine principle . . . God's Word must be received and obeyed and His authority recognized, ere the blessing can come. If this be not recognized, the many prayers and cries of the "prophets" or the "people" are no more than the "vain repetitions" of the heathen against which our Lord warned. God says . . . "I will not hear them in the time that they cry unto Me for their evil." Jer. 11:14.

### PRAYER FOR DROUGHT

In the case of Elijah, in the days of the reign of the wicked Ahab, this man of God prayed, in accordance with the mind of the God of heaven that "it might not rain." Strange prayer when the whole land cried out for rain and could not understand why the heavens were as brass. Elijah

knew. He was in the presence of God and he knew of the evil doings of the people, their departure, their absolute refusal to listen to the Words of the living God and God so took His servant into His mind in the matter that Elijah had no difficulty in asking God to shut up the heavens that there might be no blessing on the earth. Do we know anything of this today? If there is sin in the camp, evil and wrong doings in the gatherings of God's people, can we intelligently ask God to bless, if the sin and departure is not acknowledged and forsaken? No! indeed. There must first be the desire to be in the mind of God as to all and the desire manifested to be subject to the Lord and His Word. When God spake to Jacob in Gen. 35:1, 3 and told him to go up to Bethel and make an altar there unto God, note Jacob's word to his household . . . "Put away the strange gods that are among you, and be clean, and change your garments: and let us arise, and go up to Bethel" . . . "And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem." Perhaps he was going to give them no opportunity to change their minds if they knew the hiding place. We fear today there must be a "cleaning of the house" and a "cleaning up in many an assembly" if the blessing of the Lord is going to come. There will be the necessity once more of seeing the "long hair" of the sisters, and the discarding of the worldly ornaments and pearls, etc., so forbidden in the Word of God . . . see 1 Peter 3:3-6; 1 Tim. 2:9, 15 and men who pray will need to have "holy hands" and be free from the "mixtures" of the world in business, society, or religious affiliations of Christendom which all is so distasteful to the God of heaven . . . cp. 2 Cor. 6:14, 18—ch. 7:1, etc. We cannot find, in the Word of God, any suggestion that God will bless any people who refuse to acknowledge His divine authority in all such matters, or who, in the pride of their hearts, lift up their thoughts and reasonings against Himself and those who seek the return and restoration of the people to God . . . Cp. Isa. 66:2; Ps. 51:17; Isaiah 57:15; Psalm 34:18. There must be **THE TREMBLING AT THE WORD OF GOD AND THE CONTRITE SPIRIT**. Human pride rules out in its entirety the "blessing of the Lord."

### FAITHFUL INTERCESSION

When we look at Samuel's case as outlined in 1 Samuel, chapters 7 to 12, etc., we find his attitude was after the same example and understanding of the mind of God. "All the house of Israel lamented after the Lord." ch. 7:2. Then Samuel tells the people . . . "If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto

the Lord, and serve Him only: and He will deliver you out of the hands of the Philistines . . . ch. 7:3. Then we read "they did put away Baalim (the many lords) and Ashtaroth, and served the Lord only." v.4 . . . Then Samuel said, "Gather all Israel to Mizpeh, and I will pray for you unto the Lord." v. 5. God's principles never change.

It seems today there will need to be the putting away of many "strange gods" ere God's blessing can be expected. What about the "strange gods" of "television" in the home. How could God bless that home where Satan has been invited in to corrupt and deceive and entertain, using all his Satanic wisdom to dethrone Christ and bring putrid and polluted sights and sounds in to the home which should have been characterized by the sounds of prayer and praise and the broken cries of parents for the salvation of their offspring? No blessing can be expected and the man of God will not ask the blessing of God on such a household or such parents in such a state of departure from God and His Word. In chapter 12 of 1 Samuel, vs. 20, 25, even after he had solemnly protested to them as to their choice of a "king like the nations"—he still hoped that there would be some who would cleave unto the Lord and "turn not aside"—vs. 20, 21 and he reminded them that "The Lord will not forsake His people"—v. 22 and he says—"God forbid that I should sin against the Lord in ceasing to pray for you: but I WILL TEACH YOU THE GOOD AND THE RIGHT WAY." He prayed intelligently for the fear of God to be amongst them and a desire to return to the Lord, not for blessing on the people in their choice of the "king" like the nations. How could God bless such a course when He states expressly . . . "I gave thee a king in Mine anger, and took him away in My wrath." Hosea 13:11—in Acts 13:22, Paul says concerning God's refusal of Saul the king . . . "And when He had removed him, He raised up unto them David to be their king." Then God could bless His people when He found a man after His own heart who would seek to lead them back to God. Such is ever God's way.

### PHYSICAL AND SPIRITUAL EXHAUSTION

As we consider the Scripture in James 5:14, 20, it would seem that the matter of sins and faults and failure has much to do with the "sickness" mentioned here and if there be a recognition of the need for restoration, which is suggested in the context in v. 14, etc., and if the sins be acknowledged and the faults confessed, we have "healing" as the result. Here again we have the "prayer of faith" by faithful men, intelligent men as to the conditions, and we are referred to Elijah and his prayer, first, for the withholding of the blessing, then, secondly, for the blessing from heaven. Under such

circumstances, the "exhausted" one would be "converted," his soul restored and a multitude of sins would be avoided. The word "hide" here has also the thought . . . "to prevent, to cause not to exist" as well as "to cause to be pardoned." Blessed restoration indeed—something we all need, and should all seek for. Oh! for spiritual men to call together to speak of these things, to pray about them, to have divine intelligence regarding them. Where shall such be found today in many cases—truly the people of God, i.e. the simple, godly and oppressed people of God, bowed down by the conditions of today, cry out—"How long, O Lord"—what an "Elim" could be made out of the wilderness of this world were the divine principles suggested above carried out amongst us once more! Truly then we might have "days of heaven upon the earth" and once more have the "blessing of the Lord which maketh rich and He addeth no sorrow with it." Proverbs 10:22. Let us pray earnestly for this—let us pray collectively for it where souls of kindred mind can meet since it is God's mind to do the best for us, if we can leave the choice to Him. The above exercise of heart and soul we commend to the prayerful consideration of all who seek to "fear the Lord and serve Him in sincerity and truth." Joshua 24:14.

---

The Divine Kingdom can exist only where the divine will is done. The two are as inseparably associated in practical out-working as they are in the prayer Jesus taught His disciples. —Selected

---

### **"HARROWING IN" THE SEED**

At the close of a Gospel address on a Sunday evening, a number of Christian workers stood conversing. One said—"I believe that meeting will have good results; the seed has been sown." The aged brother, who had been preaching the Word, came up just as the last word was spoken. He shook his head, and stood in silence for a moment. Then, addressing the circle of workers, he said—"Brethren, the seed has been sown, let us now kneel down and harrow it in by prayer." The circle of workers knelt by his side, and poured out their hearts to God in earnest prayer, that the Word sown might grow and bear abundant fruit. And so it did, for, as a definite result of that evening's meeting, several were converted to God. This "harrowing in by prayer" is apt to be forgotten. Prayer before the preaching is common enough, but how often gossip and idle talk fill up the hour after the Word has been preached.

## SECTS

**T**HERE is no difference in principle between a "mission" and a "sect." both are the fruit of man's will, and governed by man's arrangement, with either less or more than God's entire and perfect Word for their organization and control. To found either a "mission" or "denomination" on a few selected truths, ruling out all others, or minimizing their importance, is to proclaim man wiser than God, and virtually to say that God's order of things for the evangelizing of the world and the ministry of His Word among the saved is imperfect and insufficient. To talk of such a mission as "unsectarian" is simply throwing dust in people's eyes to blind them to its true character.

"Sect" comes from a word which means "to choose"—hence certain truths picked out and unduly magnified, while others are ignored as if they were of no importance, is the very essence of sectarianism, and those who make such selected truths the bond of their association, are a "sect" whether they call themselves by a distinctive name or proclaim themselves "an undenominational mission." Names as given by men, do not always represent the character of the associations that bear them, and there is probably no greater misnomer in our day than the words "undenominational" and "unsectarian." They have a special attraction to some, and seem to indicate great breadth of sympathy and largeness of heart. But they must be tested, like all else, by the perfect standard of the Word of God. Do they admit the whole Bible within their doors? Would an honest man, speaking of God's truth on baptism, separation from the world, unequal yokes in business, church fellowship and Christian ministry as taught in the Word, be welcomed or listened to in their midst? If the answer be—"No, we do not want to hear these subjects, we regard them as non-essential, or unimportant"—that plainly shows they are a sect as surely as if their distinctive or self-chosen name were on a sign-board at their door. And with a self-appointed "missioner," secretary, treasurer, and all the rest, there is virtually no difference. The multiplication of such things is not a sign of closer drawing to Christ and the Word, but of man's inventive but insubject will. When will men be satisfied with the complete and perfect pattern, the one Divine organization found in the Word in which there is scope for all that God has appointed, and for all energies that are begotten of the Spirit of God in the hearts of those whom He has called to the ministry of the Word? God says, "To obey is better than sacrifice." 1 Samuel 15:22. —An old disciple

We must remember we have two ears, to hear each side before we give judgment.  
—Matthew Henry

## THE HOPE OF THE CHURCH

FRANKLIN FERGUSON OF NEW ZEALAND

**"Unto them that look for Him shall He appear the second time without sin (apart from sin) unto salvation." Hebrews 9:28.**

**"For our conversation (citizenship) is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ." Philippians 3:20.**

**"Waiting for the adoption, to wit, the redemption of our body." Romans 8:23.**

**"Waiting for the coming of the Lord Jesus Christ." 1 Corinthians 1:7.**

**"Looking for that blessed Hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.**

**"To wait for His Son from Heaven." 1 Thessalonians 1:10.**

**T**HESE Scriptures show what is the real Hope of the Church, that is, what we are looking for. We look for a PERSON to come from Heaven. All that concerns our future is linked up with this coming One. The Hope is not that when we die we shall go to Heaven. If we die, we shall certainly go there. Neither is the Hope the glorious Millennium. This will come in its due time, and we shall then reign with Christ. What then, precisely, is our Hope? Just this: the personal return of the very same Jesus Who came into the world in lowly form to suffer and to die for our sins, "the Just for the unjust, that He might bring us to God." 1 Peter 3:18. It is indeed the Lord Himself Who is coming. Not Michael the Archangel on the Lord's behalf. The Heavenly Bridegroom comes for His Bride and to conduct her home to be for evermore with Him. The Thessalonian believers had "turned to God from idols, to serve the living and true God, and to wait for His Son from Heaven." That heartening, delightful, and sanctifying prospect with nothing between! We look and wait for Him. After we are gone, the ungodly world will await the appearing of the Man of Sin, the Antichrist; and such fearsome things as the Great Tribulation will follow on. What a striking contrast between the Christian's Hope and that of the unbelievers left behind!

The meeting-place of Christ and His Church will be "in the air." We shall be "caught up" to meet Him there. According to the present law of gravitation this would be impossible, the tendency of a body is towards the earth; jump up and you must come down. But in that coming day the centre of gravity will be changed, in the case of believers, from earth to Heaven; we shall go up. If you scatter on the table a quantity of needles among a large number of brass pins and suspend over them a powerful magnet, "in a moment, in the twinkling of an eye," up goes every needle



to the magnet, counteracting the law of gravitation. The steel of the needle answers immediately to the strong drawing-power of the magnet: so with Christ and His saints at His coming.

No redeemed one is left out; not even a wayward or sleepy one. He comes for everyone belonging to Him, irrespective of their spiritual state. Am I His, or am I not? settles the question. Later on, at His Judgment Seat, will the matters of conduct and condition be examined, to our profit or loss—the time and the place for that. When God by His power brought the Children of Israel out of Egypt, all went out, not so much as a hoof was left behind, Ex. 10:26. Were all perfect in character? Alas, many were not! Yet all were His people redeemed by blood; and He brought them out thence, to bring them into the Promised Land. Sovereign grace it was! And let it be noted that the Lord separated between His people in Goshen and the rest of the land of Egypt, when the plagues fell upon the Egyptians, Exodus 8:22, 23. (Editor's note . . . A mixt multitude went up with them—Numbers 11:4—but this did not alter God's purpose as to those who were His).

---

### EFFECTUAL MINISTRY

Ministry should not be haphazard talk, but the result of careful study of the Word in dependence on the Holy Ghost. When Stephen, full of the Holy Ghost spake in the Council, they were not able to resist the wisdom and the Spirit by which he spake, Acts 6:10. The secret of effective speaking is said to be "prepared unpreparedness," being thoroughly up in the subject, but leaving to the Spirit of God to direct the utterance. Then after the feast there may be twelve baskets left, and there is always a fresh supply, for God's truth is never exhausted. —Thomas Newberry

---

Who is it that is your shepherd? The Lord! Oh, my friends, what a wonderful announcement! The Lord God of heaven and earth, the almighty Creator of all things, He who holds the universe in His hand as though it were a very little thing—He is your shepherd, and has charged Himself with the care and keeping of you, as a shepherd is charged with the care and keeping of his sheep. If your hearts could really take in this thought, you would never have a fear or a care again; for with such a shepherd, how could it be possible for you ever to want any good thing?

---

It shall be great victory, to blow out the flame of that furnace ye are now in, with the breath of faith. —Rutherford

**A COMMENDABLE BIRTHDAY GREETING**

BY THE LATE W. B. JOHNSTON TO HIS SISTER

August 24th, 1899

My Dear Sister Clara:

I am reminded by the figures on the calendar this morning that this is the day that marks off another mile, as it were, on the journey of life for you.

I trust it may be the beginning of a year of profit and joy for you, one in which you may receive rich blessings from the Lord. "He Who spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things." Romans 8:32. One who has received Christ said— "Angels vainly strive to measure what I have in having Thee." And God Himself says—"In Him dwelleth all the fulness of the Godhead bodily." Col. 2:9.

So one in receiving Him not only receives power to become a child of God and is born of God, John 1:11, 13 but he or she receives as well "all the fulness of the Godhead," and if angels vainly strive to measure what we have in having Christ, surely it will take us poor finite beings all our time to learn what we have, although each believer possesses all God has to bestow, for it is all in Christ and each believer HAS Christ; yet we only enjoy our possessions as we discover them. Here is a rich mine to dig in. Richer far than any that the Klondike can boast of, and surely all who dig in it are amply repaid.

Of course, one must possess the mine before he has any right to dig in it, but God offers it to "whosoever will." Happy are they who receive it as a free gift, and then begin at once to unearth the hidden treasures: only so are they to be enjoyed. The tools used are—"Search the Scriptures daily" and "Pray without ceasing." You know miners usually work on their knees.

Wishing you many happy returns of the day, I am as ever,

Your loving brother,

Will

(If a little time were spent in sending such a greeting, and less money spent on unnecessary and, at times, foolish remembrances, what eternal results might accrue from our lives — Editor).

---

Our personal experience has confirmed us in the belief that it is good to sing unto the Lord; we have often felt like Luther when he said, "Come, let us sing a psalm, and drive away the devil."

## HELPERS WITH THE TRUTH

3rd John v. 8

**V**ISITATION is a means of evangelizing the masses; yet we do not hear so much of it as its importance merits. There are thousands who do not like to be reckoned as irreligious, who do not "go to church" as it is called, for varied reasons. As is well known, "the churches" as now commonly designated, have little of a "plain Gospel" to give them . . . The preaching is not what they need and they know it. And there are invalids and sick folk who cannot go, if they would. VISITATION from door to door alone can reach them. And it needs tact to do this efficiently. Indeed, few are well fitted for such work, chiefly from lack of practice. A warm heart, "a heart at leisure from itself," with the love of Christ dwelling in it, wise to bear the seasonable word to meet the case, speak it lovingly, always tenderly, and yet faithfully keeping nothing back which is profitable, truth to awaken, convict, cause to think of eternal verities, and always full of Gospel grace, expressed in texts of God's Word, pointed and feathered by such illustrations as will help to elucidate the Gospel, arouse inquiry, solve difficulties, and shed light on dark issues.

And there are many assurances to doubters, of comfort to the sad, and of liberty to the bound, which may be carried to seeking souls. And we are constantly hearing of rich blessing on such service—in ways and in homes that could not be reached by other means. Yes! there is a great "open door" here, in which those who wonder what their gift is, may enter, and so evangelize the many who are dying in darkness, without a hope to cheer the tomb, a people waiting for heaven's messenger to "go to them" with the Gospel message. Who will go? God asks . . . Isa. 6:8. DOES THE READER HAVE AN ANSWER?

(The above article from the Believer's Magazine of 1924 we commend afresh to our brethren. We had the privilege of doing Bible Carriage work for 25 years in the backward parts of our State and can testify to the truth of the sentiments expressed by Mr. John Ritchie here, he being an indefatigable worker thus in his early days. If some of our younger brethren and able bodied men would go in for six months steady work of this sort, we feel they would get such a taste for it, they would prosecute it further! Who will try this avenue for service for the Master Himself, who made His circuits of the villages of the land where He came from Heaven to earth and trod its dusty roads and sought the lost and wandering sheep? Editor).

## STILE. A. D. 1511 TO 1539

A British martyr; burned with a portion of the Bible.  
"How happy am I that I shall be burned with thee."

## THE CRY FOR RECREATION

THE LATE C. H. MACKINTOSH

**W**E SPECIALLY call the attention of young Christians to that which is before us. We are deeply impressed with a sense of their danger of falling into the very sin of Israel as recorded in our chapter . . . Numbers 11. No doubt we are all in danger, but the young amongst us are peculiarly so. Those of us who are advanced in life are not so likely to be drawn away by the frivolous pursuits of the world—by its concerts, its flower-shows, its pleasure-parties, its vain songs and light literature. But the young **WILL** have a dash of the world. They long to taste it for themselves. They do not find Christ an all-sufficient portion for the heart. **THEY WANT RECREATION.**

Alas! Alas! what a thought! How sad to hear a Christian say, "I want some recreation. How can I fill up the day? I cannot be always thinking of Jesus." We should like to ask all who speak thus, How will you fill up eternity? Shall not Christ be sufficient to fill up its countless ages? Shall you want recreation there? will you sigh for light literature, vain songs, and frivolous pursuits there?

It will perhaps be said, We shall be different then. In what respect? We have the divine nature; we have the Holy Ghost; we have Christ for our portion; we belong to heaven; we are brought to God . . . But, it will be said, we have an evil nature in us. Well, are we to cater for that? is it for that we crave recreation? Must we try to help our wretched flesh—our corrupt nature—to fill up the day? Nay, we are called to deny it, to mortify it, to reckon it dead. This is Christian recreation. This is the mode in which the saint is to fill up his day.

How is it possible for us to grow in the divine life if we are only making provision for the flesh? Egypt's food cannot nourish the new nature; and the great question for us is this: Which do we really mean to nourish and cherish? the new, or the old? It must be obvious that the divine nature cannot possibly feed upon newspapers, vain songs, and light literature; and hence, if we give ourselves, in any measure, to these latter, our souls must wither and droop. (Editor's note—this was written many years ago. What an array of worldly sports and so-called recreation fills the notice boards of many professed assemblies in these Summer months? What means the rise of these Summer Camps with their multitudinous ideas of recreation—flavored with so-called ministry which never touches the canker sore but covers it with salve? It can only mean one thing—**THE ATTEMPT OF MAN TO CATER TO THE PURELY NATURAL ELEMENT** which is the characteristic of the "old nature"

in the believer and the reason for the popularity of such amongst some betrays the predominance of the "natural" and perhaps, in not a few cases, the absence of "that which is spiritual"—truly a picture of almost complete apostacy from the high standard of the Word of God and of dissatisfaction with the Heavenly Manna—Christ in His lowliness and rejection).

May we have grace to think of these things—to think seriously. May we so walk in the Spirit that Christ may ever be a satisfying portion for our hearts.

### ROMISH SUPERSTITIONS

THOMAS Dick's "Philosophy of Religion" on page 554 has the following note, according to French writer, Stephen ..... "A monk of St. Anthony having been at Jerusalem, saw there several relics, among which were—a bit of the finger of the Holy Ghost, as sound and entire as it had ever been—the snout of the Seraphim that appeared to St. Francis—one of the nails of a Cherubim—one of the ribs of the Verbum caro factum, (the Word made flesh), some rays of the star that appeared to the three Kings of the East—a vial of St. Michael's sweat, when he was fighting the devil, a hem of Joseph's garment, which he wore when he cleaved wood, etc.," and on Page 600, regarding the monk Tetzal and his associates, describing the benefit of indulgences, about the beginning of the 16th century, a little before the era of the Reformation . . . "If any man," said they, "purchase letters of indulgence, his soul may rest secure with respect to its salvation. The souls confined in purgatory, for whose redemption indulgences are purchased, as soon as the money tinkels in the chest, instantly escape from that place of torment, and ascend into heaven . . . That the cross erected by the preachers of indulgences, was as efficacious as the Cross of Christ itself. Lo! the heavens are open, if you enter not now, when will you enter? For twelve pence you may redeem the soul of your father out of purgatory; and are you so ungrateful that you will not rescue your parent from torment? If you had but one coat, you ought to strip yourself instantly, and sell it, in order to purchase such benefits." . . . From Robertson's Charles V. - Vol. 2.

(For deliverance from such heinous superstitions, we should never cease to praise God. Revelation 12:9 reveals the instigator).

It was amid dazzling material splendors that Rome fell. May it not be so with the Church? Costly edifices cannot compensate for the loss of faith and the power of the Holy Spirit.

—Selected

## WHAT STANDARD PREVAILS

THE "disappearance" of young converts is often due to the low state of spiritual life among God's people. The evangelist may be a man of power; and, during his stay in the place, the converts may have a good time. But, when the preacher has departed, this good time may give place to a very trying time for those young in the faith. If the standard of spiritual life is low, and if worldliness abounds, it can hardly be expected that young converts will flourish under such a state of things. "All for Jesus" may do very well to sing in a meeting; but if that sentiment does not find its expression in the general life of the saints, the prospect of young converts must be poor indeed. Then, the great question we have to ask is this: "What kind of atmosphere does the young convert find himself in?" In other words, what kind of atmosphere prevails among us?" Is it the genial atmosphere of loving fellowship, and the bracing air of heavenly-mindedness? Or is it the cold atmosphere of worldly-conformity, and the chilly air of contention and envy? Great issues hang upon the answer to these questions. Young converts do not look for great gift; nor is such needed for their growth in grace. But they do need and yearn for the sympathy of loving hearts. They must be led out after the Master by the all-powerful doctrine of a godly example. We have far more faith in young converts being kept together and built up by such means than by the mere attraction of some gifted preacher. There may be very little "gift" among us. But the "gift of love" and the grace of heavenly-mindedness are not confined to any favored class among the saints. Therefore, let these be in us and abound; and young converts shall find in the atmosphere of the meetings an attraction more powerful than the tongue of eloquence.

In plain language, we, the saints located in such-and-such a place, are in great measure responsible for the welfare of young converts who may be "born there." If Christ is sanctified as Lord in the midst, then the young converts will be strengthened and encouraged in the ways that be in Christ. But if we are at ease in Zion—caring little for the promotion of vital godliness—setting our affection upon earthly things; then young converts will languish. Failing to see in us what they expected to see, they will be discouraged, and perhaps be tempted to think that their experiences had been a delusion. Or, waxing bold by our bad example, they may be found taking out a license for the flesh, while they continue to keep up a flourishing profession. We do not say that in our example they will find any justification before God; for they will find none. Yet the solemn truth remains, that a godly walk on our part would have been a stern rebuke to

any looseness on theirs; while our drinking of heavenly streams would have been most likely to allure them into the same blessed path. Selected.

### DO YOU KNOW?

**D**O YOU KNOW that a fund acquired by the systematic and persistent laying-aside, at stated periods, a portion of that which the Lord has given you, would be found a treasury from which not only such responsibilities as Assembly expenses could be met, but from which individual fellowship with gospel laborers could be shown? 3 John 8.

DO YOU KNOW that this would become a means of great blessing to your own soul, and your example would become a blessing to others — proving experimentally that “it is more blessed to give than to receive?” Acts 20:35.

DO YOU KNOW that not to do this is contrary to the Word, is loss to yourself, harmful to others, and in every way a failure to meet your rightful privileges, responsibilities, and obligations? Phil. 4:8-9.

DO YOU KNOW that failure to be present at the time the saints have the privilege of fellowship in giving, does not relieve you of your responsibility to give of your substance? You should double the offering the next time. It belongs to God! 2 Cor. 9:6-8.

DO YOU KNOW that the Scriptural and happy method of giving is to do it without ostentation, or outward show? It is enough that the Lord knows and appreciates it, and that in due season He will reward it openly. Matt. 6:1-4.

DO YOU KNOW that the measure of your offering is “according to that a man hath, and not according to that he hath not?” 2 Cor. 8:12. The widow’s “two mites” was more than all the gifts of the wealthy. The Lord still “sits over against the treasury.” Mark 12:41-42.

DO YOU KNOW that the Lord is coming, and His Judgment-seat will make manifest how we have used our stewardship? 2 Cor. 5:10; 1 Cor. 4:5. The results will be to our eternal gain and His honor — or to our eternal loss. 1 Cor. 3:13-15. Which will it be?

Late T. D. W. Muir.

While others are seeking to enlarge their barns, their lands, or estates, this is David’s great desire—an enlarged heart. Oh! the blessed choice of that soul that is still seeking more love to God, more affection and more ability to do Him service; though there can really be no gain to Him by our services, yet He is pleased so to account with us as if there were. Therefore we may urge this: “Lord, give more, and receive more; I will run the way of Thy commandments when Thou shalt enlarge my heart.” —Leighton

## QUESTIONS AND ANSWERS

**QUESTION:** What does Deut. 22:5 mean, relative to the customs of the present day when even women in assemblies are wearing men's garments, trousers, shorts, etc., in public?

**ANSWER:** This verse means exactly what it states so clearly . . . "All that do so are abomination unto the Lord thy God. Customs of men do not change the Word of God. God told His people not to copy the ways of the nations . . . Deut. 18:9. The Lord states in Ps. 106:35 that they were "mingled among the nations, and **LEARNED THEIR WORKS.**" This is exactly what is seen today . . . a copying of the world in its ways and customs. This is ever the danger. God put a "difference" between Israel and the Egyptians—Ex. 11:7 in their deliverance from it and He commanded that this "difference" be seen in their lives and conversation later. He still commands thus and this is where "separation" from the world and worldly ways is so vital today. Many scoff at it, scorn those who take a stand for God but the Lord still is on high and notes all and the reckoning day is at hand. "The Judge standeth before the door." James 5:9. Many will find out soon that the words of Luke 13:24, 30 are not mere empty words but the declaration of our Lord Himself. No spiritual Christian woman, with divine intelligence even in a small manner, would condescend to the vulgar displays of the "modern crowd." How grand to know that many of our sisters in the Lord have the desire to show their subjection to the Lord and His Word by abstaining from these defiling trends and worldly customs.

**QUESTION:** What is the difference in principle involved in a believer having a house on a mortgage and the burden of debt of assemblies because of their building program?

**ANSWER:** In the first case: if the believer undertakes a responsibility in excess of his income and beyond his standard of living, he is in trouble right away and this looks like covetousness. However, simple plans, involving no possibility of loss to the mortgage holder would seem to be in order . . . "Provide things honest in the sight of all men." Rom. 12:17.

In the case of the extensive and expensive building programs of many assemblies, such often with a view to the copying of the religious edifices of the world which betrays the "thinking" of the originators, the burden of debt is excessive compared to their profession as Christians who live simply and apart from covetousness and who should have no desire for a "place under the sun." Then, again, it seems easy for some to "engineer" a loan today and leave the next generation to pay it off. There is nothing particularly magnanimous or lofty about such an idea. The "assemblies of Christians gathered to His Name" today who are doing the most for the Lord's work throughout the world are those who are continuing on simple and godly lines and are "laying up for themselves treasures in heaven." And the assemblies in existence today were "planted" (under God) by godly men who would have scorned the suggestions of the "building program" promoters.

**QUESTION:** Why are so many brethren "dumb" when we meet together around the Lord on Lord's Day morning, in worship and thanksgiving?

**ANSWER:** Some brethren are, ordinarily, of a quiet and retiring disposition and perhaps have much thanksgiving in their hearts, but, notwithstanding this, the low level of worship and praise can only be traced to lack of godly exercise, lack of reading the Word and prayer and pre-occupation with worldly interests. The "overflow" is absent because the mind and heart are not filled with the love of God. Ps. 45:1, etc.



## EXTRACTS FROM LETTERS

**FROM INDIA:** It is good to be in regular receipt of the Magazine. The February copy arrived a week ago (written in April). I am truly grateful to whoever makes it possible to receive this courtesy copy. There is always "meat" in it and I pray the Lord will continue to provide it and guide in its presentation.

It was a good extract from William Lincoln on John 17:21. You mention Genesis 15 and the immediate introduction of the flesh in Gen. 16:1. Yes! how true. Like Balaam, too, re Israel . . . where he cannot curse, he will seek to corrupt (Numbers 25 with 31:16) and bring God's people under idolatrous influences. But God had His Phinehas, who was exercised to maintain what was due to God, a warrior-priest. How truly a minority he was! But God was with him and approved his severe action—and gave him the "stewardship of door-keeping," 1 Chron. 9:20—all very suggestive for us; "faithful door-keeping" to admit all that is purely and only of His Word and of His Name; and faithful to exclude what is not.

Hubert T. Kimber

**FROM NEW ZEALAND:** I am enclosing you an article for "Words In Season," entitled, "The Hope of the Church." There is the need in these days of decline, to have this bright Hope before us, because he "that hath this Hope in Him, purifieth himself, even as He is pure."

I thank you for kindly publishing my occasional articles, thus extending my field of ministry to the saints. Though in my 89th year, I am still enabled to quietly go on in service, by Divine grace. I hope you may long be able for the important post you fill, should the Lord not come just yet.

The monthly packet so kindly sent comes regularly, and every copy is put to good use. It is a faithful witness.

Warm Christian greetings . . . Franklin Ferguson.

(We should remember our aged and esteemed brother in his service of written ministry from New Zealand. He says—"this is now my chief work, as far as age and strength permit." God has used this ministry in many parts of the world and much prayer should go up to God that such ministry which is sometimes denied the saints in certain places, may continue to reach them through the printed page. God has wondrous ways of working and can reach His own when other avenues for His Word are closed.—Editor).

**FOR THE HUNGRY:** We do enjoy Words In Season. It has good food for hungry souls, also the warnings to unsaved ought to speak to them.

**THE TRUMPET SOUND:** The Word preached is faithful, always look forward to receiving it, and have very often had valuable help at the very hour needed. I like especially the clearness of the sound of the trumpet which seems to be lacking with some.

**FROM PRINCE EDWARD ISLAND:** We need "grip" in the ministry. Someone has said that the only message the Church will not receive today, is the ministry that she needs.

**1 CHRON. 12:32:** We still appreciate receiving Words In Season with its timely, edifying ministry. How much we need such and men of God among us who have understanding of the times and know what they ought to do.

**THE CLOUD****Numbers 9:15, 16**

THE EXODUS was only the beginning  
Of countless tender mercies by the way;  
    God went before the people He had chosen  
    With fire by night and with a cloud by day.

He took it not away that cloudy pillar  
Although they oft provoked Him so to do:  
    Ungrateful though they were for all His kindness  
    The pillar led them all the journey through.

It must have been so cool and so refreshing  
That cloudy pillar in the heat of day!  
    And then at night, its shadow, no more needed,  
    Became a fire to light them on their way.

Just what they needed! wonderfully fitted  
To meet the varying wants of every hour,  
    But oh! how little did they prize the token  
    Of His unerring charge of love and power.

God's leading often crossed their inclinations  
The pillar went too fast or went too slow;  
    It stayed too long to suit their restless temper  
    Or when they wished to stay, it bade them go!

It kept them so uncertain of the future,  
It wrote "If God permit" on every plan;  
    It seemed to mock the wisdom of the wisest,  
    And make a child of every full-grown man.

To keep such discipline aright, they needed  
Far more humility than they possessed;  
    More self abandonment and more devotion,  
    A will surrendered and a heart at rest.

**Neh. 9:19****John 14:16****John 16:13**

Anon.

**Kansas City, Kansas.**—Meetings Decoration Day weekend reported good in Grandview Gospel Hall.

**Wellsboro, Pa.**—Geo. Baldwin gave helpful visit for two weeks here.

**Tylertown, Miss.**—L. Ballhagen labors on here—reports a little blessing and expected to try tent work.

**Seattle, Wash.**—A. Ferguson tried to reach many homes in the Greenwood district of this city.

### CANADA

**Eden Grove, Ont.**—Bre. Russell Harris and Earl Pears of Orillia had five weeks here recently, the Word faithfully preached. They went on to Clinton.

**Deseronto, Ont.**—Recent Conference reported good—brother Gerald Taylor suffered a heart attack recently but was able to be at one or two meetings. He will need to be very careful for a while.

**Arnstein, Ont.**—Bro. Jas. Clark had some ministry meetings here—much enjoyed, purposed visiting Parry Sound and Chapman Valley. Bre. Widdifield and Simms were continuing to visit Deer Lake where roads had closed the meetings previously in Spring. Two or three have asked for baptism.

**Vancouver, B. C.**—The new Assembly in Woodland Gospel Hall gathered for the first time April 17th, with about 30 in fellowship, others to be added soon d. v. A Gospel work has been going on here for years and we trust the Lord will guide in further testimony as the saints seek to go on in godly and simple ways. We believe this is their desire.

**North Vancouver, B. C.**—We had a much appreciated visit from bro. Wm. Warke recently in ministry. Meetings well attended and the people of God encouraged to go on in the "old paths." He also visited Fairview earlier, and Everson, Washington.

**Cedar Valley, B. C.**—Bre. Peacock and J. Frith (Venezuela) had portable hall here with good numbers in to hear the Gospel.

**Kenora, Ont.**—Recent Conference helpful to the Lord's people—ministry timely and practical. Bre. Andrew Douglas and W. Ferguson had a few nights following.

**Winnipeg, Man.**—The Word was in liberty and freshness here. Bre. Warke and W. Ferguson spent a few nights following in ministry. Goodly numbers attended the conference—saints seemed refreshed.

**Portage La Prairie, Man.**—The Lord's people from this district and much farther afield seemed cheered and encouraged to go on by the Word ministered by brethren Andrew Douglas, A. Joyce, W. Warke, W. Ferguson, J. Gray, R. Boyle, O. Fish, J. Ronald and W. Cudmore. Bro. Joyce remained for a week of ministry, bro. Douglas to Glen Ewen, Gray and Boyle hoped to commence tent work in Durban, Manitoba in the Gospel. Bre. Warke and Ferguson returned to the States.

**London, Ont.**—Geo. McKinley visited saints of Pall Mall Assembly, also St. Thomas recently. Visit appreciated.

### OTHER LANDS

**North Ireland:**—W. Bunting had good meetings and saw some saved in Ballyclare, Co. Antrim. R. Beattie and T. Wallace were in Strabane. R. Beattie saw a little blessing in Sion Mills. Frank Knox had eleven weeks in an old empty house in the country and the Lord graciously gave him to see a few souls saved. He visited some thousands of houses in Belfast with Gospel tracts—got into a R. C. district and, he says, "got out again." He says it is better to do a little at a time and tell them plenty of what Peter said in the Word.

**Venezuela.**—Bro. J. A. Milne writes of some encouraging times since he returned here—wish we had space for his letter. He states that he has been encouraged by seeing souls saved who had been the subjects of much prayer. They had an excellent three day conference recently.

Bro. Sydney Saword speaks of increasing interest in the work of distributing the Gospel by printed page—saints show real con-

cern about this. In the State of Cojedes, in the interior, five were baptized in El Tinaco. The first time, as far as we know of a Scriptural baptism taking place in that town. Bro. Williams was present, Mrs. Williams and Mrs. Saword also. Last weekend we were in Bejuma, four sisters in the Lord were baptized on the Sat. night—Hall full, some standing outside.

**Italy.**—Bro. Johnston is having encouraging times in his visits in this land. He says—"I am settling down to more definite work, having acquired a better knowledge of the people and of their language. I have still a long way to go to gain real fluency but feel I am now fairly well understood." He visited Sicily where there is a comparatively new work. The saints are hungry for the truth and some sinners also have been coming. He adds . . . "In the Fall I may go for a few months to Spain."

### FALLEN ASLEEP

**New York, N. Y.**—Saints of 73rd St. Assembly were saddened by the loss of our dear sister Mrs. Robert Murray who went to be with Christ April 15th, though "not as others who have no hope." Saved in New Stevenson, Scotland 56 years ago and for the past 32 years in happy fellowship here. She was an ornament of a meek and quiet spirit which in the sight of God is of great price. Greatly missed. Pray for her husband.

**Bangor, North Ireland.**—On April 18th, our esteemed brother Samuel Roberts "went home." Saved about 54 years ago, received into Mourn St. Assembly, in Belfast about the year 1903. From then until his decease he led a consistent, godly, energetic Christian life. Ever true to assembly principles, he had a keen interest in the Gospel and a man of sane, balanced, spiritual judgment. Latterly in Ebenezer Assembly in Bangor.

**Los Angeles, Calif.**—On April 19th, our dear brother Robert Stewart "went home" to be with the Lord. Born in Ireland, came as a young man to this country where he was saved. For many years in Long Beach Assembly, latterly in West Jefferson Assembly here. He loved the Lord and His Word and His gathering center and known for kindness and hospitality to the Lord's servants and His people. Remember his widow in prayer.

**Edmonton, Alta.**—Our dear sister Miss Viola Cox passed into the presence of the Lord April 24th. Saved 28 years ago at meetings held in Mervin, Sask., by C. H. Willoughby. Much exercised and active in childrens' work. Much missed.

**Detroit, Mich.**—Our brother George W. Codling "went home" suddenly May 2nd. Saved 32 years ago in Ubly, Mich., he was in the Assembly there, coming to this city a few years later where he was with the saints of Central Hall—faithful in attendance when able.

**Everett, Pa.**—Our dear sister Mrs. David Fleming of Jenner, Pa., was called home May 13th. Saved 52 years ago in Scotland through preaching of the late Forbes MacLeod. She bore a good testimony in the village where she lived and was faithful in the Assembly in Everett since her reception in 1940. Remember her aged husband in prayer.

**Wellsboro, Pa.**—Our dear brother Charles Crawford "went home" suddenly on May 20th. Saved 15 years ago in meetings held by Richard Roberts. Remember his wife and four children in prayer.

**Straffordville, Ont.**—Our esteemed sister, Mrs. Jennie Thurston was called home May 28th, in her 79th year. Saved 56 years ago, baptized and received into fellowship, she continued stedfastly until the end. Her testimony was good. Much missed.

**Ballina, Eire.**—Our beloved sister Miss Emma Bagnall "went home" April 3rd. She was in her 72nd year and had been in Christ for 55 years, quiet, gracious and consistent. Valued the truth she had learned. For some years in Montreal, Quebec.

**Vancouver, B. C.**—Our esteemed brother Mr. Henry Douglas passed into the presence of the Lord, May 31st. Born in Liverpool in 1882, born again in Winnipeg, Aug. 20, 1908. A shepherd for many years—active in open air and S.S. work. The Hastings East Assembly will miss him very much.

# Words in Season

THE BIBLE FAMILY MAGAZINE



## A SONG IN THE NIGHT

Translated from the German

Look on High!  
Darkness flies and morn draws nigh.  
Tears of anguish shed at midnight  
Shine like pearls in morning sunlight.  
Thus our sorrows end through grace  
In the light of Jesus' face.  
Look on High —  
Morn draws nigh.

O how near  
Beams Thy Coming, Saviour dear.  
When the trumpet-tone resounding,  
Every heart with rapture bounding  
Knows the home-call come at last,  
Conflict, toil, and suffering past.  
Yes, 'tis near,  
Saviour, dear.

Jesus, Lord,  
Let the promise of Thy Word  
Stir our souls with deeper yearning,  
Fan the flame and keep it burning  
Till we fall Thy face before,  
Satisfied for evermore.  
Jesus, Lord,  
Sure Thy Word!

---

**AUGUST, 1955**

---

## WORDS IN SEASON

Published monthly at 2116 South Jefferson Ave., St. Louis 4, Missouri  
**Editor, William H. Ferguson, 13400 Lauder Ave., Detroit 27, Michigan.**

**Entered as Second Class matter at the Post Office at St. Louis, Mo.  
Under Act of March 3, 1879.**

Subscription price, one dollar (U. S. Funds) mailed anywhere in the world. Six or more copies to one address, 90 cents per copy.

Send ALL SUBSCRIPTIONS, change of address, publication matter, news items, conference and death notices to WM. H. FERGUSON, 13400 LAUDER AVENUE, DETROIT 27, MICH. All reports for WORK AND WORKERS columns should reach Detroit by the 10th of the preceding month.

**Names of Workers.** — We do our best as to reporting the work and workers' names, as such comes to us; especially those who carry on in simple and scriptural ways. Some brethren give help while continuing their earthly calling also, from time to time. This is commendable and our mention of such is for fellowship in prayer.

Younger and new workers we report as such seem to "prove" themselves in godly and lowly service.

### CHANGE OF CORRESPONDENT

**Belmont,, Mass.**—James K. Stevenson, 27 Grove Street, for the Cliff St. Assembly in Boston. The former correspondent, well known for many years, our dear brother William G. Farquhar, "went home" July 4th. Particulars next issue.

**Vancouver 15, B. C.**—W. A. Boyd, 27 E. 58th, for the South Main Gospel Hall, 60th and Main St.

### CHANGE OF ADDRESS

**Jackson, Mich.**—Lorne E. McBain, 744 Gettysburg Ave.

### UNITED STATES

**Bayfield, Mass.**—Our aged brother Jos. Pearson gives a little help as strength will permit around this district. It is good not to forget faithful laborers who have borne the burden and heat of the day. Pray for such.

**Orange, N. J.**—Bro. Pizzulli was much exercised as to work here as the brethren have moved to a new section of the city which needs house to house visitation, etc. as well as meetings. R. Cappiello visited Jersey, Danbury, Worcester lately.

**East Boston, Mass.**—The brethren here were greatly cheered by their One Day meeting, June 12th. Six or seven of the Lord's servants gave the good word, ministry excellent. Bro. S. Simms gave them a call, hoped to spend summer in Newfoundland. G. McCullough hoped to visit district around Westbrook, Me.

**Fremont, Ohio.**—Norman Crawford has been trying this new place and he and brother McBain hoped to pitch the tent there the middle of July . . . pray for God's blessing on this effort.

**Lorain, Ohio.**—Brethren here have been continuing a few meetings in a Government housing project and brethren Jas. Lipke and J. Sherlock hoped to pitch a tent in same location, looking for God's blessing. Let us help in prayer.

**Akron, Ohio.**—The Christians here are in the process of building a new Gospel Hall in a good location. This Assembly has had a good Gospel spirit and a love for the truth of God and we bespeak for them His rich blessing as they continue thus. Pray for all such.

**East Aurora, N. Y.**—The Conference held here over the weekend of July fourth was a season of help and blessing to His own. It was larger than previous years, many coming a good distance to sit down under the wholesome Word of God without any "frills" or "nonsense" — this is encouraging to see. Tent was pitched on the grounds of the Hall, meals served in the Hall and the Christians loyally worked, though not a large company. Such Believers' Meetings are becoming increasingly helpful to many who feel the need of ministry from the Word of God under the direction of the Spirit of God, and with all plainness of speech. Eight of the Lord's servants gave help in ministry and the Gospel.

# Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

Vol. 47

AUGUST, 1955

No. 8

## GATHERED GEMS

### IMMANUEL

MY GOD with me in every place!  
Firmly does the promise stand,  
On land or sea, with present grace  
Still to aid us, near at hand.  
If you ask "Who is with thee?"  
God is here — my God with me!

« « «

### GEMS PICKED UP AT KENORA, WINNIPEG, PORTAGE CONFERENCES:

1 Samuel 20:42 . . . The greatest test of any Christian life has been to preserve loyalty to the man Christ Jesus. To every man there opens a High way and a Low, and every man decideth on which way he will go. A. D.

God never intended us to hold truths which do not affect our lives. To abide in Christ is to continue in His Word. Stedfastness is likeness to the unchanging Christ. Hebrews 13:8. W. W.

Your measure before God is not your success or prosperity or business acumen, but your spirituality. A. D.

The love of Christ (as the sun) is ever warm and rich and full towards us, but earthborn clouds shut it out . . . such is our communion with God and Christ. W. W.

Nobody but God would kiss a backslider and the backslider should say . . . "Let Him kiss me with the kisses of His mouth, for Thy love is better than wine." I have been with preachers in my early days — I could have worshipped at their feet, but I saw them become backsliders. O. C. Fish.

No one has ever had from God the forgiveness of sins until they have had from God the knowledge of sin.

A. W. J.

Many a child of God has blessed God for the 51st Psalm.  
F. G. W. (Sarnia Conference).

« « «

Restored, when not deserved,  
Restored, without reserve!  
Be this my happy lot,  
And gone, sin's heavy blot.

I may not soar so high,  
But yet have heaven nigh:  
I may not serve as once I hoped,  
But yet, praise God! I'll try.

F.

**ETERNAL IMPOSSIBILITIES**

T. W. BALL, OF IRELAND

1. YOU CANNOT have light or understanding in spiritual matters unless you accept, and bow to, the infallible teaching of the Bible, which is the inspired Word of God. *Psa. 119:105; Jer. 8:9; 2 Tim. 3:16.*
2. YOU CANNOT deny that, even though you may be honest, kind and industrious, yet you are a sinner in the sight of God and need Salvation to fit you to dwell in His presence. *Matt. 18:3; Rom. 3:9-23.*
3. YOU CANNOT obtain real satisfaction from riches, fame, travel or pleasure. The deep peace for which your heart longs can be found only in the Lord Jesus Christ. *Isa. 55:1; 57:20; Ps. 107:9.*
4. YOU CANNOT merit Divine approval by "doing the best you can." While you cherish the least confidence in your own endeavors, you are slighting Christ's Atonement. *Col. 3:11-14; Heb. 10:29; Titus 3:5.*
5. YOU CANNOT grow or gradually develop into a Christian however godly your upbringing. Conversion is such a definite experience that you should know HOW, WHEN AND WHERE it happened. *John 5:24; Acts 26:13; 1 Sam. 3.*
6. YOU CANNOT justly claim to be a child of God if you relish the company of the unsaved, and hanker after the world's novels, songs and pleasures. The new birth always makes a radical change. *Matt. 7:13-27; 2 Cor. 5:17; 1 John 3:6-9.*
7. YOU CANNOT make religious ordinances and ceremonies stepping-stones to glory. Be you ever so devout and sincere, you haven't yet started for Heaven if you are not born again. *John 3:3-7; 1 Peter 1:23.*
8. YOU CANNOT safely shelter behind the sins of hypocrites or the flaws of true believers nor blame such for your Christless condition. You will have to answer for yourself alone. *Rom. 14:12; Rev. 20:12.*
9. YOU CANNOT be excused by saying "If I were born to be saved I will be saved — if not, I'll be damned." What foolish, cowardly fatalism! As a free-will moral agent, you must either receive or reject the Son of God. *John 3:14-20; 5:39-40.*
10. YOU CANNOT accept (the Lord Jesus) Christ or truly believe on Him to the saving of the soul, until you discover — and acknowledge — that you are lost, helpless, and hell-deserving. *Luke 15:21; 19:10.*



11. **YOU CANNOT** lay hold of God's Salvation just when you take the notion. It is a deadly mistake to try to make a convenience of God. The expectation of a death-bed conversion is the devil's hoax. Prov. 1:24-30; Gen. 6:3.
12. **YOU CANNOT** obtain mercy in Eternity after ignoring God's gracious offers of it in time. There is no hope whatever beyond the grave. The punishment of the impenitent is everlasting. Matt. 25:41; Mark 9:44-48; Rom. 2:4.

### IN YOUR OWN INTEREST

- DON'T BE SO FOOLISH AS TO** forget that life is very brief and most uncertain. James 4:14.
- DON'T BE SO FOOLISH AS TO** imagine that death ends all. Heb. 9:27.
- DON'T BE SO FOOLISH AS TO** try to make out that Hell is the grave. Luke 16:23.
- DON'T BE SO FOOLISH AS TO** maintain that you believe only in what you can see. Rom. 1:20; Heb. 11:7.
- DON'T BE SO FOOLISH AS TO** suppose that "giving your heart to the Lord" is the real new birth. John 1:12.
- DON'T BE SO FOOLISH AS TO** allow anyone to tell you that you are saved. God alone can give you assurance. Rom. 8:16.
- DON'T BE SO FOOLISH AS TO** despair of ever enjoying God's pardon and peace. Whilst His Spirit strives with you, there is hope. Isa. 55:7.

### REMEMBER

It is better to lose sleep — money — friends — business — home or health — than to lose your soul.

If you go in for Salvation honestly with all your heart, you will soon experience the Grace of God, and will live to manifest it. Luke 8:11-15.

---

### A GRAVEYARD

The sea is the largest of all cemeteries, and its slumberers sleep without monuments. All other graveyards, in all lands, show some symbol of distinction between the great and the small, the rich and the poor; but in that ocean cemetery the king and the clown, the prince and the peasant, are alike distinguished. The same waves roll over all, the same requiem by the minstrelsy of the ocean is sung to their honor. Over their remains the same storm beats, and the same sun shines; and there unmarked, the weak and the powerful, the plumed and the unhonored, will sleep on until awakened by the voice of the Son of Man, when the sea shall give up its dead.

—Selected

## BABYLON

### The Challenge of Today's Decline

WM. H. FERGUSON

**U**NQUESTIONABLY the "Babylon the Great" of Revelation 18 is being rapidly augmented by many who have taken a sudden interest in professing Christianity as opposed to Gog and Magog — (Ezekiel 38 & 39 - Revelation 20:8). Babylon is the religious world — Gog and Magog is the communistic and godless world which has cut loose from all profession of God and hence steers an entirely different course than professing Christendom.

The thing that many professing Christians do not see (or cannot see because of blindness) is that BOTH are antagonistic to the truth of God and opposed to the "outcalling" of the true Church. The "folds" of Babylon are equally seductive with the "folds" of Gog and Magog. Both continue and come to full fruition after the true Church has been caught away at the coming of the Lord. Babylon, with its denial of the Headship and Lordship of Christ will feel the shock of the Lord's Coming, but shall continue her course in full regal splendor as in Revelation 17 and 18, until she is finally destroyed by Antichrist and his cohorts, i. e., the great Roman Empire which she "rides" as a queen, clothed in scarlet, pomp and glory. They shall eventually hate the **whore** — Revelation 17:16, and make her desolate and naked, shall eat her flesh and burn her with fire. The great, costly edifices of Babylon shall become the property of the Man of Sin and according to the Word of God in Revelation 18, this great Religious, Social and Political Masterpiece of Satan, shall be utterly blotted from remembrance, vs. 21, 24, etc. God will have put into the hearts of the united kingdoms of the Roman Confederacy in its last and closing form, to fulfil "His will" or purpose — Rev. 17:17.

### NO REBUILDING THE LITERAL CITY

There is no question but that this whole prophecy refers to the spiritual Babylon (Satan's counterfeit of Christ's Church), not to the rebuilding of a literal Babylon on the plains to the East of Palestine. God has decreed that literal Babylon should "never be inhabited" — Isaiah 13:20 and that it should be as when God "overthrew Sodom and Gomorrah" v. 19. All attempts, like the "dream" of the Kaiser for a Constantinople to Baghdad Railway, or English aspirations towards the Eastern region, likewise Russia's aspirations, have utterly failed and vanished as a midnight dream. **GOD HAS SPOKEN** — man is powerless to circumvent the unerring Word . . . "IT SHALL NEVER be inhabited; neither shall it be dwelt in from generation to generation."

But this New Testament Babylon is another thing altogether — it is a spiritual city . . . "Alas, alas that great city

Babylon, that mighty city! for in one hour is thy judgment come." Rev. 18:10. It shall grow, is growing more powerful daily, politically, socially and above all, religiously, and it is the common thing today, yea! the respectable, worldly thing, to have a church connection, a church affiliation — "the church of your choice" — no distinctions trouble Babylon's plans in the meantime — any affiliation with the diverse sects of this great city of Babylon is acceptable.

Such "affiliation" does not at all deter the worldling, thus enfolded by Babylon, from indulging in all forms of worldly advancement, pleasures and purposes. Yea! his church life is entirely disassociated from his personal life and he or she may do almost anything of a worldly nature and remain in the "folds" of the city. This is true latitudinarianism, and it is diametrically opposite to God's Word and the "outcalling" of the true Church and her position in this world.

Hence the Word to God's children who will hear is . . . "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4. God's children are "called out" ones, called to "go forth unto Him, without the camp, bearing His reproach." Heb. 13:13. Some will, of course, say that this only refers to leaving Judaism, but it is God's call out from the "Judaized Christianity" of this present age and continues to be God's mind until the Lord Jesus comes for His Bride, the true Church.

### JUDAISM AND CHRISTENDOM

We append a few of the instances of the similarity between Judaistic practices and Christendom which reveals their close affinity.

Judaism had its temple and temple worship.

Christendom has its temples and temple worship.

Judaism had its human priesthood, separately so.

Christendom has its human priesthood and human ordination.

Judaism had its robes of office.

Christendom has its robes of office. (Any preacher, evangelist or teacher, going into a High Church service, must don clerical robes signifying the priestly office before he enters the consecrated pulpit or altar ground. Therefore his presence there is an utter denial of the priesthood of all believers and an intimation of his acceptance of their false tenets. What a travesty of God's truth!).

Judaism had its altars, and high places.

Christendom has its altars and high places, and exalted precincts and consecrated ground.

Judaism had its ordinances and laws, (prostituting them to selfish ends and earthly purposes, for which God never intended them).

Christendom, likewise, has nominal laws, prostituted to earthly ends.

Judaism added to the Word of God, making it of none effect — Mark 7:1, 13, etc.

Christendom has added (ad libitum) to the precious Word of God as in Ritualism, or has taken from the precious Word, as in Rationalism which is the "practice of guiding one's opinions and actions solely by what is considered reasonable.

Judaism favored the rich and successful, and sought earthly treasures.

Christendom caters to such likewise, and fills her coffers where possible, with treasures of earth.

Judaism appealed to the aesthetic.

Christendom, likewise, appeals to the aesthetic eye and ear in its abundance of that entertainment which tickles the eye and ear by furnishings, or by sounding words and instruments.

Judaism refused Christ and His cross.

Christendom, while embracing the gilded cross, has refused the true Cross of Christ, and the blood of His Cross, and the shame and reproach connected with the Cross of Christ.

Judaism was rich and increased with goods till the torch of Titus spoke the end of the grandeur.

Christendom shall increase in worldly goods and temples and riches until the torch and sword of Antichrist slay the Woman, whom God describes as the Mother of Harlots and abominations of the earth, and as that "great city Babylon." How influential she is becoming, how popular her altars, how liberal her priesthood until . . . Yes! until we soon shall feel her sword hand, presently gloved with the silken glove of tolerance but calloused, underneath, with the sword of the centuries. "In her was found the blood of prophets, and of saints, and of all that were slain upon the earth." Rev. 18:24.

### OUTSIDE TO HIMSELF

How blessed to "come out" and "stay out," and "go forth therefore unto Him without the camp, bearing His reproach." Heb. 13:13. We need no religious organizations of men, no councils, no creeds of men, no missionary societies, no theological factories for the turning out of doctors of theology . . . the old writer said well — "Our theology is not sick, it doesn't need any 'doctors' "

We need nothing, and no one but Christ . . . acknowledged as Lord in the midst of His gathered people and His precious Word in its totality and all availing ability to meet our every need as churches, or assemblies of God, seeking to carry out His Word, "till He Come." Such are a "wonder unto many" in their functioning but, thank God, they still function and are a power for God in the world, in testimony to that peerless Name and the upholding of the truth of God which is largely dragged in the streets of the city. May we all be kept true to Himself, humble and in lowly service seeking to maintain that testimony which He has committed to us to the end.

### THE EAR FOR MINISTRY

One encouraging feature is the increasing desire on the part of many for the unfettered and scriptural ministry of the

Word, and as believers gather together thus at set seasons, God is working and reaching hearts. Where this is departed from, there is no "ear" for ministry of the Word but an inordinate desire for social events, rallies, fleshly parties, pleasurable activities, summer camps with sports like the ungodly world, etc., all mixed with a "flavoring" of so-called teaching but which fails to lead the people thus "taught" out of the great mixtures of Christendom but rather firmly entrenches them in the meshes of the system and the sectarian ideas of men.

### GODLY LIVING

Godly living is at a premium today — separation from the world is derided by many — but this is still God's greatest testimony to the world when coupled with a clear preaching of the precious Gospel of Christ which alone can save men from their sins and make them "new creatures in Christ Jesus." Anything short of this can never save men from the corruptions of the world and miserable professors must seek again to the beggarly elements, like the "sow that was washed to her wallowing in the mire" or the "dog is turned to his own vomit again." Do we not see this all around us today? CHRISTIAN! Let us go on — let us hold up the banner of the Cross and the banner of God's truth — Psalm 62:4. Let us not fear for consequences — Our God is Living and able to deliver and able to sustain and able to save to the uttermost, Hebrews 7:25. How sad to see the sons and followers of godly men taking the Lord's people back by the thousands into Babylonish folds from whence their fathers and teachers, of a former day, came out. Such is taking place on both sides of the ocean today but "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isaiah 59:19.

---

Nothing can comfort the soul without Christ. Temporal enjoyments, riches, honors, health, relations yield not a drop of true comfort without Christ. Spiritual enjoyments, ministers, ordinances, and promises are fountains sealed up, and springs closed. Until Christ opens them a man may go comfortless in the midst of them all. —Flavel

---

It is often said, for the sake of peace and union, 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 lightly to esteem, undervalue, keep in the background—much less to give up—the truth, even for the sake of union. —George Muller

## READING THE BIBLE

THE LATE DR. J. N. CASE, CHINA

**T**HESE articles have in view those who possess spiritual and eternal life in Christ Jesus, and know it. But in all spheres life may vary as to vigor and manifestation. A plant kept in the dark soon becomes pale and weak looking; it is very different from its fellow plant which is getting its full measure of fresh air and sunlight; yet both alike have life. A helpless invalid, one who cannot move from his bed or even feed himself, is a striking contrast to his healthy, vigorous brother who works all day and enjoys his labor; yet both are living men.

For the Christian there is perhaps no more important question than how to maintain a healthy state of soul. The Apostle John prayed for his friend Gaius that he might prosper and be in health, even as his soul prospered. There are many Christians for whom it would be far from kind so to pray. For if their spiritual vigour became the measure of their physical, they would indeed be feeble!

Feeling the importance of this matter, it is on my mind to write a few practical papers on this important subject, and I trust they may prove helpful to many, especially to younger believers. As we judge regular and prayerful study of and meditation on the Scriptures as of first importance in the development of the spiritual life, so I would first suggest several points that may help in reading the Word of God to real and lasting profit.

1. **REGULARITY.** All should find or make time to quietly read the Bible for a short time at least, not seldomer than once each day. What milk is to the infant, what solid food is to the full-grown man, such is the Word of God to the believing soul. 1 Peter 2:2; Heb. 5:14.

As to the best time for feeding on the Scriptures, no universal rule can be laid down. Undoubtedly the ideal time is the early morning; but to not a few this is impracticable. A man who has to leave home by 5:30 or 6 o'clock in the morning cannot well be urged to rise half an hour earlier to read his Bible, though he will do well to ensure having a few minutes for reading and prayer. But such an one can probably give time to reading and meditation either early in the morning or before retiring for the night.

Many mothers do not get five minutes' quiet till the children are dressed, breakfasted, and sent off to school. Let not any Christian so situated be burdened or in bondage because they cannot give time to reading and prayer earlier; let it be done after the morning work is over, as early in the day as possible. As to time, then, we judge it is not wise to attempt to lay down an absolute rule. Each Christian in this matter

should be the best judge of what is, for himself, both feasible and profitable. Only see to it that the Scriptures be read every day.

2. **SYSTEMATIC.** Do not read here and there with no method or system. That is the way not to profit much from your labor. In due proportion time should be given to all parts of the sacred writings. A knowledge of the whole Bible is necessary for the proper understanding or appreciation of almost any one part thereof.

Many make it a point to read the Bible through, every year. Not a few in this way read to profit; others do it in imitation of someone else, or from a sense of duty, and gain little help therefrom. I am persuaded that many of us would benefit more if a shorter portion were read daily and more time given to meditation and prayer.

As is generally known, the Old Testament is divided into 929 chapters; the New into 260. To read the former through in a year one must average a full two and half chapters each day. To do this thoughtfully, I judge, takes an ordinary person 30 to 40 minutes; and then time will be needed for prayer and for reading and pondering a portion of the New Testament. Now, can the rank-and-file of the Christians hosts give so much time daily to the Old Testament without neglecting something of equal or greater importance? I think not.

I would suggest that many busy people might with advantage adopt some such plan as the following: Instead of attempting to read the Old Testament through in one year, take two years to it. To do this one might read one chapter each day and two extra on the Lord's Day. Along with this, one chapter each day from the New Testament should be read. In this way the whole of the New Testament once and the four Gospels twice would be perused in the year. And would not this be a fair proportion? Surely, then, at least as much time should be given to reading the later Scriptures as is given to the earlier. Anyway, however, it is decided, whether to read the Bible as we have suggested for the busy Christian, or to read it all once or even twice a year, have some system, and carry it out. When one has a spare hour, beside the general reading of the Bible, he may profitably sit down and read an epistle or other portion right through. This is most helpful to getting a clear grasp of the general purport and reasoning of the portion under consideration.

3. **BELIEVINGLY.** We should look upon this Book as an altogether unique production; differing as to its source, character, and authority from every other book. The Bible is both a revelation from God and of God; a revelation of man and to man; it is an unfolding of God in His grace and salvation to man in his guilt and sin. Though written in the language of earth, it is, as a whole and in all its parts, heavenly in its source

and authority. The one who habitually handles the Bible as he would any merely human production, stands in great danger of becoming a conceited infidel. As one has said: "We shall never become established in grace until we credit the Word of God as the self-proving voice of Him who speaks it."

4. **PRAYERFULLY.** This is of immense importance. Prayer on the one hand indicates distrust of our own wisdom and knowledge; on the other, reliance on God for instruction. The Author of the Book is its best and only infallible Interpreter. The Apostle commended his brethren in Christ "to God and the Word of His grace" — not alone to God apart from the written Word, much less to the Word apart from its living Author. Moreover, each scholar in even the lowest class in God's school possesses this great Teacher. Hence Christians are not shut up to reliance on any man for spiritual knowledge and growth in grace. Turn to 1 John 2:20, 27. Observe that these verses are addressed to BABES in Christ. So, then, it is becoming that we pray before, during, and after reading God's Word. "Open Thou mine eyes, that I may behold wondrous things out of Thy law." Study carried on in this spirit will give that true wisdom which leads to lowliness and holiness, and not the mere natural knowledge of spiritual things which fills with pride and uncharitableness.

5. **SYMPATHETICALLY.** Only the man with some poetry in his soul properly appreciates a poem. And there is a certain state of mind or environment which greatly conduces to the enjoyment and understanding of poetry and other forms of literature. With a thousandfold more force this principle applies to Bible study. "The natural man," writes the Apostle, "receiveth not the things of the Spirit of God: for they are foolishness to him: neither can he know them, because they are spiritually discerned," 1 Cor. 2:14. Even many true Christians are in such a carnal condition of soul that they find neither pleasure nor profit in searching the Scriptures.

As we read His Word let us endeavor to look at things from God's standpoint. Let us be in sympathy with Him as we consider the moral ruin which Satan, sin, and man have wrought, and exult with Him in observing, and much more in anticipating, the triumphs of Christ, of grace, and of redemption.

6. **PRACTICALLY.** Bible study in itself is not to be counted an end; it is but the means to an end; the end in view must be not simply knowing, but being and doing — see Matt. 7:24; John 13:17, etc. "For Ezra had prepared his heart," it is said, "to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." This is the Divine order. The third Gospel is summarized by its writer as recording that which Jesus began both to do and teach. Acts 1:1; see also James 1:22.



Not a few lost sight of this. They think because they can glibly quote proof texts of certain doctrines and readily turn to passages in different parts of the Bible, therefore they are assuredly making progress in things spiritual. But this may be simply the result of natural intelligence and a good memory. Unless, however, such study is making men more conscious of their own shortcomings, more meek and lowly, more holy and unworldly, more thankful to God and considerate of men, more earnest in doing good to all, especially in speaking of Christ and His salvation, unless, I say, these things are being brought about, such readers are not profiting as God intends they should, no matter how much time and labor be given to reading and study. May we be able truly to say: "Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart. I have inclined my heart to do thy statutes always, even unto the end."

---

### FEED MY LAMBS

**I**T was in view of the great ingathering of souls, through the Gospel preached with the Holy Ghost sent down from heaven, that the Risen Shepherd said to a restored Peter, as he stood before Him on the shore of Gennesaret, "Feed My lambs" John 21:15. And all through this Gospel age, while sinners are gathered from among the Gentiles to Christ, this ministry of feeding the lambs goes on. Never was it more needed than at the present time. Sinners are being saved everywhere, and bands of happy, young believers are found in every place, hungering for the bread of life. Their very looks as they listen with rapt attention to the exposition of the Word, seem to say—"Feed me with the food that is needful for me" Prov. 30:8, R. V. It is of the greatest importance, that those who have the care of young believers, and minister to them the Word of God, should seek to lay a good foundation upon which they may build up spiritual character. Very often, young believers, only a few days or weeks found of the Lord, are led into the deep waters of prophetic truth, or made to dig far into matters of church order, or to dissect nice points of doctrine, which have scarcely been apprehended by their fathers in Christ. This is an evil; it is not the Lord's way of things. Truth has a Divine order, and this has to be observed in ministering the word. A "good minister of Jesus Christ" studies the needs of the saints, so that he may know what to give. He speaks not only the truth, but the truth in season. He feeds not only with wholesome bread, but with food convenient to the necessities of the saints. The young believer needs a certain line of things; he can bear no other. This is apparent in the Epistles

of the New Testament. Immediately following "The Acts"—the great missionary book of the New Testament, is "The Epistle to the Romans"—which is especially occupied in unfolding and expounding the Great Foundation Truths of God's Gospel to those who have already believed. Man's ruin, God's grace, justification by faith, peace with God, death and resurrection with Christ; deliverance from the law, no condemnation, and no separation, are among the great things there made known. These come first. They are especially what the young believer needs, what God has provided for him, and what the faithful and wise steward, who studies to give to each his portion of meat in due season, Luke 12:42, will minister to the lambs of the flock. Church truths, shewing the privileges and responsibilities of saints in the Christian assembly follow, in the First Epistle to the Corinthians. No doubt God desires His saints, and especially those who minister among them, to give heed to this order of things. It is His order, and therefore must be right. A good foundation needs to be laid by such truths as are found in the first eight chapters of Romans, being simply, carefully, and faithfully taught to young believers, in order to produce the practices enjoined in Romans, chapter 12 to 16, or the church order and condition set forth in 1 Corinthians. Let young believers be well grounded in the truths of the Gospel, let them know intelligently what God has done for them, where He has brought them, and what He expects from them, and there will be no lack of exercised consciences as to the practical counsels for daily life and walk of Rom. 12:16, or the commandments of the Lord for church fellowship and condition as found in the First Epistle to the Corinthians. J. R.

---

### **THE SCRIPTURES PROVE THEMSELVES**

There is no single truth of Scripture that is possible for any creature to have invented. For my part I would disdain to prove the Scriptures true: they prove themselves. Am I hungry, and have I bread set before me? I do not wait to prove that it is bread. I at once partake of it. Whatever you and I receive for the nourishment of our souls, we receive it on its own testimony. — R. C. Chapman

---

The ancients knew how to temper copper and make it cut granite. Men cannot do it now. Early Christians went everywhere making disciples. Merchants were missionaries. Soldiers became teachers. Slaves were transformed into prophets. Have modern Christians lost the power to propagate their faith? Are their tools soft, their weapons broken, their message meaningless? —Selected

## THE UNEQUAL YOKE IN CO-OPERATIVES, PARTNERSHIPS AND THE HOLDING OF SHARES

THE LATE JOHN R. CALDWELL (1903)

**I**N REFERENCE to this subject we would remark that there is a wide difference in principle between being an employee and being a partner. It is universally shown in Scripture that Christians may be servants to worldly men, and the believer's duty is "to please them well in all things," Titus 2:9; 1 Peter 2:18, thereby adorning the doctrine of Christ.

The yoke is that which binds one to, or makes them responsible for, the action of another. The ox and the ass yoked together may pull against one another, but they must in the end go one way. The Levitical prohibition was typical of the yoking together of the unclean or unregenerate with those whom God had cleansed by the Blood of Christ. "Evil communications corrupt good manners" — i. e., the tendency always is for the evil to drag the good down to its own level. Separation is God's rule. It was not the purpose for which the two were yoked together that the law condemned — nothing could be more unobjectionable than "plowing." It was the yoking together of "clean and unclean."

To recover Ramoth Gilead to Israel was perfectly legitimate, but Jehoshaphat's error lay in his yoking himself with wicked Ahab in order to accomplish it.

To buy or sell to another involves no yoke; it is a simple contract and ends with the transaction. It is the sharing of profits with the world, whether the share be small or large, that constitutes the yoke, and fixes on the shareholder responsibility for the means used to secure the profits. If profits be augmented by methods that are unjust, the man who benefits by it is thereby barred from protesting against it. He may plead ignorance; but is not such ignorance culpable? Ought a Christian to be in a position to receive profits obtained by means he does not approve of, and which personally he would not adopt?

This could not well be more forcibly illustrated than by the failure of the City of Glasgow Bank which took place over a quarter of a century ago. Depositors paid in so much money and received so much interest at a fixed rate. Their responsibility ended there. They did not know, and it was not their business to know, how the internal affairs of the Bank were conducted. There was nothing essentially evil in the object for which the Bank existed, and beyond that **depositors** had neither liability nor responsibility. They all received their money in full. But the **shareholders**, many of them Christians, widows, etc., lost not only all they had invested, but in most cases all they possessed. For years they had been in receipt of large dividends, and this was the inducement to

invest in it; but these apparent profits had never been earned. They were made to appear on falsified balance sheets, and the shareholders, large or small, everyone benefited up to a certain point until the crash. Then came the day of reckoning, and the reality of the shareholders' responsibility was too painfully proved.

In a Limited Liability Company the liability of the shareholders does not exceed the amount of his shares, but the principle is not thereby altered.

Thus we have endeavored to show that to be an employee is essentially different from being a partner, and that a free contract, a loan, or a debenture at a fixed rate of interest differs essentially from a share which participates in the profits.

It is an unwarrantable statement that the prohibition in 2 Cor. 6 **only** applies to worship. There is no such limitation in the Word, and those who violate the command will find the sad result sooner or later, whether it be in marriage, worship, or business. To say that it is better to be a member of a Co-operative Society than to run into debt is not relevant. Thousands of working men with moderate wages have lived and brought up families respectably, never going into debt, but bought all they required for cash at the best shops. If the principle of joining the Co-operative Society by a Christian be unscriptural, then the fact that some who do not join run into debt cannot make it right. That many Christians are in debt and, worse still, seem little concerned about it is sadly true, but the way out of the difficulty is not by going into another wrong position, but by industry, economy, and self-denial. God will make a way for those who are purposed in heart to please Him.

---

No mother watching over the waywardness of her feeble babe, in the days of its infancy, has her patience so thoroughly tried, as the patience of Christ is tried by Christians. —Ryle

---

The believer has absolutely nothing in common with this world insofar as he enters into the spirit and power of the Cross of the Lord Jesus Christ. That Cross has dislodged him from everything here below and made him a pilgrim and a stranger in this world. —Selected

---

O how much pleasanter is humility than pride! Oh, that God would fill me with exceeding great humility, and that He would evermore keep me from all pride! The pleasures of humility are really the most refined, inward and exquisite delights in the world. How hateful is the proud man! How hateful is the worm that lifts up itself with pride! What a foolish, silly, miserable, blind, deceived, poor worm am I when pride works!

—Jonathan Edwards

## THE CALL OF MOSES

WM. WILLIAMS, OF VENEZUELA

**I**T HAS often been pointed out that the life of Moses was divided into three periods. Forty years in Egypt learning men and matters — forty years in the desert learning to work and wait; and forty years learning GOD and His guidance. When the Lord would have him go and deliver His people Israel, his question was — “What shall I say unto them?” Ex. 3:13. He got the commission — “I AM hath sent me unto you.” v. 14.

Now it is most important for a prospective worker to know His commission. Some run without being sent, others go and have no commission. Moses’ business was to make known the eternal “I AM” Who was to deliver His people. The true servant today has to make known the same “I AM” — “All power is given unto Me” i. e., the “I AM” “in heaven and on earth,” “Go ye therefore . . . and, lo, I am with you alway, or all the days, even unto the end of the world, or the consummation or completion of the age.” (This is this present age of the church’s outcalling).

Now the same “I AM” Who sent, satisfied, and sustained Moses has not grown old. He is still the great “I AM” to the real pioneer, the soul winner and assembly planter.


But Moses was still diffident and God would encourage him to use what he had in his hand, which was a rod, the emblem of comfort, support and chastening. God does all these to His servants. Moses put forward five excuses in Ex. 3:11, 3:13, 4:1, 4:10, 4:13. However, God bore with His chosen vessel and, finally, we see him ready for the march into Egypt to liberate a nation of slaves. He had a **wife** to criticize him; **sons** to compromise him; an **ass** to carry them; and a **rod** to comfort him. What a display of human weakness; but what an opportunity for the great “I AM” to make perfect His strength in weakness!

Now it would seem that Moses, like other servants of the Lord, had failed to “order his house,” and circumcise his sons. His wife was not at one with him in this circumcision of their children. She was a Midianite and, doubtless, loved Midians’ ways. How necessary that the wife of a servant of the Lord be at one with him in rolling away the “reproach of Egypt.” We heard a preacher, when we were in Canada, apologize for his shabby clothes, but his wife was a “fashion plate.” Others have opposed fashion and “make up” but their daughters are conspicuous by their bobbed hair and painted lips! Solemn thing to marry a worldly wife.

Jackson gives the meaning of Zipporah as a “sparrow” and we know the sparrow is the most worthless bird, famed only for “chattering.” It can neither sing, nor whistle. Some good and quiet men allow a “chatterer” to beguile them. No doubt

but she "chattered" to please the humble Moses; but when it was a case of carrying out God's commands, she learned to screech like a parrot and cried . . . "surely a bloody husband art thou to me." Ex. 4:25. While Moses, in taking a Gentile bride, is a type of Christ, in His rejection, likewise taking a bride out of the nations; we must remember that it is always an act of disobedience to marry an unsaved woman. It is only safe and scriptural for a Christian to marry "IN THE LORD," 1 Cor. 7:39. This means more than merely marrying a Christian of any persuasion. It means marrying one who will own the Lordship of Christ and who will not object to having their children brought up in the nurture and admonition of the Lord.

### FAILURE AT THE END

 ONE WOULD scarcely think that such should characterize a man like Noah at the end of his life. As we briefly trace his life in Genesis, chapters five to nine, there are many commendable things said of him and he is held up as one of the worthies of Hebrews 11. Undoubtedly the most distinctive thing about him is that, in the midst of such a wicked world as is portrayed for us in Genesis six, he alone, the just man, finds grace in the eyes of the Lord, and thus is used of God in building the ark. In Gen. 8:1, God remembered Noah and in Gen. 9:1, he is blessed of God, and we note that there was an altar unto the Lord in the life of Noah. What a remarkable testimony he had up to this point.

But, alas, we see in Gen. 9:20, how he became a husbandman and planted a vineyard. Next, we find him in a drunken condition. Then Noah awoke from his wine and we have the pitiful consequences of his declension brought home forcibly to him and he is the medium of conveying the curse of God upon Canaan, v. 25. The last record in v. 29, simply relates the close of his life . . . and he died.

From the time that he became a husbandman, that is, when he became absorbed in the things of the world, instead of being occupied with his Lord, there seem to be no more direct dealings between Noah and God. No evident recovery, no evident restoration, though doubtless in measure there may have been.

What a sad picture for one who had enjoyed such sweet communion with God in times gone by! And that time of his life which should have been the crown to his testimony, was nothing but a shameful disgrace. Why? Because he became a husbandman, i.e., worldly minded. What a warning to all of us today! Godly and outstanding background though he had, still his life ends with a lost testimony before his family and

## before the world. WHAT WILL OUR TESTIMONY BE AT THE END?

Submitted by Fred E. Hill.

Editor's note . . . The word "husbandman" in Genesis 9:20 means "a man of the ground." The combination of the two words in the word "husbandman" i. e. (ish—man of high degree and adam—man of the earth or earthy) suggests the fall of Noah from the life of faith to that of occupation with the ground. This was the characteristic of Cain and Cain's line as in Genesis 4 where there is no recognition of the "curse" and was a direct "opposite" to the name which was given Noah at his birth by his godly father, which means, as in Gen. 5:29, "this same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed."

Forgetfulness of the "curse" and total depravity of man is blasting the lives of many professors today.

---

### A LETTER ON INVESTMENTS

Beloved Brother in Christ:

Very many thanks for the kindness which prompted you to write to me relative to investment. My answer is negative, for several reasons.

1st, I have nothing to invest.

2nd, Your kind offer is too late, One having arranged beforehand to pay me ten thousand percent, for all I can let Him have. I have His written promise to that effect in Matthew 19:29 and have already received the earnest of the same. Only yesterday He graciously condescended to borrow of me for a sick man in poverty, see Prov. 19:17, and sent me with a message to his bedside.

3rd, I am told in 1 Cor. 3, the latter part, that "all things are mine," and in 2 Cor. 6 that there is a poor rich man "having nothing and yet possessing all things." Very shortly I expect to come into full possession. I am sure you will rejoice with me.

4th, I am also under written precise orders, in 1 Tim. 6:8, to be content, and warned that they who will be rich do certainly fall into temptation and a snare, foolish and hurtful lusts, etc., which warning I so firmly believe, that I should be frightened, being timid, at the very thought.

5th, I have been somewhat stirred up lately at Leominster, Yeovil Conferences, etc., to see the importance of cultivating a grasping, covetous spirit in regard to certain riches and fruit, mentioned in Proverbs 8:18, 19, and that, not only by what I heard, but by the very sight of some very covetous men who have gotten enormously wealthy by following advice found by them in 1 Cor. 12:31, etc.

The above is for your consideration when you have a quiet half hour, in Hebrews 10:19.

(From The Northern Witness — 1883).

## QUESTIONS AND ANSWERS

**QUESTION:** What is the difference between having some money laid aside in a Savings Bank, or in a Government Savings Bond and owning of "shares of stock" in a private commercial enterprise, or in owning Bank Stock, etc.?

**ANSWER:** This is partly answered in another paper in this issue, but we presume the one who asks such a question has learned the lesson, first, of giving to the Lord His portion, first of all, out of all that he or she receives in the way of income or inheritance, etc., If one does not "give to the Lord" systematically, and loyally, out of their substance, **FIRST OF ALL**, they can never have the blessing of Proverbs 3:9, 10 and Prov. 10:22.

Granted the above is the case, there is a real difference between the two. The first is for safekeeping only, paying a small and fixed rate of interest, with no obligation whatever on the part of the party depositing such; the second proposition is "the unequal yoke," i. e. entering into the responsibilities (even though such should seem limited) and sharing in the profits of the business which is owned largely by unconverted men and women. This applies to all "shares" in incorporated companies, or partnerships, etc., where the saved and unsaved are "yoked" together. **GOD EXPRESSLY FORBIDS IT.** This is enough for the child of God who desires to please God.

« « «

**QUESTION:** Should one lend, on interest, to another Christian, or to Christians?

**ANSWER:** Under the law (and surely grace should, at least, come up to this standard), the Lord told His people in Ex. 22:25 . . . "If thou lend money to any of My people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury." Cp. Deut. 24:10 and Nehemiah 5, etc.

One thus lending would have the especial care of the Lord and the Lord can always give the increase in His own blessed way. The covetous person is neither happy, nor satisfied, and the lending of money to Christians at high, or higher rates of interest than would normally prevail, is making merchandise of the people of God, in our judgment. "The horseleach hath two daughters, crying, 'Give, give' — Prov. 30:15. A covetous person never has 'enough' — the cry is always 'more and more' and very often such a one dies and leaves the excess to be squandered or lost amidst ungodly relatives who soon make short work of it. How much better to send it on before, according to the Gospel by Luke 16:9, 12 and have the heavenly treasures which never fade away — Matthew 6:19, 21. Usury is 'biting' or 'exacting' — the breed of barren metal."

« « «

**QUESTION:** What about "letting" out a farm on shares, as is customary in many parts? The Christian owns the farm but allows a tenant to work and share in the crop.

**ANSWER:** Inasmuch as there is no partnership in the matter, it would seem that the "share" of the crop at the end of the season is merely as a matter of payment for work done and tending the farm. In the matter of the "increase" of the livestock, one should have a fixed agreement as a matter of wages or returns, and the simpler such matters are arranged, the better for the owner in obeying the Scripture. Even though he should take a loss, he would have a good conscience and the blessing of the Lord which far exceeds earthly profits.



## GIVE THEM WARNING

Ezekiel 3:17 - 2 Timothy 4:1,4

### THE TOTAL DEPRAVITY OF MAN

**I**N THE October 1954 issue of a certain periodical, a Mr. A. S. L. makes the following observation, relative to "The child Samuel in the House of God" . . . This historical fact of a young child serving Jehovah is a rebuke to the dogma of "total depravity" of babes and little children, and is a precious example of the Saviour's words, "Of such is the kingdom of God."

Thus this writer rejects the Word of God relative to "total depravity" and calls it the "Dogma of total depravity." Such a false teaching, entirely opposed to the Word of God relative to the ruin of man, we would warn all believers against — it is the natural outgrowth of that other deceptive teaching of "household baptism" a twin to "baptismal regeneration." Such is the downgrade today. False teaching is openly circulated relative to man's ruin in such a statement.

There was only ONE born into this world who did not come into the world under the condemnation of guilt and the wrath of God and that was our Blessed Lord Jesus . . . see Luke 1:35, etc. The above statement, stating the exemption of Samuel from the "total depravity" of the human race, along with babes and little children, is false teaching in the light of Holy Scripture and should be strenuously opposed and refused. Little children are born in sin, as David states in Psalm 51 . . . "Behold, I was shapen in iniquity; and in sin did my mother conceive me." In Job 14:4, relative to man, we read, "Who can bring a clean thing out of an unclean? Not one." Romans 3:23 is all-inclusive and all-embracing. We believe little children who die before the age of accountability go to heaven, not because of freedom from inborn sin and a corrupt nature, but because of the work of Christ and His sacrifice and because there has not been a rejection of that work, nor of God's testimony relative to His Son. It states expressly in 1 Samuel 3:7 . . . "Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him."

We have frequently stated that the inroads of false teaching would come quickly once the "bars" were let down and the doors opened to men of questionable doctrines. Here is an evidence of it. We may expect more false teaching. The admonition was never more needed than in our day . . . "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves." 1 Thess. 5:12, 13. W. H. F.

# “HIM”

A MUCH and long-afflicted child of God, whose memory had been greatly impaired by disease, speaking of her inability to call to mind a whole verse of Scripture, expressed at the same time unfeigned thankfulness for the comfort and stay of soul she experienced in meditating upon that ONE WORD “HIM.”

«   «   «

Of	HIM what wondrous things are told!
In	HIM what glories I behold!
For	HIM I'd gladly all things leave;
To	HIM my soul, for ever cleave.
In	HIM my treasure's all contained;
By	HIM my needy soul's sustained;
From	HIM I all things now receive;
Through	HIM my soul shall ever live.
With	HIM I daily love to walk;
Of	HIM my soul delights to talk;
On	HIM I'd cast my every care;
Like	HIM I one day shall appear.
Bless	HIM my soul, from day to day;
Trust	HIM to bring thee on thy way;
Give	HIM thine undivided heart;
With	HIM oh, never, never part!
Take	HIM for strength and righteousness;
Make	HIM thy refuge in distress;
Love	HIM above all earthly joy,
And	HIM in everything employ.
Praise	HIM in cheerful, joyful songs,
To	HIM unceasing praise belongs;
'Tis	He who does thy home prepare,
With	HIM thou'lt be for ever there.

## SHE SPAKE OF HIM

“SHE spake of Him.” That is our mission. We have found the answer to all our need in that blessed Person. Thank God there are, through His grace, empty, longing, needy hearts in this world, hearts that are sick of the pleasures and weary of the bondage of sin, hearts that cannot be satisfied with the empty shell of the temple ritual. Thousands, too, of His own who long to know Him better are waiting for the “word in season.” Oh, that we may have our hearts filled first, and then go forth, whether to saint or sinner, to speak of Him.

**Arlington, Wash.**—Bre. report that Allen Ferguson with a local brother tried some meetings in one of the districts nearby. The people faithfully visited.

**Blue River, Wisc.**—Bre. Klabunda and Baldwin in fifth week, last report, two had professed, attendance fair. West Union, Iowa had a profitable day the fourth of July, with five baptized in the morning. Nine preachers present. Elliott and Yost at Elroy, Wisc., Bro. Brandt hopes to try Wapello, Iowa, Bro. Mick may help. Warke and Jamison hope to try Brooklyn, Wisc., 20 miles south of Madison. O. Smith and DeBuhr in Minnesta. Pray for all such.

**Turtle Lake, Wisc.**—S. Hamilton preached in the open air here and at Reve. Saints of La Crosse expected to have a baptism soon. Baptism at Ontario, Wisc., the 3rd of July. 8 or 9 thus obeyed the Lord, one a great grandmother, aged 86. Bro. Hamilton also visited Black Earth, Broadhead and Lake Geneva. Bro. Warke visited Broadhead, Black Earth, LaCrosse, Beetown and Lynxville. Bro. Mick had five weeks in Beetown.

**St. Louis 4, Mo.**—Our brother Carlos Ostertag, 2251a Indiana Avenue, continues his work of distribution of "Palabras Fieles" in the Spanish language — circulation is in the hundreds of thousands — pray for this good work.

### CANADA

**Durban, Man.**—Bre. Gray and Boyle are in tent work here. Interest was not good at the beginning but has picked up quite well — God has blessed the Word and two have professed — remember our brethren in prayer.

**Sarnia, Ont.**—The Lord gave distinct help at Conference this year and many felt refreshed through the ministry — a goodly number of the Lord's servants gave helpful ministry, about eleven being present. Many young believers present which is a cheering note at many meetings today convened for the ministry of the Word, apart from worldly attractions.

**Eden Grove, Ont.**—The smaller conference here, a week after Sarnia, was felt to be a time of help and encouragement to His own — weather hot but the Lord's Day afternoon was moderated by the felt presence of God and as some said — "they forgot about the heat." A good testimony and Gospel meeting at night. Bro. F. Hunter went to Owen Sound, W. Ferguson gave a call at Lake Shore.

**Orillia, Ont.**—F. Hunter gave a call here and at Huntsville on way North. Ministry appreciated. Bre. R. Harris and Earl Pears expected to commence in a schoolhouse in Mt. Forest, Ont., beginning of July.

**Madoc, Ont.**—T. Kember expected to pitch bro. Taylor's tent here, about 45 miles from Deseronto. Bro. Taylor says — "My biggest part this Summer will be to pray." He is feeling a little stronger and is at regular meetings.

**Charlton - Earlton, Ont.**—A happy and profitable time reported at recent Conference, one professed at last meeting. Bre. Grainger and Jas. Smith from Rollet remained at Earlton for a night or two, then on to Thurso, Ont. Jn. Adams at Huntsville for a short visit, bro. Meridew at Englehart, F. Hunter at Kirkland Lake, then Englehart. Jas. Clark had encouragement and blessing at Parry Sound, two professed, long prayed for. Bro. Widdifield is back in his "old parish" finding lots to do — he came up to the district about three weeks before the Conference.

**Vancouver, B. C.**—Bro. Turkington came West and is returning soon to his field of labor in Venezuela — he and bro. Alves gave a call at Seattle recently.

### OTHER LANDS

**Italy.**—Bro. Carboni was due to sail May 25th, with his wife for U. S. A. but a Doctor's Certificate has been delayed in his wife's case on account of an attack of pleurisy, so their plans were changed meantime. Pray that God's guidance may be theirs in His due season.

Bro. Johnston sends some interesting items of news, we mention some . . . "The Lord has been good to me. Most of the time I have kept well though I have been in some rather tough places. I spent a few weeks in Sicily where there is good opportunity for pioneering for God. Since then have been a few days in each of several small assemblies in the mountains and am now (June 10th) at Pescara on the Adriatic Coast. Several of the Italian laborers are getting feeble . . . Bro. Longo, though none too strong, has no car, no means of trans-

portation and must often sleep in most uncomfortable places, because he cannot return home. In some places we nearly smothered in an overcrowded room for lack of a hall. Most of the houses are but one large room, the door the only opening. For fear of disturbance this is usually closed, or partly closed. Many when able to find employment earn only enough to buy a pound of meat, working hard 12 to 14 hours. Yours in the "Hope." Gordon Johnston, % F. Carboni, PIVERONE, Prov. Torino, Italy.

### CONFERENCES

**Orillia, Ont.**—Annual Conference D. V. Sept. 3rd, with Prayer Meeting at 7:30 p.m. continuing Lord's Day, Sept. 4th and Mon., Sept. 5. Breaking of Bread at 10:30 a.m. Those of the Lord's servants walking in the "old paths" will be welcome to minister the Word. Corresp. to Cecil R. Clark, R. R. 4.

**La Crosse, Wis.**—Annual Conference d.v. will be held Sept. 3rd and 4th, preceded by Prayer Mtg., Fri. Eve., Sept. 2nd. Corresp. L. Uglum, 316 So. 6th.

**Sault Ste. Marie, Ont.**—Joint Conference (Michigan and Ontario) d. v. their 39th Annual Conference in the Technical School, Sept. 3rd, 4th and 5th. Prayer Mtg. in the Gospel Hall, Spring & Wellington, Fri., Sept. 2 at 7:30 D. S. T. First meeting Saturday for ministry at 2:30 p.m. Visitors freely entertained. Corresp. to R. H. Davis, 178 March St.

### FALLEN ASLEEP

**New York, N. Y.**—Our beloved sister, Mrs. Joseph Chambers "went home" May 21st. Went to hospital the day before and passed away in her sleep. A godly sister who loved the Word, she had been in happy fellowship with the saints of 73rd St. Assembly for past 28 years — she "adorned the doctrine of God our Saviour in all things." Leaves a sorrowing husband and daughter — Titus 2:13.

Also on May 26th, another beloved sister, Mrs. Foster Brownlee "went home" after a long illness, aged 41. Over 20 years with saints of 73rd St. Assembly and bore a bright and happy testimony. Pray for her husband and two young daughters.

**Boston, Mass.**—On May 25th our beloved sister, Mrs. Edward Wilson, passed into the Lord's presence in her 62nd year. Saved during tent meetings held by the editor's father in 1909 in Glasgow, in fellowship there in Wolseley Hall and in U. S. A. since 1923 since which time she has been in happy fellowship in the Cliff St. Assembly here. Held in much esteem by the saints of the district.

**Sault Ste. Marie, Mich.**—Our dear sister, Mrs. Ann Gordon "went home" June 8th, aged 76. Saved Sept. 1st, 1925 after the Gospel meeting of the Conference here and in fellowship with the saints since, of late years unable to attend. She was given to hospitality, much missed.

**Long Branch, N. J.**—Our beloved brother Nunzio Pizzulli "went home" June 18th, after much suffering, aged 79. Saved May 30, 1920 in New York City at the first Conference held for Italian believers in the U. S. He moved to Long Branch shortly after and in 1922, through efforts of himself, Luigi Rosanio and others the Assembly here was formed, to which he was faithfully devoted, his seat seldom vacant until he was taken ill. Faithful in speaking to unsaved, given to hospitality and visitation, a true and godly elder. His counsel will be much missed. Leaves his widow and four sons, all in fellowship. Our well known brother Frank Pizzulli, laborer in the Gospel, one of his sons. May the Lord raise up others like him.

**Cleveland, Ohio.**—Saints of Addison Road Assembly and the district generally mourned the homecall of dear William Brown, though not as others who have no hope. He "went home" June 10th. He was saved in Ireland when 17, came here when 20 years of age. About 55 years ago, seeking God's mind, he was led to the Assembly here and after some exercise, he and his wife together decided — "this is what the Lord has commanded" and as he often added . . . "I have had no reason to change my mind since then." Faithful above many, respected for his shepherd heart and godly counsel, the Assembly was his first thought in all, everything else followed in its place. The homecall of such godly elders is a challenge to all who "will live godly in Christ Jesus." We are grateful for those who are seeking to carry on but they need our constant prayers that they may be steadfast, unmoveable . . . in the work of the Lord. The truth of God does not change, although the present generation has changed greatly. He was 86 years old.

# Words in Season

THE BIBLE FAMILY MAGAZINE



## THE SCYTHER OF TIME

I saw the early mowers pass  
Along that pleasant dell,  
And rank on rank the shining grass  
Around them quickly fell;  
I looked, and far and wide at noon  
The fallen flowers were spread,  
And all, as rose the evening moon,  
Beneath the scythe were dead.

"All flesh is grass" the Scriptures say,  
And so we truly find;  
Cut down, as in a summer's day,  
Are all of human kind:  
Some, while the morning still is fair,  
Taken in earliest prime;  
Some, mid-day's heat and burden bear  
But all, laid low in time.

And yet so full of truth to me  
Is this, the mower's tale:  
I soon a broken stem shall be  
Like hay that strews the vale;  
At early dawn, or closing light,  
The scythe of death may fall;  
Then let me learn the lesson right  
Let CHRIST be ALL IN ALL.

J. T.

---

**SEPTEMBER, 1955**

---

## WORDS IN SEASON

Published monthly at 2116 South Jefferson Ave., St. Louis 4, Missouri  
**Editor, William H. Ferguson, 13400 Lauder Ave., Detroit 27, Michigan.**

**Entered as Second Class matter at the Post Office at St. Louis, Mo.  
Under Act of March 3, 1879.**

Subscription price, one dollar (U. S. Funds) mailed anywhere in the world. Six or more copies to one address, 90 cents per copy.

Send ALL SUBSCRIPTIONS, change of address, publication matter, news items, conference and death notices to WM. H. FERGUSON, 13400 LAUDER AVENUE, DETROIT 27, MICH. All reports for WORK AND WORKERS columns should reach Detroit by the 10th of the preceding month.

### ADDRESS OF CORRESPONDENTS

**Kitchener, Ont.**—Mr. George Jones, 224 Samuel Street, for the Kitchener Gospel Hall, 195 Duke St., East.

**Midland Park, N. J.**—Please note correct address of the Correspondent, Mr. L. C. Greene, E. 20 Glen Avenue, NARAMUS, N. J. Using his former Ridgewood address causes delay and confusion in P. O.

**Toronto 10, Ont.**—Mr. A. McCready, 425 Whitmore Ave., for the West Toronto Gospel Hall.

### UNITED STATES

**Manchester, Iowa.**—Christians here expected to commence in schoolhouse near Viola, Lord's Day evenings, following up previous work.

**Garnaville, Iowa.**—Bre. Klabunda and Baldwin here — fair attendance in spite of the heat and farmers being busy.

**Williamston, Mich.**—Some encouragement in the open-air work by brethren here — Jackson also reporting some interest, in their work in open air. L. McBain and N. Crawford in the tent in Fremont, Ohio, a new venture. Some encouragement—good children's meetings.

**Willmar, Minn.**—Bre. O. Smith and L. DeBuhr in fourth week here, at last report, one had professed, others concerned — some opposition, a good sign.

**Lorain, Ohio.**—Bre. Lipke and Sherlock continue tent meetings, some blessing. Have had some trouble with gangs of boys.

**Turtle Lake, Wisc.**—S. Hamilton did some tract work in this district and had open air meetings — a little encouragement. He also visited Duluth.

**Alpena, Mich.**—Bro. E. J. Wickert gave good help here for three weeks with this small assembly.

### CANADA

**The Prairie Conferences, Sask.**—Reports from these parts indicate the Lord's goodness once more to His own, a brother wrote that the ministry was with liberty and power — the branches running over the wall. The attendance about the largest and a good spirit of harmony, weather good. These conferences are a cheer to many isolated ones. Bro. Willoughby visited Esk, Yorkton, and gave a call at Calgary with the Fifth Street Assembly. This last named assembly purposes building a Gospel Hall soon, pray for them.

**Collingwood, Ont.**—Brethren here purpose a new Hall in a residential district and will value prayer. Simple, comfortable buildings without the adoption of the names and architecture of the religious world should be the aim of the saints. Chapels, steeples, conformity to religious ideas of men are not in accordance with testimony to the Name of our Lord Jesus Christ. It is the internal character of the Assembly which is important. 1 Cor. 14:23, 25.

**Pugwash, N. S.**—Recent conference reported very good, with some professing salvation. Jas. Blackwood visited several of the assemblies in the Maritimes.

# 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. 47

SEPTEMBER, 1955

No. 9

## GATHERED GEMS

### SHE LOVED MUCH

Luke 7:47

The richest ointment that her love could bring,  
Was poured upon her Lord, her glorious King:  
But to His heart, more fragrant and more sweet,  
Those happy, loving tears that washed His feet.  
Wm. Wileman.

« « «

WORSHIP: "If there were ten thousand thousand million of worlds, and as many heavens full of men and angels, Christ would not be pinched to supply all our wants, and to fill us all. Christ is a well of life; but who knoweth how deep it is to the bottom?"

Put the beauty of ten thousand thousand worlds of paradises, like the Garden of Eden, in one; put all trees, all flowers, all smells, in one: Oh! what a fair and excellent thing that would be! And yet it would be less to that fair and dearest Well-beloved Christ, than one drop of rain to the whole seas, rivers, lakes, and fountains of ten thousand earths.

Oh! But Christ is Heaven's Wonder, and earth's Wonder! What marvel that His Bride saith . . . "He is altogether lovely!"

What vast possibilities open to us as worshippers for an ever increasing measure of worship when we consider "The unsearchable riches of Christ." Eph. 3:8 The love of Christ which passeth knowledge."

Lines written by Samuel Rutherford,  
saved eleven years.

« « «

The dearth of worship will be prolonged unless more of us rise to learn what it means to "possess our possessions." Obadiah v. 17; 2 Peter 1:3.

If there were more genuine exercise of heart about worship, and all it involves, there would surely be brought about the very change that so many lives are needing. The "dearth" of worship is the hall-mark of backsliding.

« « «

If I have been injured by another, let me bethink myself — How much better to be the sufferer than the wrong-doer!  
R. C. C.

## THE STRANGE SEASIDE COTTAGE

**“W**HAT! only a dollar a week for that charming little place — and in the season, too? What is wrong with it? Is it haunted?”

The Agent smiled at Mr. Munro's astonished face. “No, sir! it is not haunted, but there is one condition. The owner, instead of having pictures, hangs the walls of his house with framed Scripture verses. The tenant has to sign a paper that he will not remove them. That is the condition.”

Mr. Munro smiled and left the Agent's house, and consulted with his wife, who was waiting.

“We won't turn down the cottage, dear, because of this unique decoration, will we?” “Certainly not, in extremity, we could turn the texts to the wall” said the wife. If the outside had charmed them, the inside was more attractive still; it was quite different from the usual seaside cottages, the furniture was fine, the texts were real works of art and beautifully framed. So the Munros took the house for a month. Their party included a young married couple, also a Miss B.— and a young man named Allan Wood, all gay young men and women, without any thought of care beyond this world. They intended to have a merry month, and they gave and accepted invitations, and welcomed guests with open hospitality.

## THE NEW PICTURES

At first, the “new pictures” — as the texts were called — were solemnly read out by one and another at meals, when the sacred words caught their eyes, and then banter and laughter would follow; but by degrees the laughter became strained and avoidance of the texts became noticeable.

“My bedroom art gallery is a corker,” said Allan Wood, one morning at the end of the first week. “I am about held up with that text over the mantelpiece.”

“Poor, dear Allan,” said Miss B. laughing. “He is the first to succumb. Turn its face to the wall, tonight, my dear boy.”

“I'm blest if I don't,” said Allan.

When night came, he felt ashamed to carry out his intention; yet even in the dark he seemed to see those words in front of him. He tossed over to his right side, and opposite him he knew that these words were hanging . . . “Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap.”

On the left of him, he knew was . . . “Neither is there salvation in any other; for there is none other Name under heaven given among men whereby we must be saved.”

Unable to bear them any longer, Allan crept out of bed in the dark and turned each frame round, then got into bed again and pulled the clothes over his head. What a relief to



know that those worrying texts would not greet him on awaking.

He slept fitfully, and awoke but unrefreshed, although his waking thoughts had a sense of relief about them. And yet, what had happened? He rubbed his eyes and stared! Had he dreamed it all? Surely he did get out of bed last night and turn those frames around! He could have sworn that he had, and yet — there they hung exactly the same as before! A shiver passed over him! He approached the mantelpiece and peeped behind the frame. Ah! there was some trick, wasn't it? He examined the others. Yes, each one was the same on both sides.

"I've had enough of this uncanny place" he murmured, "guess I will join Jim Barnes on his tour North."

During the next week, Mr. and Mrs. D.—— decided that the air disagreed with them also, and a few days later the owner received a note from Mr. Munro, stating that the place did not suit his party, so they would have to forego the remaining half of their stay there.

### THE SEQUEL

"You do not know me, sir and I ask your pardon for intruding, but I am one of a party who intended to spend a month at your seaside cottage, but I left it after one week."

"The place did not agree with you, I believe," said Mr. H.——, with a keen look at the young man. "I was sorry."

"It was not the place, sir. It was God's Word that disagreed. My conscience was awakened, and I sought to stifle it, and I could not. After a time of misery, under conviction of sin, I just did what I was told to do by that beautiful Gospel verse that hung over the dining-room mantelpiece. You know it, Sir. "Come unto Me all ye that labor and are heavy laden, and I will give you rest." "Yes, I just came with all my sins and guilt, and told the Saviour all my trouble. You know what happened. Did He receive me? Oh, yes! yes! peace and rest was mine at last. And so, Sir, I had to come and tell you about it, because, in God's way, it came about through you."

The old man held out his hand and clasped Allan's warmly, and said, "For this, and all His other mercies, God's Holy Name be praised!"

Then the old gentleman went on. "I, myself, was converted as a pleasure-loving careless man of the world through a single verse of God's Holy Word."

"Three years ago I conceived the idea of having a house at the seaside, and furnishing it lavishly, and renting it for a mere trifle, on conditions. I am not a poor man, thank God, and for three years this has been my labor of love. I always go round the rooms after each party has left. In some cases the frames have not been touched — in others, generally in

bedrooms, one or two have been tampered with. With regard to your party, the texts had been reversed in every room with the exception of the maid's. You see I can tell, because the frames work on a patent of my own. And that is my story."

"And a most interesting one it is, sir," said the young man . . . "May God bless and prosper the Seaside House Text effort."

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

(— From a former issue).

---

### WHY THE YOKE IS EASY

**A** PREACHER used to tell of an incident in connection with a sermon of his on Christ's invitation to the weary and heavy-laden.

"I had finished my sermon when a man came to me and said, 'I wish I had known what you were going to preach about: I could have told you something. Do you know why His yoke is light, sir? If not I think I can tell you! The preacher answered that he supposed it was because the Lord helped to carry it. 'No, sir,' explained the man, shaking his head. 'I think I know better than that. You see when I was a boy at home, I used to drive the oxen in my father's yoke, and the yoke was never made to balance, sir, as you said.' He went on triumphantly . . . 'Father's yokes were always made **HEAVIER ON ONE SIDE THAN THE OTHER**. Then, you see, we would put in a weak bullock along side of a strong bullock, and the light end would come on to the weak bullock, because the stronger one had the heavy part of it on his shoulder.' Then his face lit up as he said . . . 'That is why the yoke is easy and the burden is light; because the Lord's yoke is made after the same pattern, **AND THE HEAVY END IS UPON HIS SHOULDER**.'"

Anon.

---

### SEEING THE GOSPEL

A poor Chinaman came to a missionary to ask for baptism. When asked where he had heard the Gospel, he answered, "that he had never heard the Gospel but had seen it." He then went on to relate how he knew a poor man at Ningpo who had once been an inveterate opium smoker and a man of violent temper. This man had become a Christian, and his whole life had altered. He gave up opium, and became loving and amiable. "So," said the man, "I have not heard but seen the Gospel."

## SLANDER

WM. H. FERGUSON

**S**TRONG words are used in the Scriptures against this unseemly sin which should be given earnest consideration by all. Proverbs 10:18 states . . . "He that uttereth a slander is a fool." The Hebrew word used here is "Dib-bah" and is found in the following Scriptures in this connection:

Genesis 37:2

Numbers 13:32

Numbers 14:36, 37

Psalm 31:13

Proverbs 10:18

Proverbs 25:10

Jeremiah 20:10

Ezekiel 36:3

The word for "uttereth" signifies "going forth" and seems to refer to the originator of the slander whom God holds responsible and to whom God applies such a scathing epitaph . . . "A fool."

The slander, then, may be "an evil report" as in the case of Joseph and his brethren, as in Gen. 37:2. It would not signify that Joseph slandered them but he communicated to his father that which emanated from them as evil. That they had evil, wicked thoughts and counsels is only all too evident as we trace their history — such wicked counsel as they gave when they decreed the "selling" of Joseph or even his death, did not arise spontaneously — they were men of evil counsel else this latter never would have been suggested. They "sorely grieved him, shot at him, and hated him." That "his bow abode in strength" even under such circumstances, is to his credit and a token that God was with him and sustained him.

Then in bringing up "an evil report of the land" as in Numbers 13:32, these faithless men uttered a slander against God and His ability to save and help them and the judgment of God fell on them in Numbers 14:36, 37. The judgment of God is always against the slanderer — he may seem to escape for a season but the end is bitter.

Our next reference is in Psalm 31:13 . . . "I have heard the slander of many." David took to heart the slander of the wicked Shimei — he knew the counsel of Ahithophel was against him, as the counsels of Judas and the Sanhedrin were against David's Lord in a later day, but David could add . . . "I trusted in Thee."

Proverbs 10:18 we have already referred to and it is noticeable in this verse that the "malignity" is hidden under "lying lips." All slanders are of the element of "lying" and v. 19 following suggests that "in the multitude of words there wanteth not sin." Many slanderers have sweet and honeyed lips — "hiding the hatred." A brother reminded us at a recent Conference of the saying of his old mother . . . "Some people are too sweet to be wholesome." Watch out for the "talker" and "the flatterer."

Again in Proverbs 25:10 we have "secret things" told which should be kept hidden. How often we hear of such. A case comes to mind of an Assembly where a measure of discipline had to be carried out, which was done. A report of this (which never needed to go farther than the local district) was carried fifteen hundred miles or more to one of our mid-western cities during the past year, to a young Christian couple who had no interest whatever in the case, and this "report" by a preacher of the Word. How sad! And this is not an isolated case. Preachers, away from God, can carry gossip and slanders as a dangerous canker. God says . . . "Thy slander shall turn not away." They will meet this again.

There are "secrets" of husband and wife which are sacred. To have these bantered and distorted to bring sympathy to an offender is a serious evil and a shameful thing. There are other "secrets" which do not require to be spoken of and paraded but how quickly the gossiping tongues of men and women roll, as a "sweet morsel under the lips" anything they can get hold of. This is a characteristic of the fleshly man (Romans 3), not of the true child of God.

Jeremiah in Jeremiah 20:10 "heard the slander of many." This dear man and servant of God, who only stood for God in an evil day, could see that his persecutors were just waiting for their chance — "biding their time" to get rid of him. They "watched for his halting" to take their revenge on him. How pitiful to see men descend to such malevolent actions and that against brethren.

At times the spirit of envy (which is as rottenness of the bones) — likened to a "gnawing worm," so grips a man or woman that it destroys every proper thought and, like Esau with regard to Jacob, it is recorded that "he (Esau) corrupted his compassions." Perhaps another receives more recognition or has gift or grace to exercise what he has, which the envier has not, all this adds fuel to the fire. A brother gets "acceptance" and the tongues begin to wag and the "evil saying" about him is "uttered" and as it "goes forth" God holds the originator or originators responsible, and so do others who know their God. We would not like to stand in their shoes. Solemn, indeed, are the results and one should be afraid, before God, to utter this slander. Anyone who brings a charge against another affecting their character has, not alone done that person a serious wrong where the charge is absolutely without proof, but they have laid themselves open to the discipline of the Assembly, and if the offended person were an unsaved person, or not spiritual, they could make the slanderer pay dearly for it. Even the laws of our land come immediately to the aid of a person slandered and demand absolute proof, or else the one who utters the evil report is in their eyes "criminal." The ease with which some professed Christians take shelter

under 1 Cor. 6:1 makes one wonder. One, not infrequently, finds that the bearer of "stories" about others are those who publicly declare themselves as being filled with "love" and "consideration." What a travesty!

Our last Scripture for consideration at present is Ezekiel 36:3 where the nation of Israel is said to be "an infamy of the people" or "an evil report." The succeeding verses of this chapter show that God will turn this "evil report" against their persecutors and those who gladly spread it of the nations. God will, in the coming day of restoration and glory "gather you out of all countries, and will bring you into your own land." v. 24. Then their cleansing takes place as they acknowledge and "remember your evil ways, and your doings that were not good, and shall loathe yourselves in your own sight." v. 31. This is ever God's way — no blessing can ever come of a lasting sort apart from confession and restoration. Those who are spiritual can never fraternize with any who have brought up "an evil report against another" until such matter is cleared in a Scriptural way. God has divine order which we cannot dispense with under any circumstances.

The New Testament reference to "slander" is in 1 Tim. 3:11 where the wife of any servant, acting in capacity in a local church, for or with the saints, is before us: "Even so must their wives be grave, not 'slanderers'." And the word — "Diabolos" used here shows the origin of the slander, the devil himself. Many a good servant of God has been hindered and spoiled by an ambitious wife and in listening to her voice, rather than the voice of God and godly counsel, he has gone down in defeat. Never underestimate the power of a woman's tongue when she is away from God, it is a "deadly evil." Many a good man has suffered from such.

All slander in an assembly of God should be nipped in the bud and dealt with and the leaven purged. To allow it to go unpunished is to forfeit God's blessing and presence until confession is made and the Assembly cleared.

---

### JOHN BRADFORD, A. D. 1555

One of the most popular preachers of his day in England. He was imprisoned by Catholic power for eighteen months, and then condemned to be burned at Smithfield. Bradford and a young man were tied to the same stake. As the flames covered them, he strove to comfort the youth, and said: "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

---

A man must have a backbone, or how is he to hold his head up? But that backbone must bend, or he will knock his brow against the beam.  
—Selected

## THE "PATTERN" GOSPEL PREACHER

THE LATE JOHN R. CALDWELL

**P**AUL SAYS — "Woe unto me if I preach not the Gospel" 1 Cor. 9:16. Then am I to preach the Gospel only in case a woe should come upon me? No! I want to show how willing I am, and that it is my delight to be in my Master's service. I do not desire to be supported by anyone, but rather to labor with my own hands, that I may give no occasion to any to say that I do it for a living.

### REFUSING TO TAKE ANYTHING FOR HIS SUPPORT

The Apostle Paul refused fellowship from the saints at Corinth, but he gladly took what was sent from the Philippian Church. What was the reason? There was a great difference between the two. In the Church at Corinth there were some who thought they had as good a right to be called Apostles as Paul. Such were ministers of Satan, and they would take as much as the saints would give them. Paul, as it were, would say: "Let those who are false apostles take all; I don't want your money. I am serving the Lord and He cares for me."

Was it pride that led him to act in this way? No! It was that they (these false apostles) might have no excuse; that the difference between the true and the false servant of God, between the hireling and the lover of the sheep, might be thoroughly manifested; and that thus the Corinthian believers might be delivered from the bondage they were in to these false apostles who were glorying in themselves, and not in Christ.

### THE SPIRIT IN WHICH HE SERVED

We see the spirit in which he served the saints in 2 Cor. 12:15, 16 . . . "I will very gladly spend and be spent for you: though the more abundantly I love you, the less I be loved. But be it so, I did not burden you; nevertheless, being crafty, I caught you with guile." I must protest against the way in which this verse is used by some. They use it as a justification for going about the Lord's work in a crafty way, but that is not the meaning of the verse. He is evidently referring to **WHAT SOME OF THEM HAD BEEN SAYING ABOUT HIM**. That though he did not take help himself he sent Titus, and he got it through him. vs. 17, 18: "Did I make a gain of you by any of them whom I sent unto you? I desired Titus, and with him I sent a brother. Did Titus make a gain of you? Walked we not in the same spirit? Walked we not in the same steps?" Some of them had had the impudence to say that though he would not take anything himself, he sent Titus or someone else, and what he would not take directly he got indirectly through those whom he sent. Oh! the depth of the depravity and the wickedness of the heart of man when not under the influence of the grace of God!

At Philippi, where he knew that the saints cared for him, he **WOULD TAKE ANYTHING THAT THEY WERE PLEASED TO SEND HIM**. He took from them more than their share, but he would not take anything from the Corinthians. There may be similar reasons now for the Lord's servants accepting help from some, whilst refusing it from others.

The Apostle's assertion in this chapter of his right to be maintained by the contributions of the saints has been taken to support the doctrine of a separate class amongst Christians set apart for ministerial functions distinguished from the believers generally — "clergy" as contrasted with "laity."

But observe, that in this chapter he is referring specially to those who preach the Gospel, i. e., to evangelists and their work and support, not to pastors, overseers, teachers, who are localized in certain towns and permanently associated with the Assemblies in those places. When he refers to such it is in different terms, see Acts 20:28, 29. Now, in addressing these overseers of Ephesus, see how different is his teaching. Instead of telling them that as a separate or clerical class, they have a "right to claim the support of the saints" — he asserts the very opposite principle: "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have showed you (overseers or bishops) all things, how that so **LABORING YE** ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive."

### HELPING IN A GODLY WAY

Turn with me now to the Third Epistle of John, verses 5, 6: "Beloved, thou doest faithfully whatsoever thou doest **TO THE BRETHREN** and **TO STRANGERS**; which have borne witness of thy charity before the Church: whom if thou bring forward on their journey after a godly sort (margin, worthy of God), thou shalt do well; because that for His Name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such that we might be fellow-helpers to the truth." To help such after a godly sort is to help in a way worthy of God — that is, liberally, freely, heartily and lovingly.

If you have anything to give to any of the Lord's servants or His poor ones, take the trouble to find the address, and

### TAKE IT DIRECT TO THEM,

that they may know and feel that it is heart-to-heart work; or, if the communication be by letter, send it direct to the one for whom it is intended.

I would not disparage the ministry of brethren who at much personal labor keep up constant communication with the Lord's servants laboring in other lands, and to whom many

gifts are entrusted, often with discretion, to send where they deem the need to be greatest. Such a service faithfully performed is a good work. But there is ever a tendency to rely upon such channels of communication, **BECAUSE IT SAVES TROUBLE**. But I am persuaded there is more blessing to all concerned when the collective gift of an Assembly is sent direct, with a loving letter and remembrance in prayer to a lonely laborer abroad. Often this is followed by the joy of hearing direct from the one communicated with, and in many cases telling how **THE GIFT CAME JUST AT THE RIGHT MOMENT**, when every other channel seemed shut up; and thus both givers and receivers rejoice together before God, the Author of every grace.

### SOCIETIES

Societies are often the means of taking the life and love and the fellowship joy out of such service. How many, instead of making a garment for some poor one, and taking it to them themselves, like Dorcas, form themselves into a "Dorcas Society," and they gather together to work and gossip, and things are made and sent, and a report made out at the end of the year; but not one, perhaps, of the workers and givers has had any personal heart-to-heart contact with the receivers, nor have the receivers had any thought beyond

### WHAT "THE SOCIETY" DID FOR THEM!

We want heart-to-heart service. Let us beware of the machinery that takes the life and heart out of the service. Don't you see the blessing that flows from taking the gift to the person, where this can be done? There is mutual joy and thanksgiving to God, the great source of all blessing, coming to us through His well-beloved Son. He served us by shedding His life's Blood; shall we not serve Him well, and in such a way as shall bring glory to His Name: aye, and give joy to His own heart? Shall we not serve Him by considering how we can help on His work, and help and encourage His hidden ones, who are laboring for Him in lonely parts of the world? The Lord stir up our hearts in this honored, blessed service.

« « «

**EDITOR'S NOTE:** The above was written a good many years ago when the threat to Assembly testimony and godly order was not quite so pronounced as it is today. The few brethren interested to "forward" gifts has given place to the "Missionary Society" today, under the plea of expediency, and the men who have control of such exercise a control (outside of the local assembly), not alone over the funds but, incidentally, through the distribution of such, over the laborers. This has ever been the "bane" of all such societies which had a small beginning and eventually blossomed out into what we see today in the ecclesiastical and sectarian world.

The possibility of any group of men, or Society, in the United States, Britain, or Canada, or any other country, having the final "say" regarding missionary or Gospel activity is so manifestly out of line with the Scripture and truth which we



have been taught, that all Christians individually, and Assemblies "gathered to His Name" should take warning and avoid entanglement. This can be accomplished by having, as the above article suggests, "DIRECT COMMUNICATION WITH THE WORKERS ON THE FIELD" at home or abroad; and without adopting, in principle, THE MISSIONARY OR HOME SOCIETY, under whatever name it should operate. Being an "activity" outside and independent of the "local church" such becomes without Scriptural pattern — this is always dangerous.

To think that any Society has "power" to automatically deprive godly men, who do not see eye to eye with them, of the fellowship, practically, of the saints, would be abhorrent to any that understand God's ways. Surely, this was farthest from the thoughts of the exercised men who, years ago, undertook this work apart from any "Society" or "Incorporation" but now — the "Incorporation having taken place" and feeling its power, one may expect to see further encroachments upon the lives and testimony of laborers. Our only safety lies in a constant adherence to the pattern of the Word . . . "Hold fast the form (mould or pattern) of sound words." 2 Tim. 1:13.

## THE OLD FRIEND

"Jesus Christ the same." Heb. 13:8.

**A**N INCIDENT was related by Schuyler Colfax regarding Abraham Lincoln. It was during the dark days of 1863, on the evening of a public reception given at the White House. The foreign legations were there gathered about the President.

A young English nobleman was just being presented to the President. Inside the door, evidently overawed by the splendid assemblage, was an honest-faced old farmer, who shrank from the passing crowd until he and the plain-faced old lady clinging to his arm were pressed back to the wall. The President, looking over the heads of the assembly, said to the English nobleman: "Excuse me, my lord, there's an old friend of mine."

Passing backwards to the door, Mr. Lincoln said, as he grasped the old farmer's hand: "Why, John, I'm glad to see you. I haven't seen you since you and I made rails for old Mrs.——, in Sangamon county, in 1847. How are you?"

The old man turned to his wife with quivering lips, and without replying to the President's salutation, said: "Mother, he's just the same old Abe!"

So say we of Christ, His LOVE is the same, for it is EVERLASTING, Jer. 31:3. His KEEPING is the same, for it is CONSTANT, 1 Peter 1:5. His POWER is the same, for it is ENDURING, Heb. 13:5. HIS MINISTRY is the same for HE LIVETH, Heb. 7:25. His PLEASURES are the same, for they are LASTING, Ps. 16:11. His PROMISES are the same, for they are SURE, 2 Cor. 1:20, and HE, HIMSELF, is the same, for HE IS IMMUTABLE . . . Malachi 3:6.

F. E. M.

## ABISHAI, ONE OF DAVID'S MIGHTY MEN

THE LATE WILLIAM SHAW

**T**HE FAITHFULNESS of Abishai is now to be subjected to a new test. He had been with David in rejection, and with David reigning in Hebron. But the throne itself is now to be assailed, and the enemies of king David are in such overwhelming numbers that David resolves on a precipitate flight from Jerusalem. "The people increased continually with Absalom" 2 Sam. 15:12. How would all this affect Abishai? Which side would he take? The question does not seem to have given him any trouble. It was a time of crisis in Israel. Great issues might depend on what attitude a leader such as Abishai would assume. The undecided are always more or less swayed by the determined action of men who have convictions, and who have the courage to act in accordance with those convictions. Abishai at once took his stand with the Lord's anointed. With him it was no matter of counting up the opposing forces. The people might increase with Absalom until, in the language of Hushai, they could be compared to the sand that is by the sea for multitude, chapter 17:11. But the question of numbers had no weight whatever with Abishai. His path was perfectly simple. Wherever David was, there would Abishai be.

In a critical time the first thing for a leader among God's people is to settle in the presence of God what is the right thing to do. He is not called upon to sit down and estimate the strength of the opposing forces, and then shape his course accordingly. To act in that way would be merely carnal policy — a very different thing from the leading of God. In the history of the Lord's people and of assembly life there have been times of panic and alarm — times, it may be, in which the saints were called upon to support some new religious movement, or some new ecclesiastical system. The "sheep" were perplexed, and naturally looked for some definite lead from those whom they acknowledged as "shepherds" of the flock. Very much depended on the action and example of those shepherding ones. We all know how a wrong step by some determined leader has been the means of leading many into a yoke of bondage. But we also know, and rejoice to know, how the quiet Abishai-like steadfastness of leading brethren has been owned of God in preserving many from the snare of the fowler. They perceived — what "the many" failed to perceive — that the new system was bound up with untold dangers, and would inevitably substitute the will of man for the will of God. A large number of believers have proved all this in the sad school of experience; but a much larger number have learned it through "the guides" — those who weighed the new system in the balances of Scripture, and found it wanting. Let our prayer be that our God will bless His heritage

more abundantly with "guides" who shall always be ready to act with a single eye for Him — men who, in periods of difficulty, shall have "understanding of the times, to know what Israel ought to do." 1 Chron. 12:32.

In the flight from Jerusalem Abishai comes somewhat prominently before us in an incident that occurred at a place called Bahurim. 2 Sam. 16:5. At that spot a man named Shimei suddenly appeared, and cursed David with a grievous cursing. We never hear of Shimei before this time. He seems to be a type of those in the present day whose voice is never heard except when a company of God's people are in the throes of a revolution of one kind or another. Then their chance comes. It is their "hour," and also, we fear, "the power of darkness." They were "nobody" during all the time that David reigned. They did not dare to utter what was in their heart. But they will be "somebody" now. The rejection of God's anointed gives them their chance, if not to reign, at least to curse — although they may call it "delivering their soul as those who are called to be faithful." But little did Shimei think how near he was to death while he thus cast his reproaches at David, and that he was indebted for his own life to the forbearance of the man he was slandering. Israel's king might be cast down, but he was not forsaken; for we read, even as the cursing proceeded, that "all the mighty men were on his right hand and on his left" chap. 16:6. Abishai, one of these mighty men, saw no reason why this cursing should continue. He accordingly addresses David: "Why should this dead dog curse my lord the king? Let me go over, I pray thee, and take off his head." This was no idle boast. The man who in a later day delivered David himself in a moment of peril, by slaying a Philistine giant, chapter 21:17, could easily have made good his words concerning the cursing Shimei. The king did not doubt the ability of his trusted captain to cut short the reproaches of "this Benjamite." But David, in closer touch with God, seemed instinctively to feel that Abishai's proposal was a counsel of carnal wisdom — a taking of the case out of God's hand, instead of receiving even the cursings of Shimei as a rod of divine chastisement. We may here see that the zeal even of a good man is not always according to knowledge. Abishai, with all his courage and devotion, was lacking in that fineness of perception which was characteristic of David. He submitted to the king's decision to let Shimei alone. We have no reason, however, to believe that he saw it to be the more excellent way, for on David's victorious return Abishai proposes that the sword of judgment should now fall on the man who cursed the Lord's anointed. But it is a day of victory, and the vengeance suggested by Abishai is ruled more out of season than ever. There are those today who are valiant for God, but who, nevertheless, are not to be depended on in a matter requiring delicate spiritual perception. Great men are not always wise.

A believer may be reckoned great in the gift of utterance, and be acknowledged as one who is effective in ministry, and yet be sadly deficient in perceiving the mind of God in a trying hour. "Discernment" in the things of God seems to be a special gift. Perhaps, like wisdom, it is with the lowly.

The Absalom rebellion, which was of very short duration, served this purpose at least — it tested the professed followers of David. Abishai, when he was tried, came forth as gold. His faithfulness was duly acknowledged; for, in the battle of the wood of Ephraim, he had a separate command, consisting of a third part of David's army. We know how "the stars in their courses" fought against Absalom. The servants of David were victors on that stricken field, where Absalom was no more. As he had been slain by Joab in direct violation of the king's commandment, we are not surprised to find that David contemplated the appointment of a new captain of the host instead of Joab. We need not follow the successive commanders. We simply pause to point out that Abishai was not promoted to the chief position. Why was this? No disparagement of Abishai is involved in our answer. Every man has his measure, and it is nothing to a man's discredit if certain things are beyond that measure. Abishai had his limitations. Within these limitations he could act, yea, and do valiantly for David and for the cities of his God. To have placed him in a position that was beyond the measure of his ability could only have proved disastrous to himself and to all concerned. Perhaps no one knew this better than David. It may be that Abishai knew it himself. This much is certain, that he appears always to have served cheerfully within the limitations imposed upon him by the king.

In the sphere of public service for Christ happy are they who know their own limitations. It is said of a great musician who died not long ago, that the secret of his uniform success lay in this — he knew his limitations, and never attempted work that lay beyond his "boundary line." If this salutary rule — this scriptural principle — were more generally acted upon in the domain of the Lord's work, we are convinced there would be more effective service and more "signs following."

---

### ALMSGIVING — PURITY OF MOTIVE

When Mrs. Judson read the Lord's Sermon on the Mount to the first Burman convert he was deeply affected. "These words," said he, "take hold of my very heart; they make me tremble. Here God commands us to do everything that is good in secret, not to be seen of men. How unlike our religion is this. When Burman make offerings they make a great noise with drums and cymbals, that others may see how good they are."

## SYMBOLS OF THE HOLY SPIRIT

DR. J. NORMAN CASE

**T**HE SACRED Scriptures abound in types, symbols, figures, and parables. Things visible, material, and temporal seldom terminate in themselves; they point to realities which are unseen, spiritual, and eternal. To the observant believer

"Earth's crammed with heaven,  
And every common bush  
Aflame with God."

It is my intention, in a few papers, to briefly write on some of the most striking symbols of the Holy Spirit found in the Scriptures.

### WATER

Water as a symbol of the Spirit of God is clearly in view in John 7:37-39 and many other scriptures. In its effect water is —

1. **SATISFYING.** There is nothing that so truly satisfies the cravings of natural thirst as plain, pure water. Of old, God said, "My people have committed two evils; they have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" Jer. 2:13. Such is the sad history of all the sons and daughters of Adam. But in Christ by the Spirit we are brought back to God Himself; to Him who becomes to us the fountain of living waters. Concerning the many and varied cisterns of worldly pleasures the words are still true, "Whosoever drinketh of this water shall thirst again." But now in Christ the fountain of living waters has come near to us — full, free, sufficient, and satisfying. So the Lord goes on to say, "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" John 4:14. These words point us to the inner satisfaction known to those in whom Christ dwells by the Spirit.

2. **CLEANSING.** The great promise of future blessing to Israel under the new covenant is thus expressed: "Then will I sprinkle clean water upon you and ye shall be clean . . . I will put My Spirit within you, and cause you to walk in My statutes" Ezek. 36:25-28. And so now, by the operation of the Holy Spirit, we have been led to believe the truth, and that has issued in the purifying of our souls. The cleansing medium is the Word, but it is the Word made effectual by the Spirit. Hence, water is a symbol of the written Word, as well as of the Holy Spirit. For the two, as a rule, are one in their working. Thus it is by the action of the Spirit through the truth that spiritual cleansing is obtained.

3. **REFRESHING.** Water exists in many forms — as clouds,

mists, dew, and rain; as springs, rivers, lakes, and seas. And every beneficent or useful form in which water exists directs our thoughts to some aspect of the manifold operations of the Holy Spirit. The refreshing action of the Spirit of God is in view in such words as, "He shall come down like rain upon the mown grass: as showers that water the earth" *Psa. 72:6*. Again, "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon" *Hosea 14:5*. To the spiritual man the world around is as a dry and thirsty land, where no water is. But by the action of the indwelling Spirit, like his Master before him, he becomes a shoot out of a dry ground; something green and fresh for God, even in this barren scene. Refreshed by the dew of the Spirit, he becomes a means of refreshing unto others; according to the Word: "The remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass" *Micah 5:7*.

4. **COMMUNICABLE.** The coming of the Holy Spirit in fulness followed and resulted from the death and resurrection of Christ, *John 7:37-39*. Yes, it is from the glorified Redeemer that the greatest of all gifts comes to His Church! So many professing Christians do not practically know Christ risen and glorified, hence they know so little of the power of the Spirit. But the marvel is that the believing person in his turn becomes a channel of spiritual influences. "From his innermost being," it is said, "shall flow rivers of living water." These words indicate the spiritual power and influence which ever emanate from a soul filled with the Holy Spirit. Such a one becomes a channel of refreshing to others, sometimes to thousands.

But notice well the words: "He that believeth on Me," said the Lord. The blessing comes through faith in Christ, and by no other way; but what is in view is not a single act of faith such as brings pardon to the soul, it is a continuous looking to Christ that maintains in the soul this fulness of the Spirit. The sealing of the Spirit in every believer is a past act done once for all; the drinking in of the Spirit, in order to this flowing forth, is a continuous process — a habit of the soul Christward. And we only give out as we receive in; moreover, the measure of the outflow can never be greater than the measure of the inflow. The Spirit is first received to satisfy the deepest cravings of our own beings, and then to be given forth as living waters to others.

5. **ABUNDANT.** When the verb "pour out" is used in connection with the Spirit, the symbol is that of abundance of water, *Acts 2:17, 18, 33; 10:45*. In this world water is abundant and all pervading. There are the waters above and the waters beneath, the cloud, the mist, the gentle shower, the steady rain, the torrential downpour. So the Spirit comes as the dew, as the small rain upon the tender herb, and as showers that water the earth. "The supply of the Spirit of Jesus Christ" to

true believers is continuous, abundant, and all-sufficient, meeting all our needs as individuals, and as servants.

To sum up: the Spirit of God, as water, is satisfying in nature, cleansing in action, refreshing in operation, communicable in influence, abundant in measure. "Be filled with the Spirit!"

---

### PAYING DEBTS

**THE FOLLOWING** extract from a Kitchener, Ontario newspaper was sent to us and we thought it would be well to publish it, perhaps to jog the memories of some who have "forgotten" their debts:

"Kitchener's man with a conscience today added a cubit of faith in human nature. He's 80 years old and he's settling debts incurred 37 years ago. The honest man owned a business until 1914, when he went bankrupt and was able to pay creditors only 25 cents on the dollar.

As the years passed, the memory of the unpaid debts lingered in his mind, even though they were outlawed. Out of his meagre pay in a local business office, he managed to put a little aside each month, until now he is able to pay off his creditors, one hundred cents on the dollar.

Among the firms he sought out was one in Kitchener which protested that he owed nothing. But the man persisted, and the firm replied he could pay whatever he wished.

And so the restitution continues. Forgotten accounts, lost files, do not matter to Kitchener's honest man. He wants to pay all his debts."

### THE MORAL

What about this, Christian! Outlawed debts are still an obligation you must accept and fulfill. How dishonest to "forget" about the same — use money on one's personal happiness and pleasure and comforts, etc., while the "unpaid debts" are still on the "books." The above record is a challenge to any professed Christian, who owes money, **PAST DUE!**

We have often said, and repeat again, that the person who is not right about their handling of money, is not right about other things. There is a dishonest "streak" there somewhere which will affect the whole life and testimony. The Editor.

---

### THE USE OF FELLOWSHIP

Fellowship and communion of saints is sweet, but we must not let it end there, and lose ourselves in the sweetness of it, but be strengthened by it to resist the leveling power of worldliness, and to watch and work. —H. Dyer

## QUESTIONS AND ANSWERS

**QUESTION:** Could one be looked upon as an overseer who is absent from the weeknight meetings of the Assembly?

**ANSWER:** We would judge not — that which characterizes godly shepherding is constant attendance upon the needs of the flock and this requires the presence of the shepherd constantly amongst His own. He must also be a visitor of the flock in their homes.

«   «   «

**QUESTION:** Should "gifts" be given only through the Assembly?

**ANSWER:** No! There are Assembly responsibilities, without question, and one must discharge such. The gifts for fellowship in the Gospel, given through the Assembly, would depend largely upon the confidence one had in the proper distribution of such monies by those responsible.

If some had their way, we fear not a few of God's faithful servants would be utterly passed by; where, in days gone by, under the rule of the godly, they were accustomed to hear from the saints and enjoy their bounty, many of whom had benefitted by their ministry and help in spiritual things. Individual gifts, under such circumstances can, in their measure, make up for the failure of others. Consider the principle involved in the Scriptures, such as, 1 Cor. 16:17; 2 Cor. 11:9; 3 John, verses 5, 7.

«   «   «

**QUESTION:** In brief, what is the difference between the terms "in Christ" and "in the Lord"?

**ANSWER:** As a rule, the expression "in Christ" has reference to Christian position: while "in the Lord" is connected with Christian conduct. The former is largely found in Ephesians, chapters 1 to 3, where the "standing" of the saints is unfolded. But in chapter 4, which begins the hortatory and practical part of the Epistle, the opening words are "I, therefore, the prisoner in the Lord" (R. V.) See also chapter 4:17 and chapter 6:1 and 6:21. J. R.

«   «   «

**QUESTION:** of what form or shape was the Laver in the Tabernacle Court?

**ANSWER:** The word Laver in the Hebrew signifies — "like a river." The laver consisted of two parts: "The laver and his foot." The upper part being a large reservoir of water, from which, when required, the water poured down "like a river" into the foot or basin at the base." The priests washed their hands and feet "thereat" not "therein." Thos. Newberry.

«   «   «

**QUESTION:** What about professors being rushed into an Assembly?

**ANSWER:** We do not know of anything more ruinous to souls, or more disastrous to the work of the Gospel, than for an unconverted and unexercised sinners to be pressed to "decide for Christ," as the saying is, and then after making a flippant profession of conversion, to be hurriedly baptized and rushed into the Christian Assembly. Wherever this has been done — and alas, it is by no means uncommon, you will find in a very short time that assembly with a shattered testimony, saints depressed owing to so many broken-down professors, and sinners hardened against the Gospel.



---

## EXTRACTS FROM LETTERS

**FROM SASKATCHEWAN:** Have enjoyed reading this paper since God saved me in the Fall of 1928 and to my knowledge, never missed a copy. We usually pass the paper on and it has been a blessing in many ways. We are glad that it is not tainted by modernism and many other characteristics of the age. May the Lord, Himself, keep it so for His own glory.

**COURTESY SUBSCRIPTION FROM AFRICA:** I was much encouraged by the kind thought which prompted the sending of Words in Season. I have enjoyed it so much, the ministry being so like that which I was accustomed to hearing in my homeland, the North of Ireland. I look forward to it each month and am happy to pass it on to others.

**FROM A CHRISTIAN PHYSICIAN** — a sister in the Lord . . . "Words in Season" has been a real spiritual help these past two years in helping me to see how to live for Christ "outside the camp." Heb. 13:13.

**HELPERS:** Send these extra copies along with mine — I have been exercised to give them out each month to bring this good ministry to the assembly which needs such very much.

**FROM A YOUNG SISTER IN THE LORD:** Many, many times I have been the fond reader of "WORDS IN SEASON" in the short time that I have been saved. Surely the Lord uses this written ministry to many of His dear saints and it is real blessing to read the exhortations to go on steadfastly in truth and love for Him Who has redeemed us unto God by His own blood. In spite of opposition about, it encourages one to go on.  
From Philadelphia.

**A YOUNG CHRISTIAN COUPLE:** Our hearts go out in thanks to the Lord for the faithfulness granted in not shunning to declare all the counsel of God. We should say — "Thanks be to God for the words in season contained in the Magazine." We are thankful for the timely Gospel article monthly.  
From Toronto.

**FROM AUSTRALIA:** Many times I have been prompted to write, but I wish now to express my deep appreciation for the helpful ministry that comes each month in the Magazine. The few years since I have been brought under the sound of the truth of God as regards separation from the systems of men, seeing the truth as to Assembly fellowship also, being baptized and later received into the Assembly, have been filled with joy and rich blessing; and this has been due, in some measure, to "Words in Season." I save my copies and last year had them put into a book for me and this years are being carefully put away, hoping for like treatment.

A young sister in the Lord.

**FROM THE SOUTHERN STATES:** I take this opportunity to express thanks and appreciation for the little magazine — so big in its contents. How we praise the Lord for making it possible for us to have a copy of Words in Season. We look forward each month to the rich, Scriptural ministry, which we find so helpful for encouragement in these last times when so many of God's children want to mix and mingle with the things of the world (how sad!). Sometimes we find that which makes us examine ourselves, but thank God for it all. May He be glorified through the printed page!

## ROBERT ANNAN'S THEME

"**E**TERNITY! eternity!  
 How long art thou, eternity!  
 And yet to thee times hastes away,  
 Like as the war-horse to the fray;  
 Or, swift as couriers homeward go,  
 Or ship to port, or shaft from bow,  
 Ponder, O man, eternity!

"Eternity! eternity!  
 How long art thou, eternity!  
 For e'en as on a perfect sphere  
 End nor beginning can appear,  
 E'en so, eternity, on thee  
 Entrance nor exit can there be.  
 Ponder, O man, eternity!

"Eternity! eternity!  
 How long art thou, eternity!  
 A circle infinite art thou,  
 Thy centre an eternal Now  
 Never, we name thy outer bound:  
 For never end therein is found.  
 Ponder, O man, eternity!

"Eternity! eternity!  
 How long art thou, eternity!  
 How terrible art thou in woe!  
 How fair where joys for ever glow!  
 God's goodness sheddeth gladness here,  
 His justice there wakes bitter fear.  
 Ponder, O man, eternity!

"Eternity! eternity!  
 How long art thou, eternity!  
 Lo! I, eternity, warn thee,  
 O man, that oft thou think on me;  
 The sinner's punishment and pain;  
 To them who love their God, rich gain.  
 Ponder, O Man, **ETERNITY!**"

«   «   «

Robert Annan, the Dundee "back-lane" preacher, loved by many unfortunates, and a real soul-winner, the last morning of his life, stooped down outside his cottage and wrote on the sidewalk the one word **ETERNITY**. Shortly after he heard the cry of distress from the river, jumped in and saved another soul from drowning, but he, himself, was drowned. The word was engraven by friends in the stonework of the sidewalk as a memorial to his faithful testimony.

**Calgary, Alta.**—The 5th St. Assembly enjoyed much, a week of ministry by bro. S. Maxwell. Good interest. They would appreciate the visits of those walking according to New Testament principles.

### OTHER LANDS

**Brazil.**—Our brother John McCann is back in this, his field of labor, about 50 miles from Osorio where bro. Wilson has been laboring in their absence. Gravatai is a fanatical R. C. town. There is little here except Rome. There is a tremendous need. Within a radius of less than 20 miles there is a population of over half a million. "A few have professed to be saved in and around Osorio during our absence, which has been an encouragement to bro. Wilson and I."

John McCann, Vila Rica, Gravatai, Rio Grande do Sul.

**France.**—"The Lord is pleased to continue to encourage us in the salvation of souls and in opening more doors for the propagation of the Bible." — W. E. Taylor, 11 Blvd., Pierre Curie, Argenteuil.

**Venezuela.**—Bro. Williams, his wife, and Sr. Chavez and Sr. Naranjo visited Maracay where seven were baptized before a packed hall. Assembly growing and 138 at the Lord's table. Sr. Chavez lives here, helps greatly. They went on to Las Mercedes, the Oil camp and a modern Sodom. The grace of God is seen in a little company gathered "to His Name." Hoped to visit La Cruz and Ciudad Bolivar, near the mouth of the great Orinoco. Bro. Saward and bro. W. had three weeks in a new place in a rented house ere leaving on this trip. They were looking for the Turkingtons back, also Miss Gladys Nafzger of Juda, Wisconsin, going out to help with the school work. Pray for all the workers in this needy land.

**India.**—Bro. H. T. Kimber hoped to join bro. Stokes during August in Delhi way. Pray for these brethren and an Indian brother in Meerut, Northern India. Bro. Stokes labors in Nagpur.

Word from James Stewart of Mysore State tells of constant labors for the furtherance of the Gospel — native workers are doing a good work for the Lord. Two new assemblies the past year in the Canarese field. Years of faithful sowing, often without much to cheer, now some cheer and much blessing. Psalm 126:4, 6.

### CONFERENCES

**Labor Day Weekend.**—See last month's issue, Sault Ste. Marie, Ont., commences Fri., Sept. 2nd, at 7:30 D. S. T. Ministry from Sat. afternoon through Monday. La Crosse, Wisconsin, conference Sept. 3rd and 4th, Prayer Mtg. the 2nd, Orillia, Ontario, dates Sept. 4th and 5th. Prayer Mtg. the 3rd.

**Huntsville, Ont.**—Annual Conference D. V. Sept. 9th, 10th and 11th, in the Gospel Hall, Main St. Prayer Mtg., Thurs., 8th, at 8 p.m. The Lord's servants teaching and walking in the "old paths" welcome. Corresp. Geo. Cottrill, R. R. 2.

**Arnstein, Ont.**—Annual Conference D. V., Sept. 16, 17 and 18, with Prayer Mtg., Thurs., Sept. 15th. Saints coming from a distance freely entertained. Servants of the Lord walking in the "old paths" will be welcome to minister the Word. Brethren, pray for us. Corresp. to Emil Culin, Arnstein.

**Hitesville, Iowa.**—Annual Conference D. V. will be held Sept. 17th and 18th, preceded by Prayer Meeting, Sept. 16th. Correspondence to Geo. L. Frey, Aplington, Iowa.

**Longport, N. J.**—Annual Conference will be held D. V. Sept. 17th and 18th, commencing with Prayer Mtg., Fri. evening, Sept. 16th. All meetings to be held in the Gospel Hall auditorium, 29th and Atlantic Avenue. We earnestly desire the presence and power of the Holy Spirit among us and are looking to the Lord alone for His guidance thus. Corresp. to William Moon, same address.

**Midland Park, N. J.**—Annual Conference D. V. Sept. 24th and 25th, commencing with Prayer Mtg., Fri., Sept. 23rd at 7:45 p.m. Looking for God to make bare His arm in salvation and blessing to His own people. Corresp. to L. C. Greene, E. 20 Glen Ave., PARAMUS, N. J.

**Oshawa, Ont.**—Annual Conference D. V. will be held in the Union Hall, 44 Bond St. East, Lord's Day, Sept. 25th at 10:30, 2:30 and 7 p.m. using Standard Time. Prayer Mtg., in the Gospel Hall, Sat. eve. at 7:30 D. S. T. Corresp. A. C. Mattice, 105 Hillcroft St.

**Seattle, Wash.**—Annual Conference will D. V. be held Sept. 24th and 25th at usual hours. Prayer Mtg., Fri. eve., 23rd at 8. Breaking of Bread at 10:30. Corresp. Geo. A. Morrison, 4418 Woodlawn Ave., Seattle 3.

**Manchester, Iowa.**—Annual Conference D. V. October 1st and 2nd, with Prayer Mtg., Fri. evening, Sept. 30th. Free accommodations as usual. Corresp. Dan Lubben, 505 E. Butler St., for the Manchester Gospel Hall.

**St. Thomas, Ont.**—Annual Conference D. V. Canadian Thanksgiving time (Oct. 9 & 10) in Arthur Voaden School, Prayer Mtg., Oct. 8 in Gospel Hall, 3½ Erie St. The Lord's servants walking in the "old paths" and teaching the same welcome to minister the Word. Visitors freely entertained. Corresp. Frank H. Woods, 94 Manitoba St.

**Lorain, Ohio.**—3rd Annual Conf., d. v. Sept. 3, 4 & 5, with Prayer Mtg., Fri. Sept. 2nd, in "El local del Evangelico," 3002 Elyria Ave. Mtgs. in Spanish and brethren walking in the "old paths" welcome to minister. Corresp. Reyes Rodriguez.

### FALLEN ASLEEP

**Boston, Mass.**—On July 4th, our beloved brother William G. Farquhar "went home" and will be much missed around this district. He was saved in Inch, Aberdeenshire, Scotland 51 years ago. Came to United States in 1907 and for many years has been correspondent for the Cliff Street Assembly, serving the saints faithfully, with a shepherd's heart, and with a good Gospel spirit. When we came to this country in 1914 this was the Assembly to which we were commended and it was an inspiration to see the aged and godly overseers who took the lead. Amongst them, our brother Mr. Farquhar was the youngest. Now all are gone to rest in His presence. We pray that those who follow on shall be actuated by the same spirit as the godly guides of the past — Hebrews 13, and maintain the truth of God as in 2 Tim. 2:2. Our friendship with this dear brother was constant during these forty-one years. Pray for his widow.

**Detroit, Mich.**—On July 3rd, our aged brother Zachariah Robinson "went home" in his 90th year. Born in England, saved as a young man and one of the oldest in fellowship in the Detroit district. He was in the old East Side Hall since the Assembly was formed in 1924 — ever ready with a helping hand, when able, around the meeting place.

**Tacoma, Wash.**—The Assembly here suffered the loss of a godly couple recently — our beloved brother Hugh Robertson on June 20th, and his dear wife, Margaret, on July 15th, both aged 79. He was saved 60 years ago, both born and "born again" in Scotland. A son and two daughters mourn their loss. They were a godly couple, adorning the doctrine.

**Hamilton, Ont.**—On July 11th, our dear brother James Guthrie "went home" to be with Christ. Born in 1885 in Peebles, Scotland and saved here in 1921 — in fellowship in Kensington Hall, then moved to Guelph and has been in McNab St. Assembly the past 15 years. Always at the meetings, inside and outside, and although not a speaker was an inspiration to those who did take part publicly in the ministry of the Word. Remember his widow in prayer.

**Stout, Iowa.**—Our dear sister Mrs. Mattie Janssen "went home" June 28th, aged 77. Saved when Oliver Smith had meetings here in 1926 and went on well in the Assembly. And, again, on July 30th, another member of the Assembly was called home, our sister Mrs. Matie Miller. She was saved in 1923 when brother Smith pitched the tent in Parkersburg and in the Assembly here almost from the beginning. Our dear sister had a stroke some years ago, unable to speak, difficult to make her wants known — now both are where sorrow is unknown.

# Words in Season

THE BIBLE FAMILY MAGAZINE



## NOT YOUR OWN

« « «

"Ye are not your own, for ye are bought with a price." 1 Cor. 6:19.

"Not your own!" O! let this word  
Daily in my heart be heard;  
Let me live as one who knows  
To his Lord how much he owes;  
Glorifying Christ alone,  
Knowing, I am not my own.

"Not your own!" O! be each thought  
Daily in subjection brought;  
In each word that I shall speak,  
Lord, may I Thy glory seek;  
And may every action be  
Only that which pleaseth Thee.

---

**OCTOBER, 1955**

---

## WORDS IN SEASON

Published monthly at 2116 South Jefferson Ave., St. Louis 4, Missouri  
**Editor, William H. Ferguson, 13400 Lauder Ave., Detroit 27, Michigan.**

**Entered as Second Class matter at the Post Office at St. Louis, Mo.  
Under Act of March 3, 1879.**

Subscription price, one dollar (U. S. Funds) mailed anywhere in the world. Six or more copies to one address, 90 cents per copy.

Send ALL SUBSCRIPTIONS, change of address, publication matter, news items, conference and death notices to WM. H. FERGUSON, 13400 LAUDER AVENUE, DETROIT 27, MICH. All reports for WORK AND WORKERS columns should reach Detroit by the 10th of the preceding month.

**Past Due Subscriptions:** Please check and renew at once if you have not done so this year already—it makes it very difficult for us if you do not. A little time and thought given to this matter would obviate such reminders. Romans 13:8.

### ADDRESSES

**Barbados, B. W. I.**—Samuel McCune, Flat 3, Bay Mansion, Bay St., Bridgetown.

**Paramus, N. J.**—Mr. L. C. Greene, E. 20 Glen Ave., A typographical error last month in this brother's address (Corresp. for the Midland Park Assembly) is hereby corrected. Please note it is PARAMUS, N. J.

### UNITED STATES

**Willmar, Minn.**—Bre. O. Smith and L. DeBuhr have had a nice interest here. One had professed, others much concerned. Nearest assemblies, Avoca, Minn. and Clark, S. D.

**Fremont, Ohio.**—Bre. N. Crawford and McBain saw a little blessing here—good childrens' work also at Port Clinton. They were continuing at last report.

**Detroit, Mich.**—Bro. Rosanio was encouraged in the work with the tent amongst the Italians—bro. Patrizio came along and gave help for some weeks.

**Jackson, Mich.**—Six young believers were baptized here August 28th, giving cheer to the saints. It is nice to see the steady growth here and desire for God's ways.

**Bridgeport, Conn.**—Bro. Jas. McCullough has been having some cheer on his visit to Ireland. He had a good series of meetings with bro. Bunting at Granshaw, and also visited in Co. Antrim where God worked years ago, some still going on well.

### CANADA

**Peterborough, Ont.**—A. T. Steward had a few meetings here seeking to encourage the saints in the right ways of the Lord.

**Deseronto, Ont.**—A baptism was held here in the bay—Bre. Stewart and Kember sought to bring the Gospel before a number who gathered at the water.

**Madoc, Ont.**—The interest was not good here in the tent work, so brethren Kember and Stewart put the tent up at Bath, on the lake front—some good interest amongst the young. Bre. in Deseronto gave help in the Gospel by their attendance. Bro. Gerald Taylor is improving slowly.

**Durban, Man.**—Bre. Gray and Boyle saw a little more blessing here and also continued at Bowsman and Togo—at latter place bro. Gray reports good interest—our brethren Wilson, Boyle and Ronald had previous visits here. Bro. Brundage, a business man from Swan River has continued the work and Gospel testimony at Durban and Bowsman, very helpful indeed.

**Yorkton, Sask.**—Bro. Willoughby gave help here in ministry—also visiting Esk.

**Kinistino, Sask.**—Bre. Wilson and Ronald had four weeks here, good Lord's Day evenings, hard through the week. They also visited Taylorside and Armley.

**Gore Bay, Manitoulin Island.**—Bre. Booth and Pearcey had a good season here—good attendance, some professed and the small assembly strengthened.

# 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. 47

OCTOBER, 1955

No. 10

## GATHERED GEMS

"Thy blood alone, my Saviour! Can ward the arm of death:

The wondrous work of Calvary, is song of ransomed  
breath.

We'll sing the blood, most precious, When all else fades  
from view:

We'll see our Lord, so gracious, Who died for me,  
F.

« « «

Knowing God is more important than serving Him; if  
we know Him we will serve Him.

The mark of a saint is not perfection, but consecration.  
A saint is not a man without faults, but one who has given  
himself without reserve to God.

« « «

## DEATH OF THE PRAYER MEETING

The Prayer Meeting died recently at the First Neglected Church, on Worldly Avenue. Born many years ago in the midst of great revivals, she was a strong, healthy child, fed largely on spiritual holiness.


For the past several years she has been in failing health, gradually wasting away. Her death was caused through lukewarmness and coldness of heart. Lack of spiritual food, shameful desertion and non-support were contributing causes. Only a few were present at the last. There were no flowers. Her favorite hymns, "Amazing grace" and "Rock of Ages" were not sung. Miss Ima Modern rendered "Beautiful Isle of Somewhere," but none had any idea where this fancied isle might be. The body rests in the beautiful cemetery of Bygone Glories.

In honor of her the church doors will be closed Wednesday nights, save on the third Wednesday of each month, when the ladies' Pink Lemonade Society serves refreshments to the members of the Men's Handball Team.

« « «

We reprint the above, not to amuse, but to show the end of the present degeneracy — sports, socials, affairs, all take up the time and energy of the present younger generation (often abetted by the older) and the Prayer Meeting and the Bible Reading, where the young might be strengthened spiritually, are largely neglected. The end is easily discernible and the "skids" are well greased for the launching of a new kind of "church" — **not patterned** after the early church of Acts 2 and onward.

## WAS HE SUNSTRUCK?

 N a hot summer day in the year 1884, a man, in breathless haste, entered the consulting-room of a Christian doctor in the village of Watford, in the province of Ontario, Canada. His message was speedily delivered. A young man named David, whilst employed in the construction of a large bridge in the neighborhood, had a sunstroke, and was thought to have gone crazy. As quickly as possible Dr. H.— hastened to the cottage where the patient lay. On entering the room he advanced to the bedside of the sufferer and began to examine his pulse. Opening his eyes, the “sunstruck” man looked into the doctor’s face and laughingly said, “It’s all right, doctor, I never was better in my life. During the last three weeks, whilst working on the bridge, I carried a heavy load, but I have lost it today. Some time since, God showed me I was a lost sinner. For three weeks every bolt I struck and every nut I screwed seemed to say, ‘You are going to hell. You are going to hell.’ Today, whilst at work, I saw by faith that the Son of God had borne sin’s punishment and died for me, and I could not help shouting and praising Him. The men thought I was sunstruck and brought me here.”

Has the reader ever known anything of the load which this poor man was so troubled with? Has the burden of unforgiven sin ever pressed you down and led you to cry, “Who shall deliver me?” Or are your eyes blinded to the danger to which you are exposed? Many go to their work, engage in their business, enter heartily into this and that scheme, and all the time are ignorant of, or try to forget the fact that sentence has already been passed upon them, and at any moment they may be cut down and ushered into the presence of a holy and just God! Do you believe that, at this very moment, you are “condemned already?” John 3:18. Perhaps you have been comparing yourself with others. You have been thinking that you are as “good” as some who make a loud profession, and have “as good a chance” of getting to heaven as they. If this is the way you think or talk, depend upon it, you have never seen yourself in the presence of God. You have never measured yourself with God’s measuring line. You have never weighed yourself in God’s balances. You may be “better” than many who “profess,” but what of that? You have broken the law of God, and are exposed to sin’s condemnation. If you are twenty years of age, and during that time have only committed one sin daily in thought, word, or deed, you have committed twenty thousand sins! How are these sins to be forgiven? If not “born again,” if not converted to God, you must perish eternally. There is no use in banishing or forgetting the fact; you may bury it in the cares or pleasures of life, but your doing so won’t alter or affect it. Every moment you live in unbelief you are increasing your criminality; and though you may not



feel the burden of unforgiven sin pressing upon you, the day is coming when, if you do not accept of God's salvation, you will be crushed down to hell by its accumulated weight.

David not only discovered that he was a lost sinner, he learned likewise, that the Lord Jesus loved him and died for all his crimson sins. Whenever he saw that blessed and glorious truth, he could not refrain from praising and adoring the One who had done so much for him. He was really "SUNSTRUCK" — stricken by the "Sun of Righteousness" — and knew he was ready for that glad time when He "shall arise with healing in His wings." The young man was saved with an Everlasting Salvation. Would you like to share the blessing? Look to Jesus on the Cross of Calvary groaning and dying for you. Trifle no longer with your precious soul. The day of grace is fast ebbing to its close. Soon the last opportunity of being saved will have fled. God now beseeches you to receive as a free gift, peace, pardon and eternal life. Will you now believe on the Lord Jesus Christ and be saved for eternity?

A. M.

---

### OUR GOSPEL

We need no new Gospel to present to the world. The way of the cross is ever the way of triumph both for Christ and His people. The tragedy of the world is not poor wages, nor bad legislation, nor ignorance, nor poverty: the supreme tragedy of the world is sin. There is only one adequate remedy for sin, and that remedy is found in the Cross of Christ. All the light of sacred story gathers about the Cross. Redemption is there and not elsewhere. "A Christless Cross no refuge for me, A Crossless Christ my Saviour could not be; But O, Christ crucified, I rest in Thee."

---

### JOURNEY OF LIFE

It extends from the cradle to the grave. Every section of the way is thronged by countless millions. They are ever passing like the figures of a moving panorama, or the shadows flitting across a plain. "One generation goeth and another generation cometh." Enumeration of the individuals of these succeeding generations seems as impossible as of the leaves of successive autumns, or the sands upon the sea shores. In the order of Providence we fall into line, and move out of sight, while others are filling up the ranks behind us. None can escape this forced march.

"Our hearts, though stout and brave  
Like muffled drums are beating  
Funeral marches to the grave."

W. W. Everts

## CONDUCT OF YOUNG CHRISTIANS IN THE ASSEMBLIES

WM. H. FERGUSON

**B**EHAVIOUR has a most important bearing on the Christian's testimony and affects the local testimony of the saints "gathered to the Name of the Lord Jesus Christ."

1 Tim. 3:15.

The apostolic injunction, by the Spirit, must surely have a voice to those who are really born of God. That many have no ear for such injunctions and exhortations, we are made painfully aware, and one is brought to the conclusion that the cause of this is, largely, the absence of divine life in those who refuse to hear. All amount of teaching, warning, etc., falls on deaf ears and a hard heart where the heart has not been "softened" by God and the sinner broken in the presence of God, learning the truth of his or her total depravity, and having had Christ revealed to the heart and soul in His all-sufficiency as to salvation from hell and His ability to satisfy completely, John 4:14.

### BRINGING INTO THE ASSEMBLY

One can readily understand the yearnings of Christian parents to see their offspring brought to God and brought into fellowship in an assembly of God. But too much haste in this respect, with superficial work by preachers and others who would be unable to detect the Spirit's work, and overly anxious for publicized results, has, undoubtedly, helped on a condition which threatens the whole testimony of many local churches. The true marks of the sheep of Christ are lacking in such a case.

### THE MIXING OF THE SEXES

It seems that as soon as some younger ones are brought into fellowship, there immediately arises the question of catering to such and, not infrequently, older ones arrange "social activities" for such where they can be thrown together in a sort of "lad and lass" attempt to "pair" such. It might be better to arrange to have them meet for prayer and reading of the Word of God in a responsible brother's home. While marriage is honorable in all (Hebrews 13), it is not the prime consideration when one is first saved, and the promiscuous linking of the young in many affairs can only lead to disastrous results in not a few cases, with disappointing experiences on the part of any who do seem to show spiritual inclination to the proper purpose of God in their lives.

### PARENTAL RESPONSIBILITY

The parents have definite responsibility in all this. It is their's (as well as the elder's) to bring before these younger ones what God expects — Titus 2:4 gives instructions to elder women in relation to younger. Titus 2:6, likewise, exhorts the

young men to be sober-minded or discreet and wise. 1 Tim. 2:9, 15 has definite instructions as to how Christian men and women should dress and comport themselves — this should be diligently taught to younger sisters by elder women (privately) and elders and preachers publicly. To teach it, however, demands consistency and how little of this is seen even in older ones who should know better! Younger sisters should be taught the principles of 1 Cor. 11 relative to "subjection" and the "covering" of the head, and the truth thereof explained to them. The "allowing of their hair to grow" must likewise be taught to them, as in 1 Cor. 11:15 (her long hair is the word used here). What unseemly behaviour is seen relative to this plain apostolic injunction, v. 6, not alone in younger, but in older women. What means the shorn and shingled head today of professors of religion but an attempt to be "like" the world; this, notwithstanding the plain command . . . "Be not conformed to this world." Romans 12:2. What an evidence of insubjection and rebellion is here manifested by many of this generation! Little wonder that the distinctive testimony of the assembly of God is practically "lost" largely all over the nations. There will be sad awakenings at the judgment seat of Christ when the question of the life is gone into as to reward. 2 Cor. 5:10. What loss then for a worthless life!

### SOCIAL AFFAIRS

Another blight on the Assembly testimony is the prevalence of "social doings" — evenings with the same "lad and lass" aspect — showers, parties arranged for one purpose and another, filling in the social calendar weekly and yearly. What a waste of time, money and effort is seen in many of such unnecessary "affairs" — Christians spending money on useless show and pride, often when they cannot really afford such.

Where, in the range of New Testament teaching, is there any suggestion of this "eating and drinking" relative to the Church of God? We find it characteristic of the world, said by our Lord to have characterized the lawless, disobedient antediluvians, and also said by Himself to be a mark of the days immediately prior to the coming of the Son of Man in judgment . . . "eating and drinking" . . . some kind of a "do" . . . not infrequently a Saturday evening totally taken up with this, when young and older ought to be in deep soul exercise as to the approaching "Lordly Supper." How unseemly to think of young men and women (and older ones, too) tumbling into bed at midnight hours, wearied with the week's work, further wearied by the attempt to put on a "stylish affair" — young men and women out alone in automobiles till the small hours of the morning . . . God only knows what their conduct is . . . then, perhaps, tired and unfit and without spiritual perception, sitting down at the Lord's table, often late in getting to their place . . . little wonder there is little of the true spirit of worship

today. The time God should have had out of the week, they have purloined and stolen. Business, pleasure, home duties, have swallowed it up and, as a brother said lately, — "Many assemblies on Lord's Day morning are composed of tired business men." And, as one looks around in the assemblies of the saints, where once simplicity and quiet and godly living prevailed, one would be hard put to discover any difference between the stylish bearing of many in so-called fellowship and the people of the world who make no pretence. Indeed, many of the latter are more conservative and quieter in their manner of dress than many professors. What a shameful reproach on His Name.

### UNPALATABLE TRUTH

Such things brought to the attention are not likely to be acceptable, save to exercised souls. And we have heard the saying for years, that if we only preach Christ and leave out personal references, everything will come all right. But has it? Is everything all right? Are the young showing definite signs of godliness? We are thankful for those who do, young brethren and sisters of our acquaintance the country over who are going on for God, but the great majority seem to be otherwise minded. Is there a "desire" for the ministry of the Word and for the place of "prayer" and is the company of the godly sought? We fear not in many cases. There is no corrective save by definite warnings from elders and preachers, and an acceptance of such warnings and exhortations. The condition, otherwise, can only deteriorate and the drift back into a worldly form of religion is so pronounced today that an exercised and godly soul could have little to do with the many "outside" activities announced. Sing-songs are taking the place of plain Gospel warnings and the preaching of the Cross — an "entertaining" of the pleasure-loving crowd seems to be all that most think of under such circumstances — how can one go into a neighborhood and advertise certain activities for the "uplift" and "bettering" of the community and then preach to those who come their total depravity and need of the new birth — both things do not co-incide and where there is a "fitting into" the community religious life in any district, there is immediately lost the vision of the Church's testimony to be a witness for her rejected Lord and a light shining in a dark place — "till He Come."

This was the natural result of Cain's bloodless religion as in Genesis 4. In Genesis 5 we see a godly remnant who sought to "walk with God" in separation from all worldly attractions, worldly company and worldly ambitions. How could Noah preach the "betterment" of the community when he knew shortly (and believed) that the whole earth would be swept with the besom of destruction in the form of the flood? Is our testimony less? Let us be sure that there is no "walking with God" apart from an entire separation to Himself from an un-

godly world in its purposes and ambitions which are all planned, executed meticulously, altogether apart from God and His Holy Word.

### OUR EXAMPLE

In the face of all this, the beloved apostle exhorts his son in the faith, Timothy, in his first epistle, ch. 4:12 . . . "Let no man despise thy youth, but be thou an example of the believers, in word, in conversation (behaviour), in charity, in spirit, in faith, in purity." etc.

The Lord is exercising many of His own the world over as to the decay and departure evident today and the only thing one can do, it would seem, is to live a godly life in the midst of the evil and, by a good example and quiet demeanour, commend the Gospel, abstaining from all questionable activities, and spending the time in quiet meditation and prayer with the Word of God before one. What a preparation for further God-given service lies here! What man or woman of God was ever chosen for His service and used in that honorable service without, first, this preparation of heart — cp. Ezra 7:10 and the call of Moses from the backside of the desert — the wilderness experience of Saul of Tarsus after his conversion and his hidden life for years before he was publicly used of God for noble self-denying service? The Scriptures abound in illustration, so let younger brethren and sisters lay hold of God and wait on God. Let the matter of a life-partner be brought definitely before God and left there for God to show the proper one in due time — how many blasted lives through lack of waiting upon God! Forget the "love-thirsty" crowd, which is really sensual and earthly and seek the honor of God — remembering that God will honor those who honor Him — this is His avowed principle which has never changed down through the centuries. It is His avowed principle of blessing today — 1 Sam. 2:30. Who will take up the challenge and privately, and publicly raise the banner of truth — Ps. 60:4? Such shall find good company. Mal. 3:16.

### A COMPLETE OUTFIT

A native Chinese preacher, preaching before a large conference of workers, said: "Ask the Master for Peter's hook to bring up the fish; for David's crook to guide the sheep aright; for Gideon's torch to light up the dark places; for Moses' guiding rod; for David's sling to prostrate your giant foe; for the brazen serpent to cure the bites of the world's snakes; for gospel seed with no tares in it; for the armour inventoried by Paul in Ephesians; and above all for the wonderful Holy Spirit to help at all times."

Our object in life should be, not so much to get through a great deal of work, as to give perfect satisfaction to Him for whom we are doing the work.

—Selected

## ISAAC

### Re-Digging the Wells

WM. WILLIAMS OF VENEZUELA

**I**N GENESIS 26 there are some most interesting incidents relating to the life of Isaac. In the first five verses we see that he had dealings with God. The Lord warned him and gave him promises as to his future. After this he had the same lapse of faith which his father had before him. Through fear, he lied about his wife. What a warning to parents lies here — that their children will be more ready to follow their evil deeds than they will be to imitate their good example. Solomon knew many proverbs and gave much counsel to his son; but his son followed his father's works, not his words.

### EFFECTS OF RESTORATION

But Isaac was restored and sowed in that land and reaped an hundredfold because the Lord blessed him. How the blessings fall when we are right with God! Now Isaac was not a pioneer, but when he re-dug the wells which his father had dug, he had the grace and wisdom to call them by the same names which his father had given to them. All cannot be pioneers but all can follow up the work of God-gifted pioneers and not seek to come along and ignore what others have achieved before them. Those "newcomers" start to give the "wells" which the pioneers had dug, new names. (Lots of new names today by the "newcomers" who have never seen a work of God established by their efforts — Editor).

In missionary work it is most important that new workers seek to carry on the work in the same scriptural lines on which it has been begun — otherwise, endless confusion and division results in the churches, already planted. Much of the confusion existing amongst the assemblies at home would have been avoided had those who entered into the labors of the early pioneers in the United States and Canada, called the wells by the same name. The apostle Paul was most emphatic about this principle . . . "The things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able (or competent) to teach others also." 2 Tim. 2:2. This is real "apostolic succession" but it requires faithful men to carry it out.

In Genesis 26:24 the Lord again appeared to Isaac to bless and encourage him. The result is seen in verse 25 . . . "And he builded an altar there, and called upon the name of the Lord, and pitched his tent there: and there Isaac's servants digged a well." Here three things stand out in this dear man's life — an ALTAR — his TENT, and a WELL.

Now the altar stands for worship and adoration. It comes first in the list and ought to be first and foremost in all assembly testimony. We live in a day when scriptural worship

is at a discount. The great theme with the mass of Christians is the gospel. Evangelists who can move the masses are lionized and are lauded, even by the secular press. But, apart from the Gospel, they teach no doctrine, but leave their "converts" to go where they like best. No one must interfere with their "personal liberties." But this is surely far removed from the seven steps of the apostolic example as we have it in Acts 2, and the "great commission" of Matthew 28, where the "all things" come second in the Lord's purpose. We are seeing the results of that threadbare word "democracy" in the assemblies. The rule of the people — the rule of the majority obtains. We are in the last stage of the Church testimony — LAODICEA.

Next we see his "tent." It belonged to Isaac. It was his personal property. The tent speaks of the pilgrim and the pilgrim is one who does not "settle down." He is moving on to a better country. He is a marked man — he is a separated man. Now many of the Lord's people have sold their tent or have it stowed away. They do not like to hear that we ought to be "strangers and pilgrims." Never invert the order, as is often done, and speak of "pilgrims and strangers." We must become "strangers" in the world before we can become "pilgrims."

Then comes the WELL which would speak to us of the Holy Spirit as a well of water springing up. Many of us know but little of what it is to be led of the Spirit, walking in the Spirit and to be filled with the Spirit. We glory in the fact (and rightly so) that we are baptized by one Spirit into one body. But that is the Lord's side of the truth. We fail on our part to manifest in a practical way that "we are one with every one who loves Thy Name." We have a great responsibility to instruct the Christians who are still in the sects "the way of the Lord more perfectly." We find real peace and joy in the fact that we are sealed by the Spirit. But, again, that is the Lord's doing. The "seal" means possession and protection. Do we manifest that we are His and that all our confidence is in Him, not in men, Societies, Committees, Unions, etc.?

In godly and practical experience the ALTAR, the TENT and the WELL go together.

---

### **"ALONE; YET NOT ALONE"**

**John 16:32**

When Fisher, Bishop of Rochester, came out of the Tower of London and saw the scaffold upon which he was to be beheaded, he took out of his pocket a Greek Testament, and looking up exclaimed: "Now, Oh Lord, direct me to some passage which may support me through this awful scene." He opened the book and his eye fell upon the above text. He instantly closed it, saying, "Praise God! this is sufficient for me and for eternity."

## A HISTORIC LETTER

**From Adoniram Judson, Missionary in Burma, to the female members of Christian Churches in the United States of America:**

**D**EAR Sisters in Christ: Excuse my publicly addressing you. The necessity of the case is my only apology. Whether you consider it a sufficient apology for the sentiments of this letter, which is unfashionable, I confess, and perhaps unpalatable, — I know not. In raising up a Church of Christ in this heathen land, and in laboring to elevate the minds of the female converts to the standard of the Gospel, we have always found one chief obstacle in that principle of vanity, that love of dress and display which has, in every age, and in all countries, been the ruling passion of the fair sex, as the love of riches, power and fame has characterized the other.

That obstacle lately became more formidable, through the admission of two or three females into the church, and the arrival of several "Missionary" sisters, dressed and adorned in that manner which is too prevalent in our beloved land. On my meeting them after a year's absence, I beheld an appalling profusion of ornaments, and saw that the demon vanity was laying waste the female department . . . Some of the ladies, out of regard to my feelings, took off their necklaces and ear ornaments before they entered the chapel, tied them up in a corner of their handkerchief, and on returning, as soon as they were out of sight, stopped in the middle of the street to array themselves anew.

In the meantime, I was called to visit the Karens, a wild people, several days journey to the north of Maulmain. Little did I expect there to encounter the same enemy. But I found that he had been there before me, and reigned with a peculiar sway, from time immemorial. On one Karen lady I counted between twelve and fifteen necklaces, of all colors, sizes and materials. Three was the average. Brass belts above the ankles, neat braids of black hair tied below the knees; rings of all sorts on the fingers; bracelets on the wrists and arms; long instruments of some metal perforating the lower parts of the ears, by an immense aperture, and reaching nearly to the shoulders; fancifully constructed bags enclosing the hair, and suspended from the back part of the head — not to speak of the ornamental parts of their clothing — constituted the fashions and the tone of the fair Karenesses. The dress of the female converts was not essentially different from that of their countrywomen. I SAW THAT I WAS BROUGHT INTO A SITUATION THAT PRECLUDED ALL RETREAT — THAT I MUST FIGHT OR DIE.

For a few nights I spent some sleepless hours, distressed by this and other subjects, which will always press upon the heart of a Missionary in a new place. I considered the spirit



of the Gospel of Jesus Christ. I opened to 1 Timothy 2:9 and read these inspired words: "In like manner, also, that women adorn themselves in modest apparel, with shame-facedness and sobriety; NOT WITH BROIDED HAIR, NOR GOLD, OR PEARLS, OR COSTLY ARRAY:" and I asked myself — can I baptize a Karen woman in her present attire . . . NO! Can one be admitted to the Lord's Supper in that attire . . . NO! Can I refrain from enforcing the prohibition of the Apostle? Not without betraying the trust I have received from God. Again, I considered that the question concerned not the Karens only, but the whole Christian testimony; that its decision would involve a train of unknown consequences; that a single step would lead me into a long and perilous way. I considered Maulmain and the other Stations; I considered the state of the public mind at home . . . But — "WHAT IS THAT TO THEE? FOLLOW THOU ME," was the continued response, and weighed more than all. I renewedly offered myself to Christ, and prayed for strength to go forward in the path of duty, come life or death, come praise or reproach, supported or deserted, successful or defeated in the ultimate issue.

Soon after coming to this resolution, a Karen woman offered herself for baptism. After the usual examination, I enquired whether she could give up her ornaments for Christ. It was an unexpected blow. I explained the spirit of the Gospel. I appealed to her own consciousness of vanity. I read her the Apostle's prohibition. She looked again and again at her handsome necklace — she wore but one — and then, with an air of modest decision that would adorn, beyond all outward ornaments, any of my sisters whom I have the honor of addressing, she quietly took it off, saying . . . "I LOVE CHRIST MORE THAN THIS." The news began to spread. The Christian women made but little hesitation. A few others opposed but the work went on.

At length the evil which I most dreaded came upon me. Some of the Karen men had been to Maulmain, and had seen what I wished they had not; and one day when we were discussing the subject of ornaments, one of the Christians came forward, and declared that at Maulmain he had actually seen one of the great, female teachers wearing a string of gold beads around her neck. Lay down this paper, dear sisters and sympathize a moment with your fallen missionary. Was it not a hard case? However, though cast down, I was not destroyed. I endeavored to maintain the warfare as well as I could; and when I left these parts, the female converts were, generally speaking, arrayed in modest apparel.

On arriving at Maulmain, and partially recovering from a fever which I had contracted in the Karen Woods, the first thing I did was to crawl to the house of the patroness of the gold necklace. To her I related my adventures and described

my grief. With what ease, and truth too, that sister could reply, notwithstanding this necklace . . . "I dress more plainly than most minister's wives and professors in our native land! This necklace is the only ornament I wear; it was given to me, when quite a child, by a dear mother whom I expect never to see again, (another hard case) and she begged me never to part with it as long as I lived, but to wear it as a memorial of her." O, ye Christian mothers, what a lesson you have before you! Can you, dare you, give injunctions to your daughters, directly contrary to Apostolic commands? But to the honor of my sister, be it recorded, that, as soon as she understood the merits of the case, and the mischief done by such example, off went the gold necklace, and she gave decisive proof that she loved Christ more than father or mother. Her example, united with the efforts of the rest of us at the station, is beginning to exercise a redeeming influence in the church.

But notwithstanding these favorable signs, nothing, really nothing is yet done. And why? Because there must be continual supplies from the mother country. Your sisters and your daughters will continually come out to take the place of those who are removed by death, etc. When they arrive they will be dressed in their usual way, as Christian women at home are dressed. And the female converts will run around them, and gaze upon them with the most prying curiosity, regarding them as the freshest representatives of the Christian religion, from a land where it is supposed to flourish. And when they see the gold and jewels pendant from their ears, beads and chains encircling their necks, the finger rings set with diamonds and rubies, the rich varieties of ornamental head dress, "The mantles, and the wimples, and the crisping pins." Isa. 3: 19, 23, they will cast a reproachful, triumphant glance at their old teachers, and spring with fresh avidity, to repurchase and resume their long-neglected elegancies; the cheering news will fly up the Dah-gyne, the Laing-bwai, and the Salwen; the Karenesses will reload their necks, and ears and arms and ankles; and when, after a year's absence I return and take my seat before the Burmese of the Karens, I shall behold the demon of vanity enthroned in the center of the assembly more firmly than ever, grinning defiance to the prohibitions of the Apostles, and the exhortations of us who would fain be their humble followers. Thus you, my dear sisters, sitting quietly by your firesides, or repairing devoutly to your place of assembly, do, by your example, spread the poison of vanity through all the rivers, and mountains, and wilds of this far distant land; and while you are praying for the upbuilding of the Redeemer's kingdom, you are inadvertently building up that of the devil.

THE SEVEREST PART OF SELF-DENIAL (and this will be necessary if any are to give heed to our exhortations) CONSISTS IN ENCOUNTERING THE DISAPPROBATION,

**THE ENVY, THE HATRED OF ONE'S DEAREST FRIENDS.** All who enter the straight and narrow path in good earnest, soon find themselves in a climate extremely uncongenial to the growth of pride.

The gay and fashionable will, in many cases, be the last to engage in this holy undertaking. But let none be discouraged on that account. Christ has seldom honored the leaders of worldly fashion by appointing them leaders in His cause — (It is the opposite) — but fix it in your hearts that in this warfare **THE LORD JESUS CHRIST EXPECTS EVERY WOMAN TO DO HER DUTY.** The eye of Christ is upon you. Death is hastening to strip you of your ornaments and to turn your fair forms into corruption and dust. We shall all soon appear before the Judgment Seat of Christ, to be tried for our conduct, and to receive the things done in the body . . . 2 Cor. 5:10, etc. Will you then wish that in defiance of His authority, you had adorned your mortal bodies with gold, and precious stones, and costly attire — cherishing self-love, vanity and pride? Or will you wish that you had chosen a life of self-denial, renounced the world, taken up the Cross daily, and followed HIM? **AND AS YOU WILL THEN WISH YOU HAD DONE, DO NOW!**

Your affectionate brother in Christ,

A. JUDSON.

Maulmain, Burma, October, 1831.

« « «

## ONE HUNDRED AND TWENTY-FIVE YEARS LATER

**AS** ONE reads the above letter, with the heart-thoughts of one of the finest of missionaries, before Christians were "gathered to the Name of the Lord" on the American Continent, as we see them today, the question arises in the mind . . . "What is to be the outcome of the worldliness and pride of fashion so prevalent today in Assemblies which, a few years ago, professedly took the 'outside place' from the sects and systems of men?" In many, many Assemblies there is nothing to indicate, as one looks on, that there is the slightest difference between such members and the worldlings around. One could add to Judson's list of worldly ornaments, the bobbed and shingled hair, on young and married and older women professing to be Christians — even on some preachers wives is this brand of rebellion to the Word of God, and yet, with shamelessness, it is upheld by many and not a word said against it by others — elders are silent on the subject in the Assembly when they should raise their voices against it — the rebuke which could be salutary "that others also may fear," is not heard today and it seems that almost universally, the condition as found in Rev. 3:20 is true — Christ is on the outside, His voice is not heard amidst the din and strife of human tongues, and it is only the "few" — truly a little remnant amidst the declension who seem to have an ear to "hear what the Spirit

saith to the churches." May we be found amongst that remnant — even "till He come." Many of us have no desire to be otherwise . . . to say good-bye to a godless, religious world, with no room for Christ, should not be a difficult thing to do. Hebrews 13:13.

Editor.

## ADORNING THE DOCTRINE

**T**HE FOLLOWING incident, in the days of the persecuting Claverhouse, the tool of the Romanist Government of England in its persecution of Scottish Christians in the bloody years of 1684 and 1685, illustrates the providence of God to His humble followers. By performing the daily duties of the house, as a servant, she escaped the fury of the soldiers on this, and other, occasional visits of the troopers.

LADY GREENHILL that day occupied the place of a servant within doors, preparing the meals of the reapers at their stated hours, while all the inmates were sent to assist in the pleasant toil of harvesting. The lady belonged to a class of housewives of which there is now, in the same rank of life, scarcely a remnant to be found. No portion of her time was spent in trifling, useless pursuits, and idle visits. By her the harpsicord was not struck for the purpose of killing a vacant hour, nor was the dressing room made an altar on which to offer sacrifice to her personal vanity. The object of this truly virtuous lady was to imitate the apostolic injunction to women professing godliness — 1 Tim. 2:10; 1 Peter 3:1, 5, etc.

An excellent writer remarks of many religious professors, "Were Christ and His apostles now upon earth, in their plain and lowly form, it is much to be feared that they would be thought hardly good enough company for many of the present race of genteel and modish professors of religion."

Claverhouse entered the large home, found the "servant" busy at her duties and demanded where Lady Greenhill was hiding. "I am Lady Greenhill" answered this devout child of God. The bold soldier, thinking the servant just wished to pass herself off as the "lady" went through the house but finding no one, he again demanded of the "servant" where the lady was. She, observing that she was not recognized, replied . . . "I am all that you will get for Lady Greenhill TODAY." On this the troopers were enraged, and with deep oaths declared that the lady was certainly within, and that they could not leave the place till they found her. They ransacked the house from cellar to garret. The noisy and mischievous dragons were racing about and rambling through every apartment in the dwelling house; and the lady, safe in the disguise of a servant and apparently entirely at ease, was occupied in the toils of the kitchen, and intent only at her work. They shortly de-

parted after destroying what food they could not consume and thus, once more, this Christian woman and friend of the persecuted and troubled soldiers of the cross was delivered. Her home was a "haven" for many of them, the good Cargill and others.

What a mercy today if God would raise up godly men and women thus to share in the toils of the Gospel and help according to their ability those who have gone forth "for His Name's sake" alone, sharing in the reproach of Christ and despised often by the proud and worldly minded, men whom God has raised up who fear not the frown of man and fear only God. We are living in strange days and it will be necessary for those who love God and His truth to consider seriously the "times" and order their lives so that they will be to the glory of God. God can be "a little sanctuary" to all such and can cheer their hearts in thus ministering to His own and God also will become their "Preserver" in time of trouble and their "Deliverer." Psalm 84:11, 12. F.

(We spent our young years in the land where these dear men and women of God suffered for the truth of God and have walked over the moors and hiding places where their blood was shed for Christ — Editor.)

## THE PROPHETESS NOADIAH

Nehemiah 6:14

THE LATE JOHN FERGUSON

**T**HERE are names in the Scriptures which have come to us with an aroma of blessing attached. To these the Lord's people owe a debt of gratitude. There are others to whom a bad savor is attached. In the passage before us we have two of the latter, Tobiah and Sanballat, whose names have become a proverb indicating opposition to the work of the Lord. We have also a woman's name, Noadiah the prophetess. It is not often that a woman figures, in the Scriptures, with evil men, though there are a few instances. Noadiah had joined with Tobiah and Sanballat to seek to hinder the building of the wall. It is sad indeed to see a woman thus helping the enemies of God.

### THE WOMAN BEHIND THE SCENE

In our day there is sometimes a Noadiah busying herself in seeking to hinder the servants of the Lord in their blessed work. Such a woman does not always appear in public — her work may be done in a sly and hidden way. She makes it her business to cast aspersion on one who stands for the right, and refuses to be moved away from the path of truth and loyalty to Christ. We do not read anything commendatory about Noadiah; no works of faith, or charity, but subtle scheming

and planning; a sad contrast to some of the noble women whose names are given us in Scripture.

Women have been a great blessing to the Church, many attribute their salvation to the prayers and godly lives of mothers and sisters. The mission fields witness to their self-sacrificing labors. There was an Anna who served God day and night in the temple; and a Phoebe who is called a servant of the Church; and many others.

### IDLE AND WICKED GOSSIP

It is well for sisters to take warning, and see that they are not, in any way, reproductions of Noadiah. A woman can be a hindrance to the work of the Lord by idle and foolish talking. It is very easy to fall into the habit of speaking evil of the servants of Christ, of their work, etc., and this may be harmful and wicked gossip. Hearts have been made sore and Christian communities blighted by the tongue of one woman. The same may be said of brethren, but we pass on the word of warning to sisters. All remember the sad case of Miriam. She made a good start . . . but alas, that it should be said of this dear woman that she used her tongue against her brother Moses, and was the means of hindering the onward march of the whole camp of Israel for seven days.

Sister, beware! do not be a Noadiah. Do not by word or action join hands to hinder the blessed work of the Lord. Let the functions and services, peculiar to women, be used to the glory of God, and to the furtherance of the Gospel. We never hear again about Noahiah. Her name is shrouded in oblivion save this one mention to be known as a hinderer of the work of the Lord. She is not counted as worthy of any place among the noble women who were loyal to God. Let the name of Noadiah speak loudly to all as a beacon of warning to those who engage in idle gossip and are hinderers of the work of the Lord.

Reprinted from W. I. S., 1920.

(Editor's note — Many of us remember a message of the late Sam McEwen, given on more than one occasion, relative to assembly difficulty — "FIND THE WOMAN.")

## THE LORD ROUND ABOUT HIS PEOPLE

Gleanings from an Old Address

**W**HEN the servant of Elisha, the man of God, saw the host of Syria encompassing the city, he was in sore distress and cried out — "Alas my master, what shall we do?" 2 Kings 6:15. But the man of God was calm and peaceful, and said to his servant — "Fear not; for they that be with us, are more than they that be with them." Then Elisha asked the Lord to open the young man's eyes, and he then saw the mountain full of horses and chariots of fire round about them. The prophet and his servant were equally safe, for the

host of Jehovah was encamped around them both, but the difference lay in this, that Elisha had his eyes opened to see the defence of Jehovah around him, and he was calm and confident, whereas the young man only saw the enemy and he was troubled. There is a lesson here for us, dear fellow-saints. We have our enemies also. But how blessed the knowledge, that God is for us. That the eye of the Lord sees, and His ear hears all. He sees: He knows. When we are falsely accused, and evil spoken of, our flesh is ever ready to rise up, and contend with our enemies, but how much better it is to fall back on the assurance that the Lord sees, and knows it all, and that He is on our side to defend and protect us. How calm and peaceful the heart is, that has this knowledge! It was this that enabled the apostles to go on in their testimony, calmly and boldly, when priests and rulers were united against them. They simply appealed to God, in the memorable words — "And now Lord behold their threatenings and grant unto Thy servants, that, with all boldness, they may speak Thy Word." Acts 4:29.

They do not ask for vengeance on their enemies, they only ask that He may "behold." And dear children of God, when our eyes are open to see that He knows, that He has provided, then we learn to be calm and trustful, in the midst of opposition, no matter from whomsoever it may come, and we are able to praise God even before the deliverance comes, when we see that He is on our side. "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Psa. 34:7. The knowledge of this enables the saint to say — "Though an host should encamp against me, my heart shall not fear." Psa. 27:3.

Selected.

---

### A CHRISTIAN'S RICHES

They say in England if a man walks he must be poor, if he sometimes calls a cab he is better off, if one footman rides behind him he is rich, but if two are on the back of his carriage he must have a great inheritance. God has no poor children; they all have a great inheritance; two footmen are always behind. "Goodness and mercy shall follow me all the days of my life." Or, goodness and mercy may be called God's watchdogs, following in the rear."

---

### DANGER OF MISCONCEPTION

A Welsh preacher says, "As I was going to the hills early one misty morning, I saw something moving on a mountain side, so strange looking that I took it for a monster. When I came nearer to it I found it was a man. When I came up to him I found he was my brother."

## QUESTIONS AND ANSWERS

**QUESTION:** We meet Lord's Day morning to remember the Lord's death, till He come. Often the breaking of the bread is thrust into a corner, then a hymn and a prayer and the meeting is over. What could be done to prevent this occurrence?

**ANSWER:** This is, frequently, heart-grieving to see. It takes keen spirituality to know just WHEN the bread should be broken — those in the mind of the Spirit will understand this. There is kindred "sense" amongst those in touch with Himself and how blessed to see the leading of the Spirit in the "memorials" of His love being taken at the right moment. Too often, some will only seem to "waken up" to the responsibilities of worship "late" in the meeting, consequently time is taken up with "lengthy" worship (if one could call it that) at the very time the bread should be broken — then, of course, the time is late. More exercise on the part of all, more God-given wisdom, more brokenness, more reality in our coming together, will all help in the condition the questioner mentions. The Spirit of God will guide in all worship, also as to a word of ministry (either prior to the breaking of the bread — pointing on to the Cross — or after, urging the godly living and conduct of a "Royal priesthood" as we go forth to the world again. Needless to say, the "squeezing" of the morning meeting into three quarters of an hour or so is a confession of the fact that it is little appreciated and just an "appendage."

« « «

**QUESTION:** I would like a little help on 1 Cor. 11:29. Is this examination for the believer or unbeliever — if the believer, in what manner can he eat "judgment" to himself? Could one be a believer and not discern the Lord's body?

**ANSWER:** The "self-examination" is for the believer. The "judgment" is described in the following verse (v. 30) as being "weakness of body," "sickness" or "death" and we are expressly told in v. 32 that when we are thus judged we are "chastened" of the Lord that we should not be "judged with the world." This would refer to the present "judgment of sons" on the way home to heaven. We would not, of course, suggest that weakness and sickness or even death are evidences of "not discerning the Lord's body," i. e., in all cases, but in some cases, they are. All special cases of sickness and death, especially in multiple cases, should cause deep soul exercise on the part of the whole assembly. We wonder sometimes at the taking away of good and godly men and women, but, here again, we should remember the word — "the righteous are taken away from the evil" — not evil to come, as it is often interpreted, but taken away from the midst of "evil."

It seems today there is much cause for self-examination and humiliation on the part of all that the reason for the poor and decaying conditions which exist in many quarters might be "discerned." We are sure only the "spiritual" will discern such but what a mercy if this could be generally so, and godly exercise developed thereby. We might see then the good hand of the Lord, manifested for us more and more.

« « «

**QUESTION:** Can we look for a "uniting of assemblies and others just prior to the Lord's Coming?

**ANSWER:** It would seem not! The course of the testimony, as conveyed in the messages to the churches in Rev. 2 and 3 — is downward. And immediately after the plaintive message to Laodicea in Rev. 3:20 also vs. 21, 22 — we read "a door was opened in heaven" and John sees the church there. The time is late.



## EXTRACTS FROM LETTERS

**FROM NEW ZEALAND:** We have nothing in common with modern, high-pressure methods and, though a small assembly, we are "of one mind as to the ways which be in Christ." . . . We need to beware of any tendency to a "holier than thou attitude" but we cannot compromise the truth and be faithful to God . . . It is truly a day when we need to keep ourselves from idols and "keep ourselves in the love of God" and take heed to the truth of 2 Peter 3:11, 14, 17, 18. I feel that the wicked (lawless) of verse 17 speaks of many of the Lord's dear people. It is only the grace of God that will enable us to stand, Eph. 6:13. Many who have "withstood in an evil day" have failed to hold their ground and failed to attain to Col. 4:12.

**FROM AUSTRALIA:** From an "old disciple." . . . Truly the various papers are the old corn of the land, and "honey out of the rock." They are food and sweetness to my spirit and, as I read them, I can say like the two of Emmaus — "Did not our heart burn as He talked with us by the way."

**FROM INDIA:** WORDS IN SEASON continues to arrive regularly, and is always a source of profit and thanksgiving to God for the faithful and fearless maintenance of this needed ministry concerning "the faith." If believers are not constantly exercised unto the maintenance of the assembly as "the pillar and base of the truth," it is difficult to see how they will know "how to behave themselves therein." 1 Tim. 3:15.

**FROM A YOUNG COLLEGE STUDENT:** Words cannot describe the spiritual value I have often found meditating on portions of the Magazine. I especially enjoyed last month's. One particular line of thought was impressed on me, namely, "emptiness of self, fullness of Christ." This thought seemed to begin with the late George Wine-miller's article, "Emptied to be filled," on to "Oneness with Christ" by R. C. and to "The Risen Christ," again by R. C. James Stewart of India also seemed to convey the sense of this thought in his letter, saying, "Our greatest need is a pure heart, a good conscience, unfeigned faith. My greatest difficulty is I cannot get down low enough." This draws an "amen" from the heart and in the language of John 3:30, we would say . . . "He must increase, but I must decrease." Thanks again for this helpful ministry, may God continue to bless it to the edification, exhortation and comfort of the Church of God.

**FROM THE LATE DAVID SCOTT:** In the desert God will teach thee. Well, dear brother, how are you? The Cross is not greater than His grace. Moses complained one time that God was putting too heavy a burden upon him, so the Lord gave him seventy more (all good men) to help him. But He took that much spirit off Moses and put it on them, so Moses was no better off. What a wonderful God we have! We can well afford to leave all our concerns in His hand. "Casting all your care upon Him, for He careth for you." . . . (Extract from one of his last letters to us).

« « «

Dr. Bonar, who labored in Scotland a generation ago and who kept a private diary for a goodly part of his life, emphasizes therein a great truth when he says, "I see that unless I keep up short prayer every day, throughout the whole day I lose the spirit of prayer." The only way we can keep the spirit of prayer is to "Pray without ceasing."

Selected

**THE HOROLOGE (Hour-glass) OF HEAVEN**

**T**HE MEASURE of earth is so vainly  
    Unable to measure the joy  
Of one day at home in the glory,  
    Unstained by sin's touch or alloy.

The sand-glass of sufferings has emptied  
    On borders of Heaven's own shore;  
The ocean of love lies before us,  
    As told by the prophets of yore.

Time's wrinkles shall leave not a shadow  
    On the Ancient of Days as He reigns;  
Time's limits shall never more tempt us  
    To shorten our anthem of praise.

For there we shall bathe to the fullest,  
    In oceans of love, sounded not;  
On earth, though we've tasted the earnest,  
    'Tis there, only there we are taught.

The secrets He long hath withholden,  
    Yes! locked them with chains of His love;  
He'll show us the "Why" of the journey,  
    The "Why" of the steep and the rough.

Then burdens will never more fash us,  
    On hills of Immanuel's Land;  
We'll scale them with more ease than Moses  
    Who 'scended lone Nebo with God.

And when the first aeon is ended,  
    And age after age rolls its course,  
We'll ponder, with Heaven's own wonder  
    The grace that was shown us at first.   •

W. H. F.

«   «   «

"The high and lofty One that inhabiteth ETERNITY,  
    Whose Name is Holy." Isaiah 57:15.

**Calgary, Alta.**—Brethren of Fifth St. Assembly send word that they have commenced their new Hall and expect to be in it perhaps in October d. v. They covet the prayers and fellowship of His own that they might be as the saints in 1 Thess. 1:7, 8.

**Mervin, Sask.**—Bro. Maxwell had Gospel meetings here, also visited Louisville, Maidstone and Lashville. Remember all these brethren who labor in this vast country of N. W. Canada. Bro. J. Turkington gave a call at Port Arthur on his way East and to his field of labor in Venezuela—much enjoyed.

**Toronto, Ont.**—Bro. Joyce enjoyed his visit to the Prairie Conferences and meetings in between—visited Glen Ewen, Esk, Taylor-side and Mervin—blessing at the latter place—a young man on the Lord's Day and a girl on the day after the Conference. He had a few meetings at Victoria Road, lately, saw one woman profess.

**Clinton, Ontario.**—Saints of the Gospel Hall here have been much cheered in their testimony for Himself, very nice open air meetings in the Park, a goodly number sitting on benches and standing around—in the Hall also unsaved coming in. Three believers baptized in the lake in August, now in fellowship.

### OTHER LANDS

**Spain.**—Our brother Gordon Johnston expects to leave Italy October 20th, to spend a few months in Spain—his address there will be c/o Mr. J. H. Biffen, Trafalgar, 32, Madrid. In practically all places he has visited in Italy he experienced joy in seeking to help the saints. Visible results have been few but the Judgment Seat of Christ shall reveal all—it is wise to leave the review until then. At Piverone the annual one day conference was a time of blessing—about 500 there.

**Barbados, B. W. I.**—Bro. S. McCune continues to work amongst the islands. He just returned to Bridgetown after five months absence, visiting the group of islands.

**Co. Cavan, Ireland.**—Bro. T. W. Ball had the portable tent removed to another district here—much antipathy from the enemies of the Cross.

**Belfast, Ireland.**—Bre. James Hutchinson and Chas. McEwen have finished six weeks open air meetings (three per day)—the Lord gave help and some professed. It is becoming increasingly difficult to see people saved—many professed but possession is important.

### CONFERENCES

**St. Thomas, Ont.**—The annual Conference d. v. will be held at Canadian Thanksgiving season, Oct. 9 and 10 in the Arthur Voaden School, Flora St. Prayer Mtg. will be held in the Gospel Hall, 3-1/2 Erie St., Oct. 8th 7:30 p.m. The Lord's servants walking in the "old paths" and teaching the same will be welcome to minister the Word. Visitors freely entertained. Corresp. Frank H. Woods, 94 Manitoba St.

**Vancouver, B. C.**—Annual Conference of Cedar Cottage Assembly will be held d. v. commencing with Prayer Mtg., Oct. 7th, at 8 p.m. in Gospel Hall, 4162 Welwyn St., meetings continuing there until Lord's Day morning meeting—From Lord's Day afternoon, the 9th, until Monday evening meetings will be in the Alpen Hall, Cor. Victoria and 33rd Ave. We pray that these meetings will be controlled by the Holy Spirit, sending suitable ministry through His servants—Corresp. W. Hutchison, 1385 E. 24th Ave., Vanc. 10, B.C.

**Creemore, Ont.**—The Creemore-Strongville Annual conference will be held d. v. Oct. 9th and 10th, with Prayer Mtg. Oct. 8th, at 8 p.m. Corresp. Harry J. Clark, Box 136, New Lowell, Ont.

**Peterborough, Ont.**—Annual Conf. d. v. beginning at 2:30, Sat. Oct. 15th, continuing over the Lord's Day, Oct. 16th. Corresp. W. Par- rington, 593 Sherbrooke St., for the Brock St. Gospel Hall.

**Detroit, Mich.**—Annual Conference dates for West Chicago Gospel Hall, November 19th and 20th. Full particulars next issue. Corresp. Alex. Stewart, 9950 Pierson St.

**Clinton, Ont.**—Annual Conference will be held in the Gospel Hall here, commencing with Prayer Meeting Sat. eve. Oct. 15th, continuing over Lord's Day, the 16th. Breaking of Bread at 10:30 a.m. Other meetings as usual. Ministering brethren walking in the "old paths" welcome. Correspondence to Sam McDonald, Box 329.

**Blue River, Wisc.**—Annual Conference d. v. will be held October 22nd and 23rd, commencing with Prayer Mtg, Fri. Oct. 21st. Corresp. to William Studnicka, Muscoda, Wisc. Usual arrangements will prevail.

**Waterbury, Conn.**—Annual Conference will be held d. v. in the Gospel Hall, October 29th and 30th, commencing with Prayer Meeting Friday, 28th at 8 p.m. Usual arrangements will prevail. Corresp. to Wm. Batterton, Box 4131, Waterville, Conn.

#### FALLEN ASLEEP

**Everson, Washington.**—Our beloved brother Robert S. Maclean of Bellingham, "went home" August the 4th. Saved in November 1893, he has been a real help to the saints. In Chicago for about 30 years in 86th St. Assembly, but latterly with the small assembly at Everson—the correspondent writes thus—"He has been in happy fellowship with us here for the past twelve years and we feel his passing keenly. He was a real help, one who loved the Lord, His Word and His Gospel. Just prior to his passing into the Lord's presence he wrote out his conversion, also when he was gathered to the Lord etc. The last Lord's Day with us he gave a short word on the security of the believer compared with the uncertainty of things of this life. We have lost a beloved brother, one who loved the Truth, and was a real help in the assembly, as you know." He was in his 74th year. Remember his widow and son in prayer. Many of us will miss him but it is only "a little while."

**Boston, Mass.**—Beloved Joseph Williamson went home Aug. 21st. Saved 45 years ago in Drum, Ireland, he went on well for God—a great heart for the Lord and His work.

**Akron, Ohio.**—Our dear brother William Maxwell "went home" suddenly on August 3rd, aged 70. He was saved 50 years ago in Scotland and for many years in the assembly in Cumberland Hall, Paisley—the last 32 years in the Assembly here. He remained true to assembly principles—remember his dear widow in prayer.

**Clark, S. D.**—Our beloved sister Mrs. Ada Ramsey "went home" August 5th, aged 86. Some of the firstfruits of the work in Clayton, Iowa, when Oliver Smith preached the Gospel, saved March 24, 1918. Her son Henry was the first one who got saved in bro. Smith's meetings in these early years, she saved soon after. Saved through reading John 5:24.

**Richmond, Hill, N. Y.**—Our dear brother James Gillies "went home" August 21st, aged 65. Coming from Rothesay, Scotland, he was saved in this Assembly and continued therein during these years—about 40 years. Much interested in S. S. work and in the Bible Class, he was warm hearted and given to hospitality and will be much missed. Remember his dear widow in prayer, also a son and daughter. We have known this dear brother for 40 years—another link broken until the day break.

**Brisbane, Australia.**—Our beloved brother Hugh Meharg, (son of the late James Meharg of North Ireland) passed into the presence of the Lord in Hospital here, about the first of August. A faithful brother, above many, like his departed father, a plain and simple servant of Christ, he was much loved for his stand for the Word of God and the "old paths." Many came from various assemblies to show their respect at his funeral. His ministry and counsel will not soon be forgotten—hindered of late through ill health—one son serves the Lord in Bolivia, the other here in local capacity. Remember his widow in prayer. Our correspondent writes—"There are all too few in this land like him for faithfulness in the Gospel and ministry and Assembly principles—he was faithful unto death."

**York, N. Y.**—On Aug. 16th our dear sister Mrs. Robert Henry passed into the Lord's presence, aged 93. As a young girl of 13 she was saved through the preaching of John G. McVicker in Ballymena, N. I. and baptized and received into fellowship soon afterwards. She came to USA when 18 years of age and has continued steadfastly. Given to hospitality, her home was always open for the Lord's people, especially His servants. Titus 2:3, 4.

**Vancouver, B. C.**—Our beloved sister, Mrs. R. W. Carson passed into the presence of her Lord, August 24th, aged 73. Saved in Glasgow, Scotland, about 55 years ago—truly a mother in Israel. Kindly remember her husband and family in prayer.

# Words in Season

THE BIBLE FAMILY MAGAZINE



## THE EVERLASTING ARMS

I cannot tell if short or long  
My earthly journey be;  
But, all the way, I know Thy rod  
And staff will comfort me.

Though fierce temptations lie in wait,  
What need have I to care?  
Thou wilt not suffer them to hurt  
Beyond my strength to bear.

What storms may beat, what burdens fall,  
My soul would not avoid;  
Who follows Thee, O Lord, may be  
Cast down, but not destroyed.

Though over steep and rugged ways  
My weary feet be brought,  
Still following where Thy footprints lead,  
I take no anxious thought.

Oh, perfect peace! oh, endless rest!  
No care, no vain alarms;  
Beneath my every cross I find  
The Everlasting Arms.

Selected.

---

**NOVEMBER, 1955**

---

## WORDS IN SEASON

Published monthly at 2116 South Jefferson Ave., St. Louis 4, Missouri  
**Editor, William H. Ferguson, 13400 Lauder Ave., Detroit 27, Michigan.**

**Entered as Second Class matter at the Post Office at St. Louis, Mo.  
Under Act of March 3, 1879.**

Subscription price, one dollar (U. S. Funds) mailed anywhere in the world. Six or more copies to one address, 90 cents per copy.

Send ALL SUBSCRIPTIONS, change of address, publication matter, news items, conference and death notices to WM. H. FERGUSON, 13400 LAUDER AVENUE, DETROIT 27, MICH. All reports for WORK AND WORKERS columns should reach Detroit by the 10th of the preceding month.

**New Subscribers:** In the case of all subscriptions for 1956 or longer, we will include Oct., Nov. and Dec. issues while our supply lasts. We appreciate greatly the help of all our readers in the circulation of the Magazine which is increasing, we trust, to the glory of God, the salvation of sinners and upbuilding of the saints.

### CORRESPONDENT'S ADDRESSES

**Hampton, Iowa.**—Ray E. Tucker, 11 Seventh Ave., N. E.  
**Phoenix, Ariz.**—Wm. Ismay, Rt. 1, Box 278A.

### CHANGE OF ADDRESS

**Port Arthur, Ont.**—Robert Boyle, 845 Detroit Ave.

### UNITED STATES

**Willmar, Minn.**—Bro. Debuhr who has had the help of bro. Oliver Smith most of the time has had a good Summer in this district. There has been much opposition early in the meetings and a storm later flattened the tent during the meeting one Lord's Day evening—thankful no one was hurt and the next evening they had it ready again — much bitterness shown to some of those who have professed but God was sustaining them at last report. Continue to pray for this new district.

**Beetown, Wisc.**—S. Hamilton had some ministry meetings here — they were having a baptism in Sept. of some who had professed at meetings last year by bro. Jamison.

**La Crosse, Wisc.**—The recent Conference reported very good, eight of the Lord's servants taking part — ministry practical and searching and a good spirit of prayer. Geo. McKinley stayed for a few nights, going on to Pine Hill.

**Detroit, Mich.**—Bre. Warke and Boyle commenced a Gospel series in West Chicago Hall in October. Vincent Davey of Quebec gave an account of the work there in Schoolcraft Hall and they also had a visit by brother Currie of Japan, who is on his way West to Vancouver and then returning overseas. Bro. Currie also visited Cleveland, Huntsville and Toronto en route.

**Cleveland, Ohio.**—Labor Day Conf. was good, some practical and helpful ministry given and encouragement to go on. John Govan had a few meetings in the West Side assembly during the Summer.

**Fremont, Ohio.**—Norman Crawford hoped to continue the effort here, using a building which is available. J. Lipke may help.

**Steubenville, Ohio.**—D. Roy was paying an appreciated visit here.

**Midland Park, N. J.**—The recent conference was very good, with varied and helpful ministry and liberty enjoyed by His servants. After the Gospel meeting two young sisters were baptized — eight of the laborers present for ministry and the Gospel.

**Camden, N. J.**—H. Alves was to commence here after the Midland Park conference. Rea and Gustafson gave a call at Barrington and Oswald MacLeod and Wm. Ferguson gave a call to Bryn Mawr after Longport conference — the latter also gave a short visit to 73rd St. New York Assembly. Found appreciation for the Word.

# 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. 47

NOVEMBER, 1955

No. 11

## GATHERED GEMS

LORD, when I count Thy mercies o'er  
They strike me with surprise;  
Not all the sands that spread the shore  
To equal numbers rise.

My flesh with fear and wonder stands,  
The product of Thy skill:  
And hourly blessings from Thy hands  
Thy thoughts of love reveal.

These on my heart by night I keep;  
How kind, how dear to me!  
O may the hour that ends my sleep,  
Still find my thoughts with Thee.  
Watts.

« « «

If we are not astonished that in winter the trees are stripped of their foliage, the fields are covered with snow, and the meadows are stiff with frost; and that, by the genial warmth of spring, what appeared for a time to be dead begins to revive, because God appointed the seasons to follow in succession; why should we not allow the same authority to His providence in other matters? Shall we accuse God of instability, because He brings forward at the proper time what He had always determined and settled in His own mind?  
—Calvin.

« « «

A desire to shirk suffering for Christ is a sign of degeneracy.  
—Cameron.

« « «

A stone that falls on a woolpack rests there, and rebounds not to do any further mischief; such is a meek answer to an angry question.

« « «

Hope is never ill when faith is well. —Bunyan.

« « «

Show God's order of things before you tear down a man's house, show him God's house!

—F. G. Watson at Huntsville conference.

« « «

The man who doesn't believe in the total depravity of man has no right on any assembly platform.

Wm. Warke at Sault Ste. Marie Conference.

### THE DOCTOR'S DISCOVERY

**I**T WAS on a chill December day that a talented doctor (a professed infidel) was called to see a patient, a humble working man, but saved by grace and bound for glory. "Tell me my true condition, doctor; do not hide it from me. I have no fear of death, no dread of the future — all is bright ahead. Forty years ago I came as a sinner to Jesus; He saved me then, has kept me happy in His love ever since, and it will be the grandest day of my life when He sends for me to dwell with Him in Paradise above."

The doctor was touched by his patient's statement. It was not the wanderings of a lunatic, it was not the day-dream of a visionary; it was the calm, sober statement of a man of faith, waiting on the borderland for the appointed hour that that would usher him into the presence of his God.

The doctor examined his patient, and, contrary to his usual habit, he told the whole truth. "You may live a day, or you may go within an hour."

"Bless the Lord," was the calm reply. "Draw up the blinds, bring in the boys; tell the men in the factory to come in, I want to spend my last breath in telling them of Jesus."

The doctor hastened away, he could stand it no longer. He hurried along and in fifteen minutes was alone with God in his consulting-room wrapped in deep thought.

"There is a reality in being saved after all," he said to himself. "My mother used to tell me so; my conscience has echoed her testimony all these years; that dying man knows it and has the power of it in him; of that there need be no doubt."

A terrible struggle followed — Pride asserted its rule: the Devil put forth his claim: for weeks the doctor was not "at home," — another filled his place. And when he returned to his practice he was another man — a man saved by God's almighty grace; calm in spirit, gentle as a child. In the days of his absence he had met with God, met Him at the Cross, where as a sinner he cast himself on His sovereign mercy, claiming forgiveness and salvation through the merits of Jesus alone.

He fearlessly confessed his Lord, and for many a year testified by lip and life to His saving power. He took his place before men as a disciple of the Lord Jesus, owning Him as his Saviour and Master. His townsmen, who had so well known his Agnostic principles, stood in wonder, and his "conversion" became the talk of the town. All this was trying to bear, but it served the Divine purpose for which it had been allowed in weaning him from the world, and showing him his place as a stranger here, rejected by the world as was his Lord. Grace triumphed, and for many years the doctor witnessed a



good confession, and guided many a sick and dying sinner to the Lamb of God.

There is a reality in being saved! Do you know it? If not, you may, as you are now. "Christ died for the ungodly." Rom. 5:6. "This man receiveth sinners." Luke 15:2.

From The Gospel Challenge — Malaya.

### ON WHICH SIDE OF THE LINE?

**I**N A village near the sea-coast in the South of England there lived, a year or two ago, an old shoemaker.

I often looked in upon him as he sat at his stall, and had many interesting conversations respecting the state of his soul, but generally came away disheartened and sad, for he was built up in self-righteousness.

One day, after a long conversation with him, I perceived that all I said was of no use, and, pausing for a moment, lifted up my heart in prayer to God that He would help me to set forth the truth, so as to strike the conscience. With my cane I then drew a line on the sand of the cottage floor, and, looking up, said,

"Do you see that line?"

He had watched my action, wondering what I was about, and answered, "Yes, Sir."

"Well, then, mark," said I:

"On this side is—Death, Lost, Hell, Darkness, Damnation, Satan.

On the other side is—Life, Saved, Heaven, Light, Salvation, God."

"On which side are you?"

I paused, perceiving that I had at length caught his attention. Then, on my repeating, "*On which side are you?*" he slowly replied, "*On the lost side!*"

"I am not sorry to hear you say so," I continued. "These are the first words of truth concerning yourself that I have heard you utter; and as you are on the lost side, there is only one other side on which you can be, and that is the saved. Altogether lost now, you may be at once and for ever saved by believing in the Lord Jesus Christ. To believe in Jesus is to step across the line at once. No effort of yours, no good resolutions, no good prayers, can translate you from fitness for hell to fitness for heaven. Christ alone can do that; and when with earnest cry we ask Him, He will not refuse. His own words are, "Him that cometh to Me I will in no wise cast out."

The old shoemaker found this true by blessed experience, and now he has gone to be for ever with the Lord.

My dear Reader, let me ask on which side of the line are *you*?

"Choose ye this day whom ye will serve." Joshua 24:15.

## WHEN PATHS DIFFER

### True Attitude of Faith and Love

WM. H. FERGUSON

**T**HIS story has an old setting, with many wondrous lessons for those who have "ears to hear." When there is neither ear nor heart for the precious Word, others will perhaps see little in it . . . Romans 15:4 - 1 Cor. 10:6, etc. The Old Testament illustrations are wonderful.

We wish, in this article, to dwell only on one particular in connection with the history of Abram and Lot (his nephew), and that has to do particularly with the Sodom sojourn of Lot and his ultimate dwelling there as he left the path of faith in which his uncle Abram was travelling. That Lot did not intend to have things turn out as they did is beside the mark — his course LED in that direction.

### ABRAM'S MAGNANIMOUS HEART

When strife arose between "brethren" in Gen. 13:7, Abram gave Lot the choice of the land and we well know the outcome. Lot pitched his tent towards Sodom. He had the tent door framed, as it were, with the horizons of Sodom — (a sort of picture window). Likely his wife and daughters had a lot to do with his downfall. They would see the daughters of Sodom "mincing" and "dancing" — they would hear the sounds of Sodom and see its "sights" — little wonder that they were soon down in the midst of it. Gen. 14:12. . . . "Lot dwelt in Sodom." He was eventually to become a judge there nonetheless. We need not paint the picture further, it is portrayed for us in all its naked reality in Genesis, chapters 12 to 19.

### LOT'S STRAIT-LACED UNCLE

One could imagine that the daughters and wife of Lot (after Abram gave Lot his choice and moved on to set up his tent and his altar in Mamre, in Hebron, speaking of fatness, strength and fellowship with God) might say something like the following . . . "My, Lot, you made a good bargain — that old uncle of yours doesn't know a good thing when he sees it. Look what we have . . . look, father! look at wonderful Sodom there, listen to its lovely sounds — what lovely things we see, see how these women dress." We would suppose the daughters of Sodom would be painted, bedecked with jewelry and earrings, etc., worldly minded, worldly attired. Perhaps, as of today, they would have their heads bobbed in the latest and changing fashions (no subjection for them). "Father! don't get too strait-laced, don't be so narrow-minded, as Uncle Abram — foolish man that he is to miss all this. And Aunt Sarah . . . why, see how quiet she is, and retiring, never goes out to see these wonderful sights . . . always in the tent and around home (cp. Titus 2:4, 5, etc), don't be like them, father . . . Look, look! see those wonderful young men of Sodom riding past

... Father, couldn't we live in Sodom?" His wife, too, would echo, "Yes, dear, the girls would do better there you know, there are more young men they could see, they would have better chances — young people need some excitement and sports, you know, let's move, dear, and leave this tent, its old fashioned." So the story goes ... "LOT DWELT IN SODOM." Gen. 14:12. He didn't intend to, but he did. "What about Abram's advice" perhaps Lot would say — "didn't we incur God's displeasure for going down into Egypt?" ... "Oh, he's far too strait-laced, don't think of it, Lot ... Let's move!" — LOT DWELT IN SODOM.

### ABRAM'S LOVE

Did it lead him to fraternize with Lot after they parted? Remember! Lot never really saw God's path (he was just a hanger-on), neither did Terah, Abram's father. This often explains the separations of life. If it were not for the New Testament, we would seriously have questioned Lot's spiritual life at all but the Spirit of God there lets us know he was a saved man.

Did Abram visit his nephew as his "picture window" looked towards Sodom, or later, when he was promoted to "district judge" in the gate? Oh! you say, Abram was too far away to visit Lot — not so far. It was only twenty or thirty miles, a nice ride on camel back for a few hours. Did Abram visit him? NO! Did he love him? YES. Valuable lessons lie before us here. The man who chooses the path devoid of faith can never have the companionship of the man of faith ... Abram, the Hebrew (the passer-over). Did Abram visit him? NO! Did he pray for him? YES!

### A FRIEND IN NEED

However, when Lot got into trouble, captured by the enemy, who comes to the rescue immediately? Why, the queer, narrow-minded old man of Mamre ... Abram, the Hebrew, Genesis 14:13 — read the story.

We hear a lot today about "love" and "loving everybody," etc., evidently its the password of modernism in not a few tongues, but, is it love? Is it real? Some, one would think by their words, were very loving indeed but just "cross" them once and see where the love lies then, and remain separated from their program of changes and worldly doings, or perchance speak a word against the worldly habits of professors in the ranks and you will learn how deep the profession of love is. One wonders at the hypocrisy, so characteristic of the present day.

Abram showed his love to his nephew who was out of the path of God, by separation from it, and from him so long as he was in such a path, but by immediately coming to his help and succour when he was in trouble and required assistance.

The principle of Gal. 6:10 is in view here. There is spiritual perception required here as to the kind of help required — some little known ones receive very little help and recognition, some better known have an abundance of it — how foolish and ill-balanced we can become and 'partial' in many ways. But the principle remains, the man of faith can help the child of God who is out of the path of faith when he is in trouble when he cannot go along with him otherwise in his path of disobedience. We can even help the unconverted — in fact, we are enjoined to "do good unto all men" but this does not include association with them.

There are many Christians whom we can love, and it is not hard to love them, yet we cannot associate with them, socially, religiously, or politically, out of the path of God. The late John R. Caldwell was a manufacturer and an employer of labor, a godly and humble man — (he used to drive up with his carriage and pair and coachman to the little humble Gospel Hall where we were received into fellowship many years ago in Scotland, where many of the Christians were his employees, all humble folk). He said . . . "I have instructions how to act as a 'master' in the Bible — there are instructions as to how servants ought to act towards their masters, but I have no instructions whatever to act as a 'magistrate' in the Bible — that precludes my association with the political world." This truth, grasped, outlaws political life and ambition for a Christian. Separation from evil is the keynote of all true testimony for God and it is such a vital force in a world of sin that it calls forth the hatred of the world and the opposition of those who have either missed the path, strayed from it, or left it for personal ambitions.

### TRUE LOVE

All true love is characterized by the basic principle enunciated by our blessed Lord in John 13:15 and John 14:23, 24, etc. True love to a Baptist or Presbyterian or Church of England brother, should we meet such, would never lead us to fraternize with them in their unscriptural association but would cause us to seek to show to them the path of God laid down so clearly in the Scriptures of Truth, and, further! to show to them the error of their way. Such is ever God's pattern of blessing. Remember that spiritual fornication is as hateful to God as the moral evil so prevalent today, yea, more so! Cp. Rev. 17 and Rev. 18, and can we associate with a harlot world under the pretence of "love" and "sympathy?" It would be the basest compromise to even suggest this.

### NO SELF CONFIDENCE

We must be careful as to our spirits for we have many causes for confession of sin and failure in our lives, individually and collectively, and it should not be with a "holier than thou" attitude at all that we bring before others the path of God

but to those to whom God has revealed the path of faith (and we believe it is a distinct revelation to the soul, as in conversion . . . Acts 7:1, 5 - Matthew 18:20, etc.) in this dark world, all else is just a passing fancy, a colorful meteor or a destructive mirage of the desert . . . "Let us go on unto full growth" — Heb. 6:1. Too many are "dilly-dallying" by the way, sluggish, slothful, fallen into a deep sleep — perhaps to wake up at the last as life draws to a close, as not a few of our beloved brethren have, to realize their mistake when the opportunity to rectify is gone for ever. Life is short, soon Jesus is coming, don't let down the oars — He is about to appear.

Abram returned to his pilgrim life, refusing the honors of Sodom. Lot returned to his dwelling in Sodom (some men never learn their lesson), to escape from it at last by "the skin of his teeth" with two daughters who had absorbed the Sodom philosophy and its immoral code — Gen. 19:30, 38 — the rest of his family perished in the fire and the brimstone from heaven. What a history!

---

## A SEPARATED LIFE

### Necessary to the Understanding of the Scriptures

**I**F WE, too, are to understand the Scriptures, I believe that we must travel the path of separation from the world. Nothing more destroys spiritual intelligence than merely floating with the stream of men's opinions and ways. The prophetic word is that which shows us the end of all man's projects and ambitions. "And the world passeth away, and the lusts thereof; but he that doeth the will of God abideth for ever." Doubtless, "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." But all the plans of men will come to nothing first, though "they shall labor in the very fire, and shall weary themselves for very vanity." Himself shall do it. If there be one scripture truth which stands out more prominently than another, or rather which underlies all truth, it is the total failure of man in everything that pertains to God, before His grace interferes and triumphs. And this is true, not of unconverted only, but of His people of old, and of His church since.

### MIXING BRINGS DARKNESS

Nor is there any advantage greater for the enemy, short of destroying the foundations, than the mixing up of the saints of God with the world and the consequent darkening of all spiritual intelligence in those who ought to be its light. God would have us in practical communion with Himself: in His light shall we see light. If we see the end of all the plots of Satan to thwart the work of God, it separates us from what leads thereto, and joins us with all that is dear to Him. Then

"the path of the just is as the shining light, which shineth more and more unto the perfect day." So walking we shall UNDERSTAND the Word of God.

### INTELLECTUALISM

It is not a question of intellectual capacity and learning. Human erudition in the things of God I am confident is only so much rubbish, wherever it is suffered to be anything more than a servant. Unless Christians can keep what they know under their feet, they are incapable of profiting fully by the Word of God. Otherwise, whether a man knows much or little, he becomes its slave, and it usurps the place of the Spirit of God.

Faith is the sole means and power by the Spirit of spiritual understanding; and it both puts and keeps us in subjection to the Lord, and in separation from this evil age. Daniel was separated from what, to a Jew, dishonored God, and God blessed him with wisdom and understanding.

William Kelly.

(The above from the pen of one who was endowed with much human learning, is well worthy of earnest consideration. The men who have left their mark upon the people of God learned what it was to "walk with God" as Enoch did in an evil day of compromise. They could see that "the end of all things is at hand." — Editor).

---

### THE ALL-SEEING EYE

The great astronomer, Mitchell, was one day making some observations on the sun, and as it descended towards the horizon, just as it was setting, there came into the rays of the great telescope the top of a hill seven miles away. On the hill was an orchard, and in one of the apple trees were two boys stealing apples. One was getting the fruit and the other was keeping watch. But there sat Professor Mitchell, seven miles away, seeing every movement as plainly as if he were on the spot.

So men think and act now as if God's eye could not see them.

---

### LOVE OUR ENEMIES

It was wont to be said of Archbishop Cranmer, if you would be sure to have Cranmer do you a good turn, you must do him some ill one, for though he loved to do good to all yet especially would he watch for the opportunity to do good to such as wronged him. Did we but rejoice in any opportunity in doing any office of love to those who differ from us — yea, to those who have wronged us — things would be in a better posture than they are.

**DELIVERERS OF GOD'S PEOPLE**

SAMUEL McCUNE OF B. W. INDIES

**J**UDGES 3:5, 17-31. God's patience with His people is clearly seen in this chapter. Although from time to time, He delivered them from their oppressors, yet they returned to their old ways. We read over and over again, . . . "When they cried again unto Him, He delivered them." What patient grace! And He does the same for us whose natures are also prone to be rebellious.

It is interesting to note that Ehud's dagger had two edges, typical of the Word of God, and this brings forcibly to our minds Hebrews 4:12 — "For the Word of God is quick and powerful, and sharper than any two edged sword, etc." Ehud girded his dagger upon his right thigh, under his raiment. The Word of God should be kept sacred in our hearts, so that it may be available at all times. And after him, v. 31, was Shamgar . . . "he also delivered Israel."

2 Samuel 23:8, 12. The Lord's testimony must be maintained. As we take a retrospective glance even over our own short history, we are reminded of those who have served faithfully in the Assemblies of the Lord's people. But when their course was finished, others were raised up to carry on the work. Thus, in the passage we have just read, we note the recurrence of this phrase . . . "and after him." In verses 11 and 12, we see the Philistines gathered into a troop where was a piece of ground full of lentils. The people fled from the Philistines, "but he (Shammah) stood in the midst of the ground, and defended it, and slew the Philistines; and the Lord wrought a great victory." The "piece of ground" can be likened to the Assembly of the Lord's people; the lentils would typify the food that the people needed — the Word of God.

Shammah allowed nothing to turn him away from his purpose of heart. We should emulate his example, for a great victory was the outcome of his faith. Do not forget that the position was a very difficult one, for the people fled, we are told, so that Shammah was left alone. But he stood in the midst; he decided he would exercise implicit faith in God; and he defended the piece of ground and slew the Philistines. This is a good example for all elders in the assemblies of God who should stand for God in an evil day. Such may often feel alone, but they are never alone when working WITH God.

Beloved brethren! especially younger ones, and sisters as well, keep in rank. Keep your eyes on Christ; feed on Him through His Word: let alone even the things that fall on your ears, if they will prove a hindrance to your spiritual welfare; so that there may be no falling out by the way and "turning back." Like Shammah, be steadfast and immovable;

be as shining lights here for our absent Lord, thus glorifying His precious Name. When this is the case we shall be in a position to help others, as we are exhorted in Galatians 6:1 . . . "Ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

---

## SCHOOL DAYS

Acts 19:8-10; Titus 1:9-11; Titus 2:7-15

BY THE LATE J. P. CONAWAY

**I** WANT to speak about the school days of the child of God. We are living in a day when there is a general movement back to Babylon. When I say Babylon, I mean everything outside of the path of God. In general, Babylon all sprang from the same head and it will all go back to the same head. Here in Acts, Paul tried to compromise in the synagogue, but he never went back any more. He found out that if you tried to put all God's Word into practice in that place you would always be in trouble because they would speak evil of "the way," so the best thing would be to come out. Teranus means absolute rule. I believe the only place where you will find the absolute rule of God's Word is in the assembly. I find the child of God has his school days the same as he has his memorial day. How long do we stay in school? We stay there until God takes us to heaven. This little book of Titus is full of all kinds of teaching.

The school room I want to speak about is the household of faith, and the way you get into that school is through salvation by grace. The more you study your lessons in God's school, the smaller you become in your own estimation. It never puffs you up. The scholars are very peculiar — the Bible says they are a peculiar people. We don't need to act peculiar or to dress odd and funny because the world looks at us as very peculiar. But we are also God's peculiar treasure. The school teacher is the Holy Spirit of God. He is a real teacher. The Book you study is the Bible. We don't despise other good books, but any book that doesn't drive you to the Word of God or show you things out of the Word of God, you throw it away. The real book to study is the Bible, and you ask God to teach you the lessons. The lessons are self-denial and godliness. If you and I are going to get a prize at the end of the term, we will have to deny the flesh and self. The flesh wants many things, but you and I must curb it.

Everybody is made up of two natures — that is one of the proofs that you really belong to God. There are also windows in this schoolroom. The windows are faith and hope — "looking for the coming again of our Lord Jesus Christ." Then there is a prize to be given. The prize is life and growth.



God has got prizes waiting for all those who go on in His school. You never did a thing for any child of God but what God is going to reward you some day. Little things you do will not be forgotten for they are all recorded in heaven's book and you will not only get your reward but God will repay you 100,000% for all you have done. Don't wrap the talent up in the sweatcloth and tuck it away. Sweat and talent go together. If you are not going to sweat any for God, you might as well put your talent in the ground and bury the napkin too. You use the little bit of talent God has given you, even though it may only be to help a little around the hall. Any little thing you do for God's people will be rewarded.

### HOW SHALL WE ORDER THE CHILD?

**W**E ARE sometimes tempted to yield to save trouble, but where there is most of godly love, there will be most of godly rule. The child should see that the parent does not command for his own satisfaction, but that the parent is under obedience to God even as the child is required to render obedience to the parent. I believe the Christian parent need have no fear of telling the child plainly something of his own sense of weakness and need of wisdom from God. The parent must rule in order that he may in love serve the best interests of the child. We cannot fully serve unless we fully rule — but guard against harshness. The child should CONFIDE. If the child does not confide in the parent little can be expected. In love we must make plain to the child what is required of him, in such a way as to retain his confidence. LOVE, LORDSHIP, and SERVICE were ever combined in the ways of our Lord. Great difficulty will be encountered when there is a clash of wills, but God will retain our rule in the family if we truly and humbly walk with Him, and depend upon Him. Wisdom and power belong to God. Wisdom and power may be had from God, Jas. 1:5; Isa. 40:29-31.

MASTERY is what the human heart aims at, even in the child. Satan aimed at it, and tempted our parents successfully with the prospect of being as gods. This desire to rule shows itself early in the child. Watch against it, with prayer to God, from the birth. When thus forewarned and found supplicating the throne daily, we may confidently expect to have grace ministered to us in the time of need, Heb. 4:16. Idols may be expected to grow up into tyrants. What am I allowing my little child to do and say now that will not be acceptable when it is older?

Encourage ready OBEDIENCE. The way of obedience is ever the way of happiness, Prov. 3:13-18; 4:1-27; 8:32-36. In Prov. 16:18-25, we have presumptuous ignorance, pride, folly,

fall and death. The reverse of these also, humility, lowliness, happiness and life. God counsels us to choose the good and and refuse the evil. In the same manner we may also address the heart of the child, bearing in mind that it is the new birth that will bring true heart obedience.

Manifest your love. God so loved that He gave. Look out for the tears of childhood that you may show mercy and give comfort. Faithfulness must be mingled with mercy; mercy must not be allowed to triumph over faithfulness. If we must use sharp rebuke, let us be faithful, but we must always so act as to cherish the child's love; then after the rod and reproof have had their effect the child will remember the mode of correction, and return to seek the parent's love. Consider Paul's method, 2 Cor. 2:4; 7:21; 10:1. The more we are exercised in faith, patience and prayer the less need of the rod, though at times it is needed. Affection wisely manifested will prepare the way for a happy result from correction. When the loving parent has become the wise reprover he may expect the obedient ear.

Follow up one thing at a time. A tangled skein needs patience, care and wisdom — one knot at a time. The weak, halfhearted command which the parent does not follow up and enforce, paves the way for open rebellion when the child is older. This requires prayerful self-discipline. No haste when the child is hasty; no impatience when he is impatient. Often, alas, the parent is found to have no more self-control than the child. Remember the warning, "The wrath of man worketh not the righteousness of God."

A great difficulty is the failure of the parent to provide full scope for the child to use all his energies in some lawful manner. "Don't do that," is a command frequently heard and usually not accompanied by any wise or helpful guidance as to what the child may do. The exercise of a little thought will often enable the parent to supply something to do, either in work or play, to take up the child's attention and give exercise to his powers in a legitimate way.

We must get accustomed to let our requests be made known to God in everything, and to let the child see that this is being done. If we have failed in the past it is never too late to confess it, and then seek to walk more carefully in God's ways, laying our need before Him.

Henry Hake.

---

**I**T IS said of Luther that he prayed with as much reverence as if he were speaking to God, and with as much boldness as if he had been speaking to a friend.

## ADVICE TO A YOUNG PREACHER

**I** REJOICE to learn you are out in the great world-field, preaching Christ. It is glorious work, "work for everlasting," as the old hymn has it. Go on in your service for God, and with God. Men will disappoint you: He will not. It is said of the first preachers, "We will give ourselves continually to prayer, and to the ministry of the Word." Acts 6:4. If you neglect prayer, your preaching will lack Holy Ghost grip. If you do not take in from God's Book, His Word to your own soul, you will have nothing fresh to give out. Second-hand messages are stale. What you borrow from others, and merely pass on through your lips from memory, will carry no life with it to sinners, no grace to saints. It is the Word out from its dwelling in the heart; that is of use to others. Read from a book, committed to memory, and repeated in parrot fashion, the clearest truths are flat and insipid, and the hearers know they are like Elisha's axe, "borrowed." It used to be called "Plagiarism" in the Scottish Kirk to preach the sermons of others, as your own. And do not imitate other preachers in their style or manner. It is pitiful to see some trying to be who they are not, to put on the "style" and adopt the "whine" or "snivel" of another. Be natural, just what God made you. Nothing artificial or unnatural is of any use to God. Do not hover about the rich; the Lord was found mostly among the poor. And do not spend your time and strength in evangelising in overpreached places, where the preachers are treading on each other's heels.

Jas. Campbell.

## A REMEDY FOR A HEAVY HEART

**W**HEN you are cast down and in heaviness, do you ever kneel down and address God through Christ in hearty thanksgivings? I mean thanksgivings, and nothing else — no petition, no adoration, no confession even — only thanking Him for His mercies. Often, often, over and over again, have I got rid of sore fits of gloom and dejection by means of this. If I was spiritually dejected, and could take only low ground before God (and this was generally the case), I took low ground; only it is all important that one be honest and without guile in dealing with God — pretending to be nothing but just what we are, to feel nothing but just what we feel. And whatever our actual condition may be, there is always plenty in it for which to thank God. One can at least say (as I have often had to begin by saying), I thank Thee heartily, O God, that I am OUT OF HELL. I thank Thee that Thou hast borne so long with a grievous sinner like me. I thank Thee that Thou didst send Thy blessed Gospel to me, that Thou didst continue to press it on me, that Thou hast not accepted my refusals of it, nor been indignant at my delays

and my treacherous treatment of Thee. I thank Thee for the pressing offers Thou makest me of ALL the riches of Thy grace, of all the treasures of Thy love — that there is no one more welcome to come to Thee in Christ Jesus as a forgiven, beloved, and accepted child than I, the chief of sinners. And as one goes on, for an hour or more to thank God for mercies—mercies countless as the sands, mercies of childhood, of youth, of riper years — for temporal mercies, for spiritual mercies, for mercies that chastened and mercies that comforted, for mercies so many that “Oh, eternity’s required to utter all His praise,” because of them; as one goes over this endless list, thanking, thanking, thanking, the gloomy cloud gets thinner and thinner, till it disappears altogether, and the heart, recovering all its former gladness, and even more, cries out: “Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise Him for the help of His countenance” Psa. 42:5. Have you ever tried this? It is my infallible remedy for getting rid of a heavy heart.

John Dickie.

### THE HEALING WORD

**W**HEN there is departure and failure in the testimony of saints with an evident leaving of “first principles” — there seems to be only one corrective; that is, the precious Word of God, hence in these pages we continue to give things “new and old” for the help and encouragement of our readers. We often say — “Truly spiritual ministry never dies” and, inasmuch, as brethren of long ago felt that the evils were encroaching and gave suitable ministry to correct, we feel that some of the corrective ministry of a former day is just as applicable today. The following extract from Believer’s Magazine of 1920 gives the same thought:

We have on hand, we judge, seasonable ministry from many pens, to fill these pages, presenting Christ in His all-sufficiency to meet all His people’s need and weakness, with plain and scriptural papers dealing with present conditions among the people of God.

There are some very barefaced and impudent attempts being made to introduce principles and practices in the worship and work of the Lord, which are wholly at variance with what the Word of God teaches, and with what believers gathered to the Lord’s Name have hitherto held and practiced as “the way of the Lord.” Such innovations are to be expected. But they have to be resisted. Not by carnal weapons, but by the uplifting of the standard of God’s immutable truth, around which all who own its authority will rally. And before God’s truth no error can stand. When things are allowed to drift and wrongdoing to pass unchallenged, it soon comes to be regarded as of little account, and eventually becomes the popular habit, no matter how far away from the

Divine pattern, as may be seen in the almost world-wide acceptance of infant sprinkling, clerisy, and such like, all of which had a small beginning, but a rapid growth. J. R.

Many who are ignorant of the devices of Satan may be readily deceived into thinking a stand for the truth of God is something "new" and those who do preach the Word thus are accused by some of seeking to form "parties" etc., but this is the enemy's tactics and the spiritual person will readily recognize them as he or she compares the teachings found herein with the Word of God and the ministry of our beloved brethren of a past generation who warned of such conditions. We thank God for them. This is one reason why we frequently reprint this former ministry when it is timely and helpful and we hope to continue to do so from time to time.

We covet still the prayers of His own for grace and fitness in this direction and we also are glad to have from responsible brethren who see and know the trend, written ministry for the benefit of the Church. The saints greatly appreciate this and it should be an incentive to some of mature years in the Lord to be more exercised therein. They will find it a real help, also, in their preaching and work amongst the saints. Someone has said — "Reading makes a full man, writing an exact man." And so, afresh, we say — "Brethren, pray for us." Simple, plain articles are most helpful.

The Editor.

---

The words which the Lord Jesus Christ gave unto us are only received truly by us when they lead us to believe in Him. You may listen to them, you may talk about them, you may profess them to any amount, but until the words which the Father gave to Christ, and which Christ has given to us, are so received by us that we believe on Him whom God hath sent, we have never profited, we have never truly received them. Oh, to examine them more carefully, and to live upon them more abidingly! Here we have the ground of peace, joy, comfort, hope, and blessing. Selected.

---

Christ will not take sermons, prayers, fastings — no, nor giving our goods, nor the burning of our bodies — instead of love. And do we love Him, and yet care not how long we are from Him? I dare not conclude that we have no love at all when we are so loath to die; but I dare say were our love more we should die more willingly; but our unwillingness to die it appears we are little weary of sin. Did we take sin for the greatest evil we should not be willing to have its company so long. Baxter.

## ENCOURAGEMENT FOR DAYS TO COME

**"All power is given unto Me in heaven and in earth."**

**Matthew 28:18.**

**G**OD promised Abraham an earthly people, "as the dust of the earth" Gen. 13, and a heavenly people, "as the stars" Gen. 15. Joseph also dreamed of sheaves (earthly) and stars (heavenly) and himself having all power, pointing forward to Him to whom "All power is given in heaven and in earth." A glimpse of this is seen in the transfiguration — the apostles representing an earthly people, and Christ in glory with Moses who died, and Elias who was caught up, is a fitting symbol of the heavenly people.

When John was "in the Spirit" Rev. 1, he saw Christ "in the midst of the seven lampstands" — All power given Him on earth. Again John was "in the Spirit" and saw Christ "a Lamb as it had been slain" receiving universal homage, every creature which is in heaven and on the earth ascribing to Him "Blessing and honor and glory and power" chapter 4.

Now turn to Romans 8 and read how we are linked up with that mighty power. In verse 31 we read, "If God be for us who can be against us?" "Likewise the Spirit also . . . maketh intercession for us with groanings that cannot be uttered . . . He maketh intercession for the saints according to the will of God" verses 26, 27, and in verse 34 we read, "Who is He that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

"Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:9-11.

With the mighty power of each member of the Trinity engaged on our behalf, surely we should be encouraged to go on trustfully for and with our God, till travelling days are done.

"Exceeding abundantly able to do —  
All thought and petitions above;  
Such is our Wonderful, Wonderful Lord,  
Of measureless power and love.

Exceeding abundantly, more and more,  
The greater our need and request;  
Despite our unworthiness, tell Him our need,  
And then on His faithfulness rest."

**Ephesians 3:20, 21.**

## GOD OUR GUIDE

**T**HIS we may truly say is a grand reality. Yes, and we want it as we pass along through the labyrinths of this wilderness-world, in this day of perplexity and confusion. We want a Guide and God has undertaken to fill that office for us. "I will instruct thee and teach thee in the way which thou shalt go." What precious grace! It is as though our God would meet us at each stage of our path and manifest Himself in the very character in which we need Him. When bowed down with guilt, and roaring in disquietude, our bones waxing old, and our moisture dried up, He shines before us as our Justifier — our Saviour-God — pardoning our transgressions and covering our sins. When surrounded by hosts of spiritual enemies, who would crush us in a moment, He opens His bosom to us, and invites us to find, in Himself, a retreat and a hiding-place from them all; so that, instead of feeling ourselves compassed with foes, we are compassed with songs. And, finally, when called to pass through the scenes of confusion and perplexity, He, in infinite grace, stands before us and says, "I will guide thee." What grace! What nearness! What intimacy!

And mark the way He guides. "I will guide thee with mine eye." This, as we know, is the most tender, delicate and affectionate description of guidance. We must be very intimate with a person and very near him, in order to be guided by the movement of his eye. It is a far more refined and exquisite sort of guidance than the movement of the hand or the sound of the voice. I must be gazing directly into a person's face in order to catch the glance of his eye; and I must be intimately acquainted with his wishes and his ways, in order to interpret the glance and act upon it.

O that we entered more fully into all this! Would that the guidance of our Father's eye were ever sufficient for us! Would that we could just place our hand in His, and, gazing up into His countenance, be ever guided by the movement of His eye! Then would our path be clear and safe, simple and happy. We should not, like the impetuous "horse," or the obstinate "mule," require the "bit and bridle" of circumstances; but through communion with His mind we should know His will. How often are we at a loss as to our path! How often are we ill at ease! And why? Because the guidance of the eye is not understood. We ask God for guidance in reference to movements which He does not want us to make, and as to paths in which He does not want us to tread. "I don't know which way to turn," said some one lately to a Christian friend. What was the reply? A very simple one. "DON'T TURN AT ALL." Just so. If you don't see your way as to moving, it is very obvious you should stand still.

May all the people of God be enabled, by His Spirit, to walk as justified ones, to abide in their Hiding-place, and follow their Guide!

C. H. M.

## QUESTIONS AND ANSWERS

**QUESTION:** In Phil. 1:19 we read of "the supply of the Spirit of Jesus Christ." Would it be the spirit of meekness, etc.

**ANSWER:** The Spirit here would be the Holy Spirit. Note the capital. The thought seems to be "the further supply" — additional supply. Paul wished to be maintained in that position of dependence upon the Spirit that whether by life or by death, Christ might be magnified in his body. He knew the truth and importance of the indwelling Holy Spirit and desired only to move within the orbit of His operations. Nothing else mattered.

« « «

**QUESTION:** Is separation, according to God's Word, a first day of the week separation, or a seven day a week separation? Does it permit us to keep "apart" on the Lord's day and be involved in "mixing" with world on businss days? A R.C. having died, and as is the custom here, the priest stood at the side of the coffin in chapel. All the R. C.'s attending the funeral filed past and gave the priest money to pray for the soul of the departed (the more money, the sooner the soul would be out of Purgatory), and amongst those who did so was an elder of the local assembly, his name and amount of money given called out with the rest. Also in an "Orangeman" parade, vans, etc., also kindly lent by another leading man in the local assembly, with the usual publicity in local press, with praise and thanks to all, Orangemen, Masons, local minister, etc.

**ANSWER:** We are amazed at this question from Ireland. It looks like an attempt to "curry favor" with the world, without respect to any settled convictions as to the truth of God. We don't know anything about these professed elders, but of one thing we are certain, they are not elders according to the "pattern" as those whom we are told to "remember" — "to obey" and to "salute" in Hebrews 13. May God have pity upon the saints in these days of departure from Divine principles of separation and reproach. We believe this would be more or less an isolated case, but it shows the modern trend — only God can preserve His own from such idolatrous superstitions and political movements. The downgrade movement is becoming faster.

« « «

**QUESTION:** Should one who has been involved in grave moral difficulty, such as found in 1 Cor. 5, take a lead again in public preaching as an evangelist, etc.?

**ANSWER:** We have had this matter before us in former issues from time to time. We believe that where there is godly repentance and restoration, such an individual believer would be only too happy to spend the time in useful, but lowly and more or less hidden service — to seek to force one's self to the fore amongst the saints, ignoring the lack of confidence of many of the godly, can only mean disaster in the end. There is so much of the hidden service to do, and so few to do it, that herein lies a wonderful opportunity to show the reality of the repentance and spiritual desire for he glory of God alone. The problem presents no difficulty to the spiritual.

« « «

**QUESTION:** In Acts 1:25 concerning Judas — "that he might go to his own place." Was this the field that he purchased or "eternal punishment?"

**ANSWER:** We believe it refers to going into perdition — he is called by the Lord the "son of perdition" — cp. Rev. 22:11 and 15 — his portion, hell and the lake of fire.



---

## EXTRACTS FROM LETTERS

**FROM VANCOUVER:** We enjoy the Magazine and find it helpful, both in pulling down and building up in the ways that be in Christ. You will know what I mean! We need such ministry. I was just noticing this week that strength is the quality needed in those who go before the Lord's people, and in connection with the building of the house of God . . . Josh. 1:7, 10 - Deut. 31:6, 7 - 1 Chron. 28:10 and 20. May the Lord prosper and bless the work continually is our prayer.

**FROM AUSTRALIA:** We do love to get Words in Season with its helpful advice in these difficult times when separation is so little known amongst many of His own.

**FROM SCOTLAND:** I look forward to each month's issue — a very timely testimony for the old paths in these days of departure. Continue the good work, both in ministry and to shepherd the flock in faithfulness to the Scripture of Truth . . . "Thus saith the Lord."

**FROM SEATTLE:** My father wrote in a book of his writings: "It is easy to attack and oppose the 'Babel of Sects' and leave the inner 'babel' of the heart untouched . . . levity, worldliness, disobedience and an unbroken spirit." —A. M.

**FROM NEW ZEALAND:** All the brethren in the Assembly get a copy. Whenever the ministry is absorbed, it produces a good or godly effect.

**FROM JAPAN:** Have just returned from a visit to Korea — there are a few assemblies over there and believe it would be most valuable if you could send a copy to the leading brethren who understand English. R. W.

**FROM ONTARIO:** Have only been in the Assembly a few months, being saved three years ago but only of late saw the scriptural way of gathering unto the Name of the Lord Jesus Christ. Have great desires to walk in the old paths and find your Magazine, which I received from a brother in the assembly at G——, to hold forth truths which we love — am sending it into the homes of relatives, who profess to be saved but are not "gathering unto His Name."

**FROM NORTHERN ONTARIO:** The ministry is certainly needed and appreciated much by the few of us here and we trust God, in His grace, will keep the Words in Season from becoming like, or conforming to the enemy's ways but that it will continue to be a blessing as in the past . . . He is able.

**FROM NEW ZEALAND:** We have been receiving the Magazine now for over fourteen years and our quota has risen. All who receive it value it highly and do not want to miss any copies . . . we were just a young married couple when our late brother, John Blair, paid a visit to the Assembly where we are in fellowship — we counted it a privilege to hear his ministry and to have him in our home for a visit.

**FURTHER FROM NEW ZEALAND:** We appreciate very much the helpful teaching. We are living in days similar to Isaiah 30:9, 10. How it encourages our hearts to know that God still has His own faithful witnesses — we remember His Word in Jer. 23:28.

**FROM NOVA SCOTIA:** Likely you don't receive much encouragement from some but others appreciate the plain, scriptural ministry and receive as from the Risen Head.

## SPENT BOTTLES — DISCOVERED WELLS

Genesis 21:14, 19

THEY sent her away with a bottle of water!  
 Yet soon, Oh, so soon, was the life-fluid spent!  
 And no one observed, or considered, or sought her;  
 No human eye pitied: none cared what it meant!

But God heard the cry! and her tear-dimmed eyes opened;  
 And there was a well, which she, strange, had not seen:  
 Oh, all that it meant, and all it betokened!  
 How fateful, indeed, had that well not been there!

God still has His wells, when the bottles we carry  
 Their scanty supplies have so sadly outrun;  
 Perhaps we would see them if we would but tarry,.....  
 And wait till His purposes great had begun.

His wells of salvation! Oh child of the highest, —  
 Can He Who gave Christ e'er Christ's kinsmen forget?  
 Assure thine own heart that on Him thou reliest, —  
 Then find, through His faithfulness, all thy needs met.

Courtesy J. D. S.

\* \* \*

HIS granaries, too, have supplies for all seasons;  
 They never give out, since by Him they are filled:  
 But thou, to partake, by God's very good reasons,  
 Must know where the key is, by Whom it is held.

'Tis CHRIST, the loved Son of the Father, most Blessed!  
 He opens the treasures to all of His own  
 Who know the full value of Golgotha's treasure;  
 The Blood of the Saviour, the Blood of His own.

F.

« « «

"These things saith He that is holy, He that is true, He that hath the key of David, He that openeth and no man shutteth; and shutteth, and no man openeth." Rev. 3:7.

**Jackson, Mich.**—Bre. McBain and Dobson commenced some Gospel meetings here.

**Longport, N. J.**—Conference here larger than before and it was felt that God gave goodly words, the ministry encouraging, upbuilding and searching. A good many came from afar. Several of the Lord's servants present to help.

**Lorain, Ohio.**—The Spanish Assembly had a happy time over the Labor Day weekend — bro. Ed. Wickert (Cuba) and local brethren Rodriguez and Seitman and a brother and his son from N. Y. took part profitably.

**Hatboro, Pa.**—Bro. Wickert found liberty in ministering the Word and preaching the Gospel here to the encouragement of His own. He hopes to return to his field of labor in Cuba shortly.

**Seattle, Wash.**—Conference here, though smaller, was felt to be edifying. Bre. Gray, Maxwell and Wilson and others gave suitable ministry. Bro. Gray remained for a few nights.

**Manchester, Iowa.**—Recent Conference good and profitable, about eleven of the Lord's servants present, most of whom took part. After the conf., bre. O. Smith and McIlwaine went to Stout, McKinley and Elliott remained for meetings, bro. Govan went to Garnaville — Sam Hamilton was at Lynxville, getting some unsaved and some help from God to preach.

## CANADA

**Port Arthur, Ont.**—Bro. Boyle did some door to door work in Dryden, Ont., nearby — a paper mill town with some promise for a gospel effort.

**Toronto, Ont.**—F. Pearcey began children's meetings in the Lansing Gospel Hall, Oct. 2nd. C. Patrizio visited amongst the Italians here and in Welland and Fort Erie, Ont. Brethren Watson and Joyce went West the first of October.

**Orillia, Ont.**—Recent conference of the Assembly here, which meets in the Dominion Gospel Hall, 30 Andrews St., was considered good and helpful. About ten of the Lord's servants present.

**Huntsville, Ont.**—Larger numbers gathered this year for the annual conference and the Lord gave help in the ministry all through and in the Gospel. Arnstein, a week later, we have heard indirectly was large and helpful — weather quite warm. The morning Bible Readings on the Epistle of Titus were very helpful in Huntsville, and well attended. Several of the Lord's servants present at both conferences to give timely help, and many of the saints came considerable distance to hear the Word.

**Sault Ste. Marie, Ont.**—Recent Conference larger and some good and practical and upbuilding ministry from a goodly number of the Lord's servants — bro. Warke remained for some meetings and called at Sudbury on his way to Arnstein. Many Michigan Christians attended — we are always glad when there is some practical ministry for these younger believers.

## OTHER LANDS

**British North Borneo.**—Bro. Geo. Hanlon labors on here. He says—"Out here in Borneo, should you ever clear a piece of land, it may look very tidy for a day or two, but come back a month later and you would never know that any work had been done. In a short time the jungle covers all. This is but a vague picture of spiritual things. Some fine young people who showed promise have left for better jobs, etc., near the coast. Sometimes we groan in the spirit when we think of these conditions for the building of an assembly seems as far away as ever, but we take courage and go on." P. O. Box 2, Tenom.

## CONFERENCES

**Detroit, Mich.**—Annual Conference of the West Chicago Assembly will be held D. V., November 19th and 20th, preceded by Prayer Meeting Nov. 18th at 7:30 p.m. All meetings will be held in the Gospel Hall, 7345 West Chicago Blvd., (corner Prairie); visitors being freely enter-

tained. Meetings at 10 a.m. — 2:30 and 7:30 p.m. Corresp. Alex. Stewart, 9950 Pierson Ave., Detroit 28.

**Bryn Mawr, Pa.**—Annual Conference, D. V., will be held November 24th to 27th, in the Auditorium of the Bryn Mawr Fire Company—order of meetings as follows: Thursday 10:30, 2:30 and 7:30 — Friday at 7:30 p.m. Saturday at 2:30 and 7:30 p.m. Lord's Day, Breaking of Bread 10:30, Ministry at 2:30 and Gospel at 7:30. Correspondence to Samuel Martin, 649 San Marino Avenue.

**Lorain, Ohio.**—Conference here D. V. will be held Thanksgiving season, Nov. 24th through 27th., Thurs., 10:30, 2:30 and 7 p.m. Fri. and Sat. evening meetings only at 7:30. Lord's Day, all day. Prayer Meeting will precede Wed., 23rd, at 7:30 p.m. Saints extend an invitation to the Lord's servants walking in the "old paths." Corresp. Randall H. Bradford, 3506 Seneca Ave. Meetings will be held in the Gospel Hall, 3006 Elyria Ave.

**East Boston, Mass.**—Conference will be held D. V. in the Gospel Hall, 35 Putnam St., on December 3rd and 4th, commencing with Prayer Meeting Fri. the 2nd at 8 p.m. Usual order of meetings (in English and Italian) will prevail. Breaking of Bread is at 10 a.m. Lord's Day. They are looking to the Lord to send along His servants as God exercises them. Corresp. Frank Procopio, 78 Falcon St.

**Phoenix, Ariz.**—Christians gathered to the Name of our Lord Jesus Christ here will convene their Annual Conference at Thanksgiving time, Nov. 24, 25, 26 and 27, preceded by Prayer Meeting, Wed., 23rd, at 7:30 p.m. The Lord's servants preaching and walking in the "old paths" are invited to attend — Christians from a distance freely entertained. Corresp. Wm. Ismay, Rt. 1, Box 278A.

(We wish our correspondents would send us in notices of Conferences and other items earlier in the month. Frequently such reach us after our "deadline" — the 10th, with consequent difficulty as to insertion, or omission altogether. A little consideration thus helps — also our brethren who take funeral services are frequently dilatory in this respect, without good reason . . . Heb. 13:22).

### FALLEN ASLEEP

**Vancouver, B. C.**—On August the 5th, our dear brother Arthur G. Frith "went home" to be with the Lord. He was born in the British West Indies Feb. 16, 1882 and saved on May 23rd, 1913. He went on well. For many years in the Cedar Cottage Assembly. Of a quiet and gracious spirit, he saw most of his family saved and in fellowship. Remember his widow in prayer.

**Deckerville, Mich.**—On Sept. 19th, saints of the Mills Assembly here were saddened by the loss of our dear brother Albert Cleland. He had been an invalid for years, tenderly cared for by his wife and will be much missed. He was 67 years of age, saved in 1911 and in the Assembly here since its formation. His brother writes — "We are thankful to God for two things, especially — he was saved and ready to go and he had the best of care through the long, trying years." Titus 2:13.

**Galston, Scotland.**—Our dear brother William Templeton "went home" to be with the Lord September 30th. He had returned from his field of labor in Trinidad through ill health — a faithful brother who desired the right ways of the Lord. Remember his widow in prayer.

**Los Angeles, Calif.**—We have heard of the homecall of our sister Mrs. Sarah Eberhart, Sept. 8th, aged 77. Formerly of Cleveland, Ohio—saved in Ireland, came to U. S. A. in 1900 — had much sorrow in her life.

**North Ireland.**—Our beloved brother Fred Armstrong of the Derriaghy Assembly "went home" Sept. 3rd. Saved under Jas. Marshall's preaching 43 years ago, went on well. Had a real gift for tract distribution and personal work, much missed.

# Words in Season

THE BIBLE FAMILY MAGAZINE



## THE RIFTED ROCK

Isaiah 32:2

In the rifted Rock, I'm resting,  
Safely sheltered, I abide;  
There no foes nor storms molest me,  
While within the cleft I hide.

Long pursued by sin and Satan,  
Weary, sad, I longed for rest;  
Then I found this heavenly shelter,  
Opened in my Saviour's breast.

Peace, which passeth understanding,  
Joy, the world can never give,  
Now in Jesus, I am finding;  
In His smiles of love I live.

In the rifted Rock I'll hide me,  
Till the storms of life are past;  
All secure in this blest refuge,  
Heeding not the fiercest blast.

M. D. J.

---

**DECEMBER, 1955**

---

## WORDS IN SEASON

Published monthly at 2116 South Jefferson Ave., St. Louis 4, Missouri  
Editor, William H. Ferguson, 13400 Lauder Ave., Detroit 27, Michigan.

Entered as Second Class matter at the Post Office at St. Louis, Mo.  
Under Act of March 3, 1879.

Subscription price, one dollar (U. S. Funds) mailed anywhere in  
the world. Six or more copies to one address, 90 cents per copy.

Send ALL SUBSCRIPTIONS, change of address, publication matter,  
news items, conference and death notices to WM. H. FERGUSON,  
13400 LAUDER AVENUE, DETROIT 27, MICH. All reports for  
WORK AND WORKERS columns should reach Detroit by the 10th  
of the preceding month.

**Bound Volumes.**—Volumes of this current year (1955) should be  
ordered early now — Cost is \$3.25 mailed anywhere. A valuable  
record of ministry and labors in the great harvest field . . . "Tell ye  
your children."

### CORRESPONDENTS' ADDRESSES

**Toronto, Ont.**—John Lorimer, 298 Woodfield Road, for the High-  
land Rd. Assembly.

**Galgary, Alta.**—Geo. McCullough, 2313 2nd Ave., N. W. for the  
West Hillhurst Gospel Hall, 2326 7th Ave., N. W.

### CHANGES OF ADDRESS

**Waterbury, Conn.**—Luigi Rosanio, 27 Spring Garden Ave.

**Toronto 6, Ont.**—G. Gordon Johnston, 140 Woodycrest Ave.

### UNITED STATES

**Steubenville, Ohio.**—Bro. D. L. Roy had some appreciated meet-  
ings with the saints of this Assembly.

**Camden, N. J.**—Bro. Hector Alves had some well attended meet-  
ings here, also visiting some of the nearby assemblies — he also visited  
Matoaca, Va., using model of the Tabernacle. He expected to visit  
Bryn Mawr for Gospel meetings.

**Waterbury, Conn.**—Recent Conference had about eight of the  
Lord's servants present for ministry and the Gospel — good num-  
bers on the Lord's Day.

**Detroit, Mich.**—Bre. Warke and Boyle preached the Gospel faith-  
fully here for several weeks — the day shall declare the results.  
District around the West Chicago Hall visited well.

**Tylertown, Miss.**—Bro. Ballhagen labors on here amidst discour-  
agement at times. He has a tent up West of here, interest fairly good.

**Auburn, Calif.**—The small company here has some encouragement  
amongst the young, with a few strangers coming in to hear the Gos-  
pel. It is hard going but brother Bigelow mentions that they expect  
to carry on for God. Pray for them.

**Blue River, Wisc.**—About nine of the Lord's servants present to  
help in ministry and the Gospel at recent conference here which was  
well attended. Some helpful ministry. Bro. S. Mick, who has labored  
much here, recently had some nice meetings in Cumberland, Md., saw  
a little blessing. He hoped to visit Lonaconing in the Gospel.

**Lorain, Ohio.**—Bro. E. Wickert of Cuba had a good visit here with  
the Spanish assembly, also visited the other English assembly. He  
anticipates early return to Cuba, d.v.

**Woodbury, Vt.**—Bro. Gustafson with Bro. Rea had some weeks  
here recently with the small assembly. Smaller assemblies and back-  
ward places are good proving grounds for younger brethren branch-  
ing out in the Gospel. Many a young man is spoiled when the larger  
centers beckon them.

**Detroit, Mich.**—Bro. Rosanio, who has been giving help here in  
the Italian work, mentions that two sisters were baptized Nov. 6th,  
fruit of the tent work this past season.

### CANADA

**Henderson, Ont.**—Bro. T. Kember was trying this place, about  
65 miles North of Deseronto, helped by a young brother from Toronto.  
Bro. Taylor still has to curtail his activities but hoped to visit a few  
scattered Christians in the country district and give help thus.

**Bolton, Ont.**—Bro. Douglas had some appreciated meetings here  
recently. Attendance good.

**Glen Ewen, Sask.**—Bra. Maxwell and Gray paid a visit to the  
saints here in ministry recently.

# Words

# In

# Season

May we suggest your subscribing for friends here or for some in foreign lands who are finding it difficult to get currency to us. What about those you subscribed for last year?

« « «

SUBSCRIPTION PRICE

**\$1**00

Per Year in Advance Mailed  
Anywhere in the World  
U. S. Funds

Send all subscriptions to us in Detroit, Mich. Remit in any convenient form. Make all checks or money orders payable to

W M. H. F E R G U S O N

13400 LAUDER AVE., DETROIT 27, MICH.

Use order blank for names and addresses of those you wish to subscribe for.

## TO OUR SUBSCRIBERS

Our sincere thanks goes to all who have given us a helping hand through the years, also to those who have spoken a good word for the Magazine, and to those who have written papers for us.

« « «

We feel that more of our brethren could write out their meditations if they would just devote a little time and thought to this needful ministry, but we only desire such from those with a deep soul "exercise" as to the truth of God and the welfare of God's people and the unsaved. Gospel articles of a good caliber are most welcome.

« « «

Brethren will please note that our "deadline" for news items, Conference notices, etc., is the 10th of the month. This means that to ensure such getting in the following month, it really should reach us prior to the 10th. Many leave things to the last moment and then send in, often it reaches us late, with consequent delay and inconvenience for us and our printers. These are matters which all can help by due consideration. Brethren who take funeral services should immediately send us in notices of such for insertion — it is part of their duty we believe and an appreciated service by the saints.

« « «

LET US KNOW about those you subscribed for last year, otherwise, if we do not hear to cancel such, we shall continue to charge to your account. This is one of our problems which is really difficult.

« « «

Please do not send unnecessary or frequent address changes — this all entails changing of stencils, records, etc., etc., and should be avoided, if possible.

« « «

Again, we thank all our helpers in the Lord's Name and look forward to serving the saints thus another year, in His will, and we appreciate greatly the continued prayers of the saints for the grace, wisdom and strength which is required in this undertaking. "Grace and Truth" in equal balance, is our aim.

Wm. H. Ferguson, Editor.



# 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. 47

DECEMBER, 1955

No. 12

## GATHERED GEMS

Standing tonight in the valley  
Where the old and the new year meet;  
The old year holdeth the promise  
That maketh the new year sweet.

We pause for a moment's reflection,  
To ponder the way we have trod;  
To wonder if all of the journey  
Has led us nearer to God.

We see that the days of our failures  
Were the days when we learned God best;  
And the days that we thought successful  
Were often the emptiest.

« « «

Gems picked up at St. Thomas Conference:

It takes more than the revealed will of God to control the natural desires of the human heart. It takes the authority of the Lord and His Word. H. Dobson.

It is easy to denounce sin, but another thing to renounce sin. A. Douglas.

Speaking of Abijah's courage in 2 Chron. 13 . . . "God is not always with the majority. He was with Abijah yet He was not with Jeroboam though he had 800,000 men and Abijah only half that number. It takes courage to stand when you are in the minority." Gerald Taylor.

« « «

Sickness softens some men and hardens others. It is frequently sent by God to "prove" men — cp. Hezekiah's case. In his convalescence, in the matter of the ambassadors (or interpreters of Babylon, who could speak both languages), it is recorded that "God left him to try him." What a failure is recorded here! Hezekiah was "glad of them" and their flattery and possible offer to "pool" their resources worked to his destruction, and that of all Israel eventually. F.


« « «

There is generally a root of evil doctrine where you find people wrong in practice. Wm. Kelly.

« « «

Chrysostom beautifully says concerning 2 Tim. 2:9 . . . "The teacher was bound, but the Word was flying abroad; he inhabited a prison cell but his doctrine ran as if endowed with wings, over all the world."

## THE TOLL-KEEPER'S THEORY

 ONE FINE winter afternoon some years ago four men, three of them young and one past middle age, were driving along a turnpike road. One of the toll-gates on the road was tended by a very old and feeble man who came forward, hobbling on a stick, to receive the few pennies demanded. His form was sadly bent, and his white hair indicated that the snows of many winters had left their indelible mark upon him.

Having paid him his money, the eldest of the four men politely offered him a neat booklet, saying as he did so that it was "something interesting and important about God's way of salvation," and expressed the hope that the old man knew he was saved. An angry flush mantled the faded cheek of the toll-keeper as he savagely retorted: "No, I don't want your book, and I am not saved, nor is anyone else in this world. And it's my opinion that there's plenty of time, and everything is beautiful in its season." Having thus relieved himself, he went in, slamming the door behind him. Poor old man! One foot in the grave, and saying, "Time enough yet." His sun almost set, and he had not yet found the "beautiful season" for God's salvation. But thus it is all over. God's warnings and invitations alike fall unheeded on the ear and heart, and youth gives place to middle age, and middle age to old age, decrepitude and death, and the "beautiful season" for everything else is eagerly sought and found, and accounted worthy of attention, but the things of God and eternity are looked upon as subjects unimportant, or at the best to be deferred to a death-bed when it is hoped some mysterious change will take place by which men will be made fit for heaven. What a delusion! God says: "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth." Prov. 27:1.

Many there are who hoped for salvation on a death-bed who never had one. By some accident, or suddenly in the quiet hours of the night, they were cut off, and learned too late the meaning of that awful wail: "The harvest is past, the summer is ended, and we are not saved." Jer. 8:20.

There is a time of salvation, a "beautiful season" in which God is waiting to be gracious, but that time is now. "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be as red like crimson, they shall be as wool." Isa. 1:18. Again: "Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2.

Man is lost, ruined, and undone, and all must have miserably perished forever, but God has in grace sent His Son, who undertook and went into the whole case for God and man, and by His death on Calvary opened up the way for the

grace and mercy of our God to flow out to the sinner — and that on righteous grounds. "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." 1 Tim. 1:15. What not you?

"Dare you hesitate, or longer  
Trifle with His loving heart?"

Soon will grace give way to judgment,  
Now 'tis come, but then depart!"

T. D. W. M.

### THE WORTH OF THE SOUL

**DO** YOU ask the worth of a soul that will never die? Could you carry this question into heaven, you might there receive an answer that would reach its mighty import. God would tell you that He preserves the world for the sake of souls; Christ would tell you that He laid down His life and poured out His blood for the salvation of souls; and the redeemed saint would tell you to read the worth of his soul in that "far more exceeding and eternal weight of glory" Which he there enjoys. Could you carry this question into hell . . . and ask, in that dark world, *What a soul is worth*, you would be answered in hopeless tears and killing groans. Oh, *Eternity! Eternity!* It is this which gives to the soul its inconceivable value. And what is eternity? Let us endeavour for a moment or two to weigh its solemn import:—

"Suppose," says an eminent writer, "some little insect, so small as to be imperceptible to the human eye, were to carry this world by its tiny mouthfuls to the most distant star the hand of God has placed in the heavens. Hundreds of millions of years are required for the performance of a single journey. The insect commences upon the leaf of a tree and takes its little load, so small that even the microscope cannot discover that it is gone, and sets out upon its almost endless journey. After millions and millions of years have rolled away, it arrives back again to take its second load. What interminable ages must pass before the one leaf be removed! In what period of coming time would the whole tree be borne away? When would the forest be gone? And when would that insect take the last particle of this globe, and bear it away in its long, long journey? Even then eternity would be but beginning. The spirit then would still look forward to eternity, endless, unchangeable, illimitable, rolling before it. Oh, the mind sinks down perfectly exhausted with such contemplations. Yes; our existence runs parallel with that of God. So long as He endures, so long shall that soul which He hath breathed into our bosom glow and burn; but it must glow in the brilliance and the beauty of heaven, or burn with lurid flame and inextinguishable woe!"

Dear reader God says to you, "*Why will you die?*" "*Believe on the Lord Jesus Christ, and thou shalt be saved.*" "*Whosoever will, let him take the water of life freely.*" "*Him that cometh to me I will in no wise cast out.*"

## THE SUNDAY MORNING BIBLE HOUR

Where Is It Leading — What Is Its Import?

WM. H. FERGUSON

**T**HAT the introduction of the popular "Bible Hour" suggests a definite trend and development in the departure of God's people from the pattern of the early Church is unquestionable to any who will seriously consider the ultimate result of this form of service, relative to the simple assemblies of saints "gathered to the Name of our Lord Jesus Christ." This paper scarcely considers that many who have adopted this form of service will relinquish it — it has been adopted mainly, perhaps altogether by those who desire to get away from the simplicity of "gathering to the Name of our Lord Jesus Christ" and it is in evidence in all the new "Chapels" and "modern structures" which have sprung up within the past few years in the suburban areas, etc., which seems to be the trend of modern living in the cities. This goes by the name of "suburbia" or suburbanites collectively. A clergyman in our State wrote recently — "The saints of suburbia are the go-getters. Under their influence the suburban church life has become so thriving that it has 'become the controlling force in American Christianity.'" We were much interested to see the comment of another clergyman of the Episcopal Church regarding this, as follows: "Despite the strength it has produced, it is a threat to the Church's witness to Christ's Lordship. Suburbia has introduced its concept of success into the very center of church life . . . the task of the churches, as witnesses to Christ's lordship . . . has been submerged . . . the test of every parish enterprise is whether it will bring monetary and numerical progress." This writer states that the suburbanites are joining the churches so fast that there is not enough time to indoctrinate new members as Christians and he says — "Despite a nominal church background, this is an unconverted, untrained mass of people who make the problem of church membership comparable to what it was in the time of Constantine, when Christianity became a recognized institution of Roman society . . . Moreover they . . . are too busy to stop to hear the Gospel . . . It may well be God's judgment upon us as His Church. For our trespasses and complacency, we have been delivered to Babylon." The quotations we have made are from an article entitled, concerning these suburban community churches . . . "THE LAST TRAIN TO BABYLON."

### THE BREAKING OF BREAD

In the early church the "breaking of bread" or the morning meeting was the important meeting of the saints. This, in itself, when according to God's Word is a proclamation of the Lord's Death . . . 1 Cor. 11:26. Visitors, who should

come in and sit behind, watching the solemnity and simplicity of the breaking of bread would be immediately made conscience of the presence of the Lord, also their condition as being outside of Christ, if unsaved, or if a professing Christian, would surely see the difference between this and an ordinary religious service of preaching, etc. It is a strange thing that the modern BIBLE HOUR was introduced by men who believe, more or less, in the so-called open table which, in fact, is throwing the doors open to anyone who says he or she is a Christian, apart from any assembly connection or scriptural reception. This, as we know from experience, as well as being fundamentally against the truth of Scripture, is destructive of true testimony to His Name.

Again, this service of the BIBLE HOUR is advertised as a service for the community — they can feel quite at home here — there is no distinction made as to the worshippers — no back seat here, of course. Some will say — we have had our “breaking of Bread” — YES! but it is insignificant as to importance with the so-called Bible Hour which occupies the major part of the time and effort of the members. Here one can have a religious service which will not hurt the susceptibilities of any of the people of the neighborhood — things may so be spoken, in the form of instruction, as to give no offence even to the unconverted and eventually, whether one likes to admit it or not, this shall become, if it has not already done so, merely another Church Service as the generally accepted Church Service of the denominations all around. This, evidently, has been in the mind of those who have engineered this, inasmuch as there has been in evidence a desire to get away from the reproach connected with the simple gatherings of the saints and the “reproach of His Name.” One can have singing to suit the occasion, the accompaniments desired, the choirs, etc., and solos of the religious world will increase and the little sermon preached “wouldn’t hurt a flea.”

### OUR WITNESS

The Church is not left here to entertain a community, nor to be a community church. We are here as witnesses to our rejected Lord — the Gospel we preach is that of man’s utter ruin and total depravity, the absolute necessity of the regenerating power of the Holy Spirit in the new birth and redemption by the blood of Christ. We must preach Hell and judgment to come — Acts 24:25, etc., in a proper manner, but we must preach it and it is very unlikely that in the so-called BIBLE HOUR there is any preaching after this fashion. How can one invite the neighborhood to a pleasant hour and then tell them that they are totally depraved, absolutely without a breath of the life of God in the soul, lost, ruined, going down to the everlasting burnings and hell and the lake of fire? The two do not mix and do not work out properly, hence

the Bible Hour passes and everyone thinks it is a nice service, the building is "so nice" — the people are such a nice respectable lot — everyone is so kind and thoughtful — really — some might say — "we would like to join this church" and perhaps, making known this desire, with a little talk, etc., beforehand, a profession of Christianity, etc., there is the open door and the welcome mat and thus the vast mass of profession is swelled and ready to join in the great "return to Babylon" which is so manifest today.

OUTSIDE of all this the child of God must pursue a course, in fellowship with God and according to the Word of God — we must proclaim to the world whose we are and Whom we serve — we must make them aware that they are not going to heaven if not truly born again — we must "let our light shine" in a dark world — we must be "luminaries" ever shining constantly with Gospel light — Phil. 2:15, 16. How good when there is a Gospel Hall in the neighborhood where one can hear the Gospel told out by men of God in touch with God — men who are not afraid to speak of heaven and hell, man's total ruin, his depraved state by nature — preaching the necessity of the new birth in such a way as to make those who come in aware of the fact that they are not saved, are in immediate danger of losing their souls and, at times, made to even tremble on the seat where they are sitting when they think of death and judgment. Preaching of this sort is fast dying out, and may we suggest that in very few places, other than the old fashioned Gospel Halls where Christians gather to His Name and are interested in the salvation of the lost and not a nice building and a respectable audience and the building up of a community church, shall one hear anything like it.

### THE CHALLENGE

Are we prepared to stand against all this departure from the Word of God, with its popular appeal, even when many who once professed to believe the things of God relative to the Assembly, turn away from the Word of God? Some preachers who have adopted a sort of easy path in connection with this and go to such places, without ever raising a voice against the worldliness of dress and the display of jewelry and the shorn hair of the professors of religion — much less a voice against the trend of the day — often form an excuse for some to think they may do likewise but, considering the end of all this and the evident desire to escape the "reproach of the cross" and the "reproach of Christ," can we, to be true to Christ and to the Word of God, countenance this newest departure from the simplicity which is in Christ — 2 Cor. 11:3, 4. In the name of "unity" we cannot adopt a course which is destructive to the faith and sets at nought the plain commands of our Lord. To do this is the most abject compromise

for the sake of popularity and gain. The true path of the child of God shall ever be difficult in these trying days, and there are many allurements to leave it but, considering the day of manifestation and reward, we shall be well repaid if we should have His approval for maintaining a course which, though it ran counter to popular appeal and liberal ideas pertaining to assembly testimony, was maintained according to the unchanging Word, in all humility and the fear of God.

### THE WISE SHALL UNDERSTAND

We read, concerning the time of the end, in Daniel 12:10 that "none of the lawless shall understand, but the wise (or those who have understanding and give instruction) shall understand." We write this article to warn the Lord's people who may lend an ear to the specious arguments for the substitution of the Bible Hour for a good Gospel meeting, against such a course. May all consider also the tendency to do away with the Breaking of Bread as the important meeting of the Assembly, leading all others, and may the simplicity of Christ characterize us in our manner of life, dress, deportment and thinking. Only thus shall we be preserved in the path of God's pleasure until the Lord come — that cannot be long now. May we live in the hope and purity of it . . . 1 John 3:1, 3.

(Considering Acts 20:7 and the time of the breaking of bread, let us remember that the saints then "broke bread" at the beginning of the first day of the week — the day, at that time began with sunset and ended the following sunset — this should form an example, as to time — the exact hours of the morning may not be so important, but it should not be curtailed nor postponed, nor entered into lightly).

---

The reason why the children of God are so frequently overpowered by difficulties and trials is because they attempt to carry their burden themselves, instead of casting it upon God.

---

The right thing is not always the easiest; but God has His school for training, and a life in His hands will never fail of its highest developments here and hereafter.

---

Never was the religious atmosphere so surcharged as now with the false idea that a bit of humanitarian kindness and of surveys and soup-kettle compassion for human masses make up a superior kind of Christianity. They simply make up no Christianity at all. They make up a shrewd cheat to deceive the sin-warped hearts of proud men. The kind of preaching to correct this is essentially doctrinal — the doctrine of the crucified Christ and what His atoning Blood does for the hopelessly lost soul of every unregenerate person. Selected.

## THE MARRIAGE TIE

By FRANKLIN FERGUSON, NEW ZEALAND

**T**HE 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 lifelong 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!

### THERE MUST BE TRUE UNISON

In the Book of Amos we have the question, "Can two walk



together, except they be agreed?" (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 honor Me I will honor, and they that despise Me shall be lightly esteemed" 1 Sam. 2:30.

## THE MEANING OF NAMES IN SCRIPTURE

### The Cities of Refuge

HECTOR ALVES

**W**HEN one may not get much out of reading history or chronology, in the Old Testament, there is often "honey in the rock" when we consider the meaning of proper names. This we find in connection with the six cities of refuge which God appointed for those who "killed any person unawares and unwittingly." Joshua chapter 20. When the manslayer fled to any one of these six cities, there he could dwell safely. In them we have pictures of what we have in our Lord Jesus Christ.

1. **KADESH** in Galilee. This is the first mentioned city and its name means "a hiding place." So, when the sinner flees to Christ, to lay hold upon the hope set before him, he is safe, and has a hiding place. "A man shall be as an hiding place." Isa. 32:2.

"Oh, safe and happy shelter;  
Oh, refuge tried and sweet."

2. **SHECHEM** in mount Ephraim. Shechem means "shoulder." This reminds us of the place where the shepherd put the lost sheep when he had found it; "He layeth it on his shoulders, rejoicing." Luke 15:3. "The government shall be upon His shoulder"; (singular) but "On His shoulders we are borne."

"What a fellowship, what a joy divine;  
Leaning on the everlasting arms."

Although now exalted to God's right hand, still He carries His people; and "is touched with the feeling of our infirmities."

3. **HEBRON**, is the mountain of Judah. This name means "fellowship." It was at Hebron that Abram pitched his tent, and there built an altar. Lot dwelt in Sodom, but Abram dwelt at Hebron; the place of fellowship with God. The man of Hebron is called "The friend of God."

b. **BEZER** in the wilderness. Bezer means "fortress." It was in the wilderness, the place of separation. A sectarian elder once said to me, "I know you people who are separated from the denominations, and I want to tell you something; your strength lies in your separation." Bezer, which means "fortress," was out in the wilderness.

5. **RAMOTH** in Gilead. This signifies "heavenly place"; reminding us of Ephesians 2:6, "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." This is more than a doctrine, it ought to be our experience. We are spiritually raised from the dead to walk in newness of life; and we are also spiritually seated in the heavenlies with Christ.

6. GOLAN in Bashan. Golan means "exodus," reminding us that soon we will take our exodus, and leave this scene; our little day of service over in the twinkling of an eye. "The coming of the Lord draweth nigh"; then there will be an exodus, every child of God will depart to be with Christ. In the meantime, let us enjoy Kadesh in Galilee; and let us be thankful for Shechem in mount Ephraim; let us dwell in Hebron in the mountain of Judah; separated in Bezer in the wilderness; and experiencing Ramoth in Gilead; till we take our exodus from this scene — Golan in Bashan.

---

## SOWING

ALBERT P. KLABUNDA

**T**HE nation's economy does not depend on any one industry or product, as steel, coal or electricity. The earth, strange as it may seem, is the real source of that economy. Solomon wrote long ago — "The profit of the earth is for all, the king himself is served by the field." So much comes from the field that its importance ought not to be overlooked. Governments are giving much time and study to "sowing" as to time, manner, place and amount of seed to be used. The same diligence and care should be exercised in the spiritual realm. The Lord teaches us in the parable of the sower the need for properly prepared soil. Some seeds are sown in the Spring or Summer, others in the Fall . . . "to every thing there is a season, and a time to every purpose under the heaven."

Many Christians do not recognize this, and the result is a small harvest of souls to their account for eternity. Every Christian is a sower; he either sows to the flesh and reaps corruption, or sows to the Spirit and reaps life everlasting. "Whatsoever a man soweth that shall he also reap." Every sowing is followed with some sort of reaping. What shall our harvest be?

The time of harvest in Israel was a time of rejoicing and was celebrated by "the feast of ingathering which is in the end of the year." Who can tell the joy there shall be in that day when the Lord shall gather in the fruits of Calvary, Christ Himself being the firstfruits. Then shall each share in that joy according to the measure of the part we had in the sowing, making Christ known through the Gospel. "Then shall each man receive his own reward according to his own labor." Many Christians would covet a share in this who are not willing to share in the more laborious and costly task of seeing that the seed is carried out into the field. We suggest, from the Word, four interesting facts regarding sowing:

### THE TIME OF SOWING — Ecclesiastes 11:6

The farmer chooses the proper time for sowing, as well as the best seed. The Christian sower, especially the evangelist,

has the Word of God, which is called the "good seed" — "precious seed" — and "the incorruptible seed which liveth and abideth for ever." The message to Timothy was — "Preach the Word — be instant, in season, out of season." The Word of God will prosper in any season — IT is never out of season. (Editor's note — the thought here, we believe is, that Timothy ought to be ready, when there was an opportunity, and again, when there was no opportunity evident, he also ought to be ready even then since God might suddenly present the opportunity). In the morning, or the beginning of the day, we can see where it falls and in the evening, at the end of the day, we may not be able to see where it falls but we are to keep on sowing it — "In due season ye shall reap if ye faint not."

#### THE MANNER OF SOWING — Psalm 126:5, 6

The manner in which the sowing is done is important. Showers soften the soil, the soil is prepared for the seed and the sowing is done. The Sower of Mark 4 went forth weeping, sowing the precious seed in tears — Paul, likewise, shed many tears. Tears, the measure of heart exercise for lost sinners, have a great deal to do with preparing the soil — the hearts of sinners — into which the seed is sown. Unless saved, sinners shall weep for ever in the everlasting burnings. A few tears shed by saints here might save sinners from shedding tears hereafter. They that weep now shall rejoice later.

#### PLACE OF SOWING — Isaiah 32:20

Here the responsibility of the "sower" is likened to the "sending forth of the feet of the ox and of the ass" which speaks of the burden of bearing the glad tidings to the world and the labor involved . . . At it is written — "How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things." But "How shall they preach except they be sent?" And, again, "Who goeth a warfare at his own charges?" God has ordained that they which preach the Gospel should live of the Gospel, being ministered to by those who have received the benefits of the Gospel. Many Christians are unlearned as to the manner how the Lord's work is supported or carried on. It is an "art" little practised by many. Young Christians are loosing great joy now, and a reward at His coming, in not sharing in this honorable work, by systematically laying aside God's portion of their gain which may be given, either directly to the laborers, or placed in the offering on Lord's Day morning. "Beside all waters" might suggest "peoples" as elsewhere in the Scriptures. Sowing the seed among old and young, rich and poor, Jews and Gentiles, regardless of race or color. Under no stretch of imagination does this suggest the possibility of, or permit one, "gathered unto the Name of the Lord Jesus Christ" to go back to sects or missions to preach. The Spirit, having

brought us out of them, will not take us back in disobedience to the Scripture.

### THE AMOUNT OF SOWING — 2 Cor. 9:6

To assure the sower of a bountiful reaping, he must not withhold his hand nor slack in diligence. "He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap." We may slacken our sowing by observing the wind of adversity, as a lion in the way, and we may limit our reaping by regarding the clouds of discouragement, causing us to faint in "well doing." Only our record on high shall record how much has been accomplished by a word spoken or a tract given. When sent forth by prayer, it may enter a palace or a hut, or even reach into the lowest dens of vice and iniquity, snatching some here and others there, out of their last moments of despair — some even contemplating self-destruction. Who knows? Thus we may bring, unknown to us perhaps, new life and hope into the bosoms of men and women and even bring their souls unto glory.

OH! that we had the anointed eye to behold the boundless possibilities within our grasp in making known the unsearchable riches of Christ through the Gospel whether by tract, word of mouth, means or manner of life. Isaiah 55:10, 11.

---

### REMEMBER THOU ART MORTAL

"So teach us to number our days that we may apply our hearts unto wisdom." Psa. 90:12.

It is related that Prester John, the celebrated Tartar prince, amidst all his magnificence, kept a human skull on his table, that in his feastings he might be reminded of his mortality.

Philip of Macedon had a boy cry after him as he walked the streets: "Philip, thou art mortal!" lest intoxicated by his successes he might think himself more than human.

Saladin the Great stretched himself upon the sand in the presence of his victorious army, after battle, and then rising, pointed to the impression his kingly form had made, and said, "See how little of the world I have conquered and ruled will be mine at the last!"

---

When a man builds house or ship, he takes heed that no beam be strained; so God never overtakes our faith, but brings in comfort, knowing our frame, not suffering us to have sorrow upon sorrow, Phil. 2:27.

---

He who has no mind to trade with the Devil should be so wise as to keep away from his shop.

## CRY ALOUD

Isaiah 58:1

**S**OME papers which have come to our desk the past week or two note the following regarding Hollywood and T. V. and the modern religious films, etc., sponsored by supposedly Christian leaders, aided and abetted by professional actors with a filmsy profession of Christianity, which profession of Christianity does not deter them from continuing their ungodly "shows," etc., even on the Lord's Day. Surely it is time for really born again souls to wake up and "Cry aloud" against these ungodly evils which many are accepting and which many preachers are afraid to denounce because many of their hearers have the "accursed thing in their homes."

"The greatest allies of these sex factories are the church people of the United States. The technique of modern advertising has silenced the lips of nearly all the preachers of the land. The average preacher is terrified at the thought of saying anything against Hollywood. That means he has nothing to say about the local beauty contests (from which the material for Television and Movies and theatricals, etc., are drawn).

On the contrary there is rejoicing that popular "revivals" of religion in this country have drawn seven million new customers to the theater box "from the churches." They rejoice because they have never been able to do it themselves. The religious leaders have done it for them. Hollywood has an interest in religion — it can furnish its "stars" to give a "testimony" any time. If you wish to be popular, preach against the "narrow-minded, puritanical preachers" and say . . . I had rather be a Hollywood actress with love and charity, ready to forgive, ready to give a helping hand, than to be one of these pious talking, puritanical fundamentalists. You will really get the "hand" of the world then — like the whisky dealers and gamblers who really like a namby-pamby preacher who is tolerant and understanding, and you will also be "liked" by the multitudes of professors who have a profession of religion but "love the Sodom world" and have its "hall-mark" in their living rooms, or hidden in their bedrooms . . . the T. V.

We read where one of these "stars" and his wife were at a rodeo in the West opening on a Lord's Day — it was opened with one of the greatest parades ever seen in Los Angeles — there were ropers and riders, square dancing on horseback, wild bull and bronco riding and all the multitudinous "drawing cards" of the modern theatrical world and yet we are asked to believe by some of these popular evangelists of today that these actors and actresses are Christians and are often quoted as such in the big evangelical campaigns.

« « ,«

Only a child of God who is very far away from God and in a state of backsliding, or unconverted professors, can have T. V. in their homes.

The Editor.

## NAHARI

### One of David's Mighty Men

**A** GREAT preacher once related a dream in which he was transported to heaven, where he was surprised at two things — (1) He saw many there whom he did not expect to see; and (2) he failed to see quite a number of people whom he was sure he would meet there. The moral of his dream appears to be this, that great surprises may be in store for us when we "cross the narrow sea." The veil of mere appearances will be taken away, and nothing shall abide the gaze of the all-seeing One save that which is founded firm and sure on the Rock of Ages, which is Christ.

But even among the saved — that company who shall stand before the judgment-seat — there shall be wonderful and startling surprises. We get more than one hint of this in the Scriptures. We are told in the New Testament that many that are first shall be last, and the last first. And in the Old Testament we get a striking example of this in the enumeration of David's mighty men. This "roll of fame," which comes in at the close of David's reign, clearly foreshadows that coming day when "the fire shall try every man's work of what sort it is," and when the "roll" of the true David shall be made up. That roll shall, without a doubt, tell a very different tale from that which was told on earth. Appearances will then count for nothing. Everything will come out in its true colors. The hidden motives, the secret springs of action, will stand out clearly revealed in the blaze of the judgment-seat.

Let us take one name on this roll of David's mighties and see if it has anything to say to us upon whom the ends of the world are come. Among the "names of the mighty men whom David had," we find "Nahari the Beerothite, armour-bearer to Joab the son of Zeruiah." 2 Sam. 23:37.

Now, this is the first time that this name occurs in the sacred page. In all the wars of David we search in vain for any mention of Nahari the Beerothite. He was "never heard of," as the saying goes, in all those stirring times. Yet, when the roll of the mighty is written up, he is there. Surely this is typical of the surprises that await us on that coming day when many who were not reckoned of much account on earth shall shine forth as the sun in the kingdom of their Father! They were willing to be nothing, if only the Lord's anointed might be victorious — content to "fill a little space, if God be glorified." And now their time has come. Very likely they never dreamed of the honor awaiting them — that their names should be enshrined on the roll of the mighty.

Nahari, as we learn now for the first time, occupied a very humble post in David's army. He was armour-bearer to Joab, the captain of the host. And here we are confronted with one of those "mysteries of the kingdom" that are to be

found even in the Old Testament history. Joab was a valiant man and a successful general. We never read of him losing a battle. According to the reasoning of the natural heart, Joab's name was sure to be on the roll of David's might men. But when we turn to that roll, we search in vain for the name of the mighty captain. It is not there. Yet the name of his armour-bearer is there. Surely this is a startling illustration of that word which tells us how many that are first shall be last and the last first.

Space does not permit us at present to go into the history of Joab, else we should find good reason why his name is wanting in the roll of the mighty men. Suffice it to say here that in God's sight no man can be great apart from character. Intellectual ability is not greatness. Eloquence of speech is not greatness. Memory for words is not greatness. Debating power is not greatness. You may possess any or all of these qualifications and be nothing better than a Joab in the things of God. The endowments of the mind must be immersed in the moral element — that is, dominated by character; and character is just the stamp of God upon the heart and life. God cannot call any man a great man if he is not at the same time a good man.

Your sphere of service may be humble. You may, like Nahari, be "measured up" already and reckoned far inferior to some Joab according to the judgment of man. But what of that? The judgment seat is yet to come. We walk not before men. We seek to please Him who looks on the heart. Blessed are they who serve with the single eye, who endure as seeing Him who is invisible, and who are willing to let the Day declare what their service has been.

Wm. Shaw.

« « «

#### WHEN THE BROOK DRIED

God knew when the widow's cruse was low  
 And the meal was almost gone:  
 And He dried the brook where Elijah drank,  
 And He sent His servant on  
 That the handful of meal should not be spent,  
 Or the little oil grow less,  
 And that, when the widow's son lay dead  
 The prophet's prayer should bless.

Hast He dried the brook where thou hast dwelt?  
 Can'st thou find no solace there?  
 Zarephath is ready if Cherith fail,  
 With oil and meal to share.  
 Oh! tarry not, should He bid thee go,  
 His messenger thou shalt be:  
 Thou shalt carry a blessing to those who wait,  
 And a blessing waiteth thee.

A. J. F.



## MINISTRY MEETINGS FOR THE SAINTS

By Brethren Who Have Proved Themselves

**I**T is written concerning the Apostle Paul, and Silas his fellow-laborer, that they "went through Syria and Cilicia confirming the churches." Acts 15:41. This was doubtless a most needful service in those early days, in which Paganism on the one hand, and Judaism on the other, sought to draw away from the Lord Jesus as their Centre, and the Word as their only rule, the churches which had been planted by means of the Apostles' ministry, to witness for God in a dark and evil world. Scarcely less needful is such a ministry now, when "a form of godliness" with all the prevalent errors of this day, a religionized worldliness, and what is more deceptive than either, an apparent zeal for evangelical truth, and its spread among men, coupled with latitudinarianism and lawlessness of the worst kind, tend to seduce and draw God's people from the place and path of separation to God, into which the truth had once led them. A continuous, solid ministry of the Word, in the grace and power of the Spirit of God, is more than ever required to "confirm" the churches, after the apostolic pattern. Its object is to "strengthen" (as the same word is elsewhere rendered), see Acts 18:23, so that the saints may not be easily subverted, or deceived by the reasonings of those who would beguile them from the ways of the Lord. Too much is expected from Special Services, Conferences, and passing visits of ministering brethren—all helpful in their measure, if according to God—but what God has appointed for the edification and confirmation of His people is, the solid and well-proportioned ministry of the Word by those Whom He has called and fitted for such a ministry.

Let those who have the gift for this ministry, seek to exercise it in the fear of the Lord, first amidst the saints where their lot is cast, and then by stretching forth to those assemblies within their reach, where there are fewer helpers, and many young believers, ministering in their midst the Word of God.

Only by such ministry, may we expect to see assemblies of saints attaining unto one mind, standing fast in one spirit, walking in love and in the truth, going from strength to strength, and bearing a bright witness for God in an evil world.

---

## PREACHING AND PREACHING

The three reasons which a good woman presented for objecting to a preacher were striking ones. She said that, in the first place, he read his sermon; in the second, he did not read it well; and in the third place, it was not worth reading.

## QUESTIONS AND ANSWERS

**QUESTION:** Would you please give us some help regarding a New Year's Eve service — sometimes spoken of as a Watch-night Service?

**ANSWER:** It would seem that to meet together for prayer at the close of the year, with some good, practical ministry given, would be pleasing to God, surely. However, we cannot say that we are in sympathy with the idea of the social time afterward, continuing past the midnight hour — even though the last few moments are spent in prayer, until the Year break.

We believe Christians would be better in their own homes before the midnight hour strikes, and bring in the New Year on their knees in their own homes, with their families around them. Why must there be "eats" connected with such meetings? Must there always be eating and drinking when it is unnecessary? It is neither good for the health, nor for the mind and a little self denial thus and time given to reading and prayer would be much more beneficial.

«   «   «

**QUESTION:** What would be a good way to spend the "holiday week" at the year's end and preserve a good testimony for God?

**ANSWER:** This is a timely question this month and we make a few suggestions which we believe would be far more to the glory of God than the falling in with the godless world in its celebration of Christmas, with its fun, its folly and frolic and its endless expenditure of time, money and strength in pursuit of "vanity."

1. Some good ministry meetings with the saints this week would help, coupled with prayer and confession.
2. A visitation of some sick and lonely ones, reading with them and praying with them, would have an eternal reward.
3. An absolute abstaining from the spirit of the world, and rather a praying for it, in its folly, would be in order.
4. Instead of money spent on foolish things, use it for God and have an eternal reward — Luke 16:9. Send some fellowship to some of God's poor, to some widows, to some lonely laborers at home or abroad. The savor of these gifts shall ascend to heaven — the useless things bought and given to friends (expecting something in return, of course) shall have no heavenly reward. This would entail some time writing letters (which many of us do not, of course, like to do too much)—this surely would, be time well spent.
5. Have one day free for meditation and prayer and confession in the presence of God, remembering the failures of the year and seeking the face of God for the year to come, in His will, that we might spend it more for God and His glory.
6. If you have wronged some brother or sister, take a day off to go to see them and make things right in the fear of God. Things may be glossed over, camouflaged, but the blessing of God individually, or collectively, shall not be granted while there is sin unjudged and matters not put right.
7. Offer your services to the Assembly for some helpful work around the Hall, if you have some time to spare.

## EXTRACTS FROM LETTERS

**FROM A YOUNG CHRISTIAN REGARDING XMAS:** All this week I have been receiving cards with pictures of glass stained windows, candles burning, church steeples, church bells, and oh, so many other things which pertain to the Roman Catholic church. But the greatest shock of all was that they were all from God's heavenly people . . . I can thank God for saving me and keeping me, we are failures at the best and we need help from God continually.,

**FROM AN ASSEMBLY CORRESPONDENT:** We have enjoyed the Magazine very much in the past year. I speak for all in the Assembly. It is a Magazine which is very profitable to our souls — nothing frivolous as in some religious papers.

**FROM NORTH BORNEO:** My wife and I join to thank you once again for the monthly gift of Words In Season. It means a lot in this lonely part to receive such regular and stimulating ministry. These are no idle words, for it is not for us to enjoy the round of conferences in which the saints of other lands delight. Sometimes we think it would be wonderful to share again common joys with numbers of the Lord's people, but it cannot be and we must bend again to the task until earth's remotest region has heard His glorious Name . . . Geo. C. Hanlon.

(This is one of our many "courtesy" subscriptions and should cheer those who have made it possible for such to receive the Magazine).

**FROM NEW ZEALAND:** We live in perilous, trying and difficult times. Never was it more needful to minister from the Word that which specially concerns these last days of indifference and declension. "To God and to the Word of His grace" is that to which we must cleave closer and closer, as we wait for His Son from heaven. It is some time now since you succeeded Mr. Keller in editing "Words in Season" and I am thankful for the evidence there is of God's help in giving suitable ministry for His people, along "the old paths wherein is the good way." "Grace and Truth" in equal balance was ever seen in our Lord's teaching — He, in all things, is the pattern set us.

On Oct. 31 will be saved 74 years, ministering the Word in Assembly fellowship about 70 years. On Nov. 22 will be 89, still quietly active in service, all by Divine Grace alone.

With hearty Christian greetings,

Franklin Ferguson.

(Remember our beloved brother and his special work of late years in the printed page of ministry, reaching to many lands, in your prayers).

**FROM ONTARIO:** We value very much the Magazine — it truly fits its title and many times we have been strengthened regarding the truth of the local church, as well as exercising our lives to live for Him Who washed us in His own blood.

**FROM OHIO:** I wish all the Assembly people would get your paper and would take heed to the teaching therein. I am much grieved when I see the cut hair on women, sometimes even preachers' wives.

## I MEND YOUR BIBLE

(Suggested by the Sign of a Bookbinder)

I mend your Bible! What a thought,  
As if your Bible needed ought  
To mend, or make it better?  
Or such a simple saint as I  
Could add unto Divinity,  
Inspired in Word and Letter.

I mend your Bible! What a task  
For any sinful man to ask  
Of any sinful creature?  
Since heaven and earth must both decay,  
But not one tittle pass away  
From God's most holy Scripture.

I mend your Bible! No, not I,  
Nor holy angels did they try;  
Yea! Could its Author do it?  
So perfect is His Word of grace,  
Wherein Himself He thus displays,  
That none can add unto it.

Who dares this God-breathed Book to mend,  
Must first mend God, beloved friend!  
Then, who's that bold pretender?  
Not I, though some fool might replace  
Some leaves in this blest Book of grace,  
I am no Bible mender.

Though Bible menders still remain,  
Who love to change by might and main  
The Word that changes never!  
I'll love and read it o'er and o'er  
Which reading makes me love it more!  
I'll read it thus, FOREVER.

«   «   «

“HEAVEN AND EARTH SHALL PASS AWAY, BUT  
MY WORDS SHALL NOT PASS AWAY.” Matthew 24:35.

**Vancouver, B. C.**—The Cedar Cottage Conference was large, harmonious and good. Bro. Watson and Joyce had some ministry meetings afterwards in South Main Gospel Hall, also Fairview and Woodland Drive Halls — the Lord giving help, attendance very good. They also called in at Calgary and found appreciation for the Word. Bro. Watson was returning homeward and bro. Joyce to Taylorside, Sask., for Gospel meetings.

**Calgary, Alta.**—The saints here expected to move into their new Hall, November 7th, known as the West Hillhurst Gospel Hall, 2326-7th Ave., N. W. Breaking of Bread Lord's Day will be at 10:30 a.m. Sunday School and Bible Class at 2:45 and Gospel Meeting at 7:30 . . . Friday, Prayer and Ministry at 8 p.m. Pray for our brethren who desire to walk in a Scriptural path, to God's glory.

**St. Thomas, Ont.**—The recent Conference was a season of help and blessing from the Lord — weather very fine and attendance excellent. Ministry in freshness and power — many young believers present. Giving help in ministry and the Gospel were brethren Taylor, Douglas, Dobson, N. Crawford, A. Stewart, T. Kimber, McBain, Calderhead and W. Ferguson.

**Clinton, Ont.**—Conference the week following St. Thomas, cheering to the saints — weather turned very wet, following the storm in the East, and it was feared might affect attendance but the Lord overruled and the Hall was filled to capacity. Lord's Day evening a good number in of the townspeople to hear the Gospel. Ministry by brethren G. Taylor, Russell Harris, Stanley Purdy and Wm. Ferguson. This small assembly is to be commended for their hearty Gospel spirit, and desire for God's ways.

(Sorry we had to omit certain items this month again).

#### CONFERENCES

**Los Angeles, Calif.**—We purpose d.v. holding our Annual Conference in the Gospel Hall, 1231 West Jefferson Blvd., commencing with Prayer Mtg., Fri. eve., Dec. 30th, and continuing through Monday, Jan. 2nd. Servants of the Lord walking in the "old paths" will be welcomed. Visiting Christians freely entertained. If you purpose attending, please write the Correspondent, James Parr, 2614 So. Harcourt Ave., Los Angeles 16.

**Montreal, Que.**—Annual Conference will be held D. V. in the Town Hall, Mount Royal, Sat., Dec. 31st, also Jan. 1st and 2nd. Prayer Mtg. will precede in the Gospel Hall Fri. eve., Dec. 30th, at 821 Ogilvy Ave., Park Extension. Corresp. Wm. E. Reid, 25 Highfield Ave., Town of Mount Royal, Que.

**Haddon Heights, N. J.**—The Camden's Assembly Annual New Year Conf. will begin with Prayer Mtg., d.v. in the Gospel Hall, 915 N. Front St., Fri., Dec. 30th at 8 p.m. Meetings following will be in the High School, 2nd Ave. and Garden St., Haddon Heights, beginning Sat. afternoon at 2:30, continuing over Jan. 1st and 2nd. Corresp. A. W. Wilson, 2038 Clayton Ave., Pennsauken 8, N. J.

#### OTHER LANDS

**Venezuela, S. A.**—Our brother Williams lately visited Caracas with bro. Sr. Naranjo for seven weeks — the Lord gave much blessing — several confessing Christ. They had a baptism Oct. 17, when eleven were baptized — about 400 inside the Hall and others unable to get in. Then they had ten nights in Petare, a suburb of Caracas. An assembly was formed on the 2nd, with nineteen in fellowship with hope of growing. This is now the third assembly in this large city reaching the million mark in population.

The Valencia conference was thought to be the best yet, four hundred broke bread — 11 were baptized, six professed faith in Christ, one the eighteen year old daughter of Sr. Linares. Ministry very practical. Much harmony among the workers—five took part on Lord's day evening. Bro. Naranjo went later with bro. Williams to La Loma assembly in Caracas where about 80 are in fellowship. There has been a desire for a Magazine and much exercise regarding this (i.e., in Spanish language) seeing there are now forty-eight assemblies in this country — "What hath God wrought." Pray for all the workers, faithful men!

**Spain.**—Brother Johnston is ending his sojourn in Italy and this priest-ridden land — he has been able to visit a few places where there is a testimony for the Lord — in some cases the work grows, in others is languishing. He returns to Toronto, sailing from Gibraltar Dec. 14th, d.v.

**Rotorua, New Zealand.**—Bro. J. Patterson continues to labor faithfully amongst the Maori population. Pray for this needy work.

### FALLEN ASLEEP

**Parry Sound, Ont.**—Our esteemed brother Robert N. Bruce "went home" to be with the Lord October 12th. We hope to include short memorial in our January issue, d. v. Remember in prayer his widow, two daughters, two sons and a brother in Scotland.

**Philadelphia, Pa.**—We have heard, without details, of the home-going of our brother Paul Plubell of the Olney Assembly. He passed away October 18th, after a serious heart operation, aged 38. Such dispensations of God in the taking away of one comparatively young in years, cause deep concern but our God is too wise to err. We commend his dear widow to the prayers of His own, also his young daughter, as well as his sister and aged parents, living in Western Pennsylvania, a godly couple, known for many years.

**Pittsburgh, Pa.**—On Sept. 13th, our brother in the Lord, Alexander Michael, "went home" at the age of 77. Saved in Co. Derry 53 years ago, came to U. S. A. in 1904 and in fellowship in Friendship Avenue Assembly for a number of years. Leaves his dear widow, two daughters to mourn.

**Peterborough, Ont.**—Our brother Thomas Owen "went home" Sept. 25th. He was saved 43 years ago in Belfast, came to Montreal in 1924 and here in 1943. He was a good help and bore a good testimony. Remember in prayer his dear widow, three daughters and one son.

**Cumberland, Md.**—Our dear brother C. Perry Smith "went home" Sept. 16th, aged 84. Saved 47 years ago and in Lonaconing Assembly for some years, then in Everett, latterly here. Pray for his widow and six of a family.

**Straffordville, Ont.**—Our dear brother Frank Anderson "went home" Sept. 20th in his 76th year. Saved and received into this Assembly in 1916 — his widow is sustained, a lover of the Word, though nearly helpless from paralysis.

**Standish, Mich.**—Our beloved brother Thomas Pafford was suddenly called home Oct. 8th, in his 95th year. Saved in October 1881 and "gathered to His Name" in 1893 in the old Sivyver home west of here a few miles. Our dear brother, of godly and simple habits of life was struck by a car in front of his farm home where he lived for most of his life, thrown sixty feet, instantly killed. We often visited them in the early days with our horse drawn Bible Carriage. Remember his aged widow in prayer especially.

**Detroit, Mich.**—Our brother Alfred Rigoulot "went home" following an accident, October 16th, aged 77 — saved over 50 years ago and in fellowship in the Schoolcraft Assembly (formerly known as Redford) since then. The last of his family, his life was a lonely one but he is beyond the need of care now.

**Pomona, Calif.**—We have been asked to record the death of our brother Archibald Gourley who passed away August 20th, aged 53, formerly of Connecticut. Saved through the preaching of the late Alex. Livingstone in New Bedford, Mass. — leaves his widow, two children, five sisters and one brother. He was ill just a short time.

**Lewistown, Pa.**—Our beloved sister Miss Emma Fitzgerald "went home" Aug. 14th, aged 72. Saved 48 years ago under the ministry of our former Editors, Chas. and Samuel Keller — the last of the faithful ones in the Assembly at the commencement about 48 years ago, steadfast and loyal to the end.

**Los Angeles, Calif.**—Our dear brother Chas. Mallin "went home" Oct. 12th. Born in Latvia in 1884, saved in Liverpool, England in 1906, identified with assemblies in this district for past 22 years — remember his widow in prayer.

**Vancouver, B. C.**—On Sept. 16th, our beloved brother William J. Stewart, passed into the presence of the Lord in his 77th year. Born and born again in Ireland, in fellowship for over 30 years in the West End Assembly in Winnipeg, but latterly with the saints of Fairview Assembly here. Quiet and consistent, he loved the truth of God. His widow should have our prayers.

**Huntsville, Ont.**—On Sept. 20th, our dear sister, Mrs. Chas. Cottrill "went home" after a short illness. Saved in Scotland at 12 years of age, she soon took her place amongst the saints "outside the camp" — in the Assembly here over 40 years, a quiet and godly sister, a woman of prayer, and faithful to those she came in contact with.