

*Broer*

# Words in Season

THE BIBLE FAMILY MAGAZINE



## CHEER UP

CHEER UP, my brother, sister, the world may laugh at you,  
They did it to your Master, and they crucified Him too:  
The grave it could not hold Him, He's reigning now on high,  
And soon we'll all be with Him in the sweet bye and bye.  
The night it may be stormy and all around look dark,  
And Satan, too, will try his best to sink your little barque;  
With Jesus in the vessel, dry up your tearful eye,  
For soon we'll all be with Him in the sweet bye and bye.

### CHORUS:

Oh! that will be joyful in that land so fair,  
I shall be like my Saviour, His glory I shall share;  
Oh! that will be joyful, 'twill be a grand surprise,  
When God Himself shall wipe away all tears from our eyes.  
(Remaining two stanzas of this hymn on Gem Page inside).

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**JANUARY, 1968**

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## WORDS IN SEASON

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News items, Conference Notices, Obituaries etc., should be sent in early in the month. 10th., is deadline.

### FOR BRITISH & OVERSEAS SUBSCR.,

Owing to devaluation, and increased postage rates, it has become necessary for us to change ALL such subscriptions to 18 shillings yearly. Those who have already subscribed may wish to correct their subscriptions at a convenient time and in a manner suitable to them — we leave this entirely to their discretion. But the eighteen shilling rate now applies to all Sterling countries. Australia and New Zealand rates continue at \$2.00 yearly.

VOLUMES: We expect to have 1967 volumes ready later in January and would advise immediate order if you desire one. Cost this year is \$4.00 mailed anywhere reached by Postal Union—make drafts or mo. order payable to William H. Ferguson, 1289 Chase Ave., Lakewood, Ohio., 44107. IRISH SUBSCRIBERS: Mr. Sam McCormick, Lough Road, Lurgan, N. I. still continues to receive such subscriptions at above rates. Of course, if you can send direct to us, so much the better. We appreciate greatly his help in this.

## REPORTS

**France:** Mrs. Taylor, who remains here since the homecall of her dear husband writes that the Lord seems to have given them a fellow laborer in the person of Mr. Dennis O'Hare who, with his wife and two little sons, has taken up house nearby. Commended from Waterlooville in Hampshire, saved in the Royal Navy and by God's help given a discharge as a conscientious objector. He believes God's work can be done by God's methods and we trust the Lord shall manifest His good pleasure in this needy field. Mrs. Taylor has received letters thanking her for continuing to send Bibles, Testaments etc., to prisoners and those willing to receive. They have spent fifty years in France in this work. Mrs. William Taylor, 1 Blvd. Vercingetorix, Argenteuil 95, France., Pray for this work.

**Danburg, Conn.,** — Christians here have acquired an old R. C. Bldg., for the Gospel Hall, located on Pocono Road in Brookfield between routes 7 & 25. Corresp., Alexander Pizz, 23 South Avenue., Pray for them that God will honor.

**Vancouver, B. C.** — Neal Thomson should arrive here this month and could be addressed c/o L. Grice, 4509 Gladstone St., Vanc., 16, B. C. En route, after some months visiting in the West, to former field of labor, Venezuela.

**Steubenville, Ohio.,** — Recent Conference was good, Christians seemed to get some encouragement and a happy spirit prevailed. Four of the Lord's servants gave help.

**Cleveland, Ohio.,** — Wm. Snider had two weeks of Children's Meetings in Monticello Hall, some nights a good company of young ones present, also a few of their parents.

**Hartford, Conn.,** — Conference of Charter Oak Assembly a profitable time, good fellowship from kitchen to platform, with plain and practical ministry as to our divine gathering center also spiritual condition. Several preachers present.

# Words in Season

A MONTHLY MAGAZINE

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

*Former Editors*

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

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## "CHEER UP"

(the last two stanzas)

He'll never, never leave us, nor yet forsake us here,  
His Word shall stand forever, and we've nothing now to fear;  
He's fitting up a mansion above the bright blue sky,  
And soon we'll all be with Him in the sweet bye and bye.

Poor sinner, come to Jesus, for time is flying fast,  
Your days on earth will soon be o'er, and you will breathe  
your last;

Come with us to that country, up there they never die,  
And praise the Lamb for ever in the sweet bye and bye.

The above Gospel and believer's song used to be a great favorite in the old land, in open air work, in marches from open air to the meeting room and as we look back to happy days then, when the power of the Spirit was present and saints were simpler, humbler and poorer on the whole, it reminds us that our present state of more or less barrenness is the result of having "too much of everything." "To the poor the Gospel is preached"—another version reads as follows: "Poor men are taking to the preaching of the Gospel." We are getting too concerned about our comforts in Meeting Rooms etc., and paying less attention to the needy down and outs—from them God has gleaned some of His richest trophies . . . . read in this issue—MR. ETERNITY!

The above hymn is found in the "ALBATROSS" Hymn Book which was used by the Missionary Yacht as it soiled the bleak shores of Western Scotland with the Gospel years ago. We have been on this vessel and knew the workers, went on board in heavy weather off a fishing village. Like our late father, John Ferguson of the S. S. Martaban, We have always felt the "tug" of the sea.



## "MR. ETERNITY"

HUBERT T. KIMBER, AUSTRALIA

"MR. ETERNITY has written his last word." Thus began the report of a leading Australian newspaper recently, concerning the death of a well-known personality. It went on . . . "One of Sydney's quaint characters died on 30th, July 1967. He was known as MR. ETERNITY, because for as long as many people can remember, more than thirty years, he spent his days chalking the word ETERNITY in faultless copperplate writing on the footpaths of Sydney streets. In the early hours of the morning, he would write that one word, so that people would read it as they walked along. Mr. Eternity began his writing after hearing an evangelist declare that he wished he could shout 'ETERNITY' through the streets of Sydney." It is also announced that the Sydney City Council will set into a pavement of this two and a half million population city, a plaque bearing the word ETERNITY in a replica of Mr. Eternity's handwriting. The story behind this man speaks to us all:

Where will you spend eternity?

This question comes to you and me!

Tell me, what shall your answer be?

Where will you be in eternity?

MR. ETERNITY was not always known as such. He was born Arthur Stace in 1884, into a family of methylated-spirit drinkers. Both parents died from drink, likewise his grandfather. His brothers and sisters had all been through the police courts because of the curse of drink. For forty six years was Arthur Stace a slave to this fiend. His fellow-men looked at him and shook their heads — a hopeless case. Yes! and so he was apart from the power of Christ to redeem him. He was then, in 1930, to use his own words — "always drunk, always broke, just one of a bunch of no-good derelicts."

## THOU GOD SEEST ME

But God's eye was upon him, as it is on you and me. "For there is no difference: for all have sinned and come short of the glory of God." Rom. 3:22, 23. God loved him and desired to save him, as He does you and me. God's love brought the Gospel of Christ to him. The night he was saved was indeed the darkest hour before the dawn. At 46 years of age, in 1930, with body and mind giving way, a hopeless, helpless sinner, Arthur Stace dragged himself to a Police Station and asked to be locked up. "I did not care what happened to me, or where they put me," he afterwards said. But the Sergeant shouted — "Clear out," and back Arthur Stace shuffled to "derelicts corner" in the City Park. There it was that someone



told him about a meeting down the road for "down and outs." So off he hopefully went for any cake and tea that might be available. But that night, instead, he received and tasted the "bread of life." For the first time he heard the blessed and simple truth of the Gospel of Jesus Christ. He heard that "Christ Jesus came into the world to save sinners," 1 Timothy 2:15. That "God commendeth His love towards us, in that while we were yet sinners, Christ died for us." Romans 5:8. To use his own words again. "I came under strong conviction of sin. There arose within me a longing to be delivered from its bondage. I realized that Christ was stronger than strong drink. I broke away from the crowd, hurried back to the Park, and there alone where I could not be seen, I knelt down among the bushes. I prayed that prayer . . . "God be merciful to me a sinner." Luke 18:13. A new joy, a new peace and satisfaction came into my heart that I had never known over my 46 years." Thus it came about that Arthur Stace there and then looked in simple faith to Christ lifted up on the Cross for his sins. He believed that Christ, the Sin-Bearer, was his Saviour, Who died and rose again for him. There and then, Arthur Stace "passed from death unto life." John 5:24.

Shortly afterwards, Mr. Stace heard the same wonderful Gospel being preached by another earnest servant of God. He was speaking from Isaiah 57:15 . . . "For thus saith the high lofty One that inhabiteth ETERNITY, Whose Name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." That God had done this for him, Arthur Stace well knew. The preacher then cried out, "ETERNITY! ETERNITY! Oh that I could out into the streets of this city of Sydney, and to each person, "ETERNITY! where will you be in ETERNITY?" That moment, as a command from Heaven's throne, the conviction entered the heart of Mr. Stace that he must be the person to do this. He would do what he could in word and deed to emblazon this solemn truth of ETERNITY throughout the streets of the city of his sinful past, that men, women and children might think about eternity, and the fact that "death does not end all." That as many as would heed might be saved from their sins and before it was too late.

This is how Arthur Stace became MR. ETERNITY. For the next thirty-five years there was never a day when the solemn, one-word Divine Message, ETERNITY, did not appear in that faultless, copper-plate handwriting on the pavements of the streets of Sydney. To complete his task God spared Mr. Stace's life to the ripe age of 83 years. Truly, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5:17. For the power of God in

the Gospel had changed Arthur Stace, had saved his soul from drunkenness and dishonesty and a sinner's Hell, to a life of high purpose, steadfast principles, and a believer's Heaven. What God did for Arthur Stace, He can do for you and me. We may not be drunkards and thieves, but remember, "there is no difference." We are all sinners just the same, and need the same Saviour.

Arthur Stace's task is finished. Many noted that word ETERNITY, and were awakened to their need to prepare to meet their God, by trusting in the sacrifice of His Beloved Son. "As it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many," Hebrews 9:27, 28.

Mr. Stace has entered eternity, and is safe. What about you? Where will you be in ETERNITY? If you die in your sins now, it will be too late then.

To be without a Saviour is to remain in Hell and the Lake of Fire forever, for "the wages of sin is death." But listen to what follows — "But the gift of God is ETERNAL LIFE, through Jesus Christ our Lord." Romans 6:23.

Repent, believe, this very hour,  
Trust in the Saviour's grace and power:  
Then will your joyous answer be,  
Saved through a long ETERNITY.

### A GODLY CHOICE

CHOOSE chastisement before defilement. Moses when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, Heb. 11:14, 25. So the Hebrew children chose burning in the fire before bowing to the golden image, Dan. 3:16-19.

Beloved, there is more evil in the best sin against Christ, than in the greatest suffering for Christ. Sufferings for Christ are light and short, for a moment, 2 Cor. 4:17.

God gives His best comforts in the worst of times, and most of His consolation when we have most tribulation from men; as our sufferings abound, so our consolations abound. When the burden is heaviest upon the back, then the peace of conscience is sweetest and greatest within. Brethren if we must sin or suffer, let us choose suffering before sinning. Sin has brought many a saint into suffering, and suffering has kept many a saint from sinning. Sin may be pleasant but it surely is not good. Suffering is not pleasant, but many have found it good, Psa. 119:71. Wm. Dyer, (1660)

## MEN RAISED UP OF GOD JOSEPH

WM. H. FERGUSON

**A**S we consider another of God's men, it is with a sense of wonder and admiration at God's ways and God's choice. Of the sons of Jacob, without question, Joseph was outstanding. It is recorded that "Israel loved Joseph more than all his children" — Gen. 37:3. The Septuagint version gives the true Greek word for "love" here, that is, in this connection. It is not the "filial love" that is before us here but the "love of esteem and regard" — Jacob, the father, saw in this son, Joseph, something he did not see in the others and he esteemed him above them and, as the story goes on, we see unfolded the wondrous purposes of God in raising up "a JOSEPH." We need "Josephs" among us today. Joseph was "separate" from his brethren as we see in Genesis 49:26 — that is, he was a true Nazarite — a devoted, godly young man, with an irreproachable character and a disposition worthy of emulation by any young man today.

### ILL WAYS AND BADNESS OF HIS BRETHREN

"Joseph brought unto his father their evil report." verse 2. The thought here is that he was pained and distressed by what he heard of their bad, worthless, villainous and wicked ways. It distressed Joseph, he thought his father ought to know of it. From the history we see that they were capable of "anything" — even to the slaying of their brother and the breaking of their father's heart. Such is nature. But, in the midst of all this wickedness, there is a Joseph. Would to God that there were more of such among us today who were distressed by the evil conditions of the world, also the very distressing conditions prevailing among us in testimony, frequently. It is not the thought of "gossip" by Joseph here but a condition that could not be hid. It is important to see and to connect it with such scriptures as Deut. 13:14 — 17:4 — Joshua 22:11, 12 etc. There are things that develop among "brethren" which need examination by godly, faithful brethren who have the fear of God before them and desire that the family and congregation (when formed later) should be kept clean for God. It is important to distinguish between gossip-mongers, envious men and women, slanderers, liars etc., etc. We still have such among us, we are sorry to say at times. One of old said truly . . . "he who sees the evil is judged for seeing, and hated for reproving it." The coat his father made for him and gave to him might suggest Rev. 19:8 "The fine linen is the righteous acts of the saints." It also reminds us that God sees (in the light — for all colors have the light as their origin), and can reward in due time, though there must be a great deal of suffering, mental and physical



often for the "Josephs." His brethren "could not speak peaceably unto him." And "they hated him yet the more because of his words." This may even so be true today. Let us be careful and examine all actions in the light of the sanctuary and in the light of the Word of God, the never-failing critic of hearts as we read in Hebrews 4:12 . . . "a discerner of the thoughts and intents of the heart."

### JOSEPH'S TRIALS AND SPIRITUAL CHARACTER

Inasmuch as God intended to raise Joseph to the high place of leadership, there was a certain school through which he must go, hence we are introduced now to some of the testings, trials and sufferings of a man who eventually should occupy the place of leadership and rule and authority among his brethren, as God had foretold, and also take the place of a "father" to the millions of Egypt in their day of famine and trouble. If the man of God's choice could only see, in the glass of God's eternal decrees, the purpose God may have in mind, it will surely help such a one to accept the role of suffering shame, slander, distress and even imprisonment, maintaining a patient spirit under all and, further, showing that strength of character and spiritual determination to permit nothing to soil and stain that character. So the sale by his brethren, their inhuman treatment of their brother, the evil designs of a Potiphar's wife, that sensual Egyptian, and the unjust descent into the prison where the "iron entered into his soul" — Psalm 105:18, could not, in this unholy combination, deter Joseph from leaning upon His God and waiting patiently for GOD TO ACT. This is where the man of God is truly manifested. The man who cannot wait, the impatient man, the self-seeking man, the man determined to have his way despite everything, NEVER can be God's man for His work. We have noticed this through about half a century in the Lord's work and we have been glad to see in a few the divine marks, but also made sad to see in others that spirit which manifests SELF and that determination to go ahead, even if God should *not* be evident in their path. This is a lesson sadly needed today and we urge upon our brethren, especially younger brethren, to WAIT UPON GOD and be slow in their movements towards another sphere of service. God's ways are not our's — His methods of training are not as we would like them to be at times; but they are always best for us and best for others we come in contact with.

We seem to have noticed of late years an inordinate desire for platform work, especially conference platforms, on the part of younger men who should be doing some real pioneer work in the background for some years before attempting anything like this, unless it would be fifteen minutes or so, and that of

a more devotional character, when opportunity arose. We NEVER saw a man yet who was anxious for conference platforms, as a young man, who ever developed into a good, capable, safe and tried leader among his brethren. This is something that should exercise the hearts of us all. Sad to say, some of such are encouraged by those who, for one reason or another, probably through partiality, or nationality, give to younger brethren a false impression of gift. Perhaps, in the spirit of kindness, they would seek to make way for them, and such a motive might seem commendable, but it is not divine order. God's men are produced in the background of godly living and experience and, when the time comes for them to come forward, they are READY, being MADE READY by God in His school and with a subdued spirit, a knowledge of God never learned in any other school. They are quiet, patient, courteous, humble men. Their background is good, nothing shady or underhanded there but a clear picture of godly living and learning through trial and testing which so commends itself to the spiritual among the people of God, to their brethren generally.

Some of us who are older, if the Lord be not come, shall soon be unable to do as formerly and may soon pass off the scene and it is pitiful, at times, to note how quickly many who have gone before us are forgotten. We were at a Conference lately — one well known among us had gone to be with the Lord a few months before — his name was never mentioned in public and, unless by a few, more or less forgotten. How fickle is human interest. Let us not, for a moment, set our sights on human approbation, but on the commendation of our God and with a view to the reviewing of all service at the Judgment Seat of Christ. Let us also remember the words of Hebrews 13:7 etc., and give honor to whom honor is due, and even by recalling to mind the instruction of past guides and leaders, save ourselves from many a pitfall. So to all men in the background we say, thank God that He has given you this work, stick to it, be content to remain out of sight for some years, doing quietly your work for God and the rest shall be all right.

### JOSEPH'S RECOGNITION OF GOD'S WILL

As we see Joseph, with his terrified brethren standing before him, later on in the midst of that powerful kingdom of Egypt, Genesis 45:1, 8, what a beautiful picture of our true JOSEPH, our Blessed LORD JESUS CHRIST. He states in verse 5. . . "for GOD did send me before you to preserve life." and, again, in verse 8. . . "So now it was not you that sent me hither but GOD." Wonderful had been God's ways with Joseph and now he could do, as had been in his heart right along, what

his brethren could not do for themselves. He could shepherd them, he could feed them, he could be a "father" to them, he could be a preserver of life to them. Such men are needed today among us and we believe we see some younger brethren in the assemblies who are quietly seeking to be a help in the assembly, who do not forsake the responsibility of the assembly but are fitted for further responsibility as shepherds and these are the men who shall be "raised up of God in due time" to be the leaders and shepherds of the people of God. Others who take shortcuts, who are not content to labor summer and Winter in the background and backwoods to learn of God, shall never have the experience, the background, the weight and the testimony that will fit them for leadership. When we see younger brethren going assembly to assembly preaching, here and there through the country, with audiences gathered for them by the Lord's people, it is disheartening to think of the acceptance of such a course as the work of the Lord since we believe it far removed from the divine purpose of spreading the Gospel and "breaking up new ground" and seeing assemblies planted for God in this evil and changing scene. Some may think, as they see older brethren being taken away that they will step into their shoes as Gospel preachers, full-fledged etc., but they lack power, they lack that special gift which is so characteristic of a true Gospel preacher. We love to sit and listen to men who have this gift from God, who "touch" the heart as soon as they rise to their feet and without laboring to be another, without shouting and motions to distract, rather than the special manifestation of gift from God, they get at the Gospel and cause sinners to waken up and listen to the message. Such are God's men and we believe any assembly, desiring to reach the people, should be sure that they encourage among them for Gospel preaching such men with a distinct gift, the best they can encourage, and even at the regular Lord's Day evening meeting for the Gospel, put the best you have on the platform. This business of "giving every man a chance at the preaching" has weakened many an assembly. One of our older brethren was giving us a qualification another brother thought he had for the Lord's work, which was . . . "He could travel, he never got tired, and his throat never got dry." May the Lord preserve us from such simple reasoning and lack of good spiritual understanding.

#### IT IS ENOUGH

The closing words of Genesis 45:28 are lovely . . . "And Isreal said, It is enough; Joseph my son is yet alive: I will go and see him before I die." We feel we would like to go a long way to see and hear such "Josephs." We know some, we respect them, we would encourage them and, although they may be largely forgotten by many, their record is on high.



## WHERE ARE THE DEAD?

HAROLD S. PAISLEY

**I**T would be impossible to consider a more solemn question. Our appeal is not to human reasonings, or man's tradition but to the infallible Word of God. In such a serious matter the "God-breathed Word" must alone be the guide. Much has appeared recently on this subject and one feels that the time has come to re-state that which is "surely believed among us."

The number of those who have passed away from this scene since the first death is beyond numbering. All of them are in conscious existence. What a solemn thought? The question is — Where? and can we know anything of their present state? Surely these matters are of the gravest concern to all of us . . . the saved ones to be assured of bliss beyond and the unsaved to be warned of the danger of perishing in torment.

## THREE HEAVENS

The Word of the Living God indicates that there are three heavens. The heavens where the birds fly etc., the heavens where the stars shine and the Heaven of Heavens where God dwells upon His Eternal Throne. Paul, in his wonderful experience in 2 Corinthians 12, was caught up to Paradise, or the third Heaven. The very first man to reach Heaven was our Lord Jesus Christ. He stated that fact clearly to the learned Rabbi Nicodemus in John 3:13 when He said. . . . "No man hath ascended into Heaven." So no other had yet gained that glorious place, as He had the joy of being the Forerunner, Hebrews 6:20. He went on first to announce the arrival of the redeemed who come after. Some object that Elijah went up by a whirlwind into Heaven, or as is better translated "toward heaven." The Scriptures do not state that the prophet reached Heaven before Our Lord.

## WHERE WERE THE OLD TESTAMENT SAINTS PRIOR TO THE RESURRECTION OF CHRIST?

Only two words are found translated Hell in the A. V. Sheol and Hades and these are the same (one Hebrew, the other Greek), and then the final abode of all the damned called Gehenna. One benefit in the R. V. is to note the clear difference made in these words. Gehenna is the place where God will, finally, pour His judgment upon all the unsaved forever, and from it there shall be no release or change. Sheol, however, means the unseen world, the place where all the dead went prior to the death and resurrection of the Lord, and irrespective of their condition. The words of Jacob cannot mean any-

thing less than this when he said, concerning Joseph, whom he thought to be dead, — "I will go down into SHEOL to my son." He had not the grave in view as his son, to him, had been devoured by a wild animal, but rather his spirit which was in Sheol, he thought. The men of faith realized that at death they went down to Sheol.

The unconverted also went to SHEOL as the Psalmist clearly shows in Psalm 9:17, "The wicked shall be turned into Sheol." Also that the Lord went there, after His death, is plain from Psalm 16:10 and Acts 2:27, 31 . . . "Thou wilt not leave My soul in Sheol or Hades."

Now the Lord Jesus clearly and plainly shows in the solemn story of Luke 16 (certainly NOT A PARABLE) that Hades or Sheol was a place of two compartments. One wonders how any difficulty can arise here with such a plain declaration before us. There was the place of comfort, where all the saints were and into which the Lord descended with the saved thief after His death upon the Cross. The Lord did not descend into the lower compartment where the rich man and all the unsaved were in torment, as for them there is no message of comfort or salvation. They are there still and will be until the Judgement of the Great White Throne. It is God's prison. These two places were separated by a great gulf being fixed, and across this gulf conversation was a possibility, but passing was an utter impossibility. Such a state existed until a change was wrought by the Lord in His Resurrection. One reason why none could enter Heaven prior to the death of Christ was that sin stood as a barrier. The saints of a former day were saved in light of what would be done at the Cross—their sins were atoned for, or covered up, but it was not until Calvary that these sins were put away—Hebrews 9:26, Romans 3:25 and also Hebrews 9:15.

In His ascending into Heaven Our Lord was followed by the whole of the saints and Paradise was translated into His Presence, Ephesians 4:8. (It is interesting to note that the blessed compartment of Sheol is not called Paradise until our Lord descended there, as He said to the thief . . . "Today shalt thou be with Me in Paradise." . . . His very presence there brought the fulness of eternal comfort and joy to the souls of the saved who had died prior to that time — Editor).

All who pass away NOW who are saved go immediately to be with Christ which is far better, Phil. 1:23. What a glorious prospect ! ! ! So all the saints of all ages are now in Heaven above, dwelling in His presence and awaiting the moment, as we do, to receive their glorified bodies. This place is a definite location above the stars and millions of miles it surely is from this old earth. What a miracle that, in a moment, the spirit of a loved one who is saved goes to be with the Lord and to be at

Home. May none rob us of such a hope by mysterious conjectures that Heaven is a mere state and cannot be located.

### IS HADES (or Sheol) A LOCATION?

How serious is the idea that Hades is also a mysterious condition which cannot be really factual but merely parabolic, and that its location is unknown and that its fire and torment cannot be understood as literal. The writer of this article has ceased not to warn poor sinners in every place of a burning flame and of the denial of even a drop of water to cool the tongue in Hades and also of the more awful doom of the body and soul in Gehenna. It was a realization of this that caused me to turn to the Cross for salvation—(myself also, the editor). In a day of light preaching and in many circles the pushing of ultra Calvinistic teaching, let every faithful servant warn of hell with feeling and tears. One young man said to me at the close of a Gospel Meeting, a very solemn meeting, that being one of the elect he was never going to Hell and therefore none of those who are to be saved need to hear of such a place. It seems that some who might not speak so outright, are leaning to such a line today. May the Lord show us the need of the Lost that we may warn and point to Christ, as our early brethren did. The memory of David Rea, James Campbell and John Blair and a host of others who saw souls saved, lives on, and they all preached a real, literal burning Hell and not one of them ever suggested that Luke in the story of the rich man and Lazarus in chapter 16 was a parable, or parabolic either.

The Lord Jesus Christ was three days and three nights in the "heart of the earth"—Matthew 12:40 and He was in Sheol, therefore by simple comparison we see that Sheol is located in the heart of the earth. The incident in connection with the sudden destruction of Korah. Dathan and Abiram, in Numbers 16:32 and 33, shows the earth opening her mouth and swallowing them up and "they went down alive into Sheol." What need of further witness. Sheol, or Hades, is INSIDE this earth of ours. But GEHENNA is a different place prepared by God for the Eternal and ceaseless damnation of sinners, while Hades or Sheol is a temporary location to reserve sinners unto judgment.

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ONE real, living Christian, by his daily shining, gives more light than any amount of what is known as popular preaching. Such preaching may tickle the ear; but it is the living epistle that appeals to the heart.



## MUSIC

THE LATE DR. E. A. MARTIN

**S**PEAKING to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord. Eph. 5:19.

One has written "Divine truth gives a sweeter, deeper meaning to music than it could possibly have otherwise. From the time that "the morning stars sang together, and all the sons of God shouted for joy," on to the new millennial song when "the mountains and the hills shall break forth into singing, and all the trees of the field shall clap their hands," music has been the highest expression of the feelings of the heart of man. The fall stopped its note of exultation; and, alas, the sons of Jubal have prostituted music into a servant of the passions, to pander to fallen man. But even here the sweet note of divine grace, in a quiet undertone, has been gaining distinctness, fulness and liberty; until now, under the dispensation of the Holy Ghost, it is the dominant theme which controls the whole harmony which will one day burst out in a new and eternal song, with no discord to mar it."

As to instrumental music, it would be altogether out of place in an Assembly after the New Testament pattern when gathered to worship God; nor were the Gospel preachers in the beginning of the dispensation dependent upon an instrument to "draw the people." The desire for an instrument we believe indicates a conscious lack of the presence and power of God. When I was a student, a young parson entered the college one day with the professor, and in a kindly speech invited the medical students to make their "Church home" with him while in the city. He ended by saying "We have special inducements which perhaps no other church in the city can offer. We have more than twenty musical instruments in our choir." When he had departed the professor said "That reminds me of an incident related among our people, the Friends. The young people in a certain meeting wanted an organ introduced. To this the elders were opposed, but after considerable agitation the young people gained the ascendancy, and the opposers had to stand to one side. Having raised considerable money one of the young men mentioned the fact to an Elder. "That is good" said the Elder. "I thought you were opposed to it" said the young man. The Elder answered "So I am, but if you are going to worship God by machinery by all means get the best machine possible."

We have neither scriptural precept nor practise for the introduction of such machinery. But we have both for singing. We are exhorted to make melody in our hearts to the Lord, and that melody is to find expression in psalms, hymns, and spiritual songs. The whole range of poetry is put at our command. It is well to know that the difference between a psalm, a hymn, and a spiritual song is not a difference as to the subject matter, but simply as to the style of handling that matter.

The SONG is the simplest type of poetry, and the one most varied in its application. There are songs of praise such as Job 35:10, and Rev. 5:10. There are songs of victory, or war songs as Ex. 15:1-22. And there are love songs, as the Song of Solomon. The term song is used to cover the fifteen psalms of degrees, or ascents, Psalms 120-134, covering as they do a great variety of themes. And quite a number of other psalms are called songs.

The HYMN is in character more meditative, and consequently of a more subdued nature. In christian literature the term covers a wide range of poems including those that embody adoration, thanksgiving, confession, supplication, instruction, and exhortation.

The PSALM takes in the widest range of all the terms, and almost any form of poetry may come under this heading. The Psalms of David are a good example of this. Quite a number of these begin with experience, followed by prayer and supplication, leading on to praise and thanksgiving.

From the above, taken from standard works, it will be evident that there is no hard and fast line between these various types of poetry. And thank God we do not need to be able to distinguish between them. It may be a psalm, a hymn, or a spiritual song, it matters not which, we have the same divine authority for singing the one as the other.

But while we do not require to be able to discern as to whether a given piece of poetry is a psalm, a hymn, or a spiritual song we do require spiritual intelligence in selecting that which is truth for the occasion. "I will sing with the spirit, and I WILL SING WITH THE UNDERSTANDING ALSO." 1 Cor. 14:15. This is especially true as to the Lord's supper where we gather to remember Him, and to shew forth His death until He come. Not that this is a cramped place where but few pieces are suitable; it is not. Very many lines of truth converge to the Cross, and there are but few hymns in our hymn book that are not suitable for that meeting, excepting of course those intended for Gospel meetings, prayer meetings, baptisms, marriages and burials. We do

well to be happy worshippers, enjoying a wide range of liberty of expression, so long as it leads out our hearts to remember Him, rather than to be unhappy critics measuring things by our cramped understandings.

Singing is also a happy means of teaching and admonishing one another. The poetic expressions serve as pegs to fasten the various truths in the memory. Hence we read "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. 3:16.

With joy we look forward to that day when in our glorified bodies we shall sing the NEW SONG.

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### THE FORM OF THE OLD TESTAMENT

AS to the form of the Old Testament, Jerome notices that the number of books, according to the Jewish division, (five books of the Law, eight of the Prophets, and nine Hagiographa,) answers exactly to the twenty two letters of the Hebrew alphabet; and that as there are five double letters in the Hebrew, so there are five double books, namely, two Samuels, two Kings, two Chronicles, two Ezras, (which we call Ezra and Nehemiah,) and two Jeremiahs, (that is, Jeremiah and the Lamentations). The fact that part of the Book of Proverbs (chapter 31:10, 31), the whole of the Lamentations, and seven Psalms (namely, the 25th, 34th., 37th., 111, 112, 119 and 145), are acrostics, founded on the Hebrew alphabet, leads him to suppose that there is some mystery in these twenty two sounds, which form all words, connected with the comprehensive character of the Word. Modern critics may smile, but there is far more in this than appears at first sight. Selected.

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### "OH, IF I COULD!"

YEARS ago there was living in a mountainous district of Virginia, U.S.A., a humble servant girl, who had never had more than three months' schooling in her life. She earned four dollars a month. Out of this, one dollar went to the Lord's work at home, and one to foreign missions. The other two dollars went to her father, who was very poor and had a large family. She clothed herself by taking in sewing and sitting up late to do it.



An earnest preacher visited the place. Accommodation was scarce, so her room was handed over to him. On the table lay her Bible. He opened it and found it marked on nearly every page. But what struck him most of all was her note against "Go ye into all the world." Mark 16:15. In firm, clear letters it stood: "Oh, if I could!"

Next day he spoke to her about it, whereupon she broke into crying, and for the moment he could get nothing out of her. Later on he heard this story:

She was converted at the age of fourteen, and on reaching home found a paper, "China's call for the Gospel," lying about. Where it came from nobody knew. That had coloured all her thoughts. For ten years she had prayed the Lord to send her to China.

But lately a change had come over her. Just two weeks before, she had come to the conclusion that she had made a mistake, and that, after all, the Lord's plan for her was that she should be a missionary in the kitchen. At once her prayer began, "Make me willing to be a missionary for Thee in the kitchen," and the Lord answered that prayer.

For ten years she had longed for the big thing, while not neglecting smaller things, as her contributions showed. At last she became willing to accept the very little thing, to shine for the Lord in that narrow circle as kitchen-maid, and then the Lord dispatched her to some very blessed service in China! For the preacher became convinced that he was specially sent there of God to help her, and to China she ultimately went.

May service of that kind be greatly multiplied on every hand! "He that is faithful in that which is least is faithful also in much." Luke 16:10.

Selected

(It is those who are willing to serve in the smaller, unobtrusive sphere whom God calls to His service, not those who are anxious for the limelight — Editor).

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### "THE LORD LOVETH A CHEERFUL GIVER"

I SAW it stated somehow, and the thought struck me, that there are three kinds of givers. One like a flint, another like a sponge, and a third like a honeycomb. The flint gives only at the stroke of the hammer, and the result is chips and sparks. The sponge only yields to pressure, and the greater the pressure the more it gives. But the honeycomb yields out of its fullness—exudes its own sweetness.

### EXTRACT FROM A LETTER

"I have been enjoying Matt. 6, this week, and find in it much that I never noticed before — secret service, prayer, and self-discipline. These give one power to carry out the teaching which follows at the end of the chapter. The most essential, the most powerful force is prayer, and it is the least recognized in this day of rush and bustle. We see this by the small attendance at prayer meetings, and the lack of exercise on the part of many of the brethren who do attend. Had there been secret prayer the natural outcome would be that there would be public prayer also. The remainder of the chapter speaks of "Treasure in heaven," — the heart in heaven also — with the result that there is one purpose, or the single eye; one Master, or undivided service. The result of this is that we are kept from corroding care, — no anxious thought for to-days need, and none for to-morrows — so we are free to use all our energy in seeking the kingdom of God and His righteousness. When we do these things it gives God a chance to do for us what He does for the fowls of the air — feed us as He does them — and what He does for the lilies of the field — clothes them with beauty. This again prepares us for what we have in chapter seven, "ask," "seek," "knock."

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### A MEDITATION

HOW desirable it is that we should deal faithfully with ourselves — judging everything before God that is of self. And, withal, seeing that the truth as it is in Jesus pervades the whole heart, and forms and fashions the life — that the affections are governed, and the character formed by the hope of His coming. Cherish a tender conscience. Remember this, whatever unfits for Christian duties, whatever cools the fervor of devotion, whatever indisposes us to read the scriptures, or engage in prayer, whatever we could not engage in with a perfectly clear conscience, in the presence of a rejected and suffering Saviour, is not for us. The pleasures, amusements, recreations, which we cannot thank God for, should be avoided. When the thought of God — of Christ — of His coming — of the judgment seat — falls like a cold shadow on what we call enjoyment, we are out of our right place; let us flee from it.

Let us never go where we cannot ask God to go with us. Let us never be found where we cannot act as Christ would have us. Let us pass each day as pilgrims consciously on the way to their heavenly inheritance. Let us press after close communion with Jesus. Let the love of God reign in our hearts; and thus shall we be kept from a thousand snares, exhibit a holy consistency, and become possessed of a peace and a joy which passeth knowledge.

## THE SACRIFICE OF GIVING

PERHAPS few things are less understood than the Sacrifice of Giving. Where the majority of us fail most conspicuously is in bringing our Christianity into touch with everyday life. When our belief affects our pockets it is real faith. A Christianity of pounds, shillings and pence is something that commends itself. We do not mean when it consists of that, but when it circulates it.

Few things are more distressing to us—and we believe our feelings are shared by others—than the kind of appeal so often heard at conferences and tea meetings for, what is euphemistically called, “fellowship in the expenses.” The speaker generally seems to think it necessary to make some feeble joke, which raises a half titter; as though it were only through our risible faculties our pockets could be touched. The response is usually as feeble as the joke, and the laugh it created. Have we forgotten that giving is as much a sacrifice to God as prayer and praise? Would any of us think of cracking a joke about the latter, or presenting it in some ludicrous light? Every sober person would say, far be the thought. Then why should we not say the same with reference to the other sacrifice? Can we forget that Heb. 13:15, 16, links them both together and places them on a level? We believe the method we are complaining of is a mistake in tactics, apart from any higher consideration. If the collection is a matter which can be passed off with a few funny turns of expression, people think lightly of what they are doing; and they give accordingly. Never, perhaps, does the appeal need so much to be directed to the very highest in us, and placed on the very highest grounds as when it is an appeal for money. If this were remembered, the results would, we believe, often be far greater than they are. How solemnly, appropriately and inspiringly King David spoke of all he had given in preparation for the building of the Temple! 1 Chron. 29. And, according to that a man hath, God values all gifts alike. Who can never forget the manner in which our Lord once drew attention to a gift of two mites? Let our giving be the most sacred and searching business of our lives. Not a mere question of inclination, but of principle.

(This article is from the other side, you will note and we ought to say that very seldom in this land is such an announcement made, though we do not find fault with it. But the thought of the writer is very good. Whether it be in connection with the Assembly giving, or individual giving, we should give as dear aged bro. George Gould used to say when he gave his first half sovereign to one of the Lord's servants . . . . “I laughed to see it go.” We feel heartily sorry for some young believers whom we know whose whole spiritual outlook has been stunted by the wrong teaching that ALL their giving should go through the Assembly—they have lost, and are losing, much . . . . Editor).



## QUESTIONS AND ANSWERS

QUESTION: "I am told, in U.S.A. & Canada, you exclude sisters from your Bible Readings—is this scriptural. What about this, also women speaking etc.,? (From England).

ANSWER: Your informant was either ignorant of assemblies here, or perhaps prejudiced. The sisters of the assembly are just as welcome as the brethren at Bible Readings, Prayer Meetings, also all other meetings apart from those relative to the "care" of the assembly.

However, we still believe, on this continent, the Word as found in 1 Cor. 14:34, 35 and they do **not** take public part in the assembly, although they are a valuable asset to us all and we have many godly sisters among us who have learned the truth of 1 Cor. 11 as to Headship and Lordship. This is sadly lacking in many circles today, even in so-called chapels and half-way houses, women are taking more or less public part and are in evidence in a pronounced way. In Israel's case, when you have women to the front, it was always a sign of weakness, so it is today, weakness, departure and eventual apostasy to the truth of God.

Women can ask at home, younger unmarried women can ask elder brethren, further, they can write out their questions and deliver them to the proper persons etc.. There is neither point or precept of scripture for women taking public part. Their sphere is altogether different, confined to the home and private conversation and advice to younger sisters etc., and this is sadly lacking and much needed among us today. We need "mothers in Israel"—not "mothers" with short skirts, cut and worldly fashioned hair, not "mothers" with cosmetics in evidence, earring-bedecked, wearing pearls, (synthetic or otherwise)—we need godly women. They are the "adornment" of the Christian assembly and deserve our deep and genuine respect, when we see this in them.

And, so to your informant, we would suggest the old Irish saying . . . "You can't believe half the lies you hear."

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QUESTION: My wife and I have a question. The Lord can come at any time for His saints. We shall be taken up to be with Him. What happens to our baby boy who is now about seven months old?

ANSWER: Never fear. God is not going to leave this baby boy when the Lord returns for His own. Children up to years of accountability are safe because of the value of the atonement and sacrifice and precious blood of our Lord Jesus. At death, they are safe. At the Lord's Coming also, we believe from the Word.

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QUESTION: Is it scriptural for elders to commend a brother or sister visiting an assembly which is not carrying out the Word of God and has unscriptural practices?

ANSWER: How could you commend a young believer, or others, to an professed assembly where there is such departure from the Word that, as far as church order is concerned, there is little or no difference from the sects around? We have such in this land—we would neither feel happy to go there, nor to commend there. Commend to the nearest assembly seeking, even in weakness, to carry on for God.

QUESTION: In the light of 1 John 2:15, 16 should a child of God attend the Exposition?

ANSWER: The Exposition has closed down but we print this question. It is "The World's Fair" . . . . It is not our's, so let the world have their Fair. Let us remember that we are a heavenly people, our "community life" is in heaven, Phil. 3:20 . . . our interests are there and, unless it would be in the cases of a visit to some scientific section, required in business by an employee or manager connected with a firm displaying their technical advancements there, we cannot see where it will do any good to a Christian, will just give their children a further taste for the world and its falsity. Any Christian work at such a fair, let it be the old-fashioned way of preaching in the open air (which is not likely to be permitted), or going around as Bunyan's pilgrims, so adorned with Bible Texts etc., that the world's fakirs will laugh at them, eventually persecute them. To try to fit in Christian work with the advancement of the world, as we understand was done recently in Montreal, is far removed from the Gospel of Christ as preached by the apostles and early preachers, or even by the men of our knowledge half a century or more ago. The world is changing all right, so are the professed Christians, but it is not for the better but for the worse.

We believe much of this "light profession" that permits the professor to go on in the world, as heretofore, with a Christian "tag" on him is little more than a Satanic deception. Their pleasures, sports, etc., etc., are all open to the modern professor as long as he has the "tag" on him—he is supposed to fit in well. The beloved apostle said long ago . . . . "we are made a spectacle (Gr.—'theatron'—a show, a gazing stock) unto the world." 1 Cor. 4:9.

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QUESTION: Now that Conferences are more or less over for a little while, should there not be consideration given to the fact that there are too many such, close together, both as to dates and location, reaching the same Christians generally, and forming rather a "gathering center" for a good social time?

ANSWER: This is a danger developing which could, readily, change the character of Conferences. Conferences are needful to get the Word of God to the Lord's people who do not often get such a privilege. This was true at their inception, it is also an ideal state today. "Too much of anything can be harmful" and this, coupled with the fact of the tremendous work and preparation necessary, largely borne by older brethren and sisters, might give consideration to the thought of "sharing the responsibility" by assemblies in a district. If fairly nearby, could not one assembly have their Conference one year, and the neighbouring assembly, another year—in other words to "stagger" the Conference on a bi-yearly basis? This is just suggestive but we have spoken of this to several responsible brethren and feel there is some ground for consideration of the danger of making the gatherings more or less of a social character, without a corresponding definite result as to godliness and consecration.

## A SNOWY DAY

"Also he went down and slew a lion in a pit in a snowy day."

1 Chronicles 11:22

SUCH is the record of Benaiah, one of David's mighty men. He had the name among the three mighties, verse 24. This is written for a time of snow—our January issue. There'll likely be plenty of snow, and ice and cold. A hundred schoolhouses, town halls, farm homes etc., etc., lie amidst the snow with opportunities for Gospel preaching, off the beaten track, but where are the preachers? Perhaps some are curled up in the sunny South. Have they not done a few weeks of country work in the Summer (not far from an assembly), everything warm and pleasant? Now they have earned the warmth and comfort of the south or a warm, comfortable room, with someone to wait on them hand and mouth in the cities with a nice audience gathered for them in a Gospel Hall, mainly gathered through the efforts of the Christians, to encourage them. We are looking for the men who are not afraid of "the snowy day." To think that the Gospel effort should stop with a few weeks, two or three perhaps in a tent in the Summer time, is sorry thinking.

The men of God we knew, some still with us, spent their Winters for years in their appointed districts, in the cold and snow of northern Winters. They tramped through deep snow, slept in cold farm homes, rooms without a bit of heat in them . . . They went from farm to farm and got the people out to a meeting at night, visited with the folks in their kitchens and they did this, not for a few weeks or months, but for years. It seems, more or less, this generation of preachers has passed on, and with their passing has gone the power and the true character of pioneer preaching. We still have some who brave the storm and icy roads and wintry coast blasts of the Atlantic in the north. They use "shanks' mare" to get up the lanes and byways to the homes, but we sound the requiem—they are largely gone. In many cases "the snowy day" does not entice to deeds of prowess or much concern for the perishing. Oh! for a few young men of God with zeal to go out into the country Summer and Winter, away from Assemblies, and toil away more or less unseen, with never a word of regret or need or the pretence of sacrifice—men who don't write "hinting" letters or letters telling of work, largely misrepresented. Saints are very gullible and kind and, we fear, are taken advantage of at times.

W. F.



**Pennsauken, N. J.** — Bre. Albert Joyce, A. Ramsay and W. Ferguson gave a call here and at Longport Home recently, the latter also visited Barrington. Saints cheered.

**Bryn Mawr, Pa.** — Conference again a time of refreshing and help from the Lord with a good many assemblies represented. Bro. Holder was continuing in Hatboro in the Gospel.

**Nipissing Jct., Ont.** — Bre. E. Doherty and Jas. Clark were in the Gospel here, some strangers coming at last report. The Correspondent states . . . "We are becoming increasingly aware of the fact that, in this area, for miles around there is a huge field to harvest and the laborers are few." We wonder why some young, strong men will not settle down to do some missionary work in some of these districts. There are years of work at hand, if the Lord leave us here, and a man would not need to go too far from home to find plenty of work to do for the Lord. We believe only such real work in a district will produce the results we sadly need—so few seem to realize this but a little thought and faith in the Living God is what we need.

**Calgary, Alta.** — We had a visit recently from bre. MacLeod and D. Howard. The former was visiting his son in Montana across the line and did some tract work while there.

**The Prairies:** Mervin-Louisville Conference good, Correspondent writes—"We felt that God was with us, supplying our need from beginning to end." Bro. McKinley remained and was giving help in the district. Bre. Norris and Robertson had a few meetings at Maidstone, some house to house work. Conference at Minot was considered very good—five preachers present. Bre. Ronald and Boyle finished at Bruceville, three professed—much house to house work—Jas. Webb had six weeks at Kenora, mostly house to house—seed sown. John Gray visited Winnipeg, Taylorside and Arborfield, was encouraged.

**California** — Last report Sydney Maxwell at Long Beach, N. Crawford at San Diego, Alex. Wilson at Alburquerque, N. M. Walter Gustafson was at Monrovia.

**Glen Ewen, Sask.** — Bre. David Adams and Fred Kraus had several weeks of Gospel meetings here with some fruit, giving encouragement to the Assembly.

**Manchester, Conn.** — Bre. McBain and Jas. Smith had a series here in the Gospel with the Assembly — one had professed last report.

**Belfast, N. I.** — A note from brother Frank Knox reminds us that he is still "going on." "Many turn back" so this is refreshing. He states . . . "You will be glad to hear that the good Lord gave us seven weeks of real good Gospel meetings in the tent. We thought it would be impossible to get ground for a tent with so much building going on all over the city but we got a piece of ground just big enough to hold the tent sheltered by old buildings that "are condemned already," and also boarded in to protect us from vandals. I got good help from my brethren. A farmer brought his machine which removed 10 tons of rubbish off the ground and another farmer brought another machine with ten ton of gravel for the floor and another farmer sent another ten ton of sand. The gravel and sand made "good carpet." The Orange Lodge next door gave us some light, then we had to bring the tent and seats in from the country and we got lots of help for the erection of the tent. We had a Prayer Mtg., on the Saturday night and started on the following Lord's Day with a meeting for believers at 4 and then the Gospel at 8:30—the tent full and the Lord gave help to preach and nine or ten professed to be saved, but time will tell." Above interesting note reminds us that WHERE THERE IS A WILL, THERE IS A WAY. Pray for our dear brother—his preaching has a savor of God about it.

**Manchester, Iowa.** — Bre. Paul Elliott and R. Orr were in the Gospel here. We also hear bre. Brandt and DeBuhr were having some encouragement at West Union.

**Hamilton, Ont.** — We understand the Saturday evening meeting of Kensington Assembly is held every two weeks—next meeting January 13th.

**Oil Springs, Ont.** — Recent Conference reported good and practical, eight of the Lord's servants present.

**Brodhead, Wisc.,** Bro. S. Hamilton had about four weeks with the Christians here recently.

**Vancouver, B. C.** — Our brother Hector Alves had surgery November 22 which was necessary to relieve his trouble and we understand is on way to good recovery.

**East Boston, Mass.,** — A good Conference reported here with six of the Lord's servants present to give help. Much ministry regarding young men seeking the lost. This we heartily endorse if such do pioneer work in new ground but assembly to assembly preaching for young men was never God's mind, nor has it been characteristic of the work reported in this Magazine for past fifty eight years. We sadly need pioneers in U.S.A.

**Methuen, Mass.,** — Our brother C. Patrizio has been able to attend some of the Conferences in the East this Fall, lately had a few meetings in the assembly here with a little blessing in the Gospel. Our brother knows his work and has kept at it for many years, amongst the Italian speaking people of this land.

### FALLEN ASLEEP

**Charlton, Ont.** — Our dear brother Robert Slater "went home" Sept. 16, aged 76. Saved through John 5:24, when 32 years of age, at meetings of bre. Bruce and Widdifield.

**Flint, Mich.,** — Harold Anderson, whose death we mentioned briefly last issue, "went home" Oct. 31, aged 74. Saved in Indiana, Pa., at meetings of the late David Roy.

**Arcadia, Calif.,** — Our dear sister Mrs. Samuel Greer (mentioned last issue) "went home" Oct. 21, aged 87 — saved in N. I. in 1897 in Belfast under preaching of the late Robert McCracken. Married in 1914 and in fellowship in old Jefferson Gospel Hall, of late years in Monrovia. Much missed.

**Arlington, Wash.,** — Our dear brother Percy H. Stride "went home" Oct. 23, aged 86. Saved in England when 17 — in Vancouver for years in old Cedar Cottage Assembly, since 1950 here.

**Manchester, Iowa.,** — Our dear sister Mrs. Elizabeth Smith "went home" Oct. 26th., aged 88. In Assembly here from the commencement and a faithful sister.

**Stout, Iowa.,** — Our dear brother Thomas de Groote, Sr., "went home" Nov. 6th., aged 72. Saved in Nov. 1923 at meetings of Oliver Smith here, in fellowship soon after and remained faithful to his Lord throughout.

**Sault Ste. Marie, Mich.,** — Our dear sister Mrs. Elizabeth Anderson was called home November 3rd., aged 78. She was saved about 45 years ago — the senior member of this Assembly which was planted about 55 years ago.

**Dorrigo, Australia.,** — Our dear sister Mrs. William Bain "went home" Oct. 21st., A godly woman who knew God's ways and saw her family saved and going on in subjection to their Lord. Pray for husband and family.

**Vancouver, B. C.** — Our dear brother James Stewart of South Main Assembly was called home Oct. 31st., aged 91. Saved in Ireland in 1899. in fellowship in Winnipeg, and Fairview Assembly here, latterly South Main. A faithful brother helping in prayer and thanksgiving and attended all the meetings. He never married. Much missed.

**Longport, N. J.** — Two more from the Home here have gone to be with the Lord—our dear brother Gibson, a faithful attendant in Assembly meetings and helpful in the morning Bible Readings etc.. His wife, who had a stroke some years ago, remains here. He was aged 88. Also on Nov. 19 our dear sister Mrs. Scott (sister to the late William Moon) "went home" aged 82. Saved when 16 years old under preaching of Francis Logg of Belfast. In fellowship in Philadelphia and later Barrington. She leaves one son, also a brother and two sisters. Mr. Gibson died Nov. 10th., Titus 2:13.

**Augusta, Me.,** — Our bro. Malcolm Thompson "went home" Dec. 2 —formerly in New Bedford and Springfield, brother of Fred.

# Words in Season

THE BIBLE FAMILY MAGAZINE



## THE MENTAL WINTER

MY heart, where mental winter reigns,  
In night's dark mantle clad;  
Confined in cold, inactive chains —  
How desolate and sad !

Return, O Blissful Sun, and bring  
Thy soul reviving ray;  
This mental winter shall be spring,  
This darkness cheerful day.

Great Source of light, Thy beams display;  
My drooping joys restore  
And guide me to the seats of day,  
Where winters frown no more.

Anon

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**FEBRUARY, 1968**

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## WORDS IN SEASON

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Oshawa, Ont., — Correspondent for Albert St. Gospel Hall is Cecil J. Brownson, 622 Grierson Street.

**WARNING:** Be very cautious, receiving letters mentioning Words In Season, from overseas, and seeming to give expression to need or solicitation. We never countenance such, either here or there. The Editor.

### REPORTS

Vancouver, B. C. — Last report from our brother Alves spoke of his being home but still weak. Continue to pray for our brother.

Hantsport, N. S. — Our good brother L. K. McIlwaine was hoping to spend some time in Ireland visiting his relatives and others still unsaved, particularly nephews and nieces. His sisters and brothers are all saved, three brothers, five sisters. He had not been feeling too well of late, we trust this change shall prove helpful.

Sarnia, Ont., — Bro. Dobson writes . . . "The meetings here went fairly well, with a little blessing in some professions." There did not seem to be much stir amongst some older ones, children of His own. God is able but it takes God to do the work.

Prince Edward Island: Bre. Albert Hull and Robert McIlwaine have had some good interest in meetings here of late.

Toronto, Ont., — Bro. Harold Paisley mentions that the meetings in Bracondale Hall were refreshing to the saints, some teen agers professing, with a good spirit of prayer in the meetings.

Oshawa, Ont., — Bre. Taylor and T. Kember had a good few weeks of meetings with this new Assembly—Albert St. Gospel Hall—this Assembly seeks to carry on in the "old paths" of the Word. We trust God will lead them on.

Phoenix, Ariz., — No definite report of the conference here yet but bro. Alex. Wilson was there, went on to Albuquerque, N. M. W. Gustafson spending time on the coast here and there this Winter.

Manchester, Conn., — Recent meetings of bre. McBain and Smith were followed by seeing a few profess faith in Christ—we trust these young folk shall go on to be an asset to the testimony later on, as the Lord directs.

Manchester, Iowa., — Recent meetings of bre. Elliott and Orr were good but not many concerned—however, the seed sown.

Hickory, N. C. — Bro. MacLeod got home after spending some time visiting his son in Montana and one or two other calls in the West. Distributed many Gospel tracts while there and visited Garnaville, Iowa., on the way home.

# Words in Season

A MONTHLY MAGAZINE

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

*Former Editors*

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

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## LOST OPPORTUNITIES

Of sowing and reaping

Cold and hard is the frozen lake,  
And its waters grim and gray;  
But ~~that~~ a little time it takes  
For the ice to melt away.

The clouds do clear, the sun breaks out,  
And its zenith arcs increase;  
Its genial rays their message shout,  
The harbingers of Spring release.

Arise! Orion's bands release  
And stir the idle sleepers;  
The Lord of all creation doth  
Send call to all the reapers.

Prepare ye tools and seed and ground,  
For tho' the arc doth norther;  
Remember 'tis but a short round  
Till sun goes down o'er yonder.

Darker horizons, cold and grey,  
And the reaping season o'er;  
Gathering in some sheaves of grain  
Shall be giv'n you NEVER-MORE.

W. H. F.

## CZAR NICHOLAS

**T**HE late Czar Nicholas of Russia often used to wander about his military camps and barracks, clothed as an ordinary officer, in order that he might know, without being known, what was going on.

Late one night, when all lights were supposed to be extinguished, the Czar was making one of these tours of inspection. He noticed a light shining under the paymaster's door, and quietly opening it, stepped inside, intending to have the offender punished. A young officer, son of an old friend of the Czar, was seated at a table, his head resting on his arms, and sound asleep. The Czar stepped over to awaken him, but before doing so, noticed a loaded revolver, a small pile of money, and a sheet of paper with a pen that had fallen from the hand of the sleeping man. The light of the little candle let the Czar read what had just been written, and in a moment he understood the situation.

On the sheet of paper was a long list of debts, gambling and other evil debts. The total ran into many thousands of rubles. The officer had used army funds to pay these wicked reckless debts, and now having worked until late into the night trying to get his accounts straight, had discovered for the first time how much he owed. It was hopeless; the pitfully small balance on hand left such a huge deficit to be made up! On the sheet of paper, below the terrible total was written this question:—

“WHO CAN PAY SO GREAT A DEBT?”

Unable to face the disgrace the officer had intended shooting himself, but completely worn out with sorrow and remorse, he had fallen asleep.

As the Czar realized what had happened, his first thought was to have the man immediately arrested, but for friendship's sake, coupled with pity, he took up the pen of the sleeping officer and, with his own hand, answered the question with one word . . . . “NICHOLAS.”

The young officer awakened shortly after the Czar left and picking up the revolver he intended to carry out his design; he must shoot himself. However, his eye fell on the paper once more and, bewildered, he read the signature underneath the unanswerable question . . . . “NICHOLAS.” When the truth came home to him, after his unbelief that such a thing could happen, with bitter humiliation, and yet gratitude, he understood that the Czar knew all about his



sins and had undertaken to pay the debt. He was joyful and peaceful about this wondrous outcome to his immediate trouble.

Reader! You and I have incurred a mighty debt—the debt of our sins against a holy and just God—it lies before us as a great impassable abyss and, from its brink, we can see beneath the jagged rocks of eternal wrath and the foaming waters of eternal condemnation. Who can deny that this is a perilous condition indeed? But thank God, there is One Who has undertaken to pay the great debt of sin . . . His Name is JESUS—Matthew 1:21.

He knows all about your debt. He is willing to have you accept a complete pardon for all your sins—He wishes you to know that on the Cross by His wonderful death and sacrifice and His glorious resurrection, He has made it possible for every sinner of Adam's race who heeds the call to repentance, to accept His Salvation . . . "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 6:23. Do not doubt God's "WHO-SOEVER" as found in John 3:16—accept His wonderful offer today and you, too, shall thank God for sins forgiven and the sure value of the Blood of Christ to meet the eye of a righteous God Who loves to pardon sinners. Micah 7:18 raises this question . . . "Who is a God like unto Thee, that pardoneth iniquity . . . ." Read this for yourself.

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### HIDDEN SERVICE

THERE is much that the Lord's true servants do which no human eye takes knowledge of. What they do they are to do as to the Lord, and to look for reward from Him; learning also to have fellowship with Christ in His sufferings and service.

It is our wisdom not to seek praise of men; if, in our contacts with Christians, rather than look after a good name, we seek to approve ourselves to God, a good name will surely follow us.

Look not at the quantity, but at the quality of your service, whatsoever that service may be. If it be preaching, preaching is not the first thing: the heart and mind must first be kept; then two or three words spoken in the power of the Spirit may avail more than many a long discourse.

R. C. Chapman.

## THE MAKING OF A PIONEER SHEPHERD

Wm. H. Ferguson

"But I trust in the Lord Jesus to send Timotheus shortly unto thee, that I also may be of good comfort, when I know your state. For I have no man like-minded, who will naturally care for your state."  
Phil. 2:19,20.

**W**HO is this man so highly commended by the beloved apostle whom he could, with confidence, send on a message of trust, comfort and shepherding to one of the beloved assemblies they had both seen planted eleven years previously? We read of him first of all in Acts 16:1 and, evidently, he was the fruit of an earlier visit of Paul and Barnabas to Lystra where the apostle suffered much persecution and we can imagine this young man looking on the prostrate body of Paul lying on the road outside of the city, left for dead, and thanking God that he had heard the Living Word in the Gospel from these lips before they were silenced. At any rate, he was Paul's son in the faith, saved for eternity.

It is unquestionable that some 6 or 7 years later, when the Lord had provided a companion in travel for Paul and Silas, he went forth willingly, thoroughly commended by those who had watched his consistent self-sacrificing life, to a life which entailed much suffering toil, shame and persecution for years. He was a true pioneer. There was no Assembly and warm bed to welcome them when they reached the shades of night—perhaps the side of a ravine, or trail through the mountain region etc., there was little money in the bag and not much that money could buy along the way, save a few necessities. The Scripture states that "they went throughout Phrygia and the region of Galatia," Acts 16:6 etc., then journeyed on to Mysia, passed Bithynia as they were men that waited on God for their directions, and "came down to Troas." Acts 16:8. What a story this would make of hardship and trials and testings, of weary nights of staying in some difficult places, often without doubt, under the stars of heaven, yet never a word of this in their reports. They had their sights set on something different from present acceptance, or present applause, they had their eyes fixed on the Man of Calvary and the future day of manifestation. This is what makes a true pioneer! We hear little of him and of his work, the assemblies seldom see him, the Conferences don't hear him for years, perhaps, but he has good training that fits him for the work God had in mind, that of a faithful pastor or shepherd who had PROVED GOD.

He does not seem to have been of a robust frame as Paul mentions in his pastoral letter to him, chapter 5:23, but he had been a faithful companion and confidante of the beloved apostle, and was to the end.

### HIS SHEPHERD CARE

The beloved Paul wrote two letters to him, part of the inspired record, in which he entrusted him with definite instructions whereby he could be a help to the Church locally, and churches of the saints throughout the dispensation of grace. He could write to young and older, to young men and women to keep their purity etc., He could advise elders of their responsibilities. He could write of the immodesty, by nature, of the woman and warn against immodest dress. He could speak of personal behaviour of overseers, their wives, as well as that of deacons. He could warn against false doctrines coming in amongst them—he could warn against “profane and old wives’ fables” which we still have with us along with some queer interpretations of scripture so-called, but mostly of men’s own thoughts and ideas. He could speak to servants relative to their masters, he was faithful, withheld nothing as he knew this to be the manner of his father in the faith—Acts 20:20 etc., and he warned all faithfully of the departure of the last days and he heeded the closing words of his beloved mentor, to keep faithfully at the work of the Lord and fulfill and make full proof of his ministry—2 Tim. 4:5. True shepherd he was with a pioneer heart to the last. It lifts our hearts to consider such and we trust it shall also stir us up to do some thinking and, perhaps, we shall see some young men raised up among us with a true missionary zeal which will enable them to forfeit the present “good times of assembly fellowship” for the lonely backwoods and unevangelized districts where they, too, in process of years, might exercise shepherd care in work they had done, not building on another man’s foundation, Romans 15:20, 21. If we are to see new ground broken up, it will take sustained effort by strong, able men, not an occasional “stab” at it, with much publicity of what one is going to do. The results tell and with the country wide open for good, honest work for the Lord, it is pitiful to see young and strong men preaching to a few hardened sinners in a Gospel Hall, not too infrequently gaining a few professions which time challenges.

### SHEPHERD VISITATION

We close with this thought connected with shepherding, that of visitation in the homes of the Christians. This is a needed work today. A short visit, the open Bible, the word of



prayer, no gossip or innuendo, but solid advice, leaving a savor of Christ and perhaps the backslider who had fallen away from attendance, or who is discouraged and needs lifting up, may be recovered. We sadly need shepherds in the assemblies. We often say, and repeat, "Our greatest need in the assemblies today, is not preachers but Shepherds." The true evangelist's work is out in the field, the pastor's work is in the assembly. We shall continue to pray for this and preach it in the fear of God.

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### **INCIDENTS IN THE LIFE OF DONALD MUNRO HIS FIRST CONVERT**

WE have often heard him say, he was very happy that night he closed with Christ, and for days he saw nothing in men and women but souls bound either for Heaven or Hell, and there was the intense desire to warn them, and tell them of the great love of God as he had realized it in his own soul, when he heard and believed John 3:16. He was especially concerned for the young man with whom he roomed, but felt a diffidence in speaking to him on the subject. One night shortly after he was saved, he thought **HE MUST SPEAK TO HIM**, but delayed until after they had retired to bed for the night. The conflict went on in his own soul until the young man fell asleep, and then the thought came, "If I do not speak to him now, he may awaken in Hell," and with this thought he turned over and gave his bed-fellow such a thrust in the side, that he was soon wide awake. Then Donald launched into the subject at once. He found his friend had been troubled for some time and was ready to receive the gospel. As Mr. Munro explained to him the "Whosoever" of John 3:16, he received Christ. They rejoiced together, but their paths soon diverged, and Mr. Munro lost track of Alex. Sutherland for years. On September 10, 1907, just one year before Mr. Munro went Home to be with Christ, he received a letter from this same Alex. Sutherland from Melbourne, Australia, telling him how he had been led on in the ways of the Lord by coming in contact with a fellow workman, who faithfully spoke to him about baptism and gathering to the Blessed Name of our Lord Jesus Christ, and he adds in his letter, "Truths that were obscure became intelligible to me, as they did when you were explaining the "Whosoever" of John 3:16, that night in bed at Kirkhill, Wick. "This letter caused Mr. Munro great joy as he thought of the faithfulness of God in saving and leading on in His own gracious way this precious soul that stood at the head of a long list that it had been his privilege to lead to Christ.

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**"THE AMERICAN PIONEER" — 1928-1932**

Chas. R. Keller

THREE years ago, Dr. E. A. Martin wrote us asking us to take over his magazine WORDS in SEASON, which he had so ably edited for twenty years. On account of failing health and old age creeping upon him, he felt that it would be better to pass on the magazine to a younger man. We refused him at first, as we realized the tremendous amount of work connected with publishing a Quarterly and knew that there was much more work involved in the issue of a Monthly magazine. Later on he again wrote us stating that he would like to have a final answer, as he could not continue and would cease its publication by the end of that year if he did not get help. Realizing that it had been one of the leading magazines among the assemblies in America, and a great blessing to God's people for twenty years or more, we finally, after much prayer and consideration, consented to look after the business end and the Work and Workers column for one year, and still continue the publication of the AMERICAN PIONEER. At the end of the year we were requested to continue another year which we again consented to do.

The year 1931 was not very far advanced when the word reached us from Monrovia, California, that Dr. Martin had taken a bad turn in health and could not carry on his work in connection with WORDS in SEASON and that we would have to assume full responsibility which we have done up until the present time, and have still continued to publish the AMERICAN PIONEER. We have found, however, that the increased duties connected with the publication of both these magazines has taxed our time and strength to such a degree that we are obliged to cease the publication of the AMERICAN PIONEER. Articles that would have been published in the AMERICAN PIONEER will now be published from time to time in the WORDS in SEASON.

If any of our PIONEER readers do not subscribe for the WORDS in SEASON we would appreciate it if they would do so. We take this means of expressing our thanks to the many readers of the AMERICAN PIONEER for their kindly words which have been an encouragement to continue its publication; and also for their subscriptions which have made it possible to finance it, so that we finish its publication free of all indebtedness.

(We publish this extract from THE AMERICAN PIONEER as it expresses the emphasis on "Pioneer Work" which has always characterized this Magazine — we will print, from time to time, extracts from brethren, some who have gone to heaven, some still with us, true pioneers—W.H.F.)

### LABORERS NEEDED

AS one now advanced in years and who loves the Novia Scotians I would put in the plea that saints would pray for LABORERS (not preachers or platform orators) but men who will give God a full day. This is the class of men who are needed there, and men who are prepared to endure hardness, and stick to their work. There is in these days but little of the early ways of carrying on gospel work, and sometimes I think Christians are to blame for putting preachers into the false position by pressing them to come to their large centers, instead of seeking to encourage them to fulfill Romans 15, verse 20. Every time I visit Canada and United States I am depressed as I look upon the cities, towns, villages, and settlements and no gospel and maybe not a great distance away, some two or three preachers are spending their best days preaching to a large company mostly Christians. Over 40 years ago Mr. Donald Ross said to me in Scotland, "God does not send preachers to the church to preach the gospel. He sends them to the world," and Dr. Matthews asked me some years ago, "How many preachers would be around if there was not an assembly to receive them?" Our Lord says to us, "Launch out into THE DEEP" and again I would add, "They that go down to the sea—that DO business in great water. THESE see the WORKS of the Lord, and His WONDERS in the deep." Psalm 107, verses 23 and 24. I apologize for all the defects in these few reminiscences (and they are many), also I regret to use the personal pronoun so much which could not well be avoided owing to my being alone in the gospel for months. John 4, verses 34, 35, 36.

J. Knox McEwen

From the American Pioneer of 1930

Edited by Chas. R. Keller.

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### AN AFTERNOON IN THE FIELDS — John 4:35

WE drove our car out of our stopping place. Stopping at a farm one mile down the road we gave away tracts and spoke to some young people. Six miles further we stopped at another farm: the family came in from haying and listened to the Word of God. Three young people from these two homes were saved at our meetings the next week. Driving on a few miles further we stopped a young man on the road to give him a tract and an invitation to Gospel meetings. He was from the North of Ireland, knew the Gospel and seemed glad to hear the 'old, old story' in a strange land.



A few miles farther on we met a young woman who received the Gospel as a thirsty soul: and begged us to call on her people. We found a born again man from Ireland, with a grown up family open to conviction. These drove eleven miles to one of our meetings the next week, God manifestly working with them.

Our next stop was in a hay-field where one man recognized his Master's voice in the Gospel, and showed his colors before his mates. As we were now over ten miles from where we were making our regular Gospel effort we began to invite to the nearby village for an open-air meeting that night—Saturday.

Further on we ran into a road-grading gang: we spoke to them and gave tracts. Next we arrived at a widow's farm—a child of God and gathered to the Name, but isolated and not visited for five years. "God is our refuge and strength, a very present help in trouble," Psalm 46:1, greeted us from the wall. Four grown up children, and a visitor gave a ready ear to the Gospel, and later drove nine miles to our open air meeting in the village. Being given our supper here we made for the village, picking up two pedestrians on the road. We kept our souls fresh by telling them of the two roads that lead to eternity. The hearing was good in the open air.

On the way home a band of young men under the influence of liquor, and gathered around a stalled car, were testified to. Arriving at our stopping place we committed the sowing into the hands of Him Who alone can give the increase and went to our rest, with tired bodies — thank God! not tired of such happy service.

(An old note from two laborers)

Dr. Martin's note on this report in one of our old magazines, follows: "We often hear complaints about young men spending their time from one Tent season until the next, if indeed they so much as go into tent work, running from one Conference to another, stopping en route at the larger Assemblies for a FEW nights, when they might have virgin soil, North, South, East and West where the joyful sound is never heard." (This was written in 1927 but now the condition is even worse and we fear we are raising a generation of preachers who know little of faith in the Living God, but are depending on Assemblies and Conferences to pay gas, oil and tires on thousand mile trips as well as overland jet trips etc., etc., We cannot tell if there shall be an awakening to FACT, not FANCY, but at any rate, we are not blind to the folly of all this—Editor).

## JEHOVAH'S NAME AND PLACE

Notes of an Address by the late Donald Munro  
At Philadelphia Conference, January 1896

**W**HO went up from Babylon? Those who were drawn by the Father. Of what did this drawing consist? Look at the companies by the rivers of Babylon and their harps on the willows. They are talking about the city and the land, and the beautiful house, and all its service and the sanctuary. God never put His Name in Babylon.

Here is the beginning of the second deliverance. First, out of Egypt, not a hoof left behind, just as all God's people, born again ones, are saved. But all did **not** come up out of Babylon—only those whom God stirred up. This is what I meant by the Post-Captivity. They came to Jerusalem, where Jehovah put His Name. He had no house, altar, sacrifice or priest in Babylon, nor could he have them in that defiled land.

There were six books written after the captivity, three historical, Ezra, Nehemiah and Esther; and three prophetic, Haggai, Zechariah and Malachi. In the books of Haggai there are two chapters,—fifteen verses in the first, and twenty three in the second. But the wondrous Name of "Jehovah" and "Jehovah of Hosts," occurs thirty four or thirty five times in these two short chapters, nearly in every verse.

Read through Zechariah and Malachi. It is the same,—**"The Lord of Hosts."** It is His favorite Name, given specially at a special time, at a time of distress, to a feeble remnant. Not only "Jehovah" but "Jehovah of Hosts." What does it matter whether we are poor or not, if Jehovah is for us and His resources at our disposal? We do not have the two hosts of Mahanaim only but **ALL** His Hosts.

In the Book of Esther, the third of the historical books, the Name of God is not mentioned, but it is full of God. The history of the remnant is found in Ezra and Nehemiah, but the history of those who were quite well satisfied to remain in Babylon, we have in Esther. They were God's people, but in Babylon. And there was a man down there, Haman, an Amalekite, one of the seed of Amalek, whose hand was ever against the throne of Jehovah, and Haman planned the destruction of the whole seed, their utter annihilation. Read the history of how God came in, but it is behind the scenes. He keeps Himself out of sight, He keeps His Name

out of the book, but His machinery, His forces, His resources, are active, and He sends one of His hosts to disturb the king in his sleep. The host gave the king a nervous spell so that he could not sleep. "Go get the records of the kingdom." It was read in them that Mordecai, one of God's people, had averted an awful calamity, had saved the king's life. "What had been done to Mordecai in return?" Nothing. So the king ordered that he should have the second place in the kingdom—Haman's place. You know the story, how Haman's plan was frustrated, and he was hung on the very gallows that he had erected to hang Mordecai upon. The Jews' lives are spared. God's tender care is over them, but God, Who is holy, refuses to have His Name identified with His own people in Babylon. His Name never appears in the history, nor in the book. There was a place in which He had put His Name, and if His people wanted to enjoy it, they had to go up there. He sent His Word and His prophets whenever they departed from Him in the land, but He never sent a prophet down to Babylon,—not one.

After the genealogy was taken, the first thing set up was the altar. No altar in Babylon, but now in the land it is the beginning of the revival. They began with the altar—the work of the Cross. Then they built the house and they built it on the old foundation. There was nothing but ruins and ashes, and so they had to begin at the beginning. How did they know what to do? They had the Book. In Psalm 119, with its 176 verses, the Word of God is mentioned in almost every verse. We have reason to believe that Ezra wrote that Psalm. He had Bible readings, and as he read the people wept. A heap of ruins, but they had the Word of God.

(Seventy two years have gone by since brother Munro gave this address at the Conference in Philadelphia. How many hear this same message today? We fear, very few. Of later years a sort of mixture has gotten a hold there in some cases and a sort of half-way tendency to Babylon has gripped not a few—witness, the Chapels etc., that are arising. We thank God for those with any smell of God about them but we will need to watch for the landslide back into Babylon which is general in many quarters)  
Editor.

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IF you join affinity with the world, you make a clear descent to Egypt. You cannot raise the worldling to the level of Christianity. That can only be done through death and resurrection with Christ. The world refuses to move. Those, therefore, who will have its unhallowed fellowship, must subscribe to the world's terms, and go down to the world's level.



## GODLY ACTIVITY

"Be ye steadfast, unmoveable, always  
abounding in the work of the Lord." 1 Cor. 15:58.

The late Hugh Thorpe.

**W**E are living in a day when there is much activity—"RUSH" is a word often heard and we see it marked on goods for delivery. Contracts are made which are known as "Penalty Contracts." This work must be completed by a certain time or a penalty is imposed for every day beyond that date, which must be paid by those who accept the contract, or at times an extra sum of money is given if the contract is finished satisfactorily before a settled time. Consequently everyone must hustle. In our large cities subways or elevated trains may run every two or three minutes, yet people must run to get the one that is almost leaving the station. How we must guard against the spirit of "RUSH" lest it rob us of the time for prayer and meditation on the Word of God, and also forget the exhortation "Not forsaking the assembling of ourselves together, as the manner of some is," Heb. 10:25.

Now while there is much to regret regarding the speedy way we are now living, industrially and otherwise, yet there are also lessons to be learned. Let us remember that people are dying at the alarming rate of 76 every minute, or about 40 millions every year. Should we be slow in our service for God?

While activity is not always a sign of progress, yet we can make little progress apart from activity, if that activity be of a godly character. An old preacher, of a past century, on entering a home saw a boy rocking on a "hobby horse" and as he looked upon the boy the preacher began to laugh. On being asked what amused him, he replied, "The boy reminds me of some Christians — much activity — little progress.

Godly progress is the outcome of service done in accordance with the mind of God, or in fellowship with God. We rejoice to see souls saved, and we should all rejoice to see the Assemblies grow in numbers, still it is well to remember that the strength of an Assembly is not to be reckoned by its numbers, but by the godliness of those in the Assembly.

Godly activity is to be encouraged. We see a beautiful picture of this in Genesis 18. Abraham had three heavenly visitors. Note his expressed desire to serve them, verses 3-5. This being agreeable to them, we read: "Abraham hastened into the tent unto Sarah and said; Make ready

quickly three measures of fine meal, knead it and make cakes upon the hearth—and Abraham ran unto the herd and fetched a calf tender and good, and gave it unto a young man; and he hastened to dress it. He took butter and milk, and the calf which he had dressed, and set it before them, and he stood by them under the tree, and they did eat" verses 6-8. Abraham gave the very best to them. His heart was right, hence his prompt service and his substance was acceptable to God. Sarah is in the background, but none the less active. She did her work quickly, and the cakes she made were presented with the tender calf. How often we see religious activity amongst women today which is not pleasing to God, because it is not done according to the will of God, see 1 Cor. 14:34; also - Tim. 2:11-12.

How beautiful to see husband and wife of one accord in serving the Lord. It is interesting to note what follows this incident. A son is promised and in due time this child was born, who, like Moses, was a "proper child." How much we need to pray, in these days of religious activity, when methods are employed which are not according to the mind of God, "Rid us and deliver us from the hand of strange children," Psalm 144:11.

These strange children may be likened unto unconverted professors who at times get into an Assembly of the Lord's people and who, like the mixed multitude who went with the children of Israel out of Egypt, will also be a cause of much sorrow, causing discontent amongst the children of God, See Ex. 12:38; Numbers 11:4; Neh. 13:3. Such are active in hindering godly activity. May we be found "Redeeming the time because the days are evil—wherefore be ye not unwise but understanding what the will of God is" Eph. 5:16-17. This will result in godly activity in the sphere where God has placed us.

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### MORE PRAYER NEEDED

WE all feel the need of more prayer, in the home particularly, as we have enough long prayers in the assembly meetings—they could be shortened a lot. But "Prayer Changes Things" is true and we must pray more. The housewife needs to pray for wisdom and strength daily— if she has a little family growing up in this day of wickedness, she must pray a great deal for the operation of the Holy Spirit on their young hearts. She must also set the good example of having them pray with her, before bedtime and with her husband when he is home. A house without prayer, Spurgeon

used to say, is like a house without a roof, exposed to all the elements. You can't very well pray with a television set standing in the living room or hidden in a bedroom.

Preachers need to pray more—more time spent alone with God instead of on the road pressing down the gas pedal. The more gas used, the less power the preacher has in his preaching. Some seem to be able to preach as the Irishman said—"till the cows come home" even without God. May we be saved from powerless preaching. A note from brother Frank Knox in his usually interesting letter we quote:—

"Now, before I close, I must tell you this. I know you will enjoy it. I sent my Sunday suit to get cleaned and pressed, (American style of course). The man said it would be ready at four o'clock but when we called for it we were told it was not ready. The attendant said he had to do the trousers over again as he could not get the knees straightened out. Some men are so painfully particular that one could nicely shave with the crease in the trousers. Now my prayer for you all is found in Numbers 6:24, 26, till He Come. Keep looking up!!

Pray for the older servants of Christ, particularly, that they may finish well. Many a man "goes down" at the last as we well know, freshness gone, sap gone out of the tree . . . . Ps. 104:16. Brethren, Pray for us!

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## THE TONGUE

THE apostle James gives a very solemn and sanctifying treatise on the tongue in the third chapter of his epistle. What widespread mischief do we see abroad in the world, amongst professed Christians, through the improper use of the tongue. The apostle gives a warning note, "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. For where envying and strife is, there is confusion (unquietness or tumult) and every evil work," James 3:14-16.

In Psalm 120:2, 3 the psalmist prays for deliverance from lying lips, and from a deceitful tongue: and likens it unto "the sharp arrows of the mighty man, with coals of juniper," which coals retain heat a long time. The misuse of the tongue destroys the equipoise of the soul and destroys its peaceful emotions in communion with God.

What a happy difference when the tongue is under the control of the Spirit of God, and directed in the truth. "The tongue of the wise is health." Prov. 12:18. "The tongue of the wise useth knowledge aright: and a wholesome tongue is a tree of life." Prov. 15:2-4. The apostle James uses the



figure of a fountain to shew that with our tongue we should yield nothing but the fresh, or sweet water of blessing. Brother John Smith told me that he never once met brother D. Munro without getting his soul enriched and refreshed through his conversation. We may be too often like a pump that has lost its priming, with no suction to draw from the depths, so requiring water to be poured into the cylinder from the top: then by using the handle a fresh supply will gush forth freely. So we need to keep in constant priming with the love of Christ, that by our life and conversation we may be enabled to communicate blessing to others. A special provision for the maintenance of this refilling is the weekly gathering in the Assembly for the observance of the Lord's supper, which brings with it the necessary exercise of cleansing our ways, from all that would hinder communion, and the refilling of His love in our hearts as implied in the words of Psalm 23:5, "Thou anointest my head with oil; my cup runneth over." Paul writing of his purposed visit to Rome, could say, "I am sure that when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ." Rom. 15:29.

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### "NOT TILL THEY ARE ROOTED"

I WENT into the kitchen the other day with a bit of black velvet in my hand and a whole pall of black in my heart.

All the morning I had been brooding, brooding over my loneliness, shutting out all the light, and looking only at the darkness. A year before, I had lost my precious baby, and though God had blessed me in a thousand ways, had surrounded me with love and comfort, the withdrawal of this special joy had blighted everything.

All the year I had tried with varying success to lift myself to such a state of trust that I could joyfully think of my darling as far more tenderly cared for than he could be with me, far more safe than in this world of temptation. There had been hours, many of them, when I attained at least calmness; but on the morning of which I speak, the whole sky was black, with not even a star to call my look upward.

I stood at the ironing table renewing my velvet, when one of the girls began taking in some sickly-looking plants that she was trying to cultivate in pots.

"I take them in every day," she said, "when the sun gets up."

"An' sure, isn't the sun good for them?" said the other girl.

"Not till they are rooted," was the reply, in a tone of surprise at the ignorance displayed by the question.

"Not till they get rooted," said I, over and over to myself, as I went upstairs. That sentence answers all my questions. God is too good and wise to give us sunshine in too great measure till we get rooted—He knows that we should soon wither and die. So He sets us where the light is shaded to our need; He gives our root the moisture of tears, and when we grow strong through reaching after the divine, little by little He gives us more sun.

"Not till they get rooted."

Well, I knew that before my baby died I had given the world far too much of my heart. I had been swayed hither and thither by those who were not my rightful guides. I had been content with low standards and frivolous pursuits. I had been far from a healthy genuine growth. Evidently the sun had withered instead of strengthening me. I was not rooted.

To be rooted is the first essential of a healthy growth. Till the root has firm hold of the soil, till it is able to choose and absorb that which it needs from all surrounding elements, the life cannot increase—there can be neither flower nor fruit. The soul cannot safely bear much sunshine till it is rooted in God. Till then it must have shadow, or be wasted and sickly. Let me then lift my thought constantly to the divine realm, the summer land of the soul, for help and guidance. Let me make God my own, and then all that He possesses will be mine also. Let me through obedience enter into love, so shall I find all that I have lost. The mother's heart that gives itself to God finds her child that God has taken. All that we lose, God garners; in going to God we find all.

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### PAIN OF ANOTHER CHEERS A SUFFERER

AMONG the joys of these months have been the books sent by friends who understand what escape from pain can be found in a book. The first of this company of book-friends was the gallant and beautiful Lady Victoria Buxton. She found her incense trees.

She was struck down suddenly, a lovely young wife and mother, in February 1869, and held fast by "searching and exhausting pain" till July 1916. Forty-seven years of pain. And yet her life was one of valorous patience, forgetfulness of self, service to others; and such a sense of light was about her that after she had passed a daughter could write: "Was she helpless, always in pain, bound wearily to couch and chair? If it was so, it is not suffering and sadness that speak of her. Rather it is the beauty of sunshine and roses, the shimmer on the river, the blue haze on the summer sea. These things speak of her, not those others." And a friend wrote: "An hour spent in her quiet sittingroom was enough to give one an entirely new view of illness and its possibilities. There were, indeed, the outward signs of an invalid's condition—the 'pronecouch,' the sofa, the walking-sticks always at hand, the little meal brought in on a tray at 5 o'clock. There were visible in the worn face and attenuated frame—even more touchingly in the fading eyes—the unmistakable evidences of long-continued suffering. But all this was only, as it were, the setting of the picture—the central figure was a spiritual presence, which bodily pain and lassitude were powerless to affect."

But hers was not a cheaply won victory of spirit over flesh. This is from her private papers: "Things do not improve, and use is not a 'second nature,' and all seems increasingly hard sometimes, and I am rather hopeless of getting better . . . What should I do without Him, in life or death? The inner loneliness would be awful, in spite of all that human affection could do for me. We need a friend, above all a Saviour, in the depths of our being—and, thank God, we have one."

And so she loved, served, shone, was more than conqueror. And fortified and comforted for those forty-seven long years, a very St. John in her day and generation, she gave to all who saw her an entirely new view of sickness and its possibilities.

From "Rose from Brier"

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CALMNESS under trying circumstances may arise from different causes. It may be due to indifference; or it may spring from confidence in God. Faith and easymindedness are two different things.



## QUESTIONS AND ANSWERS

**Question:** A friend gave us the modern Amplified Version and Ephesians 5:19 is quoted by some as giving license for the introduction of a musical instrument in connection with the New Testament church. Some quote Berry's Lexicon as meaning offering praise with voices and instruments, making melody etc., Is this where they get the idea of an organ in the Hall? Do you have organs etc., in Gospel Meetings in America? We have one in the home but not in the assembly.

From Australia—

**Answer:** In the Gospel Halls and assemblies going on in godly ways in America we do not have organs, or instrumental music in our meetings of the assembly. In the home, as you mention, that is a different thing altogether as then, although we are in the assembly every day in the week, we are not IN ASSEMBLY. It is when the church is "gathered together" in assembly that the principles of New Testament worship and ministry etc., are in effect.

As to the translation of the word "PSALLO—Gr," this is a favorite verse for some of those who would change N. T. order to make way for religious innovations in the assembly. The word "Psallo" has the meaning of striking the chords etc., but it is "making melody (psallo) in your heart to the Lord." The word means, literally,—“to touch, stir, or move by touching” etc., It could be used of pulling or twanging, with the fingers, the bow string, or to play with the fingers on a stringed instrument, to play or sing TO a harp.” There would be as much scripture for introducing the bow and arrow into an assembly as there would be for introducing an instrument here. Also, to use it literally, the fingers would be used only of a harp etc., This would preclude any mechanical, electrical instrument such as an electric organ etc., and the latter is the vogue in England and U.S.A. among chapels and companies of people who profess, at times, to be gathered to the Name of the Lord, but are far from the New Testament pattern of the Church in local testimony. We go into this detail for the benefit of some who may be perplexed by silly arguments of many who quote Greek, who cannot even pronounce Greek words properly, much less explain them.

As an old scholar of the original languages has well said—"It is highly improbable that in the congregations of the primitive church any instrumental accompaniments were used. The peculiar addition in Col. 3:16, 'with grace in your hearts' (Gr. en chariti) is not to be referred to the charm of the song, for it is purely inward, 'in the heart—Gr. en tais kardiais' and is the grateful feeling of the believer . . . and is to be taken collectively as denoting INWARD SPIRITUAL JOY." The above should be sufficient to satisfy any save those who desire to escape "the reproach of Christ" in "gathering to His Name."

**(While on the above subject, might it not be in order to mention, at times, slovenly singing, funereal—even our habits of sitting carelessly express a denial of true "heart work."—Editor)**

**Question:** Should an elder in an assembly, with girls in his home, permit them to have their hair cut, after the world's fashion? (From Canada)

**Answer:** An elder has this qualification among others, necessarily: "One that ruleth well his own house. Where such girls are under his roof, he ought to be able to govern them and control properly. The O. T. exhortation was . . . "Teach ye your children" and if this were complied with, doubtless the situation would be different. Lack of adherence to the Word in one thing gives way to another, and once the Word is departed from there is no saying where the drift will end nor what shall be permitted in the assembly. We know from the Word itself and by experience that any assembly can rise no higher than the leadership and leaders or the spiritual state of the believers in their homes. 1 Cor. 11:15 is the Christian's guide.

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**Question:** In the November issue you state that the words "Thee"—"Thou" and "Thine" should be used in referring to the Lord instead of "You" and "Yours" etc., In the Greek language there is no distinction made thus. If the words are to be used thus as a sign of distinction or reverence or respect, referring to our God, are they also to be used, referring to the devil? (From Canada)

**Answer:** We were speaking of the English Language and the Authorized Version (1611) which, for public reading, is without a peer. We believe the use of the second person pronoun to be far more reverent than the colloquial "you" when speaking to God, or reading concerning Him where its use is indicated. The tendencies of the day, of course, deny all this reverence and, if we were to listen to some of the purported versions of Holy Writ, our whole manner of approach to God would be of such a character that it would indeed bemean God's blessed relationship to, and with His people. We prefer to stick by the beloved authorized in this respect.

As to the last part of the question, we suggest the reading of verse 9 of the Epistle of Jude . . . "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."

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**Question:** Should one be commended to any company of believers, supposedly an assembly, where unscriptural practices are the order of the day?

**Answer:** Never recommend, or commend, to any company where you would not feel free to be identified with their practice.

## EXTRACTS FROM LETTERS

**From Alberta:** We enjoy very much that which is truly words in season. Such ministry has always been for the blessing and welfare of those actually gathered unto our Lord.

**From Wisconsin:** Sure need such ministry in these last days.

**From California:** Oh! I appreciate that Magazine. The articles in it are always so precious—I still pray that God will use it in blessing to saved and unsaved.

**From No. Ireland:** I have been a regular reader of W.I.S. since being saved in 1953. I feel I must let you know I have been much helped with the sound words and pray you may be enabled to carry on the good work till He come. I should also like to say I enjoy reading the accounts of the Lord's work in other lands.

**From Ontario:** An Assembly Correspondent writes that "we appreciate very much the names and addresses of laborers farther afield in other lands and make note of them for our prayerful consideration."

**From Australia:** May the ministry of Words In Season continue to be fruitful as it has been in the past and may the Lord bless its pages to our appreciation of, and our joy in, Himself and to our own maintenance of New Testament simplicity and order as we await His near return.

**From New Zealand:** I write once again to thank you for the W.I.S. I have been reading them for many years. The first I remember of them, in brown covers, Mr. Blair was writing on the Book of Judges. I think he mentioned the people of Moab (talkers). How many of them today never had a conversion, always at ease (Jeremiah 48:11) but quite happy among the people of God; well settled, no upsets, tastes never changed. Is not this a mark of a professor? What they go in for has never changed. There is no "Lord, what will Thou have me to do" with such. The things they went after, they still follow . . . "What is that to thee, follow thou ME."

**From Massachusetts:** I do appreciate W.I.S. and the good, plain teaching that we do not get in most of our Magazines these days, also the poems are appreciated—keep up the good work.

**Australia, N.S.W.:** We very much enjoy the "good things" in W.I.S. as well as reports of the Lord's servants in various parts of the world and return many thanks to Him for the real interest created in the ministry items from time to time. May He spare and encourage you to help and guide His people in these "perilous times."

**From Chicago:** Our hearts are full of appreciation and gratitude when we remember the help received from the ministry. Oh that there were more among us today as David's mighty men. God's beloved people need, possibly more than ever before, those who would warn them, without fear of men, faithfully declaring ALL the counsel of God.



**Waterloo, Iowa.,** — Some of the young brethren have been encouraged in seeing a little blessing in labors around here.

**Prairie Du Chien, Wisc.,** — Bre. Brandt, Sr., and Hy. Wahls are here again trying to gain fresh interest—they were cleaning up and painting the room where they had meetings previously. One young lady professed, a R. C. Another young couple showed some interest. This going back over the ground again and again is worth while work and our brethren are not young. We marvel that younger men have no heart for this type of work—we fear elders in assemblies are not without blame in encouraging some in a wrong course which is not for their future welfare in the Lord's work. All other arguments to the side, it has never been the policy of this Magazine for nearly sixty years to encourage assembly to assembly preaching on the part of young brethren. We do not intend to change the course laid down.

**Tylertown, Miss.,** — S. Hamilton has been here visiting the saints and will be in the South for a while, giving help by the way.

**Kirkland Lake, Ont.,** — Bro. Jas. Clark was expected here the middle of January for meetings.

**North Ireland:** — A. Lyttle and J. Brown have seen a few saved at Limavady. John Thompson and J. Turkington good meetings at Lurgan.

**Angola, P. W. Africa.,** — Our aged brother Jas. MacPhie writes of a baptism a month ago when eleven were baptized . . . "two of us preached to a big company sitting in groups on the banks of the river." "Some wild, fantastic stories have been sent home from 250 miles West of us—we put little stress on them. Two sisters have received visas and will return D. V." We thank God, he says, for quietness and feel safe. Young officers call in now and again. Please pray for authorities and their dealing with terrorists from Zambia and the Congo. Casombo, Alto Zambeze, Angola.,

**Czechoslovakia:** — Our brother Jan Siracky writes of help given to continue. He is in his 73rd., year. We knew our brother when he left Detroit years ago. They have proved God amidst the changing scenes. Mrs. Siracky has not been well of late. We enjoy, he says, Words In Season—they are indeed "words in season" or "out of season." We commend you all to the Lord. Bratislava, Langsfeldova 19,

**France:** Our brother Dennis O'Hare from England has taken up residence here to labor for the Lord and we commend this effort to the prayers of the saints. He mentions . . . "Possibly the fact that I was discharged from the Navy as a Christian conscientious objector will be of interest to you. One would think that in America at this time there is a need on the part of those who are gifted to teach in the Assemblies, to clearly show the believers' relationships with the world and its politics. I was in the Navy for seven and a half years before I came to the sure decision that I must request to be discharged . . . . I was not sorry to leave knowing that if I honoured Him, then ultimately He would honour me. One does not argue the rights or wrongs of scenes of conflict. Our happy lot is to point to One Who has called us to infinitely higher spheres of activity, for we serve the God of peace, we are to seek peace and ensue it, to live at peace with all men and pray for those in authority over us that we might live quiet and peaceable lives.

Once I am fluent in the language we shall be moving away from the small Assembly here and we need the Lord's guidance to be in the place of His choice to establish something of eternal value. We keep our eyes on Him for guidance. Dennis O'Hare, 24 Avenue Voltaire, 95-Eaubonne.

**Pennsauken, N. J.** — Recent New Year Conference had nice representation from Philadelphia district with six of the Lord's servants present to help in ministry and the Gospel. A good way to open the New Year—saints refreshed.

**Port Alberni, B. C.** — Christians of former Helen St. Gospel Hall now gather to His Name, after the same order in Latham Road Gospel Hall. Jas. C. Hopwood, 508 Beale Road., Corresp. The new Gospel Hall was built free of encumbrance by looking to God alone—this is good. God never fails.

**Uddevalla, Sweden:** — Our brother J. J. Adam has been visiting here from Denmark, and with bro. Carl Jacobsson visiting some of the small companies here in Sweden. The saints here send their greeting to their brethren—they enjoy W.I.S. Bro. Adam's address is Rud. Berghsgd 9, 2100 Copenhagen, Denmark. Bro. Jacobsson's is Sodra Drottninggatan 34, Uddevalla, Sweden. Pray for this needy field.

**Blue River, Wisc.,** — Bro. Mick had two weeks of meetings here recently.

**Hatboro, Pa.,** — Fred Holder had a number of weeks of good Gospel meetings here, some professing—trust they shall go on to prove really His workmanship.

#### FALLEN ASLEEP

**Moncton, N. B.** — We have delayed reports of the homecall of some of the sisters of the Assembly—Mrs. Ida Bearse on June 12th., aged 79, also Mrs. Henrietta Lewis on Aug. 12th., in her 80th., year and Mrs. Annie Hopey, on Dec. 6th., in her 88th., year. (We regret some of our correspondents do not give us this information in proper time, as Christians appreciate proper record of such).

**Chicago, Ill.,** — Our dear sister Mrs. John Boyd (Lucille) was called home in December. She had been a patient sufferer for years—we knew her as a girl in old Central Hall in Detroit. (We regret we have had no details other than this). She "went home" Dec. 5th.,

**Valparaiso, Ind.,** — Our dear sister Mrs. Nettie Cooper "went home" December 6th., aged 74 after long illness. In former years she was very hospitable and kind to brethren passing through and having meetings there—now in His presence, leaves her husband Wilbur.

**London, Ont.,** — Our dear sister Mrs. J. Goodfellow passed quietly into His presence November 23rd.. She was saved when a girl and maintained a consistent godly testimony. She was 72.

**Abbotsford, B. C.** — Our dear brother George Fadden "went home" December 2nd., aged 73. Saved in 1933, he went on well, loved the Assembly and faithfully preached the Gospel on the street corner. Remember his widow in prayer, also two sons.,

**Cleveland, Ohio.,** — Our esteemed sister Mrs. Sarah Hosack was called home December 18th., aged 86. Saved through John 5:24 while her brother William and Thos. McKelvey were preaching in 1928. Given to hospitality and continued stedfastly in fellowship with saints in Monticello Assembly. Her nephew is John McCracken of Nova Scotia.

**Parry Sound, Ont.,** — Our dear sister Mrs. Jennie Hanna "went home" recently, aged 83. In fellowship for 46 years. Saved in Dunchurch at 15 and brought in fellowship through ministry of Bre. Bruce and Sylvester here.

**Montreal, Que.,** — Our dear sister Mrs. John H. Spreeman (Ellen) was called home Dec. 16th., aged 69. Born in Ireland and saved at eleven years of age, she went on happily with the Lord. Married to bro. Spreeman in 1936. Our brother was commended to the work in Quebec in 1926 and she shared the testings and labors during the years without murmur. (The life of a pioneer preacher is not an easy one, at times). Maintained a bright testimony to the end, loved by all. Pray for our brother who feels keenly his loss at this time, although the future is bright.

**Roslea, N. I.** — Our dear brother W. H. Deering passed away suddenly while attending a Missionary Meeting in Drum Gospel Hall, Co. Monaghan. A faithful man of God and will be greatly missed in the Assembly at Clones where he was a shepherd to the flock. Leaves his wife, two married daughters, and two married sons. "Till the day break."

**Phoenix, Ariz.,** — Our beloved brother Matthew Brescia "went home" Dec. 13, aged 66. Born in Italy, saved in Philadelphia Aug. 27, 1921. A R. C. he attended meetings by bre. Rosanio and Patrizio. Was in Hartford Assembly for years and came here in 1964 for health reasons. A faithful brother and greatly missed.

Also our sister Mrs. Alice Perznowski "went home" Dec. 26. Born in Poland in 1887, saved July 1944 and in fellowship in Hartford Assembly at 685 Broad Street—loved the Lord and His people and a faithful attendant at meetings.

**Wellisboro, Pa.,** — Our dear brother Henry Knapp went to be with the Lord Dec. 30, aged 86. Saved in 1927 and an excellent testimony in his district. He was a mainstay in the little Assembly which may now be finished. This presents a wonderful opportunity for some younger brethren to move to such a location and seek to carry on for God—this would be a wonderful exercise and much territory around could be visited. A few visits have been made around here of late but they have not been followed up, this is the result of lack of persistent and steady work for God.

**San Diego, Calif.,** — Our dear brother George Stewart "went home" December 31, aged 88. Born in Ireland, saved over 50 years ago and went on well for the Lord. He was a faithful tract distributor, for many years in Jefferson Assembly in L. A. His widow survives, in fellowship here—Titus 2:13.



# Words in Season

THE BIBLE FAMILY MAGAZINE



## MY TIMES - THY HAND

Psalm 31-15

MY times are in Thy hand;  
Lord! I am glad:  
No place more safe and sure  
Was ever found,  
No greater, wiser mind has ever planned  
My times.

My happy times and harrowing times,  
My times of darkness and despair;  
And times when I am made to wait,  
All these are in  
Thy hand.

My times — Thy hand —  
Twin thoughts of consolation these,  
And secret of serenity  
Day after day.

Submitted by A. B. of Longport

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**MARCH, 1968**

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## WORDS IN SEASON

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1289 Chase Ave., LAKEWOOD, OHIO. 44107

News items, Conference Notices, Obituaries etc., should be sent in early in the month. 10th., is deadline.

**Warning:** Letters from Korea (practically uniform in their contents) are being sent to Correspondents and any others whose names appear in our Magazine. These letters, as to sum and substance, seem to be for the purpose of eliciting material support of a monetary character, or otherwise. We have no connection with this attempt to circularize our brethren thus and we give a definite warning against any attempts to obtain money or funds from any source, across the seas, or in our own land. We need to be on the alert for clever men who know how to word letters to give the impression that they are doing work for God, even pioneer work etc., etc., which cannot stand the test of truth. Beware ! ! !

**Volumes:** We regret to state that a major shipment of our Volumes which we had hoped to have in the mail by this time, have been lost in the mailing. This is a serious loss to any for their private libraries etc., and we have done what we can with postal authorities (who have their Inspectors working on the case now) and we are still hopeful that they will show up. Our Bookbinders had done an excellent job of binding and are very careful in their shipping, so we have no regrets there but this demands prayer that God will even show His hand in this which is a small matter to many, but a real loss to us. To those who have sent in their remittance for such, our suggestion is just to wait, with ourselves, to see the outcome. We will advise monthly.

## REPORTS

**Akron, Ohio.,** Visited our bro. Klabunda when visiting here lately—he had been laid up for a few weeks with arthritis or the like. Bro. Baldwin was in Tylertown and, at last report, bro. Hamilton preaching with him.

**Williamston, Mich.,** Bre. Elliott and Yost in the Gospel here. No report yet.

**Prairie Du Chien, Wisc.,** Our brethren L. Brandt and Hy. Wahls have seen some little blessing in their effort here.

**Hitesville, Iowa.,** Bre. McBain and McCullough in meetings here - interest fair, weather rather rough part of the time.

**Waterloo, Iowa.,** H. Paisley had meetings on the "Offerings" in this district. Cedar Falls. Stout and later in Garnavillo, with appreciation by the Lord's people. Robert Orr was trying a few meetings at Dysart, Iowa.

**McKeesport, Pa.,** Bre. Dobson and Grainger have had some interest in the Gospel here, hoping to see some reached.

**Forest, Ont.,** Saints of Lake Shore Assembly carry on, looking to God for His hand among some of the younger people, many of them hard to reach. They have a little encouragement in their S.S. work.

**Sault Ste. Marie, Mich.,** Christians here appreciate the help of their Canadian brethren from across the river boundary as they seek to carry on for Himself. This is a good work for local brethren with a heart for God. No need to go far to find work for God. We hear our dear brother John Kember is suffering pain and distress and was in hospital last we heard—continue to pray for him.

**St. Thomas, Ont.,** The Assembly here is encouraged by the good spirit which prevails amongst them, with their young brethren exercised to take part in the meetings. This is a good report.

# Words in Season

A MONTHLY MAGAZINE

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

*Former Editors*

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

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## LEST WE FORGET:

### "MY SERVANT IS DEAD"

Joshua 1:2

HE pleased to call them servants true,  
And 'tis our pleasure thus to do,  
So give them honor due:  
They served Him well  
Through thick and thin,  
They suffered silently at times  
But died — content to win


The Master's approbation then,  
And not to seek applause of men,  
But waited for the moment when  
In clearest Light  
The warrior's fight  
Should weigh in Heaven's balance true  
What earth's could never do.

W.H.F.

(The above in memory of beloved, departed servants of  
Christ who have "gone home" during the past fifty years  
of fellowship with them — they have been many) —

## NEW HEARTS FOR OLD

Dr. R. E. Mosteller

 ON December 3, 1967, a surgical team in Cape Town, South Africa, successfully transplanted a heart from a 25-year-old woman to a critically-ill 55-year-old man. The team replaced the man's incurably diseased heart with a healthy heart from the victim of an automobile accident. The operation was a momentous achievement—the first heart transplant performed on a human body.

After the operation as the patient opened his eyes, he saw the surgeon at his bedside. "You promised me a new heart," he said. "You've got a new heart," the surgeon replied. Later the patient—so grateful for the skill of the surgeon—referred to him as "the man with the golden hands."

So it is in the spiritual lives of men and women! We are all dying of heart failure. Jeremiah reminds us in chapter 17, verse 9, "the heart is deceitful (polluted) above all things and desperately (incurably) wicked." We came into the world with sin-polluted natures. Psalm 51:5, and thus practice sin, Romans 3:23. Sinning leads to physical death and ultimately to eternal death—everlasting torment and separation from God, Romans 6:23.

Is there a cure for this universal heart failure among the sons of men? Man's treatment consists of the capsule of good works, the injection of sincerity and the operation of reformation. Yet this treatment only leads to death—it cannot affect a cure, Proverbs 14:12, Isaiah 64:6, Ephesians 2:8, 9.

Ezekiel prescribes the only cure for the soul dying of a diseased heart. "A new heart will I give you—I will take away the stony heart out of your flesh," chapter 36, verse 26. A heart operation by the golden hands of the Great Surgeon is essential if we are to have life eternal. He has performed this surgery upon everyone who has trusted in Him.

Unsaved friend, will you trust God to transplant a heart of faith for your stony heart of unbelief? He is willing, 1 Timothy 2:4, 2 Peter 3:9, and able, Isaiah 59:1, to save you from your sins and give you eternal life in Christ Jesus, John 3:16. Will you honestly acknowledge your desperately wicked heart condition today and trust God to make you a "new creation" in Christ Jesus, 2 Corinthians 5:17. "If thou shalt confess with thy mouth Jesus as Lord and shalt believe in



thine heart that God hath raised Him from the dead, thou shalt be saved," Romans 10: 9.

Since our brother, Dr. Mosteller, wrote this article the patient mentioned in South Africa died. The human body is so constituted of God that it rejects any undue interference with normal processes and foreign tissue, generally speaking. However, men keep on trying and it touches the hearts of many, worldwide, and increases our admiration for the skill of the trained and noble surgeons of the world but how little do men think of the "heart" or "soul" of man which is desperately sick. May God use this article to awaken thoughts within the souls of creatures of God's hands so nobly created, so wonderfully sustained, and yet so fragile and decaying... . The Editor.

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### LEARN TO BE SILENT

THIS is a day of clatter, chatter, and talk. Those who have nothing to say are generally those who have most to speak. There is always real power in the silence of a disciplined soul. It is the power of a man who thinks. Silence is in reality twin-sister to thought. If a man cannot be silent he cannot be anything but weak. No one can give unless he gathers. If he attempts to give without gathering, it is pouring out to an empty vessel. In a Bible reading it is painful to hear an admixture of haphazard, ill-sorted, common-place remarks; the words thereof are sounding brass and tinkling cymbals.

Hear what the word of God says, "Incline thine ear and hear the words of the wise; for it is a pleasant thing if thou keep them within thee; if they be established upon thy lips." Prov. 22:17, 18. Take the place of a learner, be a ready listener; and your heart will be stocked with wisdom. Wise words dropped into the heart fructify into golden thoughts, becoming minted upon the lips in golden messages for others.

Paul in his first epistle to Timothy gives him advice which men of all ages, who aim at teaching others, of necessity must take. "Give attendance to reading, exhortation, and doctrine." Reading God's holy word that the heart, the faculties of the mind, and all the powers God has given may be saturated with His blessed truth. Meditate on it, let it be your study. "Exhortation," hear it, apply it to yourself; let it stimulate, rebuke, comfort, and help you. "Doctrine," get the truth, master it in details. Classify each truth in its department; then carefully put it away in your heart, so, by the help of God's Holy Spirit, brain, memory, heart and tongue will act together. Above all, let everything revolve round, as a centre, the Lord Jesus Christ Himself.

## MINISTRY IN THE SPIRIT

William H. Ferguson

**W**E read in the Word of "praying in the Holy Ghost"—Jude verse 20 and this very timely exhortation should be taken to heart by us all. There is great danger, in public prayer, that our prayers become stereotyped or made up of borrowed phrases, merely formal and not infrequently having a bit of preaching in them (maybe against others) coupled with sanctimoniousness. Then, again, we have noted that long prayers of some, far beyond their experience of God, leave our souls dry and deadened because the Holy Spirit is not in the praying.

Now, if there is going to be "ministry in the Spirit", there must first, of necessity, be prayer in the Spirit. This would be private first, public next. There is no substitute for prayer. At our Conferences it would be a relief and cheer to have some godly brethren lead us in prayer to the throne other than just mechanical, preaching prayers. We need the latter, we neglect the former. This is good preparation for the ministry to follow.

### SPEAKING OUT OF THE PRESENCE OF GOD

We read in I Peter 4:11—"If any man speak, let him speak as the oracles of God." The "oracle" of old was the Most Holy Place of Tabernacle or Temple—God's speaking place where He spoke His mind through His messenger to the people. This reminds us how necessary it is to have business with God before we stand before others to minister.

Some are so "ready" to minister. They do it with a show of humility, perhaps, but never miss an opportunity, up first and as often as they can, this notwithstanding the fact that they have neither the experience, nor years of approved service behind them, to occupy this place of instruction. Such seem to have no regard for other ministering brethren sitting there who would like to wait on God as to their ministry, but a pause to them, is a signal to make for the platform.

We were always taught (by the Spirit we trust) and older, revered servants of Christ to give way to experience, age, and ability to open up the Word of God but some of the present generation of preachers never seem to have learned this or, if they ever think of it, are determined to make a way for themselves in any case. Our leaving the platform open for ministry, as led of the Spirit, leaves room for this, doubtless, but there is a way to handle this properly and that is for the brethren responsible in the Assembly to tell

such that their forwardness is hindering the manifestation and working of the Holy Spirit.

Usually those who would usurp in such a case have far too little experience or length of years in the service of God, perhaps not having commended themselves sufficiently or acceptably in past years; consequently their ministry lacks freshness, power or comfort and is hard, often taking a stand of professing very strict assembly principles so as to appeal to some. All this can be done without the Spirit at all. A few well-worn sermons we have heard over and over again, with some trite sayings, constitutes a profession of ministry from the Lord which does not appeal to the spiritual intelligence of spiritual ones. The sad part in many cases is that MANY do not know the difference. The fact that a man is "out preaching" seems to such to be the only qualification he has. Such ministry deadens, discourages attendance, and leaves the saints where they were. They are not particularly edified, or stirred up, or wakened up, they are just permitted to go on in the same drowsy way so pleasing to many today. For, sad to say, there are those who do not wish to be stirred up by the ministry of the Word—they want to carry on in pre-conceived ways and do not take kindly to any ministry which creates real heart-searching or disturbs their path of easy-going formalism. We need some real ministry to awaken any slumbering thoughts of God and God's ways as we are in real danger of degenerating into a nice company of Christians, in comfortable Halls, just willing to go on as we have and "settled on our lees" Jer. 48:11. Any ministry about practical things such as the godly home life, decrying television and fiction etc., etc., the dress and non-conformity to the world thus, to some is a sort of disturbing thing—it might offend some of our friends, even elder's wives might be affected by the preaching against gossip and interference in assembly matters etc., so we "better just have a building-up ministry of comfort and smooth things." This precedes Israel's downfall.

### FRESHNESS IN MINISTRY

Ministry should be timely. It should be fresh. It should be revealing. It should reveal either some of the beauties of the Word relative to our Lord or the searching character of the Word relative to our personal lives. There is a searching character in the ministry in the Spirit. Even those of us who are older need to beware of speaking mere platitudes, or seeking to feed "stale manna." Good when a ministering brother understands his own weakness and takes stock accordingly and ceases to weary, or harangue God's dear people, perhaps taking a "crack" in his ministry against some-



one he dislikes or who has "stepped on his toes." This is pitiful, but it is grand to see the simplicity, earnestness, love and graciousness of older brethren and this, coupled with their long experience in the work of the Lord, stirs and warms the hearts of His own and they leave comforted, even though warned, built up, having learned some things they never grasped before sufficiently and with a renewed desire to follow up the ministry by searching of a noble character—Acts 17:11.

Such would seem to indicate ministry "in the Spirit." Would that we had more of it! It is not some "queer interpretation" or something forced out of a passage. It is the plain teaching of that particular portion of the Word under consideration. Exposition of the Scriptures is much needed today, intelligent, studious, comparative and enlightening. Many of our young believers have keen and trained minds—if we can help such to a more earnest study of the sacred Scriptures, it is time well spent. This expository opening up of the Scriptures is not just reading a chapter and making a few well-worn comments on each verse. Anybody could do that who has a limited amount of spiritual ability but we sadly need some good opening up of the Word with some power and meaning to affect our lives. The Word is never stale when handled thus—men who have God with them in their ministry have a freshness and simplicity about them when they handle it and we have noticed that the men who have been engaged in pioneering for years are men who seem "to touch the heart." We would rather listen to a simple servant of Christ who has labored for the Lord in the "quiet" where he could learn God than listen to a multitude of platitudes to fill in the time. May the Lord really stir us up as we approach another season when there shall, God-willing, be a good many Conferences which could play a vital part in the lives, assembly-wise, and "personal" and to which many of God's dear people, young and old, look forward with pleasure and come long distances to attend.

The Word states — "Let the prophets speak two or three and let the others judge." 1 Cor. 14:29. Some seem to think that all at a Conference should take part, one at a time, in their turn, leaving out of reckoning thus the true leading of the Spirit. We believe, while this may appeal to some, especially if they have some favorite they wish to thrust forward (before God's time), the end result is to produce weakness for men can never cause others to reach higher than themselves in Christian experience and spirituality. If we are to see continued among us that ministry which will build up and attract other Christians to the Word—to Christ and His Assembly, we must leave room for the Spirit to

lead, energize and raise up. Otherwise our Conferences will go down and will fail to produce godly young men and women who will sacrifice for God and learn to love the place of His Name.

Some have said that younger men should gain experience on Conference platforms so that they will take the place of the older when such pass on, but remember this!!! A Conference platform NEVER YET gave a man experience of God or God's ways. It is no place for younger men out a few years to be expounding to their elders. It is their place to listen and learn and, if they attend many Conferences, it is quite evident that they have no other work on hand and are before the public eye, getting practical fellowship from each Conference, instead of being in the backwoods with God and where they could learn to trust God and not lean on Assemblies and Conferences to implement a living. God can supply the need in the backwoods as well as anywhere else, if such are called of God, and we firmly believe if this principle were applied, there would be more reality among us and more young men raised up to "go forth" to preach Christ where He has not been named. God is the same now, as He has ever been, and loves to be trusted. We have proven that one can get along without depending on Assemblies or Conferences, but we cannot get along without God. The first twenty five years of our labours for the Lord in the backwoods and in the background, we seldom attended these large Conferences, perhaps our own in the old Central Hall in Detroit where one sought to give help beforehand and during the Conference at the request of older brethren in the various duties, and an occasional country small Conference where we were laboring and we have never regretted this. As the writer is now in his fiftieth year of service in the Lord's work we strongly urge younger men to follow a scriptural path if they desire to please God and have the commendation of the godly through the years.

While preparing the manuscripts for this March issue we received a letter from Vancouver which may bear upon this subject, so we take the liberty of inserting an extract from it, relative to the visit of one of our Venezuelan pioneers recently.

"We had a nice visit at Thanksgiving from brother Fairfield and his ministry was most appreciated. He was looking at "The Pioneer Page" in the October Words In Season. He was telling us that when he was a young man out in the Lord's work, the older brethren always told him to keep in the background. When he came to Vancouver for the first, over 30 years ago, on his way to Venezuela, he said he never spoke at the Conference, only in the Gospel when the brethren asked him to. The older preachers told him and other younger men that, if there was fifteen or

twenty minutes at the end of a meeting, a word would be in order then. But now, he said, it is so different. Some young men can go on for an hour at a meeting. We really were refreshed by his visit both in the home and in the ministry."

We know perfectly well some will take exception to this article but we have never learned yet to please men in the preaching of the Word. We know there are some who dislike this sort of ministry but we believe it is needed, otherwise we would not write thus. May the Lord give us to know more of His mind and will and, while seeking grace to be gracious when required, to also be faithful in our stewardship.

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## PIONEERING IN IOWA

The late Oliver G. Smith

**W**ATERLOO—As it has been my happy privilege to be found among the people of God, having been saved by His grace January 31, 1913, in the central part of the State of Iowa where I was born and where I still reside, waiting the coming of our Blessed Lord, it has been much on my heart to write concerning some of the Pioneer work that has been done in this great State. I am reminded of the Apostle's word to the Corinthians, "Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the Gospel in regions beyond you, and not to boast in another man's line of things made ready to our hand." 2 Cor. 10:15, 16. So I look to the Lord for guidance to record that which will bring glory to Him, and will be an encouragement for others to launch out further afield, and with no motive in view to secure a larger place other than He has already given to me in His grand and glorious work.

From the time I was saved and gathered to His Name, I have had what seemed to be a God-given desire to tell those that were near and dear to me the way of life and true happiness. For years I had tried the world's ways of seeking rest and happiness, both by going in for the pleasures of sin, and the religious consecrations, through which so many are seeking rest and not finding it.

I was farming 320 acres of land in the central part of the corn belt of the United States, and more and more my desire was to give some time apart from my farm duties to tell others of the sweetest story on mortal tongue. I began to speak to my hired men, parents, and neighbours, water-



ing the seed sown with prayer. The living Word of God began to work in the souls of these individuals, and one by one the Lord began to save them until we had the joy of seeing thirteen hired men and several of my neighbors led to Christ. These are now in the assemblies gathered unto His Name. This created more thirst for souls, and one of my hired men and myself arranged matters on the farm, so that one man could handle the work alone for a week or two which left us free for the Lord's work for the time being.

During the Winter of the year 1918 we began a few meetings in a schoolhouse in Clayton, Iowa, and God began to work from the very start of the meetings, and saved five souls before the end of the week. It was a great encouragement to us to see God's willingness and power to save through the Name of His dear Son. One of these five was a drinking railroad man who today is living to the praise and honor of God. Another man was a poor fisherman who also has proved that he was made rich through the grace of our Lord Jesus Christ as he has continued in the things of God to the present day. From time to time I continued to go there until a number had professed—about twenty in all as I remember it. As a result of the meetings held there an Assembly was formed later on.

Hitherto being helped and greatly encouraged by the Lord, the next place I entered with the Gospel was Garnavillo. The firstfruits of the meetings here was an old lady 82 years of age. She lived only two years after God saved her. But in that short period she gave good evidence of having the root of God's salvation, and saw the hollowness of the Lutheran religion in which she had sought, for many years, to find rest and peace. A number of others also got saved and there is a hearty assembly now going on for God. There were many other places where we preached the Gospel but it did not always result in an assembly being established.

In the Fall of 1922 we pitched a tent at Stout, Iowa, about 20 miles from my home, and it was evident from the beginning of the meetings that God was going to do a great work there. Brother John Blair (who recently went home to Heaven from Los Angeles,) and I had a tent pitched in Jessup, Iowa., during the Summer, and a nephew and a niece of his had gotten saved so that we did not get started in Stout until late in the Fall, and from the character of the first meeting it was evident that we would see souls saved. At the beginning I was alone. The interest began to increase until there were from 250 to 350 attending each night before the week had passed. Within ten days a "break" came in the

ranks of the enemy when a young farmer and his wife got saved.

I continued in the tent till October and then rented an old isolated Methodist church house and for eleven months went on with meetings all the time. There were about a hundred souls who professed to be saved and there are now about 110 in fellowship nearly all of whom were saved since we first entered that field. I was not alone all the time, as good men of God would come along now and then to give a hand for a night or two and some for a week or two. We have had baptisms when nearly three thousand have gathered to witness the same, thus giving a wonderful opportunity to preach the Gospel and keep the interest stirred up. This work was not carried on without some opposition as Satan showed his enmity in many ways, especially through the religious leaders who are blindly leading their victims down to Hell. May God stir us up to be as faithful to our God as they are to the one they serve.

Later on I pitched my tent at various places but in order to be brief I prefer to keep to places where blessing was extremely shown. At Aplington, Iowa, where we pitched for two seasons, about 35 professed. There is no assembly gathering there, but numbers of them are in other meetings that have been brought together.

In the Spring of 1926 I began meetings at a place called Hitesville near a station called Kesley. Here again it was seen from the beginning that a work of God was about to take place if we could keep faithful to His Word and promises. Thirteen months had passed by and the meetings were still going on. There were about 85 up to that time who had professed to be saved. The major part of them were saved, not during the meeting, nor in an after meeting, but while they were in their own homes, or at work. Others were saved in their beds. Hearing of so many getting saved some have thought that we had some after meeting, or inquiry room, or something of that kind, but thank God the Gospel is still the power of God unto salvation to every one that believeth, and by experience we have found that is sufficient. We have found it best to show our hearers that that is all they need. There are now about 70 in fellowship in Hitesville. We are working some other new places at present where God has already saved, and with the assurance that He will save others. We are expecting to see another assembly formed in the near future, if the Lord be not come.

As to pioneering in Iowa there was quite a good work done before the writer was saved, especially in the southern

part, in which our late brother Barefoot and the late John Moffatt were much used of God. There must be now about twenty assemblies scattered here and there in various parts of the State.

It is my joy to work close to home, most of the time, so as to be able to spend time frequently with my family in Waterloo, for I feel that I owe it to them not to be away from home so long at one time. Then again, I believe none of us need to go very far away to be pioneers in this dark world, for we all have neighbors who are as ignorant of God's salvation as the darkest heathen on earth.

Men die in darkness at thy side  
Without a lamp to light the gloom;  
Take up the torch and wave it wide,  
The torch that lights time's thickest gloom.

May God keep us ever telling out the old, old story to those among whom our lot is cast, and thus further the best news that ever fell on mortal ear.

The above was written for the October 1929 issue of *The American Pioneer* which was, later, incorporated into our Magazine when the late Chas. Keller became Editor of W.I.S. It has been a pleasure to those of us who have had association with beloved Oliver Simth to see and enjoy the fruits of his labors—God still works in Iowa—Editor)

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## TRUE EVANGELISM

The late Hudson Taylor (as a young missionary in China years ago), in companionship with William Burns, the older Scottish missionary, was caused to look at God's purposes in trial in a way that made all life assume quite a new aspect and value.

His views, especially about evangelism as the great work of the Church and men not attempting to take a position as evangelists, not professionally named, he saw as a "lost order" that Scripture required to be restored, and such views were seed-thoughts which were to prove fruitful in subsequent years of service by himself and co-workers.

He states: "Externally, however, our path was not always a smooth one but when permitted to stay for any length of time in town or city, the opportunity was well utilized. We (Burns and he) were in the habit of leaving our boats (he used a boat to pioneer the inland villages) about nine in the morning with a light bamboo stool in hand. Selecting a suitable station one would mount the stool and speak for about twenty minutes while the other was plead-



ing for blessing; and changing places the voice of the first speaker had a rest. After an hour or two thus occupied we would move on to another point at some distance from the first and speak again. Usually about midday we would return to our boats for dinner, fellowship and prayer, and then resume our outdoor work until dusk. After tea and further rest we would go with our native helpers to some teashop where several hours might be spent in free conversation with the people. Not infrequently, in leaving a town, we had good reason to believe that much truth had been grasped, and we placed many Scriptures and books in the hands of those interested."

Mr. Taylor and Mr. Burns, seeing the advisability of so doing, adopted Chinese dress always from this time together—it helped them gain an audience and entrance among the people. This was a true pattern of getting the Word to the people through scriptural methods of evangelizing a country. We believe such itinerating with the Gospel is what is needed today to open up new doors for the Gospel—in remote farm homes, backwoods settlements, villages and towns the country is still open for the Gospel. This may not continue much longer, we had better take advantage of the opportunity.

Many noble men and women laid down their lives in China following the opening up of the country and in the Boxer riots of 1900 the following were slain in the rebellion. . . fifty six missionaries and twenty three children thus sealing their testimony with their blood, in the infant Church.

We wonder today at the utter lack of any real pioneer effort on this Continent, after a deliberate and scriptural manner, sustained and followed up year after year, save in a few parts such as the Maritimes, Northern Ontario and occasionally in the Prairies. The Western plains States, the whole of the Western Pacific region, the middle States, the Eastern States lie open for such men to whom God has given the vision of the perishing. Such men shall not be professional preachers, anxious to preach in Gospel Halls but they shall be men who have been laid hold of by God for a distinct and definite work. Our longing is to see some such raised up of God to go forth in dependence upon the Living God Who is worthy to be trusted and has never failed—we can add that in our fiftieth year in the Lord's work we have proved Him again and again even far removed from Assembly contacts.

W. F.

## A JUNGLE DRAMA

**A** HUNTER went into the jungle with two companions on a shooting expedition. Becoming separated from them he decided to sit on a log and wait until he was found. It was a beautiful day and as he studied the trees and vegetation, his attention was captured by the noise of two birds at the top of a tree. There was no apparent reason for their excited twittering, until he noticed a large snake, expertly camouflaged, inching its way up the tree to the birds' nest. This is what caused the birds to be alarmed but they did not waste their time just twittering. The male flew away and quickly returned with a leaf which the female placed outside the nest. It was not long before the nest was surrounded by leaves like the turret walls around a castle, and the two birds sat together in the nest a veritable picture of composure.

The lost hunter continued to watch breathlessly as the jungle drama unfolded. The snake was now within striking distance, and its poisonous fangs flashed out like lightning but instead of touching the nest, they contacted only the protective leaves, and just as quickly as it struck, the snake recoiled, made a rapid descent, and slithered away into the jungle. The two birds quietly sat on, and a curious puzzled hunter tried to analyze the dramatic event he had just witnessed. He was an atheist, but now he questioned how the birds knew which leaf, among the thousands in the jungle, was poisonous to its enemy, the snake. Someone must have provided the instinctive knowledge. It could be none other than the great Creator Himself. It took a jungle drama to bring this man to realize that God is, and it was the means of bringing him to a living faith in the God of Heaven.

How quick some are to say there is no God! It is now common parlance to deny that He exists, while others declare that God is dead. One of the first of the Russian astronauts said he looked for God in space and could not find Him. To this an American astronaut has replied. . . "If you have not found God on earth you are not likely to find Him in space." Incidentally, this American astronaut has not only found God, but he has also testified to his faith in Christ as the Son of God.

The birds can teach humans a wonderful lesson on how they utterly depend upon God for food and care, and He never fails them as their constant Provider. . . . "Ye are of more value than the birds." Christ wants to be your Refuge, your Redeemer, your Provider. Will you let Him? His death at Calvary can protect you in this life and throughout eternity from man's age-old enemy, the devil, the old serpent. In Christ we have redemption, the forgiveness of our

sins. He is a wonderful Saviour, and you cannot fail to be a happier, more contented person when you welcome Him into your Life. Do so now and enjoy a relationship with the Lord Jesus which shall last for all eternity.

R.D.

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### AS FOR ME

Conference Notes by Robert Telfer

**I**N THIS Psalm 73 we have the confession of the backslider in heart. The most of us know what it is to be backsliders in heart. The Psalmist here tells his experience of backsliding. He was envious when he saw the wicked prospering. He begun to have covetous desires in his heart. We all have covetous hearts and want things that God does not see good to give us. In this way we become backsliders. Before the Psalmist went into the Sanctuary he saw all things warped, and twisted, and so he envied the ungodly. What does it mean to be out of the Sanctuary? It means to be out of God's presence. We are out of God's presence when we are world bordering. A gentleman wishing to hire a coachman asked the applicants how close they could drive to a precipice that was near to his home. One said that he could drive within a few inches; another answered a foot; another said that he would keep away as far as possible. The last man was given the situation. The only safe thing for the Christian to do is to keep as far away from the world as possible. We need to make a clean out and out cut from the world—no compromise—or else there will be backsliding. This man was thinking that the unconverted were having the best time, but when he got into the Sanctuary where all nature's light was shut out, he saw that the end of their course was Hell. Turning upon himself he said "So foolish was I and ignorant: I was a beast before thee." Having confessed his sin he adds, "Nevertheless I am continually with Thee: Thou hast holden me by thy right hand. Thou shalt guide me with Thy counsel, and afterward receive me to glory. Whom have I in heaven but Thee? And there is none upon earth that I desire beside thee." How many of us, having been saved by the grace of God from the world, have afterwards through world-bordering, lost our appetite for prayer, for the Word of God, and for confession. May God grant restoration and help us to go in for keeping these things up.

THE "AS FOR ME" OF DECISION. JOSH. 24:15.

Moses had failed. He struck the rock when he ought only to have spoken to it, and he was shut out of the land for the present—later he was seen on the mount of transfigura-



tion, Joshua had led the people into the land and gained victory after victory, until his enemies were brought into subjection. What was the secret of his success? The secret of his success lay in his constantly resorting to Gilgal, which speaks of death to the flesh. Let us ask ourselves are we having dealings with God at Gilgal? Joshua left others to choose whom they would serve, but as for himself—and his house—he would serve the Lord. He had his influence over the elders and they also stood for God as long as Joshua lived. In his devotedness he was an example to the elders. Are we examples to the believers? Paul shut the door in his own face, if he ever preached another gospel. They were to test him by his own Epistles. In Acts 20 he warned the elders against some who passed as wonderful preachers, but were in reality grievous wolves, and against others of their own selves who were perverters of the Truth. Joshua led the people in right ways and we ought to shield God's people, protecting them from man's ways, such as sects, missions, and self-chosen paths of all kinds. May God help us to go in for the "As for me" of decision for God and His Word.

#### THE "AS FOR ME" OF CONFIDENCE IN GOD.

MICAH 7:7. (R.V.)

God saved us by faith in Jesus, and if we are to get on with God we must live by faith day by day. May we be like those of whom it is said: "Their faith groweth exceedingly." Our prayers ought to be increasing in unction. Our preaching ought to be growing in unction. Our confidence in God for our daily need ought to be growing. Those who have confidence in God have no need to look to assemblies for their support, nor to rich men. When God dries up one stream, He will open up another. We may well say with the prophet "Therefore I will look unto the Lord. I will wait for the God of my salvation: my God will hear me."

#### THE "AS FOR ME" OF INTERCESSION. 1 Sam. 12:23

Samuel was begotten in prayer and he was, for many years, the link between God and the people. He was a man of prayer. He knew that it would be sin for him not to pray, therefore he said "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." May we also be found praying continually for the Lord's people, and teaching them good and right ways. Only those are large hearted people who obey the Word of God.

### THE LATTER DAYS

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

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

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

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

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

Materialism, which is but the first stage towards infidelity, is also on the increase and fawned on by would-be evangelicalism. Overlooking the millions of infidels are already the result, it seems to be the one swing of the pendulum; the other and opposite one is "spiritualism," which,

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

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

(From the Barley Cake)  
Donald Ross

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### THE DISCREET SISTER

**T**HE discreet woman is cautious as to how she lives, with whom she keeps company, where she goes, what she says, and what she does along life's journey. She helps her husband and children to be cautious. We might say too, that the unmarried woman who is discreet (and everyone should be) uses much caution as she journeys through the years. She is cautious as to her company, as to her courtship and companionship, as to her character and virtue, her conduct and influence. She is cautious about everything that pertains to noble and beautiful womanhood. She regards her character far above riches and the trifling evils, pleasures, amusements and destructive sins of the world. To her, clean, pure, upright womanhood is a "pearl of Great price." She would not sell her virtue, character and pure womanhood for all the gold and silver, rubies, diamonds, jewels and pearls in the world. She is not for sale at any price. That's womanhood at its best. That is what makes a woman a real lady in the sight of both God and man. Men respect her, admire her, love her and appreciate her out of hearts that are godly, which likewise makes them Christian gentlemen.

The discreet woman conducts herself wisely. Life to her is real and earnest. It is noble and sublime. Her deportment is such that men "take knowledge of her that she has been with Jesus." She possesses great self-control. She can't be led astray like silly women who are worldly and ungodly. She anchors her life to God, to Christ, the mighty "Rock of Ages." It is more to be desired than education, fame, honor and earthly glory. The woman of great discretion certainly out-rises, out-shines and far out-distances the ungodly of the world.

Selected



## QUESTIONS AND ANSWERS

QUESTION: In Ephesians 5:5, is there a distinction here as to the kingdom of Christ and kingdom of God?

ANSWER: The preceding statement of verse 5, relative to any unclean person, precludes the thought of such being in the kingdom of God presently, nor shall such share in the heavenly kingdom eternally. The expression itself presents no particular problem or inference. Rev. 11:15 mentions the "Kingdom (singular) of our Lord and of His Christ" and we can see nothing that would suggest diversity in the expression in Eph. 5:5. There is one kingdom. In the Millennial state it is spoken of as the "kingdom of our Lord and of His Christ" and in the heavenly state we look forward to the full expression of the Kingdom of God with all that the inheritance involves. We have the inheritance now—we enter into its joy in the fullest sense at the return of our Lord to the air for His Church and we are certain that neither here, nor there, shall the unclean and unbelieving share our inheritance or hope.

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QUESTION: What is the proper action to take when one is absent from Assembly Meetings over a considerable period of time?

ANSWER: Absence from Assembly Meetings is the result of some special circumstance, or other, or we might say, it should be:

1. The person may be sick, in which case they should be visited by elder brethren or shepherds and condition found out and they should be prayed with and helped by reading and comfort of Scriptures, and names mentioned for prayer.
2. They may be cold in heart and here, again, the wise shepherd should visit such and find out wherein the trouble lies and seek to warm the heart by prayer and reading of the Word.
3. If neither sick, nor hindered legitimately, they should certainly be visited and the true state of soul determined. If absence is evident, this ought to be done before the case becomes chronic backsliding.
4. If such should be away from the Lord's Table for a lengthy period, without due cause, they should be advised that ere they come in and sit in the circle again, they should contact the overseers and explain their absence. This would induce godly order.
5. Where restoration is not effected, and there is no sin according to 1 Cor. 5 which would require excommunication on moral grounds, Cor. 5 which would require excommunication on moral grounds, the name or names of the offenders should be mentioned to the Assembly publicly and statement made that they have absented

themselves from the Assembly and therefore, after due visitation and godly order, they are no longer to be considered part of this Assembly. This would obviate their going elsewhere and taking refuge under a previous association with the local Assembly from whence they have come.

6. If such a one would just think they could walk in and take their place among the Christians in fellowship, without due repentance, they should be warned, beforehand, this could not be allowed.

**QUESTION:** It has been suggested that the "Temple of God" is being considered and construction being developed even now in Jerusalem. I have heard from some that materials are being loaded in New York for this purpose. What about this?

**ANSWER:** There is no foundation, from Scripture, for this supposition or inference. Whatever the character of the "temple" mentioned in 2 Thess. 2:4, of one thing we are sure the real and Millennial Temple of God shall never have had such an unclean "beast" in it as Antichrist mentioned in this verse as "sitting in the Temple of God showing himself that he is God." Away with such a thought.

God would have us fix our eyes on the Coming of that Blessed One, our Lord Jesus Christ—Titus 2:13 and not unduly be disturbed by the speculations of men—such always find an audience, the stranger the prognostication, the more some seem to like it.

The Temple which shall be on the earth for the "thousand years" described for us in Ezekiel 40-48, shall not be built until the Son of Man has come in His glory, put down all His enemies and peace and tranquility rules in the earth. God, only, knows how to build that Temple and He will give wisdom at that time to the builders. We remember speaking with our late brother Henry Gillow of the old Central Gospel Hall in Detroit, a trusted friend, about this and although he was a builder himself in many ways, he stated that he did not believe anyone today could follow the directions and build such a Temple. With this we are in hearty agreement. Israel may build, or use a temple of some kind after the rapture.

**QUESTION:** In the matter of the cessation of "testimony" threatened in the case of many small assemblies, more or less seldom visited, would it not seem to be worthy of consideration by some of our younger brethren in the Lord's work, to give serious thought to "settling in their neighbourhood" thus helping to maintain testimony and branching out into the surrounding country? They could very easily leave larger centers and the Lord's people would appreciate such exercise and they would be far happier than where they are, and MORE USEFUL.

In our earlier days it was our custom to visit regularly many of such isolated saints but, being unable now to do what one would like to do, it would give real joy to see younger brethren so exercised. They would never regret it. Read "Pioneering in Iowa" in this issue—it will stir you if you have life.

### A MESSAGE TO OUR SUBSCRIBERS

WE wish to thank all who have helped in the work of the Magazine in this, and other lands. We feel that many have little idea of the responsibility and labor connected with the production of Words In Season. Along with this, the editor has his work in connection with service among the Lord's people and this seems to get more demanding as the days go by, and our years increase. Therefore, we value prayer for the work. With another of old, we can truly say . . . "Often tired IN the work but, thank God, not tired OF it."

Again, we are not engaged in a business venture but doing this as a stewardship which we received and are seeking to fulfill. We suggest a few ways in which you can help us in this:-

1. Subscribe promptly when due. Those you subscribed for last year, and did not mention this year, are still getting the Magazine for the most part, and will do so. Therefore we will appreciate hearing from you.
2. We have a good filing system and Mrs. Ferguson is an excellent secretary, but we are pressed often with decisions necessary for lack of clear information as to your desires relative to those you subscribe for. Please do not increase, or decrease, until you are sure you have proper number to order. This helps.
3. Our correspondence is heavy, do not feel slighted if we do not acknowledge subscriptions, or even answer questions. Necessary correspondence we handle promptly, we trust.
4. Write plainly, or PRINT. Send ZIP number for U. S. A. and avoid changes back and forth through the year, if you go off for a few months.
5. We are always on the lookout for any evidence of the hand of God in delineating suitable channel for the future, God-willing, so value your prayers for us in this also, meanwhile we carry on with help from above.

Our warm appreciation goes to all who have sent us articles, as well as to our laboring brethren who have sought to help in our Work & Worker columns. We try to make sure that names appearing in W. I. S. are those of reliable, safe, proven as far as we can see and are in sympathy with the aim of keeping to the "old paths" of the Word. We also extend our warm appreciation of the work of our Printers who print and mail the Magazine. When you help us in our work, it lessens their's a little also.



**Midland Park, N.J.,** Bre Ramsay and Douglas Howard in the Gospel here, we heard of some blessing which should be a cheer to the saints who go on nicely for Himself in spite of hardness of this very religious community.

**Tampa, Fla.,** Conference reported here at New Year season with three of the Lord's servants and others giving help. Bro. Hamilton and Ballhagen were there with Egypt to Canaan Chart. Bro. Wickert, they tell us, is continuing the Cuban work, faithfully visiting and having meetings with them. Bro. Paisley called at Matoaca, Va., returning from here at N. Y. and had an encouraging time with the small Assembly. Lately bre. Norman Crawford and Slabaugh visited them for a spell of meetings, in Matoaca.

**Vancouver B. C.,** Bre. Andrew Bergsma and Wm. Bingham started Gospel effort here January 14th., have not had report of meetings yet. This was with Richmond Gospel Hall. Bro. Alves continuing his convalescence. Bro. Maxwell had a week in Woodland Assembly, appreciated.

**Crapaud, P.E.I.,** Bre. Albert Hull and Robert McIlwaine had well attended meetings here, a large number of unsaved present—a little blessing at last report.

**Joliet, Ill.,** All-day monthly meetings have been a blessing to the saints—S. S. work encourages, also Nursing Home and some unsaved in each Lord's Day night. We hoped to have the February all-day meeting with them.

**Newfoundland,** Bre. Markle and Wallace Buckle had four weeks in a wooden tent in Port Aux Choix, a fishing village on West coast, mostly R.C. Last Winter four men from there were lost for 10 days on a sealing expedition. God miraculously brought them through, yet one of these men came three times and then no more. Another came once only. The last week of the meetings his boat was burned and he blown into the sea and might have perished—nevertheless four professed. In Parson's Pond Peter Mathews and bro. Markle had three weeks. The latter slipped on the ice, had a broken rib - he was leaving in Feb. for Toronto for an operation on his hip. Remember all our brethren in that desolate and needy part of the Dominion and their pioneer spirit. . . "to the poor the Gospel is preached." Wyckliffe's translation - "Poor men are taking to the preaching of the Gospel."

**Ireland.,** Had an interesting letter from bro. Nesbitt with some reports of work done of late - earlier in the Winter with bro. A. Mitchell a local brother, he visited Drumnacanner, near Keady. He met an old sister who entertained our father when preaching there many years ago - I remember Keady well and meetings in the barn on the Tughan farm.

## CONFERENCES

**Manchester, Conn.,** Fifty first Conference will be held, D. V. again this year April 12, 13 and 14, commencing with Prayer Mtg., in Gospel Hall, 415 Center St., April 11 at 7:30 p.m. All other meetings in the Masonic Temple in center of town. Usual arrangements will prevail. Corresp. Everett S. Glenney, 696 Forest St., E. Hartford, Conn. 06118.

**Vancouver, B. C.,** South Main, Deep Cove and West Richmond Assemblies plan to have their conference again this year, D. V. April 12, 13 and 14. The Lord's servants exercised to attend the Conference should correspond with Mr. W. A. Boyd, 27 E. 58th., Ave., Vancouver 15, B.C. for particulars.

**McKeesport, Pa.,** Annual Conference D. V. April 27 and 28 commencing with Prayer Mtg., Fri. April 26th., at 7:30 p.m. All meetings in the Pavilion at Renzie Park. The Lord's servants walking in the "old paths" welcome in ministry. Please advise beforehand of your coming. Corresp. Wm. H. Moore, 2705 Hill St.,

## FALLEN ASLEEP

**Garnavillo, Iowa.,** On January 22nd our beloved aged sister Mrs. Fred Kramer "went home" to be with Christ. She was aged 88, a sister of Louis and Elmer Brandt and mother of Lester. She was the first to be saved here and in fellowship since commencement of the Assembly. She heard the Word first preached by brother Oliver Smith in Clayton, Iowa., (you will see record of this in this month's magazine). a godly sister, much missed—this all was at the beginning of the work in Garnavillo.

**Vancouver, B. C.,** On January 3rd., our beloved and esteemed brother Mr. Thomas Hill departed to be with Christ, aged 78. Saved in 1911 when the late Alexander Matthews was preaching in the old Seymour St. Hall, in fellowship with saints there till 1921 and from that time gathered to His Name in the Fairview Hall. A man of integrity, steadfast and a leader with a heart for God's people and the truth of God, gracious, yet firm in his principles. We had a good talk with him on the occasion of our last visit to Vancouver during which he went over, in a general way, the conditions which have prevailed in Vancouver since he was in fellowship there. We miss such men greatly, both as to their friendship and staunch stand for God.

**Soldiers Grove, Wisc.,** Our beloved young sister, Miss Bonnie Osthoff, "went home" from the Nursing Home here January 9, aged 27. Since she was 14 she has been in and out of hospitals for polio. Paralyzed from the neck down those of us who have known and visited her will not easily forget her simple faith (she was saved through visits of our brethren there) and her fortitude. She was baptized at her special request by our brethren from Iowa and Wisconsin (which was a special event, we can assure you) and we saw her once at a Conference in Blue River, Wisc., attended by her nurse, Mrs. Olson, with her iron lung brought along, so that she could attend a meeting or two - it was difficult for her but gave her joy. We have had some of her writings in this Magazine, so we forbear.. It should make us very thankful for good health and kind friends at times, and for God's grace to our young sister.

**Wellsboro, Pa.,** Our brother Harold Knapp "went home" suddenly January 8th., aged about 59. Saved in 1927 when both his parents were saved. The Knapp family were the backbone of the small assembly here which, unless God stirs up some to step into the breach, has probably ceased. What a challenge for younger servants to leave the "beaten track" of assembly preaching.

**Wyanet, Ill.,** Our dear brother Everett Richmond (often called "wooden shoes") was picked up while hitch-hiking by the late Oliver Smith as he wanted to visit a cousin in Iowa. Dear Oliver took him to the morning meeting in Stout, and while some of the brethren were talking with him, after the meeting, he was saved. This was in 1935 and he has gone on well since, was baptized and received into fellowship at Stout. A cripple with arthritis, we have often seen him and enjoyed much talking with him. He did quite a work of broadcasting the Gospel through tapes of late years when confined to his room. He "went home" to be with Christ Jan. 21, aged 68.

**Toronto, Ont.,** On January 7 our beloved and esteemed brother Frank Robinson "went home" suddenly, aged 59. Saved in Mimico district, when there was a stir amongst the unsaved 31 years ago. From then on his desire was to carry on for God in that district and, when the Assembly was formed there, he was in the foundation of it. Never an outstanding speaker, nevertheless he was most valuable in his gentle spirit and godly sincerity and faithfulness to the truth of God. It was principally through his exercise that the Mimico Bible Readings were commenced there last year and he was preparing for them, with his brethren, for this year also after Easter Conference, but the Lord had need of him. Remember in prayer his wife and family, his was a very hospitable home and we shall all miss him greatly. Titus 2:13.

**Winnipeg, Man.,** On January 19 our dear sister Mrs. A. Morrice "went home" aged 86. Saved when 13 in Montreal and in fellowship in the West End Assembly here for about 40 years.

**Garnaville, Iowa.,** Our dear brother Virgil Ingwersen, in fellowship here, departed to be with the Lord January 26, aged 61.

Also our dear brother Charles Luetje was called home January 28, aged 85 years. He was saved in meetings of bro. McBain in 1938 and, although afflicted, kept happy in the Lord - he was on the Herb Kaiser farm until later years when in a nursing home. His old body almost bent over, he is all right now and shall be eternally when he gets his new body at His Coming.

**Mervin, Sask.,** Our esteemed sister Dorothy Maria de Graff "went home" peacefully on Jan. 19th., aged 64. Saved Feb. 14, 1927 at a meeting of bro. Todd in Mt. Brydges, Ont., Baptized and received here in 1929. Afterwards in Louisville Assembly she went on well, had the ornament of a meek and quiet spirit, most consistent, dependable and faithful. Pray for the salvation of one son, three daughters, fourteen grandchildren. Pray for her dear husband and four saved children.

# Words in Season

THE BIBLE FAMILY MAGAZINE



## RESURRECTION

FROM out the silent resting-place  
Of the Holy flesh of the Son of Man,  
He arose triumphantly in grace  
To declare the work Himself began.

And ne'er again shall cruel grave  
Be aught than darkened portal to the sky,  
He came to die - to rise - to save,  
To bring His own enthroned on high.

W.H.F.

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**APRIL, 1968**

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## WORDS IN SEASON

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EDITOR: William H. Ferguson, 1289 Chase Ave., Lakewood, Ohio, 44107

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1289 Chase Ave., LAKEWOOD, OHIO. 44107

News items, Conference Notices, Obituaries etc., should be sent in early in the month. 10th is deadline.

**A WARNING:** A certain man is writing from KOREA to Assembly correspondents on this continent, whose names he finds in our Magazine. He infers that we know him and have contact with him, which is untrue. How he got our Magazine, or through whom, we do not know. Do not be taken in by such tactics as, evidently, the aim is to receive practical fellowship.

While writing thus we have been disappointed in a certain party in France who was recommended to us but, later, the commendation withdrawn. We feel, also, that conditions in Free Europe, Austria etc., do not demand the material fellowship that we had thought necessary. We have heard, and believe, that the need is "more spiritual than material." A word to the wise is sufficient.

Let us also state, again, that all suggestive letters, giving colorful reports of work to be done etc., should be questioned. If a man's work is of God, it will stand the test of time and of years and needs none of the present day tactics of obtaining fellowship from the Lord's people. This is rife on every hand in some quarters — let us see that those who seek to walk in a scriptural path shall not be "taken in" by such. We have faithful laborers for years who are well known for their work's sake — and the injunction is to "know them which labour 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.

It seems the liberality of saints and the abundance of U.S.A. is being taken advantage of in more ways than one.

**VOLUMES:** We are happy to state that our Volumes have been found and are in the mail — sorry for the delay. They ended up in a R. C. School (how we do not know and they found our name inside and called us up). Available for mailing now — \$4.00.

## CORRESPONDENTS

**Bay City, Mich.** — Mr. William N. Mowat has moved to Bay Manor Apts, No. 12, 3465 E. Kiesel Road, Bay City, Mich., 48706.

**Binsearth, Man.** — Mr. Jack Woodhouse, Box 124.

**Battle Creek, Mich.** — Mr. Paul Mason, Rt. 8, Box 1062.

## REPORTS

**Binsearth, Man.** — Bro. Boyle had two weeks lately with the new Assembly here, speaking on Assembly truth. Most here have already been in fellowship with the Togo, Sask., Assembly — a few others have come into fellowship for the first time.

**Battle Creek, Mich.** — A few "gathered to His Name" here Feb. 18th., for the first time. Some have been in fellowship in Jackson, previously, a few others from surrounding parts. Two or three professed through the past year and the Assembly will welcome servants walking in the right ways of the Lord. Pray for them. They meet in a Grange Hall, about five miles south of the city. Nice to see a testimony raised up here again after the lapse of many years.

# Words in Season

A MONTHLY MAGAZINE

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

*Former Editors*

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

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Vol. 60

APRIL, 1968

No. 4

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## THE PROTESTANT POSITION

The Protestant position is truly stated in the Westminster Confession of Faith, which affirms clearly that the authority of the Bible depends not upon the testimony of men or of the Church, but wholly upon God, its Author. The catechism asks, "How doth it appear that the Scriptures are the Word of God?" The answer is plain and impressive.

"The Scriptures manifest themselves to be the Word of God by their majesty and purity; by the consent of all the parts, and the scope of the whole, which is to give all glory to God; by their light and power to convince and convert sinners, to comfort and build up believers unto salvation; but the Spirit of God bearing witness by and with the Scriptures in the heart of man, is alone able fully to persuade it that they are the very Word of God."

The crowning fruit of the Reformation was the publication of the English Authorised Version of the Bible and this continues to be the strongest bulwark against Romanism. When all has been said about the alleged "advances" etc., in translation . . . the Authorised Version still maintains its supreme place as peerless among the English translations of the Bible.

The "Common Bible" of the ecumenical movement is an attempt to link us up with Romanism. Grounds already gained by this Romeward movement:-

- A Common Bible in Spanish
- A Common Version for the Congo
- A Common Version for Italy
- A Common Bible for France

Above being in progress, let us pray, stand fast by the Word of God in all its intrinsic holiness and power and let us labor for the circulation of Protestant, uncorrupted versions of the Word of God only.

## SAVED IN AN INSTANT SAVED FOREVER

James Inglis

**I** was acquainted with a boy in Scotland, who, from his childhood, had been disobedient to his parents, unruly and wayward to the last degree. His mother was a devoted Christian, and tried to guide and teach him but he scoffed at her warnings and entreaties.

When he grew to young manhood he ran away from home and went to sea, without even saying goodby to his loving and sorrowful mother. On his first voyage he was standing on the deck of the vessel during a frightful storm, cursing and blaspheming in a horrible manner. Suddenly the ship gave a violent lurch, and he was hurled into the sea.

Immediately the life-boat was lowered, but the wind was strong and the waves high, so that when the sailors reached him as he was disappearing beneath the waves he was apparently dead. Brought to the vessel the ship's surgeon tried for a long time in vain to resuscitate him, until the captain turned away saying "He is gone—prepare him for burial." Still the surgeon continued his efforts and at last the young man sighed, opened his eyes, and the first words he uttered were, "Jesus Christ has saved my soul."

When sufficiently recovered he told his ship-mates that as he made the awful plunge into the sea, his sins crowded about him like so many demons, dragging his soul to a merited hell, and then there came to his memory a scripture which his mother had taught him in childhood, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners of whom I am chief." 1 Tim. 1:15. Then he added, "As I was sinking down to a deserved doom, I cast myself into the outstretched arms of the Saviour."

I knew the man afterwards intimately, and knew him for fifteen years as a godly and zealous minister of the gospel. If he had been drowned, his mother's gray hairs would have gone down in grief to the grave, and yet she would have met him in glory in the presence of the Lord. We should never lose hope for the child of a believing and faithful mother, who commits her children to God in continual earnest prayer, for "There is life in a look at the Crucified One."

Another incident came to mind as we read the above. A sailor, like this privileged, but ungodly, youth was washed overboard of a sailing vessel in the south Atlantic in a fierce storm. Miraculously the wave that carried him overboard, washed him back on deck again. His praying mother back in Wales never gave up hope that he would be saved. When this young sailor



got to port, for he was saved as he faced the angry deep, he met a fellow sailor, who was on his way home to Wales and he gave the following message which, eventually, cheered his sorrowing mother, who had heard that he had been drowned in that dreadful storm: Tell mother, the saved sailor said. . . .  
"I WAS SAVED UNDER THE WAVE."

So, praying mothers and fathers and friends, NEVER GIVE UP PRAYING. . . . The Editor.

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### EVOLUTION DEMOLISHED BY ONE VERSE OF SCRIPTURE

"All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." 1 Cor. 15:39.

To those who bow to Scripture this one verse demolishes the evolutionary theory. It says distinctly the flesh of man is different from the flesh of the beast, and the anthropoid ape is a beast.

This is confirmed in Genesis 1, where the formula - "after his kind"—is repeated ten times. It is applied to the vegetable kingdom in verse 11, to the marine world in verse 21, and again to the winged fowl in the same verse, and finally to the beasts of the earth and cattle and everything that creepeth upon the earth in verse 25. Why "after his kind?" That clearly leaves room for each species. The lion does not mate with the tigress. The eagle does not consort with the goose. The wasp does not breed with the bee. The only hybrids in creation are man's arrangement and they are sterile, and come to naught. "After his kind" is stamped upon creation. It shuts out the transmutation theory, it destroys evolution.

But when we come to the creation of man we do not read the words "after his kind." Why? Because man is man and only man. In the animal creation we have a lion beast, an elephant beast, a monkey beast, a rat beast, but man is man wherever he is found. He may be black or white, just as you may have a black horse and a white horse, his hair may be straight or woolly hair, just as you may have a dog with straight hair and another with woolly hair, but man is man wherever he is found. There is only one species of man, though several varieties, as white, black, copper-coloured. How comes it that Moses made no mistake? We answer, only by inspiration of God.

No human being witnessed creation, so an account of it, to be true, must be inspired of God. And it is reasonable to suppose that God who gave man language and the power to read and write, communicated to man those things which were necessary to his understanding and happiness.

Selected

## THE MINISTRY OF COMFORT

Wm. H. Ferguson

“He that prophesieth speaketh unto men to edification, and exhortation, and comfort.” 1 Cor. 14:3-

**T**HE ministry of COMFORT is an essential of a well balanced ministry and never was more needed than today when there is so much in the world to distract, discourage and confuse many of God's people. In assemblies, too, there is not the comfort there used to be as we gathered together in His Name. The simplicity of a former day seems to be more or less largely gone—it would be difficult just to pin-point the special reason for this as there are a number of factors which must be considered. Perhaps the primary cause we would readily acknowledge to be “loss of first love” and general departure and worldly aims which have sapped the spiritual strength and warmth of an earlier day.

The resulting loss of real COMFORT is seen in a decline in the reading of the Word of God and a corresponding increase in other forms of reading which are detrimental to our spiritual welfare. Then, too, there seems to be a decline in the ministry of the Word which would stir us up to a sense of our loss. This is also a result of backsliding. We have much ministry but that which touches the heart is absent.

We are very thankful that there is still with us a real desire on the part of many Christians to come together to hear the Word, spending two or three days thus out of their busy lives, and there is no doubt a very great deal of good accomplished thereby. We would like to emphasize however, the need for a ministry of COMFORT for many, some unable to attend, but who may hear from others the message of God. Our thoughts have been turned to certain ones who stand in special need of this ministry.

### OLDER CHRISTIANS

Older believers are often very lonely—it seems in these days that the love and warmth of a former day, relative to our older believers, is waning. They are cared for, many with the necessary comforts of life etc., etc., but they are lonely. Many a day goes by when they never see a visitor, sometimes they do not even have the joy of a ‘phone conversation. In such a case there is the probability of Satan taking advantage of them in their matured and older state to make them question the love and care of

others and, in an advanced state of questioning, the existence of God's care and love . . . such is a favorite tool of Satan, the great deceiver.

Our ministry should reach to them. If they are present in the usual meetings and also in Conference meetings, they should not be discounted. They are valuable to us and valuable to our good God Who would like to see them comforted, as our verse states above. Therefore a word of COMFORT at such gatherings is valuable and, if it be fresh and with a savor of experience and love, it refreshes and cheers the lonely, the widow, the neglected.

Some are lonely for the former ministry of an earlier day. They love the "old paths" of the Word and when they hear such ministry it uplifts, cheers and encourages them to go on to the journey's end.

### TROUBLED CHRISTIANS

Many, today, have a troubled life. In their families, business, social contacts, they are faced with questions, strifes and problems which they seem unable to solve. The Lord Himself, the Giver of all true ministry, understands such and would supply, through His servants, just such a ministry to meet their need. Then there are Christians who have, more or less, psychic problems. Satan attacks the minds of God's people again and again. There are always some among us who are described for us in 1 Thess. 5:14. . . . The true rendering of the expression. . . . "comfort the feeble-minded" is "comfort the faint-hearted or desponding." Such require special ministry and we know that God can supply just the right word if we are in the mind of God to give it. This demands special exercise on the part of those fitted to give it. It is not a ministry for young, inexperienced and forceful platform men. It requires spirituality, good judgment, experience and a heart-ministry such as we heard much of in a former day. We think of such men as the late George Gould, Sr., the late Wm. P. Douglas, John Sylvester, Benjamin Widdifield etc., etc., who graced our platforms with a sense of God's presence and a corresponding humility and backwardness. We should be exercised more about the ministry of COMFORT in such cases.

### SHUT-IN CHRISTIANS

The ministry of COMFORT to such is very precious. The kindly thought—the little gift of some little needful thing, even a little baked goods they would not be liable to have in the home, or some little article of clothing



needful, all is a precious reminder of the "care" some have for His own. Also a little practical fellowship can always be useful to such as a general rule. Once in a while it is difficult to determine whether the "shut-in" is a real case or one where they are just staying away from the assembly meetings. This latter case demands the care of the shepherds to find out and act accordingly. Most of God's people are very kind and ready to help but, in some cases, it is really difficult to understand the absence of some over lengthy periods. However, the general rule is to have a godly care for those hindered from coming by visits of comfort etc., as we have outlined.

### **DISAPPOINTED CHRISTIANS**

There are some, and this could apply even to younger believers, who have severe disappointments in life. Life has such in it. The late Mr. Muir of old Central Hall in Detroit used to say that if we just changed the letter "d" in this to "H" it would change the whole aspect of things. Truly "His appointment" must be right. This is easier said, than done however. Younger believers, if they have not met up with such heretofore shall, certainly, meet such in their journey and we should be ready to give to them some of the COMFORT of the Scriptures in such cases and try to encourage them to look to God and His Word for their help in such a circumstance. Some of the things that seem so real to them, and so serious, to those of us who have had experience through life, do not take on the serious aspect, as to them—nevertheless we have something to offer them in the way of consolation and guidance, either by public ministry or in the privacy of conversation with them. It is good when we feel that the younger believers have confidence enough in us to seek such counsel and help. It can save them from more serious problems.

### **DISAPPOINTED PREACHERS**

The preacher, himself, is not exempt from such coming in life. Especially is this true of older servants of Christ who have given the major part of their lives to the Lord's work. It is disappointing to see some, who showed good promise, falling by the way—we live in a day of much profession, without corresponding fruit in the life. It is good to "wait a wee" as the old Scottish saying enjoins. But there is this disappointment, nevertheless. To see some going on well for a time and then turning aside, is serious disappointment. There is disappointment at times, in friendships. Old brother George Gould said. . . .

"I have seen the back of the hand of many a friend through life, but I never saw the back of God's hand." How true this is. It should help us to look to God, not man, though many of us have had friendships, through life, which have continued to this day and have been encouraging, helpful and stimulating and unchanging throughout many years. For such we thank God, I am sure!!! The "fair-weather" friends are there when they think you might benefit them but they are insincere, fickle and self-seeking. Watch out for your friendships, younger ones, and make friends "slowly."

When a man deceives you once, that's his fault, "when he does it twice, it's your's."

Older servants, as they look back, are often tempted to think that their service has been very poor (and this is not a bad thought, considering Luke 17:10). But "little is much if God is in it" so don't be unduly cast down by changing circumstances, friendships, trials and the like. There is a day coming when God shall make all right. In our regular reading, of late, a word in 2 Chron. 6:8 has been a great cheer to us, as follows,—"But the Lord said to David my father, Forasmuch as it was in thine heart to build an house for My Name, thou didst well in that it was in thine heart." David gets credit for that which he was unable to do but would have loved to do. Is not this true of many of those who have given their lives for the Lord's work through many years? So don't be unduly cast down—"Go on, go on, go on." Heb. 6:1. . . . "Let us go on unto full growth." Some of us are not too mature and miss things not worth bothering about.

### DISAPPOINTED SHEPHERDS

We have such among us but we commend to them the coming day of manifestation. We remind all of Heb. 13:17 . . . "Obey them that have the rule (or guide) over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." Shepherding is a very necessary, if thankless, work and we need shepherds in the assemblies more than anything else—for if there is not a good condition prevailing and godly shepherd care, there shall be no blessing in any assembly of a lasting character. May the Lord and His good Word comfort us all.

## THE PATTERN OF SOUND WORDS

Harold S. Paisley

**T**HE present state of the world around us, in the professing church and in the assemblies of God is such that the exhortations of Paul to Timothy are most striking and needful. . . . "Hold fast the form of sound words" 2 Tim. 1:13. Days of apostacy are here, infidelity is on the increase everywhere, worldliness and materialism abounds and on all sides the old truths are being abandoned. Some who taught the plain things of God's Word in former times are now so "mellowed" that the salt is gone from their ministry. Should we not, then, more and more seek to encourage faithful men in their ministry and in their written efforts to keep "sound words" before the saints. Such will not be popular and must be prepared for the malicious words of the Diotrefes type, who love to have the place, but not the truth.

It is good that we see that all this departure has been foretold by the Spirit of God in Paul's last letter to his genuine son in the faith, Timothy. This young man held a peculiar place in the affections of Paul who could say of him, when writing to the Philippians. . . . "I have no man likeminded who will naturally care for your state." It would appear that Timothy was of a reserved and a timid disposition and, in view of his hard and difficult circumstances, surrounded as he was by evil men both inside and outside, Paul wrote to strengthen him to serve faithfully and with courage. How the younger amongst us who want the right ways of the Lord need such an encouraging ministry today. This exhortation of the dear apostle in v. 13 is good for us all today. . . . "Hold fast the pattern of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." Timothy had heard these words taught by the apostle with clearness and accuracy. We have been given these words in the Scriptures and have also had them expounded to us by our former guides, faithful men who have gone before. May we hold fast in a day of drift!

## READING THE WORD

The importance of reading the Word has been given more prominence in recent ministry for which we thank God. It is felt, however, that the study of the Scriptures is still neglected. Many precious hours are often devoted to the study of useless things which might have yielded much fruit if spent in the reading and "finding of great spoil" in the Holy Scriptures. Herein lies one of our weak



points today. Where the Word of God is set aside by neglect, our weakness becomes at once apparent. Story telling and the endless retelling of incidents of a personal nature (offer to draw attention to the speaker-editor) are substituted for ministry, and the form of sound words is given little place. Those who impress the importance of a careful reading of the Word and its close study must show, by the character of their ministry, that they are conversant with every part of the Book of God. These words are to be in faith and love which is in Christ Jesus. I have no doubt that this remarkable statement is to save the truth from becoming a theological lecture, but rather that which will produce interest and exercise unto godliness in a scene fast ripening for the Great Apostacy which shall fully develop after the true Church has gone.

### THE FORM OR PATTERN

Such concern the Glorious Person of the Lord Jesus, the eternal Son of God Who became the Son of Man by way of the virgin birth, yet was ever and always what He ever was. He took to His Deity Humanity, yet never abdicated one attribute of Godhead. His absolute perfections and sinless, impeccable humanity, His sacrificial death as the only means of eternal salvation, coupled with His Glorious literal Resurrection and ascension as the Great High Priest over the House of God, ALL are part of the "sound words" concerning Himself.

If a writer, speaker or lecturer is wrong about this and about Him, he is wrong everywhere.

### RADIO PREACHING

May we sound a warning that certain men have poisonous teaching concerning the absolute value of the Precious Blood of Christ as the only ground of personal and eternal salvation. Any teaching that places law-keeping alongside the work of Christ as the way of Life, is a departure from sound words and to think of saints supporting such with money, which should be directed into channels for the furtherance of the pure Gospel of Christ, and the upbuilding of the assembly testimony, is disheartening indeed. Begging on "the air" (or by letter — editor) is to be deplored and to take funds from the unconverted to run the work of God, so-called, is against the whole truth of "Sound Words." Some are easily deceived by the appeals of subtle men for help and also their promises of reward by God.

## FROM CONVERSION TO GLORY

There are not two paths for the feet of the saints. One well-marked way is found in the Old Book. Assurance sweet is by the Word of God. Many that profess today lack assurance and, although really saved, are full of doubt. To profess again but makes them more unhappy and is no cure for the unhappy condition. But the "sound words" of John 5:24 can act as a quick remedy. God saith "HATH" and this should settle all fears. The Blood makes me safe and the Book makes me sure. Believers' Baptism by immersion, as an outward seal and sign, is still in the Book and ever precedes Assembly reception but is not the door to the local Church. Baptism rightly understood will never lead a soul back to Babylonish ways, the political arena, or the world's pleasures. It means separation from the world's system that crucified the Lord of Glory. Baptism is only practised once but all should live in its constant truth. Some say it is non-essential. There are no non-essentials in the "sound words" of Scripture. It is essential to true discipleship but baptism is not regeneration.

## THE PLACE OF HIS NAME

God has a place where He dwells. Some are teaching that we are now in a day of ruin that corporate testimony is done with. This is a denial of the "form of sound words." Ruin and departure there is. Former assembly testimony in some places has deteriorated to nothing more than mere "mission hall principles" where the "open table" to all who profess Christianity is practised, musical instruments of all kinds are used, and the hand of the Spirit of God, as it were, bound in the leading of the Spirit in ministry. Some have recently confessed that they could no longer stay there as the Gospel is not preached to their growing families and are led to seek the company of God's people walking in "the old paths" of the Word. Thank God there are many such companies of His own world-wide today still. Corporate testimony shall continue until the Lord returns for His Church. May we be found in a scriptural Assembly then, and until then, seek to adorn the doctrine which is after godliness.

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"The Lord will hear when I call unto Him." Psalm 4:3

IF we could bring more of this confidence into His presence, when we come before Him to offer up our petitions, we should not so often go out from Him with sad, heavy hearts—carrying still the burden which might have been cast upon Him.

## PIONEER RECORD FROM MANITOBA

Portage la Prairie,  
November 10, 1931

My dear brother in Christ:

It is with great reluctance that I comply with your request for an article for the "American Pioneer" relative to the work of the Lord in this district. Oftimes the less we say about the work we think God has wrought the better. However, the brethren in this district are very insistent that we should forward an account of it. The brethren in Winnipeg wrote men and asked if I would work their tent during the summer months. After praying much about it I decided to do so providing the Lord sent along a fellow-laborer. At the Winnipeg Conference brother Herbert Harris promised to help operate it. He proved a true yoke fellow whose earnestness and exercise often put me to shame. He was just as willing to peel potatoes, or gather wood to make a fire, as he was to get on the platform to preach.

**(Our two brethren were living Indian style all summer; cooking on an open fire, and hanging their cooking utensils on the limb of a tree. An empty orange crate nailed to a tree was used to keep their food supplies. They slept in a tent.—Editor).**

The Portage la Prairie brethren told us of a needy, poor district, near to a place where they had meetings in a schoolhouse. Brother Rae of Vancouver visited the district one Lord's Day and said he believed there was work to be done. With the Portage la Prairie brethren we looked over the ground for a location for the tent. We found one, but could not see a house in any direction, from which we could expect to get people for an audience. However, we pitched the tent on this spot, and held a prayer meeting in it. All those who helped to erect the tent earnestly joined us in prayer. About fifty people were present the first night and most of them sinners. This was doubled in about ten days. At the end of three weeks we had an audience inside of 150 people on Sunday nights, and 100 or more on the outside. Week nights over 100 attended. We were very much encouraged by the presence of the Portage brethren, who had to come a distance of about forty miles. One brother from there brought six unsaved with him and, later, they all professed to be saved. In fact, ten of those who professed at the meetings were from over thirty miles away. The Lord began to work at the end of the first week. Two or three had professed about the end of the second Lord's Day and from about the third week,



there was scarcely a night that someone did not come and say to us. . . . "I got saved last night, or today." The burden of the preaching seemed to be the need, guilt, danger and doom of the sinner.

We found an old bed-ridden saint and his frail wife, both of them ninety one years of age. They had been in assembly fellowship in the old country seventy years ago and for many years had been praying for this district. I never remember any meetings we ever held where so many individuals or assemblies wrote to say that they were praying for us. We fully believe the Lord heard and answered the prayers of His exercised people. The meetings continued for fourteen weeks and when the weather got cold two stoves were put in the tent. We found an auto, which a brother loaned us, of invaluable help as distance between homes was great, oftimes a mile or more. We visited in every direction from the tent within a radius of twelve miles, giving away tracts, Travelers' Guides and booklets, speaking a word to those visited, trying to reach their conscience. The devil began to roar like a lion. Some who came to the tent threatened to burn it to the ground, and run the preachers out of the district as they said they were driving the people crazy. They even sought the Mounted Police who would not interfere. Then they went to the nearest town eleven miles away, and tried to get the authorities to act, but of course they gave no heed to them either. We, therefore, had to watch our tent at nights and though tired at times, we were kept happy in the Lord. We held two baptisms; at the first one nineteen obeyed the Lord with 300 people witnessing it. Nine were baptized at the second one and almost as many people present. Some more were baptized in other places. I think about thirty four who professed at the tent were baptized and a few more still desire to obey the Lord. We want to wait and have full confidence in them before baptizing.

The matter of a place to meet gave us much exercise in view of forming a Testimony, but brethren from various places expressed their fellowship in a hearty manner and in ten days a very nice Hall large enough to hold about 130 people was erected. A number freely gave their services and in two weeks it was opened, fully furnished, and free from debt. Last Lord's Day we commenced a little "testimony" in it, when about sixty eight remembered the Lord. Some came from Winnipeg, one hundred miles away, also a number from Portage and other assemblies. A good many said it was the happiest day ever spent in their lives. Brother Fish is having some meetings for the young

saints and brother Harris and I are going elsewhere in the Gospel though we hope to keep in touch with the newly formed assembly for some time.

The Provinces of Manitoba and Saskatchewan seem to be wide open for the Gospel, and there is plenty of room for young men with healthy bodies and burdened souls who are willing to step out of the well-beaten paths of assemblies and be satisfied with plain fare. God can never, and will never fail those who are in His path. Brother Harris and I proved the care and goodness of God in a marvellous way while out here. The Gospel meetings in the new Hall are encouraging and there are those who are still in soul trouble. For the present Portage la Prairie brethren have assumed the responsibility of the weekly Gospel Meeting. May the Lord raise up godly, earnest young men who are fitted by Himself: May they hear His call, "Who will go?" and say with exercise of soul and without reservation, "HERE AM I, SEND ME."

Through rich grace,

Robert W. McCracken

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### A TRIBUTE TO CHARLES HOEHLER

American Pioneer—January 1932.

"As to writing about brother Hoehler, I could say he was a loved servant in these parts. Some of his fruits in 1896 remain as a seal of God's approval of his path in His service. I had the joy of being with him in some special meetings just previous to his being taken away. He surely was real happy in the Gospel and even helped in street meetings on Saturday nights. Probably a little too much for the condition of body. He gave a wonderful word at Manchester, Iowa, the Sunday afternoon at a river side where a baptism took place.

It surely is a joy to think of him being saved and prepared to meet God. I hope when my time comes to go home that I will be in the state of soul that he seemed to be."

By Oliver Smith of Waterloo, Iowa

(Dear brother Oliver was kept happy in soul at his time of death. We remember dear Chas. Hoehler well. While having meetings in Toledo, Ohio., for about three months many years ago, he came along and gave help. His English had his German accent but his happy soul condition overcame this. We counted it a joy to know and have a little spell with him. . . . Editor).

## TRIALS OF A GOOD SHEPHERD GENESIS 31

W. Hutchison, Vancouver, B.C.

**J**ACOB'S experience as a shepherd was not encouraging but, using this as an example, love for the flock is what sustains one in that work. The Lord Jesus is a beautiful example of the Good Shepherd—John 10:9. In Psalm 22 we have the Good Shepherd brought down to death on account of His love for the sheep. In Psalm 23 we see Him tending with sweet, unwearied care the flock for which He bled and died. His the responsibility to meet their need, to guide, to protect and land them safely (and us) in the glory. He shall have the whole flock safely with Himself, then He shall also reward the “under-shepherds” for all their care, labor and love for the flock.

Jacob was a very careful shepherd; he did not overdrive the flock. May we learn from Jacob, as a shepherd, not to overdrive the flock, God's people.

In verse 38 we see that he was not making a gain of his work—“the rams of thy flock have I not eaten.” in verse 39 he was responsible to restore back to Laban the exact number. We, too, are responsible for one another, for every child of God under our care. In that day the Lord will require it from my hand and your hand—yes! every sheep and every lamb that He has put into your responsibility to care for, and mine. “Of my hand didst thou require it.” vs. 40 and 41.

As to “enduring and suffering” see 2 Cor. 11:28, 29. Paul had the care of all the assemblies; and in verse 41 of Genesis 31 we see that Jacob had his wages cut—surely we see that this happens frequently, as in the case of the beloved apostle, who said. . . . “I robbed (or encroached upon) other churches, taking wages of them, to do you service.” What the self-sufficient Corinthians did **not** do, the Macedonian assemblies **did** although poor and despised. Much of God's work has been carried on by the poor of God's people through the years (Editor).

Did Christ rise in the world's estimation? No, indeed, they gave Him a shameful cross - John 19: 15, 16, 17.

In John 21:15, 16 He deals especially at first with Peter, with no mention of Peter's unfaithfulness. The Lord's rebuke (His look) was sufficient to break him down - we read “He wept bitterly” or brokenly - Luke 22:61,62. Read further in 1 Peter 5:1,7. Peter had about 27 years of service since John 21. He speaks of himself as “an elder” - he had tended the sheep for these years. He could speak with experience



behind him - this is something which all can not do. The value of the godly shepherd lies in his experience and godly care and self-sacrifice on behalf of the flock, his constant attendance in the assembly and visitation and love for the flock. This is not an office, this is a "work." Young ones of today should heed the voice of the shepherd and seek to give reverence, subjection and assent to godly counsel. Alas! some say . . . "No, we are able to look after ourselves."

In 1 Peter 5:7 the matter of "care and anxiety" only makes us cast our sorrows all on Him . . . "for He careth for you." The godly shepherd is always ready to lessen the burden of sorrow or anxiety which the flock bring to him, as he is able.

Shepherds are warned, also, as in Acts 20:28, 35, against wolves from without and perverse men from within. Let us beware. Watch out for anything, or anyone, that would turn us from Christ, the True Centre.

Jacob represents service, and his training was all necessary to fit him to become the true and fruitful servant and, when we see the old man stand in the presence of the mighty king of Egypt in Genesis 47 and "bless him" - verses 7, & 10, we can see the result of that subjection to a life of service when called to it by God and willing to learn the lessons of true shepherding. Surely there is a reward for faithfulness thus, and in every form of Divine Service for the Lord.

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## AN INCIDENT IN THE REIGN OF

**STANISLAUS, King of Poland - 1708 A.D.**

**Comfort from spiritual song of Paul Gerhardt**

IN the year 1708, when Stanislaus was King of Poland, a peasant of German extraction and of the Protestant religion, whose name was Dobry, a man faithful to God and His Word, was living in a village near Warsaw. Undeserved misfortune befell him and his numerous family, and brought them into bitter straits. At last his cottage was to be sold in the middle of Winter. A third time his hard creditor was entreated to exercise patience and consideration, but in vain. Dobry came into his house, cast himself into a corner, covered his face, while his wife and children sobbed over the sad news that they must leave their dwelling on the morrow, and wander forth in the piercing cold.

Just then the solemn tones of the bell sounded forth from the church tower, calling the people to evening prayer. The whole family fell down on their knees and commended themselves in prayer to the faithful God, a Helper in time of need, and Dobry struck up Paul Gerhardt's hymn, so rich in consolation. . . "Commit thou all thy griefs." They came to the last verse:

"Thou seest our weakness, Lord!  
Our hearts are known to Thee:  
Oh! lift Thou up the sinking hand,  
Confirm the feeble knee!  
Let us in life and death  
Thy steadfast truth declare,  
And publish with our latest breath,  
Thy love and guardian care!!

While they were singing this last stanza there was a knocking at the window pane. It was an old companion of the family, a raven, which Dobry's grandfather had taken from its nest, tamed and then set at liberty. Ever since, the bird had shown such attachment to the house that when it could not find any food in the fields on account of the snow, it came to take up its winter quarters there. Dobry opened the window, the raven hopped in and, to the no little astonishment of all, laid a ring full of large jewels on the table. Dobry, however, instead of retaining the ring for himself—the sale of which would have, at once, freed him from all his difficulty and debt—told the whole story to the clergyman of the place, who, when he saw the crown and the name of King Stanislaus upon the ring, made known what had happened to the king who was staying in Warsaw at the time. King Stanislaus sent for Dobry to the castle and rewarded him richly. He caused the farmhouse to be rebuilt, and as soon as the barns and byres were ready sent him as many cows as he needed for his household. Dobry caused a stone tablet to be placed above the entrance of the house, on which was the raven with the ring in its beak, and underneath were the words:-

"Thou everywhere hast sway  
And all things serve Thy might;  
Thine every act pure blessing is,  
Thy path unsullied light."

Submitted by Leland Potter of N.S.

## NOT FEELINGS, BUT FAITH

J. N. Darby

**I**T is not what you think of Christ's work, but what God thinks of it, that saves. Your knowledge of what God says of it, by faith, gives peace. God says to Israel in Egypt, not when you see the blood, I will pass over you, but "when I see the blood." He it is that has been offended, He it is that judges, and He it is that "has accepted" the ransom in justice, as He gave it in love. He is faithful and just to forgive us.

As we may confound sometimes the acuteness of our feelings with the spiritual judgment of our sins, we almost always at the outset confound the work of the Spirit and the work of Christ. Each has its place in the saved; but they must not be confounded. The Spirit of God may humble and convict us, reprove within and thus distress us, or give us joy; and often we set about to judge of all this in order to know our acceptance with God. But these things, though they have their place in the mind of the redeemed, are not the ground of his peace. Christ "has made peace by the blood of His Cross." Christ has done all, and has left us nothing but thanksgiving and praise. If someone has paid my debts, my sorrow at the folly that contracted them, or my joy at their being discharged, adds nothing whatever to the payment of the debt, though both be natural and just.

It is sometimes hard to esteem our feelings as nothing; but it is only a remains of self. Only think what it cost the Son of God in undergoing the wrath of God, and we shall feel on one hand the perfect security of our justification, and the nothingness of all our feelings compared with what our sin really was in the sight of God, Who "remembers it no more," as He has said. If Christ had not completely discharged and effaced it, He could not be in heaven; for He could not sit at the right hand of God charged with our sins, though He was charged with them on the Cross.

If your heart demands . . . . "But how do I know that I have part in all this"? I answer, with the Word of the Lord which abides for ever that (it is to him) "whoso believeth in Him." That all might be grace, God has willed that it should be by faith; yet though faith produces immense effects, it adds nothing to the thing it believes. Christ and the efficacy of His work must be, and be before God, all that I am called to believe them to be, before I believe it.

(From the Bible Treasury of 1903, edited by William Kelly.)



## QUESTIONS AND ANSWERS

**QUESTION:** Could the company of Ephesians 4:11 be those spoken of as 'led captive' v. 8, and here seen fulfilling divine purpose as 'gifts given'?

**ANSWER:** We think not. Verse 8 of Ephesians 4 states, "When He ascended up on high, He led captivity captive, and gave gifts unto men." His leading a multitude of captives is concurrent with His ascension forty days after His resurrection (He did not ascend to heaven prior to this), and is the continuing result of the glorious work finished on the Cross — John 19:30. This is the translation of saved souls into the glory, which, prior to the Cross, had been detained in that compartment of Sheol which held the souls of all the righteous dead from Adam down, whether Jew or Gentile, if saved, for Gentiles were saved in past days as well. This is consummated at His ascension and souls of saints today go immediately to Paradise, the third heavens, God's dwelling place, our home.

Verse 8 continues on at v. 11 for verses 9 and 10 constitute a parenthesis, giving us the descent of Christ at His death into Sheol or Hades, then His ascension, following the forty days of manifesting Himself to His own, not to the world. He ascended, as in verse 10, that "He might fulfill all things."

As we consider verse 11 we see Christ as the great Head of the Church giving "gifts" for the Church with a view to the purpose of God outlined in verses 12 and 13, following and, of course, in this giving of gifts there is no distinction of Jew and Gentile. Such are in the Church and their ministry, scripturally fulfilled, was purposed of God to plant, sustain, nourish and teach assemblies after the New Testament. God never gave His sanction to sectarianism, denominationalism, or inter-denominationalism. All of the latter is the result of departure from the original pattern and has brought untold difficulty, dissension and clerisy which, ultimately, shall have its full result seen in the worship of the Man of Sin, after the Church is gone. Clerisy, in its true form, is anti-christian — it places man in the place of Christ.

**QUESTION:** Can Christ's Name be joined to War?

**ANSWER:** The late William Kelly stated. . . . "If he knows his calling, can he join Christ's Name with such unholy strife? If right for one side, it is right for another, or the Christian becomes a judge instead of a pilgrim, and the Name of the Lord would be thus compromised by brethren on opposite sides, each bound to imbrue their hands in one another's blood, each instruments of hurrying to perdition souls ripening in sins.

Is this of Christ? Is it of grace? It may suit the flesh and the world, but it is vain to plead the Word of God to justify a Christian's finding himself engaged in such work. Will anyone dare to call human butchery, at the command of the 'powers that be' Christ's service?

The true reason why people fail to see this is, either a fleshly mind, or an unworthy shrinking from the consequences. They prefer to kill another to please the world, rather than to be killed themselves to please Christ."

**QUESTION:** I have exercise about some of the "housing estates" near this large city, some of them without any testimony and with approximately 70,000 people. What would be the procedure regarding carrying the Gospel to such. I would like to be in God's will. I have been active for several years in S. S. work, open air work and Tract Distribution, also Hospital visitation?

**ANSWER:** This exercise is good if you have time, after the other duties which you have assumed relative to the Assembly, and we have no doubt, if properly presented to the brethren having a care of things there, they would give sanction to any further work there. The great problem we have found here is that some men with an "urge" to go forth to preach have abandoned other useful work in the Assembly, as outline above. Consequently S. S. work is given up, house to house work is given up etc., etc., and off they go — sad to say also some seem to think this is of God; whereas it would seem that little has been accomplished by such "urge to preach" elsewhere. A great deal more could have been accomplished had many been content to remain with the work at home, stick to daily and honest employment, and work for God in a local capacity. The getting of a "letter to preach" with consequent freedom to "travel" develops a sort of minor clerisy which is disheartening, at times a sickening proof of decadence and failure of good judgment.

This "travelling far and wide" gives to such a false impression of honest work for God and we see, at times, some travelling East and West in this land, visiting places which, had they been working in their daily toil, they would never be able to visit unless perhaps once in a lifetime. Many good, honest workers for God, in a local capacity, accomplish far more for God and are content to remain where God places them. Such are to be honored, the others should be discouraged as far as travel is concerned and encouraged to stick to ONE field and do some honest work for God.

**QUESTION:** In giving to God, personally, must such be sent through a "fund?" How can one give personally and receive credit for such on Income Tax returns?

**ANSWER:** We must remember that Treasury regulations do NOT make provision for deductions to individuals, generally speaking, although a good number of our brethren have, by building up a record through past years, been granted such deductions. Accurate, business-like records must be kept for proof. Checks, stating purpose, can be useful.

A few of our brethren and sisters have "set up" private and personal funds which the Treasury has found acceptable. Some Assemblies have also done this, privately. If you desire to give personal gifts and have any qualms, give just the same and look to the "Bema of Christ" for reward far exceeding the minor deductions you might lose here.

Incidentally, we should remind our brethren from across the line, or other countries, that if they receive six hundred dollars or more in any year, while preaching in the United States, that is, in the aggregate, they are legally required, as a non-resident, to file an Income Tax return with the U. S. Government. You will be asked on this return if you have filed in former years. This is important to godly and honest conduct.

## PIONEER PAGE

### SHETLAND ISLES:

It cheers our hearts and encourages us greatly, in reading the articles from time to time, by dear brethren across the seas. We hope and pray that the Lord will enable you for many years yet (if He tarries) to continue sending forth this helpful line of ministry. We thank God that it is still appreciated by the majority in fellowship here in the North. The few copies of "Words In Season" are shared among us. I regularly give mine to a young married sister who enjoys it very much - she is very steadfast in the "old paths" and had the joy, a short time ago, of pointing her only daughter and her chum to the Lord - both about eleven years, and another girl and young lad professed about the same time. They all attend regularly and seem real - this is a small country assembly where there seems to be a real Spirit-created interest. Two girls of 16 and 19 were baptized and received into fellowship a short time ago; they were both saved some years ago and have continued well. So we praise God for tokens of blessing and take courage, and go on,

Yours very sincerely in our soon coming Lord,

James Moar, 66 Braewick Rd., Lerwick

### FROM NORTH IRELAND:

I note what you say as to branching out with the Gospel. The tendency even here, at times, is to keep pretty well to the assemblies or districts where goodly numbers can be drawn from surrounding companies. All of us perhaps find that the Gospel Hall, with light and heat, (no difficulty to take down, transport and erect a portable hall) and a ready audience and a sort of unstipulated weekly remuneration, forms a greater temptation than we are prepared to admit.

We can loudly condemn "clerisy" but how easy to become like "glorified clerics" !! A few young men have recently gone forth to preach the Gospel and we would hope to see an effort made to reach into counties and parts of counties where there is both neglect and need.

Perhaps the importance of this would have impressed us more had it been consistently kept to the fore much sooner. We all seem to like to labour where seed has been sown and solid work put in by others.

Perhaps we are even afraid that considered ability to get crowds and converts would be too clearly shown up in more backward and difficult parts. I never like to hear in my movements of preachers who tell the saints privately that they can't preach to small numbers.

### HAWAII:

A note from our brother Francis Vendetta tells us of their lonely outpost here - pray for him and his little family. A dear native woman has gotten saved, her husband comes to an odd cottage meeting and he no longer places rice and oranges before his Buddhist idol. What a mercy if he should get saved and destroy the idol. Pray for this!

87-878 Waapuhi St., WAIANAE



**Welland, Ont.** — Bro. G. P. Taylor helping here, using his chart. This Assembly seeks to go on in scriptural ways and have a nice Hall, built mostly by themselves, on edge of the city. We wish them well.

**Midland Park, N. J.** — Bre. Howard and Ramsey have had some good Gospel meetings here of late, with some blessing following — trust the saints may be cheered and helped on. This town is a religious stronghold and people safely entrenched behind denominational walls.

**Elgin, Ill.** — Tracts to be used prayerfully may be obtained from the Central Gospel Tract Depot, 617 Laurel St., Elgin, Ill., 60120. Our brother Louis Gabler carried on this work for years.

**Kirkland Lake, Ont.** — Bro. Jas. Clark has been giving help of late, also in Earlton, Englehart and Charlton, using chart. Some encouragement.

**Blind River, Ont.** — Bro. T. Kember carrying on here at last report — John Kember suffering quite a lot of pain and discomfort.

**East Boston, Mass.** — Christians here were expecting meetings by brethren D. Howard and S. Simms in March.

**Prospect, So. Australia** — Bro. Hubert Kimber seeks to help the work here. He says. . . "I have just returned from two months visiting to the Eastern States (i.e. Australia) and we thank God for the "things remaining." We need to be on our guard more than ever, he states.

**Garnaville, Iowa** — Bro. MacLeod and J. Smith were to start Gospel meetings here in March.

**Matoaca, Va.** — Bre. Crawford and Slabaugh were in the Gospel here, one had professed, we heard.

**Joliet, Ill.** — Saints here go along nicely in His ways. We had a visit with them recently and they are very appreciative of the Word. Directions for Chicago area . . . Get off Interstate 80 at New Lenox exit at U.S. 30, coming south. Go about half a mile on U.S. 30 and Hall is right there on the point at Washington and U.S. 30. Morning meeting at 10:45. Tel. No. of bro. Pike — 722-3609.

**Vancouver, B. C.** — Bro. Alves still recuperating and is near home for a while.

**Calgary, Alta.** — John Norris had five weeks here during the Winter, some professed.

**Bermuda** — Small Assembly at The Crawl seeks to go on for God. Bro. Hodgson was called home but his son seeks to give help — the same religious movement which permeates this land works there — Satan's "unity" is not God's work.

**Sudbury, Ont.** — Bro. Wiffen writes that they appreciate their new Hall, much larger than their former one — we trust God will strengthen the little company.

**Bryn Mawr, Pa.** — Bre. Warke & Surgenor had meetings here in February.

**McKeesport, Pa.** — Bre. Dobson and Grainger had meetings here lately, some interest.

**Steubenville, Ohio** — Bro. Calderhead had a visit with the saints here in ministry mostly, we believe. Bro. Wm. Snider rented a building in Benton, Ohio, about 35 miles from Akron trying out this place.

**Tylertown, Miss.** — Bre. Hamilton and Baldwin had a visit with the saints here. Bro. Hamilton was making a few calls south ere returning home. Hoped to visit the few in Coal Creek, Kansas.

### CONFERENCES

**Toronto, Ont.** — Usual E. S. Conference this year, April 12 to 14, commencing with Prayer Meeting in Pape Ave. Hall April 11, at 7:30 p.m. All other meetings in the Eastern High School of Commerce. Usual arrangements will prevail.

The weekend following, April 19 to 21, the Mimico Gospel Hall Bible Readings will be held, commencing Fri. evening of the 19th. These were very helpful last year. Corresp. for Mimico Hall — R. Hill, 30 Struther St., Toronto 14.

**Vancouver, B. C.** — Easter Conference of So. Main, Deep Cove and West Richmond Assemblies, April 12, 13 and 14 D.V. Corresp. W. A. Boyd, 27 East 58th Ave.

**Moncton, N. B.** — Conference D.V. in Gospel Hall, 195 Mountain Rd., April 12 to 14, commencing with Prayer April 11. Corresp. N. L. MacNeil, 37 Bromley Ave.

**Waterloo, Iowa** — Conference dates this year, April 27 and 28, commencing with Prayer Mtg. evening of April 26. Usual order of meetings and visitors entertained freely. Corresp. Clifford Smith, 2416 Hammond, Waterloo — 50702. All meetings in Western Ave., Gospel Hall, 726 Western Ave.

**McKeesport, Pa.** — Annual Conference D.V. April 27 & 28, with Prayer Mtg., Fri. 26th., at 7:30 p.m. All meetings in the Pavilion, Renzie Park. Brethren walking in the "old paths" welcome in ministry. Please advise beforehand of your coming. Corresp. Wm. H. Moore, 2705 Hill St.

**Manchester, Conn.** — Conference D.V. April 12, 13 and 14 in the Masonic Temple. Prayer mtg., in Gospel Hall, 415 Center St., April 11 at 7:30 p.m. Correspondence to Everett S. Glenney, 696 Forest St., E. Hartford. Conn. 06118. Phone 568-4836.

**Culver City, Cal.** — Annual Conference D.V. in Gospel Hall, 11138 Venice Blvd., Prayer Mtg., April 12 at 7:45 p.m., continuing 13th. and 14th. Preachers walking in the "old paths" welcome. Corresp. Harry Bingham — phone No. 213-342-7594.

**Forest Grove, Ore.** — Annual Conference D.V. commences with Prayer Mtg., May 17, continuing through Monday the 20th. Corresp. Harry H. Goff, 2433 Goff Rd.

**Clyde, Ohio** — Christians here expect to have their one day Conference May 26th. Prayer Mtg. Sat. eve. 25th., at 7:30 p.m. Breaking of Bread in Vine St. School 10:30 a.m. Ministry afternoon at 2:00 p.m. John Williams, 130 Huffman St., Bellevue, Ohio.

**Frostburg, Md.** — Annual Conference will commence D.V. this year with Prayer Mtg., Fri. May 17 at 7:30 p.m. continuing Sat. 18th., at 2 p.m. and Lord's Day. The Lord's servants walking in the "old paths" welcome — visitors freely entertained. Corresp. Wm. C. Knieriem, 80 Walnut St.

**La Crosse, Wisc.** — Annual Conference D.V. will be held May 4 and 5, preceded by Prayer Mtg., Fri. May 3rd., at 7:45 p.m. D.S.T. Usual order of meetings. Corresp. Mr. L. Uglum, 314 So. 6th St.

**Vancouver, B.C.** — A later note states that conference will be held, after the Prayer Meeting, in the Sunset Memorial Community Centre, 51st & Prince Edward.

**Torrington, Conn.** — Annual Conference D.V. May 11 and 12 in the Elks Home, 70 Litchfield St., Prayer Mtg., Gospel Hall, Midgeon Ave., Fri. p.m. May 10th. Corresp. Victor Illuminati, 72 Revere St. Usual arrangements will prevail.

**Stout, Iowa** — Annual Conference D.V. May 25th and 26 commencing with Prayer Mtg., Fri. May 24th., at 7:45 p.m. Usual order of meetings — Hospitality extended to visitors. Corresp. Richard Stickfort. Stout, Iowa. 50673.

### FALLEN ASLEEP

**Osford, N. S.** — Our dear sister Mrs. Howard (mother of Douglas Howard), went home February 9th., in her 83rd year. Saved in Ottawa as a young woman, married in Montreal, back to Ottawa and in Toronto for years. A woman of a meek and quiet spirit, much in prayer but has left a good heritage. Our late brother George Smith, who labored with the editor in his Bible Carriage for some years, was instrumental in her salvation.

**Longport, N. J.** — Our veteran brother Samuel Martin of the Bryn Mawr Assembly "went home" from the Gospel Hall Home here January 21st. He was in his late 90's and well known to many of us. We knew him first in 1916 when we were in fellowship in Bryn Mawr — he was staunch in principle, a true watchman and he kept his keen memory to the last almost. He was the Correspondent of Bryn Mawr Assembly for years when they met in the Old Library at first and for years after they built the Hall. A worthy brother, he and his kind are greatly missed.

Also on Feb. 16 Mr. Nelson E. Willard, Sr., "went home" aged 69. Saved when 19 through 1 John 1:7 and in fellowship in the old Atlantic City Assembly we believe, latterly in Longport, for many years. Pray for his widow, also one son.

**Sault, Ontario** — Our beloved brother John Milan, formerly of Winnipeg, "went home" from here recently. Paralyzed for years, he bore a cheerful Christian testimony.

**Englehart, Ont.** — Our dear brother Harry Wood "went home" Feb. 9, aged 76. Saved Nov. 1953 at meetings of bro. J. Clark. With the Assembly in Charlton in 1954, latterly here. Remember his widow and family in prayer.

**Garnaville, Iowa** — Our beloved sister Mrs. Emma Wirkler was called into His presence February 11, aged 88. Saved in 1942, an exercised sister and one who went on faithfully in the fellowship of the Assembly as long as her health permitted. It is "only till He come."

# Words in Season

THE BIBLE FAMILY MAGAZINE



## MORIAH

'T WAS on Moriah's rocky crest  
The eye of God did sweetly rest  
On that which God to me did bless,  
A sacrifice that pleased Him best.

My sin must take me 'down to Hell,  
But when I heard the story tell  
Of One Who God's demands did meet,  
I there embraced the pierced feet.

God did it all, the Lamb He gave,  
Enough my guilty soul to save;  
I saw it, heard it, understood,  
That God had saved my soul for good.

Moriah's rocky dome stands out,  
Let all who tell the message shout,  
That God is satisfied for aye,  
By Jesus' blood for such as I.

W.H.F.

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**MAY, 1968**

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## WORDS IN SEASON

Published monthly at 2116 So. Jefferson Ave., St. Louis, Mo. 63104  
EDITOR: William H. Ferguson, 1289 Chase Ave., Lakewood, Ohio, 44107

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1289 Chase Ave., LAKEWOOD, OHIO. 44107

News items, Conference Notices, Obituaries etc., should be sent in early in the month. 10th is deadline.

VOLUMES: We have 1967 volumes on hand yet, also a few of 1966 volumes which we can mail you. Order soon — a valuable record. \$4.00 mailed free.

WARNING: We urge you to be very careful of any suggestive letters of a begging nature from KOREA, AUSTRIA or BALKAN STATES—we have had distressing reports of some professed activity in the Lord's work. This holds good for any letters from this continent sent regularly to those who give. God's men don't do such things.

BRITISH SUBSCRIBERS — Please note that we are being penalized up to 15c each letter mailed without proper postage for overseas. PLEASE CHECK YOUR POSTAGE!

### CORRESPONDENTS

Waterbury, Conn. — Mr. A. Van Der Bush, Greystone Road, R.F.D. 2, Terryville, Conn., 06786.

Lonaconing, Md., — Mr. Edward Hunter, Church St., Lonaconing, Md., 21539.

### CHANGE OF ADDRESS

Vancouver, B. C. — Harold S. Paisley, 2960 Hoskins Road, North Vancouver, B. C.

### REPORTS

Detroit, Mich., — Bro. Paisley had some weeks of good Gospel meetings here in Stark Rd. Assembly—a few professed. Previously he had meetings in Rexdale, Toronto, Ont., with some blessing.

Cumberland, Md., — The Editor had some ministry meetings here recently, also in Steubenville, Ohio., speaking in latter place on "The sons of Jacob." Also a recent visit to Jackson, scene of former labors, was encouraging. Our brethren there seeing interest lately.

East Boston, Mass., — Bre. Howard and S. Simms were holding forth here in the Gospel.

Soo, Ont., — Our brother John Kember was still in hospital at last report. Pray for dear John and his wife and family.

Waubaushene, Ont., — Had a recent note from our esteemed brother F. G. Watson who is in the Elim Homes here. Pray for his spiritual comfort also remember in prayer brother G. G. Johnston in his weakened state in Toronto. These have been worthy brethren of long acquaintance.

Labrador, Nfld. — Our brethren continue their steady labors here. They need prayer for those who have professed that they may go on for God, Satan is busy and good shepherding is necessary. This is as important as evangelizing.

London, Ont., — Bro. John Gray, with his wife, expects to leave for the West Indies May 10th., D.V. and will be gone perhaps about a year. He desires a note that his mail may be directed to his home address—355 McNay Street, to simplify matters. Pray for him in this service.

Cedar Falls, Iowa., — Bro. Gray and Eric McCullough have been here for five weeks, with some blessing in the Gospel.

North Palm Springs, Calif., — A small company of believers gather here to His Name in the Gospel Hall, 17100 Indian Ave., (at Dillon Rd.) S. S. at 9:30 a.m. Breaking of Bread 11 a.m. Gospel at 7 p.m. Wednesday Prayer & Bible Rdg., at 8 p.m. Corresp. of Assembly Charles Spataro, 19530 Tumbleweed Trail, Desert Hot Springs, Calif., 92240.

# Words in Season

A MONTHLY MAGAZINE

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

*Former Editors*

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

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Vol. 60

MAY, 1968

No. 5

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I know Whom I have believed and am persuaded that he is ABLE—  
2 Tim. 1:12

ABLE to do exceeding abundantly above all that we ask or think—  
Eph. 3:20

ABLE to make all grace abound toward you; 2 Cor. 9:8

ABLE to succour them that are tempted. Heb. 2:18

ABLE to save them to the uttermost— Heb. 7:25

ABLE to keep you from falling, and to present you faultless before the  
presence of His glory with exceeding joy. Jude v. 24

ABLE to keep that which I have committed unto Him against that day—  
2 Tim. 1:12

Who shall change our vile body, that it may be fashioned like unto His  
glorious body, according to the working whereby He is ABLE even to  
subdue all things unto Himself. Phil. 3:21

Believe ye that I am ABLE to do this? . . . Yea, Lord. According to your  
faith be it unto you. Matt. 9:28, 29.

\* \* \* \*

The above from Bogster's Daily Light for March the 8th., should be a  
cheer to those who need Himself in a special way—truly HE IS ABLE!

\* \* \* \*

ABLE for all things Lord to me,  
Make this to me—Reality;  
So much of self affects us here,  
But when we pray the way is clear  
To Heaven above, the place of power,  
Thot Refuge safe, when dangers lour:  
Yes! Thou art there, and all seems well,  
Yes! Thou art there, our hearts would swell  
In praise and confidence to raise  
The voice of thanks to Thee always;  
And never cease to sing the lays  
Of happy pilgrims on life's ways.

## THE STUDENT AND THE STONE-BREAKER

The Glasgow student who entered into a Bargain to break stones for two hours to permit of the stone-breaker getting to the meeting.

**M**R. S. MATHERS, a student, held Sunday services in a hall in the city of Glasgow. One day he came across an old man breaking stones by the wayside. In the course of conversation with the stone-breaker he learned that he lived in the neighborhood of the meeting room where he preached. In answer to Mr. Masters' question if he went anywhere on the Sunday evenings to hear the Gospel, he replied that he did not, adding: "If you will break stones for two hours for me I will go and hear you." "Done!" said the soul-seeker, and throwing off his coat he commenced to accomplish his task. The son of toil soon discovered that the preacher could break stones as well as he. As he saw him at his job he knew he meant business; but was he willing to stick by the bargain? He did not, however, see how he could get out of it honourably.

On the expiry of the two hours Mr. Mathers said, "My time is up, and I'll have to be going. I'll look for you on Sunday night." The following is the substance of the conversation that followed.

"What's the use of me going to hear you?" said the stone-breaker. "Though you are a student, I have forgotten more than you have learned. I'll tell you the substance of your sermon before I hear it. You preachers have but one string to you bow. It is 'Believe,' 'Trust,' 'Have faith in Christ.' I never heard one of you explain what this faith is that you put so much stress on. Explain to me what faith is, and I'll go to your meeting." "Faith," said Mr. M., "is breaking stones for two hours for a man I never saw before, on the ground of his bare word that he would come to the meeting. He told me that if I would break stones for two hours he would come and hear me preach. I believed him, and if you are a man of your word you will be there."

"And do you mean to say that if I take God at His word, as you took me at mine, that that is the faith that saves?" "I know no other kind of faith than taking God at His word—taking Him at His word in the same way as I took you at your word two hours ago. God tells you in His Word that sin was laid on Christ when He was hanging on the Cross, Isa. 53:6, and 'all that believe on Him are justified from all things' Acts 13:39, and 'Whosoever believeth in Him shall receive remission (or forgiveness) of sins' Acts. 10:43. The moment you believe on Christ, as your Saviour, you are pardoned and justified." "And do you mean to say that if I believe that Jesus died for my sins I will be pardoned and



justified?" "God's Word says so, and He will keep His Word, whether you keep yours or not." "I believe that my sins were laid on Jesus when He was hanging on Calvary's Cross, and according to His Word I am pardoned and justified," exclaimed the stone-breaker. The student and the young convert were enabled there and then to have fellowship in the truth set forth in J. Denham Smith's lines:

"All my sins were laid upon Him;  
Jesus bore them on the tree.  
God who knew them, laid them on Him,  
And, believing, I am free."

Many persons, like the stone-breaker, are perplexed and bewildered about faith. Preachers urge their hearers to "believe" and "trust" Christ, and the object of faith, Christ and His finished work, is kept in the background. Mr. M—'s definition of faith is simple and Scriptural, and his illustration of it is excellent. "Faith," said he, "is breaking stones for two hours for a man I never saw before, on the ground of his bare word that he would come to a meeting. You told me that if I would break stones for two hours you would come and hear me preach, and I believed you."

Mr. M— received the stone-breaker's testimony, he took him at his word, and the surprised man inquired: "If I take God at His Word, as you took me at mine, is that the faith that saves?" The reply given was this: "I know no other kind of faith than taking God at His Word in the same way as I took you at your word two hours ago." The words "faith," "believe," and "believing" mean the same thing in the Scriptures. There are not two kinds of faith or two ways of believing. "Faith cometh by hearing"—not by praying—"And hearing by the Word of God," Rom. 10:17, whether it is hearing earthly or heavenly things. "Hear and your soul shall live." Isa. 55:3. Hear the Gospel of the grace of God, believe it, and be saved. What was the Gospel that was preached to the unsaved Corinthians by believing which they were soundly converted to God? "Christ died for our sins according to the Scriptures: He was buried and rose again" 1 Cor. 15:1-4. The Gospel of God's matchless grace speaks of Christ's death, burial, and resurrection for us. He died for our sins: that is, for yours and mine. That was what the apostle preached to unsaved Corinthians, and by believing which they were saved. This is the only inspired definition of the Gospel in the Scriptures, and, as it is to be preached to "every creature," it must be true, whether it is believed or not.

"Facts" are "facts," whether accepted or denied. Whenever the reader believes God's Gospel, that very moment you

will pass from death unto life, whether you feel any change or not at the time. "The Gospel is the power of God unto salvation to every one that believeth" Rom. 1:16. Why not now believe it? "He that hath received His testimony hath set to his seal that God is true" John 3:33. By receiving the Gospel testimony regarding Christ, and His death on your behalf, you "set to your seal" that God speaks the truth. The crowning sin of the sinner is the sin of **not** believing in Him who loved him and gave Himself for him. The Lord Jesus said to the unbelieving Jews, "If I say the truth, why do ye not believe Me?" John 8:47. Why does the reader **not** believe God's testimony regarding Christ? Every unsaved person is guilty of the dreadful sin of calling his best and dearest friend a liar! "He that believeth not God hath made Him a liar, because he believed not the record (or testimony) that God have of His Son; and this is the record (or testimony) that God hath given to us eternal life, and this life is in His Son." 1 John 5:9-11. "God so loved the world that He gave His only begotten Son" John 3:16. He did not "offer" Christ to the world. He gave Him to it. He has bestowed His "unspeakable gift" to mankind—sinners as such. Only those who believe the Gospel testimony regarding Christ are possessors of eternal life.

Why continue another moment calling a just and holy God a liar? "Why will ye die" in your sins? Hearken to His glorious declaration: "He that heareth My Word, and believeth Him that sent Me hath eternal life, and cometh not into judgment, but hath passed out of death into life." John 5:24. R.V.

Alexander Marshall

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### MATTHEW HENRY — 1662-1714

Commentator on the Bible.

"A life spent in the service of God, and communion with Him, is the most comfortable and pleasant life that anyone can live in this present world."

He was twenty-five years pastor of a church at Chester, and during that time went through the Bible three times in the course of expository lectures. "At the commencement of his ministry he began with the first chapter of Genesis in the forenoon, and the first chapter of Matthew in the afternoon. Thus gradually and steadily grew his 'Exposition' of the Bible. A large portion of it consists of his public lectures, while many of the quaint sayings and pithy remarks with which it abounds, and which give so great a charm of raciness to its pages, were the familiar extempore observations of his father at family worship, and noted down by Matthew in his boyhood."

## NAKEDNESS

Wm. H. Ferguson

"AND they were both NAKED, the man and his wife, and were not ashamed." Gen. 2:25.

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

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

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

## THE KNOWLEDGE OF NAKEDNESS

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

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

Our main reason in writing thus is to warn the saints, particularly women, against the prevalent practice of almost total nakedness seen in many parts and even practised by professing Christians to their shame and eternal loss at the



Judgment Seat. As we have said, it is more than mere copying of the world, it is a DENIAL OF GOD and the FALL OF MAN. This snare of Satan is little thought of today, but multitudes are caught in it.

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

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

### SUMMER DANGERS

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

### HOW TO BE A TESTIMONY AGAINST ALL THIS

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

One can find a quiet spot with their little families with-

out cavorting or capering before the ungodly in semi-attire. How could one parade himself in such attire and then get up and preach sanctification and the "higher life" before an audience who know no more of true sanctification, or living in resurrection power, than a dead carcass, unless he is just the merest hypocrite and his sermon MUST be preached to suit the occasion and give an air or touch of "sanctimoniousness" to an otherwise worldly setup. Truly the fall and depravity of the human race must be forgotten and refused even in the attire of professed Christians.

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

### THE CLOTHING OF YOUNG CHILDREN

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

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

A study of Leviticus, reminding us how the Levite preachers sought to inculcate in the minds and hearts of their hearers, the teachings which God gave them to impress upon them, should be a solemn reminder to all preachers and teachers today that . . . "Thy testimonies are very sure: Holiness becometh Thine house, O Lord, for ever." Psalm 93:5. To preach and teach in this way shall surely bring abuse upon those who thus seek to be true to the Lord. The days are not much different now than they were in the days of Jeremiah when "all the proud men" gathered themselves against him, and they had even shut him up in

prison, but God had His eye on His servant and He brought him through. God will never let down the man or woman who faithfully clings to His Word in a day of departure and apostacy. The condition of Laodicea is summed up, spiritually and physically also in Rev. 3:18 . . . "that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." May God awaken many of His own ere the curtain falls on life's short history and the eternal day dawns.

(The above article was written by the editor for this Magazine ten years ago — it was brought to our attention again, lately, by reading the tract which a brother in Ireland had issued as a reprint of our article for distribution there. After these ten years we feel decidedly that there is further need of laying stress upon the "nakedness" of many professors. The trend to nakedness is even more pronounced today, even in clothing, other than Summer attire — Editor).

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## PIONEERING IN PENNSYLVANIA

The late George Winemiller

With regard to venturing into what is commonly called "new places" with the glorious Gospel of Christ, we are often reminded of the searching words of the Lord Jesus in Luke 17:10. Here is an attainment we have never reached, and a confession it always becomes us to make, and never to boast of anything rendered other than reasonable service. In attempting to reach places in the outlying districts, we but follow the fine example set by many others before us. We praise God for such. There is a special joy in trying a new place and a true luxury in being conscious of the privilege of telling out the "unsearchable riches" of Christ to those who, for the most part, are hearing the Gospel for the first time. Everything is so interesting from the beginning to the end, both as to the many difficulties and encouragements encountered, and which seem to be meted out in equal portions. It does not seem long to learn their need and usefulness.

It is refreshing, indeed, to constantly prove the ever gracious care of our God, in His supplies for all the variety of need that continually arises. How very sacred, and what a blessed thing to be enabled to carry our praises to Him, Who with such goodness and lovingkindness, thinks of and cares for His own. Then again, the places where, and the manner in which the Lord of the harvest is pleased to lead, causes those that are thus led, to acquire an experience which there is no reason to regret having at any time. What



is mostly needed is a heart for such places and courage, with a simple dependence upon God, sufficient to make repeated attempts.

### THE EFFORT IN THIS STATE

Now as to pioneering in Pennsylvania, we feel that little has been done as yet, according to the size of this State, the total population equal in number to that of Canada, i.e. over nine million people — (This was written in 1929 — Editor). My fellow-laborer, W. J. Armstrong and I became exercised in the following manner concerning the need which so much abounds everywhere. After spending the latter part of a summer together in a tent, during which some encouragement was given by the Lord, we became concerned about the matter of continuing in the fall of the year. In order to become as certain as possible of the Lord's will and guidance, we concluded the best and most practical way for us to learn this for ourselves, would be to make a venture into some town or district where none of our brethren had yet been. We also reasoned that if it pleased God to save some sinners — give us something to preach — a place in which to preach — and meet all other needs that would arise, it would indicate to us His guidance. Accordingly we journeyed to a small coal mining town, over thirty miles from the main railway. Here we obtained the use of a place which was made suitable for meetings. Here our God gave us to see, not only all the things we had already thought of, but more, and in an entirely different way from which we had expected. After six weeks meetings, we moved on to the next town, a few miles away, where a lodge hall was rented. We continued here for nine weeks, and had to re preach the same subjects before the meetings closed. Thereafter, from place to place, the period for each series of meetings was usually nine weeks, closing with the results of having reasons for thanksgivings to our unfailing God and for the humiliation of ourselves before Him. Step by step all seemed strange and trying but happy service.

Among the first effects seen was opposition in different ways, mostly stirred up by the ministers, who showing themselves unfriendly made things lively in more ways than one. The greater majority of places were without any Assembly and without any Christians of whom we had any knowledge. When working one town, we learned of a travelling salesman, who took it upon himself to inquire at three towns if we had left any bills unpaid. What he learned and reported seemed to calm troubled waters for a time.

We would not forget to mention here, both individuals and Assemblies of Christians whom the Lord had stirred,

giving them concern for the millions of sinners out of reach of the ministry of the Gospel in our halls. Such by their prayers, gifts, and words of good cheer, made it possible to carry the Gospel to the lost. All these in a coming day will see and enjoy fully the extent to which it pleased the Lord to use their fellowship. A lady whom God saved has told us often of having thanked God every day for sending us to her town with a tent. A business man wrote us that he felt he should be upon his knees every hour praising the Lord for awakening and saving a poor religious sinner like himself. Others have asked the question as to why we did not bring the message sooner. Proof of the laxity of us all in the discharge of our duty as debtors to the whole world in giving them the Gospel, Romans 1:14.

As to the matter of attendance, often a goodly number come, sometimes few and on several occasions only one and again none at all. The Lord of the harvest has opened wide the door of privilege, opportunity and responsibility, thus making the whole field available for evangelization. When was the need for the Gospel greater than now? The great need, opportunities and possibilities presented by the unevangelized fields, should serve as a strong appeal especially to our younger men. The record of the beloved Paul, as stated in Romans 15:19, 23, both refreshes and rebukes, as we read the noble example . . . "From Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ. Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation. Someone has pointed out that there is no formal conclusion to the Acts of the Apostles, because our God meant the story to be prolonged throughout the ages, after the same manner. Jesus and the resurrection, Acts 17:18, was the delivering story then and Jesus and the resurrection is the delivering story now.

(Editor's note: Having some little acquaintance with part of the country brother Winemiller writes about and seeing results in formation of assembly testimony through their labors, we can only bear testimony to the zeal, labor and earnest love which characterized their labors. Deep humility was the character of our brother. We have been told by some who were reached in their early days that they would be so tired at night as they walked home miles through mountain roads to their lodgings, that they could hardly lift their feet to the sidewalks, wearied in, but not of the work. Today, with high powered cars, and every convenience and no scarcity of money, there is very little pioneering, if any, after the scriptural pattern. We were just thinking, as we write this that, considering all the reports we have received through the Winter of meetings, we have not had one report of any younger brethren, strong and not in middle age, doing any sustained pioneer work. A few weeks in the Summer of well-advertised work seems to be the sum of most and then the well travelled circuit of assembly preaching).

## SHEPHERD CARE

By O. C. Fish

**W**HY CAMEST thou down hither? And with whom hast thou left those few sheep in the wilderness? 1 Sam. 17:28. Although Eliab spoke these words with anger kindled against his brother David, there is instruction in them for the people of God both then and now. The Lord Jesus, the Great Shepherd of the sheep, still would say to the Elders which are amongst us: "Feed my sheep; Feed my lambs; Feed the flock of God which is among you." David, however, did not forget or neglect the few sheep in the wilderness, for he left them with a keeper, when he was called to defend the sheep of Israel in the forefront of the battle. Poor Saul, their self-chosen king, while accepting the office, came lamentably short of what he should have been as the shepherd of Israel. How true it is, "He that is faithful in that which is least, is faithful also in much." Luke 16:10. David had been found faithful with what Eliab despised in the back side of the desert, so now he was called to honor God in the field of victory. Eliab might deceive Samuel, 1 Sam. 16:6, but God who looks not on the countenance or height of stature, knew that he would not prove faithful, neither with the few or many, nor in private life or public testimony.

What really does qualify a man for assembly recognition as an Elder, Shepherd, and Overseer? The three terms describe the same position. As an Elder, he goes before the sheep as an ensample to the flock, like the he-goat. Prov. 30:31. As the Shepherd, he feeds them with the sincere milk of the Word or with stronger meat as they grow to full age and are able to bear it. Then in oversight, that much misunderstood word, lies the thought of vigilance in careful protection; for the lion and the bear will be encountered in the wilderness, as well as Goliath of Gath in the public field of battle. All this will tax one much for the grace of patience, self control, vigilance, sobriety and good behaviour.

There is much unseen service also, known only to the eye of God; "Watching for souls as they that must give an account" Heb. 13:17; "Making mention in prayers" Eph. 1:16; "Not ceasing to pray" Col. 1:9; "Labouring fervently in prayers, that ye may stand perfect and complete in all the will of God." Col. 4:12.

Why is there failure in gospel testimony, in lack of worship, in prayer at the prayer meeting and also departure from the truth? Alas, we have to say like Micaiah, "I saw all Israel scattered upon the hills, as sheep that have no shep-



herd" 1 Kings 22:17. "These have no master." Instead of self denial, oftentimes the love of ease, money, and luxury hinder many in seeking this honourable work and spoil those who once sought to be faithful. "Woe to the shepherds of Israel that do feed themselves! Should not the shepherd feed the flocks? The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost." Ezek. 34:2-4. Let us solemnly remember that God has said, "I am against the shepherds; and I will require my flock at their hand." Ezek. 34:10.

Perhaps it was this lovely shepherd care that made David a man after God's own heart, and though at times he sinned terribly, yet notice his confession: "Lo, I have sinned, and done wickedly: but these sheep, what have they done? Let thine hand, I pray thee, be against me, and against my Father's house" 2 Sam. 24:17. May we acknowledge failure also, and make confessions, knowing that while God resisteth the proud, He giveth grace unto the humble.

Will David be forgotten? Surely not, for in the soon coming millenium kingdom, a faithful God will make good His promise. "And He shall feed them, even my servant David: He shall feed them, and He shall be their Shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it." Ezek. 34:23, 24. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5: 4.

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### FRUIT WORTHY OF REPENTANCE. Matt 3:8

WHEN there is departure from the way of truth, by an individual, or a company, it pleases God to restore to fellowship with Himself only by way of repentance. It is human nature to forget this. When God restores He restores the soul to a state in which there will be fruit worthy of repentance.

YOU say you have peace with God. Well, remember this: The way of peace and the way of holiness lie side by side; or rather, they are one. That which bestows the peace imparts the holiness; and he who takes the one of these takes the other also. The Spirit of peace is the Spirit of holiness. The God of peace is the God of holiness. If, at any time, these paths seem to go asunder, there must be something wrong; wrong in the teaching that makes part company, or wrong in the state of man in whose life they have done so. He who affirms he has peace, while living in sin, is "a liar, and the truth is not in him." —

Extracted.

## PARENTAL ANXIETIES

**A**S it is in youth that the character takes its shape for life, and wisdom dictates that special effort be made to give it a proper bias, it is then that Satan is most busy in attempting men's destruction. As he reasoned of old, "If I may but corrupt the first parent, I shall destroy the entire race; and, if I may but seduce the "second man" at the threshold of his ministry, I shall not only ruin Him, but the whole spiritual family"; so he still, in his sagacity, applies himself with double diligence to corrupt the stream of life by poisoning the fountain—to destroy the fruit by blasting the bud. If he ruin the child he has ruined the man.

The very fact that children and youth are so susceptible to good impressions, shows that they are also to bad.

If the pious hand may easily turn the child into virtue's path, so can an evil influence as easily lead it in the way of death. If its heart is more readily impressed by truth, it is more open to error. If the Scriptures are replete with precious invitations and encouragements to the young, so do they also abound with cautions and warnings from them, all of which do demonstrate that many and fearful are the dangers to which they are exposed.

The wise parent knows this, and it causes concern. Over no portion of the life of man are so many parental tears shed as over his early existence. Never is he so yearned over as during the plastic period of youth. There are other Rachels than those that weep over their dead children.

Yes, because dangers, so numerous and so threatening, attend the young, parents are, and ought to be, anxious for their children. But it is not enough that they are anxious as to their welfare. Something more is necessary. Mere solicitude, be it never so deep and abiding, will not secure their good. It is thus they reason with reference to the mind and the body. With what sedulousness and painstaking do they seek to promote and secure the right development of the child's physical and mental energies and capacities. In this particular they not only feel but act. And shall the soul, that noblest part of his being, that for which all else was made, be left to care for itself? Shall less effort be made to secure its welfare than is made for that which is less excellent?

What remains to be said, then, with reference to manifesting the concern which parents experience for their children, will relate only to their spiritual part.

Secondly. How should this parental anxiety, whose origin has been traced, manifest itself?

Many parents who are very ready to acknowledge their interest in their children's spiritual good, manifest it not at all, and others not in a proper manner.

This anxiety should be manifested in direct personal labor with them, and in securing on their part the diligent use of the ordinary means of grace.

A prominent feature in this personal labor with them, should be, early and habitual conversation with them on the Scriptures. There is, in this particular, an alarming defect in many Christian parents. If they put forth any endeavor of this kind, it is not with their own children. They will converse with almost any one in the neighborhood sooner than with a child of their own.

There is no just ground for such a course. It is a perversion of the divine method for the saving of mankind. Said our Saviour, "begin at Jerusalem." Home labor is first to be performed. Disciple those first who are nearest; and thence let the lines of influence run out into regions adjacent. First, the family; next, the town; then, the country lying round about, the State, the land, the world.

And beside, let me ask, who is to care for the souls of your children if not you, who are their parents? Who can do them good like yourselves? Who else has half the opportunities of conversing with them, and half the advantages in doing so? Baxter's first serious impressions in early childhood were produced by the conversation of his father with him about God and the life to come. Hundreds can testify with him to the same effect. Begin then early to converse with them on their character and destiny. Lead them to expect such conversation. Be familiar in this respect; be plain, tender, affectionate. If you have until now neglected this duty, neglect it no longer. Your children may have been surprised at this conduct on your part, and almost ready to call your sincerity in question, with the son of a certain deacon, who inquired of his neighbor, "Do you think my father's a Christian?" "Surely," says he; "why do you call it in question?" "Because," replied the boy, "he never said anything to me about the things of God."

Give occasion no longer for such a suspicion. Warn them against the vices incident to youth; entreat them to repent, and not only so, but instruct them in the Scriptures. Such was the conduct of Eunice, the mother of Timothy, and such should be that of all who desire to train up their children in the way that they should go.



A saying of a Jewish Rabbi might well admonish many a Christian parent: "When the boy begins to talk, his father ought to converse with him in the sacred language, and teach him the law: if he does not do that, he seems to bury him."

Manifest this concern also by much prayer for their good. Pray for them in secret. Pray for them around the family altar; teach them to bend their knees, and make them there to hear your petitions on their behalf. Take them also separately, with yourself alone, and there pray with and for them. This duty specially commends itself to mothers. There, as they are bowed with you before God, pray for them, calling them by name. See that they are in the habit of reading the Scriptures. Take them to Gospel meetings. Place them in the Sunday School. Let not any common obstacle prevent you from so doing. It is peculiarly adapted to promote their good. Thousands have, by instructions there received, been led to Christ. Encourage them in it. Interest yourselves in their studies. Assist them to understand what is difficult. Enlist their feelings; and in every way incite in them an interest in storing their minds with those truths which are able to make them wise unto salvation.

It is thus that you will manifest, in a proper manner, your anxiety on their behalf. Are you doing thus? Are you faithful to the trust committed to you? Can it be said of you in this particular, when you depart this life, "She hath done what she could." It is not yours to save their souls. God alone can do this. It is yours to do all you can for them. When this is done, leave them with the Lord. In doing it, cast your cares and anxieties on Him who careth for you, and seek of Him wisdom and every needed grace. It is in the performance of these duties, and in such a spirit, that you may reasonably hope for the joy of that parent, who can say, as he enters the presence of a reconciled God—Lo, here am I, and the children which thou hast given me. W.I.S.

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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.

## PSALM 138:2

Harry Macfarlane of Glen Ewen

IN this verse we have the heart of David going out in praise and worship to God for the fulfillment of His Word. He says—"For Thou hast magnified Thy Word above (or perhaps a better rendering is), according to all Thy Name."

The setting of this Psalm seems to have been 2 Samuel 7 (Note v. 26) when David expresses what has been on his heart in connection with erecting a dwelling place for the ark of God. The conversation that follows between David and Nathan, and also David speaking to God, is most interesting and instructive.

First of all God commends David for his exercise of heart about building Him a house to dwell in, and then proceeds to tell David that He is going to build him a house, and establish his kingdom and also his throne for ever. What a wonderful, panoramic view was brought before David's eyes as he saw and realized the fulfillment of God's purpose or promise. Little wonder that he exclaimed . . . . "Thou hast magnified Thy Word according to all Thy Name." David knew something of what was implied in the Name Jehovah. Through the days of his rejection and subsequent subduing of all his enemies, David gained a knowledge of God that, otherwise, he never would have had. And as he looked on into the future and saw the coming deliverance of the chosen nation from the hands of their enemies, and also fully restored to God, and settled in their own land, he was compelled to say; . . . . "Who am I, O Lord God? and what is my house that Thou hast brought me hitherto?" . . . . "But Thou hast spoken also of Thy servant's house for a great while to come . . . . Thou hast done all these things, to make Thy servant KNOW them . . . . Therefore hath Thy servant found in his heart to pray this prayer unto Thee." chapter 7: 18, 29 of 2 Samuel.

(Brother Macfarlane sent the above meditation in with this comment: Someone was asking me recently how God could magnify His Word above His Name, and these thoughts were what came out of it. We are always glad of such meditations of exercised brethren—Editor).

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**MEDICINE FOR THE SOUL**

Don't tie a tin can to the tail of all your troubles and send them howling all over the neighborhood. Just remember other people have a few little troubles of their own which they are trying to rock to sleep for your sake. Why not uncork your blessings and mercies and let the perfume fly; you will soon find that your mercies will out-vote your miseries.

## NO LOCAL ASSEMBLY

### The Error of The Open Table

I KNOW that it has often been said that all the believers in a place make up the assembly of God in that place. But this is looking at the matter very abstractly, and it does not carry us beyond what any pious person in the sects would say, and the practical results of holding this idea is that exercise is set aside, and believers made content to remain where they are. I do not see that Scripture contemplates the local assembly of God in any such a vague and intangible way. They are always, I believe, definite companies of persons who have certain customs, and who can depute messengers to carry their practical love to saints in other localities, and who can receive letters of commendation. It seems to me that if we apply the term "assembly of God" to saints who are scattered and divided in systems of men, we are in danger of losing a sense of what is in the mind of the Spirit in using the term. It is to put an abstract idea of the place of a concrete company of persons. I cannot think that this is the mind of God . . . .

With love in the Lord,  
Yours affectionately in Him,  
C. A. C.

June 21st., 1941—

(We are quoting some of the sentiments and teachings of some older so-called "exclusives" to show that those who presume to say they believed in an "open table" even without letters of commendation required, are not even standing on the ground of their former teachings, much less the Word of God — The "open table" permitted results in certain confusion and link with a false unity — Editor).

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## THE SERVANT'S NEED

TO be anxious for souls and yet not impatient; to be patient and yet not indifferent; to bear the infirmities of the weak without fostering them; to testify against sin and unfaithfulness and the low standards of spiritual life and yet to keep the steam of love free and full and open—to have the mind of a faithful shepherd, a hopeful physician, a tender nurse, and a skillful teacher—requires the continual renewal of the Lord's grace.

Saphir.

Our hearts have a throne. Is Christ, or self, or an idol enthroned there? Let Christ, as Lord, have His place there and He will satisfy. All else will be counted but dross compared with the excellency of His knowledge.



**QUESTIONS AND ANSWERS**

**QUESTION:** Is it scriptural and proper for a Christian "gathered to His Name" to buy and hold shares in companies controlled by ungodly men?  
From North Ireland.

**ANSWER.** It is NOT scriptural. It is against every tenet of the Word regarding the unequal yoke as found in 2 Cor. 6:14, 18. The Word "Be not unequally yoked together with unbelievers" etc., holds good for every aspect of the unequal yoke and the stock market and shareholding with the unconverted is absolutely forbidden by the Word of God. This should be enough for any God-fearing child of God. We have known some brethren of standing in this land who did not give serious thought to this, had no intention of entering an unequal yoke and, when it was pointed out to them, suffered considerable loss rather than lose a good conscience and a reward at the Judgment Seat of Christ. All honor to such.

Our dear brother Andrew Cousley, who "went home" recently from Longport Home for Christians told me on my last visit with him ere this — brother Ferguson, your Words In Season cost me quite a bit of money some time ago. On asking him the reason for his saying this, he mentioned that someone had interested him in some Steel Stocks when he was with the Steel Corporation where he served faithfully for years and, without much thought, he had gone into this yoke. One day he picked up our Magazine and read an answer we gave to this matter some years ago and he told me, with a smile, I got rid of them and took a loss. Such is the attitude of exercised and godly men and women. Avoid the Stock Market where you would be in partnership with the ungodly, even though you get a little less interest in an ordinary savings institution. Some might say — there is no difference — but there is a vast difference. In the latter case you are not in the institution as a matter of trading, or gain or loss but you are giving them use of the money thus deposited with them and the interest they pay is your charge for this.

However, let us not forget the higher principle of the Word in Matthew 6:19, 21. Also "Make to yourselves friends of the mammon of unrighteousness that when ye fail, (by dying we think the thought is here) they may receive you into everlasting habitations." Wonderful to think that someone will meet you in heaven who is there as the result of your "making friends thus of the mammon of unrighteousness."

**QUESTION:** What is the thought in Romans 14:4 etc., in connection with judging?

**ANSWER:** We believe the illustration here is that of an immature judgment by one servant critical of another in a matter that is "beyond" him and which has not been properly considered in the light of the Word of God. The servant here is a household servant and it is one such judging another.

It is not a matter here of suggesting that there is no such thing as forming a right and proper judgment relative to things which ought to be judged rather the thought suggests that of immaturity, ignorance of the spiritual aspect of what is before the apostle.

V. 12 reminds us that "every one of us shall give account of himself to God." This precludes rash and immature judgment here and reminds us that, at the Judgment Seat (the Bema of Christ) our lives shall be reviewed and that which was done for God and Christ, with a true spirit, shall be rewarded — all else shall be loss. We have sought to stress again and again in past months that at the Bema of Christ, the sin question shall not be raised — Romans 8:1 precludes that.

**QUESTION:** What do you think of calling the meeting place of Christians a "Gospel Chapel" or a "Bible Center" instead of merely a Hall as has been practised for years and where God has richly blessed His Word in salvation and teaching of believers the right ways of the Lord?

**ANSWER:** We know that the "meeting place" is for convenience and we have pointed out that in the first three centuries of the Church's history the saints had no religious edifices — they came about after the union of Church and State in Constantine's day. Very often God provided a room in the home of some man or woman of ability and a measure of wealth for the Church to meet there. As time went on, changes have taken place and, now, Christians can hold property etc., which was an impossibility in a former day when believers of the early Church had no "civil rights" in many cases.

The whole thought of the Christian's Meeting Room is simplicity — a place for the Church to meet and hear the ministry of the Word, pray and have the Breaking of Bread meeting on the First day of the week — Acts 20:7 etc., The main meeting of the Assembly we suggest was the meeting to "remember the Lord in His death and shew forth His death — till He come."

Of late years, a measure of prosperity has been granted and, with this, a good supply of PRIDE. This takes form in greater buildings, a getting away from the reproach of Christ when meeting in a simple Hall or meeting room — some of the best men and women of God of the past century were content with this — we have met them in our younger days, men and women of standing in the world and a measure of wealth and there never entered into their thoughts the suggestion of creating a "Chapel" or an ornate building. They were content with "the outside place with Christ." In Ireland "chapels" are connected with Rome and seems here in this land the use of the "Chapel" for the simple meeting of the Christians is just an attempt to get away from reproach for Christ, coupled with a lot of pride and a lot of false profession, making room for religious sinners to link up with that which shall not much disturb their thoughts of what a religious institution ought to be.

We will say nothing more of this meantime, save to say that all of such we have known — and we have known quite a number in this land — have been engineered, built up, propagated by men and women who lacked the spiritual fitness for forming true Christian judgment as to what characterizes an assembly of God or the house of God locally. Pride and ignorance of God's ways have multiplied "chapels" and such shall, eventually, fit into the ecumenical system, indeed links are seen already on every hand of inter-denominational complicity with the world's movement of unity — a false unity, not God's.

**EXTRACTS FROM LETTERS**

**From North Dakota:** Enjoy especially the Pioneer Page, as my father was the first settler in Moose Lake, Minn., He settled in Lawrence, Kansas, the wheat country but couldn't take the heat so he walked all the way on foot to Minnesota. They were very strict, their Bibles were read and we always had family worship morning and evening. Father used to leave at 4 a.m. for the big timber with four horses and a gun as the timber wolves were bad. I surely trust you can keep up the good work till Jesus comes.

**From Australia:** We also appreciate very much your continued mention of professional preachers, whose number is on the increase in this country, but who cannot help us much. It seems the more preachers we get the less Gospel there is preached in the country. Thank God for the few that are doing this work.

**From Vancouver Island:** Before we close, a little word of encouragement for the work of the Magazine. It has been a source of much blessing to us in a time when we all need "sound words" to hold fast to, from men of practice and experience.

**North Ireland:** Your continual emphasis in Magazine on Pioneering work is commendable. Assembly to assembly preaching doesn't plant new Assemblies. It is probably more than thirty years since a new Assembly was formed in Northern Ireland as a result of pioneer work. There are a few which have hived off large meetings in Belfast. Here in Fermanagh an open-air Gospel work is carried on by the Assemblies and some younger brethren have recently had a portable Hall erected near a housing estate.

Several young men have been commended to the work in Northern Ireland but their vision doesn't seem to be the needy West of North Ireland. A good brother from Ballymena said that County Fermanagh needs a young man to settle in it and spend a lifetime in it, if the Lord be not come. May the Lord raise up such a one. The work will be hard, often lonely, perhaps not financially rewarding but well worth while in view of the Judgment Seat of Christ.

**(This is also our great need here in U.S.A. i.e. young men to enter a State, live and labor there, as missionaries and prove God rather than live off the Assemblies. — Editor).**

**A Young Brother:** Your magazine fills a very definite need in my own Christian life. I especially appreciate the encouragement to be disciplined by the Lord, Heb. 12:7, as I am a young believer and need much training. (Let us pray for this young brother).

**From Iowa:** I am afraid that much of what you have warned against is taking place today. I am but a young man and have much to learn, but, brother! I have become alarmed at the lack of real interest in gospel efforts, apart from the shelter of the Gospel Hall. We do feel we should support any efforts for the good of the Assembly but when they are "booked ahead" for months one does wonder at times if this is of God or from a desire to preach . . . and the support of many meetings.

**From The North Sea Fishermen:** There are ten of us here that would be anxious to obtain a copy monthly — those of us who have read this Magazine have been greatly benefited by it and look forward to obtaining them regularly.



**Garnaville, Iowa.** — Bre. Oswald MacLeod and J. Smith had five weeks here recently. A few of the children of the Christians have professed. The older children seem harder.

**Belfast, Ireland.** — Our brother W. Halliday of Zambia, with his wife, have come home for a spell of refreshment, spiritually and physically. He says . . . "It is 22 years since we came here and we have been to Ireland twice." He says they always enjoy W. I. S. and don't want to miss it. His address will be 66 Newton Park, BELFAST.

**Akron, Ohio.** — Bre. Dobson and McCullough were to commence in the Gospel here April 7th., Trust God will work.

**Hantsport, N. S.** — Bro. L. K. McIlwaine is home again from Ireland and getting at the work here. He had well attended meetings for almost eight weeks in the community where he was born and brought up in. God blessed His Word and they saw a little blessing. Bro. Caulfield helped him, driving quite a distance each night, and enjoyed the time together.

**Vancouver, B. C.** — We had an interesting letter from brother Alves. He has been giving help as able, in home assembly and elsewhere but still needs to go easy as there has been some return of his pain in neck and arms. He has some projected surgery scheduled for April and we can remember our brother in prayer, that it may be helpful.

**Albuquerque, N. M.** — We have had visits recently from bre. W. Fisher Hunter in Feb. and Walter Gustafson for three weeks in the Gospel, in March.

**La Crosse, Wisc.** — Sam Hamilton home after a trip south, called at Coal Creek on way home. He mentions Elliott and Orr at Butler Center, Leonard DeBuhr at West Union.

**Owen Sound, Ont.** — F. Holder here recently on Egypt to Canaan chart—

**Eden Grove, Ont.** — Had visits recently from C. Fleming, J. Gray and F. Holder expected for a week in April.

#### CONFERENCES

**Deseronto, Ont.** — Annual Conference D.V. May 18, 19 & 20. Usual arrangements Corresp. W. Root. Sorry we omitted previous mention. Hospitality extended.

**Midland, Ontario.** — Annual Conference of this Assembly and Waubaushene May 19 and 20. Prayer Mtg. May 18 at 7:30 p.m. Meetings in Y.M.C.A. Breaking of Bread at 10 a.m. Those walking in The "old paths" welcome in ministry. Jas. Crawford, 311 Midland Ave.

**La Crosse, Wisc.** — Conf., dates May 4 and 5, Prayer Mtg., May 3rd., at 7:45 D.S.T. Corresp. Lawrence Uglum, 314 So. 6th., St., Usual arrangements.

**Forest Grove, Ore.** — Conf., dates D.V. evening of May 17, through Monday May 20. Corresp. H. H. Goff, 2433 Goff Rd.

**Frostburg, Md.** — Conf., commences D.V. Fri. May 17 at 7:30, continuing Saturday the 18th., at 2 p.m. and over Lord's Day. The Lord's servants walking in the "old paths" welcome. Corresp. Wm. Knieriem, 80 Walnut St., Hospitality extended to visitors.

**Stout, Iowa.** — Annual Conference D.V. commences with Prayer Mtg., May 24 — 7:45 and continuing May 25 and 26. Usual order of meetings — hospitality extended to visitors. Corresp., Richard Stickfort.

**Clyde, Ohio.** — Clyde and Mansfield Assemblies will have their one day meeting D.V. May 26th., in the Vine St. School. Breaking of Bread at 10:30 a.m. Ministry 2 p.m. Gospel meeting at 7 p.m. Prayer Mtg., in Gospel Hall Fri. eve. May 25 — 7:30 Corresp. John Williams, 130 Huffman Ave., Bellevue, Ohio., 44811.

**Torrington, Conn.** — Conference D.V. will be held in the Elks Hall, 70 Litchfield St., May 11 and 12 with Prayer Mtg., in Gospel Hall, Midgeon Ave., evening of Friday 10th., Usual arrangements. Corresp. Victor Illuminati, 72 Revere St.,

**Winnipeg, Man.** — Conference D.V. commences with Prayer Mtg., June 6 at 7:30 p.m. Ministry Fri. June 7 at 7 p.m. All Day Sat., & Lord's Day 8th., and 9th., in West End Gospel Hall. Corresp. S. M. Vanstone, 251 Beverley St., — Phone 783-1931.

**Byfield, Mass.** — The 89th., Annual Conference will be held D.V. June 1st., and 2nd., commencing with Prayer Mtg., Fri. May 31 at 7:30 p.m. The Lord's servants walking in the "old paths" welcome. Corresp. to William Ward.

**Augusta, Me.** — Annual Conference D.V. June 22 and 23 in the Gospel Hall, Old Belgrade Road — usual order of meetings. Corresp. to Fred A. Thompson, Rt. 4 — Phone 547-3587.

**Crapaud, P. E. I.** — The five Island Assemblies will hold their Annual Conference D.V. commencing with Prayer Mtg., May 17 at 8 p.m. Ministry Sat. May 18 at 3 p.m. Usual order of meetings Lord's Day and Monday, 19th., and 20th.. No circulars. All meetings except Prayer Mtg., in the Englewood High School. Correspondence to D. G. Ramsay, North River, P. E. I.

**Garnaville, Iowa.** — Conference dates D.V. June 1st., and 2nd., with Prayer Mtg., May 31. All meetings except for Prayer Mtg., in the High School as usual. Corresp. Robert Brandt. Hospitality extended to visiting Christians.

**Victoria Road, Ont.** — The 81st. Annual Conference will be held D.V. in the Long Point Gospel Hall, June 15 and 16, commencing with Prayer Mtg., June 14 at 8 p.m. The Lord's servants walking in the "old paths" welcome in ministry. Corresp., A. J. Stone, R.R. 2, Kirkfield, Ont..

**Eden Grove, Ont.** — Our Annual Conference will be held D.V. Lord's Day June 2nd., with Breaking of Bread at 10:30 a.m. Prayer Mtg. on June 1st., at 7:30 p.m. Servants of the Lord walking in the "old paths" welcomed in ministry. Corresp., S. R. Purdy, Cargill, Ont.

**Portage La Prairie, Man.** — Conference dates D.V. June 14, 15 and 16, commencing with Prayer Mtg., June 13th.. in evening. Usual order of meetings. Corresp. S. Rey.

**Danbury, Conn.** — Conference dates D.V. June 15 and 16, with Prayer Mtg. Fri. June 14 at 7:30 p.m. Meetings in their new location in Gospel Hall — particulars next month D.V.

#### FALLEN ASLEEP

**Jackson, Mich.** — Our beloved sister Mrs. J. H. Zoerman was taken home to be with the Lord March 20th., aged 75. She has been, with her husband, in the Assembly here since 1933. Their home was always open to the Lord's servants and together they have been a real help to this Assembly. We have known them from the beginning and enjoyed their fellowship throughout. We had a visit with our dear sister the day before she went to the hospital, speaking of the reality of our hope. Remember our dear brother in his loneliness.

**Toronto, Ont.** — We had word from Florida that our dear sister Mrs. Albert Joyce was called home suddenly that afternoon, April 3rd. As many know she has had a heart condition for some years but she seemed to find benefit from their stay south, near Tampa. A worthy sister, and a worthy companion for our dear brother, she is now "at home" with the One she loved and sought to serve. We sometimes think that many do not realize the responsibility of those who go before the flock and the care and spiritual help of worthy women. Pray for our dear brother and the family, all saved.

**Moncton, N. B.** — Our beloved sister Mrs. Brennan, widow of the late W. N. Brennan, "went home" March 2nd., in her 98th., year. Saved in Quebec City when 15. A "mother in Israel" she was loved by all who knew her, greatly missed throughout the Maritimes. Her husband, well known for his labors in these parts, went home 24 years ago.

**Akron, Ohio** — Our dear sister Mrs. Adelaide Angwin "went home" March 6th., aged 89. A worthy sister, always in the assembly meetings, and much missed by the Christians here. Prayer requested for her husband.

**Philadelphia, Pa.** — Olney Assembly lost two of their number lately. Mrs. Susan Morrison "went home" March 13th., in fellowship for many years and consistent. Also on March 18th., our dear brother David Coffey, Sr., "went home" aged 79. He was saved in 1939 at meetings of the late Jos. Pearson and Jas. McCullough. Faithful to the Assembly and had a consistent testimony.

**Soo, Ont.** — Our dear sister Mrs. Edith Dunn widow of the late Earl Dunn, went home recently after much suffering and hospitalization. In fellowship here for several years leaves a family of eight children — this suggests prayer for God's hand in salvation and care.

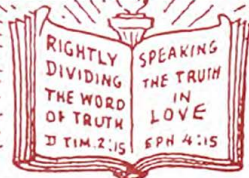
**Sarnia, Ont.** — Our brother Mr. William Davidson (formerly of Clinton) "went home" March 4th., aged 69. Saved in 1940 at meetings of brethren Joyce and Wilkie at Grand Bend. Prayer is requested for unsaved relatives — his widow survives, in fellowship here.

**Jackson, Mich.** — Our dear sister Mrs. Grace Baum "went home" March 27th., in her 73rd. year. Saved Oct. 4, 1942 at meetings of bro. McBain. A faithful sister and much esteemed.

**Calgary, Alta.** — Our dear brother John Horn, in fellowship here for the past eleven years "went home" to be with the Lord March 30, aged 74. In fellowship in West Hillhurst Assembly.

# Words in Season

THE BIBLE FAMILY MAGAZINE



## THE VISION

HE sees it stretching out, the needy land,  
He knows it needs, all else beside, a helping hand;  
He thinks, he prays, he yearns to go  
It is his constant thought, and lo!  
His Master says — JUST GO!

He leaves it all behind, the busy world,  
And to the solitudes he goes, where Christ said — GO!  
He finds himself alone, yet NO —  
The faithful guide has led him on,  
His Master's voice says — GO!

So on and on the lonely traveler goes,  
The sun has set, the heaven's above are open to him;  
He sees the Hand that points the way,  
He does his work as of today —  
His Master's voice says — Come!

W.H.F.

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**JUNE, 1968**

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## WORDS IN SEASON

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EDITOR: William H. Ferguson, 1289 Chase Ave., Lakewood, Ohio, 44107

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Mr. William H. Ferguson,

1289 Chase Ave., LAKEWOOD, OHIO. 44107

News items, Conference Notices, Obituaries etc., should be sent in early in the month. 10th is deadline.

**DELAY:** Some Irish subscribers have written us that the MARCH issue did not arrive. We called our Printers and all was clear here, so the delay seems to have been in mail transport — sorry about this — a few parcels were involved — hope all have arrived now. We regret we are unable to duplicate that issue.

**VOLUMES:** We still have a few of 1967, also two or three of 1966 — \$4.00 mailed anywhere. An interesting record for your families.

## REPORTS

**Avonport, N. S.** — Bro. McIlwaine, Sr. is working around here, helped by brother Kelly of Ireland, for a time in Vancouver, an exercised brother. Bro. Hull, after a visit to Vancouver, has returned and visiting Berwick area. He and bro. McIlwaine hope to work the portable hall there again later D. V., following up the work of last Spring. This "follow-up" work is good and has been very fruitful in the Maritimes, as elsewhere. Workers in U. S. could well follow this method. It has proven fruitful in former years.

**Hickory, N. C.** — The Assembly here seeks to go on in godly paths and appreciates visits of exercised brethren. Bro. McBain gave them a Lord's Day recently, also Geo. Baldwin gave a call.

**Huntsville, Ont.** — Bro. Harold Paisley had a nice visit with the saints here ere he left the West Coast where he hopes to settle — he spoke on the Life of Gideon. Saints here desire to continue in the "old paths" of the Word.

**Waterloo, Iowa** — Recent Conference a time of blessing and happy fellowship under the good Word of God. Large companies gathered from far and near and a good spirit prevailed. Bro. Warke went to Hampton for a few meetings, bro. Wm. Ferguson to Cedar Falls and Garnaville, also Manchester, bro. DeBuhr finished at West Union. Iowa has been a field of blessing and we trust all shall be preserved in the "old paths" of the Word — this includes branching out into new fields, not assembly circuit preaching.

**La Crosse, Wisc.** — The Conference here was large again and considered very helpful and encouraging. Bro. Paisley went to Vancouver, bro. Warke to Lynxville, Beetown and Blue River — bro. Ferguson home and to Everett, Pa., for a few meetings.

**McKeesport, Pa.** — Recent Conference here considered very good, a considerable number of preaching brethren here to give help — many visitors.

**Ferndale, Mich.** — Christians here had a few meetings recently, with the young in mind. Norman Crawford was with them for a week.

**Detroit, Mich.** — Saints of Stark Road Assembly had four weeks recently in the Gospel by Harold Paisley — meetings well attended with nice interest, a few professed, saints refreshed.

**Honduras** — Brother James Scollon keeps busy here in meetings — also has a printing work, sending forth the Word in Spanish.

**East Boston, Mass.** — Bre. D. Howard and Simms had a good series here in the Gospel, one or two professing.

# Words in Season

A MONTHLY MAGAZINE

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

*Former Editors*

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

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## HEMLOCK:

"Their heart is divided; now shall they be found faulty. . . .  
For now they shall say, we have no king because we feared  
not the Lord . . . . They have spoken words, swearing falsely  
in making a covenant: thus judgment springeth up as hemlock  
in the furrows of the field." Hosea 10:2, 3, 4.

\* \* \* \*

HEMLOCK is a dark and poisonous plant. A biennial, it is erect and branching, reaching five feet in height when full grown. The root is white, long and tap-shaped, from which rise hollow and glossy green stalks. Finely-cut leaves resemble a fern, and tiny white flowers grace the top of the branching stems. Numerous blood-red blotches on the stem inspired the appellation "maculata" meaning spotted. When bruised the hemlock emits a very disagreeable odour. All parts of it, particularly the seeds, contain an oily substance known as caria. If taken internally by humans, it acts as an irritant, bringing on paralysis, convulsions, and even death. Among the ancient Athenians it was administered to prisoners given the death penalty, the most famous and fatal potion, of course, was drunk by Socrates in 399 B. C. Elsewhere in the Old Testament Amos, the herdman, refers to it as an unwholesome thing. . . . "for ye have turned judgment into gall, and fruit of righteousness into hemlock." Amos 6:12.

Selected

### A KIMBERLY FARMER'S DOOM

**A** TERRIBLE STORM raged over his farm in South Africa, bringing about devastating destruction to his crops. It was surely a very sore trial, but when it visited this ungodly impious farmer he so lost all control over himself in ungovernable rage and hatred of God, that he came out of his farmhouse gun in hand. He pointed the gun at the heavens, and with a blasphemous oath shouted out that he would shoot God.

He fired. The report rang out distinct and clear, followed by a deep roll of thunder. The bullet from the gun of the enraged farmer of course did no harm. The lightning that preceded the thunder, however, struck the impious farmer and killed him.

The shocked friends of the dead man buried the charred remains, but were to be still more shocked. No sooner was the earth thrown over the coffin than a blinding flash of lightning came and flung the dead body out on the veldt.

With trembling hands the terror-stricken mourners once again buried the body, this time without the coffin; but again the lightning flashed, and the grave was again robbed of its occupant.

No longer could the mourners stand the terrible strain, but fled in terror from the spot. The jackals scented their prey, and soon nothing was left of the farmer's body, but his bones to whiten on the veldt.

Certainly God did not wreak His vengeance on the farmer's dead body, because of the farmer himself. Surely what happened was a warning to the whole district that God is not mocked.

These strange happenings were clean lifted out of the possibility of being a mere coincidence. They were clearly the finger of God. Nay, further it was not anger on God's part that brought them about. It was the MERCY of God to the people of the district in giving them such a clear and emphatic warning.

God grant that it may have started the earnest enquiry, "What must I do to be saved" in the hearts of the terror-stricken mourners, and of the many who must have heard of these strange happenings.

We record this incident in the earnest hope that YOU, reader, may be arrested by its narration. If there is one thing that marks the present day, it is widespread and deadly



apathy about God and His claims on His creatures. It takes something out of the common to arouse people now-a-days. May this appeal to you.

If only men realized the seriousness of sin, how sin brings in distance from God, and that nothing less than the atoning sacrifice on the Cross of Calvary, can atone for sin, and make reconciliation, what a revival would take place.

It is terrible to contemplate how men and women must find out in the end their terrible mistake, that the warnings of Scripture are all true, that the lake of fire for impenitent sinners is a reality, and that it will be for ever and ever.

“Whosoever believeth in Him (the Saviour) shall receive remission (forgiveness) of sins.” Acts 10:43.

“Believe on the Lord Jesus Christ, and thou shalt be saved.” Acts 16:31.

“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on Him.” John 3:36.

Trust that Saviour with all your heart as your eye travels over these lines.

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### NOT MEASURED BY CIRCUMSTANCES

We must never measure God by circumstances. We must not be found saying, “It is hopeless to expect the Lord to work here, — the difficulties are so many and so great.” It is true that the difficulties may be great. But we must not forget that our God is a great God, — able to do exceeding abundantly above all that we ask or think. It is no part of the business of faith to underestimate difficulties. Faith measures the difficulties with a tolerably accurate measuring-line. Yet she is not dismayed. Why? Because she sees God over all, blessed for ever. Difficulties are the trial of faith. If there were no difficulties, there would be but little need for faith as we tread our desert way. Faith would thus be bereft of that “preciousness” whereof Peter speaks when he says, “The trial of your faith, which is much more precious than of gold.” 1 Peter 1:7.

## LIVING OF THE GOSPEL

1 Corinthians 9:14

Wm. H. Ferguson

**W**HAT does this expression mean? "Living of the Gospel" literally means "Living out of the Gospel, or from the Gospel" and the intent of the Spirit of God is quite clear, but it is not so clearly understood among us today as to whom this should apply. That the TRUE servant of Christ and God-sent men are meant, we are quite sure — that several, today, who take advantage of this Scripture for support, do not give us this assurance, is very evident. Taking refuge under a Scripture which applies altogether to a different sort of person is another thing.

The Lord laid down this principle in Matthew 10:10, also in Luke 10:7. Thus it would appear that, taking all into consideration, this is an honourable and scriptural thing, i.e. God taking care of those whom HE has sent forth under the Spirit's guidance and leading, Acts 13:2, also v. 4. However, it is indisputable that the apostle Paul speaks of this in 1 Cor. 9 relative to a church which he had been instrumental in planting — the Church at Corinth. He is speaking of his own labors and those who labored in like manner, even those who followed after and cared for and shepherded the church or churches which they had either been instrumental in planting, or developing in a spiritual way, in accordance with the work of those who planted. This is important to note.

It is very questionable if this scripture could be applied today to the various forms of activity, labeled as the "work of the Lord." Nor even could it be applied to certain men who seem willing enough to accept the statment at its face value but have NEVER labored thus as did the early servants of God and of Christ. We would like to point out certain things this statement does NOT mean:

1. It does not mean that everyone that starts out to preach, according to today's language, comes under this designation.
2. It does not mean that a man takes up the ministry as a profession, or means of livelihood. We fear today some may not be clear as to the real meaning of being in the work of the Lord.
3. It does not mean that everyone who has a letter of commendation from an assembly can look to the Assemblies to be supported for the remainder of their lives.

4. It does not mean that the present-day circuit preaching around the assemblies, having meetings and being supported by them in this, is God's order, or is legislated for by God.

### THE GOSPEL IS A TRAVELLER

In this Church Epistle the apostle is showing to us God's way with His servants. Although he had power (v. 5) he did not use this authority. He would rather die than take a "living from assemblies" as such. We are always afraid of the man who speaks of money, when it comes to the care of the saints. It shows to us very clearly that this individual, whoever he be, is NOT God's man for His work. It is unquestionable today, that when one writes for meetings, or is written to, there is a tacit arrangement as to an unstipulated sum to be given to the preacher, probably weekly. This lends itself to a sort of clerisy among us. The preacher who only preaches in assemblies expects it. This is an arrangement that appeals to many as the proper thing but you search in vain in the Word of God for any suggestion that this was the mind of the Spirit.

In the days of the apostles and his co-workers they travelled with the Gospel, place to place, village to village, or town to town, which was true pioneer work, and where God was working they remained and saw assemblies planted and, accordingly, as in verse 7, they had a right to eat of the fruit thereof. There would be a lot of hungry men if this principle held good today among us — some have never even made a decent attempt at pioneer work. These men of God fed the flock and ate of the milk of the flock.

### THE NEED FOR REVALUATION

It is our conviction from the study of the Word for many years, and from experience in the work of the Lord and contact with some of the best men among us on both sides of the ocean that, if we are to see a true revival and a real work of God among us, there shall need to be a return to the simplicity of the Gospel in requiring those who profess to be doing the work of God to show some evidence of scriptural practice and principle. We speak a lot of the "old paths" and we fear with some it is only a "shibboleth" and it is possible to take advantage of the credulity of the Lord's dear people in the use of it. That men can degenerate into assembly-to-assembly circuit preachers, taking fellowship from all, as a sort of work in which they are entitled to be supported by the Lord's people, is a sad commentary on much of the profession of today as to God's work but which is



merely a subterfuge for true evangelistic labors in the field of the world and a means of a fairly easy living. The whole country lies wide open, whole States and parts of States, never touched, yet we see men passing over large tracts of the country to visit assembly to assembly. This is NOT God's work.

### NO TRUE SERVICE APART FROM SUFFERING

This is an axiom, old, proven and scriptural. No man ever amounted to anything for God, in Old or New Testament who did not suffer for God. It is out of suffering God gets His laborers and true servants. Today, it is also sadly true, that some could drop out of their sphere and no one would really suffer from the lack of their professed ministry, save their own immediate circle of loved ones and immediate friends. This is only too true. We have lost many good and tried men in past years — we long to see men raised up of God to take their place and carry on, in a godly and scriptural way, the work of the Lord. We do NOT encourage younger and able men in assembly preaching. Sometimes names are sent to us and we seem to be hardly able, under the circumstances, to avoid mentioning some doing just this thing, but it has never been the practice of this Magazine to encourage such as true servants — only after due proof of service could we be happy about it. Therefore the inclusion of certain names does not mean that we are in sympathy with their course. Men of a former day suffered in His work — in the labors, privations, loneliness, difficulties, lack of even the necessities of life, their families often poor and more or less alone for months when, they also, must lean upon God. It is out of this sort of suffering and honest labors that we have had men of God — only in this way shall we continue to have such among us. Now we have high-powered cars, often two cars in use and yet the country is not being entered for God. Instead these “wagons” God has provided are being used, more or less, as one sees fit and often to travel continent-wise, coast to coast etc., probably without much thought as to the proper use of the Lord's money entrusted, as a stewardship, for which one must give an account. Cost-wise we should remember that, according to proven statistics of those who have studied this thing, it costs about thirteen or fourteen cents per mile of travel for automobiles, counting cost, depreciation etc., etc. This is the base most companies use in determining costs. Therefore, if one drives 15,000 miles per year, we have about \$2100.00 a year operating cost alone. A transcontinental trip, or North to South, costs approximately \$420.00 or for the latter, about \$250.00, one-way. This is for auto expense alone.

Now if this amount of money were spent in true pioneer work, it would open up the country, give countless opportunities for younger and strong men to follow up "leads" etc., and any who would engage in this sort of work would feel that they were honestly doing with that which was entrusted to them, the work of the Lord as He desired and as the Lord's people THOUGHT was being done. We are mentioning this in the hope that there shall be some serious thought on the part of us all, with a view to re-considering our ways — as in Haggai 1:5, 7 etc., The vast amount of monies being spent in the professed work of God is staggering and to think of younger and middle aged men making varied trips continent-wise which, if they were engaged in honest daily toil, they could never expect to take except, perhaps, once in a lifetime, is disheartening to say the least. It will continue until there is a revaluation on the part of us all as to the work of the Lord.

### THE RESULT

Assemblies are being depleted, the work of God is languishing, the true results from much of the profession and re-profession are not forthcoming. It is time to "consider our ways." Even in Assemblies today, there are very few outsiders being reached, most of preaching seems to be directed to the children of God's people and any conversions seem to be only from that source, more or less. WHY is there no exercise for the perishing outside of the Assemblies? We need missionaries for U. S. A. and probably, largely, Canada, although some in that great expanse seem to have caught the "vision" and for them we pray God's rich blessing. It is from such that God eventually shall find HIS men for HIS work amongst the assemblies. If we could offer any advice to any strong men we would suggest that there be no arrangements made for meetings with assemblies this year or this coming Winter. Think of the vast expanse of country where there are lonely souls. Millions cannot leave the ice and cold of the North for the warmer climes of South and West yet this seems to be the exercise of many, and their only exercise. Comfortable beds and generous hosts or hostesses may not be at hand but you will have the comfort of God's presence and it makes many a cold and hard bed one wherein you can bless and thank Him for the privilege of losing a little self-indulgence for HIMSELF.

I remember brother John Bernard, of Wales, who labored among us in later years of his life, telling me that when he started out in the Lord's work, he told his brethren he was going to do so, away in the backward mining districts

of Wales etc., and he did not ask them for a Letter of Commendation until after five years of such labors, he asked them if they thought well to give him one. I think something of this sort is required today. A Letter of Commendation today seems to be a passport to travel and to be cared for. This is NOT God's way at all. If you search earlier records of the men of God you will find this is largely true. In North of Ireland they seldom commended a man till he had put in about five years of back street open air preaching and house to house work etc., while continuing at his daily toil.

### THE MATTER OF GIFT

We ALL appreciate gift but we are disappointed when we do not see the evidences of a God-given gift in a man. This is not merely an ability to speak well, or a good voice, or any personal feelings, giving acceptance, it is something which distinguishes a man when he rises to his feet and you can only say — GOD HAS PUT THAT MAN WHERE HE IS. God has such, both in the Gospel and in ministry and it is a joy to listen to such. They reach the heart immediately in one way or another, wakening or comforting, arousing sinners and bringing all into the presence of God. This is the sort of man God raises up. Every man having his "chance" at the ministry is absolutely without any scriptural example or authority. It is a device some use to accomplish their own way, and we are best to leave the platform, when it comes to visiting brethren, to the very best we have, men of experience, godliness and patience. To do otherwise is to court disorder and dissatisfaction and loss of valuable time for instruction.

Those whom God has undoubtedly gifted both in the Gospel and in ministry should be encouraged among us. You recognize such when they rise to their feet with the message of God. God is with them. Let others, younger etc., sit quietly and learn of God and they shall be better fitted for their particular labors in their appointed field. There are good, humble men of God among us who do not crave the platform. We know them — others know them — GOD KNOWS THEM. It is enough for us to keep our hand off the ark of God, lest we bring His rebuke. Even in local work, let us encourage the best of men among us in the preaching of the Gospel and ministry. If we are waiting on God, with patience, this shall also be the result. We do not appoint, at all, in the ministry of the Word but wait on God. God expects the true evangelist to be out in the field of the world, carrying the Gospel where Christ is not named. For such



to take upon them "ministry" for which they are not fitted merely defeats the purpose of ministry and lends itself to the development of a minor clerisy and lack of true gift. The problem of arranging the Gospel was never one in the early churches, they DID IT THEMSELVES, they branched out, 1 Thess. 1:5, 10 etc., This does not mean that we should leave the Gospel Meeting in the Assembly Hall as an open ministry meeting. Rather, we should encourage those gifted to take part, or those who desire to tell what God has wrought in them and bear testimony to His saving grace.

And so, "to the work God has allotted to us" and forget the assembly to assembly circuit until God relieves you of the hard laborious work of youth and strength, then He may make good use of you amongst His own in His good time. Never COVET an Assembly Conference platform — be content to do the humble work of the true evangelist in the world amongst those who know not Christ, even in backward places where you will be out of sight for a while. In this you shall find joy — in what we have outlined otherwise, you shall find eventual disappointment and loss at the Judgment Seat of Christ.

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### LAODICEA

HERE is an unstable and unfaithful assembly, to whom Christ makes Himself known in all the stability and reliability of His Person. He is the Amen. He is "the Faithful and True witness, the Beginning of the Creation of God." This company was going on without Him—the saddest feature of their condition was that they did not miss Him. This is the present low condition of profession, Christ is outside and they presume to get on very well without Him. True Philadelphian features are the spontaneous product of affection for Christ. A boasted Philadelphian position leads to Laodiceanism—position without power; affectation with affection; Christianity without Christ. They are neither hot nor cold. This is neither Sardis nor Philadelphia. This condition is nauseous to Christ. He would spue them out of His mouth. He marks their boastful claims—rich, increased with goods, needing nothing! Blind to their greatest need—Christ. How self-satisfied they were; but He rightly appraises them—they knew not! Where the greatest light has been there was the greatest darkness. If we have light without accepting the truth of the cross we shall become Laodicean. The truth of the cross strikes at the roots of pride and self-sufficiency. We owe everything as Christians to the cross. May this truth ever live in our souls! How remarkable to note that the last Judge—Samson, was blind, the last king of Judah—

Zedekiah, was blind; and the last state of the assembly in responsibility is blindness. The greatest vessel of all is the assembly, and hers is the greatest blindness—for she is ignorant of it!

The Lord acts towards His own in rebuke and chastening that they might learn the truth of their condition and repent. His love lingers on and is behind every chastening act. His heart yearns for recovery. Love will not allow that which is contrary to Himself as the Holy and the True, and so must rebuke and chasten.

He stands at the door knocking! He is outside that system which professes His Name. He appeals to any individual who will hear His voice. The voice suggests personal appeal. In chapter 1, John said "I turned to see the voice that spake with me." To hear the voice calls for proximity to the speaker. Nearness leads to intimacy. "I will come in to him," this is the pledge to the one who opens the door to Christ. He opened the door for the Philadelphian state. Decline closed the door against Him. Now you and I have the privilege of opening to Him and getting the gain of His sympathetic support in all things, for He will sup with the man who opens to Him. Then, too, He will lead us into communion with Himself in that realm of life and blessing of which He is the centre. The one who brought everything into being must rule everything. The overcomers will then share with Him who is the Overcomer. In the meantime it is theirs to accord Him His proper place.

As the Amen He is the confirmation and affirmation of all that is for God. He is the "faithful and true witness" to all that is of God. As the beginning of the creation of God He was before God's mind from the outset of everything. All has been brought into being relative to His glory. He is the chief, and all shall yet accord Him that distinction. Today He is robbed of His place in the midst of the profession where He should be acclaimed in His supremacy. May God grant that we each may hear His voice and open the door to Him in this closing day of the assembly's testimony. This we shall do if we submit to the Spirit's attractive presentation of Him.

From "Precious Things."

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### GETTING LIGHT

A woman who loved Him got light in advance of all the apostles. There is great encouragement in this. Many of us are very sensible that we are very insignificant in gift and energy, but there is no reason why we should not excel in AFFECTION. LOVE will bring us near to the Lord, and then in intimacy with Him we shall learn what His saints are to Him.

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## “ AND HIS MOTHER’S NAME WAS \_\_\_\_\_ ”

By a Christian Mother

“IT seems strange,” remarked one Christian to another, “that the sons of such good men as Eli and Samuel should have turned out so badly!”

“But may not the mother’s influence have been largely answerable for this?” was the reply.

It is remarkable in the history of the kings of Israel and of Judah, that the mother’s name of each succeeding king is always followed by the record of her son’s character. “And his mother’s name was \_\_\_\_\_, and he did that which was right in the sight of the Lord.” Or, “And his mother’s name was \_\_\_\_\_, and he did that which was evil in the sight of the Lord.”

Are we to gather from this that God holds the mother responsible for the conduct of her children, she being the one who trains them and forms their character? How often a mother’s prominent traits are reproduced in her children? If she is a woman of integrity, they will be marked by integrity. If she is inclined to be deceitful, they will be deceitfully inclined. If she is worldly, worldliness will characterize them. If she is fond of dress, love of dress will show itself in them.

“Tell me how to train my children,” said a mother to a godly Christian.

“Train yourself!” was his answer.

If a Christian mother’s chief aim is to push her children on in the world, she will probably gain it; but oh! at what a cost to them spiritually!

If a mother seeks with earnest prayer and exercise to bring up her “children in the nurture and admonition of the Lord,” refusing for them everything not in keeping with it, yet making their home-life happy, there can be but little question how those children will turn out.

We know a mother who had been much humbled by her inability to train her children aright, who ascribes their now being such whole-hearted Christians to God answering her prayers on their behalf. “I always remember mother’s prayer after father died, leaving her with her large family of young children to bring up,” said one of this same family of now earnest Christians. It was, “Lord, undertake for me.” Every morning she gathered us around her, and committed herself to God with that prayer, “Lord, undertake for me.” And God did not fail her. “He knoweth them that trust in Him.” Nahum 1:7.

F.A.



## AN INTERESTING LETTER ON THE THEATRE OR T. V.

Dear \_\_\_\_\_ : . . . . I do not know about being downright miserable, but I think I do know a little of what it is to find that death comes in on things here. We have to drink the bitter waters, nor can we look for anything else if we remember in our hearts that Christ has died here. We see the only green and beauteous One cut down in death, and as we learn death as that into which He has entered the bitter waters become sweet. That is, *we expect* to find death on everything here—our hearts are prepared for it. It is not a disagreeable surprise. Our LIFE is in another sphere, beyond the reach of death's destroying hand. Here we are in measure like the apostle, delivered unto death and prepared for it as we bear about in the body the dying of Jesus.

I am glad to be found fault with when I say what is wrong for it gives one a chance of getting right; thanks for your criticism as to "theatre-going Christians." I cannot lay my hands on the paper in question but as far as I remember my remarks were intended to reach the conscience of any who might PROFESS to be Christians, and yet find happiness in what is an out and out worldly thing. I should not for my part acknowledge such a person to be a Christian at all, except in the widest sense in contrast to being a Jew, Mohammedan etc.. They are UN-CONVERTED, have never turned to God from idols—are still in the broad road—and as being friends of the world are designated by James as "enemies of God." In saying this I do not at all presume to judge of what may lie beneath the surface. I do not doubt but that there may be a measure of the Spirit's work—a very small spark—deep down in such a soul, but such a one is NOT on the Lord's side, and is travelling on the road which leads to destruction. If I see a person on the road which leads to hell, I give no credence to his assertion that he is sure of heaven. The assurance of such a person is mere carnal security from which there must be a terrible awakening some day. If I know any such person I should lose no opportunity of pressing upon them the solemn impossibility of such a course having any other end than destruction. I would seek to make them feel that, in my judgment at any rate, they were quite unconverted. I would press on them the absolute necessity of the new birth and of being partakers of the divine nature, and I would try to show them that these things are moral realities, and that one of the children of God would naturally feel that a theatre was hell to him. It is not at all a question of a mere set of ideas about things; it is a question of a complete change of moral constitution. I am perfectly convinced that a person who could enjoy the theatre would not find heaven a very attractive place. Heaven has no hold upon his soul. Why he should wish to be there at all I do not know, except that people have an idea that heaven is a place of happiness. You will

think me very severe, I know, in all this, but I think Scripture would bear me out in it.

I do not make any excuse for worldliness anywhere. There are many in fellowship of whose eternal security one stands in the gravest doubt. They have picked up a kind of dogmatic Christianity, and have certain truths in their minds, but one does not see them in being morally formed in any way. You can only leave such with God. "The Lord knoweth them that are His." . . .

Mother joins me in much love to you in the Lord,

Yours affectionately in Him,

C.A.C.

May 24th., 1897

(We wonder what some of those enjoying the theatre in their homes would think of this by one of their most respected teachers of a former day, amongst the so-called "exclusive" brethren. Many of the chapel-going people, and perhaps a number of Gospel-Hall people are also "theatre-goers" in private — have the theatre (the T. V.) in their homes — Editor).

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## THE GREATEST THING IN THE ASSEMBLY

THE greatest thing in the assembly is what God says to us. We are apt to think that worship is the greatest thing, but surely what God is pleased to say to us is greater than what we can say to Him. If we listen to His speaking we shall be detached from human thoughts and sentiments; we shall be filled with what is of God, and this shall produce worship. In all our meetings we should be exercised to hear what God is saying in His house. Any saint is truly glorified if he becomes the vessel through whom God communicates. 1 Cor. 12 speaks of a member being glorified and all the members rejoicing with it. It is a great glory to be a suited vessel for divine communications in the house of God. (cp. the thought of Bethel — 1 Kings 2 etc.,) We go from Gilgal to Bethel.

**WHEN THE SON OF MAN COMETH,  
SHALL HE FIND FAITH ON THE EARTH? — Luke 18:8**

**W**E believe this is foreshadowing of the terrible infliction of punishment and persecution on the earth, during the reign of Antichrist and his false prophet. Satan would, through his emissaries, seek to **BLOT OUT** altogether faith on the earth. He does this, more or less, today and we know that everywhere in educational circles etc., etc., men scoff at the simple faith of believers in our Lord Jesus Christ. But, until the end of the Church period, thank God faith is manifested and God has His testimony today. He will also have His testimony (in the remnant of Israel and those of the nations who receive their testimony regarding the coming King and Kingdom) during the terrible time of Jacob's trouble etc., and that remnant shall be faithful unto death. Many of them shall be put to death, seal their testimony with their blood, others shall find a haven among the nations who have never heard, hitherto, the message of the coming King and Lord — Matthew 25:33, 40. Others, again, shall go south to find a haven in Moab etc., where God has put it in the hearts of former enemies to harbor them—see Isaiah 16:4. This is the period we are speaking of now when Satan seeks to destroy the seed of the woman.

This parable, in Luke 18:1, 8 suggests to us the Unjust Judge as Antichrist — the woman as Israel, the widow. Her continual coming seems to suggest the troublesome character of Israel relative to the nations—they cannot overcome her but they are troubled to know what to do with her, so the unjust judge says—"I will avenge her" and he takes her under his wing for a spell but then turns in all the fury of his heart against her, to destroy, breaking his covenant and otherwise seeking to blot out the name of the God of Israel from the earth. However, thank God, he is not successful and the "earth shall be full of the knowledge of the Lord as the waters cover the sea." It is cheering to know that our God's purposes must stand and His will shall have full sway after the Antichrist and his false prophet is cast into the Lake of Fire and Satan, himself, bound in the Bottomless Pit for one thousand years while the millennial region of Christ is in effect. This period of felicity and blessing to the earth shall be followed by the New Heavens and the New Earth—the Day of God.



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### WHAT WOULD IT PROFIT?

If all the riches of this world were mine,  
And all the lovely gems that brightly shine,  
If I possessed a large estate and grand,  
And choicest fruitful fields and timber lands,  
What would it profit me if death should call,  
And I should be compelled to leave it all?

If I should somehow win this world's applause,  
And rise to lofty heights in some great cause,  
If I could have my fondest hopes fulfilled,  
And with the prestige won, be greatly thrilled,  
What would it profit if I reached my goal,  
And then to die in sin and lose my soul?

If I could boast myself of noble birth,  
And consort with the greatest ones of earth,  
If I could make some friends in every land,  
And find in every place an out stretched hand,  
How dreadful in the end would be my lot,  
If Christ should then declare "I know you not?"

If I should build an earthly mansion strong,  
And entertain my soul with mirth and song,  
And spend my life in luxury and ease,  
What will I do at last and whither flee,  
If God my Judge should say "Depart from Me"?

What shall it profit a man if he shall gain the whole  
world and lose his own soul? Mark 8:36.

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

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HOW long do you suppose it would take you to count a billion? A pin manufactory which makes one hundred pins in a minute, if kept at work night and day, would only make fifty-two million pins in a year. Enormous as this number is, the mill must work twenty years, without stopping night or day, in order to turn but a BILLION of pins. What a vast sum, then is a billion; it is beyond our reach to conceive of it. And yet, when a billion of years shall have passed, Eternity will seem to have just begun. How important, then, is the question, "Where shall I be for Eternity?"

## QUESTIONS AND ANSWERS

**QUESTION:** Was Rahab the harlot a believer before the spies entered Jericho?

**ANSWER:** We believe "faith" was in Jericho ere the spies crossed the Jordan to spy out the land. The whole reading of Joshua, chapter two, makes this plain. She had heard, she had believed in Jehovah God of Israel, the LORD, and there was no doubt at all in her mind that the city was the LORD'S — therefore she had a new loyalty, a new King, a new LORD. We believe this would give us the answer to the above question. Furthermore, in the Epistle of James we are told by the Spirit that Rahab was "justified by works when she had received the messengers and had sent them out another way." "Justification by works" follows "Justification by faith" and is its complement. Justification by works does not, as many say, give us the proof of our faith before men. To any careful reader of the Scriptures, it is quite evident that the justification by works is BEFORE GOD. The world did not see Abraham's works when he offered up Isaac, nor did the world see Rahab's works when she received the messengers and hid them etc.. These acts of faith were before GOD. . . . Therefore we suggest to all the thought that JUSTIFICATION BY WORKS is showing by a definite act of faith our confidence and belief in the WORD OF GOD. It is acting in faith on that Word when all nature would be against it — faith rises to heights of wonder when we are justified by works before God. Verse 23 of James 2 states "The Scripture was fulfilled which saith, Abraham believed God" etc.. This act of faith on Abraham's part came after some years had elapsed when God first stated that "he believed in the Lord; and He counted it to him for righteousness." Genesis 15:6. Do not think for a moment that mere works, so-called, of a religious or social sort are acceptable to God as JUSTIFICATION BY WORKS. The world has much of this but there is very little of ACTING IN FAITH UPON THE WORD OF GOD today anywhere. Faith is fast vanishing on every hand. May God keep us true to Himself and willing to TRUST HIM when all nature is against such TRUST.

**QUESTION:** Is TELEVISION in the home consistent with a believer's profession?

**ANSWER:** We believe this is equivalent to asking whether a person can attend the theater and shows of the world and be reckoned a believer. No true believer, unless one away from God, would permit Television in the home for friends and young children etc., to see and be corrupted in their minds, habits and conduct. It is fatal to testimony and, if there should be any trapped by this evil thing, we would urge them to get rid of it immediately if the fear of God is in that home.

**QUESTION:** In the epistles of Timothy and Titus, does the prohibition relative to elders or overseers apply as a suggestion, or is it a definite regulation of the Lord relative to Church government, likewise the positive statements?

ANSWER: This is not "suggestive" — it is essential to proper rule in the church of God and God never permits us to lower His standard.

QUESTION: Would it be wise just to spend a whole Summer giving away Gospels, New Testaments, Bibles etc., in house to house visitation? How would one go at this — should it be done systematically?

ANSWER: We take it that this would come under the exhortation of our Lord Himself in Luke 16:9. . . . "Make to yourselves friends of the mammon of unrighteousness" etc., etc.. It could be undertaken readily and would bring eternal results. Many today seem to think they are tied down to a "Gospel Hall activity" and while one would make known and seek fellowship in prayer for this work with their brethren in the Assembly, the field lies wide open today. There are not many aspirants for this sort of work. In this you would never need to fear competition. It could be carried on in your spare time, Saturday afternoons or at other times suitable and will bring you a pleasure you little dreamt of and perhaps some soul will greet you in the glory as the result. Buy some Gospels, some small New Testaments, some Bibles and carry in your bag and become one of the most honored of God's messengers, one of God's "pack-men," one of the most honorable callings in the world. The Editor had about thirty years of this sort of work in out of the way places and can testify to the joy given in doing it. We had the privilege of being down at the large Central Station in Detroit during World War No. 2 at seven o'clock in the morning and placing in the hands of thousands of soldiers going off, some never to return, a free copy of the New Testament, also to all sailors recruited in Detroit at that time. We mention this to encourage some of our brethren to this good work. This took a good part of the Winter when at home — it meant an early start but there was the recompense of joy in a happy service. TRY SOMETHING OF THIS SORT!

QUESTION: Is open air work feasible in this day?

ANSWER: It certainly is if we get far enough away from the busy corners and noise etc., There are villages and communities, country-wise, away off the busy highways where folk congregate on a Summer's evening, or through the day at times, and this field, likewise, is wide open. Some men with a good pair of lungs and a heart for the lost could do good work here. Try it! There is a satisfaction when one can look back and know that they have followed the pattern of their Master.

QUESTION: Should Summer work be followed up in the Winter time?

ANSWER: This is surely a godly and worthwhile way to continue in new fields. There is a warmth in cottage meetings, getting near to the people, becoming like one of them. There is no stand-offishness here, no attempt to be "something" as the world speaks and the folk seem to sense this. It also lends itself to an entering into their questions and difficulties relative to the Gospel. Just to try a few weeks in a community and then leave it for good, does not seem to be God's way of doing His work. The loved apostle could say of Timothy. . . . "He worketh the work of the Lord as I also do."



## PIONEER PAGE

**THE PIONEER'S VISION:** In Acts 16:9 Paul had this vision of the man of Macedonia (Greece). He had been travelling with his companions through what we speak of now as Asia Minor but the Spirit seemed to be leading him on to another field. This reminds us that the true Pioneer is a "man of vision." He sees a field—it is on his heart—he does not consider the difficulties of entering. Enough for him that His Lord and Master has said—"GO" and we read further in verse 10 the following word:—

**ASSUREDLY GATHERING:** He sensed the leading of God, was not in any doubt and "loosing from Troas, came with a straight course of Samothracia." It is grand when the Lord's servant today can have the same assurance that God is with him in the venture of faith—God has His own way of revealing to His servant His way and path of service—He does it through the Word of God and the operation, in his heart, of the Holy Spirit.

**HIS CONGREGATION:** "We went out of the city by a river side" and there he finds a company of women praying etc.. Not a very imposing company I am sure but it is God's opportunity and His servants take advantage of it—note how the work is done, with reference to Lydia . . . . . "whose heart the Lord opened." He also opened her house to them etc..

**HIS ENCOURAGEMENT:** Churches formed at Philippi, Thessalonica, perhaps Berea, etc.. We do not have the complete record of all the churches formed by Paul and his companions. Then he goes to Athens, then Corinth where a mighty work was done. Surely this was encouragement to faithful men.

**THE PREACHER'S GOD:** Writing to the Church at Philippi about eleven years later from his prison in Rome, this devoted man writes. . . . . "But my God shall supply all your need according to His riches in glory by Christ Jesus." He was a rich man—He had a rich God—he had a rich Father—ALL WAS WELL.

Let us never fear that, if in the path of God's will, in entering some new fields for God that we shall be left to ourselves — No, indeed! God is ever watchful of His laborers in the path of His choice. So, afresh, we need **MEN OF VISION** — men who have gotten out of the rut of Assembly to Assembly preaching and men who are willing to **TRUST GOD** for their daily support — **GOD CANNOT FAIL**. If there had been no **MEN OF VISION**, there would be no Assemblies for others to visit — the countries of the world would never have been entered with the Gospel — they were all entered in the first place by **MEN OF VISION** and these men we honor, their memory is fragrant and the few we have know what it is to **TRUST THE PREACHER'S GOD** despite all the opposition of many who care not for this line of truth.

The Editor.

**Manchester, Conn.** — Recent Conference was a happy time of refreshing and profit, we believe — about 7 of the Lord's servants present. Bro. Wm. Ferguson had Bible Readings the week previous in the Charter Oak Assembly of Hartford, nearby, on the Epistle of Titus — nice interest — the assemblies go on well for Himself.

**Akron, Ohio** — Bre. Dobson and McCullough in the Gospel here recently, fairly good interest.

**Cleveland, Ohio** — Bre. Stewart and Surgenor were with the West Side Assembly here in the Gospel with some interest.

**Iowa** — There is talk of bro. Paisley, with bro. Warke, working a large tent again in the Waterloo — Cedar Falls area, near U. S. 20. Pray about this, as well as any other tent efforts etc., We regret that we have had NO reports of any pioneer work being attempted in these United States this past Winter of a definite kind. Assemblies have had many preachers but the country lies wide open. This is a pity.

**Toronto, Ont.** — Our dear brother John Kember had an operation recently to lessen his pain and needs our prayers that God may work out His gracious purpose. He leans upon Himself and we know HE CANNOT FAIL, Hebrews 13:5. The recent MIMICO Bible Readings were considered very profitable. Subject under consideration was 1 Thess. chapters 4 and 5 and all of 2nd., Thess., for the five Bible Readings of the weekend. God gave us help we believe, many interested ones came. The large Easter Conference was also considered very good, large and good Bible Readings in between meetings.

**Vancouver, B. C.** — Bro. Alves was able to have some ministry meetings in Long Beach, Calif., interest very good — he also was at Culver City Conference, four ministering brethren present. He felt a little improved in health on return to this city but not free yet from possible surgery.

**West Union, Iowa** — Annual 4th., of July meeting will be held D. V. on the Thursday, opening meeting at 10 a.m. Lester Crain, Corresp.

**Huntsville, Ont.** — Brethren here ask us to inform visitors to bring proper Letters of Commendation, as many Summer visitors come here. They also request "modest apparel" as in 1 Tim. 2:9, 10. We welcome brethren walking in the "old paths" Have enjoyed visits recently from brethren Ramsay, Steele of Japan, Paisley and Gray.

## CONFERENCES

**Winnipeg, Man.** — Conf. dates June 7, 8 and 9 in West End Gospel Hall. S. M. Vanstone, 251 Beverley St., Phone 783-1931.

**Sarnia, Ont.** — Annual Conference D. V. June 8 and 9 in Central High School, East St., Prayer Mtg., June 7 at 7:45 p.m. in the Gospel Hall. College and Davis Sts. Brethren walking in the "old paths" welcomed in ministry. Corresp. Robert W. Kember, 1742 London Road.

**Augusta, Me.** — We purpose D. V. having the annual Conference June 22 and 23 in the Gospel Hall. Old Belgrade Road. Corresp. Fred A. Thompson, Route 4. Tel. 547-3587.

**Portage La Prairie, Man.** — Conference dates D. V. June 14, 15 and 16, preceded by Prayer Mtg., Thurs. June 13th. Usual arrangements. Correspondence to Samuel Rey, Box 725.

**Victoria Road, Ont.** — The Assembly will hold their 81st. Annual Conference D. V. in the Long Point Gospel Hall June 15 and 16, commencing with Prayer Mtg., June 14 at 8 p.m. The Lord's servants walking in the "old paths" welcomed in ministry. Corresp. Arthur J. Stone, R. R. 2, Kirkfield, Ont.

**Danbury, Conn.** — Christians will have their Conference D. V. in their new location in the Brookfield Gospel Hall. As directions may confuse we suggest phoning brother Alexander Pizzo, 23 South Street — Tel. 748-4502. Code 203. Dates are June 14 for Prayer at 7:30 p.m. and June 15 and 16.

**Glen Ewen, Sask.** — Annual Conference D. V. will be held June 28, 29 and 30, commencing with Prayer Mtg., Thurs. eve., June 27 at 7:30. Correspondence to Roy Macfarlane, Box 128. Taylorside Conf., usually the following week, no report yet.

**Charlton, Ont.** — The Earlton — Charlton Conference will be held again D. V. this year in the Englehart High School, June 29, 30 and July 1st., with Prayer Mtg., June 28 at 8 p.m. in Englehart Gospel Hall. Servants of the Lord walking in the "old paths" welcomed. Corresp. Norman Ferguson, Earlton, Harvey Pratt, Charlton, Ont., Kirkland Lake and Englehart Assemblies also join in this Conference.

**Pugwash, N. S.** — Annual Conference will be held D. V. at the Gospel Hall here June 29, 30 and July 1st., preceded by Prayer Mtg., June 28th., at 7:45 p.m. Visitors freely entertained. Servants walking in the "old paths" welcomed. Corresp. M. C. MacLeod, Pugwash Jct., N. S.

**Mervin, Sask.** — Conference of Mervin-Louisville brethren takes place a week after Taylorside, Sask., conference which we expect will be July 13 and 14, with Prayer Mtg., Fri. July 12th., at 8 p.m. According to this Taylorside should be July 6 & 7. Kindly confirm latter date. Corresp. for Mervin — Henry de Graaf, Turtleford, Sask.

## FALLEN ASLEEP

**Toronto, Ont.** — A few further details of the homegoing of our dear sister Mrs. Albert Joyce has reached us. She "went home" April 3rd. Brother Joyce's brother Jack and his wife Grace arrived shortly before her homecall, returning from Venezuela, and had the last few hours with her and also were a strength to our brother. She was saved 50 years ago in Annalong, N. I. where she was born and shortly after came to this city where she was in fellowship in Broadview, Brock and Eglinton Assemblies.

**Coleraine, N. I.** — Our dear brother Daniel Ussher "went home" April 4th., in his 71st. year. Saved in 1921 and associated with Killykegan Assembly for 40 years, respected as guide and shepherd, his home always open to the Lord's servants.

**Manchester, Iowa** — Our dear sister Mrs. Myrtle Smith was called home April 25 in her 87th year. Saved in 1932 through preaching of Oliver Smith, she was a quiet, consistent Christian and is much missed. Her only son has been in this Assembly for years.

**Waterloo, Iowa** — Our dear sister Mrs. George Herman "went home" April 28th., in her 73rd year. She was saved in 1911 through the labors of the late John Moffat who, with bro. Chas. Hoehler and John Blair were pioneers in this State in the past. She was in fellowship for many years in the Western Avenue Gospel Hall.

**Long Branch, N. J.** — Mrs. Francis Pizzulli (mother of the late Frank Pizzulli) "went home" March 13th., from the Hospital, she had been there since last October 7, with both hips broken, she suffered much. She was in her 89th year. She entertained God's servants of a past day. Saved in Brooklyn at an open air meeting when she saw how the men preached in spite of cans and rotten tomatoes being thrown at them. She said . . . "These people have something I don't have." The assembly here commenced in her kitchen, they were poor but "rich" — our sister Mrs. Frank Pizzulli wrote us that "she was with me for 33 years and I must say she never spoke a word of evil about any one." We pray that we might have more sisters like her — perhaps the reason for the lack of power is garrulous women and men. She leaves 2 sons.

**Chatham, Ont.** — Our dear sister Miss Hazel Feargue was called home suddenly from Sarnia April 26th in her 69th year. Saved about 50 years and in fellowship at Chatham and Sarnia. A godly woman with a very good testimony and adorned the Gospel of Christ — she was a sister of Mrs. Austin Rawlings of Lake Shore Assembly. She was reading "The Traveller's Guide" which God used in her salvation.

**Culver City, Calif.** — Our dear sister Mrs. Margaret Ruddock, wife of the late Andrew, "went home" April 16th., aged 102. Saved when 20 years old. Given to hospitality — many of the Lord's servants stayed in their home. Survived by three sons (one of whom is John Ruddock of Honduras) and one daughter. Titus 2:13.



# Words in Season

THE BIBLE FAMILY MAGAZINE



## DIVINE ASSISTANCE IMploRED

WHEN, like torrents swiftly rushing,  
Foes arise in every place,  
Mocking, persecuting, crushing,  
Oh! defend us, God of Grace!

When the friends that used to cherish,  
Drive us from our homes so dear,  
Parents send us forth to perish,  
Then, Oh God of Love, be near!

When, with subtle words beguiling,  
Satan comes his arts to wield,  
Like a serpent, twining, wiling,  
God of Mercy, be our Shield!

Sarah Judson of Burma

(Died September 1, 1845 —  
Buried on St. Helena Isle)

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**JULY, 1968**

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## WORDS IN SEASON

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EDITOR: William H. Ferguson, 1289 Chase Ave., Lakewood, Ohio, 44107

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SEND ALL SUBSCRIPTIONS and ALL other matter to the Editor,  
Mr. William H. Ferguson.

1289 Chase Ave., LAKEWOOD, OHIO. 44107

News items, Conference Notices, Obituaries etc., should be sent in early in the month. 10th is deadline.

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**UNPAID SUBSCRIPTIONS:** Quite a number remain unpaid for this year and a number also for last year. Now, when you send in kindly remember if you were not paid for last year and include it — \$2.00 per year. It is considerable work & expense for us to remind you by mail. Please attend to at once. Print, or make plain, your address & include Zip No.

**VOLUMES:** Still have some on hand — \$4.00 mailed anywhere.

### ADDRESS OF CORRESPONDENT

**Springfield, Mass. 01118** — Kindly note address of present Correspondent, as follows: — Mr. William J. Hanley, 695 Plumtree Road. The Assembly meets at 48 Garden St., West Springfield.

**Assembly Correspondents:** — Please send in notices of your "Fall Conferences" in time for insertion — delay means notice is omitted.

### REPORTS

**Frostburg, Md.** — The recent Conference was a time of heart-searching and profitable ministry. Five of the Lord's servants present to help. Wm. Ferguson had a visit with the Everett, Penna. Assembly while in the district.

**Stout, Iowa** — The Conference here was well attended and considered profitable and encouraging — plain and practical ministry for the present need to the cheer of His own. Bro. John Norris went on to La Crosse for Gospel meetings, brethren Alves and Ferguson had some meetings in surrounding area, Waterloo, Cedar Falls, Hitesville and Stout. Good to see God's handiwork here through the years.

**Akron, Ohio..** — Bre. Dobson and McCullough closed with a little blessing after several weeks in the Gospel.

**Soo, Ont.,** — Our brother John Kember back here, had some relief from recent surgery.

**East Aurora, N. Y.** — Bre. Klabunda and Baldwin were here in the Gospel at last report.

# Words in Season

A MONTHLY MAGAZINE

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

*Former Editors*

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

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**Vol. 60**

**JULY, 1968**

**No. 7**

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Commending Workers	Henry Grove

## STUDY IN PSALM 27

In the opening verses David who is the sweet  
PSALMIST of Israel  
PERSONIFYING the faithful remnant of the future  
PRAISES God for salvation and also for  
PRESERVATION from his enemies. In verse 3 we have his  
PLACIDITY in all circumstances. In verse 4 we have his  
PETITION and his  
PERSISTENCE in  
PURSUING it, and that was the  
PRIVILEGE of dwelling in the house of the Lord, and also a  
PLACE of  
PERMANENCE characterized by  
PURITY of thought and  
PRAYERFULNESS. In verse 5 he has  
PEACEFULNESS of place and also a solid  
POSITION on a rock, with God's help as  
PANOPLY over him, v. 9. In v. 6 we have his exalted  
PROMINENCE with continued praise and a future  
PROSPECT of being taken up. Further in v. 11 he  
PLEADS to be in a  
PLAIN PATH, suggesting evenness and humility, also  
PRECIOUS PRIVILEGE not only to wait on Him as our  
PATTERN today, but also to wait for Him with  
PATIENCE when we shall be caught up into His glad  
PRESENCE to dwell with Him  
PERENIALLY AND ETERNALLY.

Thanks to Harry Macfarlane of  
Glen Ewen, Saskatchewan.

"HE WHO HAS ONLY TRAVELLED THE PAVEMENT  
HAS NEVER KNOWN THE UNTRAVELLED ROAD."



## SAVIOUR OF SINNERS

Wm. J. Nesbitt, Ireland

**"FOR CHRIST has once suffered for sins, the just for the unjust, that He might bring us to God." . . . 1 Peter 3:18**

READER! This text has been used of God in bringing many to Christ, Who willingly died for sinners at Calvary. God could use it to your awakening and salvation. Hence I beg you to consider it briefly with me in a four-fold way. It sets forth:

1. **A PERSON UNIQUE — CHIRST** — the glorious Person of our Lord Jesus Christ. All things were created by Him and for Him, Col. 1:16. He upholds all things by the Word of His power, Hebrews 1:3. He, the eternal Son of God became a partaker of flesh and blood to die for guilty sinners. Conceived by the Holy Spirit and born of the virgin Mary, He was absolutely holy. He offered Himself as a sinless sacrifice on the Cross. An eternal redemption was procured by His precious, shed blood. Almighty, yet He was a babe in Bethlehem. The upholder of the universe, yet He was upheld on the Cross at Calvary. In glorified manhood, bearing the marks of crucifixion in His hands and feet, and the spear wound in His side, He is **UNIQUE** in Heaven. Why do you not receive His as Saviour and Lord?

2. **A PROBLEM UNEQUALLED — THE PROBLEM OF SIN.** This tremendous problem confronts every human being. All were born in sin. All have sinned against God. Consequently, all have merited the judgment of God. The sinner cannot solve the problem of his own sin. Adam and Eve tried to cover theirs with aprons, or coverings, of fig leaves but their guilt remained and troubled them when God drew near. Cain disregarded his sin and brought a sacrifice to appease God, a sacrifice which seemed good to himself. It was, however, abomination in the sight of God, Prov. 15:8. In it there was no acknowledgment of the curse of the fallen state of man. Religious ordinances cannot solve the problem of sin. Some who have eaten and drunk in the presence of the Lord, even some in assemblies gathered in the Lord's Name, will be left outside heaven when the Lord returns for His own. The blood of bulls and goats of Israel's sacrificial system solved neither their national nor their individual sin question. How good then, to know that our God has undertaken to solve this **PROBLEM** — the God against Whom we have sinned and Who was in no wise responsible to solve this problem, apart from His love for fallen man and His condescending grace. He, on the account of sin, gave His own Son to die for sin upon the Cross. I saw the problem of my sins solved at Calvary by my Saviour. . . . "Who His own self bare my sins in His own body on the tree," 1 Peter 2:24. His precious blood

cleanses from all sin, saves from Hell, and fits for Heaven. Will you trust Him Who lovingly shed it at Calvary? Trust Him now.

3. **PASSION UNPARALLELED:** Such were the deep and awful sufferings of Christ upon the Cross. These sufferings are set forth typically and vividly in the paschal lamb, **KILLED** and **ROAST WITH FIRE** in Exodus 12. Almost 2,000 years ago, the Lamb of God, with scourged back, was impaled by hands and feet upon the tree. The crown of thorns, emblem of the curse, pressed heavily on His brow. In addition to all the agony of death by crucifixion, the fulness of divine judgment against sin was borne by Him. Contemplating Calvary, in Gethsemane, such was His agony, that His sweat was as it were great drops of blood falling down to the ground, Luke 22:44. While on the Cross, He felt the painful stroke of Divine Justice and the forsaking mentioned in Psalm 22:1.

On Christ, Almighty vengeance fell,  
That must have sunk the world to hell;  
He bore it for a ruined race,  
And thus became my Hiding Place.

Sinner! Flee for refuge. Trust Him Who suffered on the Cross that you might be saved. Otherwise, you must soon join multitudes who are "suffering the vengeance of eternal fire." Jude, verse 7.

4. **THE PURPOSE UNVEILED:** "That He might bring us to God." Sin had placed us at a distance from God. We can be brought nigh to God righteously by virtue of the sacrifice and blood of Christ. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." Eph. 2:13. God sent His Son that the world through Him might be saved. "Neither is there salvation in any other." Acts 4:12. Why remain in your sins to be eternally banished to the Lake of Fire? God's purpose to bring sinners nigh to Him is unveiled. He desires the salvation of all men. Do you desire to be saved? Perhaps you may say. . . . "I couldn't care less." This attitude, with that of many like you, denotes similar apathy. The shame and suffering endured by Christ have never moved your heart. The insult to God and His Christ you have NEVER considered. Thus you go on hopelessly on the broad road to Hell. The realization of a fixed gulf, Luke 16, and settled destiny, shall come with startling horror to your poor damned soul — too late then to make amends — too late then to receive the Christ you have slighted and refused all your life. There is no salvation after death for the Christ rejector, hence hasten while yet there is time and room in God's heaven. . . . "Not a seat shall be vacant, but will you be there? "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God;" 1 Peter 3:18.

### THREE PERIODS IN ELIJAH'S LIFE

Wm. H. Ferguson

**A**S you read 1 Kings 17:1, 3 etc., we are brought face to face with one of the mighty men of Scripture and we suggest three distinct periods in his life which should be of considerable value to us, being full of lessons for all who seek to serve the Lord in any sphere, relative to Church testimony today. We are thinking, also, of the "paucity" of true Bible exposition and teaching among us today—perhaps the lack of divine preparation and example is the reason. To many a few verses strung together, coupled with a lot of personal incidents and local news, seems to be the sum and substance of professed teaching. This is only an evidence of taking a place never fitted for by God.

Elijah comes on the scene unheralded, with no previous notice of intention being in evidence, but evidently he was a man of deep spiritual conviction who had viewed with much concern the departure and apostacy of Israel. Such a man God could use, even if He found him in the rough hill country of Gilead beyond Jordan. We are still praying that God will raise up some young and strong men in these United States who will fill divine qualifications perhaps more in evidence than some already in the field. The fact that they are continuing at their work and seeking to accept responsibility assembly-wise, should be to their advantage when God's time arises. Meantime, these pages may encourage any such who are content, meantime, to accept the hidden life, waiting God's time. "He always wins who sides with God." God is not confined in His choice to human realms of reason. . . He does what would seem to be, on the face of it, some unreasonable things. In this case, when Elijah had pronounced the famine of rain to Ahab, the rebellious and wicked king of Israel, God did rather a strange thing. He said to Elijah—"Get thee hence and HIDE thyself by the brook Cherith, that is before Jordan." The double mention of Jordan at the commencement of Elijah's life is suggestive. Only those who have known the true meaning of "Jordan" as bringing before us death, burial and resurrection, ushering us into a life of conflict in the enemy's land, are useful to God in a day of departure and failure. The spirit of compromise and partiality accomplishes nothing for God, and not much for those who are led away, temporarily, by it.

#### THE HIDDEN PERIOD

Thus we have the hidden period of Elijah's life. First, in the rough country of Gilead where he knew the God



of heaven and knew, also, the sad state of Israel and determined, in the fear of God, to seek a remedy by asking God to withhold rain, as a judgment and correction on a rebellious nation. Many of God's men have been prepared in private, never heard of until they stand forth for God; then they do so in the fear of God and have also, in God's special way, a period of lonely and isolated communion with God. This prepares them for later exploits for God. Such was Elijah's case and course. Sitting by the brook, hidden by the high walls of a sort of canyon, we would judge, with the blue sky of heaven above him and removed far from the affairs of state and condition of the people, he continued to pray to his God. Daily God sent him his provisions by the ravens and he drank of the water of the brook—simple fare for a man of God and God's men are content with simple fare. If they are otherwise, they are NOT God's men.

In this "flowing brook" we are reminded that things change, circumstances change often in our lifetime and Elijah watched the brook dry up gradually. We don't read that he questioned God and the true servant, when such takes place, does not question God Whom he serves, if truly His servant. And at the proper moment God sent him to another testing place, to the widow of Sarepta—1 Kings 17:8, 24. Zarepath is known as the place of "smelting furnaces" and it suggests another sort of experience in the life of the man of God when he was faced with desolation in the widow's home and possible hunger, but he knew His God and his faith wavered not, and the God of Heaven multiplied the widow's bread and oil and the three of them the widow, the son and Elijah ate and were supplied out of God's storehouse. God's men must learn to trust God under all circumstances. Incidentally, men who visit only from assembly to assembly, or within calling distance, NEVER learn to PROVE GOD.

When one looks to man the power is gone, the gracious spirit gone and envy and, it would seem almost that hatred governs the actions, coupled with associations tainted with worldiness, decline, earthly pleasures, worldly dress, sports of the world etc., etc., concerts, movies, what not!!!! All in the name of Christ. What a sham this is! Women with slacks and shorts, mini-skirts, short hair, no proper covering for the head as in 1 Cor. 11:10—all in the name of Christ Who suffered so at the hands of this guilty world which so many seem anxious to copy, and court.

### THE COURAGEOUS LIFE

But now we enter another period of Elijah's life when

God said to him in 1 Kings 18:1—"Go, SHEW thyself unto Ahab" etc., Here Elijah was going into the lion's den, so to speak. Ahab sought his life, blamed him for the drought and the emptiness of the land, famine etc., and sought to kill him wherever found. Nevertheless Elijah goes to Ahab and this whole chapter is one of courage and wondrous fortitude as the man of God stood up for God against this mighty king and the four hundred prophets of Baal who stood with him. An evil king can always find his prophets to stand with him and behind him—they are not scarce. There is always the cry for compassion, love etc., when the demand is for action for God, not compromise. It takes courage, when majority rule seems to hold sway to still stand for God. Many an assembly would have been saved for God, many a city could have been held for God had this been so. There is scarcely a major city in this vast United States where true Assembly testimony is in evidence today, as in days past. In fact, the failure is so palpable that some who know anything of God's truth cannot shut their eyes to it and would be glad to be back in the simple path of testimony but such must learn that the only true way back is by separation from the evil and worldly compromise and associations. There are isolated saints who groan under the direction of either Demas-type men or the Diotrophes-type of rule and the true Gaius's and Demetrius-type are surely in the minority in many large centers. However, we thank God for all such and we know them. Is there not a cause? We LACK MEN OF COURAGE. Courage comes from two words in the original (Latin Cor - the heart and ago - to act). To act from the heart is the necessity. We deplore the lack of such amongst us, they are few and getting fewer—there is hope in certain quarters amongst some younger, mature and strong young men of God among us that they will "hold for God" since others who have gone before have compromised. God can sustain, never fear!

Another form of "courage" is much needed today and that is the courage to carry the gospel into new and untried fields, and whole States lying open for the gospel. This is getting entirely out of date and many young and strong men scorn the idea and, likewise, scorn those who advocate it. The regions beyond where one must trust God for years and learn His ways seems to be outside of the "thinking" of many who cannot get away from the "apron-strings of an Assembly." To go entirely into new territory, away from home life and comforts, away from Assembly backing and Assembly Halls, demands a form of courage almost unknown today. We do not see it, it is

a thing of the past largely. True we have some professing to do this but when one knows the facts, it is a very vague thing indeed. God is neither trusted, nor proved unless we stand forth unreservedly and go into the "regions beyond" where we have responsibility to make the Gospel known. Some have never been a week removed from a Gospel Hall, or Assembly support all their lives. How could one prove God thus? This is part of our weakness. **LACK OF FAITH IN THE LIVING GOD.** Elijah had it, God honored it, as He always does. He has never "let down" those who have fully trusted Him, nor shall He in the future.

### THE SUBMISSIVE LIFE

Now we come to the third period of the life of this man of God. He is only a man with "like passions to us—James 5:17, and he flees from the wrath of a Jezebel and at last, wandering through the wilderness again he comes to Horeb. Here God meets up with him and sends him right back again to his sphere of labor. Cp. 1 Kings 19:15 . . . . . "Go, RETURN on thy way to the wilderness of Damascus" and HE WENT. He was submissive to his God, true man of God that he was. Some of us who are older still have the "wilderness experience" in one way and another to pass through—grand when there is submission to God's will and ways. God gave him a companion for the next ten years of his life in the godly Elisha who was ploughing the refreshed earth in Abel-meholah, never thinking of anything but providing food for Israel. God knows where to find His men and whom to find. Then God took him to heaven, 2 Kings 2:11 as Elisha watched and the sons of the prophets (a sort of a useless crowd) had to say. . . . . "The Spirit of Elijah doth rest on Elisha." 2 Kings 2:15.

It is wonderful to see the servant of God submissive to his God even when he wonders at God's ways. We have seen something of this in our lifetime. We don't know, or see the reason why God leads in His path, sometimes inexplicable to us, but good to know that "Thy path is in the great waters, and Thy footsteps are not known." Ps. 77:19. Footsteps in the sea, not known, not understood, nevertheless, HIS. That is sufficient. We have been made to rejoice exceedingly, after a bit, that God did the leading, sometimes bringing us out of circumstances which might have been harmful to testimony and opportunities for service. Sometimes at great loss to self and a direct threat to one's plans, but the God Who is over all sees what is best for us and leads accordingly. There may be in your case as in ours, "Now there arose up a new king over Egypt, which KNEW NOT JOSEPH." Let us



have courage, trust to our good God and lean on His unchanging Word. HE CANNOT FAIL and He loves to honour our faith.

And so, in closing this little meditation, we trust it may encourage some to step out in some service for God. We need badly men, young strong men, to enter new territory for God. Let others stick to their assembly circuits—like old brother Donald Ross said to one such. . . . “a snuff box will soon hold you.” There is room at the top, as men say the bottom rungs are crowded with aspirants but they “know not the way to the city.”

To all men of God who have suffered and learned of God in God's ways, be assured of this—the eye of your God is upon you and HE CANNOT FAIL. The “Day of Manifestation” is nearer than we think. Let us go on.

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#### EXTRACT FROM THE “AMERICAN PIONEER” PIONEERING IN A BIBLE CARRIAGE — 1928

**D**ETROIT, MICH., Brother William Warke and I left Standish about the end of April with the Bible Carriage. Calling at Flint, where we painted the Carriage, we went on to Jackson. Here we spent a few days with the Lord's people and had some cottage meetings. Before we left, we had the joy of baptizing four, two of whom were the fruit of our former visit. The little company here has been quite encouraged of late and have now secured a Hall for regular meetings. We then visited a few of His own who gather in a brother's home in Urbandale, a suburb of Battle Creek, and went on to Valparaiso, Indiana, where we had a few nights in the Gospel with encouraging attendance.

The next two weeks were spent in Desplaines, Ill. The people in the country surrounding were nearly all German Lutherans and were very bitter. The attendance in the school-house was very good, considering all the opposition, and God gave help to proclaim His Word there. In visiting different farmers during the day we were cursed in some cases and ordered off the farm in others. We started working North through Wisconsin the first of June, and during the month we were able to visit a good many towns and villages with the Gospel, visiting house to house and preaching nightly on the street (from the Bible Carriage platform). The lower part of Wisconsin is quite a prosperous section and the people generally are very religious, but very dark in regard to the

truth of the Gospel. As we got farther North the hearing in the open air got better. The people are not so prosperous in northern parts, and Matthew 11:5 is just as true today as when spoken by the Lord Jesus, "To the poor the Gospel is preached." One version gives it. . . . "Poor men are taking to the preaching of the Gospel."

In Crivitz, Wisc., one Monday evening we had a very good hearing and some folks who listened asked us after the meeting if we would preach in their district six miles back! We promised to return a little later and continued North. We visited next Wausaukee and Niagara, Wisconsin. The latter is a milltown getting its name from a waterfall on the Menominee River. The two nights we spent there were quite encouraging. We spoke to the children part of one evening and they wanted to know when we would be back again. It is a Roman Catholic town and not one of the children at our meeting could repeat a single verse out of the Bible. Such darkness is characteristic of Rome everywhere. We crossed the river here into Upper Michigan. In Norway the people listened well and we met a few Christians there. At this point the iron mining section starts and running West and North the whole country is dotted with iron mines and villages. A number of mines are shut down and there is quite a lot of poverty in some districts. There are a variety of nationalities in the north country — Scandinavian, Finnish, Italian, French, etc. Quite a number can speak English, but there are many who cannot and good missionary work could be done by any that could speak these languages. In the little towns and villages in that section the people would gather round the Carriage and listen attentively and seemed eager to receive the tracts both through the day when we visited from house to house, and after the meetings at night. We were able to distribute tracts to a number in their native language (we carried such with us). On our way back into Northern Wisconsin a few lumber towns were visited. In Hermansville over 200 gathered round, although mostly a Catholic town. The Winter in these northern parts is severe and many of the people must suffer hardships, since many of the homes are mere shacks.

Having made arrangements to return to Crivitz, Wisc., we crossed the Michigan line again and announced meetings in the schoolhouse amongst the farmers who had invited us, previously, to their district. The hearing from the first was exceptionally good, and God seemed to deal with some from the beginning of the meetings, convicting them of their sin and danger. Some could not sleep at nights thinking of eternity. A Roman Catholic family were much interested and a young married woman, brought up by R. C. parents, who had never read the Bible in her life, and who had never heard the

Gospel was reached and saved. She was deeply troubled for ten days and then found peace and rest in Christ. Her nephew, a Roman Catholic, attended each evening and listened attentively. We camped in a section of woods belonging to him, and he was very friendly towards us. We believe the Word was blessed here to the salvation of one or two others who were very much stirred up and we trust God still continues to work there. It is a backward place and such often prove most fruitful in these pleasure loving days.

After finishing there we crossed Lake Michigan on the car-ferry to Frankfort, Mich., and visited a few places where I had been in past seasons, which is our custom. Around McBain we had an encouraging time. One Wednesday evening there we had about 250 to listen in the open air. The night before, in the home of a farmer, who was reached through a previous visit, we had about forty to a cottage meeting, and in Falmouth, a little hamlet a few miles distant from there, we had about 150 on a Monday evening. The telephone operator let all on her line know of the meeting and scores of farmers drove in to hear the Word and stayed for over an hour. A few towns and villages were visited in this part of Michigan. Brother Warke left me at this juncture and I returned to Standish after a trip of four months. We could once more raise our "Ebenezer" and say "Hitherto hath the Lord helped us." I had a trip to the northern part of Kentucky in mind (where part of last season was spent) for later months, but the Carriage not being in good condition, I had to postpone it.

(The above, requested by the editor of the American Pioneer, Mr. Chas. Keller, is reprinted to give an idea of the work then, carried on for years. We have some younger men, and older also, we are sorry to say, who seem to decry our reference to the need for Pioneer work today but, as we have stated previously, such disparaging is by men who have never known of such work, nor have they done any, or little, of it. Brother Warke is agreeable to the use of this — Editor).

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The exclamation is a striking one. The Greek word "behold" means "See; look!" It is to call attention quickly to some striking spectacle which suddenly breaks upon the gaze. As though one should say of some great sight appearing in the heavens before all eyes—"Behold, the comet! Behold, the meteor!" So here. Suddenly in mid-heaven, without a second's warning is staged by God the most stupendous sight upon which human eyes have ever gazed—the outflashing, dazzling, awful splendour of the personal coming of the Lord Jesus Christ in His glory.



## THE NEW SONG

Psalm 144:9-15.

AN ADDRESS BY THE LATE ESTEEMED WILLIAM MATTHEWS  
AT THE OPENING OF THE PAWTUCKET GOSPEL HALL.  
APRIL 9, 1916

**Y**OU may be able to sing beautifully but unless you are saved you never sang a note to please God. Brother James Campbell often used to tell the unconverted that they ought not to sing lies. If you are not converted you cannot sing truthfully such hymns as "O happy day that fixed my choice, on Thee my Saviour and my God." And if you cannot sing it here you couldn't sing it in heaven; and there is no song in hell. The unsaved may go to the concert halls now; they may sing now, but they will sing their last song on earth for in hell here is nothing but weeping and wailing and gnashing of teeth. Let me ask, are you all converted?

This is one of the Psalms of David. David means "beloved." We are all beloveds, all who are delivered from the wrath to come. This new song is founded on a new deliverance. This is true of every new song, each celebrates some new deliverance, some new mercy. This morning as I thought of the little Assembly thirty years ago and compared it with the Assembly now and saw what God had done my heart sang a new song. What a mercy to see so many here willing to deny themselves even in a little measure to build this Hall for the glory of His name. Paul in writing to Philippi from Rome was anxious to send some one to Philippi, so he said of Timotheus, There is no one like him. Why? Because he was like Paul, he was a true son, and had a heart for souls, in a day when, as the apostle says, "All seek their own, not the things which are Jesus Christ's."

There are four things that I desire to notice in this Psalm, salvation, separation, sanctification, and satisfaction. There are many who profess salvation but do not desire separation. They are not willing to go so far. They dread the trials that accompany the path of separation. Paul in Rome says, all forsook me, I pray God that it may not be laid to their charge. May God not lay it to the charge of those who in our day are not willing to go all the way. I remember how in the early days the Lord's people would stand on their tip toes and sing, "All for Jesus, all for Jesus, all our being's ransomed powers."

In the eleventh verse the Psalmist prays, "Rid me and deliver me from the hand of strange children." Strange children had brought them into sore straits. These never seem happy; they are always grumbling about something or other. He has the language of Canaan on his lips and can tell a con-

version as clear as a bell, but is only a strange child. I have a right to be considered a Christian only so far as my life is the life of a Christian. We wonder how it is that sister So and So behaves so badly. Likely she is a strange child. When a soul is in fellowship with God it bubbles up with joy; and delights to do the things that He would do, and that His real children would do. God's people have been liberal in the building of this Hall, would you be as ready to build another if called to? If you have enjoyed the giving of what you have put in you wouldn't withdraw it for worlds.

Why are we here in this building today? Because God says "Be ye not unequally yoked with unbelievers." Go into any of the sects and ask one. Are you saved? he will likely say, No; another will say I have made a start; or I'm trying to lead a Christian life. or some such unscriptural answer; therefore we are outside the sects, and wouldn't be anywhere else than gathered unto His name for ten thousand worlds. To go back into the sects would be to help to deceive those poor souls and to make them think that they were all right. But are not the tares and the wheat to grow together? Yes. But where? In the "field," that is the world. In the Church? No, "Come out from among them and be ye separate." This is the Lord's way and the way of the Lord is perfect.

"That our sons may be as plants grown up in their youth," Ver. 12. That is the young believers so growing in grace and in the knowledge of God that they are like old believers. I know a couple of young believers and when they come to see us they bring their Bibles. Their chief object in visiting is to learn more of God. How many do not seem to grow. You never hear them giving out a hymn. They take no interest in the Sunday school. They bear little or no testimony among those with whom they work. Others make real progress; they are ready for anything.

That our daughters may be as corner stones, polished after the similitude of a palace." Sisters what about it? What about this polishing? God has brought you here this afternoon to exercise you about this polishing. Are you polishing off the worldliness? Or are you just after the fashions, the pleasures, the pursuits of the world? Remember that according to the amount of polishing here, will be my place there. Those who are exercised to take this polishing in private life, in business life, in Assembly life will be like a polished palace. Sisters sometimes think it hard when brethren speak to them of their dress and habits, and say, "There is no harm in this or that." That is not the question. Is it the polishing? We used to go to a home where they were all kind, but there was one in whom especially we could see this polishing. She was not beautiful in figure, she was afflicted, but while we could see polishing in others, it was specially manifest in Mary. The polishing

will remain for all eternity. This polishing will make us little and humble and simple.

The Psalm closes with the thought of satisfaction, "No complaining in our streets." Plenty for their own needs, and to spare for others. What about it, brethren? Sometimes we get into the way of complaining. May God help us to judge our sin and deliver us from it. May God help us to go in for more and more of this separation, sanctification and satisfaction. "Happy is that people that is in such a case: yea happy is that people whose God is the Lord."

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## GIVING

**T**HE giving of money to God for His work, or the help of His people, by one in fellowship with God, ranks high in the service of God. The people of God need to be taught and exhorted concerning the "grace" of giving, 2 Cor. 8:7. The apostle appeals to the most powerful motives that can move the human heart in order to stimulate the saints to a freeness and liberality in giving, in 2 Cor. 8 and 9.

He holds up to them the example of others; presses them no longer to delay in the fulfillment of their promises; warns them of the injury that a penurious spirit will assuredly do them; dwells much upon the blessings, both spiritual and temporal, which follow upon bountiful liberality; but he grounds his highest and strongest appeal upon their knowledge of the grace of Him who, though the richest of the rich, became the poorest of the poor, and that "for your sakes."

In 1 Cor. 16:2, we notice that the subject of giving opens out under five distinct heads:-

1. Period — "Upon the first day of the week."
2. Persons — "Every one of you."
3. Practise — "Lay by him in store."
4. Proportion — "As God hath prospered you."
5. Purpose — "That there be no gatherings when I come."

Surely no child of God can sit down before such a clear and searching word as this without feeling its force and authority, for although the particular circumstances which drew out the command have passed away, yet we have DIVINE PRINCIPLES laid down which are meant to govern and regulate the contributions of God's people at all times and in every place.



When the heart is rightly exercised before God, and the conscience properly enlightened by His word, the placing of a coin (like the widow's mite) in the offering box upon the first day of the week, in the Assembly, will be regarded as a solemn offering to the Lord, and as a very real part of the united homage and worship rendered to His holy Name.

The laying aside periodically of a fixed part of one's wages, or income, as in a special sense devoted to the service of God, in no wise contradicts the wider truth that ALL we have belongs to him, but acts as a special test of our obedience and sincerity; provides a fund ready at hand out of which one can draw what may be felt to be right to give toward each particular case as it arises; and cultivates the delightful sense of the privilege of giving ungrudgingly and without pressure.

The principle applies to all, irrespective of amount, and whether it be little or much that is offered, how wondrous it is to remember that that which God looks upon as "filthy lucre" when used for selfish and ungodly purposes, He accepts as a "sacrifice well pleasing unto God, an odor of a sweet smell," when presented to Him from a grateful and humble heart.

It has been well said that the true character of most individuals can be discerned in the way in which they use, or misuse, money. The Christian's purse should be tied with a bow rather than with a double knot, for talk is cheap, and sincerity of one's belief must be tested by the sincerity of one's actions. May God grant unto us the excellent gift of an unselfish heart for Christ's sake.

**TO YOUNG BELIEVERS:** While on the subject let us suggest that your "giving" be "as to the Lord." Always feel, in your heart, that you are giving this to Himself and then, whether through the Assembly offering, or in individual giving to the Lord's poor or the Lord's servants, you shall have joy and a future reward. . . . . Editor.

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## THE RIGHT PERSUASION

IN terrible agony a man lay dying in a hospital. A visitor asked him, 'What church are you of?' 'Of the church of Christ,' replied he. 'I mean, of what persuasion are you?' then inquired the visitor. 'Persuasion!' said the dying man, as his eyes looked heavenward, beaming with love to the Saviour; 'I am **PER-SUADED** that neither death, nor life, nor angels, nor principalities, nor height, nor depth, nor things present, nor powers, nor things to come, nor any other creature, shall be able to separate me from the love of God, which is in Christ Jesus!

## COMMENDING WORKERS

By the late Mr. Henry Groves — a much-esteemed teacher of the Word.

### CHARACTER AND FITNESS

**I**N THE early Church, when Christians went from one place to another, they carried with them letters of commendation. To this godly custom the apostle alludes when he says, "Need we, as some others, epistles of commendation to you, or letters of commendation from you?" 2 Cor. 3:1. Christians were not received on their own testimony; much less were ministers and teachers. In the present day, when the need is far greater, and the probability of deception increased a hundred-fold, Christian brethren move about in their own country, and sometimes set out for fields of labour in other lands, without even thinking it needful to carry with them the necessary credentials of Christian CHARACTER, if as simple Christians they seek fellowship with fellow-believers; or of Christian FITNESS for their work, if they go claiming to be evangelists, pastors or teachers.

This want of consideration has sometimes resulted in much trouble and sorrow. Unproved men have pressed themselves into places of service, and thereby brought dishonour to the Lord, to the Church, and to themselves. "Lay hands suddenly on no man" is one of God's words to all who desire to know how to behave themselves in the Church of God in these days, when profession is so easy, and a steady, consistent life so difficult.

### SUBJECTION TO ONE ANOTHER

An impatient one may ask, "Am I to wait till my brethren commend me, when I feel sure God would have me go?" God's command is, "Be subject one to another," and we say to such an one, "Wait." If, however, this be not accepted as the will of God by the one anxious to go forth, by all means let him go; and if let alone with God, it will soon be seen whose judgment was right — his of himself, or his brethren's of him. If the former, God will stand by him; if the latter, God will make it manifest. We are responsible to God not to help unproved and unaccredited messengers; and even if accredited, still not to help them when they *do not commend themselves to our own conscience before God.*

In bursting the trammels of man's systems in these matters, there has sometimes been a breaking loose from God's principles of service, which are fellowship together and mutual subjection; and this has ended but too often in men doing what was right in their own eyes, while claiming to be guided alone by God. When such claim is real, it stands the consequences; it looks to God alone, and expects nothing from the

creature, or from fellow-Christians. But to claim to be directed alone by God, and then to be looking to the Church of God for support, and to feel grieved if that support does not come, is surely a serious mistake — a mistake which has grieved and wearied willing helpers, and has often tended to shut up their sympathy towards humbler and wiser labourers whom God would have had them aid.

### PAUL'S EXAMPLE

Timothy did not start of his own accord uncommended to the work to which he consecrated his life. Probably converted on the occasion of the apostle's previous visit, Paul found him "WELL REPORTED OF BY THE BRETHREN that were at Lystra and Iconium;" and only after this double commendation does Paul propose that he should go with him in his missionary service. Timothy did not volunteer to go; nor did Paul, apostle though he was, propose his going except with the testimony of his fellow-believers as to character and fitness. Well would it be for most if they waited thus to be led into service, for such waiting years would not be lost. God will never charge any one with slothfulness who, with a heart ready to do His will is truly waiting upon Him for guidance.

We need probably a three-fold witness to warrant our entering upon special public services. 1. An inward conviction of God's will. 2. A collateral fellowship with our brethren in it. 3. The evidence of God's outward providences; though it will need spirituality to enable us to read the latter aright. But where these three witnesses agree, we shall not be far wrong in going forward. "Assuredly gathering" that God has sent us.

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### SPOILING THE PREACHER

We received a letter the other day, with a page entitled as above, which we would have printed, save for one or two expressions. However, the thought expressed was that there should be more consideration of the hostess by visiting preachers. We know that many of our brethren have this consideration but a little reminder may not be amiss.

The following suggestions may not be out of order:-

1. Be considerate, always. Keep room neat and orderly, air the room, make bed properly, avoid all disorder.
2. Rise promptly, don't let housewife make two breakfasts. We heard of a preacher in a certain place — used to sit up late visiting etc., then would come down for breakfast maybe at 9:30 or 10. One day, he said to his hostess as he was sitting down to breakfast. . . . "I will be a little late for lunch today." Her reply was rather to the point. . . . 'Don't worry about that, you have already had it.'



We have made it a point, when out visiting around lunch time, just to tell the hostess that I would have a glass of milk or the like when out around noon, so save her a noon meal. This could be appreciated. Old Donald Ross said in Forest, Ont., long ago. . . . "I wouldn't cross the street for my stomach's sake." Maybe the kindness of the hostess is a temptation but consider her well.

3. We wonder, also, at two men going to a place for meetings when one could well fill the 45 minutes of preaching, and saints be allowed home in time. Sometimes the Christians are worn out by long meetings, overtime generally, showing great lack of consideration. Two men mean two extra meals for weeks and while our sisters are more than willing, we question seriously the need for this. When the Lord sent them "two by two" in that day, there was a distinct need for it, there was a village to village preaching and visitation — they were cast upon God for daily bread. The feasting and feting of preachers in our day hastens their death and destroys their usefulness for God. Sing-songs, also, after solemn Gospel meetings never characterized men of God in a former day. They were solemn men — men who can go in for lightness after a solemn Gospel meeting are not God's men in God's place.
4. Last, don't wear out your welcome.

The Editor

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### "SUCH"

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

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

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

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

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

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

D. E.

## QUESTIONS AND ANSWERS

QUESTION: Does the "double honour" referred to in 1 Tim. 5:17 mean that overseeing brethren should be paid for their work in connection with the Assembly? (From Scotland)

ANSWER: Certainly NOT. It refers to the honour due to godly men in the exercise of their stewardship. In a former day, in happier times, there were men of God of ability who could expound the Word of God in teaching — thus they laboured in, therefore were worthy of double honour. They taught and continued at daily work for their income.

We believe this not only applies to such, but also to godly servants of Christ who have laboured among the saints and are known by them for years of godly shepherding and care. The apostle and his companions would be an example. It could apply to such also since the expression of verse 18 is used also by the apostle in 1 Cor. 9:9 in referring to the responsibility of the Corinthians to those who had labored among them. He adds. . . . "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" The next verse describes the unselfish thought of the apostle. . . . "Nevertheless we have not used this power."

It is a pity to see assemblies forsake and refuse those who have labored among them in former days, because perhaps of the rising of "another king who knew not Joseph." Such has happened and could happen again. This we must guard against.

"Labouring in the Word and doctrine" is scarce among us today. That is, labouring to the point of weariness as the word in the original means. . . . "labouring in speech and teaching." This is the antithesis of shallow thoughts, shallow preaching or shallow professed exposition of the Word of God.

Where there are godly elders in any assembly, then, let us give to them due honour, men of kindness, courtesy and godly care. They are much needed today and the sheep know such a shepard. But let us remember, also, the godly guides of years who have laboured among us and spent their lives for God in a godly way. To discard such at the end of their lives is an evidence of deep and rapid departure from God and His ways, coupled with a very carnal and strange spirit.

QUESTION: Does Zechariah 13:6 refer to the Lord Jesus or the false prophet?

ANSWER: We believe verse 6 refers to the false prophet who, in the day of recovery of Israel and their restoration, is refused by those in the house of his friends. Later, in verse 7, this "smite the Shepard" refers to the Lord Jesus, with the result that follows. . . . "I will turn (or return) Mine hand upon the little ones." This refers further to the divine restoration of Israel in a coming day.

QUESTION: Recently at one of our Conferences, in the Bible Reading, the question was asked — "Should we follow our Assembly List of those receiving fellowship in the Gospel? Would this not lend itself to lack of real exercise before God?"

ANSWER: The following answer was — "Where do we read in Scripture of such a list? We don't know of any."

This raises the question again, of how best to forward the work of God in a scriptural manner. If servants of God learn to lean on Assembly fellowship, it will ultimately destroy all FAITH IN GOD and lead to a form of clerisy (already the seed of this is being sown).

1 Thess. 5:12, 13 suggests the exercise of brethren responsible in such assembly to KNOW their laborers and teachers of the Word. We know this is looked upon by some, as referring ONLY to elders in the local assembly but it involves much more — it also refers to those who have had a shepard care of such assembly, or assemblies — some even who have planted them, under God's hand. Such men can be an asset to any Assembly, give to it a dignity and respect which, otherwise, would be lacking. Without question, such as are KNOWN for their labors and care of such should be considered. To use a list, indiscriminately, thus avoiding real exercise and knowledge of the work of God generally, would lend itself to favoritism or sentiment.

Such as we have referred to do not interfere with the affairs of the local assembly, leaving that to the elders therein, but they are at hand for advice and help when needed. Many of our elders today appreciate the advice and godly experience of men of God known to them through the years. The late John Ritchie used to say, . . . . "Welcome advice but refuse dictation." We know there are some who are unwilling to seek any advice (even when it is urgently required) and such, also, would reject when it runs counter to their desire to gloss over sin or refuse to deal with matters which should be dealt with for the preservation of the truth of God in the assembly, but this can be expected in a day of departure from the divine standards.

But, speaking of practical fellowship again, there are those to be considered of the needy, there are widows, especially of the Lord's servants, who should be considered. There are missionaries on the field for years in far off lands who deserve consideration. There are older servants of Christ, not as able as formerly to do the work they once did, who should have consideration. They would be the LAST to make their needs known and, perhaps, some will say — 'they are well cared for' which may be true, but they have been men of God who know how to PASS ON fellowship instead of using selfishly — liberal men who KNOW THEIR GOD. So! by all means, let this be a matter of exercise of heart and prayer before God and HE WILL GUIDE ARIGHT. Incidentally, we have no fault to find with our brethren in the matter for we have enjoyed much of their hearty fellowship through the years and should be the last to express any dissatisfaction therewith. But the above is for the benefit of all, we trust, in godly fear.



## PIONEER PAGE

THERE is a type of work which is closely akin to real pioneer work but here again, it is a work which must be laid upon the heart by the Spirit of God. We were thinking of the need of smaller assemblies, some of which face extinction as the older, and godly, fail from them. Nearly always these are passed by, those who seek the large cities do little more than make a convenience of them for a weekend, perhaps, or the like. But they are worthy, have done much for the spread of the Gospel and form a little light amidst the darkness of this world which should not be extinguished.

We suggest, with a desire to help any who can be helped, that younger men, with small families etc., move to such a district and settle nearby — a few miles make little difference to those who are presently driving hundreds of miles from place to place. They, then, could work the country surrounding and also be of some help to the small assembly. If God gave them openings (and God helps men who have such desires) in the country surrounding, there could be a godly increase through the years if left here. While we are LOOKING for the return of the Lord, we also remember that meantime we have responsibilities which we cannot evade.

Such work would be more or less of a missionary character, if a man would stay there for good, so to speak, and make it HIS WORK which God has laid upon His heart. This would also involve trusting God as the immediate help obtained by constant visits to assemblies week by week would be missing, but then such would have the Eternal God as their refuge and a joy in doing a good work which would far excel a temporary advantage, which is really only temporary. The men whom God uses are those who have done such work in the past — they have a knowledge of God and the experience to go with it, which makes them valuable men amongst us today. But, here again, such older brethren are getting scarce among us. Our Conferences tell the tale — there is not the exposition and edifying teaching of the Word among us. Sometimes it is pitiful to realize this, and also pitiful to see that many seem to just accept this as of God when, in reality, it is the result of the lack of the pioneering spirit in an earlier day.

So, let us pray that God may exercise some with a humble heart and a true desire to spread the savour of His Name among the perishing and, when we SEE IT, we can encourage it. Don't be misled by an occasional, well-advertised visit — the word in Ezra 10:13 might be applied. . . . "Neither is this a work of one day or two: for we are many that have transgressed in this thing."

**Malaysia:** — Word from here suggests some interest amongst the Christians in assembly fellowship to follow on in the scriptural path of testimony. Bre. Stubbs and Bentley labor in these parts. Bro. Hubert Kimber seeks to carry on in Australia — some opposition to the truth here as elsewhere. Have heard, without details, of the homecall of dear, aged John I. Parkinson one of the old "worthies" of a former day. We may have other word later, in August issue D.V.

**Garnavillo, Iowa.,** — Recent Conference large. The Word was varied but with a practical bearing on Assembly and individual life. A number of the Lord's servants present to help. Iowa has been a fruitful field for the Gospel. May the Lord preserve them.

**McKeesport, Penna.,** — Recent Conference larger and ministry reported very good, one girl professed — 13 of the Lord's servants present. In Gospel meetings some little time ago by bre. Dobson and Grainger, a few professed whom we trust shall go on well.

**Venezuela, S. A.** — A note from bro. Saword is interesting — "So far this year the work in general has been encouraging. Baptisms have been held in eleven different places and a total of 130 believers baptized. A Venezuelan preacher and I began meetings in MORON four nights ago. . . . I am using the Tabernacle Chart but if so many unsaved continue to come, we will have to switch over to the Gospel . . . . In spite of rain we have had good attendance." The work of the new Home for the Aged Christians progresses, a standing monument to the fact that God answers prayer — also that brotherly love is a very practical matter. Apartado 38, Puerto Cabello.

**Vancouver, B. C.** — Bro. Paisley was trying some meetings in Clearbrook, B. C. in a rented Baptist Church where there seems to be some interest developing, about 40 miles from here. Had two weeks prior to this in North Vancouver Assembly.

**Augusta, Me.,** — Bre. Gustafson and James Thompson were having some meetings here in the Gospel.

**Maritimes:** — An interesting account, too long for insertion tells of the work here in Newfoundland, Labrador etc., A lot of good, honest labor has gone into the work all through the Maritimes through the years and the brethren are to be commended for knowing their "field of labour" and "sticking to the work." Only in this way can much be accomplished for God — it is never an easy path. . . . Remember! "He who has only known the pavement has never known the untraveller road." Bro. McIlwaine was feeling better last report and continues in the work here with fellow laborers.

**Clyde, Ohio.,** — Decoration Day Conference season was considered quite good, with helpful ministry.

## CONFERENCES

**Mervin, Sask.,** — Following Taylorside Conference, Christians here and in Louisville will have their Conference D.V. July 13 and 14 with Prayer Meeting Fri. July 12 at 8 p.m. Correspondence may be directed to Henry de Graaf, Turtleford, Sask., relative to above. We have not had direct word of Taylorside dates but presumed them to be July 6 and 7.

**Bancroft, Ont.,** — Conference again this year D.V. in Legion Hall, Station St. August 24 and 25, commencing with Prayer Mtg. in Gospel Hall. Lakeview 7:30 p.m. August 23rd. Servants of the Lord walking in the "old paths" welcomed in ministry. Corresp. A. Maxwell, R. R. 2. Phone 438.

## FALLEN ASLEEP

**Watford, Ont.,** — On April 23th there departed to be with Christ our esteemed and beloved sister Miss Helen Hume, aged 91 — a true Christian lady, she had a fitting funeral service from the Funeral Home here when three of our brethren took part. Her mind clear to the last, she had a grasp of the truth of the Word seldom enjoyed by many of her contemporaries — loyal to the truth of God she had learned from above, it was always a pleasure to visit with her over the things of God. She has been a correspondent of ours for nearly fifty years. She gave us some books, years ago, from her brother's library (of Ottawa, Ont..) and the underlying and marginal notes, (many of them in shorthand), showed his keen appreciation of the Word, and her's also. Thus passes, until the morning, a worthy woman.

**Black Earth, Wisc.,** — Our dear brother Charles Binius "went home" to be with the Lord May 1st in his 82nd year. Saved in 1927 at meetings of bre. Mick and Stewart, among the first gathered to His Name here. Caretaker and Correspondent for many years, a faithful and hospitable brother.

**Culver City, Calif.,** — Our dear brother Mr. Hugh Ruddock went home to be with the Lord May 3rd aged 69. Saved in youth and here for years. In fellowship in the old Jefferson St. Assembly, now known as Culver City Gospel Hall. A regular attendant when health permitted.

**Winnipeg, Man.,** — On May 6th our dear sister Mrs. Emma O'Brien "went home" to be with the Lord, aged 88. In fellowship in the West End Gospel Hall for nearly 40 years, saved over 70 years as a result of the late Oliver Fish preaching among the homesteaders in the Riding Mountain District of Manitoba.

**Arlington, Wash.,** — On May 10th our beloved sister Mrs. Gerit Terhorst passed peacefully into the presence of the Lord while conversing with her eldest daughter. Born in South Holland, Ill. in 1893, and "born again" here in 1905. Among the first to "gather to His Name" here she went on well to the end. She was at three meetings during the Lord's Day previously. Given to hospitality and of a quiet and meek spirit. Survived by her husband, the correspondent of the Assembly here, five children, all in fellowship — much esteemed.

**Alpena, Mich.,** — Our dear brother James M. Robertson was called home to be with the Lord May 19th in his 89th year. He was saved in 1919 under the preaching of the J. C. M. Dawson (whom we knew well) in the old Elim Hall, Glasgow. Baptized and in fellowship there, he came later to Detroit, Mich.. In fellowship there until he moved, with his wife, here in 1955 where he gave all the help he could to the small Assembly, planted some years before. He leaves his widow, also a brother William in Glasgow. A faithful, kindly brother whom we shall all miss. Titus 2:13.

**Australia:** — A delayed report of the homecall of esteemed John I Parkinson has reached us — He "went home" March 13 — 71 years saved, aged 90. A short obituary in the August issue D.V.

**Brickton, N.S.** — Our dear sister Mrs. Claude Hatt "went home" May 18th aged 58. Saved in July 1950 and shortly after gathered to His Name and bore a consistent testimony. Her husband, seven children survive, all in fellowship except one son.



# Words in Season

THE BIBLE FAMILY MAGAZINE



## HEARKEN! LOVELESS PREACHER

HAD I the tongues of Greeks and Jews,  
And nobler speech than angels use;  
If love be absent, I am found,  
Like tinkling brass, an empty sound.

Were I inspir'd to preach, and tell  
All that is done in heaven and hell;  
Or could my faith the world remove,  
Still — I am nothing without love.

Should I distribute all my store,  
To feed the bowels of the poor;  
Or give my body to the flame,  
To gain a martyr's glorious name —

If love to God, and love to men,  
Be absent — all my hopes are vain:  
Nor tongues, nor gifts, nor fiery zeal,  
The works of love can e'er fulfill.

Watts

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**AUGUST, 1968**

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## WORDS IN SEASON

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EDITOR: William H. Ferguson, 1289 Chase Ave., Lakewood, Ohio, 44107

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1289 Chase Ave., LAKEWOOD, OHIO. 44107

News items, Conference Notices, Obituaries etc., should be sent in early in the month. 10th is deadline.

**SUBSCRIPTIONS** — The year is going fast and a good number have not yet renewed their subscription for this year, some also for last — PLEASE CONSIDER US IN THIS.

**VOLUMES:** We have two on hand of 1966 and a few of 1967 available — Mailed anywhere for \$4.00.

### NOTICE TO ASSEMBLIES

Please note that in sending in names of Correspondents etc., for active participation in Assembly affairs, we DO NOT publish any who are actively in the "unequal yoke" — 2 Corinthians 6:14, either in business circles or engaged in union activities. This has been our principle for many years and we believe according to the Word of God. The Editor.

### REPORTS

**Longport, N. J.** — The Christians in the Home for the aged here should have our prayers, as well as those who seek to serve them for the Lord. All communication should be addressed to the Gospel Hall Home for the Aged, 29th., and Atlantic Avenue.

**Longport, N. J. 08403.** — Our sister Mrs. Moon carries on faithfully there as well as the directors and helpers and we know, as many do, that they seek thus "to serve the Lord Christ."

**Midland Park, N. J.** — Our brother Neal Thomson spent a little time in Iowa and the East, Midland Park etc., and was to leave July 5 on a Dutch freighter for Venezuela. His address there is — Apartado 801, Maracaibo, VENEZUELA.. S. A. He enjoyed a few conferences ere leaving — we met in Iowa briefly.

**Lake Shore, Ont.,** — A rather late report reached us of meetings earlier by bro. Ed. Doherty, also Roger Richardson had some childrens' meetings. Bre. Dobson and McCullough were expected for Gospel meetings July 7th., in the tent.

**Sarnia, Ont.,** — A goodly number gathered for the recent Conference. We heard weather was very trying but the Lord gave the Word. We have heard, also, from the Soo, Ontario., that brother John Kember is quite weak and still in hospital — he had not been out of bed for some time we believe. Continue to pray that God may be near to him in this time of weakness.

**Byfield, Mass.,** — Conference here lately had four preachers present. The small Assembly here carries on faithfully through the years — pray for such. Mr. Fite continued for a few meetings — the East Boston Summer Conference with plain and practical ministry. A few professing of recent months in East Boston has cheered His own.

**Sault, Ontario.,** — Saints here had a baptism recently of three young believers.

**Battle Creek, Mich.,** — The editor recently visited the small assembly here, recently formed, also gave a call to Alpena and Saginaw assemblies. These smaller assemblies need definite and sustained work in their districts which presents a challenge to those "whose hearts God has touched."

**Danbury, Conn.,** — Four of the Lord's servants gave helpful and uplifting words at recent Conference in Hall at Brookfield.

# Words in Season

A MONTHLY MAGAZINE

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

*Former Editors*

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

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Vol. 60

August, 1968

No. 8

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## JOHN I. PARKINSON — QUEENSLAND

**HIS PERSONALITY:** He possessed characteristics that shone out brilliantly, making him a colorful character indeed. He was original in his ways, mannerisms and speech, marking him out in his generation, and among his contemporaries.

**HIS PEN:** His was a ready pen and the inky fluid flowed with ease and eloquence. His correspondence filled in many hours, his letters never failing to deeply impress the readers. He wrote with thoroughness and promptness, reaching out to the far flung places of the globe.

**HIS PRAYERS:** How often before Conference Meetings, we would hear him rise to say, "God raise to the platform men of Thine own choice and glue to the seats the unsent runners." He also spoke very intimately to the Lord, Whom he had known over 70 years.

**HIS PLACE:** His place at Bethany Hall, South Brisbane, Queensland, Australia. Leadership in, labour for and loyalty to the Assembly would best sum up this long and lively association with the Assembly. He will be much missed in this sphere. The departure of good men in the Scriptures, tells its own sad story.

He has entered into a well earned rest, to wait with us, the moment of "the redemption of the body."

H. W. Bragg —



## THE GATES OF PEARL

General Hardress

IT was during my Indian service — stirring times, too, ripe with mutiny and murder. At a time I had in my regiment a little bugler. I had often noticed him as being too fragile and delicate for the life he had to lead; but he was born in the regiment, and we were bound to make the best of him. His father, as brave a man as ever lived, had been killed in action; his mother, broken-hearted, had just drooped, and died six months later.

About two years later when Willie Holt was fourteen, the regiment was bivouacking some miles from the camp. One morning an act of grave indiscipline was reported to me. On investigation, the rascally act was traced to the men in the very tent where Willie Holt was billeted, two of them being the worst characters in the regiment. The whole lot were instantly put under arrest, and tried by court martial, when enough evidence was produced that one of the prisoners was guilty of the crime.

None would own up to being the guilty one, and at last I spoke: "We have all heard the evidence that proves the perpetrator of last night's distardly act to be one of the men before us"; then, turning to the prisoners, I added, "If any one of you who slept in No. 4 tent last night will come forward and take his punishment like a man, the rest will get off free; but if not, there remains no other alternative but to punish you all — each man in turn to receive ten strokes of the cat."

For the space of a couple of minutes dead silence followed, then, from the midst of the prisoners, where his slight form had been almost hidden, Willie Holt came forward. He advanced to within a couple of yards from where I sat; his face was pale; a fixed intensity of purpose stamped on every line of it, and his steadfast eyes met mine clear and full. "Colonel," said he, "you have passed your word that if any one of those who slept in No. 4 tent last night comes forward to take the punishment the rest shall get off scot-free. I am ready, sir; and may I take it now?"

For a moment I was speechless, so utterly was I taken by surprise; then, in a fury of anger and disgust, I turned upon the prisoners. "Is there no man among you worthy of the name? Are you all cowards enough to let this lad suffer for your wrong acts? For that he is guiltless you must know as well as I." But sullen and silent they stood.

Then I turned to the boy, whose patient, pleading eyes were fixed on my face, and never in all my life have I found myself so painfully situated. I knew my word must stand, and the lad knew it, too, as he repeated once more, "I am ready, sir." Sick at heart, I gave the order, and he was led away for punishment. Bravely he stood, with back bared, as one — two — three — strokes descended. At the fourth a faint moan escaped his white lips, and ere the fifth fell a hoarse cry burst from the group of prisoners who had been forced to witness the scene, and with one bound Jim Sykes, the black sheep of the regiment, seized the cat, as with choking, gasping utterance he shouted, "Stop it, Colonel, stop it, and tie me up instead. He didn't do it, I did!" and with convulsed and anguished face he flung his arms round the boy.

Fainting and almost speechless Holt lifted his eyes to the man's face and smiled — yes, a smile. "No, Jim," he whispered. "you are safe now; the Colonel's word will stand." His head fell forward — he had fainted.

The next day as I was making for the hospital tent where the boy lay I met the doctor. "How is the lad?" I asked. "Sinking, Colonel," he said quickly. "What!" I ejaculated, horrified beyond words. "Yes, the shock of yesterday has been too much for his strength. I have known for some months it was only a question of time," he added; "and this affair has hastened matters." Then gruffly, he exclaimed, "He's more fit for Heaven than earth."

A subdued murmur came from the farther corner of the tent, and the sight that met my eyes I shall never forget. The dying lad lay propped up on pillows, and half-kneeling, half-crouching at his side was Jim Sykes. The change in the boy's face startled me; it was deathly white, but his great eyes were shining with a wonderful strange light.

At the moment the kneeling man lifted his head, and I saw the drops of sweat standing on his brow as he muttered brokenly, "Why did you do it lad? Why did you? Because I wanted to take it for you, Jim," the weak voice answered. "I thought if I did, it might help you understand a little bit why Christ died for you." "Why Christ died for me?" the man repeated slowly. "Yes, He died for you because He loved you as I do, Jim; only He loves you more. I only suffered for one sin, but the Lord Jesus Christ took punishment for all the sins you have ever committed. The punishment of all your sins was death, Jim, and He died for you." "Christ has naught to do with such as me, lad. I'm one of the bad 'uns; you ought to know that." "But He died to save 'bad ones' — just them. He said, 'I come not to call

the righteous, but sinners.' "Jim," the voice pleaded, "shall He have died in vain? He has poured out His precious life-blood for you. Knocking; won't you let Him in? Oh! you must — then we shall meet again." The lad's voice failed him, but he laid his hand gently on the man's bowed head. A choking sob was the only answer, and then for several minutes there was silence.

I felt stirred. I had heard such things once — long ago. Thoughts of the mother I had idolized came floating back out of the dead past, and the words seemed a faint echo of hers. How long I stood there I know not, but I was roused by a hoarse cry from the man, and then I saw that the boy had fallen back on his pillow, faint. A few drops of cordial revived him. He opened his eyes, but they were dim, almost sightless. "Sing to me, mother," he whispered, "The Gates of Pearl" — I am so tired."

Curious, in a flash, the words came back to me; I had heard them often in that shadowy past, and I found myself repeating them softly to the dying boy:

"Though the path be never so steep,  
And rough to walk on and hard to keep  
It will lead when the weary road is trod  
To the Gates of Pearl — the City of God."

As the last words fell from my lips his eyes brightened and met mine gratefully. "Thank you — Colonel," he whispered slowly; "I shall soon be there." His tone of glad confidence seemed so strange, I said involuntarily, "Where?" With a smile he answered, "Why, in heaven, Colonel! The roll-call has sounded for me; the gates are open; the price paid." Then softly, dreamily, he repeated:

"Just as I am, without one plea,  
But that Thy blood was shed for me,  
And that Thou bidst me come to Thee,  
O Lamb of God I come!"

Sykes came, I came, will you come?

---

When we learn to wait for our Lord's lead in everything, we shall know the strength that finds its climax in an even, steady walk. Many of us are lacking in the strength we so covet. But God gives full power for every task He appoints. Waiting, holding oneself true to His lead - this is the secret of strength. And anything that falls out of the line of obedience is a waste of time and strength. Watch for His leading.

Gordon



## THE UNEQUAL YOKE

"Be ye not unequally yoked together  
with unbelievers:" 2 Cor., 6:14

Wm. H. Ferguson

**I**N considering this subject we are aware that it involves earnest consideration relative to the future of the individual believer, also the churches of the saints, gathered "to His Name." It lies at the very foundation of true testimony and the Divine command is never abrogated, nor can it be lightly brushed aside to make way for circumstances where the carrying out of the command may involve friendships and perhaps established customs which have been permitted to exist in spite of the command. To maintain true scriptural ground, **THERE MUST BE NO UNEQUAL YOKE TOLERATED AMONGST US.**

Let us consider a few of the "yokes" thus clearly delineated in the Word of God for our preservation and profit. Long ago Balaam sounded out a word which was evidently manifest then, relative to Israel as they were about to enter the land of Canaan. . . . "Lo, it is a people that shall dwell alone, and shall not be reckoned among the nations." Numbers 23:9.

## THE ECCLESIASTICAL YOKE

In spite of all the modern attempts to form a so-called "unity" the believer is called upon to maintain the separated path outside of it all. . . . Heb. 13:13 — "Let us go forth therefore unto Him without the camp, bearing His reproach." This was, without question, a call to go forth of all Judaism and organized religion "unto Himself" where He, alone, would be the Centre and attraction and Lord amidst His own. There is nothing in the great Christendom that even approximates this today — it is a corrupt system, given over to worldly ambitions, connected with political aims and social questions, racial and otherwise, which leave out of all consideration the state of the souls of men, the depravity of the human race and human heart. It is a system aptly described by God in the Word as "Babylon" and, eventually, shall be known as "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Rev. 17:5. Such is the end development of the present ecumenical movement and attempt to amalgamate all "religion" under the one head, calling for a "unity" of religion, with freedom of thought, freedom of moral or immoral relationships etc., etc., a vast heterodox union, never acknowledged by God, but distinctly pointed out by

God in His unerring Word. From all such the call is. . . . "Come out of her, My people," Rev. 18:4. The great religious edifices, the temples, the chapels etc., etc., of the world shall all, eventually, and perhaps very soon, find their place in this vast ecclesiastical, commercial, social and political system. The Word to all of us who honor the Word. . . . "Be ye not unequally yoked together with unbelievers" applies here. It is an UNEQUAL YOKE.

### THE MARRIAGE YOKE

This is, of course, a "yoke." Let none enter into it lightly, thinking it to be a sort of free enterprise. It is a definite yoke, so acknowledged by God even in the case of the unsaved — it is an honorable institution and God never descends to the ideas of depraved men who would make it little more than a condition of animal instinct. Depraved men and women accept this concept of marriage but God NEVER does.

But we are thinking of the extreme danger of any young believer entering this "yoke" lightly and with an unsaved partner. This is forbidden by the Word of God as our article is headed. The Scripture is explicit. Paul goes a little farther into the subject, relative to remarriage after death of the partner and states, in 1 Cor. 7:39. . . . "but if her husband be dead, she is at liberty to be married to whom she will; ONLY IN THE LORD." This does not only mean one professing to be saved, but further enjoins upon each THE LORDSHIP OF CHRIST. This is the truly happy state of marriage for the children of God, none other is contemplated. How many troubled lives and distressing and disheartening unions might have been avoided if such had been the rule of life. Never accept man's concept of marriage as authoritative — God's Word alone is the authority in this, as in any other union. Above all, keep clean, before and after.

### THE POLITICAL YOKE

It is plainly stated in Phil. 3:20 that "Our conversation (or community life, or citizenship) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." This means that we pass through this world as strangers and pilgrims, always thankful for just laws and regulations which give us our liberties and we are very thankful that we live in a land where such liberty to live is granted. On the Liberty Bell in Philadelphia, inscribed on the bottom of the well known bell that has sounded out the Scripture in Lev. 25:10. . . . "Proclaim liberty throughout all the land" to

the comfort and joy of millions who have come to these shores, stands a memorial to the desire of the fathers of this nation. This, however, does not spell "license" and we are reminded of our obligations to be subject to the powers that be and fulfill duties required, with the limitation that our first allegiance is to the Lord and His Word, as in 1 Cor. 6:20. . . . "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." This reminds us that when the State demands our bodies for purposes which are against the Word of God, our attitude must ever be, as in Acts 5:29. . . . "We ought to obey God rather than men." This has cost many of us a great deal but obedience to the Word of God is never wrong and even the State, in humanitarian governments, recognizes this, and makes provision for those with a conscience against war and political unions which the Word of God forbids.

### THE BUSINESS YOKE

We must again warn younger believers and those entering business life, professions etc., etc., that they must look out lest they be entangled in this yoke, to the loss of their testimony in the world and to the stumbling of many other believers who see them in this unequal yoke.

There seems to be a growing tendency for many professing Christians to engage in Stock Market operations, which is a decided characteristic of the UNEQUAL YOKE. The moment one enters into a yoke with the unconverted, even in the matter of shares etc., in the world's markets, they are involved in an unscriptural union, just as the other yokes we have mentioned. We believe many have not given consideration to this but, if they desire to be useful for God, and to avoid disaster in their Christian life, they must heed the exhortation not to be "unequally yoked." It is fatal to definite testimony for God and, inasmuch as it involves the assembly and its testimony, it is a matter for the elders of any assembly to warn the saints against it and handle any such involved in it in such a way that they shall not further cause decay of testimony and shall be made to realize that they are "acting in disobedience to the plain Word of God." This would apply to partnerships corporations etc., etc., where saved and unsaved are partners, or engaged together in any enterprise for profit, sharing together in gain or loss in such operation with the unconverted. There is no question about this, it is definitely THE UNEQUAL YOKE and must be treated as such. To fail in this is to show, definitely, a refusal to permit the Word of God to guide in the Assembly and is a denial of the Lordship and authority of Christ amongst us. Let this be a warn-



ing to younger believers and others that they cannot, with impunity, defy plain statements of the Word.

Some will say, of course, that there is no difference between owning stocks and shares in such companies, or placing monies etc., in a Bank or even with the Government, but there is a vast difference. In the one you would be involved in the company's responsibilities, its policies, its associates, its aims etc., and in other ways as well, whereas, in institutions merely for the depositing of funds etc., where even a fixed rate of interest is maintained, you have no other responsibility whatever, you are NOT INVOLVED in the institution in any other than to maintain honest dealings in your statements and your accounts. We are always glad that this was one of the first principles, in our early business life, taught to us by our spiritual teachers, some of them even themselves involved in business circles, but NEVER INVOLVED IN UNEQUAL YOKES. We could mention names of such honored men but forbear. Let this be a warning to all younger believers entering business circles, professions etc., remember! the "unequal yoke" is NEVER countenanced by our God, nor His Word. We emphasize this for the benefit of all spiritually inclined men and women. Remember the Word. . . "Them that honour Me, I will honour." God never goes back on His Word. Remember the rule. . . . Wherever you are involved in any project, for profit or loss, in fellowship or company with the unconverted, you are unequally yoked together with unbelievers. The Word forbids it, that should be enough for you to make your decision. Many an otherwise useful life for God has been stunted and destroyed by disobedience to this plain command in the Word by the Spirit of God.

We trust these plain teachings may be of value to some who Have God's honor at heart and are willing to accept a temporary earthly loss, perhaps, in view of a future reward at the Judgment Seat of Christ. We are sure this will appeal to the spiritual mind, as we are also sure it may bring disapproval from any involved in a worldly yoke with unbelievers.

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### THE SECRET OF THE LORD

GOD made known His ways unto Moses, His acts unto the children of Israel. That is, Moses was dwelling with God, and God took him into His confidence; and so Moses knew what was going to happen before it did happen; for the secret of the Lord is with them that fear Him. But to perverse and murmuring Israel, the Lord made known only His acts. That is, Israel knew the Lord's doings only after they were past.

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**MEMORIES FROM JOHN I. PARKINSON**

of Queensland, Australia.

Our beloved brother, who was called home to be with the Lord March 13, wrote us some little time ago as follows. We thought good to include it as a tribute to a godly, faithful brother of the "old school."

"I am writing to tell you of the thrill I got from reading WORDS IN SEASON regarding James Campbell's labours in Crossgar and Killyleagh. My father from the former village and my mother from the latter — my wife and I visited both places and the actual homes in 1954 and saw the unroofed barn where dear James Campbell (my spiritual father) preached in 1874 in the month of June, which is still on McCleary's farm: his son showed us the spot where the baptism of the Irvine family took place near the barn, where Mr. Campbell was hit on the head with a stone as he came from that little rivulet near the barn. The rivulet had to be dammed up to get the depth of water for the baptism. Mr. James Campbell and John Blair came to our home in Warwick, Queensland, in March 1896 and my sister was saved before they passed on to the Ipswich Conference, and I was, I would think, the last convert as they returned from their labours in the North in October of the same year. Oct. 8th., is my spiritual birthday — 71 years in Christ — 90 years in Adam. . . . I saw the first three of the Warwick Assembly planted through my father in 1882 in Dalveen. We moved to Warwick, after a few months, 84 years ago. The Irvines, all in Christ, came to Brisbane, 8 sons and three daughters.

Warmest greetings,

Yours in the Bonds,  
John I. Parkinson.

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"IS IT NOTHING TO YOU that soon He will come,  
To take all His ransomed, believing ones home?  
The dead and the living caught up in the air,  
For ever with Him, His glad Rapture to share!

Ah, then you may find,  
He has left you behind —  
He was NOTHING to you!"

## THE DEATH OF SENATOR KENNEDY

Wm. H. Ferguson

Written June 6th., 1968

"All is vanity and vexation of spirit" — Eccles. 1:14  
THE tragic death of Senator Robert Kennedy should speak to all of us. Here is a youthful man, just forty two years of age, a large family, multitudes of friends — probably millions of earthly riches — enjoying a decisive moment of victory, politically, with never a thought of the tragedy around the corner, suddenly gone into eternity. He never regained consciousness — HE IS GONE! The plans, the purposes, and hopes of life shattered by an assassin's bullet.

LIFE IS SO SHORT! It has so many seemingly unsolvable mysteries. The "wise man" of old could not solve them, Eccles. 6:12., nor can we. However, in the plan of God and His purposes there is no failure of Deity — it is human failure and sin which has corrupted the world and brought lawlessness and its attendant sorrow into this otherwise peaceful scene, had sin not entered in the "fall of man."

SEEING THIS IS SO, it behooves us to take stock and consider ourselves!!!! Are we trifling this life away? As one well past the three score and ten, nothing but stark realities should be in our vision. What about the pain you have caused some one who never harmed you but you permitted the "rotteness of envy" to corrupt your very mind and intent? What about the lack of consideration of truth and honesty and upright living which is demanded of men of worth in this world? What about your slanders which must be exposed soon?

ARE YOU READY TO MEET YOUR GOD? Do you know that, even if a Christian, you must stand before the Judgment Seat of Christ relative to your life as to the question of eternal place and position in the Kingdom? A solemn consideration of all this should temper these hasty, false, trifling lives of our's and cause us to set our sights on ETERNITY.

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## A SACRED EARTH

TREAD carefully, sinner, on the globe where Jesus' blood trickled down. Forget not Calvary. Jesus did not die in heaven, nor in hell; but He came to EARTH, that every hill might remind you of the hill of atonement; that every tree might tell you of the cross; that every garden might whisper, "Gethsemane." The earth is sacred now, for Christ Jesus came upon it to pour out his life for us.



## PATH OF THE CHRISTIAN

Harry Macfarlane, Glen Ewen.

**T**HE Psalmist in Ps. 16:11 says — “Thou wilt shew me the path of life.” Prophetically speaking, no doubt this is in reference to our Lord Jesus Christ and to the absolute assurance of His resurrection and subsequent fulness of joy. He was the first to enter this path, but was only the forerunner, because many more are following in it. This “path of life” is not salvation, but it might well be included in it. Is it not, rather, the walk of the child of God after salvation in a practical or outward manifestation of the new life that has been begun within? Our path in our unsaved days was a path of death: . . . “Who were dead in trespasses and sins,” even when we “were dead in sins,” Eph. 2:1, 5. And in verse 2 we walked according to the “course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.”

How different is all now! What a change! New desires are begotten by the indwelling Holy Spirit, “That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” Romans 6:4. And in Col. 3:1 we read. . . “Seek those things which are above, where Christ sitteth on the right hand of God.” What an encouraging thought to us today that He has been over the road and “left us an example, that we should follow His steps.” 1 Peter 2:21. This particular instance is in reference to suffering, but applicable in every department of our Christian life.

In Psalm 27:11 we read. . . “Teach me Thy way, O Lord, and lead me in a ‘plain path.’ because of mine enemies.” The word “plain” here seems to indicate that which is low and level, and would suggest humility and evenness in our path down here. And then he gives the reason for it, “because of mine enemies” or “because of those which observe me.” How important this is! The world is continually looking on and assessing our lives and reasonably expecting a consistent life from us as the people of God. How much need, then, there is for us to pray this prayer. . . “Lead me in a plain path.”

In Proverbs 3:17 we have a “peaceful path.” And all her ways are peace. The Hebrew word for peace is “Shalom.” And we are reminded of the Lord’s words to Gideon of old. . . “Peace be unto thee; fear not, thou shalt not die.” And Gideon called his altar “Jehovah-Shalom.” The Lord send peace. The thought at the back of the word “peace” seems to be completeness or fulness, with also the sense of rest and content-

ment. Col. 1:20 says — “having made peace through the blood of His Cross.” Romans 5:1 reminds us also — “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” The poet caught the thought when he wrote:

“Thou Holy One of God! The Father rests in Thee:  
And in the savour of that blood, once shed on Calvary —  
The curse is gone, through Thee we're blest;  
God rests in Thee, in Thee we rest.”

What a peace is this — able to rest where God rests and no matter what may cross our pathway, there is still the realization of “that calm and settled peace, which nothing can destroy.”

In Hebrews 12:13 we are told “to make straight paths for our feet, lest that which is lame be turned out of the way.” But, rather, “let it be healed.” In this instance it is our responsibility to other believers to walk in a path that is not only straight, but is in ONE DIRECTION and not wandering here and there and all over, also to see to it that there is nothing in our lives of a worldly or doctrinal nature that would cause the lame to stumble, but on the contrary that their lameness may be healed through the benefit of following in a straight path, or paths, which we make for our own feet.

In Prov. 4:18 we read. . . “The path of the just is as the shining light, that shineth more and more unto the perfect day.” May this be characteristic of our individual pathways as we journey home, ever looking for the “Morning Star” when He shall come for His own and, subsequently, as the “Sun of Righteousness” to His earthly people and set up His throne and govern the earth with peace. LET US LOOK FOR HIM TO COME.

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### LACK OF POWER

“And they said unto him (Elisha), Behold now there be with thy servants fifty strong men (sons of the prophets); let them go” etc., 2 Kings 2:16.

**W**HO were these sons of the prophets? Just as the record states, they had come in the line of the prophets through birth, i.e. naturally, but they lacked the great qualification for the work of God — they LACKED POWER. They remind us of the sad possibility of anyone being in the line of the prophets, or of godly men of a past day, but lacking the essential for the work of God, either in the Gospel or in the Ministry of the Word amongst God's

dear people — POWER IN THEIR SERVICE AND MINISTRY.

I am sure we freely acknowledge, today, that there is little power seen among us, that is, power of a godly sort which is an evident mark of the working of the Holy Spirit. There may be fifty strong men, but these mentioned above neither had the mind of God, nor the direction of the Spirit, and they went on a misguided search and "When they came again to him (Elisha), for he had tarried at Jericho (the place of death, burial and resurrection, type of a life which goes on to victory), he said unto them, Did I not say unto you, Go not? 2 Kings 2:18.

It seems to us that when there is little activity outside of the general Assembly meetings, there seems to be a pronounced desire to "work" on the children of God's people and professions in the Assembly to get them to profess and thus keep up the distinction of "getting converts." Some of the best men among us of the past day were content to leave the work with God, even though none professed, rather than force profession to obtain a name. We often think of words we read many years ago. . . . "Never interfere with the processes of the Holy Spirit in His dealings with a soul." This should be excellent food for thought for many today when such things are rather lightly taken to heart. We are living in a day of "lack of power" generally speaking in preaching both in the Gospel and in the Ministry of the Word.

We all love to see the children of God's people really saved, but we wonder, as one looks at the results over the years, if there has not been too much of the natural man in the process, rather than the direct working of the Spirit of God in the soul. This is seen in the lack of spiritual instincts, spiritual growth and spiritual development in many who have professed thus. Far better to let God do His work and leave results with God. Without question, the Spirit of God will never leave alone a soul honestly desiring to seek the salvation of God and escape from eternal wrath. We should warn, preach and pray over them and do all in our power, but NEVER INTERFERE WITH THE PROCESSES OF THE SPIRIT OF GOD in such a soul. Too many have been enticed by an experience, by someone reading verses to them, by keeping at them constantly until they profess. Results in many of such cases have been not only disappointing, but bad. May the Lord further speak to our hearts in this important matter.

I remember our dear father, the late John Ferguson, who was one of the great soul-winners of his day, saying to me as he lay dying. . . . "I cannot see how some of these men



do it. We pray and preach and warn, as always, and see only a few saved today, whereas some of these get converts so easily — I cannot understand it." Knowing what we do, we cannot understand it either. We can understand the "fruits" and this sometimes takes years to determine the reality of the profession. We believe a "branching out" into new territory with the Gospel, working with God in isolated and lonely parts, would show such who are taken up with assembly preaching, what God is able to do with them, or reveal to them their true status as men whom God has sent, or as Elisha said above. . . . "DID I NOT SAY UNTO YOU, GO NOT?" It is a serious business today as ever.

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### CHRIST ENOUGH; or, NO HEART FOR THE WORLD

**W**HEN I was a very young Christian — young in years as well as in grace — I had the idea, that I might be in all sorts of worldly company and worldly pleasures, if I only acted the Christian there.

I well remember how earnestly I strove to let them see that I could be a Christian, and enjoy myself like them. I remember praying earnestly before going to a volunteer shooting competition, that I might score higher than my equals, to show them that a Christian could be a good "shot." I confess it did not yield me much comfort after; but I saw nothing better, and thought it was the best thing going. Mine was a strange sort of life, and had many ups and downs. Sometimes there was a rift in the clouds, and I had moments of the enjoyment of God within my soul, but they were only moments. When I had these happy seasons, perhaps early in the morning, I wished I could keep them up during the day, and I earnestly tried to do it. But somehow, before I was in business half-an-hour, I seemed to forget all about the Lord, and the enjoyment of His presence was gone. Soon after this, I was led into acquaintance with a young man of my own age and position in life. He was a Christian of a different type from me. I saw that, before I was long in his company. His soul seemed always fresh and green. He had always something to say about Christ and His Word. I liked to hear him speak, and yet felt myself condemned in his presence. I noticed that when I introduced into our conversation anything about worldly amusements, he was silent. I asked him whether he thought "there was any harm in a believer taking part in such things." I shall never forget his reply. He quietly said, "I used to enjoy these things myself; but ever since Christ revealed Himself to me as the Portion of my soul, I have no heart for them." I was dumbfounded. Had he condemned me

for sharing worldly pleasures. I was prepared to argue the point with him; but his confession of having "no heart" for them, left me with nothing to attack.

I went home, and thought over his words. "No heart for worldly pleasures since Christ had revealed Himself." If that be so, I thought, there must be more of Christ revealed to him than to me, for I have not lost heart for these things. A struggle was going on within my soul; I was dissatisfied with myself; my Christian life seemed a failure. I fell upon my knees, and confessed my lack of enjoyment in the things of Christ. I asked Him to show me if I was indulging anything that hindered my soul's communion with Himself. On rising from my knees, I opened my Bible, and my eyes fell on these words. "Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." Col. 3:2, 3. Had a voice from heaven spoken the words audibly to me, they would not have come with greater force to my soul. I saw in a moment where I was, and what my mistake had been. It was not that I had done this thing and that thing wrong merely; but the whole drift of my life had been as one alive in the world, and my heart had not been set on things above. With what beauty the words shone out in living lustre before my soul. "Ye are dead, and your life is hid with Christ in God." I saw my place and my treasure to be where Christ is, and you know where the treasure is, there the heart goes also. I understood now the words of my friend, and I could say, in measure with him, "I have no heart for worldly pleasures now." I found myself in something like a new world. I believe that I was born of God several years before. I had life, but no liberty. I am still a failing, faltering pilgrim here, but the Magnet is above, and thither I feel my heart going out to the One who loves and is living for me.

From First Volume of Believer's Magazine.

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### WAYSIDE WORK

"I am not able to preach to crowds," writes a brother in Christ, "but am finding much joy in wayside work for the Master." "Wayside Work!" Yes, there is a large sphere; plenty of unoccupied ground, and no danger of treading on one another's heels, or jostling against each other, as there sometimes is in platform preaching. The Master Himself was a wayside worker. See Him at "the Well of Sychar — sitting all alone with that needy Samaritan, who had "come hither to draw" water, winning her soul to God. By the sea-shore, on the mount, on the highway, He was ever speaking the

Word of life: the centurion, the publican, the Rabbi, and the outcast, were all the subjects of the Master's "wayside" service. And if we trace the steps of those who were His most honoured servants, His apostles, sent forth to serve Him in a needy world, how full the record of their labour is of "wayside service." In the prison, on the deep, in lone deserts, in busy cities, in market-places; to individuals, as Onesimus: to little groups of women by the riverside, as at Philippi: to people who came to their lodging, Christ was preached, and God owned the labour of His servants to the salvation of many. The day of wayside service, beloved fellow-saints is still present with us. Many, far beyond the public preacher's voice, may yet be reached, with God's blessed Gospel, by those who daily watch for every opportunity to speak a word for Jesus. The toiling mother in the midst of her family, who seldom gets to hear the Word, may be reached by taking the message to her. The busy merchant too much occupied to "go to meetings," may have the Gospel put within his reach, by giving him a Gospel Booklet as opportunity arises, in visiting. There is no lack of opportunity: everywhere, and all over, the field is white, waiting for the sickle. A compassionate heart, beating with God's own love for needy dying sinners, will seek to use every opportunity to point the weary to the Rest, and the lost one to the Saviour. This is the indispensable thing for wayside work — a compassionate heart, ever on the outlook for some needy one to help, some wandering one to restore. This was the Master's business here below. In labours such as these his earthly days were spent, and those who have drunk most deeply of His spirit, and who follow closely in His steps, will be found abounding in this "work of the Lord" also.

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### WAITING UPON GOD

IN these days of bustle and excitement in religious, as well as commercial circles, it becomes the servant of the Lord, to calmly wait upon His God in his path of service. How much labour there is, that seems to lack the approval of God. How many efforts there are got up and carried through, without much waiting on Him — without asking counsel at the mouth of the Lord. But the Lord's own workmen must not only wait upon their ministry, and pursue their work with diligence, they must wait upon their Master also, and "he that waiteth on his Master shall be honoured." Prov. 27:17. The Lord's work cannot be carried on in the energy of the flesh, nor in the wisdom of men, although alas! we often try to do it thus. The servant must be in constant communication with



his Master. He must have leisure time alone with God: to wait upon Him, to hear His voice. It will not do to miss these waiting hours. They cannot be struck off the list. Other engagements may require to be foregone, but waiting time with God must hold its place. The servant must say to all his toil, "stand aside," while he seeks the solace of the secret place. There his spirit is calmed, and there he communes with his Lord. Spent and weary he may enter, but he comes out refreshed and strengthened. He finds the word fulfilled "they that wait upon the Lord shall renew their strength." Isa. 40:30. Thus it was that our great Exemplar rose up a "great while before day," and went out to a solitary place, to wait on His God, before the labours of the day began. And while His ear was open to the cry of needy men, and His hand outstretched to help them throughout the busy day, yet even then He was able to say to His God, "On Thee do I wait all the day." Psal. 25:5. As it was with Jesus, so may it be, with those who follow in His steps.

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### THE NEED OF GRACE

The late John Darby

The whip and the scourge may be righteous, but there is no winning the heart of man with these. Nor is it righteousness which reigns amongst the saints of God, but grace, through righteousness, unto eternal life. Alas! How many sins that might have been washed away (John 13) have been retained; how many brethren alienated for all time who might have been won back to God and to us, because we have hammered at the conscience merely, with the heart ungained; with the heart, shall I say? almost unsought. We have not overcome evil because we have not overcome it with good. We have taken readily the judge's chair and have got back judgment, but the Master's lowly work we have little done. But how little do we understand that mere righteous dealing—absolutely righteous as it may be—will not work the restoration of souls; that judgment — however temperate and however true — will not touch and soften and subdue hearts to receive instruction, that by the very facts of the case are shown not to be in their true place with God.

Man is not all conscience, and the conscience reached with the heart still away will do what it did with the first sinner among men; drive him out among the trees of the garden to escape the unwelcome voice.

(Dear J. N. D. probably wrote this letter in his life when it was evident that restoration might have been effected by "waiting upon God" instead of using "hasty action" — this has ever been Satan's device to hasten disruption — Editor).

## QUESTIONS AND ANSWERS

**QUESTION:** Would 1 Thess. 4:14 refer to the rapture of the Church or to a later manifestation?

**ANSWER:** We believe the context is quite plain and that it refers to the "Rapture" when we shall be taken home to heaven at the Coming of our Lord Jesus Christ, silently, secretly, suddenly. We find decided efforts to confuse saints relative to the "Blessed Hope" of the Church. Do not be misled, or accept any new theories advanced by immature men.

**QUESTION:** Is there any Scripture for the leaving of the Gospel Meeting in the Assembly "open" for whoever may be exercised to take part?

**ANSWER:** Not that we know of. Ministry in the Church is very definitely after this order, according to 1 Cor. 12 and 1 Cor. 14 in this Church Epistle but, as we have often suggested, the Gospel is another matter and the thought here is that of carrying the Gospel into the world and, to a great extent, going out into the market place with the message. In other words — if we cannot get the people in, go out after them. Village and country preaching, open air, cottage meetings etc., in backward places would mean that there would be few capable brethren sitting silently, waiting an opportunity to preach, in a Gospel Meeting in an Assembly Hall.

We believe, too, that when the unsaved are present we should have capable, warm hearted brethren to declare the message.

**QUESTION:** Do you think that Phil. 4:3 has the suggestion here of the yokefellow seeking to help in the reconciliation of certain sisters in the Assembly?

**ANSWER::** We believe this so. Broken friendships are not too easily mended betimes. Good when there are capable and experienced ones to seek to help in this matter. The longer such go on, the more difficult it seems to have reconciliation effected, to the eternal loss of each. Spiritual brethren, also, can detect much that others may not have noticed in the conduct that has brought about such broken friendships.

**QUESTION:** Does Romans 6:3 refer to "water baptism?"

**ANSWER:** We believe this is so. Where the Baptism of the Spirit is indicated, we have the plain reference to the Spirit in the connection.

**QUESTION:** Shall there be "baptism" during the Millennial reign?

**ANSWER:** We have stated before that we do not believe there shall be such baptism, or the necessity for it, inasmuch as ALL must acknowledge the Lord, even though some do so feignedly because of the nature of the "rule" of the Day of the Lord.

QUESTION: Where there is immoral conduct in an Assembly and, after due time and consideration, this is coupled with a refusal to deal with a proven matter, what should be our attitude?

ANSWER: Personally, we would not feel free to continue in such a company. Discipline, according to the Word and carried out in a scriptural manner, is essential to ensure the presence of the Lord. He will not dwell in an "unclean place" — neither should we.

As to servants of Christ visiting such a place, under such proven circumstances, until there was definite repentance and correction, we do not believe any spiritual or godly man would consider such a thing.

QUESTION: Is there not a danger of confining ALL our efforts to the Gospel Halls and forgetting the needy and perishing souls by the thousands, sitting in darkness?

ANSWER: This danger exists among us today. To branch out and seek openings, giving out tracts on streets and corners and house to house and, in this latter case, we suggest giving out Gospel Portions with possibly a tract inside, is a work of FAITH and not too many, today, think of this. Rather there is the danger that we think only what we do in Gospel preaching in the Gospel Hall is the sum total of our responsibility.

The results of this other "approach" may not bring immediate results but, we doubt not, we shall find souls in the glory as the result. Let us be missionary minded as to various methods of carrying the Gospel to the perishing, poor, downcast, neglected as well as careless sinners going hither and yonder. If we measured success only by the additions to the local assembly, which we must always keep in mind as to our responsibility, it is a pretty sad picture. Some are making a habit of doing this and we might well envy their faith and courage in this respect. We believe we can say this as it has been a major part of any service in the Gospel during the past almost fifty years, which we have undertaken in distant parts.

QUESTION: Should we support Radio Programs, appeals for money and help received through the mail and veiled letter-writing to individuals who have given to the Gospel beforehand?

ANSWER: This all comes under the worldly religious concept of the work of the Lord and is unworthy of the support of any Christian in Assembly fellowship who understands God's ways and knows His true workmen. Be more selective, and more exercised, as to ALL your giving. If we knew the truth, possibly a great deal of such money gained by such appeals, goes elsewhere than to the active, scriptural spreading of the Gospel. Look out for writers always anxious to give you their address, or leave their address with you in tract form or circular letters etc.,



## LONELINESS OF THE PIONEER

THE FOLLOWING extracts of years ago from a native Faroe Island preacher, as a result of the labors of bro. Sloan and his companions, speak for themselves: there is a joy and comfort in being in God's path:—

MIDVAAG, 12th., January 1881.

In accordance with my promise, I seize now an opportunity to write thee a few lines. My coming here has, so much the worse, caused G. . . . much unpleasantness. His servants threaten to leave him if I remain; the priest hangs over him, and will have him either to have nothing to do with us or leave the Lutheran Kirk. May God give him strength to act after the Word . . . . O! His love is sweet; and still there's more to follow. A few moments ago I had the opportunity to declare to three persons that the foundation on which I build is Christ and His death. May the Lord bless the weak testimony to their soul's benefit.

25th., January 1881

I wrote in my last letter that my reception here was very cold, and the duration of my stay very doubtful, and although all remained unchanged in the first two days, there has yet come a change for the better. The people as a whole are friendlier now, and it is my hope, further on, to be able to work among them. I have seldom felt myself so glad and bold as the first days after my arrival here.

22nd. Feb. 1881

Again I lift pen to send a few lines by S. S. Surprise as I know thou art always glad to hear from me. Thanks for the last letter: I had much pleasure and gladness in reading it. Thou speakest therein about my sufferings, but I can scarcely say that I suffer, unless it be from loss of fellowship from living Christians. In Sandevaag I have also been, but went only in two houses, as it was late in the evening. All are friendly towards me, and speak well of Sloan (the early pioneer who crossed to the Faroes in a fishing vessel to begin a life work there).

H. J.

The above reminds us that the Life of a true Pioneer is a lonely life and a lonely experience but God can sustain in it and cheer the heart.

The Faroe Islands lie out in the angry Atlantic, halfway between one of the fruitful fields for the Gospel and truth of gathering to His Name and Assemblies of believers there now number in the thousands in fellowship. **GOD IS ABLE.**

The Faroe Island lie out in the angry Atlantic, halfway between the Shetland Isles and Iceland.

Above extracts are from the Northern Witness, forerunner of the Witness, later carried on by such men as Donald Ross in the Barley Cake, the Record, in this country and we seek in WORDS IN SEASON to follow the preaching and practises of these early men of God. We fail, we know, but WE TRY!

The Editor

**Vancouver, B. C.** — Our brother John Frith of Venezuela is home on furlough for a spell and his address, meantime, will be 5525 Halley Street, South Burnaby, B. C. Canada. Our brother has laboured in the Gospel, also has helped greatly in building the Home for Aged Christians in Puerto Cabello and another Hall, consequently feels that he should spend some time here — he has had heart attacks and was quite weak. He writes encouragingly of the work in Venezuela and we can remember our brother here and the brethren labouring so faithfully in that needy field where they "work." It would not be a bad idea if some of the aspirants for "preaching" could have a spell there — it might change their ideas.

**Akron, Ohio.** — Bre. Warke and Surgenor had a tent near here for three weeks in June — Christians helped but not much interest otherwise.

**Toronto, Ont.** Our brother C. Patrizio continues to visit among the Italians here and speaks of possibility of a small assembly of them being formed — we will give details later, if consummated.

**Welland, Ont.** — The Assembly here had a baptism June 15th., when seven believers followed the Lord thus — we trust all shall go on well for Himself. We visit them D. V. the middle of July. They seek to go on in the plain path of testimony for which we thank God.

**Kamrar, Iowa.** — Bre. L. DeBuhr and Robert Orr were in tent work here at last report — they had some meetings here previously and looked for some interest.

**New Ontario.** — Recent Conference of the four Northern Assemblies was held recently in Englehart and was encouraging and we believe profitable — the Lord blessed the word of the Gospel to one young French Canadian, and a young woman seemed quite troubled after the Monday evening Gospel message. These brethren seek to go on in godly ways, should have our prayerful interest. It is a cold country in the Winter and not too many to visit them then. We always enjoy seeing them. Six of the Lord's servants gave help.

**Vancouver, B. C.** — We hear that our brother Paisley has been having well attended meetings here with evidences of God's blessing among the unsaved — the brethren have a large tent provided for the effort. Trust God shall still work.

**Longport, N. J.** — We are informed by the brethren here that there will NOT be any Conference this Fall as has been customary in past years.

**La Crosse, Wisc.** — Bre. Norris and Hamilton had four weeks here in May and June. Bro. Norris was visiting assemblies also in Iowa and brother Alves was likewise visiting Iowa assemblies. Bre. Brandt and Wahls interested in Waukon, Iowa.

#### CONFERENCES

**Bancroft, Ont.** — The Conference of the Lakeview Assembly will be held this year D. V. August 24 and 25 in the Legion Hall, Station Street. Prayer Mtg., in the Lakeview Gospel Hall at 7:30 p.m. August 23. Servants of the Lord walking in the "old paths" welcomed. Corresp. A. Maxwell, R. R. 2, Bancroft. Phone 438.

**Orilla, Ont.** — Annual Conference of the Assembly here will commence D. V. August 31st., at 7:30 p.m. in the Dominion Gospel Hall, continuing over Sept. 1st., and 2nd.. Usual arrangements will prevail — Hospitality extended. Corresp. Reuben J. Pears, 14 Coldwater Road, W.

**Sault Ste. Marie, Ont.** — The joint Conference of the Ontario and Michigan Assemblies in this border city will be held D. V. August 31 and Sept. 1, with Prayer Meeting August 30th., in the Gospel Hall, Wellington & Spring Sts.. All other meetings will be held in the Technical School here. Corresp. S. H. West, 479 Albert St., E.

**Waterbury, Conn.** — Annual Conference of the Italian Assembly meeting in the Gospel Hall, 53 Spencer Avenue, will be held D. V. August 31, Sept. 1 and 2, commencing with Prayer Mtg., August 30th. at 7:30 p.m. Breaking of Bread at 10 a.m. Corresp. Anthony Orsini, 16 Barbara Drive, Wolcott, Conn., 06716.

**Arlington, Wash.** — The Annual Conference will be held D. V. Labor Day weekend. Meetings Aug. 31, Sept., 1 and 2 commencing with prayer Meeting Fri. Aug. 30th., at 7:30 p.m. Corresp. Gerrit Terhorst, Route 5.

**Hitesville, Iowa.** — Annual Conference planned D. V. for Sept. 21 and 22, preceded by Prayer Mtg., in the Gospel Hall here Friday eve. 20th.. Usual arrangements and hospitality extended to visitors. Corresp. George L. Frey, Aplington, Iowa 50604.

**Akron, Ohio.** — Annual Conference in the Gospel Hall here, 1224 Wooster Avenue, will be held D. V. commencing with Prayer Mtg., Aug. 30th., at 7:30 p.m. continuing Saturday at 2:30 p.m. and 7, also Lord's Day and Monday Sept. 1 and 2. Breaking of Bread at 10 a.m. Usual arrangements — Corresp. Thos. Wright, 1571 17th., St. Cuyahoga Falls, Ohio., 44223 —

**Clementsvalle, N. S.** — Annual Conference D. V. will be held Sept. 1st. and 2nd., preceded by Prayer Mtg., Saturday August 31st., at 7:30 p.m. The Lord's servants walking in the "old paths" welcome in ministry — usual order of meetings. Corresp. Ronald Berry, R. R. 1.

**Kenora, Ont.** — We purpose having our Conference this year the Labor Day weekend — commencing Sat. Aug. 31st., continuing Lord's Day Sept. 1st.. Usual order of meetings. Any hoping to attend should contact the Correspondent, E. L. McCammon, R. R. 1. Meals supplied in the Hall.

**Huntsville, Ont.** — We have not had any direct report of Conference here yet but it is usually held the week after Orilla Conference which would be one week after Labor Day weekend. Particulars next month D. V.

### FALLEN ASLEEP

**Ireland:** — Our brother Joseph Wilson of Tullyroan Assembly, Co. Armagh., recently "went home" to be with the Lord (date not included). Saved 38 years ago and in assembly fellowship since. A quiet brother who feared God and sought to serve Him. Prayer requested for unsaved of family. He was aged 58.

**Black Earth, Wisc.** — Our dear sister Mrs. Daisy Simpson was called home to be with the Lord May 29th., in her 82nd year. Saved in 1947 through preaching of Algie Jamison. In fellowship here for 20 years.

**Hamilton, Ont.** — Our dear sister Mrs. Andrew Douglas "went home" June 18th., in her home at Stoney Creek. She was in her 87th., year. A native of Ayrshire, Scotland where she was saved 70 years ago. In fellowship with her late husband, well known among us, in Kensington Assembly here since coming to Canada about 30 years ago or so. The circle of older ones is getting narrower among us.

**Stout, Iowa.** — Our dear sister Mrs. Thomas De Groot was called home June 2nd., aged 63. Saved in Dec. 1923 through the Labours of the late Oliver Smith. She has been in happy fellowship here for many years and much missed.

**Cleveland, Ohio.** — Our dear sister Mrs. Anna Page "went home" June 8th., aged 77. She was saved Dec. 7th., 1906 and later baptized and received into the fellowship of the Addison Road Assembly (now Monticello) — brother John Smith was preaching when she was saved, she saw the truth of the Gospel through Acts 16:31.

**Winnipeg, Man.** — Our brother Robert W. Cameron went suddenly to be with the Lord June 26th., aged 64. In fellowship in the West End Assembly here for the past 11 years, formerly in Portage la Prairie Assembly. His was a service of song and we really miss this. (It is a great help in an Assembly to have those who put heart into the singing and who can lead in a godly way — Editor).

**Toronto, Ont.** — We have heard, without details, of the home-call recently of our well known brother Henry Fletcher who served the Lord for many years — in Venezuela, Puerto Rico and, later, in this country generally. Much of the service of older ones is more or less forgotten today and we are living in a very self-centered day indeed. Good to know a coming day shall evaluate all of our service.

**Longport, N. J.** — Our dear sister Mrs. Hellen Romeo, a sister of our late brother Mr. William Moon, "went home" to be with the Lord the last week in June. She was in the Infirmary of the Gospel Hall Home here latterly. A well known sister in the Pennsauken district, much weakened at last, now at home with the One she loved and sought to serve in her sphere.



# Words in Season

THE BIBLE FAMILY MAGAZINE



## "CAN ANY GOOD THING COME OUT OF GALILEE?"

O blessed land of Galilee,  
Rare was the lot that fell to thee:  
Familiar to His gaze so long,  
So oft thy paths His feet among.

To toilers on thy hill-bound sea  
First came His words, "Come, follow Me!"  
And men from out thy coasts were those,  
His lips last bless'd that day He rose.

O Galilee, — dear Galilee, —  
Knit with His life and ministry,  
What shall thy vales and heights yet see,  
Thrice blessed land of Galilee.

H. G. Spafford

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**SEPTEMBER, 1968**

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## WORDS IN SEASON

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Mr. William H. Ferguson.

1289 Chase Ave., LAKEWOOD, OHIO. 44107

News items, Conference Notices, Obituaries etc., should be sent in early in the month. 10th is deadline.

INSUFFICIENT POSTAGE — We must remind many of our British subscribers, especially, that they are not putting sufficient overseas postage on their letters. Consequently, we are penalized one hundred percent for their failure. Kindly check with your postoffice as to correct postage for your letters. The Editor.

VOLUMES — A few still available.

CANADIAN SUBSCRIBERS — Probably, on account of the Postal Strike there has been considerable delay of mail — from Canada and relative to our Magazines etc.. We are sorry for this but little we can do about it. Thanks for patience. The Editor.

### REPORTS

**Midland Park, N.J.**—Saints here enjoyed visits of Neal Thompson and John Frith recently.

**Jackson, Mich.**—Bre. McBain and Crawford were in tent here at Tompkins Centre with a little interest.

**Akron, Ohio.**—Our brethren J. Slabaugh and W. Snider were in tent work in Berlin, about 40 miles from here. They had two weeks in Wellsboro, Pa., also.

**Joliet, Ill.**—Bro. Pike, Sr. speaks of some interest in the door to door work. "We usually knock at the door and introduce ourselves, tell them what we are doing and state location of Hall, time of Gospel Meeting. Sometimes this leads to further conversation, but not too often; then we usually take the "Texts" from under our arm; usually carry three or four and display them. I like to impress them with the thought that this is the Word of God and how nice it is to have some on the walls of our homes. But I find, best of all, as you display the texts, you can bring the Gospel to them as they read it themselves." Our brother is retired but with another elder brother they find this cheering and timely work. Pray for such. We believe the Judgment Seat of Christ shall show that such work is of much more value than much of the preaching of today, following on one another's heels.

**Indiana Pa.**—Our brother George Baldwin is not too well but gives help as able here and there. Bro. Klabunda also has slowed down in his efforts.

**Brotville, Wisc.**—Bre. Brandt & Wahls were here in the Gospel — bre. Elliott and C. Yost at Readstown, Wisc., a little interest, one had professed.

**Port Arthur, Ont.**—H. Alves was with the saints here in July on the "Feasts of Jehovah."

**Deckerville, Mich.**—Wm. Ferguson had a nice visit with the assembly here lately — knowing them from the beginning we have always maintained a heart interest in such districts of Michigan although not able to visit as formerly. They appreciate the Word.

**Cleveland, Ohio.**—Please note that the Monticello Assembly has changed the time of "Breaking of Bread" Lord's Day to 9:30 a. m. Sunday School and Bible Class or Ministry follows as usual.

# Words in Season

A MONTHLY MAGAZINE

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

*Former Editors*

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

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## DARIA THE CHRISTIAN MARTYR

"I will never marry a man until I will find one  
who will die for me — she did, and yielded her  
heart to this peerless Lover and become His Bride  
for ever. Her verse follows by Doro Greenwell:-

"She song, My soul is bound  
By that sweet olden promise; One that died  
For me, and for my love now I have found;  
I quit no more His side."

Daria laid down her life at last for Him Who had loved her and  
given Himself for her on the Cross. It is the same appeal which won  
the heart of Daria that is sounded forth today in the deathless story of  
the Redeeming Love of Christ.

\* \* \* \*

"Shall we not love Him, serve Him,  
And suffer shame in living  
As strangers here for Him alone,  
And love Him till He calls us home  
To shore His throne in Heaven."

W.H.F.

\* \* \* \*

"HE WHO HAS ONLY TRAVELLED THE PAVEMENT  
HAS NEVER KNOWN THE ROUGH, UNTRAVELLED ROAD."

\* \* \* \*

A nationally-known Prosecutor's statement is worthy of note:

"JUVENILE DELINQUENCY STARTS IN THE HIGH CHAIR  
AND ENDS IN THE DEATH CHAIR."

## HOWARD JOHNSTON'S CONVERSION TO GOD

**H**OWARD JOHNSTON was led to Christ on the 16th., of March, 1859. At this time he was about 20 years of age. The means used by God to his awakening was the faithful preaching of C. H. Spurgeon. He had recently attended the services in New Park Street, and it was there the arrows of the Most High had entered his conscience.

The broad waters of the Thames, that flowed beneath as he stood on Westminster Bridge, were as a figure of the stream of time, which was bearing on its bosom millions of souls — and his amongst them — on to the fathomless ocean of eternity — ON — ON — TO GOD!

Sublime moment this in man's history, when he is thoroughly awakened to the full import of the tremendous realities of God and Eternity, and gets separated in spirit from the crowd of a passing world to deal personally with the living God for himself and his eternal interests. When the eye of faith rests upon the Victim on Calvary as "the Lamb of God which taketh away the sin of the world," while above the discordant din and bustle of a busy world there fall serenely upon the ear and heart the sweet liberating words, "IT IS FINISHED," surely this is a moment that never can, throughout the rolling ages of eternity, be forgotten — for it is the moment of the new birth.

And this happy day had now dawned upon the young man Howard Johnston: for ere he passed that old bridge at Westminster he had, through faith in the Lord Jesus Christ, passed from death unto life. All had been made as clear as sunlight to his soul while meditating on the great truth of redeeming love. The sacrifice at Calvary was that perfect atonement, in which he saw every claim of Divine Righteousness, and the deepest need of his soul, abundantly satisfied. The words he had often heard and read — John 3:16 — had a depth of meaning which he had never realized in his soul before. He saw indeed that God loved the world and loved him. He could not doubt it, since He had given His only Begotten Son to die for sinners, had given Him up to such a death — "even the death of the Cross." The full benefits of that which he saw were for the guiltiest sinner that walked on the earth, if he would but receive them, were for him. Did it not say that "WHOSOEVER believeth in Him should not perish, but have everlasting life?" Could he longer doubt that all was intended for him? His own very self? Impossible! So, without further hesitancy, he cast himself, there and then, by simple faith, upon Christ,

boldly for salvation; as did Charlotte Elliot, who wrote the hymn so expressive of his own faith and feelings at this never-to-be-forgotten moment:—

“Just as I am — without one plea,  
But that Thy blood was shed for me,  
And that Thou bidd’st me come to Thee,  
O Lamb of God, I come.

Thus he came to Christ — looked to Christ — believed in Christ — trusted Christ — received Christ; these terms being synonymous, frequently used in Scripture expressed his acceptance of the “gift of God which is eternal life” Romans 6:23. In short, he YIELDED HIMSELF TO GOD, and rejoiced to say:

“ ‘Tis done — the great transaction’s done,  
I am my Lord’s and He is mine;  
He drew me and I followed on,  
Charmed to confess the love divine.”

From North Ireland.,

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## SPIRITUAL MINDEDNESS

A. Matthews

We may trace our failings as children of God to the lack of spiritual mindedness; and we may be sure the work of the Lord in our hands would be more prosperous were we but more spiritual. Nothing can compensate for the lack of this; and with it everything falls into its fitting place and season. Being spiritual is used in Scripture in contrast to being carnal. In order to be spiritual we must “Abide in Christ;” in no other way can we walk as He walked. To be carnal is to walk as men, and, alas, a Christian may be found so walking.

We cannot be spiritual apart from occupation with the Lord: We must “Behold with unveiled face the glory of the Lord;” must be taken up with His perfections: must bask in the sunshine of His love; we must behold the Son of man glorified. The Holy Spirit directs to Him: He takes of the things of Christ and shews them to us; He also blessedly shews us that we have died with Him, and that Christ in glory is our life. At the same time He shews us what is the real condition of the natural man as a rejecter of Christ.



## THE OTHER SIDE OF THE TRACKS

Wm. H. Ferguson

**I**N Matthew, chapter 11:5, the latter part of the verse reads. . . . "And the poor have the Gospel preached to them" These were the words of our Blessed Lord as He recounted His mission to John the Baptist, who had been cast into prison where he was beheaded at the whim of a dancing maid though in the counsels of God he suffered martyrdom. Another reading of these words is as follows, I believe it is Wycliffe's early version. . . . "Poor men are taking to the preaching of the Gospel." Thus the Lord emphasized the truth of that which is included in the heading of this article — the Gospel especially reaches the poor and lonely and despised of this world. In other words, they are "on the other side of the tracks."

There is a distinct possibility that we are seeking to build up a respectable community, fitting for our association who are respectable, a little above the average as to standing and affluence, compared with a former day of more or less poverty and need. This is quite evident when large sums of money are spent on nice buildings (there seems to be no shortage of money for this purpose). Are we not living in the day like the days of Lot etc., "they did eat, they drank, they bought, they sold, they planted, they builded;" Is it not so today? And with all this, there is not the accompanying power of the Holy Spirit and the increase that we should expect for so much professed labor.

Is there not the possibility that we are taken up with what would seem to be "present success" rather than leaving the results with God and going forth with the Gospel to the poor and needy and lonely and neglected?

If one can use a personal experience, without incurring the charge of self publicity, when the Lord laid His hand upon us for the work to which He called us, the primary thought within, as we knew our own heart and desires then, and we trust now, was to carry the Gospel to those who had not heard, who were more or less neglected, out of the way, in the backwoods, in the forests of our State of Michigan (where we labored for over 40 years) — people who did not have the opportunities or privileges of city life, its pleasures — its advantages etc., and there, in these lonely neglected areas we found just such people. Our entrance was simple, we wanted to talk to them about the Lord Jesus, we offered to them Gospels, Testaments, and Bibles and good, well written tracts and, as we look back, it was wonder-

ful to see how a little kindness and well chosen words gained an entrance. Especially was this so when, year by year, in visiting the former fields and the same people, if there, as well as taking in new ground farther afield, we found they did not look upon us as strangers. they well knew we were not after their meagre supply of cash etc., and their hearts and homes were opened to us — we sought to leave the results then, as now, to eternity to reveal but it was happy, fruitful and work that gave us an experience of God which we would not trade for any of the seeming present day advantages of popularity (and that is a fading flower) and advantages of preaching in well furnished Gospel Halls, with an audience at hand. "The other side of the tracks" is where to find lonely, discouraged, hard working souls. This often brought, in our case, periods of loneliness, discouragement, wonder at the outcome, but our motto then, as it would be now for younger men now if they should start out on such a venture of faith. . . . "WORK IN AND THEN WORKOUT." Don't look ahead too far or you would be discouraged. . . "WORK IN" — get in amongst the people, stick to the personal house to house work and you will find the openings desired.

The thought, today, that you can circularize a city or town with tracts, leaving them at the doors, with an invitation, is going to bsing the people out, is entisely a wsong approach, we believe. Better far to visit a dozen homes, and get an entrance and speak a kind word and perhaps do a little act of kindness, than to think that scattering tracts in a careless manner will bring results as to attendance or other wise. The "scattering" is all right on the busy streets and lanes, when permitted, and in the busy concourses of the city etc., and a few (very few) of our busy brethren take time to do just this on the streets of some of our largest cities (not professional preachers), just hard working men. Better far to get an entrance to the hearts and homes of the people in some out of the way place, removed from the busy haunts of men. If you don't know that there are such places abounding in this nation, we are truly sorry for you. They are to be found to the seeking soul.

Many a night, with a tired horse tied to a tree in the forests, and sleeping on our bunk under the blue sky of night, we have laid ourselves down with perfect confidence in God's Word to do its own work. Thank God, after about fifty years of seeking thus to serve Him, we still have that blest confidence in the incomparable WORD OF GOD as "The Living Word" and when given, or spoken in the power of the Holy Spirit, or by His direction, we can rest assured that it shall accomplish His purpose. Let us have renewed

confidence in the Word, give away more Gospels, give away New Testaments, Bibles etc., God will honor such and cheer your heart.

The other day as we went through the busy Union Railroad Station in Toronto we called on a business man in the men's shop there in the Station where he sells odds and ends for his customers. He is a Jew, lived for fifty years or more within a block of the Railroad Station in Toronto — we have had the privilege of calling on this man and his father for almost ten years. He is much interested. We got him to read the New Testament after we had talked a lot about the Old — Exodus 12 etc., etc., then his aged father took his New Testament to read (he died some little time ago), and I sent this man a Bible — he reads it — I asked him last month if he still read it, and he said he did. "Have you found the Lord Jesus to be the true Messiah" was the question asked him. He replied. . . . "He was a good man, a wonderful man, He was one of us" but we said, that would not do. You must receive Him — you a sinner — He the Saviour. He asked me once. . . . "Why can I not see this? Am I too proud?" I told him the veil was on his heart, the judicial veil of blindness but when he turned to the Lord as a sinner and received Him as the true Messiah, the veil would be lifted. His interest and friendship was won through persistent interest in him. You can pray for this man. His aged father read the New Testament ere he died. . . . **WHO KNOWS?**

"The other side of the tracks" may not be far from you. Seek out some, use kindness and proper approach, show interest in those to whom you speak, don't antagonize by blustery approach — the Saviour was very careful in His approach to men and women. Cp. His conversation with Nicodemus, the woman of Samaria, at the table in the Pharisee's house etc., etc.. What a wonderful example of courtesy, kindness and wisdom characterized our Lord. Let us learn lessons from Himself.

### **"FREELY YE HAVE RECEIVED, FREELY GIVE"**

Do all, above everything else, out of love and devotion to the Lord Himself. Give away freely Gospels etc., Testaments and Bibles as occasion arises and leave the results with your God. Remember the battle is the Lord's. Who ever went awarfare at his own charges? God shall sustain, He will try, He will prove but He shall sustain all that is of Himself. We have proven this through the years often months away from assemblies etc., etc.. The present day limitation of our activities to proximity to assemblies shall never pro-

duce a "life of trust in the Living God" and shall be found to instill into the heart the thought of dependence upon man, or assemblies, or human sources. Our God often leads in strange ways, He reveals Himself to those who trust Him — He loves to be trusted. . . .He never fails.

Read the biographies of the godly, consider the men who labored for years in distant lands and distant parts of this continent, without seeing much in the way of visible results, but they did it in faith and God has blessed their labors.

Remember! He who has only travelled the pavement has never known the untravelled road.

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## DEACONS

Harold S. Paisley

**M**UCH ignorance abounds as to what "deacon work" is, who they are and how appointed. The term "deacon" comes from a word denoting one who renders service — (and pursues that service as unto the Lord — Editor). In the things of the Lord there are various grades and ways of serving the best of all masters, as well as the saints — the household of faith. All have not the same work to do. How good to know the sphere of our service and stick to it, for many seem to be out of place today. It is our present purpose to outline some deacon work in the hope that the Holy Spirit may increase desires to serve God acceptably with reverence and godly fear.

## MINISTERING IN MATERIAL THINGS

Here we have a wide sphere of service which is open to every single believer. The youngest babe, the young men and the fathers in Christ can all exercise a stewardship in material things. At the outset of Christian experience the grand old truth of Proverbs 3:9, 10 is given to us as a principle of life. . . . "Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst forth with new wine." What a blessing is promised to those who give of their substance and minister to the needs of the poor of the flock as well as those who for His Name's sake have gone forth taking nothing of the Gentiles (the unconverted). It is a God-dishonouring business when the unsaved are called upon to give monies to build Halls, or further the Gospel. Also the practice which is adopted of giving the unsaved ac-



cess to the box or bag at Conferences, or upon the Lord's Day, is to be lamented. No worthy servant of the Lord, or assembly in the right ways of the Lord would ever seek to solícite funds in any way other than through the deacon exercise of those fitted by God thus to minister. Receiving gifts from those under assembly discipline, and from companies where we could not be free to minister all the Word of God and where the Truth is evil spoken of will be eschewed by all who desire to walk and please God.

One of the biggest privileges is to open our homes in loving hospitality to the Lord's people and to those who minister and preach the Gospel. Many a godly sister has enabled the Gospel to be in a country district and in the great city by keeping an open house for the Lord. None have ever lost but have been gainers by the presence of God's sent servants. Is it not deplorable that some assemblies have difficulty in finding a suitable place and so many sisters are otherwise engaged that they have no time or exercise about this wonderful deaconess work. Thank the Lord that in the U. S. A. and the most of Canada the hospitality and the kindness of the saints is spoken of throughout the whole world, but a "word in season" is good, as departure at times is evident when some of the Phoebe spirit pass home to be with the Lord. There is room for such sisters today and it is a sure way to be commended — Romans 16:1.

### MINISTERING AROUND THE HALL

It is grand to see a meeting room well kept; windows clean and opening, sunblinds in order, floor polished, hymn-books in good order etc. Taking care of the Hall and seeking to maintain it a suitable place for the saints to gather in is a thankless task at times, but shall be rewarded at the Coming of the Lord. We have known some who were not gifted to take much public part but who did this work, without any assembly remuneration, but spending time and patience to have things clean and orderly for the meetings. Giving out hymn books in a cheerful manner and greeting the stranger with words of welcome is a useful service and has gained regular attendances from those who did not formerly visit the Gospel meetings.

### MINISTERING IN THE ASSEMBLY AFFAIRS

Other descriptions of deacon work, having greater responsibilities connected with them, necessitate the possession of special qualifications in those who are thus engaged. When some were needed to "serve tables" in Acts, chapter

6, just "any one" was not considered suitable. They had to be "men of honest report, full of the Holy Spirit and wisdom" who were chosen. Again, when messengers were needed to carry the money and gifts of the saints in Macedonia and Achaia to the poor saints in Judaea, this was done by the hands of approved and trustworthy men, 2 Cor. 8:19. In this, as in all deacon work, clean lives are essential and a good report from those that are without. A sister keeping the Lord's servants, a brother cleaning the Hall, or one handling the affairs in connection with the material funds or accounts of the Assembly **MUST** be, beyond all question, of good character, lest the Name of the Lord be dishonored.

### MINISTERING IN TEACHING AND PREACHING

All are not fitted for this important service of preaching the Gospel and certainly fewer for the ministry of the Word of God. Lack of understanding of the qualifications of these things have led to an "any man" ministry which is as much a departure from the right ways of the Lord as a "one-man" ministry. Much has been done in the name of Gospel preaching which is unworthy of the name as well as a ministry to the saints which is far from the true exposition of the Scriptures, but rather the telling of incidents and most of these seem to exalt the minister and entertain instead of edifying or correcting the hearers. All this calls for a true and godly exercise for faithful Gospel preachers and ministers of the whole counsel of God. The fields are white unto harvest. This is true whether we think of sinners in their sins or saints in the snare of sectarianism. May the Lord give us faithful ministers who will speak as the oracles of God. Patient perseverance in seeking a fuller knowledge of the Holy Scriptures is necessary to fit any man for this good work.

Let ALL lay to heart that we can only attain to more responsible service as we prove ourselves faithful in less responsible work. A man's gift, exercised in the fear of God, will make room for him. The Lord Jesus has also said. . . . "He that serveth Me, him will My Father honour." . . . .

(Considering the last paragraph of our brother's article, with which we most heartily agree, it is distressing at times to listen to some claiming exposition of the Word when, what is said, is entirely wrong and an interpolation which will not stand the test of other Scriptures. Sad that not a few accept words like this, to their own misinterpretation of the Word of God. We sadly need a proper ministry of the Word by responsible men of experience and ability — Editor).

## THE BURNT OFFERING

or

### OFFERING OF ACCEPTANCE

Harry Macfarlane

**A** FEW simple thoughts on this offering from the first chapter of Leviticus may help young believers in their exercise about worship as we gather together around the memorials on Lord's Day morning to remember the One Who remembered us. Among other things the Burnt Offering would remind us that the offerer was accepted of God in his offering. Hebrews 9: 14 reminds us that He "through the Eternal Spirit offered Himself Without spot to God." What a perfect offering! What a perfect sacrifice! God could look on it with great delight and it was acceptable to God in all the intrinsic value and worth of His own glorious Person. And we, as believers, should realize and enjoy the truth that we are accepted in Him, Ephes. 1:6. This gives us confidence in our approach to Him.

In verses 3, 10 and 14 we have differences of appreciation and apprehension in individuals brought before us as they bring their offerings. There was the "bullock type" — the "sheep type" and the "fowl type." Surely it would be in order for older Christians to seek to bring an offering of the "bullock type;" but for younger ones the "sheep type" or farther down, "the fowls." But what would encourage us as young believers is that, in each instance, the Holy Spirit of God records the same words. . . "It is a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord." In the last offering, the one of the fowls, there was much that needed to be cast away, so the priest puts that part that was not acceptable "beside the altar on the east part, by the place of the ashes." Oft times there is much of our worship that is of self and thus not acceptable to God. But how gracious and kind of our High Priest Who knows all about us, and Who knows what is acceptable to God and what is not. He takes that part that is not acceptable and puts it in the place of the ashes. How this ought to give us much concern in what we bring to God. He does not look for, or expect, in a "babe" what He would look for in a Christian who has been a good while on the road. How encouraging it is then to realize that when we do bring something, our High Priest is so vitally interested in us that He makes the most of what we bring and, in doing so, how it rejoices the heart of our Heavenly Father as we present His Son to Him in all the glorious worth of His own blessed Person.

## PREPARATION

In connection with "bringing something" we surely have the thought of preparation beforehand. This is a great responsibility and we should be exercised about it. We could hardly expect to go through the week with little, or no exercise of soul and then have something acceptable to present on Lord's Day morning. Three times over God's people Israel were told that "they were not to appear before Him empty." So this should remind us and encourage use to have something in our baskets for Him when we do come before Him. How sad it is when we are asked — "Children, have ye any meat?" and we must answer — "No." It is then that we lose the blessedness ourselves and others of the gathered company lose also. So let us be encouraged as we seek to gather a little during the week to have something to present to Him as we gather together to remember our Lord Jesus Christ on the first day of the week, realizing that it is only "till He come."

"Though high, yet He accepts the praise  
His people offer here;  
The faintest, feeblest lay they raise  
Will reach the Saviour's ear."

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## EXPOSITION WITHOUT APPLICATION

**C**harles G. Finney, the noted preacher of the last century, believed that Bible Teaching without moral application could be worse than no teaching at all and could result in positive injury to the hearers. I used to feel that this might be an extreme position, but after years of observation I have come around to it, or to a view almost identical with it.

There is scarcely anything so dull and meaningless as Bible doctrine taught for its own sake. Truth divorced from life is not truth in its Biblical sense, but something else and something less. Theology is a set of facts concerning God, man and the world. These facts may be and often are set forth as values in themselves, and there lies the snare both for the teacher and for the hearer.

The Bible is among other things a book of revealed truth. That is, certain facts are revealed that could not be discovered by the most brilliant mind. These facts are of such a nature as to be past finding out. They were hidden behind a veil, and until certain men who spoke as they were moved by the Holy Ghost took away that veil no mortal man could know them. This lifting of the veil of unknowing from undiscoverable things we call **DIVINE REVELATION**.



The Bible, however, is more than a volume of hitherto unknown facts about God, man and the universe. It is a book of exhortation based upon those facts. By far the greater portion of the book is devoted to an urgent effort to persuade people to alter their ways and bring their lives into harmony with the will of God as set forth in its pages.

No man is better for knowing that God in the beginning created the heaven and the earth. The devil knows that, and so did Ahab and Judas Iscariot. No man is better for knowing that God so loved the world that He gave His Only Begotten Son to die for their redemption. In hell there are millions who know that. Theological truth is useless until it is obeyed. The purpose behind all doctrines is to secure moral action.

What is generally overlooked is that truth as set forth in the Christian Scriptures is a moral thing. It is not addressed to the intellect only, but to the will also. It addresses itself to the total man, and its obligations cannot be discharged by grasping it mentally. Truth engages the citadel of the human heart and is not satisfied until it has conquered everything there. The will must come forth and surrender its sword. It must stand at attention to receive orders, and these orders it must joyfully obey. Short of this knowledge of Christian truth is inadequate and unavailing.

### TRUTH WITHOUT APPLICATION

Bible exposition without moral application raises no opposition. It is only when the hearer is made to understand that truth is in conflict with his heart that resistance sets in. As long as people can hear orthodox truth divorced from life they will attend and support churches and institutions without objection. The truth is a lovely song become sweet by long and tender association; and since it asks nothing but a few dollars and offers good music (or none), pleasant friendships and a comfortable sense of well-being, it meets with no resistance from the faithful. Much that passes for New Testament Christianity is little more than objective truth sweetened with song and made palatable by religious entertainment.

Probably no other portion of the Scriptures can compare with the Pauline Epistles when it comes to making artificial saints. Peter warned that the unlearned and the unstable would wrest Paul's writings to their own destruction, and we have only to visit the average Bible Conference and listen to a few lectures to know what is meant. The ominous thing is that the Pauline doctrines may be taught with complete

faithfulness to the letter of the text without making the hearers one whit the better. The teacher may and often does so teach the truth as to leave the hearers without a sense of moral obligation.

One reason for the divorce between truth and life may be lack of the Spirit's illumination. Another surely is the teacher's unwillingness to get himself into trouble. Any man with fair pulpit gifts can get on with the average congregation if he just "feeds" them and lets them alone. Give them plenty of objective truth and never hint that they are wrong and should be set right, and they will be content.

### NAILS AND THORNS

On the other hand, the man who preaches truth and applies it to the lives of the hearers will feel the nails and the thorns. He will lead a hard life, but a glorious one. May God raise up many such prophets. The church needs them badly.

Selected — A. W. T.

(This enlightening article we reprint for the consideration and due reflection of teachers and hearers. It is worthy of most serious consideration, especially that part referring to much Conference teaching that "produces nothing" in the life of the professor and leaves them as cold as when they came and without a moral obligation to do as the Word teaches. . . . The fact that many like preaching and teaching that will NOT affect their living and practice is the reason such men can be accepted, but we thank God for men who are not afraid to speak God's truth and apply it. . . . THEY ARE SCARCE. The Editor).

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### LAODICEANISM

Chapels — A step back to Babylon

**R**EAD Ephesians, chapter 2. How vast is the grace of God in all this chapter. When I think of an Assembly that once was the stronghold of Scriptural doctrine, thirty years ago (this was written in our April issue of 1926), and what it is today, my heart aches. The news that the brethren there have decided to call the new Hall — "The Gospel Chapel," made me groan within myself, and say, one step back to Babylon.

A Chapel, according to the large dictionaries, is an inferior church in contradistinction to the great cathedrals or religious edifices. It is a denominational name for an outpost between a mission and the main church; and to be properly conducted a chapel should have a regularly appointed

and paid chaplain to officiate. All State prisons have Chapels, and chapel service by chaplains. Large undertaking establishments have chapels for funeral services.

I am further saddened by the news that the assembly has the piano or organ in the Sunday School. Doubtless it will soon be in the Gospel meetings. As departure progresses the whole truth of God is not wanted: men are appointed who will preach smooth things and please the people, it matters not whether they are right in heart with God in daily prayer and meditation, or not. The Holy Spirit then ceases His governmental function, and Jeremiah 6:19 becomes true. I have seen it so often in the last thirty three years that I can almost prophesy the results of man's way rather than the Holy Ghost's operation.

Pray for restoration in my soul first: then in the souls of the elders, for as the shepherds go, so will the lambs follow. Oh for more Nehemiahs to stand for the truth against the enemies of the Lord within and without. What an account the elders must give for how they influence the souls of the saints. — 1 Peter 5:1 etc., Hebrews 13:17. Let us keep two things before us until we see Christ Jesus, our Lord, John chapter 15, verse 7 and Second John, verse 8.

L. E. B.

The above was written for W. I. S. by the late Dr. Barnes of 86th. St., Assembly in Chicago, as noted, 32 years ago. We would wonder the comment now, when "chapels" have multiplied, with their electric worship and fashionable buildings and their "coffee breaks" etc., etc., We question if one could find in this great city a simple company of believers, gathered only to the Name of our Lord Jesus Christ, owning His Lordship, and NOT connected, either by interdenominational ties, and the so-called open table practice and Bible School tie-up which latter embraces much that encourages the present ecumenical spirit. "To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them." We knew the doctor in the days he mentions and enjoyed his fellowship in those years. Many changes have taken place in the past half a century but we still have an Unchangeable GOD and an Unchangeable WORD. "Let us go on." Editor.

---

### CASH DOWN

MANY successful men have debtor accounts, but no man can owe money successfully.

Pay as you go unless you're going to the bad.

Sooner or later the man who will not live within his means will have to live without them.

There are more than seventeen kinds of a certain variety of fools, all included in the man who goes into debt.

Debt is the key to the door of degradation, and the man who enters its portals is usually shut out of all the others. Godliness is the sheet anchor of character, but the man who goes into debt cuts the cable, clings to a straw or drifts away without a life preserver. He isn't out of danger till he's out of debt.

Of all thieves debt is the worst. It steals good-will, good-nature; credit, friendship and health; for the man who goes a-borrowing goes a-sorrowing. Debt is a cancer that spreads and spreads until it has eaten into a man's heart and soul and fibre, leaving a living wreck who must harken to the beck and call of a merciless master.

To borrow is to increase your vulnerability and to decrease your resistance. One of the hardest things in the world is to pay for bread that has been eaten. The lightest debt is a heavy setback. Starting out in the morning with a debt on your hands is like starting for a hike with a heavy load on your back. You don't get there, you don't make your mark, you can't reach your destination.

If you borrow you pay double. Rarely can you secure sufficient to cover pressing needs. Generally you incur weightier liabilities, each loan sinks you deeper and deeper, more inextricably into the mire.

Debt is a frost — it kills godliness. It is a rust — it dulls responsibility. It is a strangling chain — it dwarfs growth, it shackles progress.

Failure is paved with unpaid debts. Borrowing, lying and stealing are eventual concomitants. Only that which is honestly got is gain and that which is borrowed is not honestly got, for borrowing is living on the earnings of others.

Debt is the mesh in the net of unhappiness. It is the worst kind of poverty and prodigality. It is the keystone in the arch of failure, the foundation stone of the house of ruin, the hearth-stone of ignominy. Debt is the sword of Damocles suspended from a thin, threatening thread.

The down with which to feather your business nest is cash down. "Owe no man anything but to love one another." Rom. 13:8.

Dr. Edwin Martin



## A GOOD TESTIMONY AS TO THE FAITHFULNESS OF GOD

(A letter by D. Munro, Sept. 15, 1875.)

My Dear Brother in Christ:—

In looking into our Father's blessed Word this morning I was greatly refreshed and cheered with the first two verses of Isa. 66, where we find a state of matters described in Israel the exact parallel to what now exists — the great mass of the professed people of God occupied with temple building, temple decorations, temple service, etc. etc., to the entire exclusion of the Lord in the temple. But see where the Lord has His eyes, and where His heart finds an object of satisfaction, not with anything so highly esteemed among men as the temple (now desolate without His own presence) and temple idolaters, but in "That man that is poor and of contrite heart, and trembles" at His own Word. How blessed this is in these days of darkness, confusion, and all but universal apostacy, when the mass of profession has become so loathsome to the holy soul of our blessed Lord that He is ready to spue it out of His mouth. There is the same grace for the man who is poor, that is, that takes the place of weakness and dependence, entire dependence as well as the part of hearty obedience to His blessed Word. To such a man the Lord still looks. Yes, He comes in and sups with him and gives him the blessed privilege of supping with Him, and so far as we have been led by the Holy Ghost to know this place, not in the letter, but in deed and in truth so far we know it by blessed personal experience.

Personally, my dear brother, I have to testify to the faithfulness and grace of our Lord. Never did I know the blessedness of the path of entire dependence on Him, as well as obedience to His truth, as since coming to this country. When I landed, now nearly three years ago, I knew no one (of course with the exception of the members of our own family who live in a comparatively obscure village in the west of Ontario), nor where we could have a Gospel meeting, that is, where we could get an open door, as the only reputation those known as Evangelists had in the country, was that their only object was the breaking down of churches, which made them such an object of dread that it could not be worse were our reputation to be burning the people's property.

Thank God, He left us no arm of flesh to lean on, we had just Himself, and O how blessedly He has opened the way for His own Word, and led us on, giving victory to the name of Jesus, both in saving the lost, and in leading saints into

light and liberty, and to own His blessed Name. And while we have had the privilege of thus going on with the Lord in His blessed work, He has enabled us to do so hitherto without fear or distraction with regard to the supply of all our temporal wants, for He has graciously and faithfully met all that has been needed for His own work. And now I have to acknowledge another instance of His care of us in a letter I had from brother D. Ross, Edinburgh, the other day. As for all blessings we have already thanked Him for it. I would just ask you to read Heb. 6:10.

As you are aware Brother John Smith is also out in Canada. We have been mostly together since he came. Also during the last year H. I—— and J. C—— have been preaching the Gospel, and there are here and there among the gatherings, a few who have some gift and heart for preaching the Gospel; but beyond these instances, I don't know of any in this Dominion who are laboring simply for His Name's sake. Will you and the saints pray the Lord to send forth laborers to this land, where worldliness and hypocrisy are without hindrance leading the masses down to a lost Eternity; and that He may give great victory to the Word where it is preached.

How blessed that soon our Lord will come, when all the scattered family will be gathered home to be with, and like our glorified Lord.

Brother Smith has been poorly for a day or two, and is not with me at present, else he would send you and all the saints his love, which please accept and give to Mrs. P. and all the saints from your brother in our risen, exalted, coming Lord.

(These early laborers "broke new ground" — had no Assemblies behind them, and learned to "trust the Living God." Oh! for more like them — Editor).

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### MUST BE AVOIDED

I must shun whatever unfits me for communion with God. The thing in itself may be harmless. It may even have certain recommendations, from an earthly point of view. But if it takes the edge off my spirituality and lessens my desire to meet with God, it is an enemy of my soul; and I must treat it as such. This may cause me to take a narrower path than I have been wont to tread. I must sever the "old associations," and break the link in the chain that holds me in bondage. If I refuse to do this, I deliberately come to terms with the enemy, and say to "my Lord" that He can no longer wield the sceptre on the throne of my heart.

## QUESTIONS AND ANSWERS

QUESTION: To whom does Rev. 3:20 apply? Is that verse to the sinner or the saint?

ANSWER: This verse, with the message to the Church of the Laodiceans, was addressed to this particular church, doubtless with a prophetic bearing on the condition of the testimony in the latter day, or the last of the days. We believe we are living in that period now and there is much of the Laodicea prevalent and even in those who have hitherto shown the spirit of Philadelphia, verses 7 to 13, the truth of the matter is that Laodicea fits many such better, as a description of their state and condition.

However, the Lord addresses Himself, through the Spirit, to that small remnant that WILL HEAR the voice of the Spirit. We suggest the numeral "one" suggests the unique character of that remnant today — small, not large numerically but still with a heart for the voice of the Lord and the Spirit's teaching or message.

We thank God for all such today and the message to Philadelphia surely should give us some concern, lest we fail. . . . "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown."

Laodicea means — "the will of the people" and the last stage of professing testimony is characterized by self-will, carrying out one's own will, independent of the Word of God and in a lawless manner. Another reading suggests as to Laodicea. . . . **Conquerors of the People** and we are face to face with the FACT today that, in many cases, carnal and self-willed men have taken the reins of control of assemblies and control as much as possible that which should only be under the control of the Lord Himself, acknowledging His Lordship and control. It is a day of weakness, departure and lawlessness.

QUESTION: Is it possible for a Christian, or anyone, to commit the Sin against the Holy Spirit? That is, in this day.

ANSWER: Not only is it impossible for the Christian to commit this sin but we do not believe it is possible for the sinner to commit this particular sin as spoken by our Lord when He was on earth. See Mark 3:22, 30.

When the people of His day saw His mighty works and could not deny the power of God, they ascribed it to the power of Satan and this is what the Lord spoke of as the "blasphemy against the Holy Spirit." This particular sin is not charged against the sinner today. However, to reject the Saviour and the testimony of the Holy Spirit must, ETERNALLY, consign the sinner to the pit of hell, or Sheol, and ultimately to the Lake of Fire, as in Revelation 20:15.

The blasphemy of today, the arrogance of the generation, the mockery and scoffing relative to the Lord's Coming, shall ALL have due punishment in the burning Lake in a day to come.

**QUESTION:** What about sisters who come into an Assembly meeting with a small head covering, equivalent to a 9 inch piece of fishing net?

**ANSWER:** This is not a covering as required according to 1 Corinthians 11:10. There it is an evidence of her subjection to her husband, and above all, to the Lord. We read also that it is "because of the angels" — they look down from heaven to see (in the church) lessons of subjection and order as God would unfold this to them, how sad then to think of sisters refusing to acknowledge God's order or God's Word.

In any well-ordered assembly of God, this would not be permitted but, as we often state, we are living in a Laodicean state of refusal to do anything that is not acceptable to the people themselves — the "will of the people" overrules, and elders, so-called, are willing to have it so. In many of such gatherings today, where such practices are permitted to go unrestrained, with the short hair and modern styling of the hair of women and the "dis-clothing" of men and women, we do not believe such is graced with the presence of the Lord at all. Except in cases of ignorance, we cannot see where God is in this business of professed assembly testimony at all. The "chapels" and the like are a cheap imitation of the religious world but are rapidly being absorbed by the ecumenical spirit. Sadder still to see men moving amongst them who know better and in days past would have disdained any such unscriptural association but we fear, today, the almighty dollar, or sterling, has a deeper hold on the actions of men than ever could have been imagined in earlier and better times.

**QUESTION:** In the personal "giving" of the saints to those engaged in the work of the Lord, is this equivalent to their "giving" on Lord's Day morning in the assembly offering?

**ANSWER:** We believe, from the Word of God, that there is no difference whatever, if there is due exercise of heart relative to both forms of "giving" — the main thing to be before us is this, . . . that all such is "given to the Lord." It is "His Portion" and given for His sake. We find in 3rd., John, verses 5 to 8 that the beloved Gaius did this very thing when the "ruler" of the assembly, Diotrephes would have none of it and would even refuse such brethren. The stranger brethren or visiting brethren, even those "going forth" for "His Name's sake, taking nothing of the Gentiles" touched no chord in his heart — he would have refused the apostle John himself. Personally, in the course of fifty years in the Lord's work in this land, we have passed through all sorts of circumstances amongst the saints, and have seen the "workings" of the spiritual mind, as well as the "carnal mind." We have sought to move amongst His own without the slightest thought of remuneration, knowing that we served the Lord Christ and He has never failed us and, to this day, we are cheered both by assembly fellowship and individual fellowship, and our main concern who serve the Lord should be to seek to walk worthy of the confidence the Lord's people thus place in us. When money enters into a man's thoughts, motives and journeys, **IT IS TIME FOR HIM TO QUIT.** God doesn't need him.



### PIONEER PAGE

THERE have always been pioneers — those who were not bound by traditional religion or petty Societies but, in dependence upon the Living God, have gone forth for His Name alone.

From the many assemblies of Christians gathered simply to the Lord's Name, without any particular "backing" but looking to the One Who could supply "ALL THEIR NEED" — Phil. 4:19, they turned their backs on former prospects, friends, families and luxuries of home life to "blaze out" a new trail for others to follow:

"There's a legion that never was listed,  
That carries no banner or crest;  
But split in a thousand detachments,  
Is breaking the road for the rest."

Groves to Bagdad — F. S. Arnot to Africa, following the trail of Moffat and Livingstone, Baedeker and Broadbent, following, to Russia and Europe, Sloan to the Faroes, Williams and his co-workers to Venezuela, Mitchell to Spain and Norway, Chesterman to Spain, Lees to Sweden and later to Europe to help distressed peoples etc., etc.,

Groves wrote from Bagdad. . . . "After many years of reflection about the work of a missionary, I am now actually on my way. Home has been left, friends who were as one's own soul have been parted from and we soon shall now have everything to seek, but still the hand of the Lord is strong upon us, enabling us to hope in His mercy, and believe in His promises." It took Groves six months to reach Bagdad through Russia, the Caucasus, Kurdistan, and the Mesopotamian valley.

He was then 34 years of age, not a newly converted novice but a matured and well-seasoned man. It is only rarely that THE LORD sends forth any other sort of disciple. Paul had been serving Christ from eight to ten years (as a true and valued worker in comparative isolation) before he is brought before us as the chosen one for God's special service. He had a scriptural beginning and a good one.

NOW, here in these United States, we have whole sections of country where a true pioneer has NOT gone forth during almost the past forty years — the States of Montana, Nevada, Idaho, Western Nebraska, the Dakotas, most of the Western Southern States — all open — all virgin territory for men of God with a "vision of the need of the perishing." It is not a six month's journey, like Groves mentioned above. It does not entail complete isolation. Living conditions would be a paradise compared to the early missionaries and true pioneers, but it would be real Pioneer Work for any aspirants.

Only God can put pioneer work into a man's heart. "HE WHO HAS ONLY TRAVELLED THE PAVEMENT, HAS NEVER KNOWN THE UNTRAVELLED ROAD."

**Cedar Falls, Iowa.**—After a good spell in Vancouver, B. C. in the tent, brother Paisley brought it to Iowa and he and bro. Warke were preaching East of here on Highway 20. . . . "We are getting many strangers this year as well as the young people — so far two have professed. . . I am feeling good after such a long season. . . . it was wonderful how we got the ground in Vancouver city and it shows what can be done if a real push is made. The present turning away from tent work is too bad as strangers will attend yet in most places. This is my 23rd., season under canvas, etc.." Harold Paisley. The brethren of Stout, Waterloo, Cedar Falls, Hitesville etc., have a heart for this work. (When the heart is in the work it makes all the difference — Editor).

**France:**—Bro. Dennis O'Hare writes — "It is a big country and we are exercised about starting a fresh work in the Gospel to the West of France. God-willing we shall move there in September and trust God will use us to establish something "according to the pattern." The Lord has really undertaken in language studies and, whilst not fluent, one feels more at ease in speaking French." (We will advise bro. O'Hare's address later D.V. — The Editor).

**Toronto, Ont.**—Bro. Patrizio writes of the formation of an Italian Assembly here August 4th., Breaking of Bread at 10 a. m. S.S. at 3 p.m. Gospel at 7 p. m. The Correspondent is John Pompeo, 32 Bengol Court, Downsview, Ont., Hall located at Ennerdale and Dynevor Aves.

## CONFERENCES

**Hitesville, Iowa.**—Annual Conference D. V. will be held Sept. 21 and 22, commencing with Prayer Mtg., Friday Sept. 20. Usual arrangements and hospitality extended. Corresp. George L. Frey, Aplington, Iowa., 50604.

**Midland Park, N.J.**—The Conference here will be held at the usual time, last weekend in September, commencing with Prayer Mtg. in the Gospel Hall at 7:45 p. m. Sept. 27 and continuing over the 28th., and 29th.. Usual arrangements and visiting Christians entertained in the homes. Corresp. L. C. Greene, 524 Lafayette Ave., Wycoff, N.J. 07481.

**Joliet, Ill.**—The Monthly Meetings of the Joliet Assembly will commence second Lord's Day in October, the 13th., and continue monthly until May '69 D. V. The Hall is located on U. S. 30 and Washington St., ¼ mile west of New Lenox Interchange of #80.

**Huntsville, Ont.**—As far as we know the Conference here will be held September 7 and 8, with Prayer Mtg., Sept. 6 in the Gospel Hall — Other meetings as usual in School auditorium. Corresp. Geo. Cottrill.

**Cleveland, Ohio.**—Annual Conference of the Monticello & West 85th., Assemblies this year October 26 and 27, commencing with Prayer Mtg., Fri. evening the 25th., Oct., All meetings in the Gospel Hall at 4970 Monticello Blvd., Richmond Hts., Corresp. John H. Smith, 3141 Warrington Road, Shaker Heights, Ohio., 44120.

**Manchester, Iowa.**—Annual Conference of this Assembly will be held D. V. October 5th., and 6th., with Prayer Mtg. Fri. eve., Oct. 4th., at 7:45 p.m. Usual arrangements and hospitality extended. Corresp. Dan Lubben, 505 East Butler St.

**St. Thomas, Ont.**—Our Annual Conference will be held D. V. in the Central Elgin Collegiate Institute, Chestnut St. and First Ave., October 12, 13 and 14, commencing with Prayer Mtg., in the Gospel Hall, Erie St. at Ross Oct. 11th., at 8 p.m. No ministry meeting Saturday a.m. The Lord's servants walking in the "old paths" welcome to minister the Word. Corresp. Allen McCandles, R. R. I, Port Stanley, Ont.

**Detroit, Mich.**—Annual Conference of Stark Road Assembly will be held D. V. Nov. 2nd., and 3rd., commencing with Prayer Mtg., Fri. Nov. 1st., at 7:30 p.m. All meetings in the Gospel Hall which is located at 9230 Stark Rd., corner E. N. Hines Drive, Livonia. Take Plymouth Road, about 5 miles West of Telegraph Rd., to Stark Rd., turn South. Ministering brethren walking in the "old paths" welcome. Hospitality extended to visitors. Corresp. Alex Stewart, 9950 Pierson, Detroit., Telephone 425-4910.

**Blue River, Wisc.**—Annual Conference D. V. will be held October 19 and 20, with Prayer Mtg., October 18. Usual arrangements will prevail — hospitality extended. Corresp. Raymond Studnicka, Boscobel, Wisc., Rt. 2, Box 162.

**Vancouver, B. C.**—Annual Thanksgiving Conference will be held D. V. jointly by Victoria Drive and Carlton Assemblies in the Gladstone High School, 4105 Gladstone St., October 12, 13 and 14. Corresp. Wm. Hutchison, 4760 Little St.

## FALLEN ASLEEP

**Jackson, Mich.**—Our dear brother William Anderson "went home" July 19th in his 80th. year. Saved in 1931 at meetings of bre. McBain and Stewart in North Adams and, later, in fellowship here for years — with his wife who predeceased him, the home was a very hospitable one and they were a worthy couple — steadfast in the faith. Their daughter Wilma is in fellowship here and we can remember her in our prayers as well as a son unsaved and his family. We have known this family very well and shared their hospitality.

**Bryn Mawr, Pa.**—Our dear brother William S. Oliver of this Assembly was called home July 18th. Born in No. Ireland Dec. 25, 1890 and born again June 6, 1910 at special meetings being conducted in his father's barn in Co. Down by J. Madill. He came to this country in 1913 and in fellowship in old Camden for a short time till moving out to this Assembly the end of that year or thereabouts. A godly and consistent brother whom we have known since 1916 when we were in fellowship in Bryn Mawr, faithful in bringing others to the Gospel and seeing them saved — he enjoyed much the knowledge of the love of God.

**Austria**—A note tells us of the homecall of our dear brother Benno Brandt on June 12th.. When Mr. James Lees carried on his work for the Lord amongst the peoples behind the Iron Curtain, Mr. Brandt gave him valued help. Now "at home" with the One he loved. We can remember the family in prayer. He was aged 85.

**Longport, N. J.**—Our dear sister Mrs. Sarah Bailey of Matoaca, Va., "went home" July 2nd., aged 94. A faithful soul and attended meetings when able. We also mention the date of the homecall of our dear sister Mrs. Helen Romeo (the late Mr. Moon's sister). It was June 22nd. We mentioned her death last issue.

**Lynxville, Wisc.** — Our dear sister Mrs. Nellie Krogman "went home" June 5th., aged 92. In fellowship here for many years and faithful in attendance. Although ill for years, she kept happy in soul.

**Garnaville, Iowa.**—Our dear sister Mrs. Minnie Swisher "went home" July 10th., aged 89. In fellowship here and faithful in attendance as long as able. Saved in 1958.

**Pittsburgh, Pa.**—We have heard, without details, of the homecall of our dear brother Norman Gunn of Friendship Gospel Hall — he was Correspondent for years and was a confidante, in early years of our brethren W. P. Douglas, our father (the late John Ferguson), myself and many other men who walked in the "old paths" of the Word. In those days Friendship Assembly here was a fortress for the truth of God and it was one of the main Thanksgiving Conferences in U. S. A. in earlier days. We enjoyed much in those days the hospitality of our departed brother and his wife.

**Boston, Mass.**—Our esteemed brother Mr. Charles Robinson "went home" in his 87th. year. Saved in 1909 in North Ireland, coming here in 1912 and in happy fellowship in the old Cliff St., Assembly which, later, moved to Watertown. An old and tried friend, a man of steadfast convictions, he finished well. We knew him first in 1914 in the old Cliff St., Assembly, which had a savor of Christ about it — many old worthies in it whom we have not forgotten. . . . they left an imprint on the life of many. We regret we did not receive date of his homecall.

**Marion, Iowa.**—Our dear sister Mrs. Bonnie Davis "went home" August 2nd. aged 68. She was saved in May 1945 and continued steadfastly in assembly fellowship, first in Manchester and then here. Her constant, cheerful countenance will be much missed. Her husband Harry should have our prayers.



# Words in Season



## THE HARVEST

THE Summer's heat, the Winter's frost,  
Combine to mould the harvest toil;  
The patient waiting is not lost,  
The day of harvest yields the spoil.

So if the life has Summer joy,  
And cold of Winter to dilute;  
The mixture of this strange alloy  
Has tempered and produced its fruit.

The life that sees in this God's Hand,  
And learns with wisdom what it means  
Shall, one day, in that happy land,  
Give thanks to Him Who thus had planned.

Then 'disappointment and like ills,  
Shall all be seen as toils of love;  
So needful in the Sovereign Will  
Of Him Who plans all from above.

W. H. F.

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**OCTOBER, 1968**

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## WORDS IN SEASON

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1289 Chase Ave., LAKEWOOD, OHIO. 44107

News items, Conference Notices, Obituaries etc., should be sent in early in the month. 10th is deadline.

**DELINQUENT SUBSCRIPTIONS:** Perhaps, now, the Summer past we shall hear from some who have not yet, this year, taken care of their subscriptions. We would appreciate this. All subscriptions are due in December for the ensuing year but this does not take care of the past due subscriptions — kindly consider us in this.

## REPORTS

**Kamrar, Iowa** — Bre. DeBuhr and Robert Orr have been here of late with some blessing in the Gospel.

**Vancouver, B. C.** — Bro. Alves has been giving help in the home meetings of late, also visited Abbotsford and Arlington.

**LAKE SHORE, ONT.** — Tent meetings have been well attended with some blessing in the Gospel — Bre. Dobson and McCullough preaching. This is quite a summer resort with goodly numbers of Christians attending which has helped.

**Clinton, Ont.** — The small Assembly here appreciates help from any exercised who are walking in the "old paths" of the Word. They carry on, some brethren from Toronto, Lake Shore, and Sarnia, give them a little help which is good for younger brethren with an exercise. Driving thus a number of miles to visit a smaller assembly rather than the larger, is commendable. The Correspondent writes . . . "Only those who have known the 'few numbers' of an assembly over the years, really enjoy and appreciate a visit from exercised brethren and sisters."

**Fall Conferences:** — Arlington, Wash., reported good, a little smaller. Kenora, Ont., had help from two of the Lord's servants, local brethren gave good help. The Soo, Ontario Conference was a refreshing time with good and practical ministry. Huntsville also was good, on the whole. Orilla reported good, with several of the Lord's servants there to give help. Waterbury (Italian conference) was reported helpful and happy.

**Sudbury, Ont.** — The editor gave a call with this small assembly after the Soo, on the way to Huntsville. They have a nice commodious Hall now and we trust it shall be the birth place of souls. He had not seen them for years — good to see these small assemblies going in godly ways. Our nothern brethren visit them from time to time.

**Venezuela:** — We have heard that our dear sister Mrs. Walmsléy has had to fly back to Ireland on account of sickness.

**EAST BOSTON, MASS.** — Saints here have had many visitors during the Summer.

**Dominica, W. I.** — Our Brother John Gray has had some nice times amongst the saints in Trinidad and here and was leaving Oct. 15th., for Antigua. Our dear brother Henry Spencer who has labored faithfully in Trinidad, and his dear wife, are both quite sick and should have our prayers. We heard he was taken to a Nursing Home.

**Akron, Ohio** — We understand the Conference here was quite good, not too many of our older brethren present. The many Conferences demand much exercise on the part of us all that definite work might be done and messages from God given.

# Words in Season

A MONTHLY MAGAZINE

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

*Former Editors*

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

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### "THE RIGHT HAND OF THE MOST HIGH CAN CHANGE EVERYTHING." — Luther

"And all the people were gathered against Jeremiah in the house of the Lord." Is not this where a lot of our troubles begin between brethren? Cp. John 8:40.

"And now ye seek to kill Me, a man that hath told you the truth." See also Gal. 4:16. (Paul's statement)

"Am I therefore become your enemy, because I tell you the truth?"

Because Jeremiah told the king and the people the truth of God about judgment, they were ready to kill him. It really costs something to hold the truth and teach it — Rev. 2:10. This is a word for us . . . "Be thou faithful unto death, and I will give thee a crown of life."

A. K.

\* \* \* \*

I would add just this — Rev. 3:11 — "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

In that Blessed Hope — R. B. P.

\* \* \* \*


THE MAN WHO HAS ONLY TRAVELLED THE PAVEMENT  
HAS NEVER KNOWN THE UNTRAVELLED ROAD.  
(It's rough at times, but it leads home).

\* \* \* \*

"If you feel — I can do this or that service, you are not the vessel God can use." Sir Edward Denny.

"You are of no use to God until your will is broken."

## HE COULD SMILE, BUT COULDN'T LIVE

 IN a bleak afternoon some years ago, a man walked into the Home Guard Headquarters (Britain). He glanced around a bit, until he saw a piano set against the wall in a corner. He went over to it and sat down. Softly he began to strum a melody which had been popular during World War One, and was familiar to many in the World War Two:

“What’s the use of worrying?  
It never was worthwhile;  
So pack up your troubles  
In your old kit bag  
And smile, Smile, SMILE!”

The melody was instantly recognized, and several gathered around to hum the tune and to sing the words. Some one recognized the piano player and passed the word around. “Why, that’s Felix Lloyd Powell, the fellow who wrote that tune!”

The composer smiled his acknowledgment, rose from the piano, and begged to be excused. Passing out into the foyer, he ascended the staircase, and entered a room where he could be alone with his thoughts and his tune. . . .

And then he drew a revolver from his pocket and shot himself dead!

Perhaps Felix Lloyd Powell had learned the great truth that deep troubles of the soul simply cannot be packed up, and that inward sorrows cannot be dulled and drugged by any trite formula of “smile, Smile, SMILE!”

As Jeremiah of old declared, “the heart is deceitful above all things, and desperately wicked.” Jer. 17:9. He followed that declaration with the significant question: “Who can know it?” And then, when it is known, what is to be done about it? What is the heart to do with the awful, pressing burden of sin, when it knows nothing of a Sin-bearer, and is bereft of a Saviour? For such as these there can only be the dread “blackness of darkness forever.” Jude v. 13.

Deep troubles of the soul are present because of sin, and cannot be packed up, for the “old kit-bag” is only like unto “filthy rags” — Isaiah 64:6. There is “no soundness in it” — Isaiah 1:6. No! friend! sinful troubles should not be packed up and carried forward. Far better, they can be PURGED (cleansed completely) in the precious cleansing blood of the Lamb of God! He is completely “able to purge your conscience from dead works to serve the Living God.” Hebrews 9:14. That is something to smile over and sing

about. . . . "He hath put a new song in my mouth, even praise unto our God." Psalm 40:3.

"packed" . . . . or . . . . "purged"; there is all the difference here, not only for this life but for eternity. You can have either the "old kit-big" of sins or the Cross of Christ for your sins. If you cast yourself and your troubles on the Lamb of Calvary, you can rejoice over a full and free deliverance in salvation as provided by a Saviour of all grace. 2 Cor. 8:9.

The Lord Jesus Christ, His blood and His cross are the only worthwhile themes. They alone carry meaning for the depths of the heart that can never be satisfied with the delusions of this passing world.

Safe in the knowledge of sins forgiven, the believer in Christ needs no "old kit-bag." It and its burden have given place to the "peace that passeth understanding."

Reader! This is the word of peace for you! Lay hold upon it now, and you can really be able to "smile" because of the heart knowledge of a Blessed Saviour and His finished work. Read carefully the 53rd., chapter of Isaiah, particularly verses 1 to 6 and as someone has said years ago in reading verse 6 of this chapter. . . . "Enter in at the first ALL and go out at the second ALL."



We cannot honor God more than by casting all our concerns upon Him, trusting implicitly in Him, and endeavoring at all times to obey Him; let us therefore seek to leave all with God, trust for all to God, and in everything aim to please God.

**"A book of remembrance was written before Him for them that feared the Lord, and that thought upon His Name." Malachi 3:16.**

THERE is not the faintest possibility of His forgetfulness. Your thoughts of Him will never pass from His remembrance: they are written before Him for a continual reminder; they will remain in His mind through all eternity.

What are your thoughts of Him—these thoughts that He will remember for ever? As these days and often sleepless hours of the night pass by—when you are thinking, thinking—is He nearest and dearest of all to you? Are you throwing open your thought-world for Him to make it fair and beautiful with Himself?



## THE CHRISTIAN AND PLEASURE

Wm. H. Ferguson

**W**ITH the change of seasons there comes to the world, generally, a change of their so-called pleasures — in northern parts this is more or less of a necessity, but it is rather general world over. Pleasure is a relative word. It is closely allied to a state of mind, desires, the will etc., What would be pleasure to one, would not be so to another. But that there is a search for pleasure in the world is unquestionable. The statement in 2 Timothy 3:4 . . . . “pleasure-lovers rather than God-lovers” aptly describes the multitudes today.

One has to only look at the vast arenas, sports grounds, race-courses etc., etc., and watch the multitudes frequenting such, to realize in some measure at least, the words of the above quoted scripture. When God delivered His people out of Egypt, one of the very first commands given to them is found in Exodus 23:2. “Thou shalt not follow a multitude to do evil.” This, then, would very quickly inform the Christian as to the character of the “pleasure” when he or she sees the world running after it. This applies to the “world’s sports” — the “world’s fairs” etc., A definition of pleasure — “What the will dictates or prefers as gratifying; hence, will, choice; as, what is your pleasure?” To please oneself is to gratify oneself, or colloquially, to do as one likes.

It used to be among us, in past years, that when one was born again and rejoiced in the forgiveness of sins, that there was a complete change evidenced in behaviour, desires, company, pleasures etc., A young believer, or older, if presented for fellowship in an Assembly, seeking a place amongst His own, was questioned as to their habits of life and testimony etc., and if there were anything questionable, or that which would bring the Assembly into disrepute, or introduce worldliness into the Assembly, such were told very firmly that they could not be received until there was a definite evidence of their profession and some fruits manifest of the “new birth.” This was common practice with the assembly testimony of years ago. It is not so today, as then. There seems to be an inordinate desire, on the part of parents or friends, to see that their young folk are “received” and once in the Assembly, nothing else seems to matter, save that they attend (and some do not even do that). This is a great source of weakness today and the presence of the “mixt multitude” is doing for us today what the “mixt multitude” did to and for Israel long ago. . . . they fell alusting.”

## OUR SOURCE OF PLEASURE OR DELIGHT

The "happy man" of Psalm one has learned the secret — "His delight is in the law of the Lord; and in His law doth he meditate day and night." When the writer was saved at first, the Word of God used to be kept at hand, under the pillow or alongside the bed in my room. It has never been far away since then. It has brought pleasure, delight, happiness and counsel and has introduced to the secrets of the Lord, as revealed through His Word. Earthly pleasures have been turned away from, without regret, the simple delights of nature after a day's work by ocean or woods where mind and body could be refreshed, was sufficient. We have also found that the companionship of godly men and women and our converse with them has proved uplifting and, as memory unfolds today, after the lapse of years, still gives pleasureable thoughts. Working with God, according to His Word, has been a pleasure, whether in the cold Wintry north in what many would speak of as "hardship" away in lonely, isolated parts, or alone in the forests, with our faithful horse tied alongside to a tree of the forest, the Word has been sufficient. At this late date, the reading and meditation of it, brings much pleasure. The other month a brother in Battle Creek, Mich., drove us around old Fort Custer where we spent part of our Army life fifty years ago amidst the usual run of Army men, with all that goes with this. To kneel down at night with an open Bible, demanded faith, yet it won a measure of respect and eventual consideration from the men of our Company. As Psalm 139:10 states — "Even there" we found God. The Bible, given to me by the Sunday School teachers of Glasgow, Scotland in 1914, was my companion and I had it in my hand when the Commission appointed by the late President Woodrow Wilson interviewed those who objected to "bearing arms" and I was able to tell these gentlemen (and they were gentlemen of the first order) and bear witness to the late Chief Justice of the Supreme Court of the United States that the Word of God was our only guide. All required by the child of God is the precious Word. Like Himself it is unfailing. You will never find any delight to be compared to your love for it, if saved.

## THE NUMBER ONE WORLDLY PLEASURE

I believe we would be safe in stating this to be THE TELEVISION. That it has found its way into Christians' homes and is still finding its way there, is solemn proof that further warning should be given and the Christian exhorted to avoid, at all costs, this masterpiece of Satan. Every earthly pleasure is brought into the Christian home through Television. Where, years ago, the world's theatricals could be shut out of the home, today they are inside many homes. The severest con-

demnation of this tool of Satan should be directed against those who have young children growing up and watching, through the eye and impressed for all time, on their brain and memories, the filthiness of the world, the lusts of the flesh, the fashions of many immoral people, their persons, beds and filthiness is all there. The usual excuse (for it is *not* a reason) is that they will see it elsewhere, but what an example lies here to have the children tell that their parents do NOT have such — they are Christians. God told Israel, of old, they were to tell their children the reason why they did what God commanded them. The Baseball, Football, the Concert, the Liquor industry, Tobacco and every vile habit is portrayed before the eyes of the young. Little wonder that they do not get saved, or if they profess that they are just so much “dead wood” as far as Assembly testimony is concerned. A “dry rot” has settled in amongst many today — the “foundations are being destroyed” — “What can the righteous do?” Psalm 11:3. We suggest a few things that could be done scripturally.

The man who has TELEVISION in his home and under his roof should be restricted as to Assembly activity in the following manner:

1. He should not be an overseer — no godly person could look up to such a man as an example and the overseer must be that.
2. He should be restricted as to ministry of the Word. Such a man could not give the true ministry of separation from evil and the practical ministry needful by young believers to save them from the world.
3. He should not be commended to another Assembly as being in HEARTY fellowship with the saints. A letter could only state, scripturally, that he was breaking bread and amongst them. To state that such a one is in hearty fellowship and happy fellowship, would be a misnomer.
4. It should call forth collective prayer that this EVIL THING should be kept out of the Assembly and that any who have it should be given grace to discard it, throw it out. God gives us an example of this in Nehemiah 13:7, 9 . . . “And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber.” God commends him for this — we need some Nehemiahs among us today.

## WE CAN CONTROL IT

This is another subterfuge argument when the Christian seeks to justify the Television. This is not so — it may hold good in some cases for a little while but it is like playing with a “tiger cub” — the “lust of its nature” is there and shortly it shall surely kill. Now here lies a definite proof that the child of God is determined to live for God in an evil world — let him acknowledge the thing to be evil and get rid of it, without a qualm or feeling of pity on himself or his family. Get rid of the thing and DO IT NOW!

Any book we read, anything we do, any pleasure of the world that makes the Word of God less attractive, or lessens my desire for it, is an evil thing and we must refuse it entirely.

Brethren who minister the Word should NOT keep their mouths shut at Conferences or in places where “this thing” is known to be in the homes of those in the Assembly. We should not fear to denounce it, and that in no uncertain terms. We must lay this to heart or else the companies of God’s people professedly gathered “to the Name of the Lord” shall only be such in name, the shell without the kernel, “a form of godliness but denying the power thereof.” Let us not think this is a light matter, it is vital to any further light from God and where the voice of the Spirit is refused, there is nothing else but loss of collective testimony. We thank God that according to Revelation 2 and 3 in the words “He that hath an ear, let him hear what the Spirit saith unto the churches” — there is right to the end of this dispensation a small remnant who “shall hear” even though the many refuse the voice of the Spirit to their eternal loss. This all demands “purpose of heart” as in the case of Daniel and the three Hebrew children but what a happy ending their history has! We believe God will signally honor all who take a stand for God in these days, especially, when the opposition is so severe, and a good part of that opposition from those who formerly knew the truth of God, or professed to know it, but have turned aside and the spirit of compromise has conquered.

## THE COST OF DISOBEDIENCE

Where the child of God will not obey the injunction of the Word to have “no fellowship with the fruitful works of darkness, but rather reprove them,” there is only one alternative — darkness as to the things of God shall cloud their minds, they shall lose their children to the world. They have already spent hundreds of dollars on a “vessel of iniquity and filthiness” which is brought into their homes and to the eyes of their



children but that is nothing to the ULTIMATE COST OF DISOBEDIENCE TO THE WORD OF GOD. May God give repentance to any who have been caught in this snare and we are sure, if they dispense with their T. V., they shall have a larger blessing than ever thought of.

### THE DECISION

Now, as any of you who have this "accursed thing" — Joshua 6:18 — read this article, you have a decision to make, we trust, in the fear of God, as follows:-

1. Are you going to continue to have the theater with all its debasing, suggestive and sexual filthiness in your home, available to your offspring, as well as whisky advertising, tobacco advertising, with everything else worldly portrayed for the American audience?
  2. Would you be willing to have the T. V. set with the Bible on top, or alongside it, perhaps open — for visitors to see it and consider the import of the Word of God as to this modern violation of home sanctity and separation on the part of a Christian from a world that hates our Lord?
  3. Have you so forgotten the meaning of the "Cross of Christ" as being the dividing point between the child of God and the world that cast Him out, as to permit the world to dominate your thinking, the thinking of your children, and your friends — all this in YOUR HOME of which you are the head and guide?
  4. Have you faith enough in the God of Heaven to believe the truth of 1 Samuel 2:30? We leave you to answer, before God, these questions.
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**"BY THEIR FRUITS YE SHALL KNOW THEM."**

Matt. 7:20.

No creature's motives are to us revealed,  
Like sap within the tree they are conceal'd:  
But actions are of character a test,  
Which all the wise have ever deem'd the best -

## THE CHURCH

Harry Macfarlane of Glen Ewen

WE are often reminded from pen and platform of the various ways in which the Church is mentioned in the Ephesian Epistle.

### AS A BODY

In chapter 1:23 we read "which is His BODY, the fulness of the One filling all things with all things." (Interlinear). What a thought that we are the complement or completeness of that Blessed One Who fills all things. Just as Adam was incomplete until Eve was formed and brought to him, so the last Adam is incomplete until the last of the redeemed are gathered in. Our Lord Jesus Christ could say . . . "except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." As Head of the new creation, He needed a body. So this was why He must needs die because there was no other way to bring life and fruitfulness apart from death. And as Head of this wonderful body He has the place of prominence and power which has been rightly accorded to Him — Matthew 28:18. Also in ves. 19 and 20 of Ephes. 1, He makes mention of the mighty power which was put into operation when He was raised from the dead and also "to usward who believe."

This body of which the apostle speaks was something new; something that had been hidden in God's purposes and plans from a past eternity, but was a special revelation to him. In Matthew 16:18, 19, upon Peter's confession of faith in the Lord Jesus, the Lord intimates to him the wondrous truth that He is going to build His Church, and further says that He will give him "the keys of the kingdom of heaven." These keys Peter used very effectively later on — first, in Acts 2, to the Jews and then, in a somewhat begrudging way, to the Gentiles in Acts 10, for it took a goodly number of threes and sixes, coupled with the Word of God, before he finally consented to preach the Gospel to Cornelius. How different with the apostle Paul! A vision of an ascended and glorified Christ at God's right hand made "his former manner of life" forever to leave him and introduced him to a life of self-denying service, without human questioning or human reasoning. In writing to the Phillippians he could say . . . "forgetting those things which are behind." What a great privilege, as well as a responsibility, to be part of this wondrous body of which He is Head.

## AS A BUILDING

In chapter 2:21 (Ephesians) we have the Church brought before us as a "BUILDING" resting upon the foundation truths of the apostles and prophets, Jesus Christ Himself being the chief corner stone. Paul says in 1 Cor. 3:11 . . . "Other foundation can no man lay than that is laid, Jesus Christ." The corner-stone was invaluable in joining two walls together, and so we have the same thought in verse 15 — "for to make in Himself of twain, one new man, so making peace." And, further, that He might "reconcile both in one body by the cross, having slain the enmity thereby." What a revelation to the Jews that "the gentiles should be fellow-heirs, and of the same body." Eph. 3:6. In 1 Peter 2:5 the apostle says — "Ye also as living stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." What a privilege to be a stone in this building that is being formed into a "holy temple" for the Lord to dwell in.

## AS A BOOK

In chapter 3:10 we have the Church brought before us as a BOOK. "To the intent that now unto the principalities and powers in heavenly places might be known by the Church (or through the Church), the manifold (or much varied) wisdom of God. That means that the unseen hosts of glorious beings in the heavens are learning, as they observe what God is doing here on earth in His Church. Unfallen angels are constantly active in service for their Creator, and for the protection of the saints, Heb. 1:14. They know nothing about redemption in themselves, so are always alert and eager to learn God's order in the Assembly and also in connection with individuals. In 1 Cor. 11:10 we read — "Therefore ought the woman to have authority on the head because of the angels." The witness given to the angels in the Divine counsels of grace, is of the utmost importance in God's sight. (W.E.V.)

In verse 3 the apostle says — "But I would have you know that the head of every man is Christ, and the head of the woman is the man." The Headship of Christ here is in connection with the individual, whereas in Ephesians and Colossians, it is in reference to the Body. (We also remind ourselves that EVERY epistle presupposes an assembly of God to be in existence, when each was penned — Editor). So it follows that the man should be in subjection to his Head, which is Christ and the woman to be in subjection to her head, which is the man. Of course, the woman as a believer is under the authority of Christ, yet in relative position to the man, he is her head. The two-fold covering given to her, verses 10 and 15, intimates subjection. In this instance the Scripture states that her hair is

LONG — the word suggests much, abundant, plenteous, so as many today would argue that it doesn't say "how long" this is only side-stepping the issue. (The word in verse 15 for her 'hair' is in original 'komao' which means to let the hair grow long, wear long hair — Editor).

As a word of encouragement to the sisters, in connection with being in subjection, we believe that the Scriptures teach that according to the measures in which the man is in subjection to his Head, which is Christ, this will determine his place and position in the coming kingdom, so also shall the woman's sphere in that kingdom be largely determined by the measure of her subjection to her head, which is the man. So, all in all, we have a great responsibility in connection with teaching principalities and powers, whoever they may be, the great truths of God.

In Ephesians 4 we have the Church brought before us again as a BODY but this time in connection with it being sustained and preserved by the gifts of an ascended Lord, which He was able to give after His resurrection and ascension. In Psalm 68:18 (N.T.) we read — "Thou hast received gifts in man." Thus as a glorified Man, He communicates, or gives, what He has received, making them good to us by the Holy Spirit sent down from heaven; "dividing to every man severally as He will' according to 1 Cor. 12:11.

### AS A BRIDE

In chapter 5 we have the Church brought before us as a BRIDE. In verse 25 the apostle says . . . "Husbands love your wives, even as Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it by the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing:" and in verse 29 we read that He nourisheth and cherisheth it. In Rev. 21:2 we see the Church descending from heaven in the Day of God (the eternal day) — "coming down from God out of heaven, prepared as a bride adorned for her husband." A truly precious prospect.

Then in Ephesians 6 the Church is brought before us as individuals with responsibility as to BEHAVIOUR — the first nine verses giving us instructions as to this — not only with our present lives in view but the Judgment Seat of Christ. Then in vs. 10 to 18 we have our BATTLE brought before us. As we are teaching good spirits the ways of God in chapter 3, so now our warfare is with wicked spirits in heavenly places (for Satan and his angels are not yet cast down to earth). How good to know that they which be for us



are more than they which be against us. The Lord enables us to put on "the whole armour of God," thus shall we stand against the foe.

So, considering this, we have the Church as a BODY to be admired, as a BUILDING to be erected, as a BOOK to be read, as a BODY to be sustained and preserved here through the Word of God, and as a BRIDE to be loved and sanctified, cleansed, nourished, cherished and finally presented.

Oh! the blessed joy of meeting, all the desert past!

Oh! the wondrous words of greeting, He shall speak at last!

He and I together entering those bright courts above,

He and I together sharing all the Father's love.

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## TWO MITES WHICH MAKE A FARTHING A LESSON IN ARITHMETIC

"And there came a certain widow, and she threw in two mites, which make a farthing." Mark 12:42.

"Two mites which make a farthing," — they did that day what "much" could not do.

The late Donald Ross

**J**ESUS sat down over against the Treasury that day with a heavy heart. He came to His Father's House, and He found it a den of thieves. He has passed through one of the stormiest scenes in His life in conflict with the officials. Now He is going out, leaving the House, His no longer, for ever. But He will pause here in the Treasury; it may be that in the offerings of the people He will find the piety for which He has looked in vain within. So He sits down to behold. In they come in crowds, for it is Passover week: Parthians, Medes, Elamites, devout men out of every nation under heaven, and into the great chests they cast their money; and many rich cast in much. He notes it all; but the storm-cloud is still there. At length she comes in alone, a poor widow, and in her hand two mites. He looks up. The storm-cloud is gone, the sky is bright, there is clear shining after rain. A poor widow with two mites has done what many rich could not do with much. She came because it was in her heart, she came at that hour because God sent her, to cheer His Son on the dullest day of His life. She cast her money into the chest and goes her way, not knowing what she has done; she may never come to know in time but she will know in eternity, on that day when she shall hear from the lips of the King, "I was hungry and ye gave Me meat." That will be her reward in eternity, and her reward in time is this — that wheresoever the Gospel of the Kingdom is preached this that she did is told for a memorial

of her; for she, too, the nameless one, came with an alabaster box of ointment exceeding precious to refresh Him on His way to Calvary, and the odour of that ointment fills the Treasury to this day. Such power in the hand of a poor widow had "two mites which make a farthing."

"Two mites which make a farthing" — they were all her living, yet He allowed her to cast them in; as the Lord of the Temple He accepted them that day.

Any other Reformer would have stepped forward in pity and anger saying, "Woman, keep your mites and buy bread. The Temple is rich enough. Besides, it is no longer holy; they will use your money against God." But He sat still and was silent, He let the widow have her way. Yet it was He who a little while before had cursed the Pharisees for devouring widows' houses. Why this inconsistency? It is not inconsistency; it is insight. He knew her heart; He knew God's heart; He also knew the joy of sacrifice; and so He let her complete her offering. Her food for the morrow He can leave with His Heavenly Father if she can. She may go to bed supperless tonight, but He knows her sleep will be sweet unto her. And as for the misuse of her money, her heart is pure, her motive is holy, she has given it to God, not to them. They may misuse it, they will misuse it, that He knows full well; it may even go to make up the price of His own blood, but He will commend her all the same. It is a matter between her and God, and He will speak for God. Reigning here today for one brief hour as Lord of the Temple He will accept her offering. "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

"Two mites which make a farthing," — they outweighed all the rest that day.

As Lord of the Temple acting here today in His Father's name Jesus weighs the offerings in the balances of the sanctuary. What they weighed severally we are not told, it is not necessary that we should know; but we are told, for it is of infinite consequence we should know, what they weighed relatively. Into one scale the Lord casts all the offerings today except the widow's, and it is a goodly glittering pile; then into the other scale He casts the widow's two mites, and behold! the pile kicks the beam. "More than they all," He says to His wondering disciples. "More than they all," the angels echo in Heaven, and it is so entered in the Books. "More than they all," that is His judgment. He will now give His reason for it — "for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." It costs them nothing, it cost her everything, and it is sacrifice that turns the scale. It was a first lesson in heavenly arithmetic, and the Church has not thoroughly learned it yet. We

never know what is passing through our hands in the Treasury. What is copper on earth may be gold in Heaven; and in this way many that are first may be last and the last first.

"Two mites which make a farthing," — who may offer them to God today?

The times are changed, we live in a different age, the Temple is gone, we are not under the Law but under grace; but Jesus sits over against the Treasury still. Who, then, may look Him in the face and cast in "two mites which make a farthing?" No rich man may do it; rich men can do much for Christ, He has need of them, but they can never do that. But may we not go further and say that no man can do it, be he rich or poor, who has money to spend on what we call luxuries? It will probably be found that, as of old, there is only one poor widow to many rich, and the mites in every Treasury should be on top of "much." The Church that has no mites — that is to say, the Church that has no poor — is a worldly Church at whose Treasury Jesus sits with a heavy heart. A Church, on the other hand, with nothing but mites, has not, so far as I know, ever been seen upon the earth. Today, as of old, the widow may be seen going up to the House of God in the throng with many rich. Let her come; let no man hinder her. The Lord hath need of her; He is on the outlook for her. Let her not be ashamed; neither let her be slack in coming, for it is by trading thus that she can have treasure in Heaven.

And, finally, let a man apply this test if he would know not how little but how much to give. If he can look his Lord in the face as he casts his money into the Treasury, and, having regard to his week's income and expenditure, be able to say, "Thou knowest, Lord," then he has reasonable ground for believing that he is doing his duty. But if he cannot do that — if he cannot meet the eye of his Lord — then let him increase his offering until he can. A conscience quickened by the thought of Christ's presence will not lead us astray; it will at the end lead us into His presence, where there is fulness of joy; and if regrets are possible in that world we may be sure our regret will be not that we gave so much but that we gave so little while it was ours to give. For

"Were the whole realm of nature mine  
That were a present far too small;  
Love so amazing, so Divine  
Demands my soul, my life, my all."

**CHRIST'S LAST WORD, or "I COME QUICKLY"**

The late Henry Groves of Kendal

**A**S the years roll over us, it is well to ponder our blessed Lord's last utterance to His Church. It seems to have been left last on record that, whatever else might be forgotten through lapse of time, the blessed promise then given might linger on the heart and ear of His loving people. Like the last words of a valued friend, a parting legacy ever to be remembered, so should we treasure these words of our Lord, "I COME QUICKLY."

Not satisfied with giving them to us once, He utters them three times in the conclusion of the book of Revelation. The prophetic record closes at the end of verse 5 of chapter 22, and the concluding sixteen verses contain mainly the words of our Lord Himself. As the Lamb before the throne, testimony has been borne to Him all through the book, and now He is again the speaker, as He was in chapter 1, and He sets His seal upon all that has been said, by the assurance of His speedy return. Prophecies of woe untold, and of bliss unsearchable, had filled the wonderful "book of this prophecy;" but it was neither the woe nor the bliss that was pre-eminently to occupy the mind of the reader, but his personal relation to Christ, and the pledge of His return. Hope and fear may alike forget this central object, the person of Christ, if love rule not; and He knows how prone love is to wax cold, even as it had done in the Church at Ephesus, amidst her activities and zeal, her labour and patience. "First love" will only be kept alive as the person of the Lord is kept pre-eminently in view.

His personal appearing occupied the mind of the Lord when comforting His disciples in their sorrow, at the prospect of His departure from them: "I go to prepare a place for you. And if I go and prepare a place for you, I come again, and receive you unto myself; that where I am, there ye may be also." John 14:2, 3. R. V. He does not say "I will come" in the future, as if His coming were to be thought of as far distant, but "I come" in the present, as if He would have the advent ever a present hope, and present joy to the heart of His faithful ones. It is often asked, How could it be truly said eighteen hundred years ago, that Christ was coming quickly? And some think the early Christians were deceived in their anticipation of the near approach of their Lord. Yet surely they were not; for nearly forty years after Paul wrote his epistles to the Thessalonians, Christ Himself tells the Church, through His servant John, "I come quickly." It scarcely satisfies some to say, that with God "a thousand



years are as one day;" but does not faith's estimate of time lead to precisely the same result? Thus when Paul, after a life of thirty or forty years of constant labour and suffering, began to make up his account of the length of time that it had lasted, he was able in view of eternity to say, "Our light affliction which is but for a moment." According to this apostolic mode of reckoning, a century would appear but as three moments, and twenty centuries would make but an hour. But we can only so reckon "while we look not at the things that are seen, but at those that are not seen."

Love makes time fly. Jacob found the seven years pass away quickly which he served for Rachel, and we are told "they seemed unto him but a few days, for the love he had to her." Gen. 29:20. There is deep spiritual philosophy in this estimate of time; and surely it is only to cold and lag-gard hearts, that the time seems long. Love and labour shorten time; and the Bride of Christ can say, "Until the day break, and the shadows flee away, turn, by Beloved, and be thou like a roe, or a young hart, upon the mountains of Bether." Cant. 2:17. Thus is the spiritual communion of Christ with us described, until the time of unhindered communion comes, and we meet Him whom our souls love "upon the mountains of spices" Cant. 8:14 (where as the Lamb in the midst of the throne He shall feed His flock, and "lead them unto living fountains of waters." Rev. 7:17.

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## GOD OR MAMMON — WHICH?

"Ye cannot serve God and mammon." Matt. 6:24

Selected and adapted.

**T**HIS year Christians, living in the midst of this great affluent society, will enjoy a breadth of prosperity they never experienced before. They will drive bigger high-performance automobiles, live in finer homes, utilize a greater variety of sophisticated home appliances. They will be regaled in the disturbed quietness of their own living rooms by a more daring fare of the fabulously rich entertainment world — (the wickedness of Hollywood portrayed before eyes of young and old — Editor) — and as never before that great gilded giant Mammon is demanding, and getting, the allegiance of the Christian.

In another field we are witnessing unusual growth, at least in a numerical sense. This is the marked increase of young people crowding into the Bible Schools and Colleges, and Christian institutions of learning. Wherever I go I find this fact greeting me. The "schools of the prophets" are

reporting a new high in enrollment, some are filled to the very portals. One might at first glance be moved to exult over the prospect. Does this mean that despite the 'strident call' of the gilded giant to our young people, that they are turning their backs upon the bright attractions of 'this present world' and resolutely choosing to throw their lives at Christ's feet for world conquest, till every nation knows this joyful sound? Does it mean that in our age of mad materialistic 'spending' they are going to be 'expendable,' for the great cause of Christ on earth? NO, this is not so, DISAPPOINTINGLY NOT SO!!

For this great affluent society has produced a third phenomenon. It has become compatible with modern day discipleship to serve MAMMON. Some strange catalyst is at work in the evangelical church today that has taken a "negative" out of the way; it says simply, "Ye CAN serve God and Mammon." The mysterious alchemy is working too, it rings with the metallic voice of authority. The new theory NO LONGER PERMITS the effect of the Cross of Christ in the life of the believer. It "readjusts" him to the world. It sends him out with a gilt-edged diploma to serve the giant — MAMMON. All this is under the name of tolerance and social Christianity, coupled with bombastic reports of the results of Bible Camp profession, strange ventures into Romanism and its pilgrimages which seem to accomplish little apart from an interesting and good time for some over-exuberant youth who know little of experience with God or His Word and have no regard for a life of separation from the pleasures of this world and its unequal yokes of religion, business, politics and society. Money lies largely at the bottom of all such efforts as we know by the flood of mail that comes to us requesting money for this purpose and that, all in the Name of Christ but we might truly say, denying the power thereof. From all such the Word bids us — "Turn away." God's work is never carried on in this manner — never has and never will be for God is not in it at all.

Our Blessed Lord said long ago and it rings down its message through the centuries . . . . "No man can serve two masters: for either he will hate the one and love the other: or else he will hold to the one and despise the other. Ye CANNOT serve God and Mammon." Matthew 6:24.

The world says — "YE CAN" — the Word of God and the Lord say — "YE CANNOT." In the gray, intermediary world the gilded giant reigns. Mammon is enthroned in the very precincts of the temple.

## QUESTIONS AND ANSWERS

**QUESTION:** We were wondering how long Peter was in prison. Will you please answer in your next issue?

**ANSWER:** As to the exact time of his imprisonment, we are unaware of any definite announcement — we believe it was probably A.D. 44 (the year of the death of Herod) — Acts 12:20, 23. A.D. 43 to A.D. 44 is sure.

We are told in Acts 12:3 "these were the days of unleavened bread" and this would include not only the Passover, but also the whole week following. It was Herod's intention to bring him forth for execution after the Passover, verse 4, for Easter is not correct here, but Passover. "When Herod would have brought him forth" suggests a delay of some little time between the arrest and intended punishment. We are at a loss for definite number of days, but we suggest at least eight days, perhaps a little longer. Only one fairly accurate historian suggests one and the same day and night. (Wieseler) but this is highly improbable.

**QUESTION:** In the light of Scripture, what should a Christian's attitude be toward any unnecessary labor on the Lord's Day, also what about play, sport, etc.,-

**ANSWER:** The Lord's Day is His day. Compare Revelation 1:10 with many of the activities on the Lord's Day — could it be said concerning such . . . "I was in the Spirit on the Lord's Day?" Would it not be honest and sincere to say . . . "I was acting in a fleshly manner and after the desire of my own heart, rather than in the Spirit?" The "old nature" is still very prominent, even amongst Christians today and when any give way to using the Lord's Day for amusement, water sports, camera fans and picture-taking etc., it is quite evident that it is not "of" or "in the Spirit."

As to labor on the Lord's Day — in certain cases there would be necessary labor, to a point, on the farm, feeding the animals, milking etc., which normally must be taken care of, but working in the fields etc., should be out of the question for the Christian. Any ungodly man seeing a Christian working in the field on the Lord's Day, would naturally think . . . "that man's religion is vain." You would almost think that the Lord were non-existent to hear some of the arguments of some who strive and toil (as the old German says — 'getting nowhere fast' for they do not seem to prosper in it all) as if they must take advantage of even the Lord's Day to make a living and get the hay in, or the grain etc., as if God could not give them a harvest without desecrating the Lord's Day.

Many years ago, it was only the men who lacked decency who were counted "sabbath-breakers" and while we, as Christians do not observe the Sabbath as Israel did, yet we commemorate His death on this day in the Breaking of Bread and otherwise give to HIM, HIS DAY. May it always be so amongst us as believers who glory in the Cross of Christ, with its separating power to distinguish us from the world. Note the word in Exodus 11:7.

(Concerning the above question, also relative to factory work etc., demanding work on the Lord's Day — this is a question for the conscience of any believer. In an odd case of emergency etc., where it was demanded of him, perhaps, but to choose it, or as some do, take overtime for it, would be unthinkable to a spiritual person).

**QUESTION:** Concerning "baptism for the dead" — 1 Cor. 15:29, 30, the margin of my Scofield Bible explains it as those who "through the introductory rite of baptism, are taking the places in the ranks left vacant by Christians who have died." I always thought that Believers' Baptism had only one significance. . . . an outward symbol to testify what had taken place inwardly" etc., Col. 2:12 etc., What about this?

**ANSWER:** This is an old question and various answers are given but we believe the simplest answer to the matter is found in the thought of what baptism really means, i.e. a figure of death, burial and resurrection — with a view to the showing forth of the resurrection life which is the subject of 1 Corinthians 15, relative to Christ and the believer.

Verse 29 could be read. . . . "Else what shall they do which are baptized for dead." It is as "dead ones" that we are baptized and every other interpretation of this passage which makes a "difficulty" where there is really none, does not satisfy.

It is only "dead persons" who are buried and so it is with the believer — he or she evidences to the world, by their baptism, that they have died to the former life, to the world with all its observances of a religious nature, etc., and that the Cross of Christ now stands between them and the world.

We fear, today, many have lost sight of their promise in their baptism and that is the reason why there is so much worldliness and lack of spiritual life seen amongst us.

We DO NOT believe that the Scofield margin is correct in this case — it has been suggested by commentators etc., but misses entirely the point of the whole chapter of 1 Cor. 15 which is DEATH AND RESURRECTION.

**QUESTION:** Would it seem in Christian character, and honoring the Lord, to make the Lord's Day a time for dining out, at a restaurant, usually where drinks are served, smoke-filled and with generally ungodly surroundings. This seems to be common practice today, among Christians and even preachers?

**ANSWER:** We know there might be times, in between meetings when there would not be time to get home and back again (where one lives considerable distance from the Assembly Hall), when it would be in order to have a little lunch, in a clean place, but to make a practice of this would, in our estimation, amount to a worldly thing. The words of Matthew 24:38 come before us — the "eating and drinking" of the world today is proverbial. Many Christians know the BEST eating places for miles around etc., and there the crowd congregates and, while one would not condemn an occasional act, yet we believe it to be honoring to God to abstain from this. Coupled with the outlay of money where a family or friends are entertained, which is substantial, is the fact that we eat too much (usually) and one would feel indebted to their host on such an occasion, to indulge and thus unfit themselves for the meeting and "pity the preacher" who has to preach to a well-filled stomach (especially if his is well-filled also). Old Mr. Donald Ross told a friend of mine years ago, who related it to me. . . . "I wouldn't cross the street for my stomach's sake." We need a few more men like this for many preachers are surely becoming lax in body and mind through big meals and lack of activity. Before the curtain falls, may we have some men of God among us like the old pioneers. They wondered where their next meal would come from at times.



## THE PIONEER'S WIFE

W.H.F.

We would like to see some younger, exercised brethren starting out in the Lord's work — unmarried. We believe this could be an incentive to branch out farther and deeper into new fields, without family cares etc., which most certainly cannot be neglected.

As one looks at the record in the Word, this seems to have been characteristic of the early pioneers of the ACTS — these were devoted men who were willing to forego the usual thought of marriage, at the first, and gave to God the best and strongest part of their lives.

Then if one would seek a partner in marriage, the servant's choice would, necessarily, involve much self-denying on her part as it would not be an easy path at all. It would involve much discomfort, travelling and putting up with many of the little home comforts that mean so much to a woman. Perhaps, here, we think too much of the man and little of his companion. Some of the conditions to be put up with, in pioneer work, are far from pleasing, to say the least. It demands much real devotion to the Lord and His work to continue in this work.

However, if a brother, married, feels that the Lord would have him go forth, he should put the matter plainly before his wife — giving her an idea of the hardships to be expected and if she, with all this before her, was willing it would ease his burden and, in this case, "two would be better than one." But a servant, with a wife unwilling to endure some of these hardships for the Lord, is at a loss from the beginning and it creates a real problem. A man's family has a lot to do with his success in God's work or the lack of it.

We know a few of our devoted brethren (with their wives) who work in new fields, living in lodgings, or trailer life, in entirely new ground and God has blessed their efforts in the salvation of the lost and planting of assemblies. Such women shall have their reward and they are a comfort to their husbands in the work.

As one reads Proverbs 31 concerning the virtuous woman, we are reminded of the need of such today. The word "virtuous" here should be translated, as of today, "courageous." And it certainly takes courage to act for God in work in new fields, as elsewhere.

So, to all true courageous women, who stand by their husbands in a godly way, seeking to help in every way possible, we give a salute and trust God shall increase their number.

**Copper Country, Mich.** — Saints here have had a few visits during the Summer in the Assembly at Laurium and seek to carry on for Himself.

## CONFERENCES

**Vancouver, B. C.** — The Annual Thanksgiving Conference will be held D. V. jointly by Victoria Drive and Carlton Assemblies in the Gladstone High School, 4105 Gladstone St., October 12, 13 and 14, preceded by Prayer Mtg., Oct. 11 in the Victoria Drive Hall. Corresp. William Hutchison, 4760 Little St.

**St. Thomas, Ont.** — Our Annual Conference will be held in the same school as last year, Central Elgin Collegiate Institute, Chestnut St., and First Ave., on Oct. 12, 13 and 14, commencing with Prayer in the Gospel Hall, Erie at Ross, Oct. 11 at 8 p.m. (No meeting Saturday morning). The Lord's servants walking in the "old paths" welcome to minister the Word. Corresp. Allen McCandless, Rt. 1, Port Stanley, Ont.

**Manchester, Iowa** — Our Annual Conference will be held D. V. October 5th, and 6th, with Prayer Meeting in the Gospel Hall, Fri., Oct. 4th, at 7:45 p.m. Other meetings in High School Auditorium as usual. Hospitality extended. Corresp. to Dan Lubben, 505 E. Butler St.

**Blue River, Wisc.** — Annual Conference D. V. will be held as usual October 19th and 20th, commencing with Prayer Meeting the evening of October 18. Usual arrangements and hospitality extended. Correspondent, Raymond Studnicka, Boscobel, Wisc.

**Cleveland, Ohio** — Annual Conference will be held D. V. in the Monticello Gospel Hall (West Side Assembly joining), 4970 Monticello Blvd., Richmond Heights, October 26 and 27, with Prayer Mtg., Fri., Oct. 25 at 7:45 p.m. Meetings as in former years and usual arrangements. Corresp. John H. Smith, 3141 Warrington Rd., Shaker Heights, Ohio., Tel. 751-4187.

**Detroit, Mich.** — Annual Conference of Stark Rd., Assembly, Livonia, will be held D. V. Nov. 2nd and 3rd, commencing with Prayer Mtg., Fri., Nov. 1st, at 7:30 p.m. All meetings in the Stark Rd. Gospel Hall, 9280 Stark Rd., (cor. E. N. Hines Drive). Hall can be reached from U.S. No. 24 taking Plymouth Rd., which is M-14 West five miles or so to Stark Rd., then south four blocks. Ministering brethren walking in the "old paths" welcome. Those coming from a distance freely entertained. Corresp. Alex Stewart, 9950 Pierson, Detroit — 48228. Phone 425-4910.

**Ottawa, Ont.** — Conference dates October 12 and 13, Prayer Mtg., Oct. 11 at 8 p.m. All meetings in River Road Gospel Hall, 1087 River Rd., Overbrook. Corresp. K. E. Prince, 1246 Kitchener Ave.

**Petrolia, Ont.** — The Oil Springs Conference will be held in the Community Hall D. V. Nov. 16 and 17, with Prayer Mtg. in the Gospel Hall, Nov. 15th. Corresp. to George E. Metcalf, R. R. 1.

**Waterbury, Conn.** — 46th Annual Conference D. V. Oct. 26th and 27th, commencing with Prayer Mtg., Oct. 25 at 8 p.m. All meetings in the Gospel Hall, Spencer Ave. Corresp. A. Van Den Bush, R. R. 2, Terryville, Conn.

**Hartford, Conn.** — The Assembly here, meeting in Charter Oak Ave., will have their Conference D. V. Nov. 23rd and 24th. Details next issue — Matthew Brescia.

**Louisville, Sask.** — Annual Fall Conference D. V. commences with Prayer Mtg., Nov. 1 at 8 p.m. continuing Nov. 2 and 3. Usual order and all meetings in the Louisville Gospel Hall — joint conf., of Louisville and Mervin. Corresp. Henry de Graaf, Turtleford, Sask.

**Steubenville, Ohio** — This Conference (joint with Toronto, Ohio) will be held D. V. in the Gospel Hall here at Park and Adams Sts. Prayer Mtg., Fri., Nov. 8 and continuing Sat. afternoon at 2 p.m. and Lord's Day, Nov. 10 — usual arrangements. Corresp. Harris E. Mizener, 210 Viola Lane, Follansbee, W. Va. (Phone 304-527-0736).

**East Boston, Mass.** — The Conference dates for this Assembly are Dec. 7th and 8th. Details next month D. V.

**Bryn Mawr, Pa.** — We understand the Conference dates here are Nov. 30th and Dec. 1st. Details next month D. V.

## FALLEN ASLEEP

**Cleveland, Ohio** — Our dear sister Mrs. Annie Sinclair Nunn "went home" August 14th, aged 75. Born in Scotland, she came to Cleveland in 1911 and shortly after was saved at meetings in the old Addison Road Assembly and associated with the Lord's people gathered to His Name for over 55 years. We can remember the family in prayer, one daughter, four sisters.

**St. Louis, Mo.** — Our dear brother Chas. Todd, Sr., "went home" to be with the Lord August 14th, aged 84. The founder and original owner of Faithful Words Publishing Co., he has been a real friend of this Magazine for many years. We enjoyed the happiest relations with him and the Company who print and mail our W. I. S.

A man of simple tastes, godly and humble, he disdained the pride and arrogance of the generation of today. He built one of the largest Overall Cleaning Establishments in the middle West of U.S.A., with plants surrounding, now under the management of his son and co-workers, Chas. Todd, Jr. Faithful Words Publishing was an adjunct to this, for the Lord, and is now managed and owned by his son-in-law and daughter and, with them, we have the same happy relationship.

The history of some such brethren is a lesson in industry, faithfulness and business acumen, coupled with humility. The Publishing Co., has never been a prosperous business but brother Todd felt he could do this for the Lord and was just interested in keeping it on a business level.

We always enjoyed our talks and fellowship with brother Todd and have been impressed by his lack of the spirit of covetousness which so grips many today. Pray for his family connection, most of whom are the Lord's.

**Forest Grove, Ore.** — On July 9th, our beloved sister in the Lord, Mrs. B. B. (Fanny) Goff, passed peacefully into the presence of the Lord, aged 90. Born in Strathroy, Ont. in 1878 and born again in Woodbridge, N. D. in 1900 through reading Isa. 53:6. She was among the first eight who formed the Assembly here in 1901 and the last survivor of those in the foundation. She saw all of her five children saved and a number of her grandchildren, a daughter serves the Lord in Venezuela and a grandson in Newfoundland. A woman of a meek and quiet spirit, to which we can testify, also of hospitality and kindness which many of His servants enjoyed, with her late husband, for sixty years. A "Mother in Israel" — may others be raised up.

**Englehart, Ont.** — Our dear brother Edgar Smart "went home" Aug. 11th. in his 64th year after a serious operation. Saved in 1922 through brother Widdifield preaching, gathered to His Name in the following year in the Stewart Rogers home which was the beginning of the Charlton Assembly — here since 1951. Active, hospitable and kind, leaves his wife and four children.

**Westbank, B. C.** — Our beloved sister Mrs. Fred Broadhead "went home" Aug. 28. Born in England, saved in Waseka, Sask., July 25, 1920 — in fellowship first in Cozy Nook then here since 1939 — consistent, hospitable, kind to the Lord's servants through the years to the end — much missed by her husband, six daughters and their husbands, all in fellowship and all of us.

**Atlanta, Ga.** — Our well known brother and laborer in the Gospel, Mr. John T. Dickson, "went home" to be with the Lord Aug. 25th, in his 87th year. Born in Ireland in 1881, saved in 1889 and in 1903 brought into fellowship with those gathered to His Name. Commended to the work of the Lord, since 1916 his labors were mostly in this country. Around the Maritimes he did pioneer work, later moved throughout the country. We knew him well in the early days, when he was a stirring Gospeller and exhorter. He had earlier links with well known brethren in Canada and the U.S. Of late years he has been rather poorly. The passing of these older servants of Christ reminds us of the fact that our time is short and the Judgment Seat of Christ, with its true evaluation of any labors for the Lord lies ahead. He is survived by his faithful wife, three daughters, and two sons, his body lying in Petersburg, Va., to await the "Coming." Titus 2:13.

**Moncton, N. B.** — We have received late notice from the Correspondent of the homecall of our dear sister Mrs. Mae Coates, April 28th, aged 81. In fellowship here for a number of years — also our sister Mrs. Isabel Stuart "went home" July 2nd, aged 82 — saved in 1955 and in fellowship here since. One daughter, three sons survive Mrs. Coates and one son and four daughters survive Mrs. Stuart.

(We are sorry these reports are delayed by those responsible to send them and, again, we urge our brethren to have consideration for the families of the departed, and ourselves also — we desire to show respect for our loved brethren and sisters as we are able — Editor).



# Words in Season

THE BIBLE FAMILY MAGAZINE



## THY GREAT NAME

IMMORTAL, invisible, God only wise,  
In light inaccessible, hid from our eyes;  
Most Blessed, most Glorious, the Ancient of Days,  
Almighty, victorious, Thy Great Name we praise.

Unresting, unhasting, and silent as light,  
Nor wanting, nor wasting, Thou rulest in might;  
Thy justice like mountains high soaring above  
Thy clouds which are fountains of goodness and love.

To all, life Thou givest — to both great and small;  
In all life Thou livest, the true life of all;  
We blossom and flourish as leaves on the tree,  
And wither and perish — but nought changeth Thee!

Great Father of Glory, pure Fountain of Light,  
Thine angels adore Thee, all veiling their sight;  
All laud we would render; O help us to see  
'Tis only the splendour of light hideth Thee.

Welsh Hymn Melody (St. Denio) —

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**NOVEMBER, 1968**

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## WORDS IN SEASON

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1289 Chase Ave., LAKEWOOD, OHIO. 44107

News items, Conference Notices, Obituaries etc., should be sent in early in the month. 10th is deadline.

VOLUMES — We still have a few of these left — a nice memorial for your family.

REMEMBER! All subscriptions are due and payable in December for the coming year. Send ALL to the Editor where records are kept. We are holding the cost at \$2.00 U.S.A. funds for ALL countries. Help us by trying to hold your quotas at same number for 1969 where it is a minor adjustment. Changes cost us time and money. We are always glad to get new subscribers and subscriptions.

### REPORTS

**Stout, Iowa** — The recent tent meetings proved a time of blessing and unity amongst assemblies here and Cedar Falls. Waterloo and neighbourhood — we trust the blessing may continue to flow from such efforts.

**Chile, S. A.** — Our brother Ernest L. Moore continues his work here with help from above — Casilla 776, Curico, Chile, S. A.

**Saginaw, Mich.** — Bro. Calderhead gave them a call recently.

**East Boston, Mass.** — The editor recently had a week with the Assembly here (really too short) on The Five Temples of Israel, with some practical lessons. The saints go on well for the Lord.

**Midland Park, N. J.** — Recent Conference considered helpful and encouraging, a goodly number present, few preachers but God helped throughout. A good spirit of prayer for the sick and bereaved and unsaved prevailed, the Gospel preached faithfully and a warm spirit prevailing in the ministry.

**Antigua, W. I.** — Our brother John Gray had a good visit in Trinidad, visiting also the Island of Tobago with the Gospel, also visited Dominica and was commencing meetings here October 5.

**Weymouth, N. S.** — Our brother John McCracken has been working faithfully here, a new hall has been built and God is helping the saints. Very primitive here but a joy to see how happy the saints are though they have meagre means. Our brother Hull has been happy in the work in N. S. and also our veteran brother L. K. McIlwaine keeps at it with his good wife. The workers in the Maritimes have our respect and confidence and should have our prayers.

**Manchester, Iowa** — Recent Conference a time of refreshing to the saints and quite well attended.

**Cleveland, Ohio** — Bre. D. Howard and McBain were in Monticello Assembly in the Gospel in October.

**Marion, Iowa** — Bre. Crawford and McCullough here in the Gospel during October. One young girl had professed.

**Augusta, Me.** — Bro. Walter Gustafson was spending some weeks in Newfoundland with helpers.

**Kenora, Ont.** — Recent Conference reported good and helpful despite the Postal Strike. Bro. Jas. Clark had a few meetings with them and bro. Turkington gave a call. Their Breaking of Bread is at 9 a.m.

**France:** — Bro. O'Hare has moved about 160 miles west of Paris. a young couple professed recently and are having opposition — they are Portuguese. His address is Chez Warin. 9 Rue de Vire, 14 — Aunay-Sur-Odon.

# 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. 60

NOVEMBER, 1968

No. 11

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## ORIGINALITY IN SERVICE:

THERE is on originality about every servant who comes from God, for God does not fashion two servants in the same mould — that is man's work — and just in proportion as we are formed in the presence of God, shall we each have our peculiar fitness for our own service.

The man who comes from God will not put on the armour that others have worn, or follow in the beaten track where other servants have trodden; he will not confer with flesh and blood as to the scope or character of his service.

## IMITATION OF OTHERS:

SOME seem to think it is their province to "copy" other servants to whom they are partial — perhaps on account of friendship, nationality, or idiosyncrasies. They carry out the same actions, use the same manner of speech, shout the same way, use the same gestures and, being all taken up with self, thus betray themselves as mere "copyists" or mimics and they have about the same effect as those they copy — most of it could be compared to the minstrels in Matthew 9:23 — "making a noise" — no power, no results, the Spirit's energy missing. This is pitiful in this day of powerlessness and should be a matter of real exercise among "exercised" servants who are willing to fill a "niche" for God, perhaps in some quiet spot where they can learn of God and be in His school for a few years. This is how God trains His servants, the best school on earth. The beloved apostle Paul had about 9 years of this sort of experience.

F.

## THE DOCTOR'S DISCOVERY

or

**"There is a Reality in Being Saved after all."**

**H**E was the son of Christian parents, and during his early years had been taught in the Word of God and brought up in the fear of the Lord. During his college days he became acquainted with a student who professed himself an "Agnostic," and, much to the grief of his friends, Alfred soon became an avowed unbeliever. There is a natural hatred in the human heart toward the truth of God; a bias in favor of whatever discredits Holy Scripture and dishonors the Eternal God, Who is its Author, so that it is the easiest thing possible for the great Adversary to turn the unregenerate mind, to which he has ample access, from the truth to accept the lie of which he is the originator.

People ask why so many great and learned men, philosophers, scientists, scholars, discredit the teaching of Scripture, and disbelieve in a hell hereafter. The answer is simple; they are biased against God, and being too proud to own their ignorance and come to the infallible Word of the Eternal, to learn all that men shall ever know here of the future, they fall back on their own blinded reason and sink into the morass of scepticism. Such was the young doctor — talented, clever, and skilled in his profession, but restless as the troubled sea regarding eternal things. Twenty years passed in this condition, not without many a misgiving, especially when he remembered the godly lives of his parents, or heard the dying testimony of some of his patients as they entered the world beyond in peace, confessing their faith in Christ and their certainty of being in heaven.

It was on a chill December day that the talented doctor 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 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 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 and 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.

Selected

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Those parents who govern best, make the least noise.

"A family without government," says Matthew Henry, "is like a house without a roof, exposed to every wind that blows." He might rather have said, like a house in flames, a scene of confusion, and commonly too hot to live in.



## THE APOSTOLIC PLAN

Wm. H. Ferguson

**I**T is recorded of one of the most devoted missionaries that ever left these shores (Adoniram Judson, the first missionary to Burmah) that the following was his pattern of work for the Lord:-

“In all his labours he took for his model the apostolic plan of missions, so that his records bear strong resemblance to the Acts of the Apostles.”

We have chosen this subject as fitting our consideration in a day when we feel that there has been a departure from the simplicity of service, as well as generally testimony for, and to the Lord. Well would it be if we would earnestly consider the early pattern and, in the fear of God, seek to retrace our steps in the humbler and scriptural path of service.

Let us state, first of all, that the service recorded in the Acts was essentially the result of the Spirit of God's working. Acts 2:1 ushers in this remarkable period . . . “And when the day of Pentecost was fully come.” etc., It was the day of the Spirit's power. It is, of course, useless to begin any work, or seek to carry on, if there is not the accompanying power of the Spirit. It seems today that “we must keep busy” whether God is with us or not. This is fatal to the divine pattern of service. There must be a “waiting upon God” and some distinct evidence, following our service, that God was in it. We fear, today, there is much service that could be dispensed with and a lot more good would be accomplished if some would learn this lesson and instead of making “rounds” sit still and learn of God. It might even be that God would manifest to some of us that we were in the wrong work altogether. It is unquestionable that the “preaching business” has degenerated tremendously from the earlier day of power, simplicity and godly results.

We trace, in the Acts of the Apostles their anxious desire to be led only of the Spirit of God. We read in Acts 16:6 that they were forbidden of the Holy Spirit to preach the Word in Asia. Did they find fault with this and go anyway? No! ! We read further in the following verse seven that “they assayed to go into Bithynia: but the Spirit suffered them not.” Thus we see that they were pliable in the hand of the Spirit, as all godly servants ought to be, and the Spirit began to work for them and with them in a remarkable way from Troas onward. God has His ways of service but the sad part is that so few seem to realize the importance of this

dependence upon the Spirit's leading and work. We "must be doing something" — "looking out for some ideal place for meetings" etc., all the time neglecting the primary rule of ALL SERVICE, and that is, "to wait upon God and the leading of the Holy Spirit."

We are certain that there are fields where the Spirit would lead but, here again, there may be the possibility of our considering the difficulties and problems and feel unwilling to go — hence the Spirit is grieved and the work ceases. I remember an older brother, a pioneer in the West, telling me of his exercise to go into a certain part of one of the Western States, far removed from an assembly. He mentioned it to a younger servant who seemed quite willing to accompany the older brother. In further conversation, the younger brother asked a little about the projected visit — "where would we be going, i. e. what town or district etc., also where shall we stay for the night and onward?" The older servant of Christ told him that he had no definite plans as to where he would stay, who would receive them, and had no lodging in mind but felt that God would provide such. On considering the matter further, the younger brother told him he did not feel free to go under these conditions. Thus an unwillingness to follow the Spirit where He would lead was the test and here the servant failed.

There is, also, in the Acts a definite pattern of sending forth in the work of the Lord — this we must follow also. Acts 13:1 speaks of "certain prophets and teachers being in the church at Antioch." Five in all are mentioned. Reading on — "As they ministered to the Lord and fasted, the Holy Spirit said . . . Separate me Barnabas and Saul for the work whereunto I have called them." This was serious work. We read further in verses 3 and 4 . . . "And when they had fasted and prayed . . . they let them go." R. V. "So they, being sent forth by the Holy Spirit, departed." What a wonderful tonic it is to any assembly or any godly persons to feel, and realize, that the men sent forth, or going forth, have this commendation. Not a letter of commendation merely, which is needful but in itself not proof of the Spirit's leading, but the added evidence of the "manifestation of the Spirit" as in verse 7 of 1 Cor. 12. The thought here is the "clear evidencing of the Spirit" — no question about it — this man is raised up of God — he is God's man for the moment — the Spirit of God is with him and behind him. Our departed brother William J. McClure used to say relative to this . . . "It is just as impossible to stop Niagara with a pitchfork as to seek to stop the man God has intended to raise up, and further, it is just as impossible to stop Niagara with a pitchfork as to seek to raise up the man God has not appointed

for the work." We heartily subscribe to this statement. If God is in it, all is well — otherwise, it spells failure. Too few today realize the import of the "APOSTOLIC PATTERN OF SERVICE."

### ANOTHER MAN'S WORK

A further evidence of the apostolic pattern is found in the words of the beloved Paul in Romans 15:20 . . . "Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation." This was a noble characteristic of the early workers in the Acts of the Apostles. It is part of the pattern. Mr. T. D. W. Muir of Detroit used to speak also of "some being like birds that rob another's nest instead of building one of their own." And, again, of some who develop a spirit of destroying another man's work, as being like the "parasite that entwines itself around the parent tree, thus getting its life, then as a parasite, destroying the very tree that gave it sustenance." We have seen this also in the course of the years. Those who criticise the ministry of the Word to seek to enhance their own stock are after this sort. Thank God there are few! !

We suggest, then, the need for more waiting on God, more prayer, more conformity to the spirit of humility and weakness, even though it would lead to a period of inactivity of fruitless work, with much waiting on God, that following this, there might be the "clear evidencing of the leading and power of the Spirit" which is so lacking today, even in the ministry of the Word amongst us. Some men must preach and minister whether they have God with them or not. As our aged and esteemed brother Parkinson of Australia used to say at Conferences, as recorded in our last issue or two . . . "The Lord raise to their feet those who have the definite message of God and glue to their seats those who have not." The "mediocrity" of the present day in ministry is pitiful. Lack of divine intelligence in the Word, some strange expressions and interpretations of Scripture which would never have passed unchallenged in the day of the Spirit's power, a mere substitute for "ministry by the Spirit." As it has been said . . . "Who think too little and talk too much."

We know that ministry by the Spirit follows experience of the Spirit's power and leading in service. How pleasant to listen to the word of wisdom by a brother whom we know has done real work for the Lord, he may be a comparatively younger brother, not one who craves the platform, willing to wait on God, yet when he rises to his feet our hearts are made to rejoice that God is in it and God is with him. Mere verbosity will never duplicate the Spirit's power. The

Apostolic pattern is never followed when we permit personal feelings and friendships etc., etc., to determine whom we would like to hear from the platform at Conferences etc., We must leave room for God or else the merest excuse or subterfuge is made to appear the Spirit's leading. We need more of God and less of man. Even in those who take a measure of leadership in announcing at Conferences, how good it is to see the right man in the right place, humble yet with experience behind him, a true gentleman who can put matters in few words and not usurp a place which he is unfitted for. All this is worthy of our consideration.

Once more, in closing, let us suggest once more that more "waiting on God" in private — less endless running — less tendency to avail oneself of being in the public eye, when instead some isolated and honest service for God would be the order and would be a real help for future days. Such "waiting on God" would show to us just where we stand, whether we are in the right path or not, whether God would be glorified in some other line of work altogether and this might leave room for some whom God would raise up, even younger brethren, unmarried or with devoted wives who would willingly share the pioneer's burden or the going into some lonely district to help some small struggling assembly or assemblies and reach out in their communities with the Gospel. The late Donald Ross, a true pioneer evangelist and teacher, has left the following on record . . . "A man can serve God if his wife will let him." There is food for thought in this still today.

The "Apostolic Pattern" shall never be out of date — the passing of centuries has not provided any better method of carrying on the work of God and the "day of the Spirit's power is just as essential today as when it was recorded at first in Acts 2:1." May we see more of it ere the day go as we believe the "shadows of the evening are stretched out." Jer. 6:4.

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### 1 JOHN 4:18

**T**HE love here spoken of is not our love to God, but His love to us; for it is called perfect love. All that is ours is imperfect. Sin mingles with all we think and do. It were no comfort to tell us, that if we would love God perfectly, it would cast out fear; for how can we work that love into our souls? It is the Father's love to us that casteth out fear. He is the Perfect One. All His works are perfect; His knowledge is perfect knowledge; His wrath is perfect wrath; His love is PERFECT LOVE.



## THE FRAGRANCE OF OUR PRAYERS

Harold S. Paisley

**T**HE desire of David in Psalm 141:2 has given rise to this meditation which should help us in our prayers, both private and public. The need and value of the prayers of saints can never be stressed too much. We are weak in prayer. The long pauses and lack of exercise, how often seen in our prayer meetings and otherwise! Especially do we notice this in days of "conference" when it seems that only preachers take part, generally, in prayer. This calls for plain words on this vital matter.

The choice words of the psalmist here are worthy of our consideration:

"Let my prayer be set forth before Thee as incense;  
and the lifting up of my hands as the evening sacrifice."

David desired that his prayers would arise to God as the sweet incense, that precious perfume which was alone for Him, made after His prescription, Exodus 30:34, 37. It could not be imitated, nothing for the flesh in it, as in verse 38.

The incense was made of sweet spices, "stacte and onycha and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight . . . tempered together (salted) — pure and holy." Some of this was to be beaten small and put before the testimony in the tent of meeting. It was to be for the Lord alone and none were to make any for themselves, or to imitate it. Like the Holy Anointing Oil of the previous verses, none was to be compounded like it. The smaller it was beaten the more fragrant was the odour. The High Priest was to burn this incense every morning when he trimmed the lamps and again in the evening when he lighted the lamps. Thus in the Holy Place there was a continual perfume ascending to God.

The "golden altar of incense" was made of acacia wood of the desert and covered with gold and had a golden crown round about it. It was placed in the Holy Place before the vail, Exodus 30:1, 10. The burning of the incense was the special portion of the Aaronic priesthood. 1 Chron. 23:13 says . . . "The sons of Amram; Aaron and Moses: and Aaron was separated, that . . . he and his sons should burn incense before the Lord, to minister unto Him, and to bless in His Name for ever." How instructive to note that the "hour of incense" was the hour of prayer, Luke 1:9, 10.

The incense cannot be separated from the Golden Altar.

This wonderful item of furniture sets forth the Lord Jesus Christ as the Glorified Man in Heaven, ever living before the face of His God and His Father for us. In the acacia wood we see His Holy, Perfect, Unspotted Manhood. He endured every trial and was Holy and Sinless every day. Its being overlaid with gold presents His Divinity, His God-head Glory which He ever had even when He came down here. He never laid aside one attribute of Deity, yet He became a perfect Man in a scene of shame, poverty and woe.

“No less Almighty at His birth  
Than on His Throne supreme:  
His shoulder upheld Heaven and Earth,  
While Mary upheld Him.”

The horns of the altar were of one piece with the altar. This doubtless sets forth His power to sustain and support and also sympathize with every one of His own. As our Great High Priest and Antitype of the Golden Altar, He is now in Heaven for our support and help in every time of need.

In light of these “shadows” what a wealth of meaning come to light in the expression . . . “Let my prayer be set forth before Thee as incense.”

The sweet incense, beaten small, tells out the fragrance that ever ascends to God from the Precious Name of our Lord Jesus Christ. This is especially true on account of His humbling Himself unto the shame and death of the Cross. Was not the sweet incense beaten small when that Holy One was despised and spat upon and finally nailed alive upon the Tree?

The smaller the sweet spices were beaten the more fragrant the odour ascended when the fire was applied. The full value and virtue of the Lord Jesus and His Mighty work can only be appreciated by His Father and our God, so through Him alone are our prayers and praises accepted. All our praises must be presented in His Name, Ephesians 5:19, 20. All our prayers must always be offered in His Name — John 14 and John 16. Well might we sing Mary Peter’s grand hymn:

“To all our prayers and praises  
Christ adds His sweet perfume:  
And love the censer raises  
Their odours to consume.”

May all our prayers be with much reverence and fragrant with the Name which is as ointment poured forth, thus shall we have the desires of our hearts. God delights to hear such cries, and for the sake of His Beloved Son will answer.

## THE PLACE OF DEVINE CHOICE

Wm. J. Nesbitt

**M** OSES, knowing that Joshua would lead the children of Israel into the land of Canaan, wrote the Book of Deuteronomy ere he died. He gave instructions to govern them nationally, socially and spiritually in the land they were soon to enter.

According to chapter 12 it was the mind of God that the nation should ultimately have one settled place of worship, called so often, "The place which the Lord your God shall choose out of all your tribes to place His Name there." We learn from verses 10 and 11 that it was to be chosen when:

1. Ye dwell in the land
2. He giveth you rest from all your enemies round about.
3. Ye dwell in safety.

Joshua led the nation victoriously into the land. He subdued it sufficiently to allow the whole congregation to assemble at Shiloh, in the territory of Ephraim, and set up the tabernacle, Joshua 18:1. The Lord placed His Name there, Jeremiah 7:12. It became a centre of worship and administration and continued thus until Samuel's day. Consequently, some have thought that the teaching of Moses was fulfilled and that Jerusalem in the tribe of Judah and the temple were neither intended, nor envisaged in the instructions of Moses.

It will be seen, however, from Joshua 18:3 that seven tribes had not been allocated their inheritance at that time. Joshua subdued the land sufficiently to allow the nation a strong foothold. He allotted to each tribe an inheritance. In his final address in chapter 23 it is evident that enemies remained to be driven out. In Judges we see that some of the tribes failed to overcome their enemies. Dan was driven into the mountains. Their enemies prevailed so that Israel made caves and dens and strongholds to dwell in. During the time of the Judges, Israel suffered over one hundred years in servitude. Early in 1st. Samuel they were put to flight before their enemies and in chapter 17:1 we read . . . "all Israel and Saul were GREATLY AFRAID of the Philistines" under Goliath, even upon the territory of Judah. They enjoyed intermittent periods of rest and security in the days of Joshua and the Judges, Joshua 23:1 and 1 Samuel 12:9, 11. However, it is quite clear that the settled rest of Deut. 12:10, 11 had not been fully realized. That it was realized in the days of David and Solomon is scripturally evident. During the chequered history of Israel until David's day,

we have no record of the Feasts of Jehovah, as designated in Deut. 16, being carried out at Shiloh. Sacrifices were offered there, 1 Samuel 1 and chapter 3. The Ark was taken by the enemy and the glory departed in 1 Samuel chapter 4. The Tabernacle, without the Ark, was later at Nob, Shechem and Gibeon. We do not read that God placed His Name at any of these locations. Gibeon was one of Israel's high places. It is necessary to distinguish between idolatrous high places and the high places where Israel offered and burnt incense to the Lord. Jehoshaphat, during his reign, destroyed the former, but not the latter, 1 Kings 22:43 — 2 Chron. 17:6. Gibeon was 'the great high place' as in 1 Kings 3:4.

### A MONARCHY IN MIND

God always had in mind that Israel should have a King — Gen. 17:16 and Judah was marked out as the Royal tribe, Genesis 49:10. God chose David before Saul to rule over Israel, 2 Samuel 6:21. David subjugated their enemies and possessed the land more fully than heretofore. The Lord gave him "rest from all his enemies round about." 2 Samuel 7:1. He handed the Kingdom to Solomon in such good state that "Judah and Israel DWELLED SAFELY all his days." 1 Kings 4:25. Solomon said, "The Lord has given me REST ON EVERY SIDE, so that there is neither adversary nor evil occurrent." 1 Kings 5:4. Troubles, unrest and wars which later followed in Israel's history were the result of departure from God, resulting in the division of the kingdom and the uprising of enemies outside the land of Palestine; whereas their conflicts in earlier days were generally from enemies which had not been subjugated in the land.

David, sitting at rest in his house, saw that the time for building God's house was at hand, 2 Samuel 7:1. God revealed to him that Solomon would build it. He promised to make of David a Royal House, 2 Samuel 7:11, 13. God had earlier raised up Judges to feed Israel. During that time He walked with Israel in the Tabernacle, 2 Samuel 7:7.

1 Kings 8:16 gives us His purpose . . . "Since the day that I brought forth My people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that My Name might be therein; but I chose David to be over My people Israel." Cp. 2 Chron. 6:5, 6. Having established PERMANENT RULE in the royal house of David FOR EVER, 2 Samuel 7:16, God chose a PERMANENT centre for worship . . . "He chose the tribe of Judah, the Mount Zion which He loved and built His sanctuary." Psalm 78:68. It is helpful to notice from 2 Chron. 6:5 that the choice of



Jerusalem as the centre of worship is closely linked with the choice of the house of David to rule. David was left in no doubt as to the place. In 1st. Chron. 21:16 and 22:1 we have the record of how the Temple site was chosen . . . The Lord answered David by fire from heaven upon the altar and he said . . . "This is the house of the Lord God and this is the altar of burnt offering for Israel." Solomon built the Temple on the site so solemnly designated by the Lord. He dedicated the House and prayed, "That Thine eyes may be . . . towards the place of which Thou hast said, My Name shall be there." He saw the fulfillment of Deut. 12:10. The Lord said . . . "I have put My Name there for ever." 1 Kings 9:3 and 2 Chron. 7:16. How fully those who read Deuteronomy understood the writings of Moses, we are not told. However, it is evident that his teaching as to the place was not exhausted when the Tabernacle was placed at Shiloh.

Although David was afraid to go to Gibeon to offer sacrifice, Solomon his son did so, 1 Chron. 22:30. God appeared to him in a dream. He awakened and went to Jerusalem and sacrificed there, 1 Kings 3:4, 15. The fact that God condescended to appear to Solomon at Gibeon does not justify putting it on a par with Jerusalem. The PLACE OF DIVINE CHOICE cannot be robbed of its distinction or dignity by associating it with one of Israel's high places, even THE GREAT ONE.

God having forsaken Shiloh, neither returned there nor to the territory of Ephraim. Yet Israel's sin will not cause Him to forsake Jerusalem perpetually. The glory departed from the Temple and it was destroyed by Nebuchadnezzar as a result of the sin of Judah. A "remnant" returned from Babylon and rebuilt it on the same site. The Lord Jesus acknowledged the Temple in Jerusalem during His sojourn on earth. It has been left desolate by the rejection of Christ. The Church of the present dispensation shall soon be raptured into the presence of the Lord. He will again restore the nation of Israel. Jerusalem shall be the centre of worship for the whole world. Many people and strong nations going to seek the Lord at Jerusalem, as in Zechariah 8:22, will manifest that the Lord, as intimated to Solomon in 1 Kings 9:3 dwells . . . IN THE PLACE WHICH HE CHOSE TO PLACE HIS NAME THERE FOR EVER.

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Let the question of eternity have a monopoly in you. It is an intensely personal question, but instead of making you selfish, it will expand your heart. He who has never felt for his own soul cannot feel for another's.

## THE LORD JESUS IN THE HOME

Luke 10:38-42

The late S. McEwen

**W**E speak of Him as being in the midst of His people when we are gathered to Himself in worship, but we should also look for His presence in our homes. Most of our failures and troubles begin at home. If we were conscious of His presence in the home it would have great power in constraining and restraining us. Is there anything in our home that would hinder Him from coming in? Would He find anything in our bookcases that we would be ashamed of? There is very little reality about the most of us. We talk about Christianity instead of practising it. It is little wonder that so many of the children of Christians are not saved sooner, and some never saved.

There was nothing in the home of Mary and Martha to hinder the blessed Lord Jesus from coming in. But in this chapter we have a believer distracted (Martha) and one attracted (Mary). Martha had her service more before her mind than the One she was doing it for. There are three things seen here as a result of service being cumbersome instead of it being service for God.

1. Martha finds fault.
2. She questions His care.
3. She dictates to the blessed Lord.

O that we realized who we are doing it for. Duties in the home are as much service for the Lord as in a mission field or any branch of gospel service. But do it heartily, as to the Lord, Col. 3:23, whether in the office, workshop, or home, and whatever is done for Him will receive its reward. Martha said, "Lord, dost Thou not care?" Questioning His care leads to fault finding and to getting out of our place — dictating to those we ought to be in subjection to. "Learn first to shew piety at home." 1 Tim. 5:4. Have consideration for parents and do not leave all the work for tired mothers to do. If we realized that Christ was in the home — what a change! We would behave less foolishly and worldly.

Read John 11:1-5. There is a great difference between a soul distracted by service and one attracted by Christ. The Lord Jesus never forgets anything, vs. 2. Mary was sitting at His feet and hearing His Word. Neglect of hearing His Word is the secret of fault finding and trouble. If we take the time to read His Word we will be happier for our hearts will be filled with the love of Christ. In spite of their backslidings, Jesus loved Martha and Mary and Laz-

arus. Mary anointed the feet of Jesus with ointment and wiped them with her hair.

Read John 12:1-8. The Lord Jesus was the attraction at this feast. There are three things that come from being attracted to Christ. Love is always linked up with giving. What do we give? Mary, after sitting at His feet, gave her best. Does it cost us anything to give love to God? Do we give anything to Him?

Mary didn't answer, but kept silence. The Lord spoke in her behalf. If we do wrong we should confess and forsake it. But even if we are in the right, when we are sitting at His feet, we do not need to stand up for our right, but can leave it all with Him. Our highest place is lying low at our Redeemer's feet.

Martha means "bitter" and Mary means "exalted." Mary gave her Lord her very best.

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## SERVICE IN THE SANCTUARY

Written By An Invalid

**T**HE beloved writer of the following letter, had long been laid aside from active service in the harvest field. In his early days of Christian life, his earnest desire for the Master's service is expressed in the lines of a hymn from his pen:

"O grant me, Lord, the fervent love,  
That cannot choose but serve;  
Help me with burning zeal for Thee,  
To task each strained nerve,  
And never from my happy toil,  
A single moment swerve."

In the Lord's good pleasure and sovereign will, His servant was called to another sphere of service, and there in bodily weakness, and oftentimes pain, he served joyously.

It pleased the Lord a few months ago to call His servant up higher to be in His own immediate presence. The following lines, written in the quiet of the "desert place," may yield refreshment and cheer to fellow-sufferers and fellow-laborers in this lonely sphere.

"Some of my friends have written to comfort me because the Lord has taken my little service from me. But He has not done this: though I abundantly deserve He should. My thought is that He has most graciously promoted me. O, His good to me all my life has been unutterable! He found me in the outside wilderness, and brought me into the camp of His people. After a time, He led me from the camp into the court of the tabernacle, and entrusted me with a most lowly little service there. And now He has led me from the outer court into the Holy Place, to minister there before Him at the Golden Altar, and now nothing further can be looked for, but that He will call His most unworthy one

from the Holy Place, into the Holy of Holies, there to see His face, and to serve Him for ever — Revelation 22:4. Shall I venture merely to hint to you, what I conceive my present little service to consist of? If I do it is with the earnest desire that you may ask the Lord to fit me for it, for I feel INEXPRESSIBLY insufficient. It consists, I think, of four parts:"

1. PRAISE. O my brother, how little, is God praised by us. Psalm 107. No service can surpass this. It is the exercise of the glorified in Heaven, and of angels. But our praise should be more hearty than that of the angels. God created us for His praise; and He recreated us for His praise — 1 Peter 2:9. We have always opportunity and always occasion. And how this blessed exercise enlarges our own estimate of God's grace and glory, and kindles into a more fervent flame, our love to Him.
2. PRAYER. And especially INTERCESSION. What a field of ministry is here, and yet how sadly neglected. Prayer for ALL saints, Ephes. 6:18; prayer for ALL men, 1 Tim. 2:1. And it is not to be mere formal prayer: it is to be in AGONY OF EARNESTNESS (as the Greek word in Col. 4:12 has it). See how the apostles valued the ministry of prayer: they set it before preaching, Acts 6:4. I have said that praise is the work of angels; let me add, that intercession is the work in Heaven of our Adorable Redeemer; the highest function of His priestly office.
3. I know not to name the third. May I call it in a general way, SEEKING TO PLEASE GOD? And this, by resignation to His will, by joyous patience, by carrying out 1 Cor. 10:31, and by constantly repeating the offering of Romans 12:1.
4. ENJOYING GOD. "Man's chief end is to glorify God and to enjoy Him for ever." God is to be our ONLY joy, and if He be not our only joy, He will soon cease to be a joy at all. O let us be faithful in this service. Let our's be the full joy of those who have found in Christ ALL that their hearts desire. The "MAN OF SORROWS" is at this moment the most joyous PERSON in the universe! Let us in our measure seek even now, to enter into the "joy of our Lord."

And now, my brother, you must not for a moment think that I am discharging this ministry in a suitable way. I am humbled to think of my deplorable deficiency. WILL YOU ASK HELP FOR ME? Though God may change our services as to its sphere, this by no means involves our dismissal from it. The above four fields are often overlooked, but they are of immense importance. No external service is comparable to them.

Selected



## GLEANNING AND BEATING

The late John Ferguson

**R**UTH, "gleaned in the field until even, and beat out that she had gleaned," Ruth 2:17. What she had gleaned was good, but it needed beating out in order to become food. It is needful for believers to glean from God's word daily. To neglect reading God's word daily is to cut off the means of obtaining that which is required to strengthen for the battle — the assimilation of the Holy Scriptures. While it is necessary to read the word daily, it is also necessary that we beat it out by meditation. Do we take the time necessary to beat out, in His presence, what we read?

It is one of the sad things noticeable in these days, that there is very little time taken for meditation on the word of God. There are so many things to attract the attention, so many activities, that this is neglected. The result is a very low state of spirituality, and a conformity to the world. There is no doubt but that much of the indifference to the Gospel is the result of the lack of real exercise of the people of God. There is such a rush and hurry, such an eagerness to make money, that the reading and beating out what is read is neglected. Instead of the young believer getting something fresh from God, there is the danger of depending more upon what man has written in books and pamphlets. When there is a revival of the beating out process there will be a revival of real piety in the lives of the saints, which will make itself felt by the worldlings. Beating out what we read brings us into closer touch with God, by allowing Him time to communicate His mind to us. In the quiet of our own room there are battles fought and won, that the world knows nothing about. There the heart is exposed to God's eye, and in His searching presence we find out just where we are slipping away, and so are saved from further backsliding. Do not let us forget the man who said, "I cannot dig, and to beg I am ashamed." He was both proud and lazy: and we can be both, in the things of God. Our stewardship requires faithful dealings with that which God has entrusted to us. We shall yet have to give an account of all, at the judgment seat of Christ. May we, then, be helped to read His word, and to beat out what we read, to His glory, to the blessing of our own souls, and to the souls of others.

(Our father, who wrote the above, always had something good and fresh for the Lord's people at Conferences and Believers' Meetings — we are, today, confronted with the fact that many professedly "in the work" have little that is fresh and timely, just a re-iteration of old sermons dressed up a little. "Is there not a cause?" The hidden life is not what it should be and perhaps wrong men are in the place of teachers, who ought to be learners — Editor).

## PERSONAL OBSERVATIONS

We feel, relative to branching out with the Gospel into new territory, that many are not prepared to work at it, persistently, constantly, for months and years, if necessary. We have known of cases, in our Bible Carriage work of days past, where we called on various people in varied districts over a period of years before gaining the entrance for the Gospel we sought but have seen God visiting with His salvation after constant visiting and revisiting. When one goes into an entirely new territory for the first time, the people look with more or less suspicion on the preacher. It takes time and sincerity and wisdom in dealing with the people, unaccustomed at all to any of our preaching or visitations, to gain their confidence. The editor and his wife have gone into homes in the mining country among the Finnish people where one would sit for a long time without the occupant of the house saying more than a word or two, just sit there, rather sullen and questioning in their mind. After the ice is broken and they learn the purpose of the visit and, perhaps, after some years of visitation, one finds the homes of a whole village open to the Word of God, tracts can be given and received and the hearts of the unsaved reached and, unquestionably, there shall be those in heaven who shall thank God for visits of this sort carried out in a persistent way. We would encourage younger brethren to go in for this type of work, rather than trying some place for a few weeks and then leaving it, going on elsewhere, perhaps assembly to assembly. The old saying . . . "Nothing ventured, nothing won" is still true in a multitude of ways. Haphazard visitation, or visiting where someone else has broken the trail and done the work, to seek to reap the work of others, has little to commend it to any proper soul. The beloved apostle could say, long ago, "What is my reward then? Verily that, when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel." I Cor. 9: 18. Again . . . "Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule (line) abundantly, To preach the Gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand." etc. 2 Cor. 10: 15, 16.

There is so much land to be possessed that many of our younger brethren would be well occupied for years without going near an assembly for "meetings."

W.H.F.

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There is not a solitary fact but you will find some one to deny it - even to their own existance.

## QUESTIONS AND ANSWERS

**QUESTION:** In a recent letter from a reliable brother he mentioned that some of the older brethren, overseeing, with discernment were passing on — is not this a matter for deep concern and godly desire on the part of those fitted, though somewhat younger, to carry on in godly ways for the good of the Assembly?

**ANSWER:** The changing character of "rule" in the Assembly has been a matter of much concern for years — we really do not have many godly overseers left — men of experience, grace and godliness to whom one could go with the assurance of a scriptural and godly answer to problems.

We often think of the words of Isaiah 57:1 . . . "Merciful men (men of kindness or godliness — margin) are taken away, none considering that the righteous is taken away from the evil to come (or 'from the midst of the evil.')

The thought here is that the bad condition of Israel caused God to remove the godly from their midst while in an evil condition. We doubt not that the failure of testimony, generally, has caused a like decline in the character of godliness and true shepherding amongst us in our generation.

We would like to encourage any godly man, with a shepherd's heart to consider well the state of the flock and the need of the Assembly and "lay himself out" for this sort of work which shall have the approval and commendation of our Lord Himself in a coming day — see 1 Peter 5:1, 4 — note the reward of verse 4 for the under-shepherds. Think not that there is any higher service for the saints than this! !

**QUESTION:** Where a man, professedly in the Lord's work, does not have his family in proper control and where he is unable to have them under the sound of the Word of God, either in S. S. or Gospel meetings, is not this inconsistent with the profession?

**ANSWER:** We would judge so. We think, in this connection, of a godly brother who, when his family was young, laid himself out for the Lord's work and he was quite acceptable amongst us — we would say, valuable as a man with knowledge of God's ways and a kind and gracious spirit. This brother, later on in his service, noticed with sorrow, the worldly desires of his girls as they grew up and, being a man of conviction himself, rather than bring reproach on the work of the Lord, he withdrew to secular work and while continuing to give help as able, never again took the place of a preacher out in the work. We thought well of this brother, now with the Lord, always valued his godly approach and consistent ways — we believe it was consistency of life which caused him to take the course we have outlined and, doubtless, he shall have reward at the Judgment Seat of Christ for his heart was ever with the work and the Lord's servants and service.

**QUESTION:** What should be done with anonymous letters?

**ANSWER:** Quickly discard them to the wastebasket. We have had such, charging overseers, other Christians etc., but we have always looked upon such as dishonorable, an outlet for a strange character who, usually, was either put away from an assembly, or otherwise unfitted to be amongst us.

QUESTION: Is it in order for children (young) to be allowed to do what they usually do at play etc., on the Lord's Day?

ANSWER: God's Word to His people of old was to tell their children that they were the Lord's and, being His people, they were not permitted to do things which would not normally be done in the land to which they were going. Thus, letting the children know this and getting them to understand that the parents were different from others, they showed them certain things were not permissible which others were permitted to do.

This same principle could apply in the above case. We know one family and the little boy who loved Indians, toys etc., and other things which boys play with was told, when it came to the end of the week — "tomorrow is the Lord's Day." When someone asked him what day it was — he replied — "The Lord's Day." The toys etc., were put away, and thus early in life he was taught that His parents made a difference "in the day." Alas! today it is the parents who need to be taught this, we fear and the things many professing Christians do on the Lord's Day surely betray their absolute disregard for the Day and for the Lord Who ought to be first and foremost in our thoughts "in the Lord's Day." Teach, by example, what the children should do.

QUESTION: Is it in order to specify some of the dangers to which the young believer is subjected to in this day of laxity in principles, moral standards and the unequal yoke?

ANSWER: It is not only "in order" — it is vital to the spiritual prosperity of any young believer. Unquestionably the days are dangerous to principles, morals, proper standards of behaviour at home, to parents, to elders etc., etc. The spirit of disrespect to scriptural teachings is so pronounced today that it not only takes courage to speak against the trend, but we must be strong in our denunciation. Also, elders and those who minister the Word frequently in the Assembly should call attention to these evils constantly. There are dangers in automobile driving long distances of young people, in couples, or pairs etc. Further dangers very pronounced if they are not home by stated time — or if parents do not know just where to contact them at all times. The laxity of the day does not absolve the Christian from due propriety and care lest he or she be taken advantage of by the carnal, or ungodly.

Some of the things which are permitted today would have been looked upon by the godly of a former day as the "characteristics of the ungodly" not of saved folk. The "mixt multitude" has damaged many a child of God by association. Then, again, the unequal yoke in keeping company together, and in marriage, destroys all usefulness for God and the consequences, most generally, unfit for any real and definite service for God assembly-wise. Hence we must warn and, at the same time, do it with the right spirit and if we so do, the young folk will appreciate that we have a care for their souls and will come to us with their problems — many a life may be saved thus from disaster. Such confidences should be held inviolable, unless it be a matter for "assembly discipline" when the tongue cannot be silent and discipline must be effected.



## THE PIONEER PAGE

ONE of the definite characteristics of a true pioneer is to have a district, or a people, on his heart. He knows to whom he is going and is so imbued with this burning desire to carry the Gospel to such, that nothing else seems attractive to him, or possible for him to do. HE MUST GO.

The men of God whom God has used through the years have done just this — Judson to Burmah — Groves to Bagdad — Arnot to Africa (Where he died) — Williams to Venezuela (where he also died) — Crawford to Africa (there also he fell asleep) — Lees to Europe (fell asleep in Austria). Judson was buried at sea in the Indian Ocean after his many privations and suffering and names without number could follow, were the whole history told.

Then, in this land, we have a multitude of names of men whose heart was so in their work and districts that they, literally, laid down their lives for the people to whom God had sent them. THIS IS WHAT WE NEED TODAY. Aimless wandering today amongst the Assemblies, looking for meetings, is as far removed from the apostolic pattern as it could possibly be. The early men of God knew where the Spirit led them, often in devious ways, but there they preached, suffered and continued. May God raise up some such among us is the earnest prayer of many. Not preachers only, looking for some Gospel Hall to preach in, or never far away from one, but men in whose heart lies the map of their district, reminding them of the people to whom God has sent them. They will labor there for years, if in God's mind, often without much encouragement — they will prove God in meeting their needs from God's own source and in His own way.

Dear Judson, dying, just prior to his death and burial at sea, 1850, aged 62, gave the following testimony:-

"Oh! no man ever left this world with more inviting prospects. It is not because I shrink from death that I desire to live; but a few years would not be missed from my eternity of bliss, and I could well afford to spare them for the sake of the poor Burmans! I am not tired of life, neither am I tired of the world, yet when Christ calls me, I shall go with the gladness of a boy bounding home from school. There is no doubt resting on my future."

What would we not give in this land for someone like this with a people, a State, a district so on his heart that he would serve there willingly as a life's work? We freely acknowledge God will be the author of such a desire but when we see it, there shall be the heartfelt commendation of thousands of God's dear people.

W. F.

**Hermosa, So. Dak.** — Bre. Elliott and DeBuhr were hoping to have a few meetings here.

**Clyde, Ohio** — Bre. Stewart and Surgenor in Greensprings, a few miles from here, this assembly helping. A few coming out.

**Toronto, Ohio** — Bre. Dobson and Snider with the assembly here in the Gospel.

**Omaha, Neb.** — All day meeting Nov. 28th., Prayer mtg., the 27th., in Omaha Gospel Hall, 4901 No. 16th., St., Phone 342-4249.

### CONFERENCES

**Phoenix, Ariz.** — Annual Conf., D. V. November 23, 29, 30 and Dec. 1 — Prayer Mtg., Wed. 27th., at 7:30 p.m. Corresp. Wm. Ismay, Rt. 1, Box 276A.

**East Boston, Mass.** — The 16th., Annual Conference will be held D. V. December 7th., and 8th., — usual order of meetings. Breaking of Bread at 10 a.m. Lord's Day. Prayer Mtg., Dec. 6th., at 8 p.m. All meetings in the Gospel Hall, 35 Putnam St. Men preaching and practicing the right ways of the Lord always welcome here. Corresp. Frank Procopio, 78 Falcon St.

**Steubenville-Toronto, Ohio** — Annual Conference D. V. in the Steubenville Gospel Hall, Park & Adams Sts., commences with Prayer Mtg., Fri. eve., Nov. 8th., and continuing with ministry Saturday afternoon at 2 p.m. and over the Lord's Day the 10th., Corresp. H. E. Mizener, 210 Viola Lane, Follansbee, W. Va., 26037. Tel. 304-527-0736.

**Oil Springs, Ont.** — Conference will be held D. V. in the Community Hall, Nov. 16 and 17, commencing with Prayer Mtg., in the Gospel Hall Nov. 15th., at 8 p.m. Corresp. G. E. Metcalf, R. R. 1, Petrolia, Ont.

**Hartford, Conn.** — The Annual Conference of the Charter Oak Avenue Assembly here will be held Nov. 23rd and 24th., commencing with Prayer Meeting in the Gospel Hall, 49 Charter Oak Avenue, November 22 at 7:45 p.m. Usual order of meetings will prevail and servants of the Lord walking in the "old paths" welcome to minister. Corresp. Matthew J. Brescia, 30 Ludlow Road, Windsor, Conn., 06095. Tel. 688-2338.

**Bryn Mawr, Pa.** — Annual Conference D. V. as usual in the Fire Hall Auditorium, November 30th., and Dec. 1st., commencing with Prayer Mtg., Fri. evening Nov. 29th., at 7:30. Usual arrangements will prevail and hospitality extended to visiting Christians. Corresp. Wm. M. Parks, 224 Sugartown Road, Devon, Pa. 19333.

**Pennsauken, N. J.** — Annual Conference will be held D. V. in the Gospel Hall, Caroline Avenue, at Route 38, commencing with Prayer Mtg., Dec. 27th., at 8 p.m. continuing over Dec. 28 and 29. Visitors freely entertained and usual arrangements. Corresp. Charles Strom, 4763 Poplar Ave.

**San Diego, Calif.** — Annual Conf., D. V. of the Front St., Assembly, 3951 Front St., commences with Prayer Mtg., Dec. 27 at 7:30 p.m., continuing Dec. 28 and 29. Ministering brethren walking in the "old paths" welcome. Hospitality extended. Corresp. E. E. Dozier, 4223 5th., Ave.

**Avonport, N. S.** — Annual Conference will be held D. V. Nov. 10 and 11, commencing with Prayer Mtg., Nov. 9 at 7:30 p.m. The Lord's servants walking in the "old paths" welcome to minister. Visitors freely entertained. Corresp. E. A. Milligin, Box 774, Wolfville, N. S. Phone 542-2336.

### FALLEN ASLEEP

**Midland Park, N. J.** — Our esteemed sister Mrs. Harvey Greene "went home" suddenly September 8th. Born in 1900 on a sailship in Balk, Netherlands. Came to this country in 1914. She was saved in tent meetings in 1921 conducted by the late Sam Rea and Alfred Hazelton — received into the Assembly fellowship shortly afterwards and has gone on very faithfully. Hospitable, a truly spiritual woman. Remember her husband and daughters in prayer. The homegoing of Ray, their son, last November was hard on her. Much missed here.

**Pawtucket, R. I.** — Our dear sister Mrs. Minnie Wright "went home" recently, aged 89 (longest in the Assembly here) — saved at tent meetings of Campbell and Hunter, also Mrs. Katie Montgomery (Katie Moore) aged 79. We knew these sisters as godly women who loved the right ways of the Lord through their lifetime.

**Phoenix, Ariz.** — Have also heard of the homegoing of the wife of our brother Fisher Hunter end of September — details later.

**Waterbury, Conn.** — Our dear brother Anthony Barbatì "went home" September 17th., aged 73. Saved in 1924. Our brother sought to labor amongst the Italians and was faithful in speaking of the One he loved so dearly. Leaves his wife and five children.

**Pittsburgh, Pa.** — Our dear sister Mrs. George Bristow (Alice) was called home suddenly September 28th. She suffered a stroke a week previously and surgeons sought to relieve the aneurysm by surgery but the Lord saw fit to take her home. Much loved by all who knew her, quiet and kind and hospitable, she will be much missed. Remember in prayer her husband, the two children, also her sister Mrs. Wm. Smith of East Boston, her mother Mrs. Seal and others who mourn. It is only a "little while" and all shall be seen in its true light.

**North Ireland** — Our esteemed brother, a beloved laborer, Mr. E. Allen "went home" suddenly September 18th. A man of God who spent much time in prayer, he has left a godly testimony and influence for good amongst His own and was a real evangelist. Greatly esteemed and used of God.

**Sault Ste. Marie, Ont.** — Our beloved brother John Kember "went home" to be with the Lord September 29 after a long and painful struggle, endured patiently and with an excellent testimony before all in hospitals and otherwise. His dear wife has maintained a noble spirit and the large family resigned. He leaves ten children. He was 48 years of age, saved at sixteen at meetings of bre. McBain and Robert Crawford. He had laboured, while in business, around Sarnia and saw souls saved and coming here continued a short time in business, then was commended to the Lord's work and was a faithful pioneer and a real worker amongst the people whom he loved in the backwoods etc. We visited him when at the Labor Day Conference, read and prayed with him and reminded him, in his weakness, of how much we enjoyed his word at the St. Thomas Conference the year before on "BE OF GOOD CHEER: IT IS I; BE NOT AFRAID." He had just come out of the Toronto Cancer Hospital then. Now all this is over and he is "at home." Remember the family in prayer.

**Earlton, Ont.** — Our aged brother Hugh Ferguson, of recent years in Ottawa, departed to be with Christ September 22 in his 95th. year. Saved in 1907 when brother F. G. Watson put his tent up here and in the Assembly from the beginning. A faithful brother who went on quietly for God, attended meetings until two months before his passing. He saw all five of his family and most of his twenty two grandchildren saved, many of them now in Assembly fellowship — (a good heritage). His son, Norman, the Correspondent for this Assembly says . . . "he will surely be missed as he was keenly interested in all of the Assembly meetings etc."

**Waterloo, Iowa** — Our dear sister Mrs. William Boldt of this Assembly, "went home" Sept. 10th., aged 72 — saved only fourteen months ago at meetings of brethren Paisley and Warke in the large tent.

**Stout, Iowa** — Our aged brother Leon Ballhagen, father of Lloyd, "went home" Oct. 2nd., aged 88. Saved at 79 at meetings of bre. De-Buhr and McCullough — a kindly and happy spirit prevailed in spite of his loneliness and weakness.

**Tylertown, Miss.** — Our brother Edgar Rush "went home" Sept. 18th. Saved some years ago here and later gathered to His Name in the little Assembly. A son professed during the service — leaves his widow in fellowship here.

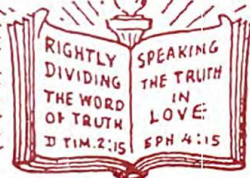
**Detroit, Mich.** — Our dear sister of Stark Road Assembly Mrs. Joan H. Irvine "went home" Sept. 13th., in her 75th year. Saved and in fellowship in Glasgow since early years — she came here around 1945 and has continued steadfastly. Quiet, godly and kind, she shall be missed. Two sons and one daughter survive.

**Mount Stuart, New Zealand** — Our dear brother Milton James Scott suddenly called home through "tractor accident" Sept. 12th in his 37th year. Saved 21 years, baptized and in assembly fellowship. A real helper, took responsibility and did much visiting. Remember in prayer his dear wife, three young children and an aged mother. Jeremiah 5:1.



# Words in Season

THE BIBLE FAMILY MAGAZINE



## WORDS

KEEP a watch on your words, brethren,  
For words are wonderful things,  
They are sweet like the bee's fresh honey,  
Like the bees, they have terrible stings:  
They can bless like the warm, glad sunshine  
And brighten a lonely life,  
They can cut in the strife of anger,  
Like a cruel two-edged knife.  
Keep them back if they are cold and cruel,  
Under bar, and lock and seal,  
For the wounds they make, my brethren,  
Are always slow to heal.  
May peace guard your lips for ever,  
From the time of your early growth,  
May the words that you daily utter  
Be only the words of Truth.

Author unknown

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**DECEMBER, 1968**

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## WORDS IN SEASON

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EDITOR: William H. Ferguson, 1289 Chase Ave., Lakewood, Ohio, 44107

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Mr. William H. Ferguson.

1289 Chase Ave., LAKEWOOD, OHIO. 44107

News items, Conference Notices, Obituaries etc., should be sent in early in the month. 10th is deadline.

**SUBSCRIPTIONS:** These are due and payable now for 1969 (also include back subscriptions not paid yet — we have record of such and must keep straight). Make Money Orders and checks payable to Wm. H. Ferguson, 1289 Chase Ave., LAKEWOOD, OHIO. 44107 — Cost is \$2.00 U. S. Funds anywhere in the world.

**VOLUMES** — Bound volumes for 1968 will be \$4.50.

### CHANGE OF CORRESPONDENT

**Welland, Ont.** — Taking the place of our esteemed brother Mr. Gladwin, our brother William Monteau, 34 Golden Blvd., E., will undertake this responsibility.

**Monrovia, Calif.** — Wm. Wasson, 746 E. Wild Rose, Telephone 359-3600.

### REPORTS

**Welland, Ont.** — Our aged and esteemed brother and sister Mr. and Mrs. Gladwin are, at last report, with their daughter and her husband in Collingwood, the Ted Johnstons. Mr. Gladwin is in hospital. Remember them in prayer — a worthy couple.

**Toronto, Ohio** — Bre. Dobson and Wm. Snyder finished five weeks of meetings here recently — good attendance but none saved.

**Vancouver, B. C.** — Recent Thanksgiving Conference reported good. Seven of the Lord's servants present to help in ministry or the Gospel—it was large with some practical ministry. Bro. Paisley went on to Winnipeg. Manitoba for Gospel Meetings and brother Alves was to start in West Richmond Gospel Hall here.

**Cedar Rapids, Iowa** — Bre. Crawford and McCullough had about six weeks of Gospel meetings here recently which were cheering to the saints. Four of the young folks of Christians in the Assembly professed, also one older lady. This was with the Marion Assembly.

**Oshawa, Ont.** — Saints of the Albert St. Gospel Hall here had meetings recently with the Word preached by Stanley Simms and Fred Krauss. There was a fair interest on the part of the unsaved and a little blessing reported.

**Toronto, Ont.** — Our brethren James Smith and John Slabaugh were in the Highfield Road Assembly recently for a number of weeks in the Gospel — we have no recent report.

**Cleveland, Ohio** — The recent Conference of Monticello and West Side Assemblies was very good with some encouraging ministry and nice attendance, many young Christians present.

**Detroit, Mich.** — The Conference of Stark Road Assembly, their 21st., was large and cheering with a very good representation from the district and farther afield. Seven or eight of the Lord's servants gave help and a nice spirit prevailed from the kitchen to the platform. Our brethren Warke and Arnold Grattan commenced on the Lord's Day evening of the Conference a series of Gospel Meetings which we trust shall be blessed of God in salvation to souls. The weather was ideal.

**Waterbury, Conn.** — Recent Conference reported quite good, not many visiting brethren, but God was with His own.

# Words in Season

A MONTHLY MAGAZINE

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

*Former Editors*

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

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**Vol. 60**

**DECEMBER, 1968**

**No. 12**

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## MESSAGE TO WORKERS AMONGST THE YOUNG:

"Method" in teaching is of little importance compared with soul condition in the teacher. It has been magnified far beyond its importance. The fact is, if you are in the leading of the Spirit of God, your "methods" will vary as the needs of your scholars demand, and nobody is clever enough to forecast what may be needed next Lord's Day. The Lord's servant must be His "freeman" ready to do whatever his Lord may appoint and in whatever way the Spirit of God may lead him. Cast iron "methods" leave no room for this. Where everything is arranged to work like clock-work, they can do without God.

(From 1903 magazine for workers amongst young)

To a question as to enfranchisement (with a view to voting) the late J. M. Darby replied, . . . "Are you dead or alive?" ALIVE—then vote!

Dear Fred Horton, the Station Agent of Arkansas City, Kansas, when asked by influential men to run for Mayor and promised to put him in, replied . . . "GENTLEMEN! I AM DEAD!"

The Magazine, purporting to represent assemblies, in its recent editorial "Don't gripe, get out and vote" is a denial of the truth we have known and taught through the years and we warn Christians to beware of such worldly concepts of the Christian's path. Like the parasite that clings to and winds around the tree, they eventually destroy that which gave them their beginning. Editor

**RICH BUT POOR**

Charles R. Lebeck—Detroit

**A**CCORDING to the biographer of a certain woman who lived in eastern United States, she became known, in her day, as the richest woman in the world. This woman possessed great ability to make extremely profitable investments. She was also highly skilled in business management and controlled many enterprises. It would seem that she was the female counterpart of the fabled King Midas.

However, it could not be said that true happiness was one of her possessions. She was miserly and inconsiderate of the many unfortunates around her, having only a desire to accumulate more and more wealth. It has been written that she would lie, cheat, and even perjure herself in law courts, to gain more money. After her day of tending to business affairs she would retire to a cheap, squalid room, where she lived like a poverty stricken recluse. Had she so desired, the most fabulous mansion in the world could have been her home.

The saddest part of the story is that no mention is made that she ever thought of God or her eternal future. We can only conclude that she was a lost sinner, who like the rich farmer in the parable in Luke 12 was quickly ushered out of time into eternity. Her abundance of wealth was mostly left to a son, who squandered her fortune in profligate living.

How tragic, to be so rich in this world yet poverty stricken in God's sight. The Lord Jesus Christ said, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36). We see this in the lives of the people today. To get rich quick, regardless how, seems to be the consuming desire of most everyone. We wonder if these folks ever think of God, of dying, of salvation. They seem to be saying, "I'll get all the wealth I can now, and take care of spiritual things later on." If this be true of the reader, it would be wise to consider that "later on" may never come. Ere the day closes, the curtain of time may be drawn, and YOU, solemn thought, ushered quickly into eternity without Christ as your Saviour. This happens to millions.

Though some will never accumulate the fabulous wealth of others, their hearts desire is the same. What is your goal in life? Is it salvation, or the perishable riches of this world? Are you so engrossed in getting on in this world that thoughts of eternity have been put out of your mind? If so, please stop where you are. Take a personal inventory,

discover that you are poor, not rich. Born a sinner, having practiced sin and with no thought of God and Christ you are a spiritual pauper, a poor, lost, Hell deserving sinner in need of life's true riches, God's salvation.

But, as a bankrupt sinner, if we may put it that way, you may come to God and from Him obtain "the unsearchable riches of Christ", the forgiveness of sins and God's free gift of eternal life, through faith in the Lord Jesus Christ. The treasures of salvation are eternally worth having.

The Lord Jesus Christ, God's Son, died on the cross at Calvary, that your sins could be forgiven, you made a child of God and a joint heir with Christ, by receiving Him as your personal Lord and Saviour.

"though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." (2 Cor. 8:9).

In conclusion, we again remind you, whether you are rich or poor in this world you need Christ as your Saviour. The riches of this world will one day be burned up, and those who trust in them will perish; but those who rest on Christ for salvation "shall never perish." Then be wise in time, receive the free gift of eternal life from God. "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16:31).

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### WHERE ARE THEY ALL?

A great preacher is here; and what a number of believers turn out! From every corner they have come. "What a fine lot of Christians!" one feels inclined to say. But tarry for a little. A day or two elapses, and you drop unexpectedly into the prayer meeting. You look around, and you wonder where all the believers have gone. A few old sisters and a brother or two comprise all that are present! You ask what is the matter; and you are told that of course it is "only the prayer meeting." But, if the great preacher had been there, a large company of saints would have been there too. That is to say, believers run when some great man is to be there; but if it is simply to meet the King of kings and Lord of lords, how few feel constrained to go! Could there be a more conclusive evidence of the lukewarmness as well as the itching ears of these last days? We do not grudge the servant of Christ a goodly attendance of the saints. But why should the servant excel the Master? And why should we so easily find time to hear some gifted brother, while it is so hard to come together to wait only on the Lord?



## AFTER FIFTY YEARS

Wm. H. Ferguson

**W**HEN you read this article in print, the writer will have been fifty years in the service of the Lord, commended by his brethren to this work, and we have thought it wise to record a few thoughts as we pass this milestone. Life has many lessons, and many milestones, and we believe it is good to stop and consider as we pursue the pathway that leads us home.

There's a Light in the vale of the shadow  
That beckons the traveller on;  
Though the step may grow weary and falter,  
The haven that beckons - - is HOME.

The late President Roosevelt, during the perilous days of World War Two made an agreement on behalf of the United States to give Britain fifty old destroyers for convoy duty etc., in exchange for the use of certain British bases in the West Indies for a period of fifty years. At that time he used this expression, which is classic in the world, — "The passage of fifty years shall solve many of our problems."

We fear the President's sanguine expectation may have proved largely disappointing thus far, as all earthly expectations must do, but it suggests to us a very evident fact that the passing years produce much in the way of change, but do not solve the problems of mankind. Only God can do that and it is sad that with everything in nature and in God's dispensations relative to men, calculated to make men think of Him and His precious Book, men refuse to think wisely concerning God and are thus left to themselves to solve their own problems which are multiplying daily. We often say that "Man left to himself shall destroy himself" and this process is going on steadily today to a ruinous fulfillment. However, we desire to consider the effect of these passing years on the "testimony" God has privileged us to be identified with, with the hope that we may do a little thinking of a constructive kind, while at the same time, we continue to look to God and His Book for our guidance home.

## GOD'S FAITHFULNESS

We are encouraged in the scriptures to "LOOK BACK" over the wilderness journey and as we think of the testimonies of Assemblies gathered to the Name of the Lord, it is surely cause for gratitude that God has sustained such through the years. His faithfulness, in promising His pres-

ence and care, has been manifested continually. The Lord Jesus Christ, as the Great Shepherd of the flock, has made such His especial care and He has also granted "under-shepherds" who have been raised up, and are still being raised up, to exercise loving care and solicitude for the various Assemblies of His own, seeking to go on in simple and godly ways. Humanly speaking, such should have been disbanded long ago, according to the world's ideas, but I am sure we must all record that He has proved Himself to be THE FAITHFUL GOD, as recorded in Deut. 7:9 etc.

### CHANGES

That there have been changes we must readily admit. We have lost many good and faithful men of God during the years. The words of Isaiah 57:1 often come forcibly to our mind . . . "The righteous perisheth, and no man layeth it to heart: and merciful (men of kindness or godliness) men are taken away, none considering that the righteous is taken away from the evil to come (or from the midst of the evil)." The condition and failure of Israel caused God to remove out of their midst men of faithfulness and godliness and we doubt not that this same truth holds good in our day. The decay of godliness and the departure from the right ways of the Lord, in many cases doubtless, has caused God to remove such men from our midst. This seems to be a principle of God's dealings with His people. Bagster's margin of Joel 2:23 suggests this . . . speaking of the day of restoration . . . "He hath given you a teacher of righteousness, according to righteousness." If we desire more teachers of the right sort among us, there must be a divine restoration again and God shall raise up such and give them to us. They cannot be produced by men or schools.

We would list for our consideration a few of the developments and changes which have taken place during the past fifty years and we would say that, although the embryo was present and the condition which would produce it, the thing itself was not in evidence.

Fifty years ago, amongst the assemblies of this continent, gathered to His Name, none of the following were in vogue:-

There were no Bible Schools — the Assembly was thus reckoned to be enough.

The Summer Pleasure Camp, with all sorts of sports was unknown. There were no "Chapels" amongst us at all.

Music in the Assembly was considered a copy of the religious world.

There were no elaborate and costly buildings erected on borrowed money.

The "Open Table" with its occasional fellowship was unknown almost.  
 There were no "Individual cups" at the professed Breaking of Bread.  
 Ministry at Conferences was not arranged but left to the Spirit's guidance.  
 There was no "Booking up" for meetings months ahead.  
 Christmas Trees and Christmas programs were unknown amongst us.  
 The fashions of the world were frowned upon.  
 There were no shorn heads of women, nor was wearing of shorts thought of.  
 Painted lips, earrings and jewelry were left to the world, not Christians.

### WHAT DID WE HAVE?

There was a deeper sense of God's presence with humility and simplicity seen.  
 There was real "power" in the preaching by men of God.  
 There was some real "teaching" among us by men fitted of God to teach.  
 There was far more "Pioneer work" and the "pioneer spirit."  
 Reverence and silence prevailed in the meetings.  
 There were fewer Conferences but they were seasons of godly exercise.  
 There was less emphasis on food for the body — the soul's need felt.  
 There was a "bowing" to the Word of God in contrast to the lawless spirit.  
 Godly discipline was carried out and the covering up of sin unknown.  
 Preachers were few but they were men that knew God and God's ways.  
 Letters of Commendation to enable younger men to travel the U.S. unknown.  
 Men were expected to "prove" themselves before laying on of hands.  
 Consequently, there was more reality — less letter writing.  
 We had godly shepherds, generally speaking, with experience and love.

Thus, looking back, which we are enjoined to do as in Deut. 8:2, we should consider how far from the "pattern of the Word" we have declined. This will not unduly discourage, but it should lead to more reality and deeper exercise to return to God. But now, looking forward, we must remember that the path shall not be an easy one, but it is a safe one and we are thankful many of God's people have a desire to walk therein.

### LOOKING FORWARD

We cannot promise much as to the future, relative to the condition of the Church. Rev. 3: reminds us at the close of the Laodicean state of things, yet there are always some who will "have ears to hear what the Spirit saith unto the churches." Therefore, we believe there shall always be a remnant testimony until the Lord returns — those who will

seek to walk in His ways, listen to His voice by the Spirit and walk humbly before Him and in godliness before the world. Therein lies our greatest testimony. We do not promise "grand times" or hilarious outings etc., but we remind ourselves and all of you who read this of the words of Acts 14:22 concerning Paul's message to the disciples as they returned to visit those who had been reached through their labours in virgin territory . . . "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." This is our path for the future, the conflict shall not be easy, the "old paths" of the Word shall not be popular and the carnal may sneer at them and us, but this is our duty and so God-willing, and helping us, we shall pursue this path as long as we have strength and help to do so. The words of Malachi 3:16 are encouraging in an evil day . . . "The Lord hearkened and heard." . . . etc., and we know that every company of His own gathered to hear His Word and speak of Him shall have a listening ear from above and, also, in our private lives, in our homes that are kept for God without the devil's instruments of worldly lust and infidelity, we can be sure there is a listening ear, listening with pleasure to words of prayer, of the reading of the Word, of meditations therein and when we have God's pleasure stated for our encouragement, little else matters. God helping, we shall go on and look upward and onward to the Coming of the Lord which is getting nearer every day and moment and cannot be long now. "LIFT UP YOUR HEADS" then and wait.

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**H**ENRY Moorhouse, when engaged in a work that seemed to call upon him for more than usual exercise of faith, received what seemed like a most tender answer from God. His little daughter, who was a paralytic, was sitting in her chair as he entered the house with a package in his hand for his wife. Going up to her and kissing her, he asked, "Where is mother?" "Mother is upstairs." "Well I have a package for her." "Let me carry the package to mother." "Why, Minnie, dear, how can you carry the package? You cannot carry yourself." With a smile on her face, Minnie said, "Oh, no, papa; but you give me this package, and I will carry the package, and you will carry me." Taking her up in his arms, he carried her upstairs — little Minnie and the package too. And it then came to him that this was just his position in the work in which he was engaged. He was carrying his burden, but was not God carrying him?



## SHEPHERD WORK

By the late Alexander Matthews

**H**EAVEN sent Shepherds are scarce. Godly men fitted to build up God's people and shepherd them are greatly needed. They are so scarce that the scriptural equipped overseer can only be found sometimes in imagination.

What is the cause for all this? We believe one reason lies in the fact that shepherd work has been crushed into a corner by undue importance attached to gospel preaching. There is no lack of men who assay to preach the gospel, if many of these could be transformed into shepherds the Church would be better cared for; and the Lord's work better done than is the case at the present time.

There are aspirants without number to gospel preaching. It is looked upon as the greatest work that one can be engaged in. To stand on a platform and have people listen, causes the platform to become a coveted spot. The result is that preachers are multiplied whilst the flock is very much left to care for itself. It is comparatively easy to occupy a platform for half an hour and whether or not there are God given qualifications, men want to preach. It is not what work you like, but what is the work God has fitted you for. An idea seems to prevail that a certain round of preaching must be gone through no matter whether God has provided the needed gift and grace or not. The distribution of gifts in the Body is ignored, one brother is reckoned as good as another, and the work is conducted upon the principle that God can use anything.

What is the result of this? The result is that the work of the Lord languishes terribly. In some quarters there are so many aspirants to preach that they must have the platform by turns or they are offended. It is easily seen that when this is the case God's glory is not the first thing sought.

Those whom God has gifted and graced to preach on the public platform should certainly have liberty to exercise the ministry God has given them. "Liberty of Ministry," is not license for any man to talk who thinks himself fit; but liberty of the Lord to use whom He has fitted. Those in scripture who were separated unto the Gospel of God, Romans 1:1 first manifested their gift, grace and godliness, then went out at the call of the Lord, with the commendation and fellowship of those amongst whom they had proved themselves, see Acts 13:1 and 16:1.

Some wonder why there is no progress made, but the

wonder should be how could there be any progress whilst acting on principles so opposed to the will of God? The Church **has suffered greatly through inefficient ministry.** The lowly obscure work of shepherding God's people, going from house to house, building up, reproving, rebuking and exhorting, offers nothing wherein the flesh can glory. Although it is not popular work amongst some who are known as ministering brethren, yet when the Chief Shepherd shall appear He will reward a crown of glory.

Impatient souls if they see some one preaching and souls professing Simon Magus-like, the thought rises in the heart that we, too, might do wonders. We need to be delivered from the delusion that we are not real workers for God unless we are publicly preaching the gospel. We are sure that many whom the Lord intended for shepherd work have left God's path at this point, allured at brilliant appearances of gospel preaching, they have neglected what they were being fitted for by God. The little understanding amongst God's people of the need of godly shepherd care, is manifest by their neglecting to ask the giver of gifts to raise up men of God as under shepherds.

There are two reasons why there is such a scarcity of true shepherds. The work of **caring for the flock has been made too little of**, whilst the **work of the Evangelist has been made too prominent.**

When a house is to be built, there is something more to be done than taking the stones out of the quarry. Skilled workmen are required to hew, dress and gather together; then set in their place and build the stones together. So it is with the house which the Lord is building for His own habitation. There must be the pastor and teacher, if we are to behold the Lord's work prospering; and every building fitly framed together groweth unto an holy temple in the Lord, and household servant giving the household their food in due season.

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### THE VOICE OF THE PEOPLE

THE world has a saying that "the voice of the people is the voice of God." But in this, as in many things, the world is declaring the very opposite of the truth. Never did the world give forth its voice more clearly than when it cried, "Away with Him! — crucify Him!" and never was it more completely out of unison with Heaven. The voice of the people crucified Christ. The voice of the people will enthrone the Antichrist. The voice of the people is against God, and will be against God, until He come whose right it is to reign.

## THE POPE'S ROSARY

Lee Milo

**A**LTHOUGH I was born in the United States, my parents were Italian and I learned to speak that language as well as English. For that reason, during the second World War, when I was drafted into the U.S. Army, I was made an interpreter between Americans and Italians during the invasion of Italy.

When we reached Rome I went out one day for a stroll through the streets of the city. After walking some distance I reached St. Peter's Cathedral. Before the door were oddly dressed men in uniform whom I recognized as the Pope's guard, so I stepped up to one of them and told him I would like to see the Pope. "All right" he answered — "I think that I can arrange it for you, come with me."

He took me into the Cathedral to a room behind a large curtain. When the curtain was drawn, what was my surprise to see a large auditorium, full of people, and the Pope seated on the platform. I was the first one to be presented to him. I knelt down and kissed his ring and then spoke to him in Italian and he answered me in English. Then he presented me with a rosary, which I highly prized and always carried in my pocket from then on.

After the war, I returned to my home in the United States. I was a devout Roman Catholic and had the custom to go to confession each morning before going to work. Finally, the priest got tired of hearing so many confessions, so one day he asked me . . . "Why do you come every day to confession — why don't you come just on Saturday like everyone else?"

"But if I die before Saturday with unconfessed sin, what will I do?" In spite of all my religion, I was never satisfied, I always felt that there was something lacking — there was an emptiness in my soul. One day in the confession box, the priest quoted some words that struck me forcibly, so I asked him, "Where did you get that from?" He replied "from the Epistle to the Galatians." "What's that?" And his reply was — "Why! it is one of the books of the Bible." On hearing that I immediately made up my mind to get a Bible. I went straight to the Catholic Book Store and bought one and then began to read it with great interest, especially the book of Galatians.

Some months later, I had by now read the whole Bible, I went for a walk along the street of the city one Sunday. As I passed by a Gospel Mission I could hear them singing

a hymn inside, and the thought came through my mind that I would like to go in where I could hear better, but then I thought further that I could not do such a thing as it would be a sin to enter a Protestant Church.

My hand was in my pocket clasping the rosary that the Pope had given me. At that moment I remembered a verse I had read in the Book of Galatians: "Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:8.

Then I thought to myself . . . "I have read the whole Bible and have never found any mention of a rosary. That means that the Catholics are preaching another Gospel from that which the Apostle Paul preached, and for that reason the Roman Catholic religion is accursed."

I then remembered another verse from the Book of Galatians: "The Son of God Who loved me and gave Himself for me." Chap. 2:20. In that moment, there on the city street, I understood that Christ died on the Cross for my sins. I believed it with all my heart and was saved.

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." Gal. 2:16. "Christ hath redeemed us from the curse of the law, being made a curse for us." Galatians 3:13.

**Editor —** (Our sister Fanny Goff of Forest Grove, Oregon, sent this story to us just before sailing for Venezuela again, she had written it down after bro. Milo had told it to her. She knew we would be interested)

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### A PRISONER'S JOY

Guy De Brez, a godly French minister, was imprisoned in the castle of Thourney. A lady who visited him said she wondered how he could eat, drink, or sleep, in such a loathsome dungeon. "Madame," said he, "see, my chains do not terrify me, nor break my sleep; on the contrary, I glory and take delight therein; esteeming them at a higher rate than chains and rings of gold, or jewels of any price whatever. The rattling of my chains is like the effect of an instrument of music in my ears; not that such an effect comes merely from my chains, but it is because I am bound therewith for maintaining the truth of the Gospel."



## THE COMING YEAR

(Tune — Only Trust Him)

WHAT know I of the coming year,  
Or what 'twill bring to me;  
Or at its close will find me here,  
Or in Eternity

What found I in the year that's past  
To make my heart forget  
That this, perhaps, will be the last,  
Although in childhood yet.

For little ones still less than I,  
Their short-lived course have run;  
Who never, never thought to die,  
When first the year begun.

Their faces rosy, just like mine,  
Their voices glad and gay;  
They did not show a single sign  
Of fading thus away.

But I am left while they are gone,  
Oh! Shall we meet again?  
And on the Resurrection Morn,  
Eternal joys obtain,

We shall, if in the Lamb of God,  
In Jesus we are seen;  
We shall, if washed in Jesus' blood  
That makes the vilest clean.

## WHAT WE NEED IN MINISTRY

ONE of the worthies of the past century which produced so many earnest, loving, godly preachers and teachers has well given us the outline of that which is most needed and most accepted among those with a good knowledge of the Word of God. We need not an armoury of weapons for fighting with, and destroying, our neighbours. We need less of the physic of controversy and more of the diet of holy living. The following extract speaks for itself:-

“We want short, sound and judicious notes upon Scripture without running into commonplaces, pursuing controversies, or reducing those notes to artificial methods, but leaving them quite loose and native. For certainly, as those wines which flow from the first treading of the grapes are sweeter and better than those forced out by the press, which gives them the roughness of the husk and the stone, so are

those doctrines best and sweetest which flow from a gentle crush of the Scriptures, and are not wrung into controversies and commonplaces."

The above shall be found as a large pleasant garden; no great system, not trim but beautiful and in which there are things pleasant to the eye, as well as good for food — flowers and fruits, and a few good wholesome roots. There are Honesty, Thrift, Eye-bright (Euphrasy that cleanses the sight), Heart's-ease. The good seed in abundance, and the strange, mystical Passion-flower; and in the midst, and seen everywhere, if we but look for it, the Tree of Life, with its twelve manner of fruits — the very leaves of which are for the healing of the nations. And perchance, when they take their walk through it at evening-time, or at 'the sweet hour of prime,' they may see a happy, wise beaming old man at his work there — they may hear his well-known voice; and if they have their spiritual senses exercised as they ought, they will not fail to see by his side 'One like unto the Son of Man.'

The above refreshing observations, mainly by Dr. John Brown of Edinburgh, with his quotation from Lord Bacon, should convey to us some understanding of good ministry, speaking generally, and also 'whet the appetite' for some of it, very lacking today — Editor.

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### THE EXERCISE THAT LED THE EDITOR INTO THE LORD'S WORK UPON HIS DISCHARGE FROM THE U.S. ARMY — December 1918

**M**Y mind was taken up for long with the seeming opportunity which pressed in on me that there must be a way to reach the lonely, little favored people, living in the backwoods, the forests, the camps etc., of the State of Michigan, my home State for the past forty-two years. HOW to reach them was the question?

Several ways seemed to suggest themselves. Walking would be difficult. Baggage, even of limited quantity, would make this out of the question. A horse and saddle bags seemed to be more suitable and was our intention. We frequently rode horseback in visiting in early days.

Then we remembered, in Scotland, how some pioneers had used a sort of Bible Carriage, with sleeping quarters, and a stand for open air preaching and this seemed to be better still. So, eventually, this took form and an old Carriage, never used for sleeping quarters, much too small, was available. This we hoped to use and we did for years, at first horse drawn, then mounted on a truck chassis. This

Carriage we had shipped to Flint, Michigan. Our home Assembly was the only one in that city then. We had it cleaned, painted etc. One or two brethren supplied a horse for the Bible Carriage and with meagre supplies, a hard bed on boards, overalls rolled up for a pillow at night, and with the fellowship of our brethren, the work was started. We had a handy little axe to slice off some pine chips from the old tree stumps of the stately pines that had fallen to the lumbermen's axes and with a set of enamelled dishes, china ones would break on the rough road, a good supply of tracts, Bibles, Testaments etc., a blanket and a kerosene lantern etc., plus a lot of "inexperience" we made off., the backwoods being our goal.

It must have seemed strange to the people of our city to see one of their young business men driving such a rig through their streets, northbound. (I had been in the Treasurer's Department of one of our large Automobile companies, in auditing etc.,) and the Bible Carriage, with two good texts on each side, painted, and "WHERE WILL YOU SPEND ETERNITY" on the front, horse drawn, we are pretty certain Flint had not seen the like, or many other towns and villages. However, we made for a farm six miles West of Pinconning, Michigan., and then struck out into the woods a few miles West of there, through forest trails. House to house, in villages pulling out the small platform attached to the back of the Bible Carriage, singing alone, and preaching alone often, we continued on for years. At night the horse would be tied to a tree in the forest and we slept under the blue canopy of heaven. The money we had, we disposed of prior to starting out and with few wants, the energy of youth and a desire to carry the Gospel to those who had never heard it, urged on by a desire for fruit for eternity, all else was forgotten and one thousand, five hundred miles of backward parts of our State were thus visited in the early years, using the horse and, in later years, motor driven. Many living today knew nothing of these early labors.

We still have an interest in this sort of work but on account of other duties and work amongst His own, unable to do it, with the pressure of years, but for sheer, unadulterated joy and comfort in doing God's will, we commend this type of work to younger brethren. We do not say . . . "Get a horse and a Bible Carriage like we started out with" but in God's Name, and for the sake of our good and faithful Lord, get out into the backwoods if you desire to amount to anything for God. Get lost for a while. It will teach you humility, patience, ability to get along with little (that you may also have to give to others). Some today start out with two automobiles, with corresponding expense. You will for-

feit the critics in the Assemblies you so desire to visit. You will learn God's ways, you will read and grow in the Word of God, in solitude, as you will never otherwise and you may have His commendation of "preaching in the villages around," as our Blessed Lord did when He was here — cp. Mark 6:6 etc.

Our critics may misjudge our aim in writing thus but these **never knew of the early years of this work**. There were only four older preachers in the whole State of Michigan at the time we speak of — the late T. D. W. Muir, my father, the late John Ferguson, Mr. Leonard Sheldrake and Mr. Robert Barr, who had just moved into the State from B. C. We have thought it wise to leave a little record of former days for the benefit of those who follow after and we may, if the Lord so direct, continue some such reminiscences just as a part of one's personal experiences. We are well aware of the fact that the day of manifestation awaits us all and much that passes for the work of the Lord will have His true evaluation at that time but we would like to encourage any who have such desires for work of this sort with the reminder of **THE FAITHFULNESS OF OUR GOD**. Often alone for weeks and months, not near any Assembly, one could tell much about the marvelous ways of our God in a day when things were far different from this day of prosperity and plenty among people and preachers. We still long to see, and would seek to encourage, any and all thus raised up of God with sincerity, humility and a definite purpose as to the work of God who would be content, not to be satisfied with a name or an assembly-to-assembly circuit with some well-publicized results, since it is from such men that God will find the leaders and spiritual guides of others of His own.

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### FAMILY AFFECTION

NO atmosphere seems to suit the neighborhood of heaven better than family affection. Jacob was dying. Joseph brings his two sons to the bed-side. The patriarch has an important business under the Holy Ghost to fulfil. He has to adopt these children of a strange woman into the family, and give them the highest privileges of the loins of Abraham. He had to utter the counsel of God concerning them; that the elder was to serve the younger; and he has to give Joseph one portion above his brethren — the earnest of the right and inheritance of the first-born.

Ere he sets himself to finish this weighty matter, which concerned the order of the people of God on the earth, he indulges his heart in company with his son, going over some



family recollections, and retouching in his soul some of the tenderest sensibilities. He speaks to Joseph about his mother's grave, when she had died, and where she was buried. This is not without its purpose. He was on the skirts of the heavenly land, where family affection is to bloom in its full loveliness; where the many mansioned house of the Father is to witness the dwelling of brethren; and the marriage of the Lamb; and the heart thus in the glow of family happiness was in spirit nearest to it.

So in 2 Timothy, Paul was ready to be offered, and he has weighty business to do with Timothy, to advise, encourage, and instruct him touching the churches. But ere he enters upon that, like the dying patriarch, he indulges his heart in company with his dear son, over some family recollections. He tells Timothy of his own forefathers, and reminds him of the faith of his mother and grandmother. He calls up the remembrance of Timothy's personal affection for him, thus to gratify his own heart by such glances at past days, when the flow of fervent desire went from heart to heart between them.

This was the atmosphere in which the spirit of Paul moved now that he had come to the very borders of the heavenly country. It suited those purer regions. Happy truth — the Spirit conducting the elect to the neighborhood of the holy Jerusalem gives them to breathe the element of simple family affection, and to indulge the heart in the joy of well known personal attachment. Let our lives then, in the family, be of such a heavenly character, that our closing days be sweetened by memories that we will carry with us into the glory.

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### WISE MEN

S. C. Keller

IT is interesting to read about the "wise men" of Scripture. The wise man built his house on the rock. Matt. 7:24. The rain descended from heaven: the floods came from beneath: the wind blew from the four quarters of the earth. But the house that was built on the rock stood all these tests. "On Christ the solid Rock I stand, all other ground is sinking sand." A good dollar will give the right ring, and is none the worse for being tested. Will your conversion stand the test of heaven? The second test would speak to us of the temptations that come from the Devil. Then we have the winds of adversity. It will take a real Christian to stand all these tests. Too many professors are like the leaf that

goes with the wind hither and thither. Can we truthfully say, "I have Christ, what want I more?"

In James 3:13-18, we have not only a wise man with a real conversion, but a wise man with a godly life also. The tongue is a most useful member, able to direct, advise, instruct, comfort, encourage, warn, etc., and yet it is one of the most unruly, cursing God and man. Words cut deeper than knives. So he is a wise man who uses his tongue aright. I once saw a picture illustrating the workings of the tongue — an ant entered the ear but, lo, when it came out of the mouth it was an elephant. Let us use our tongue to speak well of our blessed Lord; and not to interfere with the affairs of others.

"He that winneth souls is wise." Prov. 11:30. May we go in more and more for this wisdom.

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### CHRIST — or CHRIST-MASS

THE month is here again and the mad rush of the world to identify the name of Christ with the godless mechanism of money-making Christendom, gets into full steam ahead. Nothing must stop the madness. Money must be made — the religious coffers must be full — man-made priests must officiate, ALL IN THE NAME OF CHRIST! What a sham and what a disgrace to identify the Gospel of the grace of God for sinners with this materialistic parody.

The true Cross of Christ is forgotten in the maze of merchandising, the Person of the Lord Jesus is refused while the true essence of Christianity is sublimated to the culturally or ethically marvelous Christmas tree. It stands supreme in the homes of the world and also in the homes of carnal Christians who have the Name of Christ on their lips and the mark of the world on their persons and work. May God have mercy on the many today who thus seek to copy the worldly maxims of commerce and Christianity and profess a love to Christ which, in reality, is nothing more than the enmity of the natural man against that which is spiritual.

On whose side are you this season — on the side of Christ or on the world's side? Your home tells the tale! Who then are willing this day to consecrate their service unto the Lord — to fill the hand for the Lord, rather than to fill the coffers of the world and worldly religion and teach their children the lies and aims of a godless age?

Editor

## QUESTIONS AND ANSWERS

**QUESTION:** When one presents themselves for reception into an Assembly of God and upon being asked about baptism replies that they were baptized by an "Exclusive" brother in a bath tub at home, what should our attitude be? Would you call this scriptural baptism?

**ANSWER:** Baptism is a public declaration, before others, of identification with Christ and in obedience to His Word and we would judge that the above does not conform to this at all, therefore it would be right and proper for this brother to be baptized scripturally, according to the Lord's command. The so-called "bath-tub baptism of the Exclusives" is nothing more than a subterfuge to evade the firm belief of many of them that "Believer's Baptism" is a non-essential. They accept, for the most part, the baptism or sprinkling of infants as valid baptism, but this, along with the bath-tub baptism, is without scriptural foundation. The "acceptance" of so-called Exclusives amongst us has been one of the weaknesses of the past quarter of a century and all it has accomplished has been in favor of these who were received but who, now, would seek to control or govern assemblies with their ideas.

**QUESTION:** Regarding Matthew 24:40, 41 is this the "rapture" or is it true of believing remnant and Gentiles who have been reached through their testimony during the seven years after the Lord comes for His Bride?

**ANSWER:** We do NOT believe this refers to the rapture of the Church. It refers to being received into the Kingdom on earth, the Millennial Kingdom of our Lord Jesus Christ. The thought here is "The one is received and the other left." One enters the Kingdom, the other left for judgment. It is NOT the sudden and secret Coming of the Lord for His own here but as we have stated.

**QUESTION:** Is the Prayer Meeting as much part of Assembly fellowship as the meeting for Breaking of Bread etc.?

**ANSWER:** Acts 2:42 answers this question . . . "And they continued stedfastly in the apostles' doctrine and (in the) fellowship, and in breaking of bread, and in prayers." To isolate the Prayer Meeting as being non-essential as to our attendance is one of the first marks of backsliding and leads to further loss of communion with God and the breaking of the fellowship or communion of saints. If God's people will not pray (collectively) God can soon make them pray and, then, they always seem to want the collective prayers of the saints.

**QUESTION:** When would it be necessary to forsake a "professed assembly" on account of evil teaching or unjudged sin?

**ANSWER:** Our late editor, Dr. E. A. Martin expressed it thus . . . "To forsake an assembly is the very last step that any Christian ought ever to take, and can only be justified when the assembly has so set aside the will of the Lord and endorsed evil practices or doctrine, that TO REMAIN IN IT WOULD BE CONFIRMING THEM IN THE SIN RATHER THAN DELIVERING THEM FROM IT."

We would further add that where it is a matter of moral evil refusing to be judged, on clear evidence or confession of guilt, and after opportunity has been given to do this over a period of time, separation from such an unclean association is the only recourse and way of preserving one's self from **CONDONING MORAL EVIL** and keeping one's self clean. **GOD WILL NOT DWELL IN THE MIDST OF UNCLEANNESS.** He has not done so in the past — He will not do so today. This should answer the question.

Further yet! Any who would visit such, preachers, etc., thus lending their presence to an unclean association are doing themselves and many others serious harm. We do not believe any godly person would, by presence or fellowship, have anything to do with such a company until there were a clear and unmistakable evidence of a real repentance and acknowledgment of the evil having been condoned. The proper scriptural repentance of 2 Cor. 7 is an outstanding example of this and of an assembly "clearing themselves." v. 11.

We have never been free to acknowledge by presence such a company — we trust the Lord shall preserve us from such.

**QUESTION:** Is the Breaking of Bread, our observance of the Lord's Supper, always associated with a permanent Assembly?

**ANSWER:** One has only to look into the pages of the Acts of the Apostles (or the Holy Spirit) to find the answer to this. **NEVER**, in the many travels of the apostles and their companions and fellow laborers is there the slightest suggestion that they "broke bread" when on a journey. If one does it today, apart from an established testimony to the Name of the Lord, they are doing it without the Word of God and it is merely a "man-made feast" — a man who did this sort of thing in the Old Testament we remember very well — "he caused Israel to sin." This epitaph followed this man throughout his memory.

Many are the excuses today, from Summer Camps, to business trips, and sick beds (which is just another rag of Romish origin) leading the participants to think that they are "gathered to the Name of the Lord" thus; but from all such turn away and stick to the scriptural pattern that an Assembly of God, gathered on the ground of the Word of God has in it **ALL** the elements of the pattern as found in Acts 2:42 . . . "And they continued stedfastly in the apostles' doctrine and (in the) fellowship, and in breaking of bread, and in prayers."

Newberry's exact translation of Matthew 18:20 is a help . . . "For where two or three are, having been and being gathered together unto My Name, there am I in (en — in the very midst) the midst of them." There is a divine progress towards the center (Gr. eis — unto) and there is a divine fact that when thus gathered He is **IN** (i.e. in the very midst) the midst of them. We can rest here on strong, scriptural authority and all the modern ideas relative to this blessed ordinance have only resulted in a conglomeration of mixed ideas and persons who know not **WHY** they gather thus, nor do they know to **WHOM**.



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**Belfast, Ireland** — A note from our good brother Frank Knox tells us that he is improved of late — hardly able for the preaching yet for a while but kept happy in soul. Many of us remember, with appreciation, his visits here. Remember our aged brother in prayer.

**Malaysia:** — A letter from our brother John Stubbs tells of his labours there for the Lcnd. He says their visas have been extended for another year — the governments can easily change the laws so we should remember our brethren and sisters who labor in such districts, far off from home. He says "the Most High still rules in the kingdom of men." He says further . . . "It is good to have brother Tom Bentley back with us for past ten months — he is an able teacher and a faithful brother." Brother Stubb's address is 239-A Banda Hilir Road, MALACCA, MALAY-SIA.

**St. Thomas, Ont.** — The Thanksgiving Conference here was, again, a time of refreshing and suitable ministry for the large numbers attending. This comparatively small Assembly has done very well in this respect and it shows what can be done when the heart is in the work. No innovations, no advertised speakers but an "open Book" with the liberty of the Spirit is the reason for many of our encouraging Conferences in this land.

**Blue River, Wisc.** — Quite a large number attended as usual at the Conference. Not many of our older brethren present — some hindered who hoped to be present, all reminding us how much we are cast upon God.

**Pine Hill, Wisc.** — S. Hamilton hoped to have a visit here, bro. Mick was in West Union, Iowa., with bro. L. Brandt.

**Cleveland, Ohio** — Monticello Hall commences their monthly meetings January 4, continuing first Saturday evening of each month till May. 7:30 p.m.

**Hamilton, Ont.** — Kensington Ave. N. Y. Meeting Wed., Jan. 1st at 2:30 p.m. (supper served).

### PERSONALIA

Remember in prayer the saint<sup>s</sup> who labor faithfully in the Home for Aged Christians in LONGPORT, N. J. Their responsibilities are heavy and tedious. Also pray for our aged brethren, Mr. Fred Watson in Home in Waubaushene and Mr. Gordon Johnstone in his residence in Toronto. Our brother Fisher Hunter should have an interest in our prayers in the loss of his wife and our sister Mrs. John Kember in the loss of her dear husband. Remember our brethren in Trinidad, B. W. I. in the loss of our veteran brother Henry Spencer.

### CONFERENCES

**East Boston, Mass.** — Conference dates are December 7 and 8, with Prayer Mtg., Dec. 6 at 8 p.m. Corresp. Frank Procopio, 78 Falcon St., East Boston, Mass., 02128. This is just a reminder — details in last issue.

**Pennsauken, N. J.** — Conference at year's end will be held D. V. in the Gospel Hall, 6530 Caroline Avenue, as usual. This is located at Route No. 38. Prayer Mtg. Dec. 27th., at 8 p.m. continuing over Dec. 28 and 29. Visitors freely entertained with customary arrangements. Corresp. Chas. J. Strom, 4763 Poplar Avenue, Pennsauken, N. J. 08109.

**Picton, Ont.** — The New Year's Conference will be held D. V. in the Elk's Hall, Picton, December 28 and 29 at 10:30, 2:30 and 7 p.m. Prayer Mtg., in Gospel Hall, December 27 at 8 p.m. Usual arrangements and hospitality extended. Correspondence to A. C. Davis, R. R. 2, Napanee, Ont.

**San Diego, Calif.** — Annual Conference D. V. commences with Prayer Dec. 27 at 7:30 p.m., continuing over Dec. 28 and 29. Ministering brethren walking in the "old paths" welcome for ministry. Hospitality extended. All meetings in the Gospel Hall, 3951 Front St. Corresp. E. E. Dozier, 4223 5th Avenue, (Zip No. 92103).

**Tylertown, Miss.** — Brethren here announce their Conference for Dec. 25 and 26., with Prayer Mtg., Tues. evening the 24th. Corresp. W. J. Branch, 711 Crawford St.

**Tampa, Fla.** — 6th Annual Conference D. V. in Gospel Hall, 12704 Marjory Ave., North Tampa, commencing with Prayer Mtg., Dec. 27 at 7:30 p.m. and continuing over Dec. 28 and 29. All communications to Chas. L. Trask, 128 Connie Avenue.

## FAILEN ASLEEP

**Vancouver, B. C.** — On October 19 our esteemed brother Mr. Warner Nixon of the Victoria Drive Assembly "went home" to be with the One he loved and sought to serve. Aged 79, he was saved in Rockhaven, Sask., in 1917 through reading a Gospel Tract entitled "John Three and Sixteen." In fellowship in the Cedar Cottage Assembly since 1921, he continued steadfastly. Regular in attendance, with a care for the flock and a help in Bible Readings, etc., also a good tract distributor. His wife and three children survive and go on in His ways—we can remember such in our prayers in their loss. A hearty brother whom we had often met, he enjoyed the Word at various Conferences he attended and will be much missed. Psalm 12:1 comes to mind.

**Detroit, Mich.** — Our dear brother Robert Walker "went home" October 19, aged 74. Saved 55 years ago in Sparta, Ill. In fellowship in Sparta, also Lonaconing, Md. He has been in Detroit for 49 years, in fellowship in the old Central Hall, later in West Chicago (now Stark Road) Assemblies. A kindly and steadfast brother — loved the Lord, His Word and His people. Survived by his widow and two daughters. Titus 2:13.

**Philadelphia, Pa.** — On October 15th, our dear brother Edwin M. DeCarteret "went home" suddenly. On the Lord's Day he took part in worship, stricken on the Monday and "at home" Tuesday. Revelation 14:13 comes to mind. Born in North Chelmsford, Mass., and saved at 16 at meetings of the late Samuel McEwen. In happy fellowship there and for past 25 years here in Olney Assembly. A devoted husband and father — he loved the Lord's people dearly. His widow should have our prayers, also his daughter.

**Long Beach, Calif.** — A delayed report of the homecall of our dear sister Mrs. Sarah B. Dick on August 19th., has reached us. Born in Belfast, N. I. in 1892 and in fellowship in Long Beach Assembly, West 25th St., and previously in Culver City Assembly.

**Cleveland, Ohio** — On October 16th, our dear brother John Geier "went home" aged 83. Saved in Addison Road here, later in West Side Assembly for many years, one of the oldest. He was "born again" January 28, 1905. A steadfast attendee at the assembly meetings, he was a happy soul with always a word of encouragement when he heard the Word preached — on stormy nights he would attend and no complaints. Remember his aged widow in prayer, in fellowship in W. S. Assembly — he also leaves one daughter.

**Calgary, Alta.** — On October 7th, our beloved sister in the Lord, Mrs. Violet Horn, passed peacefully into His presence, aged 66. Originally in Taylorside, Sask., the last twelve years she has been in the West Hillhurst Assembly here.

**Lidcombe, N. S. W.** — Our esteemed brother Mr. E. O. Bullock "went home" October 7th. He was aged 73, saved September, 1912. A faithful brother who never wavered from the the path he saw from the Word, the "old paths" of the Word, and left a fragrant memory. Always contended for the faith, yet never was contentious. He leaves his dear wife, a true "Mother in Israel" and a married daughter. The brother who writes adds a postscript . . . "He was always delighted with the ministry of W. I. S."

**Trinidad, B. W. I.** — Our beloved and esteemed brother Henry Thomas Spencer "went home" September 25th, aged 86. Another of our veteran pioneer brethren has been removed — we sadly miss all such. Originally from Cardiff, in Wales, he had a grip of God's truth and was fearless in his Gospel testimony and the truth of God he learned. We enjoyed his fellowship at a Longport Conference some years ago, he made it a point to have this visit with us there at that season. We have a deep respect for these faithful messengers of the Cross at home or abroad who know their work and remain at their post. God shall richly reward all such labors.

**Phoenix, Ariz.** — Our beloved sister Mrs. W. Fisher Hunter "went home" Sept. 28. Saved in Larkhall, Scotland through preaching of Malcolm McDonald and for over 50 years lived an unselfish life of devotedness to Christ and His interests. A true help-mate to her husband, with a love for the Gospel, humble and cheerful. Our brother should have our prayers, also the son who is in this assembly.

**Lurgan, North Ireland:** — A short memorial of our departed brother Mr. Edmond Allen should appear, D. V. in our January issue. He "went home" September 18.