

# Words in Season

THE BIBLE FAMILY MAGAZINE



## *Another Year*

THE lapse of time and rivers is the same,  
Both speed their journey with a restless  
stream;  
The silent pace with which they steal away  
No wealth can bribe, no prayers persuade  
to stay:  
Alike irrevocable both when past,  
And a wide ocean swallows both at last.

AND now another year breaks forth on us,  
What lies in store of heavenly gain or loss  
Depends upon the attitude of soul,  
To give the Lord of life, and ours, the whole;  
Be wise then, e'er another year arrives  
We may be home to meet Him in the skies.

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**JANUARY, 1949**

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## WORDS IN SEASON

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### CHANGE OF ADDRESS

**Brookline, Mass.**—Sydney O. Porteous, 12 Colbourne Crescent, Apt. 2, Winthrop Road.

**Chicago 20, Ill.**—Herbert G. Dobson, 9240 Justine Street.

**Long Branch, N. J.**—Joseph Cagliostro, 6 Linden Ave.

### CHANGE OF CORRESPONDENT

**Aredale, Iowa.**—Thos. Buseman, Dumont, Iowa.

**Chicago 30, Ill.**—Wm. B. Joss, 4747 No. Kenneth Ave., for Avondale Assembly.

### UNITED STATES

**Chicago, Ill.**—Heart searching and timely ministry was enjoyed by the saints of Avondale Assembly during the recent meetings of brethren Calderhead and Lipke. The Gospel was faithfully proclaimed.

**Lynxville, Wis.**—E. B. Jamison finished four weeks of meetings here, two professed.

**Catarect, Wis.**—Sam Hamilton in his eleventh week here, so far a few have professed and a good number of the Christians' children have been attentive.

**West Branch, Iowa.**—L. H. Brandt and Dale Hyde have been holding forth here.

**Manchester, Iowa.**—Oliver Smith and Paul Elliott have been seeing the Lord's hand with them in the effort here, several professed and they were going on at last report.

**Seattle, Wash.**—Geo. McKinley paid a short visit here which the saints appreciated.

**Phoenix, Ariz.**—Conference here larger than usual, ministry being of a practical kind touching the pilgrim life of the saints. Present to minister the Word were brethren W. F. Hunter, Alves, Rea, Kennedy and A. Ferguson. H. Alves continued with meetings.

**Detroit, Mich.**—The West Chicago Ave., Conference here was a time of refreshing and timely ministry delivered with evidence of the Spirit's unction. About fourteen of the Lord's servants were present. The special meetings held previous to the conference continued for a week afterwards and the saints were looking for the increase following the faithful preaching.

**Pittsburgh, Pa.**—Preliminary reports reaching us indicate a time of blessing amongst the saints here at the usual Thanksgiving Conference, and many were encouraged. Eleven of the Lord's servants were present to minister the Word. Ministry just what was needed.

# 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. 41

JANUARY, 1949

No. 1

## GATHERED GEMS

Wide as the world is His command.

Vast as eternity His love;

Firm as a rock His truth shall stand,

When rolling years shall cease to move.

« « «

Conscience can only be a safe guide, when enlightened  
by the Holy Spirit and directed by the Scriptures . . .  
Isaiah 8:20.

« « «

We should take care how we traffic with unfelt truth.  
Little knowledge with personal exercise over it is better  
than much knowledge without it.

« « «

If we have only the dark side of the world for our  
journey, may we have the companionship of Him Who  
is the Light of the world.

J. A. of Ballater.

« « «

Self contrivances are the effects of unbelief.

« « «

Seemeth it but a small thing unto you, that the God  
of Israel hath separated you . . . . Num. 16:9.

« « «

Separated by The Lord to a special work, it is treason  
to forsake it or infuse selfish aims therewith.

« « «

First, and chiefly, we are separated unto the Lord  
Himself. He wants us not only for servants, but for  
friends; and He makes the friendship a satisfying and  
splendid reality.

F. R. H.

« « «

Is it a small thing thus to be the Lord's Nazarite,  
'holy unto the Lord all the days of his separation'? Is  
any earthly crown to be compared to 'the consecration  
of His God upon his head'?

« « «

As by the light of opening day  
The stars are all concealed,  
So earthly pleasures fade away  
When Jesus is revealed.





# **SAMUEL C. KELLER**

*Evangelist and Teacher*

« « «

BORN - - - - - September 8, 1872  
SAVED BY GRACE - - - - - February 27, 1894  
DIED - - - - - November 14, 1948

« « «

## ***Remembered***

FADING away like the stars of the morning,  
Losing their light in the glorious sun;  
Thus would we pass from the earth and its toiling,  
Only remembered by what we have done.

Shall we be missed, though by others succeeded,  
Reaping the fields we in springtime have sown?  
No, for the sowers may pass from their labours,  
Only remembered by what they have done.

Only the truth that in life we have spoken,  
Only the seed that on earth we have sown;  
These shall pass onward when we are forgotten,  
Fruits of the harvest and what we have done.

Oh, when the Saviour shall make up His jewels,  
When the bright crowns of rejoicing are won;  
Then shall His weary and faithful disciples  
All be remembered by what they have done.

## **A STEADFAST LIFE**

**O**UR beloved brother Samuel C. Keller, Servant of the Lord and for the past six and one half years, Editor of this Magazine, passed into the Lord's presence just before midnight as the Lord's Day drew to a close, November 14, 1948, at his home in Los Angeles, California.

His early life and conversion to God is recorded in the September issue of WORDS IN SEASON for 1942, so we do not repeat at this time. Those who have yearly volumes will read, with renewed interest, this record. He was saved on February 27, 1894 in Harrisburg, Pennsylvania and God used that well known and oft-blessed Scripture in his conversion—John 3:16.

He spent his early Christian days in Harrisburg and started out from his home district to preach Christ's Gospel about 1909. He was associated with many men of God of a past generation and learned God's ways from the Scriptures through them, went on steadily and well in the Lord's work and was enabled to give heed to the Word in 2 Tim. 3:14, 17 . . . "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works."

To his closing days he was a lover of the Word of God and his editing of WORDS IN SEASON bore testimony to his desire for simplicity and godly sincerity in the handling of divine things.

He was not afraid of work, for he was indeed a "labourer," nor did he fail to tackle "new ground" in the Gospel as opportunity arose and again and again turned his thoughts to virgin fields and was enabled by the Lord to carry the Gospel to many parts. He also continued to visit small and isolated assemblies off the beaten path—a most commendable work.

« « «

### ***Provision for Continuance of Words in Season***

As our dear brother felt the uncertainty of life, he was led, in the early days of the Winter of 1947 to contact the present Editor with a view to finding out the Lord's guidance in the matter of a helper in the work and a successor to the Magazine. \* This correspondence proved to be fruitful and, inasmuch as it had been our own exercise for some years to

carry on work of this nature in connection with our Gospel work and labors amongst the saints, he and I felt the distinct leading of God in it as we discussed the various angles connected with the Magazine and the work of editing.

In June, 1947, Mr. Keller came East through Iowa to visit us and complete arrangements and in the study of our home at 5760 Lawton Ave., Detroit, we agreed in the fear of God to unite our efforts in connection with WORDS IN SEASON. An agreement was then drawn up and we prayed over this. In the August issue we made known to the saints our exercise and again in the month of September, 1947, after the Cleveland Conference brother Keller came to Detroit once more. In the same little "study" at 5760 Lawton Avenue where many godly men have met and prayed and counseled through the years (for this was the old T. D. W. Muir residence), we signed the agreement we had drawn up and until our beloved brother passed away November 14, 1948, our relations, based upon our united exercise in prayer, bore fruit and God seemed to seal the agreement with His blessing and guided us in all details. He was a man of his word with definite convictions and our consultations at all times were with a view to the spiritual welfare of the Lord's people.

In May of this year—1948—at Phoenix, Arizona, a place very dear to his heart as he had labored long and arduously there, he was stricken and through the intervening months weakness began to sap his strength.

Realizing the seriousness of his illness, he mentioned to me in writing the desirability of coming out later in October or November to discuss matters with a view to taking over the Magazine at the end of this year. Although busy in our Summer Village and Country work in Michigan which we have carried on for thirty years, I felt distinctly that I should go sooner than he suggested and early in August left for Los Angeles, arriving to find him still in bed but able to go into matters and details and a profitable time was spent in the home when we had ample opportunity for discussion of arrangements and we gained the benefit of any advice he could give regarding the operation of the Magazine which had been handed down to him through Dr. Edwin A. Martin and his brother Charles R. Keller. We enjoyed happy times over the Word; our morning Bible Readings, as he lay in bed, were precious seasons. He was able to get around somewhat ere I had to leave for the Northwest and back to Detroit again but he had a relapse, then a partial recovery which enabled Mrs. Keller and he to go over the records and less than one week before he passed into the presence of the Lord the final books of records came to us here in Detroit. The Lord saw that his servant's work was done and took him gently home.

## ***The Day of Home-Going***

On Lord's Day, November 14, Mrs. Keller could see that a change had taken place and that his time here was now short. She sat by his side all morning, giving him a little nourishment and in the afternoon he revived a little and said—"I may not die tonight"—asking her to get pencil and paper, giving the names of those he wished her to notify by wire, etc., when he should go. Thus to the last he looked forward with calm confidence to the exodus of the spirit.

He rested a little towards evening and Miss Phyllis Burns, a faithful companion and an Army nurse, came in after duty in the afternoon. About 10:45 P. M. another, and pulmonary, "embolism" occurred and Mrs. Keller could see that it meant the end. Together they sought to relieve the distress of our beloved brother in the last conflict of earth and shortly before midnight he was in the presence of the One Who had purchased him and so had the prior claim upon him and took him home where the brethren meet and never, never part. In the midnight hour he entered the land "where thy sun shall no more go down."

« « «

## ***The Services***

The services were held on Wednesday, November 17. It had been the desire of Mr. and Mrs. Keller to have the present Editor come out in the event of his death and we had so arranged, but in view of the fact that I had so recently undertaken the journey they were reluctant to ask me to do so again and, with kind consideration, relieved me of the long, strenuous trip which thoughtfulness was greatly appreciated, although my desires would have taken me to be there in the time of trial.

Mr. Thos. Robinson of Monrovia, formerly of Toronto, an old friend had charge of the service in the Funeral Parlors and Mr. Fred Roy of the Jefferson St. Assembly, Los Angeles, closed in prayer.

Mr. Robinson read Eph. 2:2, 2 Cor. 5:17, Col. 3:24 and Phil. 1:23, giving the history of God's dealings in grace with our brother, being "In Christ" at conversion and then "serving the Lord Christ"—now "with Christ." The pallbearers were chosen from six of the assemblies of the district amongst whom he had labored.

The Lord's people came from far and near to the services and many neighbors and friends heard the Gospel and were impressed by the evident esteem and love in which the departed one was held by so many.

The precious dust was laid away in Inglewood Cemetery to await the resurrection morning and our dear sister, his companion in life, was enabled to look up and "sorrow not as others who have no hope."

## **THE TRIBUTE OF FRIENDS AND FELLOW LABORERS**

GEORGE B. WINEMILLER, Harrisburg, Pa. "The writer became acquainted with brother Samuel C. Keller in 1906. From the first Mr. Keller was definitely instrumental in helping him to gain a clearer knowledge of the ways of God and His people. This was accomplished by means of conversations held and counsel given, also through the loaning of good books, notably 'Grace and Truth,' by Dr. W. P. Mackay. In addition numerous writings by John Ritchie, Sr., and others were brought to our attention, resulting in identification with the Assembly in Harrisburg.

"For a number of years Mr. and Mrs. Keller extended hospitality to many of the Lord's servants and his people. He sought to be helpful to Christians through meetings held in and around Harrisburg and succeeded in leading a number to sever their connections with different denominations and gather according to the Scripture of truth.

"Mr. Keller, along with his younger brother, Charles, conducted tent meetings in Lewiston, Pa., during their summer vacation in 1908. The following season the tent was pitched in Mt. Union, Pa. From then on Mr. Keller continued full time in the Lord's work. The two brothers went to York, Pa., with their tent in 1910. Several years later Charles disposed of a business he owned for some years. Together they worked a tent in Frostburg, Maryland and Youngstown, Ohio, also in Keyser, W. Va., and other places. An encouraging interest was manifested in each place visited, resulting in the formation of Assemblies. Sinners were saved and saints led on.

"Mr. Keller was very simple, also faithful in all his efforts to help others."

« « «

E. G. GOFF, Forest Grove, Oregon. "I was deeply moved and grieved to receive word by wire today of the home going of brother Keller. I had hoped he would be spared, so few of the men of my generation are left and where are the men to fill their places? It was true of his words on the platform, they didn't fall to the ground. I am sure you will feel the added responsibility, it was a mercy you had arranged with him to take over the paper. May the Lord give you a greater portion of the Holy Spirit to fulfill the work of carrying on the paper for the spiritual uplift, blessing and encouragement of the Lord's people. I want to assure you of my prayerful, helpful co-operation."

« « «

OLIVER G. SMITH, Waterloo, Iowa. "As to brother Keller, you may know I am not much of a writer but I first met our dear brother in 1913 shortly after I was saved and it was through his labors and faithfulness I saw the truth of

baptism and gathering outside the camp to, and with, our Lord Jesus Christ. I well recall when I asked him to pray for my wife who was not saved and his answer was—'You are asking for a big thing from God but you would not go into three feet of water for Him.' He then brought believers' baptism before me and I was baptized by Mr. Keller the next Lord's Day. My hired man got saved that same evening and my wife the next week. Mr. Keller had told me that God would honor those that honored Him and this all seemed to prove his statement to be true. I have labored some at different times with Mr. Keller but not any long seasons.

"Mr. Keller, from our first acquaintance encouraged me to go into the Lord's work in all time service. I recall one time I got my hand crushed in a corn sheller and when he heard about it he wrote me and stated—'Good for you, the next time God may kill you. Anybody can shell corn but not all can preach Christ.' I am sure he took much credit for me going out in full time service to seek to win a few souls for our Lord Jesus Christ.

"Well, dear brother, he has gone into the presence of our blessed Lord and He will reward him as well as all the rest who served Him in that day."

« « «

ALBERT P. KLABUNDA, Indiana, Pa. "Brother Keller's death will be felt, not alone by his beloved wife, but by the Church and by the world as well. It leaves a vacancy which we feel is a definite loss to the Church in testimony on earth. From personal knowledge of brother Keller, he loved the Gospel and always encouraged young men to go forth with it. Well might we pray: 'Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men.' Psa. 12:1."

« « «

JOHN P. CONAWAY, Philadelphia, Pa. "The home call of our dear brother Samuel Keller removes from our ranks another warrior of the Cross. I have known him since I first trusted Christ. It was to a great extent due to the encouragement of dear brother Keller that I first attempted to preach a little apart from my home assembly. I later followed up some of his pioneer work and was able to help, as the Lord gave me help, some of the small assemblies he and his brother Charles started. Some of these groups have increased many fold since then. Brother Keller was a hard worker. He and his brother Charles worked hard when having a series of meetings, every home was visited with tracts and invitations and they generally got results.

"Brother Keller was a man of established principles and settled convictions and was not affected by popular favor; our brother was loyal to the Word of God and we are going

to miss him in these last dark and evil days of declension when so many are letting the truth slip and courting popular favor. He has now gone to his reward.”

« « «

JOHN H. SMITH, Cleveland, Ohio. “When word came of brother Samuel Keller’s home call, I thought, ‘That is one less in the front ranks of those who contend earnestly for the faith once for all delivered to the saints.’ He held fast that which he had learned and been assured of in the things of God and also diligently sought to commit the same to faithful men. The furtherance of the Gospel and care of the assemblies was always before his mind and heart. Even to old age he carried the Gospel to regions beyond and visited small assemblies off the beaten path. May the Lord exercise many of us to follow his faith and carry the torch since he has finished his course.”



### ***Safe to the Land***


My bark is wafted to the strand  
By breath divine,  
And on the helm there rests a Hand  
Other than mine.  
One who has known in storms to sail  
I have on board;  
Above the raging of the gale  
I hear my Lord.

He holds me when the billows smite,  
I shall not fall;  
If sharp, 'tis short; if long, 'tis light:  
He tempers all.  
Safe to the land! Safe to the land!  
The end is this:  
And then with Him go hand in hand  
Far into bliss.

We trust the foregoing Memorial of our beloved brother may be blessed of God to stir us all up to live more useful and consecrated lives.  
The Editor.

## THE PSALM OF THE SEVEN FOUNTAINS

JOHN P. CONAWAY

OME think that Psalm 42 was composed by David when, leaving the cave of Adullam, he left his native country and sought a refuge in Mizpeh of Moab, taking with him his father and mother, placing them there for safety. Having passed the river Jordan and having now arrived at the little mountain of Hermon, he takes a last view of the Holy Land and pours out his soul in this beautiful Psalm, cp. 1 Sam. 22:3, 4.

The first fountain seen in this touching Psalm is that of "the water brooks" which are the fountain of life to the wounded hart. The hart, when wounded, can keep going for a long time if it can find water to replenish the loss of blood. David managed to dodge the javelin of Saul but he is now being chased by his enemies. Deeply wounded by the darts of envy, jealousy and hatred, he goes to God for a refreshing draught. He could say truthfully — "All my springs are in Thee," Ps. 87:7.

The second fountain is seen in verse 2 which reads — "My soul thirsteth for God, for the living God." David's God was to him the fountain of living waters as seen in Jer. 2:13 — "For My people have committed two evils; they have forsaken me the fountain of living waters, and have hewed them out cisterns, broken cisterns, that can hold no water." Cisterns are fed by surface water and they depend upon the weather while the fountain flows on "in season and out of season." Murray McCheyne well said — "God often breaks the cistern to bring us to the fountain. He withers our gourds that He, Himself, may be our shade." May we keep our souls refreshed by keeping close to Himself in this desert land.

The third fountain is the "fountain of tears" as in v. 3. "My tears have been my meat day and night." Many of the great men of the Bible have been men of tears. Jeremiah, the weeping prophet, could say — "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." This prophet, however, always mentions the balm of Gilead which is found in the "Valley of Baca" or weeping and also the valley of the balsam trees from which the balm of Gilead was taken, Ps. 84:6. Joseph, one of the best types of Christ in the Bible, is found weeping seven times. The great apostle Paul was a man of tears and sorrows. These men, however, are only shadows of the One Who was "A Man of sorrows and acquainted with grief." Here the fountain overflows. The world at the present time is filled with sorrow and tears, homes gone, no clothing to keep the body warm, lack of food and loved ones



gone. What a sad picture. The world needs Christ. The only One Who can dry up this fountain is the One Who shed more tears than any other. May the Lord hasten the day when all tears are wiped away — “For the Lamb which is in the midst of them shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.” Rev. 7:17.

The fourth fountain is seen in v. 4. The Psalmist says — “I pour out my soul in me.” A picture of this is seen in the fourth of John. While a thirsty Saviour waited for a drink at Jacob’s well a thirsty sinner came to draw from the well. The Saviour, after putting His finger on her sin, reveals Himself to her as the “water of life.” She had drunk long at the muddy, murky streams of earth but was not satisfied. “Jesus answered and said unto her, whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.” The woman, there and then, exchanged her waterpot for the living well which sprang up, bubbled over and flowed out as the woman went to other thirsty souls and brought them to the same precious “fountain of Life.” — John 7:38.

The “land of Jordan” is mentioned in v. 6. This land contained the River Jordan which pictures the fountain opened for sin and uncleanness as in Zech. 13:1. We have a picture here of the heavenly stream which flowed from Calvary. Here, Naaman the Syrian, after humbling himself, had his leprosy put away. This is the fifth fountain.

The sixth fountain is in v. 7. This verse refers to a time past when “Noah’s ark” was assailed from beneath by the fountains of the great deep and from above by the opening of the windows of Heaven. Herein lies a picture of the cross of Christ when earth and hell from beneath, and Heaven from above, poured out their wrath upon Christ. He alone could say — “All Thy waves and Thy billows have passed over Me.” Our blessed Lord came through it all, however, and all who trust in Him are safe.

The seventh fountain is the “loving kindness of God” as seen in v. 8. Here is a fountain without bounds; and so vast that the finite mind cannot grasp the magnitude of it. For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” John 3:16.

**GOD is the FOUNTAIN HEAD, CHRIST is the LIVING STREAM; the sinner DRINKS by BELIEVING and receives the DRAUGHT — EVERLASTING LIFE.**

## PERSONAL TYPES OF THE LORD JESUS CHRIST

DR. J. NORMAN CASE

### Joshua

Our union with Christ in death and resurrection must ever be kept before us; for it is only as this is real to us that we can "walk in newness of life" and "serve in newness of spirit." So we have the instructive acts of the setting up the twelve stones in the Jordan, and the twelve stones in Canaan; these, to all generations, where to be a memorial of the crossing of Jordan. And, beloved may we always have before us what our baptism signifies; **A DEATH UNTO SIN AND A NEW LIFE UNTO RIGHTEOUSNESS.**

But even when they had crossed the river, fighting was not the first order of the day. The "sharp knife" of circumcision had to be used upon themselves before they could use the sword on others. By this "the reproach of Egypt was rolled away"; and henceforth they bore in their flesh the evidence that they were Abraham's seed, and so heirs of Canaan. And as those already risen with Christ, believers are called upon to mortify their members which are upon the earth. Col. 3:1, 5.

Now that they are circumcised, with joy they keep the Passover. The manna, wilderness provision, ceases, and they eat of the "old corn of the land." We shall never get beyond what the manna typifies in the sense of not needing it, but we may, and do enjoy Christ as the "manna" and "the old corn of the land" at the same time. **THE MANNA PRESENTS TO US CHRIST IN HUMILIATION AND DEATH;** the **PASSOVER** in death only; "the old corn of the land" is **CHRIST AS THE ONCE CRUCIFIED BUT NOW GLORIFIED ONE.** There is death in them all, for only as the One Who makes atonement for sin can He become food for our souls. All these details are deeply interesting but we must pass on. May we, by the power of the indwelling Spirit, be taught practically these blessed truths. Here, of all places, a mere head knowledge is a very poor thing.

Now they are prepared for the fight and Jericho, though walled to heaven, is soon overthrown. All perish except Rahab and those saved for her sake and behind the scarlet line. She is incorporated into the favored nation, and becomes one of the direct ancestors of the Christ, as concerning the flesh, Matt. 1:5. This was grace indeed. It teaches us salvation for the chief of sinners, and at the same time, hints at the union of Jew and Gentile in one body, in Christ.

Joshua only destroyed those who opposed him; he spared the Gibeonites whose fear led them to act and speak lies. So will it be when the Lord comes to the earth in judgment; the nations not in active opposition against His authority (and

who have not rejected the Gospel) may not perish with His open enemies.

Joshua caused his captains to put their feet upon the necks of the five captive kings, Josh. 10:24, 25 and when Christ shall come for the salvation of His earthly people, He shall cause the faithful remnant to triumph over all their enemies, Mal. 4:1, 3 and see also Rom. 16:20.

When the nations were subdued Joshua set to work to divide the land among the tribes and, ere long, when the Lord shall put down all their foes, Israel shall inherit the land in peace; and holding it on the conditions of the new covenant, they shall never again be dispossessed, Jer. 31:31, 37.

All the nations were not destroyed. Although brought into subjection they were ever ready to rebel and cause trouble. When the people sinned they were given over to their enemies who ruled them with a rod of iron. So it is with the Christian. The "old man," "sin," "the flesh," whatever we may call it, is not dead or eradicated. We have died to it judicially in the Person of our Substitute but we are only practically dead, as we are habitually walking in the Spirit. **BE NOT DECEIVED.** Sin as an indwelling principle, remains to the end; but we overcome it as we are abiding in Christ.

Under our Divine Joshua let us gird up our loins, put on armour and go in and possess that which is ours in Christ. Satan, and his hosts of wicked spirits, will oppose our every forward step; but greater is **HE THAT IS FOR US** than all that are against us. The devil is mighty, **OUR LORD JESUS IS ALMIGHTY.** By daily yielding ourselves to be led on in the triumph of Christ, we shall prove what it is to be **"MORE THAN CONQUERORS THROUGH HIM THAT LOVED US."**

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## PRAISE

**H**OW becoming it is for Christians to be thankful and to sing praises to God. We read that it is both comely and pleasant. It is but fitting for saints to sing praises to the Most High God for His wonderful love and grace in Christ Jesus by which we have been saved and called to be saints. How sad it is when complaining takes the place of praise. What a beautiful garment the spirit of praise is. Let us wear it at all times for it is a perfect fit for every Christian under all circumstances. There are some victories that can only be won by praising God. Prayer and praise go together. They are the two wings by which the Christian mounts up, and if we clip the wing of praise we will never soar very high in the Christian life

## SUBMISSION

### "Lord I Would Place My Hand in Thine"

**T**HERE seems to be in that act a real heart submission to the will of the Lord. In looking back upon my past life, I can now see that things which I thought were altogether against me were the very best things I ever met with. I have to thank God for putting me into circumstances in which I had none but Himself to look to. When Israel were brought through the Red Sea into the wilderness, they were not only set free from Egyptian bondage, but they were also cut off from Egyptian supplies. They had none to look to but God. And when they lost sight of Him they had nothing but the waste wilderness to look upon. Many of the Lord's people know a great deal of truth, but lack power to carry it out. What they need is to start afresh and live for God. It is blessed to have to deal alone with God. The longer we live, and the more we learn of God and our own hearts, we shall increasingly realize the truth—"I was as a beast before Thee." I remember the time when I contended strongly against the expression, "I am the chief of sinners." I said, "It must refer to what Paul was before he was converted." But now I see that it was Paul judging what he was at the time he wrote, but for the grace of God. I am prepared now to own with the apostle that "I am the chief of sinners." Beloved, let us seek to live for God. It is no use merely getting truth into our heads. It is one thing to gather truth second-hand, but it is another thing to learn it on our knees before God. We can only live it out as we do this. We need grace to live out the truth that we learn. May we therefore seek a constant supply of grace equal to the truth that we may be acquiring.

Then again, if we are dwelling in the presence of the Lord we will have right thoughts about sin; if we are abiding there we will not trifle with sin, neither will we hold truth loosely, nor come down as with a sledge hammer upon those whom we think to be wrong; but we shall deal patiently and graciously with those who do not see as far as we may see. Let us beware of enforcing our light upon the consciences of those who may have less light than we may have. Let us not exercise our authority in the assembly of God, but let us seek to carry out the will of Christ. The sin of these last days is lawlessness, despising Divine authority. This lawless spirit is even seen amongst those professedly gathered unto the Name of the Lord Jesus. In connection with all the difficulties and troubles in our assemblies let us go to God about them; let us open our Bibles, and humbly and prayerfully look to Him to give us help from His word; and grace to deal with them in the right spirit and in the right way.

Selected by S. C. K.

## LOWERING THE STANDARD

H. W. SOLTAU.

**T**HE standard by which Christians began some years ago has been sensibly lowered, because they have given way as to little things—dress, for instance. In this they imitate the fashions. And they say that they do not “see any harm” in it, because their hearts are not rightly directed toward Christ. The standard of dress is distinctly lower than it was, among Christians. They copy every fashion of the day. And if you speak to them, they do not see why they should not dress as other persons do. The “peculiar” people spoken of in God’s Word are well nigh out-of-date, because every one will follow his or her own will. Depend upon it, if we fail in dress and such things, we shall fail in other things seemingly more important. We shall follow our own wills, and not be distinguished from the world.

And so Christians frequent churches and chapels where Christ is not. They have no conscience as to the ritualism of the day, the frivolities or falsehoods of religion. They go and hear unconverted persons speak in the pulpit. They listen to the mere formalities of religion. And where is their heart for Christ? They are saved, but so as by fire. How will they go in to the tribunal of Christ? Because we shall all stand before the judgment seat of Christ, to receive with reference to the things done in the body, whether they be good or bad. Let us seek to have something to present before the Lord for His approval, when He comes.

### Giving and Receiving

“**I** NEVER knew how it was,” said Richard Baxter, “but I always seemed to have the most come in, when I gave the most away.”

### THE WAY OF THE CHRISTIAN

**G**O thy way, Christian, to thy God; get thee to thy knees in the cloudy and dark day; retire from all creatures, that thou mayest have thy full liberty with God; and there pour out thy heart before Him, in free, full and broken-hearted confessions of sin. Judge thyself worthy of hell, as well as of this trouble; justify God in all His smartest strokes, and beg Him in this distress to put under thee the everlasting arms; entreat one smile, one gracious look, to enlighten thy darkness, and cheer thy drooping spirit; say, with the prophet Jeremiah, “Be not thou a terror to me; Thou art my hope in the day of evil”; and try what relief such a course will afford thee. Surely, if thy heart be sincere in this course, thou shalt be able to say with that holy man, “In the multitude of my thoughts within me, Thy comforts delight my soul.”

F. Flavel.

## A NEW YEAR'S MESSAGE

WM. H. FERGUSON

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Jas. 1:27.

**T**HE passage of time presents one of the greatest tragedies of life—that of wasted years, days, hours and moments and considering the span and purpose of life, we do well to give heed to the words of Moses by the Spirit in Ps. 90:12, "So teach us to number our days, that we may apply our hearts unto wisdom."

In the life of our blessed Lord there was no misuse of time. Even in the hidden years in Nazareth one could not think that He idled or used the time unprofitably either in sloth or in folly; nay, the very opposite is true. Where would James, the writer of this Epistle which bears his name and the Lord's brother, first of all see worked into the warp and woof of life the truth as expressed in ch. 1:27? Would it not be in the life of that blessed One and would this not suggest a possible use of part of His time in that community where He lived about twenty eight years? One could not think that there would be a fatherless one or a widow in affliction coming under the observation of the Lord in that town whom He would slight or neglect. There are many lonely, sorrowing hearts into which we could pour the word of salvation and comfort did we but seek them out and look to the Lord to guide us to them, and in so doing we would be putting to a good use precious hours which otherwise might be spent on self or in folly.

JAMES also speaks of that perfect combination of Christian testimony, "faith and works" in the words of ch. 2:14 "What doth it profit, my brethren, though a man say he hath faith and have not works?" Would he not see in the life of our Lord a perfect blending of these two elements of vital testimony for God down here?

AGAIN in that holy separation from evil enjoined in ch. 1:27 do we not see that peerless One—"holy, harmless, undefiled and separate from sinners" and thus, with James in his most practical epistle, do we view that well-spent life which shall ever be to us the highest example of the life that pleases God?

**BRETHREN!** Let us not neglect the good and needful works which are expected of us in our Christian life. May the year be full of such then we will have less regret, if left here another year, over wasted days, hours and moments.

For wasted moments, Lord we cry to Thee,  
 Forgive; and teach us what we should and may  
 Accomplish in our life's brief tenure here,  
 So scatter blessing all along earth's way.

## A GAMBLER'S CONVERSION

**I** WAS often spoken of as the black sheep of our family for they were all Christians but me, and although brought up in a Christian home, I had the same desires as my companions, i. e., to see all that could be seen and enjoy all the pleasures of sin that were within my reach. Our Sundays were spent in Card Sharping Schools and our favorite game of "Banker" was usually played on the banks of the River Clyde or in a gambling den.

To please my mother I went every Sunday night to a Gospel meeting. A devoted Evangelist, John Ferguson, was conducting a series of Gospel Services. His manner of preaching attracted my attention, and I listened intently to everything he had to say. In the course of his address he shouted out, "There is in this hall tonight a young person who has promised a dying father or mother that they will meet in Heaven, and they know that they are still on the road to Hell."

That sentence wounded me inwardly, and my mind went racing back to a scene of ten years before. The doctor was called into our home and after giving father an examination he called mother to one side and whispered, "Your husband will not last much longer." As soon as the doctor left my father asked what he had said. With cheeks wet with tears mother replied, "He said you won't last much longer." Father, who had been saved for fourteen years said, "Bring the family around the bed." We were all invited into the room. Father breathing heavily and commencing with the eldest, asked each one of us in turn, "Will you meet me in Heaven?" Amidst tears and sobs we shook hands for the last time, and promised a dying father who had often prayed for us, to meet him in heaven. Ten years had rolled on since then and sin with its hardening effects had begun to make me realize, "The way of transgressors is hard." (Prov. 13:15). I went home from that Gospel meeting that night wondering, "Is there salvation for a sinner like me?"

Monday evening I was with the gang again trying to drown the convictions of sin. That night we arranged that on Wednesday we would all go to the Glasgow Empire Theatre to hear the great Harry Lauder who topped the "bill." I went with my companions and was perched away up among the gods in the third gallery of a full house with my head near the roof. Several artists appeared, and after the applause went off the stage. Then came the "man of the hour," Harry Lauder. He did three turns in his kilts, and because of the great encore, he decided to come out again. To our surprise the whole theatre went into darkness with the exception of the footlights and one searchlight from the

first gallery. On stage was an old armchair and a table with a large Bible on it. The tremelo music of the orchestra was playing as Harry Lauder appeared, dressed as a coal miner. Wiping the tears with the sleeve of his coat he started to sing. My experience was in every verse and especially the words of the chorus which ran:

“It’s ten long weary years,  
And still I seem to see,  
My faither there upon that chair  
Wae that Bible on his knee.

The day ma faither deed,  
And left this world of sin;  
If e’er there was a saint doon here  
My faither was the yin.”

I found out while sitting in that theatre that I could not run away from God. Here was God speaking to me through an unconverted theatrical man.

I rose up, came out of that theatre and wended my way home through the dark streets of the city. I tried to sleep that night but I could not. I was under deep conviction of sin. At last I prayed this little prayer, “O God, if you spare me till next Sunday I’ll go down to the Gospel Hall and if there’s salvation for me I’ll have it.”

Sunday evening found me again with my unconverted companions in a gambling Hall. I had a run of luck that day as if the Devil was making my path easy. My pockets were full of money, won at “Banker,” but as I heard the church bells I remembered my little prayer and thought, “I must go down to the Gospel meeting.” The Devil whispered, “If you go down there you’ll get converted and that will mean good-bye to smiles.” I thought of my promise made to my dying father and off I went through the streets of Glasgow to the Gospel Hall. Inside the building I found a seat near the door. After the meeting was over I remained seated, something I never did before. A young man came to my side and asked me if I would like to be saved. I said I would. He read several scriptures and at last turned to John 5:24, “Verily, verily I say unto you, he that heareth My Word and believeth on Him that sent Me, hath everlasting life.” I heard, believed and was saved. The young man who was a soul-winner said, “Wait ’till I read the assurance, ‘and shall not come into condemnation but is passed from death unto life.’” As I left that Gospel meeting that night I realized that I had everlasting life. There was a calm, settled peace in my soul.



The next day when I went to my job (being a bricklayer by trade) the Devil, my old master, kept bringing up obstacles, "How will you meet the men on the job"? The young bricklayer I was working with was the first one I told that I was saved. To my surprise he said, "Could I go with you tonight, I would like to be saved"? I looked at him and to my amazement the tears were trickling down his face. We went together and he was saved that night. Some of the men on the job gave us three weeks after which they expected us to return to our old habits. Others stretched it to six weeks but we kept telling them that God had given us eternal life.

Now I would like to appeal to anyone that reads this narrative. It may be you have had the same experience as I had. Christian home; Christian parents praying for you and still you are undecided. O friend, let me warn you. The days are darkening, the coming of the Lord draweth nigh, the door of mercy will soon be closed and you will be left outside for judgment. Come to Christ, accept Him as your Saviour now.

—Hugh Walker.

### THE INCORRUPTIBLE SEED

**O**VER two hundred years ago John Flavel of Dartmouth, England, driven out of his pulpit by the persecuting act of Uniformity, was preaching in the open field. With his wonted earnestness and affectionate fervor of address, he spoke of the dreadful curse resting on all who loved not the Lord Jesus. Among the listeners on that day was a youth of fifteen, who heard the solemn words of the preacher, and went away as though he heard them not. Some of noble birth and high intellectual culture were so deeply affected that they fell senseless upon the ground. But that thoughtless young man only listened and looked on as if he were a disinterested spectator. Soon afterwards he began a roving life upon the seas, and finally settled down for a permanent home, a fatherless and a prayerless man, in America. Eighty-five years passed by from that day of field preaching at Dartmouth, and the boy of fifteen was now a man of a hundred years, and a wanderer from God. The quick susceptibilities of youth had died in his old and guilty heart long ago. No ordinary faith could have believed that the seed-corn of divine truth, planted by John Flavel's preaching eight-five years before, on the other side of the ocean, still survived, and was destined to spring up and bear fruit unto life eternal. It chanced on a certain day that he found himself alone in an open field belonging to his farm, with no weeping multitude around him to awaken his sympathies, and no preacher's solemn voice to tell him of his sin. Moved, he knew not how, that old man, in his hundredth

year, passing over all the intervening space, felt himself back again in the fields at Dartmouth, hearing the fearful words, "If any man love not the Lord Jesus, let him be accursed." And the message of heaven, which the thoughtless youth so easily rejected, was mightier when speaking from the remembered past than when heard from the living voice. Then first the aged sinner found strength to roll the burden of the threatened curse from his heart, through the exercise of penitent and trusting love. He lived to the extraordinary age of one hundred and sixteen years, believing and rejoicing in the Saviour whom for a century he had rejected.

Selected.

Of that time it is written: "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness." Great numbers of the wicked will "perish from the way," and the remainder will yield, at least, an outward submission to Christ Psa. 66:3, mar. and then for a thousand years, righteousness shall reign in the earth. "The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever. Isa. 32:17.

### A MISSIONARY'S BIBLE

THE following lines were handed into the Railway Carriage to our beloved brother Frederick Stanley Arnot by the "Village Workers" of 1881 when they met at Dumfries Station, Scotland to bid farewell to his fellow worker and himself as he left for Africa and his lonely, pioneer travels there with the Gospel. His companion was unable to continue with him after landing. His journeys took him up through the Southern circuit into Central Africa and he opened up the now well known "Arnot route" leading to Benguella, Portugese West Africa, now settled by many missionaries.

They were copied into the fly leaf of his Bible, twice buried in the Zambesi River, carried across the continent of Africa and brought back to Scotland, a memorial of the faithfulness of God.

TO our Father above Whose Name is love  
 We commend you brethren, dear;  
 May His loving breast be your heart's deep rest  
 And His Word your love and cheer.

WE have gleaned the sheaves together here  
 And the joy has been passing sweet;  
 But a deeper joy awaits us there  
 When we meet at the pierced feet.

Submitted by J. B. McM.

**Deckerville, Mich.**—John Govan and A. Klabunda had six weeks of Gospel Meetings here recently, two professed.

**Westerly, R. I.**—Geo. Hatherly, who devotes much of his time to the visitation of small assemblies in New England, had an appreciated visit here recently.

**New Haven, Conn.**—R. Cappiello reports progress in the Italian Assembly here. He has visited recently amongst his own people in N. Y. district and New Jersey and Massachusetts.

**Mechanicville, N. Y.**—Building of the new Hall proceeds and saints are devoting every effort possible to its completion. F. Pizzulli has been helping them recently.

**Garnaville, Iowa.**—Recent meetings held by brethren Joyce and Alves were blessed to the salvation of souls. The saints were cheered.

**Bryn Mawr, Pa.**—Larger than before, the Convention Hall being filled, the Conference here gave evidence of a real desire on the part of a great many to hear unfettered messages from God, as He alone can send. About 14 of the Lord's servants were present most of whom took part in the ministry and in the Gospel. God blessed His Word.

**Cleveland, Ohio.**—W. Warke and A. Stewart had some Gospel Meetings with the saints in the West Side Assembly and went on to Toronto, Ohio, for an effort there.

## CANADA

**Manitoulin Island, Ont.**—Robert Booth has been helping the small and recently formed Assembly at Gore Bay, a needful and happy work.

**Muncey, Ont.**—Eli Davis of Grimsby had a short series of Gospel meetings here recently on the Indian Reservation. The Word of God was faithfully preached in the native tongue. Meetings well attended.

**Tillsonburg, Ont.**—Thos. Touzeau visited Merlin and Newberry on his way back from Michigan with some nightly meetings in each place. Noah Grattan told of his labours in Quebec here one night, also visited Straffordville, and St. Thomas. Conference dates here are Jan. 1 and 2.

**Toronto, Ont.**—James Smith and A. Grattan had a spell of meetings in Lansing recently with good attendance, some professing. A. Dellandrea and E. Sprunt had some interesting meetings in Fairbanks district, two professed. F. G. Watson has been in Arnstein, Ont. Attendance and interest good, some have professed. Weather unusually favorable for the North. Wallace Cudmore was giving a little help. He had just returned from Newfoundland.

**Parry Sound, Ont.**—R. N. Bruce recently visited Craighurst and Waverley with cheer to the saints. Some unsaved attended the meetings.

**Sault Ste. Marie, Ont.**—C. H. Willoughby expected to call in here. He visited by the way saints in Duluth, La Crosse and Blue River.

**Taylorville, Sask.**—Bro. Alex. McGaughey has been laboring in these parts with encouragement. There has been a real good interest and the Lord has saved two young men, others are deeply troubled. He mentions that the snow is quite deep there already and it has been 10 to 16 below zero at times. He finds it a little difficult, he says, getting around on crutches but "the joy of the Lord is our strength." The Lord has some hardy souls at work in the hard work of the Canadian North West. Let us especially remember these esteemed brethren who labour under difficulties in our prayers.

**Vancouver, B. C.**—G. Reager and P. Plubell had a good spell of meetings in So. Main Assembly, some professed.

**Strongville, Ont.**—Brethren Pearson and Taylor called at Orillia, then came on here for meetings.

**Huntsville, Ont.**—G. Johnston and B. Widdifield are using the Two Roads chart in meetings here. There seems to be some interest.

**Shanty Bay, Ont.**—David Miller has been conducting cottage meetings in a farm home north of here. There seem to be signs of God's favour.

## OTHER LANDS

**New Zealand.**—We quote in part a letter from our esteemed contributor Mr. Franklin Ferguson of Palmerston North—"Will you please accept my heartiest thanks for your letter of the 18th. inst.

It was so thoughtful of you to so quickly acquaint me of the home-call of our esteemed brother, Mr. Keller. When hearing of his ill health I purposed writing but had no idea he would be gone so soon. His departure is a heavy loss, especially in U. S. A. and Canada. He conducted ably 'Words in Season' and many will miss this ministry. Upon you has the mantle fallen, but the God of Mr. Keller is your God, and He will uphold and help you in this added ministry. Many will remember you in prayer and I have no doubt some will assist you with article matter. Occasionally I have contributed articles, both in the time of Mr. Keller and his brother, now I hope to do the same to you. My books have been widely read amongst Assemblies of North America and this may give added interest to what you may publish of mine . . . Rest assured of my prayerful interest. . . . Five days ago I reached 82, by Divine grace, and still fit for service, thank God!"

#### FALLEN ASLEEP

**Belmont, Mass.**—On Oct. 29 Miss Zelpha B. Howell was suddenly called to be with Christ following an auto accident. She was saved in 1929 during meetings held in Cambridge, Mass. Assembly by the late Sam McEwen. She was baptized and received into fellowship there and of recent years has been in the Cliff St. Assembly, Boston. Naturally of a quiet and retiring manner, she bore a bright testimony by her consistent and godly life.

**Chicago, Ill.**—Also on Oct. 29 a beloved sister, Mrs. John Sim, from the 86th. St. Assembly here entered into His presence, aged 65. Saved in England when 20 years old, the family had lived in the Soo, Ont., Regina, Sask., and Missoula, Mont., before coming to this Assembly. A faithful Mother, nearly all of her seven children are saved and in the Assembly. It could be truthfully said of her—"Her children rise up and call her blessed."

**Beetown, Wisc.**—Mrs. Stanley Clifton went home Oct. 7, after much suffering. Saved in 1938 at meetings held by L. E. McBain—gracious and kindly in her ways.

**Clarksville, Iowa.**—Mrs. Jerry Kluter, aged 64, passed into His presence Nov. 21. Near the end she seemed to go into a coma but shortly before she passed away, she sang—"My Jesus I love Thee, I know Thou art mine." Prayer is requested for three unsaved daughters. She was saved in 1929 and in Hitesville Assembly since 1930.

**Glencoe, Mich.**—Daniel McDonald of this Assembly went home to be with the Lord Nov. 6, aged 81. Saved over 40 years ago on his own farm near the Gospel Hall, while ploughing. A faithful man, of few words but his terse and pithy sayings many will remember. Respected by all who knew him. Pray for his widow.

**Creemore, Ont.**—On Sept. 29 our esteemed brother Wm. Jas. MacKay departed to be with Christ, aged 71. Saved 50 years ago he commenced to gather with the saints here soon after the Assembly was formed. His was a consistent life. Remember also his widow in prayer.

**Bothwell, Ont.**—Mrs. Matilda Beamish on Oct. 21 went home to be with the Lord. In fellowship in Newbury Assembly. We are asked to pray for her son and daughter.

**Port Arthur, Ont.**—Walter J. Wilson was suddenly called away from our Assembly circle on Nov. 5. In fellowship about thirteen years. Three sons and their wives, a daughter and her husband and a daughter at home, all saved and in the Assembly, survive—truly a goodly heritage.

**Esk, Sask.**—Mrs. Tom King of this Assembly departed to be with Christ Nov. 8. She bore a bright testimony to the last. Saved for over 45 years she commended Christ to all by her life and walk. Her husband, son and five daughters survive and look forward with joy to reunion at His Coming, Titus 2:13.

**St. Vincent, B. W. I.**—Reynold L. Eustace, aged 74, departed to be with Christ Nov. 7. A man of unusual Christian character, respected by all who knew him. The services were attended by the Administrator and officials from all branches of the Government of this Island. Also at Spring Village, on October 24, Mary Dorset, at the age of 108, went home to be with Christ. She testified to many of God's grace to her.

# Words in Season

THE BIBLE FAMILY MAGAZINE



## *The Living Word*

THY Word, O Lord, like gentle dews,  
Falls soft on hearts that pine;  
Lord, to Thy garden ne'er refuse  
This heavenly balm of Thine.  
Watered from Thee,  
Let every tree  
Bud forth and blossom to Thy praise,  
And bear much fruit in after days.

Thy Word is like a flaming sword,  
A wedge that cleaveth stone;  
Keen as a fire, so burns Thy Word,  
And pierceth flesh and bone.

Oh! Send it forth,  
O'er all the earth,  
To shatter all the might of sin,  
The darkened heart to cleanse and win.

Thy Word, a wondrous guiding star,  
On pilgrim hearts doth rise;  
Leads to their Lord who dwell afar,  
And makes the simple wise.

Ne'er can its light  
E'er sink in night,  
But still in many spirits shine,  
That men may know that light divine.

Transl. from Krummacher.

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**FEBRUARY, 1949**

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## WORDS IN SEASON

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**Renewals:** If you have not renewed subscription for 1949, please do so promptly now so that it may expedite our work. P. O. regulations require subscription lists to be kept up to date. To all, individually, and assembly correspondents who have helped increase our subscription lists again this year, we tender our best thanks, in His Name.

**To British Subscribers:** We understand you may apply to your Bank for transfer of funds for our Magazine (coming under the heading of Educational or Religious). Our rate is \$1.00 per year or five shillings. This notice may suffice to obtain permit, if not please advise us in Detroit and we will mail you an invoice.

### UNITED STATES

**W. Philadelphia, Pa.**—62nd and Jefferson Sts. Assembly here requests that visiting Christians bring with them letters of commendation. It seems necessary to remind saints of this very necessary procedure constantly. Bre. Gould and Porteous had a week here after Bryn Mawr conference with good attendance and refreshing ministry. They also spent a little time in Bryn Mawr later.

**Hartford, Conn.**—Jas. McCullough had four weeks in Whitmore St. Assembly prior to the end of the year and saints were still exercised as to further meetings. Brother Pearson has been giving help around his home Assembly in Manchester.

**New Haven, Conn.**—R. Cappiello visited Torrington and Waterville and a note from Bro. Rosanio of Waterbury tells of his return from Italy where he spent 18 busy and fruitful months in the Lord's service, some were saved and gathered to the Lord's Name, so "they in Italy" still salute us. Bro. Patrizio of Philadelphia has also been visiting Italian Assemblies around N. Y. and N. J. Pray for this work among this nation here and in Italy.

**Haddon Heights, N. J.**—Reports reaching us indicate a very good conference. Present to give help in ministry were brethren Porteous, Taylor, Craig, Hatherly, McCullough, Plubell, Lyttle and Patrizio.

**Sully, Iowa.**—John Elliott of Springfield, Mo. had some encouraging meetings here recently. He had the joy of baptizing two and these, with others, were exercised about taking their place in the Assembly.

**Guthrie, Okla.**—Thos. McCullough reports the work here doing nicely. During a recent visit back in Springfield, Mo., one soul was saved.

**Arlington, Wash.**—Saints here report blessing following Bro. Pearcey's recent meetings. S. Rea was to visit them after Seattle conference.

**Seattle, Wash.**—Though roads were dangerous to travel on, attendance at our recent conference was good and the Lord gave the faithful Word through His servants. Bre. Rea, McKinley, McGaughy, Wilson, McIlwaine and A. Ferguson were present to help in ministry. Many assemblies were represented in the gathering.

# 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. 41

FEBRUARY, 1949

No. 2

## GATHERED GEMS

WHEN prayer delights thee least,  
Then learn to say,  
Soul, now is greatest need  
That thou should'st pray. Trench.

« « «

It is present faith, not past experience, that keeps us from fainting in the hour of trial.

« « «

We must wait upon God until the path is plain—not until it is easy. The path of faith and obedience may be anything but an easy path.

« « «

He Who knows us infinitely better than we know ourselves, often puts a thorn in our nest to drive us to the wing, that we may not be grovellers for ever. Anon.

« « «

How often it is the case these days among the saints of God, that, instead of being up in the morning early, and getting alone with God, seeking to see His face and catch His voice, there is the lying in bed until the last possible moment, and then a hurry to get away to work. No watching, no praying, no reading of the Word, no meditating, and, as a matter of course, no fruit borne, no greenness, no prosperity and when Satan comes along there is no power to resist his temptations. John Knox McEwen, 1891.

« « «

It may startle, but will surely bless us, to re-read many scriptures we have been in the habit of applying exclusively to the unsaved, and find how suitable for comfort and warning they are to us who have already passed from death unto life. Selected.

« « «

Brethren: I hope you are content to be plainly dealt with.  
Richard Baxter, 1655 A. D.

## THE CAPTAIN AND THE STOWAWAY

**W**HEN ships sail for distant shores it is not at all an uncommon thing for boys and even men to get on board at night and hide themselves from sight in order to obtain a free passage. Such persons are called "stowaways," and when they come out from their place of concealment they are often treated unkindly, and given hard and trying work until they arrive at the port.

A fine steamer called the Cyprian, under the command of Captain Strachan, left Liverpool in October, 1881, bound for the Mediterranean. She had not proceeded far on her voyage before a great storm arose, and the tubes of the boilers bursting, the fires were put out, and she lay in the trough of the sea, at the mercy of the angry waves which swept her decks. They were off the Welsh coast at the time, and the vessel drifted towards the shore and at last struck on the rocks and became a total wreck. The captain told the crew that each one was to do his best to save his life.

At that time a poor stowaway boy came out of his hiding place, and, with a terror-stricken look, gazed on the scene. The sailors were too much occupied with their danger to notice him. "Every man for himself," shouted the captain, and life-belts, oars, boxes, and other things were seized hold of by the men to help them to reach the shore. The captain had just put on his life-belt, and was preparing to leap into the sea, when his eye caught the poor, terrified boy. Unbuckling his belt, he strapped it on the poor stowaway, telling him how to save himself, and added, "I can swim; you take this belt, my boy." Overboard into the raging waves leaped the lad, and with great difficulty reached the shore. But what of Captain Strachan? He perished; and perished through endeavoring to save the life of this poor, unknown boy. The hearts of many were deeply touched at the urchin's account of the captain's heroism: "He gave himself for me! he gave himself for me!" You cannot help loving the memory of such a kind, good captain as Captain Strachan. He risked his life to save a stowaway who had no claim whatever upon him. He gave his life-belt to the lad, and sank beneath the angry billows.

The love of the Lord Jesus to us was very much greater than that of Captain Strachan's to the stowaway boy. He risked his life to save another. He did not know that he would perish. The Lord Jesus gave up His life for us. He knew what would take place at Calvary. He came into this world for the very purpose of dying on the cross, in order that He might be able to save us. When the Lord Jesus beheld us sinking into the depths of woe, unable to help ourselves, He plunged into the sea of God's wrath in order that



He might have us with Himself for all eternity. Hearken to His own wondrous words: "I sink in deep mire, where there is no standing: I am come into deep waters where the floods overflow Me" Psalm 69:2.

You may have been trying, like the sailors on board the Cyprian, to save yourself. This is utterly impossible, for according to God's judgment, "there is none that doeth good, no, not one" Ps. 14:3. But there is salvation present, full and free, and for you at this moment. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" 1 Tim. 1:15. He came from yonder bright glory down to this wicked world to "save sinners." Have you found that you are a sinner, lost and ruined? The Lord Jesus "bare our sins in His own body on the tree." He paid the ransom price for our deliverance.

The stowaway, when speaking of the captain's love to him, said, "He gave himself for me! he gave himself for me!" That is what you can say of the Lord Jesus. The apostle Paul uttered the same beautiful words: "He loved me, and gave Himself for me" Gal. 2:20. He died, the just One, for us, the unjust, that we might be brought unto God. May you be enabled to say from your heart:

"Though poor and needy, I can trust my Lord;  
 Though weak and sinful, I believe His word.  
 Oh, glad message, every child of God  
 Hath everlasting life."

Selected.

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## THE STRENGTH AND LOVE OF JESUS

**WE** never know the strength and the love of Jesus until we lean on Him with the heavy burden of our sins, temptations, doubts, and sorrows; until, in confidence, trust, and humble candour, we speak to Him of all that oppresses and perplexes us. Then we experience that Jesus is the Man who is God's equal; the Man of God's right hand, whom He hath made strong and mighty to save, help, and comfort us; that he is the Messenger of the Covenant, the True Presence and Light, who helps and guides us through the wilderness and sends us down all blessings from His heavenly sanctuary. And then we experience the wonderful tenderness, the compassionate love, the perfect sympathy of Him who is not ashamed to call us brethren, who is afflicted in all our afflictions; who is constantly interceding for us in heaven, while He is constantly sustaining our inner life by His spirit. He alone knows what is in man; the sorrow which lies too deep for human ministry, He is able to understand and heal.

Adolph Saphir.

## CHRISTIAN SIMPLICITY

### Our Meeting Places

WM. H. FERGUSON

**F**ROM the beginning of the Church's history we read of places where the Christians met, gathered together by the Spirit of God for the carrying out of the Word of God and for mutual fellowship in worship, prayer, praise and ministry or preaching, thus maintaining a "light" for God, likened unto a "lampstand" as in Rev. 1, 2, 3.

SOMETIMES their meeting place was an "upper room" as in Lk. 22, Acts 20 etc., or some such place. Again, some devoted Christian would open up his or her home as a "meeting place" and the Church would meet in their house. But wherever we see the saints gathered together we are confronted with the thought of CHRISTIAN SIMPLICITY pervading the whole atmosphere. They had much reproach to contend with in those days and the thought of ornate, imposing and outstanding structures was not in their minds at all. It remained for the days following Constantine, the Roman Emperor who sought to make Christianity popular, to witness the attempt to make the Christian popular, consequently there arose the great Babylonish attempt to impose itself upon the populace by a display of grandeur and power.

In any movement of God with a desire to get back to God, there has been evidenced an attempt to be occupied with the spiritual, rather than the material, hence in early days of testimony and power when God was working, a home, a humble cottage kitchen, a simple meeting place was all that seemed necessary and, lo! the strange part of it was, as some of us have seen, that such places were filled with, and sought out by, earnest men and women, young and old, anxious to listen to the Gospel and to the ministry of the Word of God. Strange, wasn't it, and yet not strange, for the power of God and His Word was present?

**BUT** now a much different picture presents itself. No longer is there much reproach, and in certain cases beautiful and imposing meeting places are built, with all kinds of provision made for various activities, furnishings are of the best; but people don't come in. Saints are often absent, save on special occasions (perhaps only when there is feasting or lightness prevalent). WHY? Because of the lack of the power of God in the gatherings of His own and the substitution of materialism for spirituality and instead of godly, spiritual leaders being conspicuous as "guides," often worldly-minded men have taken the helm, forced the godly out of their true and proper place to the grief and sorrow of all spiritual ones in the Assembly.

THEN the "structure" must be given a NAME suitable to the purpose of those who thus lead and often a simple name designating the meeting place is changed and out of it "evolves" a "Chapel." The use of this word suggests a Sanctuary or a hallowed place, and it has never been used by Assemblies throughout the world until very recently and distinctly follows the trend of worldliness and world conformity and is a deliberate attempt to place the "assembly" on a level with the Christendom around. It is used in Ex. 15:17 — "The Sanctuary, O Lord, which Thy hands have established" and there it is very evident that it points to the hallowed Sanctuary of God which shall be built on the earth in Millennial glory in a coming day. We do not believe there is anything hallowed or consecrated about the meeting place of the Christians (the Church is made up of living stones). Why, then, should it be thought necessary to copy the world which believes that the very stones of their chapels are "hallowed" and "sacred"? The word could also be used of a consecrated place, a palace, whether for Jehovah or for idols — compare Amos 7:13 where the king's chapel at Bethel is NOT God's but the king's and where the Word of God CANNOT come. Is it not true today that where such a trend is developing, more emphasis is placed on giving such a place the appearance of a hallowed sanctuary of Christendom where that which religious worldlings expect to find, they will discover, and where the soft, sweet strains of a musical will lull them into false security and amidst pleasant surroundings and often genial men and women, they may go comfortably on their way downward.

AGAIN the "Chapel" must have its minister, or a near approach to it. Not far away perhaps this "minister" may be found and the Lord's Supper instead of being given prominence is soon gotten over to make room for the preaching which is counted by some of more immediate value and concern. Such is the apostacy so evident today and not a few, Micah-like, are willing to say as to the young Levite in Judges 17 — "Dwell with me, and be unto me a father and a priest, and I will give thee ten shekels of silver by the year, and a suit of apparel, and thy victuals. So the Levite went in. And the Levite was content to dwell." . . . . . until he found a better place and a larger field as in Judges 18:19, 20. Then we read as he left Micah's house for his "new and more popular" field . . . . "The priest's heart was glad."

WHAT a sad condition, only possible because of what we read in the last verse of Judges — "Every man did that which was right in his own eyes."

LET our meeting places be neat and inviting and suitable, as commodious as necessary; let them be on a standard at any rate with our homes — never below that standard — let

inside and outside show every evidence of our attention to details. Carelessness, slothfulness in the things of God becomes very evident to the stranger coming amongst us and is displeasing to God. Herein lies a good service for young men and women who would use some of their energy and time for God and could ask the elder brethren what they could do around the Hall to help. There will always be something for "willing hands" to do. But, above all, let us see that our main thought lies in the fact that we are "gathered to Himself" and the Word of God must have the preeminent place in our gatherings and where His Word is honored and upheld and preached without worldly accompaniments and with an absence of human show and pride, Christ will be preeminent in the midst of His own and "if there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest; and falling down on his face he will worship God, and report that God is in you of a truth."

In writing the above we are fully aware of the fact that certain of our brethren may have been drawn into this "snare" without, for a moment, considering the matter in the light we have mentioned.

With a view to helping any such we have dwelt at some length on the subject and we earnestly urge a reconsideration of the whole matter and a return to Christian simplicity even in the naming of the Christians' meeting places.

Let us repeat in conclusion, that in the minds of by far the great majority the word "Chapel" is associated in every corner of Christendom with a "consecrated," "sacred" place. Why should any Christian seek to perpetuate such a perversion of godly simplicity and distortion of the truth regarding God's living temple, composed of "living stones"?

Editor.

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## THE CHURCH'S PLACE

**T**HE place of the Church is quite unique. It is formed by the Holy Ghost sent down from heaven consequent upon the death and resurrection of Christ, and His session at the right hand of God. It is built upon the foundation of the apostles and prophets, and the boundaries of its existence down here are Pentecost and rapture. The saints of the Old Testament will have their own place assigned them in the dispensational wisdom of God. He names and fixes the place and portion of "every family in heaven and earth." They could not possibly belong to a body which had no existence till after their time. They will have part in the first resurrection and in heavenly glory; but the Church must ever occupy its own peculiar place as the body and bride of Christ. Wondrous place! May we enter more into it and walk more worthy of it!

## PERSONAL TYPES OF THE LORD JESUS

DR. J. NORMAN CASE

### David

**M**OSES is the great type of Christ as Prophet, Aaron as Priest, and David as King. As a Prophet Christ has fully revealed God. By Him as the Priest we now draw near to God. In Him we shall yet see rule after God's heart. Speaking broadly, we may say that our Lord was Prophet when on earth. He is now Priest in Heaven, and in the age to come He will be King.

The Scriptures clearly intimate that David was a type of the One to come. In several passages it would appear that the name of the type is given to the Antitype (see Isa. 55:3; Jer. 30:4-11; Ezek. 34:23, 24, etc.) These and kindred Scriptures await their fulfilment. Ere long on this earth, the seed of Abraham shall be ruled by their true David—the Shepherd-King—our Saviour and Lord.

Only as we see in David a type of Christ, can many of the Psalms be understood. Penned by David, they yet give experiences and predict glories which can only be true in their fulness, of Him who is at once "David's Son and David's root, yet David's offspring.

For the purpose we now have in view, we may divide David's Life into four periods:—

**FROM HIS BIRTH TO HIS PRIVATE ANOINTING.** Like the most of God's worthies in all ages, he was of lowly origin. In a passage, which in the first place applies to David, and in a deeper sense to Christ, we hear Jehovah saying, "I have laid help on one that is mighty; I have exalted one chosen out of the people." He was one of the people in his descent, and in training he was a simple shepherd lad. And the Christ of God was simply the reputed Son of Joseph and Mary, poor Galilean villagers. By comparing Luke 2:24 with Luke 12:8, we get a touching proof of the scanty means of the mother of Jesus. And in all Christ's training as a Man on earth, from the manger to the Cross, He showed Himself as truly one of the people.

Bethlehem (meaning house of bread) was David's city; and there the Christ, the true Bread from Heaven, was born. The name David means "Beloved," reminding us of various Scriptures which speak of the Redeemer as God's beloved Son.

But on these points we must not enlarge, but hasten to the second period of his history:

**FROM HIS ANOINTING, TO HIS FLIGHT FROM SAUL.** The first mention of David is in 1 Sam. 16. In this

chapter we have a simple yet graphic account of the private anointing at the hand of the prophet. For several hundred years, Jehovah had been the invisible yet true "King in Jeshurun." But of His benign rule and special interpositions they had grown weary. The theocracy — the direct rule of God — no longer satisfied them. Aspiring to be like the nations around, they clamoured for a king, thus directly rejecting God as their king. But this had been foreseen by God, for Moses had written as to the sort of king they were to have. But to this we may refer later.

Before they are fit to have the man of God's choice, they must be taught a bitter lesson from the king of their own choice. Whether as individuals or nations, the fact must be learnt, that it is a hard and bitter thing to depart from God. In everything Saul was just the man they wished for, and God gives them their will. Centuries after Jehovah said, "I gave thee a king in Mine anger, and took him away in my wrath."

But the man of God's choice is of a far different spirit. At this time, at least, he was one whom the nation assuredly would not have chosen. Nothing in his appearance marked him as a future king. In fact, he was judged so insignificant, that when the other brothers were called to meet Samuel, he was left in the field. Yet he was God's elect; and, taught of God to recognize this, the prophet solemnly anoints him as king of Israel. And significantly we read, "And the Spirit of Jehovah came mightily upon David, from that day forward."

And so with the great Antitype. The Prophet Isaiah foresaw Him as the "despised and rejected of men." He foretells, that when He should appear, there would be nothing about Him outwardly to lead men to desire Him. And yet God, through the same prophet, speaks of His Son thus, "Behold My Servant, whom I uphold; Mine Elect, in whom My soul delighteth: I have put my Spirit upon Him." A special title of the Lord Jesus is the Christ — THE ANOINTED. But He was anointed, not with material oil, but with the Holy Spirit. This took place at His baptism, when He entered on His public service. "God anointed Jesus of Nazareth with the Holy Ghost and with power." And His short but blessed after-life, can be summed up in these words, "Who went about doing good; . . . for God was with Him." And in this we know He has left us an example that we might follow in His footsteps.

The next recorded event is, the familiar story of the fight between David and Goliath. It is a scene on which we would fain dwell, but a few words must suffice. At this time

we learn of occurrences which the modesty of the shepherd boy had led him to keep secret. I refer to the conflict of the lion and with the bear, for the sake of one little lamb of the flock.

Thus his training in private had fitted him for conquering the impudent defier of Jehovah and enemy of Israel. It reminds us of that awful hand-to-hand fight, between the prince of darkness and the Son of God, when He "was led up of the Spirit in to the wilderness to be tempted of the devil." And at last, in this mysterious, unique Being — real Man and true God — Satan had met his match. David showed the spirit of a true shepherd; he was no hireling. He loved his flock, and even risked his life for the sheep. And what shall we say of our David? He not only risked, but He actually gave up His life for His flock. Freely, voluntarily, He went to the Cross for us. He there gave such an exhibition of love as never before had been seen, and never again shall be. To all eternity with grateful hearts, the redeemed will look back to the Cross.

The lion, the bear, and Goliath, we may take as representing all the enemies we had against us — sin, death, Satan, the curse of a broken law. Our Lord Jesus at Calvary put away sin, robbed death of its sting, conquered the devil, and bore the curse of the righteous law of God. Oh, for a heart to take in these ever-glorious facts, that we may day by day live under the shadow of the Cross! Bless God, Christ has conquered! David, the successful champion, at once began to receive some of the honours which had been promised. The exalted place he occupied in the hearts of the people we can gather from the popular demonstration that was made in his favor. It was the natural and spontaneous outburst of a grateful people. "Saul hath slain his thousands, and David his ten thousands!" And this was one thing that ever rankled in the heart of jealous, evil-minded Saul. He never forgave it. About this time it is written that "all Israel and Judah loved David." But nothing could save him from the hatred and persecution of Saul. And at last David had to leave the court and his own home and seek a hiding place in the wilderness.

**HIS FLIGHT TO THE DEATH OF SAUL.** David was too well known and popular to long remain alone; and the little band quickly increased in size. We read, "David therefore departed thence, and escaped to the cave Adullam; and when his brethren and all his father's house heard it they went down thither to him."

It is probable that after David's escape, Saul began to persecute his kindred; and we judge that it was for their own safety they thus came to David. His brethren had seen him anointed by Samuel, but not believing, not understanding, or

being jealous of their young brother, they had scarcely treated him with common kindness, and had sought to hinder him in his fight with Goliath. But now things are changed. It may be the force of events had compelled them to recognize in this stripling God's anointed; at least, from whatever motive, they cast in their lot with David.

During the years of our Lord's ministry, His kinsman did not believe on Him; yea, more, on one occasion they endeavoured to restrain Him by force, thinking He was mad. But after His resurrection they evidently accepted Him as their Saviour, for we find some of them occupying prominent places in the Church.

But besides his kinsmen others gathered unto David. "And every one that was in distress, and every one that was in debt, and every one that was discontented (bitter of soul) gathered themselves unto him; and he became a captain over them." A motley crowd this! and one hard to be managed. But God's chosen king was equal to the occasion. He restrained and ruled over them, and through being with David, every one became more or less a hero. It is like a spiritual tonic to read of what these men did for their David. He completely won their hearts, and probably not one but would have willingly laid down his life for the sake of his loved leader. Oh, brethren, shall our David have less true-hearted devotion and self-denying service from us? Surely not!

David, in retirement, shadows forth Christ on his father's throne, waiting till his enemies be made his footstool. During this interval He is attracting sinners to Himself. And it is no great stretch of the imagination to see, in these distressed, bitter of soul debtors, pictures of ourselves. The descriptions of conditions in unregenerate days, in the Word of God are anything but flattering. But thank God, we have been given to know our indebtedness and the impossibility of ever meeting it ourselves; we have been made discontented with the service and rule of the usurper; and bitterness of soul on account of sin has been ours. This was necessary ere we would have come to the Lamb of God for salvation. But in Him we have found all that our souls needed. Again, we may rejoice that it is to a Person we have, and still do come. "And I," said our Lord, "if I be lifted up from the earth will draw all men unto me."

Just as these men gathered unto David, so the church is called to share with Christ in His rejection. For the fact is, not only was our Lord rejected, He still is by the great majority of those who know of Him. But the only rallying point for the redeemed is the Name of Christ; not ordinances,



creeds, ceremonies, or preachers, but our risen Lord himself. It has been the bane of the Church, in all ages, that she has forgotten the simple fact that this is not her reigning time. The world still refuses to submit to our Lord; and in measure that we are faithful to Him, we shall be continually made to feel this.

Concerning an effete, though God-given system, it was written, "Let us go forth therefore unto Him without the camp, bearing His reproach." We admit fully that "the camp" here, in the first place, means the worn-out Mosaic economy. And yet how sadly does "history repeat itself." The sin, the rebellion, the apostasy of Israel, have their counterpart at the present time in the professing Church. Who for a moment thinks that the Church has continued in God's goodness? Comparing things around us with the Scriptures of truth, we must write, Failure! FAILURE! Indeed, the great professing body seems to occupy, at this moment, an almost analogous position to Judaism, just before the destruction of Jerusalem.

And the voice of the Spirit sounds loud and clear, "Come out of her, My people!" For in reference to a Christianity which has the form, but denies the power of godliness, the emphatic injunction is "From such turn away!" Let each one of us see to it, not only that we go forth without the camp, but that we go forth "unto Him." And not only on the first day of the week, by gathering unto Him at His table, every day, in all our words and ways, may we manifest our pilgrim character.

And then, when the kingdom shall come, those who like David's men, shared in the suffering and rejection, shall have part in His glory and exaltation. Every little thing purposed, or done, or suffered for Him shall then be remembered and rewarded. And if we but get His smile and approval on that day, what will it not compensate for? It has been truly said, that "when the glories of heaven fill the soul, a little of earth goes a long way." May His personal beauty and the coming glories so fill us that we may hence-forth live, not unto ourselves, but unto Him who died for us, who rose again, and is coming to gather us to Himself in the air.

DAVID REIGNING. These years in the wilderness were needed by David; they doubtless deepened his character, and enabled him to bear, with steady hand the full cup which was put therein. Instructed by Jehovah, David went up to Hebron, and there the men of Judah received him as their king. Not till several years had elapsed did he become king of all Israel. When they crowned him they give three reasons for so doing: "We are thy bone and thy flesh." No stranger, but one of themselves, who knew them well. "When Saul was

king over us, thou wast he that leddest out and broughtest in Israel." He was no untried man; again and again he had proved his fitness for the high position. "And the Lord said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel." Thus last, though not least, they recognized him as the one appointed by Jehovah.

How beautifully these conditions will be met by the Lord Jesus must be apparent to all. We cannot now enlarge on them.

When Christ shall come, too, the order will be the same. He will come first to distressed Judah at the time of their unprecedented troubles, and the faithful remnant among them will discern in Jesus of Nazareth their Messiah. It is said distinctly, "The Lord shall save the tents of Judah first."

One of David's first acts, after his coronation, was to take the stronghold of Jerusalem from his enemies, and make it his chief city. When Christ shall be manifested, Jerusalem will be surrounded by the armies of Antichrist. But the Son of God shall shine forth in His brightness, and destroy all these enemies, and then He will set up His earthly throne there, and then shall be fulfilled the word spoken by the angel before His birth, "And the Lord shall give unto Him THE THRONE OF HIS FATHER DAVID." This is not a throne in heaven, but one on earth, at Jerusalem.

After this, David waxed greater and greater, for God was with him. He conquered and subdued all the nations, and they became tributary to Israel. On a far wider scale, ere long, shall be the conquests of the true King of Israel and of the nations, and for a full thousand years shall they enjoy his beneficent rule.

We have just glanced at some of the chief points in which David was a type of Christ; but we cannot read his history without perceiving that he was a man of like passions to ourselves. Few have sinned so deeply as David; few have repented so truly. His language has become the natural expression of penitents of all times. But we have neither the inclination to dwell on his sins and failings. Among the sons of men God has had but one perfect servant, "the man Christ Jesus." It is well to go step by step through the eleventh of Hebrews, but not to stay there. There are many bright examples, but the only one that in everything we can follow is Christ—"Looking off unto Jesus." And we look in order to follow and become like Him. May He again whisper in power to our souls "I am the root and the offspring of David, and the Bright and Morning Star." As such, O Lord, we wait for Thee.

## NEW CARTS

**A**LL of us have felt sad as we have read the disastrous failure and tragic termination of David's first attempt to bring up again the Ark of God. The secret of that failure is not far to seek. To bring up the Ark was good: it was in the way in which they set about it that the fault lay. David and the people were guided by that which seemed good unto them. The record was not searched that the will of Jehovah might be known. So it came to pass that man's way and not God's will ruled. Hence the new cart—very beautiful doubtless, and in every way adapted to the work—was sent for, and God's way, the shoulders of the Levites, was lost sight of.

And today is there not a great temptation to repeat this mistake; the substitution of the new cart for the shoulders of the Levites? A temptation not the less because God does not see fit to manifest His displeasure in the unmistakable way He did to David. Nor are the results less disastrous because they are not so clearly brought home to us.

The new cart was a labor saving machine, the very idol of the nineteenth century. The shoulders of the Levites necessitated personal labor.

Works for the Lord done by deputy is of the new cart order. As spiritual power in an individual or assembly ebbs, so do new carts come into favor.


In Gospel service, because of coldness and worldliness, the freshness that once drew and held the people is lacking. Something must be done. A new cart is the ready answer of the energy of fleshly activity. Some fresh form of sensationalism, some human device; be it the "pleasant Sunday afternoon," or "service of song," or what not. God's way is that the Levites, those who are born to serve, and only those, should stoop down and take the burden on their own shoulders. More prayer, more self-denial, more visiting, more labor. Do you object that it is such hard work? If the Levites had that thought, if they cast wistful eyes at the new cart, how rebuked they would have been when, having stooped to lift up on their shoulders that heavy Ark, they realized that God was helping them! What an honor! Jehovah joined them in their labor. He shared with them the toil. Oh precious moments of service that brought them into such personal contact and relationship with the Most High.

And He has not changed. So shall we prove, as turning from every new cart, we do His work in His way, with His help to support us and His promises to cheer.

W.H.S.

## THE ASSEMBLY LUBRICANT

WILLIAM WILLIAMS.

 GREAT advances have been made in recent years in the lubrication of machinery. Special oils are prepared for the various types of machines. To the uninitiated oil is squirted into the bearings because it makes the machine run easier but the trained engineer knows that the oil forms a thin film between the shaft and the bearings, thus reducing friction and preventing cutting of the working parts. The moment the steel shaft comes in direct contact with the metal bearings the friction produces heat then cutting of the bearing and finally leads to the stoppage and injury of the machine.

Now in 1 Cor. 12 we have the assembly as a great and intricate machine with its God-given parts—the foot, the hand, the ear, the eye, the head and so on. In Ch. 14 we see this beautiful piece of mechanism at work, all the parts operating according to the plan of the great Designer. Now in between we have ch. 13 with the divine type of lubricant prescribed for the complicated machinery. Other oils, light or heavy, are used by the founders of sects and parties to make their “church organization” work; but their machines are noisy and clamorous and their output, judged by the Divine standard, produces much that only shall be fuel for the flames when our church testimony fabrics shall be scrutinized by the Word, as a linen expert looks at the number of threads per inch through his magnifying glass.

When at school, our science master gave us a practical demonstration of the fact that a ray of sunlight is composed of seven colors. He focussed a ray of sunlight on a prism, a piece of crystal in the form of a wedge. The ray of light passed through the prism and was then refracted on a screen where the colors, violet, indigo, blue, green, yellow, orange and red were clearly seen. Thus we learned that a ray of sunlight had seven components. Then the teacher took a disc about 18 inches in diameter with the above seven colors painted on it in the form of segments. The disc was then fixed on the axle of a machine which made it revolve at high velocity. Gradually as the machine sped up, we could see the disc changing colors until it reached the necessary height of velocity when it turned perfectly white.

Now as a ray of sunlight has seven component colors, so this divine lubricant which is *LOVE*, has nine ingredients. Let us make note of them in 1 Cor. 13:4, 7.

Love suffereth long .....	PATIENCE
And is kind .....	KINDNESS
Love envieth not .....	GENEROSITY

Love vaunteth not itself .....	HUMILITY
Doth not behave itself unseemly .....	COURTESY
Seeketh not her own .....	UNSELFISHNESS
Is not easily provoked .....	GOOD TEMPER
Thinketh no evil .....	GUILELESSNESS
Rejoiceth not in iniquity .....	SINCERITY

All those ingredients are the fruit of the Spirit of God manifested as we walk in the Spirit and are filled with the Spirit. Many Christians have a wrong conception of being filled with the Spirit. They have seen or heard of the abuse of some who "when under the power" have done and said things which are neither decent nor in order, which is the true test of all service for God. They confuse the one baptism by the Spirit and the command—"Be filled with the Spirit."—Eph. 5:18. There is but one baptism by the Spirit into one body; there can, and ought to be many "fillings with the Spirit." Again we affirm that all the ingredients of love can only be seen as we are filled with the Spirit.

We overheard a conversation among some housewives some time ago about a cake which they were sampling. It was pronounced light, delicious, the best they had tasted, wholesome and inexpensive, as one after another tasted it. They asked for the recipe and how it was prepared etc., The ingredients were then explained to them when one said—"Oh, that is so simple but I am afraid I could not get it to turn out like that." The maker of the cake answered—"Just put in the ingredients of the cake as directed and the cake will turn out all right." NOW this is exactly what we must do with *LOVE*. Put in the nine ingredients, as above, and the result will be assembly unity and fellowship, brethren dwelling together in unity; something which pleases God, honors our blessed Lord Jesus and manifests the fruit of the Spirit.

Just as the seven colors of the rainbow put in rotation return to white light and directs us back to God Who is Light; so the nine ingredients of *LOVE* put in motion will lead us to God—FOR GOD IS LOVE.

**I**N Deuteronomy 26 the worshipper gathers his first-fruits and journeys to the place where God was to put His Name. His offering "set down before the altar"—beside what speaks of God's great offering to us (see also 2 Kings 12:9) where all would be fulfilled according to God's mind—the first-fruits presented, the offerer worshipping God and rejoicing in heart, the tithes suitably given, then, and not till then prayers went up for blessing on the Israel of God. Being right personally he was now in a condition to pray for others—to bless and be a blessing.

## BRING OUT THE KING'S SON

GORDON R. PENNOCK, BELFAST.

**I**F VERY spiritual Christian likes to see the bringing out of the King's Son—our Lord Jesus Christ—at and in every gathering of His people. Note the above expression in 2 Chron. 23:11.

WE like to see Him brought out early and often in the Bible Reading and also in the Prayer Meeting where we like to see Him brought out and mentioned at the throne of grace in our petitions. It is a lovely thing also to see Him brought out amongst the children in the Sunday School so that they can have Him to reign over them early in life. We know that if they come to Him, He will bid them welcome and fold them to His bosom. It is a great thing to see Him brought out clearly and boldly in the Gospel Meeting as a loving and lifting Saviour. Surely if He brought forth in the Holy Spirit sinners shall be brought into the blessing of sins forgiven. But, best of all, to see Him brought forth in the morning meeting at the Lord's table makes our very souls rejoice.

THIS King Joash mentioned in 2 Chron. 23, was hated, hunted and hidden, just like our Lord Jesus in His infancy—remember Herod and the flight into Egypt. But in due time Joash was brought forth and proclaimed King to the joy of his friends and the consternation of his enemies. Joash was brought forth to be crowned. Do we bring forth our Lord Jesus to be crowned with our praises? Yea, do we bring Him forth in our lives from day to day? The cry rang round and about Joash—"Long live the King." So our King Who died for us upon the cross, now lives for evermore, never again to suffer, never again to die.

AGAIN, after a time King Joash sinned against God and failed the people. Thank God our King has not failed us nor ever shall, Isa. 42:4. He will never let us down, neither in time nor in eternity. Then may we, from today onward, by the grace of God, not fail to bring out the King's Son in our lives. Thus, in turn, we shall help to hasten back His coming again—2 Samuel 19:10.

He went as far as Calvary,  
The fairest of the fair;  
That I might go to heaven one day  
And find a welcome there.

**T**HE Word of God was Christ's treasure in the days of His flesh, and He gave it to us with the Spirit of Truth. We cannot but prosper if we delight in the Scriptures, that is, if we read them diligently with a view to obedience and communion with God.—Chapman.

## THE TESTIMONY OF THE LORD

A. T. STEWART

**T**HIS has been the subject of much discussion in recent years, some contending that the Gospel (alone) is the testimony for God's people today, as the Law was for Israel in a bygone day. Let us look at this in the light of Scripture.

Referring to Israel, we find that the Law on two tables of stone was a testimony. See Exodus 31:18.

Did their testimony end there? By no means! The ark was a testimony to Israel (Ex. 40:20-21), that they had broken that holy law, and that God was still bearing with them in grace through the intercession of Moses — Ex. 33.

Again, when God brought them (Israel) into the land of Canaan they were to be a testimony to the ONE living and true God (Deut. 6:4), in contrast to the many gods of the nations round about them.

Then again when Israel went up to Jerusalem to offer their sacrifices and give thanks — at the place where God had chosen to place His name (Psalm 122:4) — it is spoken of as the testimony of Israel.

Coming now to New Testament times, the Apostle Paul does speak of the Gospel as TESTIMONY — 1 Cor. 2:1. It is a testimony:

1. To the power of God (Rom. 1:16).
2. To the work of Christ on the Cross as sufficient to meet all God's holy claims against sin; and save the sinner who believes it (1 Cor. 15:1-5).
3. To the presence of the Holy Spirit in the world to convict men and women of their sin, and make them ready for the Gospel (John 16:8-12).

To say, however, that our testimony today is limited to the Gospel, is surely to come far short of God's purpose for us His people.

Some of God's people came out from the sects and systems of men: leaving behind us (as in my own case) Christians that would put us to shame by their zeal for the Gospel.

Why did we leave these places? In obedience to the Word of God, when we saw that one-man ministry, coupled with sprinkling babies, and other unscriptural practices, were not according to the Word of God.

The Word of God that brought us out would never take us back in again; although some have gone back.

We learned that a scripturally gathered company of be-

lievers had room for the whole Word of God; and room for the Holy Spirit of God to lead and guide, according to 1 Cor. 14.

In 1 Cor. 11 the Lord's supper is spoken of as showing forth the Lord's death (same word as 1 Cor. 2:1); so that apart from the Gospel altogether we proclaim to the world "on what ground we hope to stand, when the Lord shall come with clouds, joined by Heaven's exulting crowds."

Again in 1 Cor. 14, where God's order is carried out, the unlearned and the unbeliever, looking on, "fall down and acknowledge that God is in you of a truth" (verses 24-25). Is not this a testimony against the systems of men, where the Holy Spirit is set aside, the Lordship of Christ denied, and ONE MAN set up to monopolize all the gifts (if he has any), besides praying, etc.?

It is true that failure and sin have come in; and it seems as if Satan is determined to blot out any testimony for God there is today.

Some (because of the condition of things) would tell us it is an individual testimony—1 Cor. 11:26 proves otherwise. Others again have turned their backs on what they once believed to be God's order, and have lost whatever testimony they once had for God.

This is not written in any spirit of controversy, but to try and help those who are younger to go on steadfastly and not to be turned aside, or stumbled by what they see others do; at the same time to help and stand by the older ones who are seeking to go on in God's way. See Jeremiah 6:2-16.

Many of the younger generation today have not passed through the exercise of soul that the older ones passed through, but if the Word of God gets a good grip of their souls, they won't let these truths go.

Going back to Israel again, we find that when failure and sin came in God laid the blame at the door of the shepherds and the leaders (Jer. 50:6, Ezek. 34:1-7) for failing to shepherd and feed God's people. The result of this was wickedness, and covetousness that spread from the greatest to the least of them (Jer. 6:13).

Our only hope is to humble ourselves before God, and acknowledge like Daniel that we have sinned (Dan. ch. 9), and turn to the Lord, and He will have mercy upon us.

What encouragement we have in the Minor Prophets to do this, as well as in the New Testament! In spite of all the failure and weakness, God stands ready to bless and revive and strengthen His own.

May our cry be, Revive me, revive us, revive Thy work, O Lord!



## THE DOCTOR'S DOOR

THE patient's entrance is in a side street, and a small porch protects the visitor. The steps are well worn, and native grain is everywhere visible in the wooden surroundings. There is neither bell nor knocker, but the door presents interesting and, so far as we know, unique evidences that importunate seekers for medical aid have not been lacking. On the panels at different heights are three well worn places where the knuckles of successive generations have rapped, and rapped, and rapped. The lowest of these three—about three feet from the floor—represents the work of tiny Tim, and little Nell, so often the messengers in poorer families. Higher up and of less extent is the second depression where Bud and Sis have pounded. And highest of all in the upper panel is a wide area where the firmer fists of fathers and brothers have, as the years rolled on, worn away the wood to nearly half its thickness. Such a testimony to the esteem and faithfulness of successive generations of patients is worthy of preservation.

« « «

(This door is still to be seen in the museum of Dundurn Castle, Hamilton, Ontario.)

« « «

Editor's Note! Do we know anything of importunate knocking at heaven's door (in prayer) and do saints and sinners feel welcome at our doors? Anon.

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## A CURE FOR COLDNESS OF HEART

WHEN thou art considering thy love to God, and ashamed at the sight of it, then look at His. Look especially at His when thine is little. Believing views of His will increase thine. Thou hast nothing else to excite or to nourish it. Thou art not called upon to warm thyself with the sparks of thy love to God, but with the pure constant flame of His love to thee. His is to keep up thine. His is the first cause; thine is but the effect. The experience of His will heal all the infirmities of thine. When thy love is little, unsettled, cold, and dull, then study the divine properties of His; these rightly understood will increase, settle, warm, and actuate thine affections. By believing meditation thou wilt find a pardon provided for thy little love; the sense of it will comfort thy conscience. Thy heart will grow hot within thee; while thou art musing the fire will kindle. It will break. Thou wilt speak with thy tongue praise and thanksgiving to thy loving God and Father.

Romaine.

In Memory of Our Beloved Brother  
**Dr. Hugh Angus Cameron**  
 of Detroit

« « «

Who departed to be "with Christ" three years ago this month. Dr. Cameron was a co-worker in the early days in New England with our former Editor, Dr. E. A. Martin. We reprint this tribute to a faithful, humble life.

« « «

**WE** loved thee well—Physician, Friend and Guide,  
 Come weal, come woe, whatever griefs betide;  
 We found thee always there,  
 And willing all such grief to share.

Thou servedst Him well, Who chose thee long ago,  
 Didst labor hard His mind and will to know;  
 Great things for self eschewed,  
 Known often by thy friends for good.

In quiet dignity, and never light  
 We loved thee for thy strong defense of right;  
 Thou didst His servants love,  
 Looked only for reward above.

A ready scribe, burning the midnight oil,  
 Little did many know the care and toil  
 Thou didst expend—for them,  
 But they shall miss thee, and thy pen.

A siren world, with all its changing coat,  
 But drew forth from thy heart a warning note  
 To save the honored Name  
 Thy life burned out in holy flame.

And so we bid farewell, but not for long;  
 We soon shall meet in Heaven's happy throng,  
 Praising the Lamb once slain,  
 Tracing the tortuous way, **MADE PLAIN.**

Until then we would press still on and on,  
 Counting not life dear till the conflict won;  
 And then—"Well done"—to hear  
**THE PILGRIM'S EVERLASTING CHEER.**

**Lonaconing, Md.**—Saints here were looking for blessing on a Gospel effort commencing about the middle of January by Bre. Dobson and Lipke.

**Los Angeles, Calif.**—Recent Conference of Jefferson Assembly was good with ministry for the upbuilding and encouragement of the saints. Ministering brethren present were David Scott, W. F. Hunter, Alves and Kennedy. W. F. Hunter had three weeks in San Diego and one week at Long Beach with good interest. He was continuing in Jefferson St. after the Conference.

**San Antonio, Texas.**—Bro. Elford writes: "We have fragrant memory of dear brother Keller. His first visit to us was in 1918. We have been refreshed by his ministry. The Assembly here has been blessed in recent months."

## CANADA

**Girardville, Que.**—John Spreeman was spending a little time here at the first of the year and has been feeling slightly stronger—he expected to return to Ontario.

**Deseronto, Ont.**—G. P. Taylor and T. Kember had meetings in schoolhouses before the end of the year. On Big Island they saw God's hand in salvation. Some were baptized.

**Toronto, Ont.**—Saints in Pape Ave. Assembly enjoyed a week of ministry by brother Alex. Phillip of Aberdeen, Scotland who is visiting these shores.

**Campbellford, Ont.**—J. B. McMullen visited here recently. He enjoys helping the small assemblies and they are appreciative of such help.

**Ottawa, Ont.**—Geo. Smith has been kept close on account of sickness at home of recent months.

**Windsor, Ont.**—Conference weather was delightful this year enabling Christians to come together from various parts. Ministry by Bre. Meridew of the Argentine, Fletcher, Mehl, Stewart and W. Ferguson. Saints being refreshed and encouraged to go on.

**Vancouver, B. C.**—Bro. Basham of Cedar Cottage Assembly in writing in Dec. mentions that they baptized six young believers about a month ago.

**Simcoe, Ont.**—The recent meetings by Bre. Wagler and Nugent were blessed to the salvation of some souls.

**Montreal, Que.**—Conference here was felt to be a time of blessing and profit. Ten of the Lord's servants shared in the ministry. In the French Assembly the saints had a baptism during the week following when twelve converted R. C.'s from other parts of Quebec were baptized.

**Toronto, Ont.**—J. M. Davies had a few nights in various halls. Ministry much enjoyed.

## OTHER LANDS

**Argenteuil (S. & O.), France.**—147 Avenue du Marechal Joffre. We quote extracts from Bro. Taylor's letter . . . "God has enabled us to visit 50 cities and towns in France this year with the Gospel message as also to distribute about 60,000 copies of my latest Gospel publication—'The Coming Calamity' and hundreds have also been distributed in French India and No. Africa, resulting in many letters from askers, several of whom have been saved. Three saints recently obeyed the Lord in baptism here and several more souls have been saved.

"During the 'perilous miners' strikes I found myself in the thick of it at St. Etienne over 400 miles away . . . The Lord enabled however and a woman was saved. I was also able to distribute about 2,000 copies of 'The Coming Calamity' amongst those miners when the troops had fired on the mob and a man was killed and some others wounded.

"We should value any prayer help you or others of the saints in America may be able to give us in these perilous times, so send our warm love in Him to you all.—William E. Taylor."

**Puerto Cabello, Venezuela.**—John S. Frith who has recently settled in this land for Gospel work writes—"We are now just over the Puerto Cabello conference which has been very good. There has been a very hearty and happy feeling amongst the Lord's people and God gave help in ministry. Eight followed the Lord in baptism and one

professed to be saved. Bro. Frith expects, d. v., to work farther inland ere long.

## CONFERENCES

**North Vancouver, B. C.**—The Annual Conference of Believers gathered unto the Precious Name of our Lord Jesus Christ will be held, God-willing, at Easter, April 15, 16 and 17, commencing Thursday night, April 14th at 8 o'clock for prayer. Circulars to follow. Communications to J. W. Dennis, 153 E. 12th Street, North Vancouver, B. C.

## FALLEN ASLEEP

**Waterloo, Iowa.**—On Dec. 18, Mrs. Chas. Herman went home to be with Christ, aged 78. She was saved in Dubuque County during the Winter of 1894 through the preaching of a faithful servant of Christ, Chas. Hoehler. In 1911 the Hermans moved here and bought a piece of ground near Oliver Smith who was then in his sins. Bro. Smith says: "I shall always thank God that they moved as neighbors to me otherwise I might yet be in my sins, if not in hell already." It was in the Herman home brother Smith first met our brother Samuel Keller and we thus trace the links in a chain, leading a soul to Christ and God still working—brother Chas. Hoehler—the Hermans—bro. Oliver Smith and many others. We knew brother Hoehler in early days in the Gospel—surely the memory of the just is blessed.

**Los Angeles, Calif.**—Mrs. Adam Thropay was called home Nov. 16. She had been in Jefferson Assembly for a number of years and left a good testimony. Mr. and Mrs. Thropay had been actively engaged in the spreading of the Gospel amongst the Mexicans on the East Side of this city. There she will be much missed. Remember our brother and their son in prayer.

Then on Dec. 1st, Mr. John Murset of Avenue 54 Assembly passed into the Lord's presence, aged 66, saved 51 years. Was in Jefferson Assembly for some years. A willing helper in any way he will be missed by his brethren and sisters. Prayer is requested for two unsaved children.

**Bexley, Ohio.**—Robert McCoy "went home" Dec. 27. Saved in Arizona 11 years ago, he was a real trophy of grace.

**Philadelphia, Pa.**—Mrs. Pauline Kauffman went to be with Christ Nov. 4, aged 91. Saved 37 years ago and in fellowship in Olney Assembly since its commencement. Our beloved sister was very faithful to our Lord and Saviour and didn't miss many opportunities of testifying for Christ. A beloved Mother, a wise counsellor, and guide. She leaves six daughters to mourn her loss. The late Chas. R. Keller was her son-in-law.

**New Bedford, Mass.**—We lost two beloved sisters out of this Assembly recently—Mrs. Wm. Pritchard on Nov. 7, in fellowship 20 years and Mrs. Robert Marsden on Nov. 22. She was saved and received into Assembly over 30 years ago.

**Oshawa, Ont.**—On Dec. 5, Mrs. R. McEachern departed to be with Christ, aged 58. Saved in August, 1921 at tent meetings of Nugent and Gillespie. She loved the Lord and loved to speak of Him to all.

**Toronto, Ont.**—The Brock Ave. Assembly records the loss from their midst Oct. first of Mrs. Eliz. G. Nicholls, aged 63. Born in Cornwall, England, born again in 1921. Prayer is requested for her husband and son.

**Lisbellaw, Co. Fermanagh, Ireland.**—Mrs. Thos. West "went home" Oct. 12 in her 92nd year. Saved 57 years, she was one of the first in the Assembly established in this village. A woman beloved, of hospitality and godliness. Our correspondent states that she was a lover of the messages of Words in Season and we are glad our monthly brings cheer to many parts of the world.

**Chicago, Ill.**—Beloved George Johnson of the 86th St. Assembly "went home" Dec. 11, aged 61. Dear George, as many affectionately knew him, became the victim of a progressive paralysis shortly after his marriage. His widow survives and she tenderly cared for him, receiving this strange dispensation of God as from Himself. Their little apartment was one of our regular sick calls any time we were in Chicago and a savor of submission and communion with God lingers in the memory. Pray for our sister.

# Words in Season

THE BIBLE FAMILY MAGAZINE



## *"Be Still!"*

"REST in the Lord, and wait patiently for Him." (Literally, "Be silent to God, and let Him mould thee . . ."—Luther).

« « «

From vintages of sorrow are deepest joys  
distilled,  
And the cup outstretched for healing is  
oft at Marah filled;  
God leads to joy through weeping, to  
quietness through strife;  
Through yielding unto conquest, through  
death to endless life.  
Be still! He hath enrolled thee for the  
Kingdom and the Crown;  
Be silent! Let Him mould thee, Who call-  
eth thee His own.

Anon.

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**MARCH, 1949**

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## WORDS IN SEASON

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### CHANGE OF ADDRESS

**Venezuela, S. A.**—Bruce Cumming, Puerto Cumarebo, Edo. Falcon.

### UNITED STATES

**Forest Grove, Ore.**—Our aged brother Ben. Arnold (618 3rd Ave. S.) is unable to get away from home on account of his heart condition. Let us remember in prayer such who have been earnest pioneers and laborers in His service in days gone by.

**Arlington, Wash.**—H. Alves has been building a portable tent here and expects to work in the town of Mt. Vernon, Wash. Wm. Warke was expected to join him in this new effort.

**Waterloo, Iowa.**—Oliver Smith has been having a few meetings here and was encouraged to go on. Some are troubled, one had professed.

**West Branch, Iowa.**—L. Brandt and Dale Hyde had a spell of meetings here in the Gospel. Icy highways hindered some.

**Arena, Wisc.**—S. Mick and C. Yost had meetings here in a rented building.

**Sparta, Wisc.**—Sam Hamilton was in his fourth week here at last report, not much to encourage yet, he was hoping roads would be safer for travel as some were exercised to come but had been hindered. He visited Duluth earlier in the year.

**Rochester, Minn.**—Our brother Alex. McGaughey of Abbotsford, B. C. had another operation on his leg. Bro. Hamilton who visited him said that although suffering great pain he was happy in soul and speaking to doctors, nurses and patients about their eternal welfare.

**St. Louis, Mo.**—Bro. Carl Ostertag (2251a Indiana Ave.) carries on an excellent work in the printing and free distribution of "Palabras Fieles," a Spanish Magazine which he mails freely to missionaries and others interested in the spread of the Gospel in the Latin countries. He is always glad to have the saints pray for God's blessing on this effort. Many write to him of blessing received.

**Pittsburgh, Pa.**—Saints of McKeesport Assembly enjoyed their season of fellowship at the New Year's Meetings. Bre. Govan, Calderhead, Klabunda and Lipke gave practical and soul-stirring ministry and saints were refreshed. Friendship Ave. Assembly continues their Monthly Ministry meetings which have been a help and cheer to the saints. We had the privilege of attending one recently and it was good to see the desire for the Word of God.

**Cleveland, Ohio.**—John Govan visited the two Assemblies here recently on East and West side. He also visited earlier saints in McKeesport, Donora, Pa., and Youngstown, Ohio. We hear our brother Robert McCracken had another heart attack.

**Jackson, Mich.**—Saints here are much cheered by the addition of some (long prayed for) to the assembly and the concern of others about their eternal welfare.

**Springfield, Mass.**—Bro. Jos. Pearson paid us an appreciated visit here recently.

### CANADA

**Charlottetown, P. E. I.**—R. Roberts of Toronto was to be here during Feb. Albert Ramsay was leaving for Newfoundland.

# 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. 41

MARCH, 1949

No. 3

## GATHERED GEMS

### THE BIBLE

It is the index to Eternity:

He cannot miss

Of endless bliss

That takes this chart to steer his voyage by,

Nor can he be mistook

That speaketh by this Book.

—George Herbert—A. D. 1632

« « «

There must be the spirit of patience if we would truly "wait on the Lord." There is never hurry with Him. Frequently His answer is delayed, simply because we are not in a condition to hear what that answer may be. A patient spirit is often the first thing we need, albeit not the first thing we pray for.

« « «

We can never be said to have outlived our usefulness, unless we have outlived our spirituality.

« « «

The virtue of patience means something more than merely being able to wait a long time. Christian patience is simply a cheerful submission to the will of God. Time is neither long nor short, if "our times" are truly in His hand.

—Anon.

« « «

God often encourages the weak in faith by giving speedy answers to prayer; but the strong in faith will be tested by God's delays.

—R. C. C.

« « «

A Hindu convert once expressed this sentiment to his Christian instructor beautifully:

"May God's mercy be with you, for ever I bless Him that I have seen you; as the Sandal tree communicates its fragrance to everything that touches it, so may I retain the savor of your conversation."

« « «

A glory gilds the sacred page,

Majestic as the sun;

It gives a light to every age—

It gives, but borrows none.

—Bickersteth.

## THE CURTAIN LIFTED

**M**ANY years ago a representation was being given in one of the large wooden theatres in the city of St. Petersburg, Russia. Whilst interesting and amusing the vast crowd that had assembled to witness the spectacle, the manager discovered that the building was on fire. Earnest and strenuous efforts were put forth to subdue the fiery element. The attempt, however, was fruitless, and the flames burst forth in terrific splendour. The people who were utterly ignorant of the real condition of things, looked on with admiration. The clown was instructed to acquaint the audience with the state of matters. Rushing to the front of the stage, in solemn and earnest tones he shouted aloud: "Fire! Fire!! Save your Lives!!!"

The crowd applauded the clown for performing his part so well. The manager, seeing the mistake that had been made, and knowing that every moment was valuable, lifted the curtain, from whence issued dense volumes of smoke. Then the people were aware of the danger to which they were exposed. Terror seized hold of them. Shrieks and cries of horror were heard from every part of the building. A rush was made for the doors. One of them would not open and, as the mass of human beings swayed to and fro, hundreds were crushed and trampled to death. Next morning it was discovered that seven hundred precious souls had been called to meet God through the dire calamity.

This solemn incident illustrates great things. Unsaved men and women are exposed to a more fearful and terrible fire than that which enveloped the theatre attenders of St. Petersburg, and they appear to be utterly careless or ignorant of the fact. In 2nd Thess. 1:7-9 we read that "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." The whole world has been brought in guilty before God, and every unsaved sinner is already condemned Jn. 3:18.

The clown lifted the warning voice, but it was unheeded. The people thought he was acting a part, and counted him clever for performing it so well. When the danger was clearly apprehended they endeavored to escape, but with many it was too late. Have you not again and again been warned of coming wrath and judgment? You have been told that a holy and righteous God will by no means clear the guilty Exodus 34:7; that He must punish all who refuse to accept of His great salvation; and yet you appear careless and unconcerned, though you know you are not prepared to meet God. How is this? You profess to believe that God's Word is true. Has He



not distinctly declared that "The wicked shall be turned into hell, and all the nations that forget God" Psalm 9:17.

Have you made up your mind to spend eternity in hell? where "the smoke of their torment ascendeth up for ever"; where "their worm dieth not, and the fire is not quenched" Mark 9:48. I am sure you have not. Then don't allow the devil to cheat you out of your precious soul! Oh, how Satan is succeeding in ruining men and women! How busy he is, and how cunning! Trying to persuade some that there is no future punishment; and if this is not believed, that a merciful God won't punish any of His creatures forever; quieting the fears of the openly wicked; if awakened, lulling them asleep by whispering in their ears "Time enough"; contrasting the condition of moral, respectable professors of religion with others, and doing his best to lead them to think that they don't need to be "born again." At any time you may be cut down as a cumberer of the ground, and then waken up beyond the reach of hope. Trifle no longer! Tarry not nor linger, but escape for your life. Even now a pardon, provided at an infinite cost, is pressed upon you for your acceptance. Will you take it, or will you refuse it? Accept it through believing on Him who died on Calvary's Cross to save you from the everlasting flames. Neglect it, and you perish eternally.

From "The Pearly Gates".

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### WHAT ABOUT YOUR COMPASS

**T**HE ship had been torpedoed! In the darkness the lifeboats were lowered and for protection, a small machine gun was placed in the captain's boat. This boat also carried the ship's compass and the captain set his course toward land and instructed the other craft to follow.

Toward noon the captain grew uneasy about the situation. He suspected that the compass was not giving a true reading. After a few minutes' reflection, he realized that the machine gun was influencing the needle. Since there was no room for it in the other boats, the gun was dropped, reluctantly, into the sea. At once the needle of the compass, liberated from the machine gun's influence, pointed northward and the seaman found a course to safety.

How often in life the Christian takes on board something which he considers helpful, only to learn that it affects the delicate needle of conscience. It no longer gives a true reading! Beware the subtle seductions of the flesh which draw us off the true course. Drawn aside by the love of money, the love of the world, the love of popularity, the needle of conscience no longer pointing toward Christ, the heedless believer is wrecked on the reef of worldliness.

Anon.

## THE WISDOM OF GOD

**A** MAN who had thought much of the wisdom of men and who had made the philosophy of the ancients his study, said, in talking to us of a lowly-minded Christian, "When first I met him I thought him a very shallow soul, and yet I had to confess to myself that he had a peace and contentment of heart of which I knew nothing." He had to confess further that the man whom he thought was "a shallow soul," but who knew Christ as his Saviour and God as his Father, was wiser than he.

Men of science have discovered marvellous things, but put all their wisdom and discoveries together, what are they when set side by side with the mystery of God's love, His thoughts, His counsels, all fully revealed in Christ, His holy name of Father declared to us by the only begotten Son? They are nothing at all. "The wisest men of this world are but grubs in the old creation," which shall wax old as a garment and pass away; but the children of God, nourished by the milk of the Word and taught by the Spirit of God, the things which abide without decay. They have the wisdom of God, and having Christ and the knowledge of God's purposes in Him, they have all the treasures of wisdom and knowledge. The Christian has the enlarged understanding, the men of science are shallow and narrow and straitened.

"In much wisdom is much grief: and he that increaseth knowledge increaseth sorrow" (Eccles. 1:18). Such is the inspired commentary on the best of man's learning; but those who trust under the wings of God these "shall be abundantly satisfied with the fatness of His house, and He will make them drink of the river of His pleasures" (Ps. 36:8). The fullness of this is contained in Paul's prayer for the saints of God in Ephesians 3:16-21;

"That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Jesus Christ throughout all ages, world without end. Amen." Selected.

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**G**OD'S Ambassadors have no right to play with words without meanings when the world is at war against God! If Christ is to speak let's give Him an opportunity, but quoting God, not our ideas.

## CHRISTIAN SIMPLICITY

WM. H. FERGUSON

### Our Dress And Deportment.

**I**N considering this matter of the dress and deportment of Christians we are not entering a field where we are left to our own imagination and thinking. The Word of God distinctly undertakes to regulate the attire of the believer. It is in the pastoral epistles that this subject is gone into in most detail.

To many, such teaching is unacceptable because the Word has a very small place in their lives but in the life of every true child of God surely there must be an ear for that which the Spirit saith unto the Churches.

Woman, of course, pays more attention to details of dress than man which seems to be her natural inclination—not that man is behind often in pride of appearance and he is certainly not exempt from folly in this respect. We have noticed of recent years amongst men the prevalence of the “gold ring” which, at one time, was decidedly absent from the Christian’s unassuming manners. It was evidently connected, in the mind of the early saints, with worldliness and puts the wearer in a class distinct from the great majority of believers, James 2: 1, 9 and by the very context renders its wearing objectionable, violating the rule of Christian simplicity in such matters.

However, in the case of the Christian woman the Scriptures give us a much wider range of objectionable features of attire which were so prevalent amongst the heathen women in the days of the early Christian’s testimony. We commend to our readers a consideration of such passages as 1 Tim. 2:9, 15—Titus 2:1, 15—1 Peter 3:1, 7 in which the apostles Paul and Peter undertake by the Spirit of God to give regulations for such matters, which, to many professors today seem altogether beside the mark and they evince no desire to brook interference with their own will and ways in the matter.

In the first passage mentioned in the preceding paragraph, note the use of the words “modest apparel, with shamefacedness (or bashfulness) and sobriety; not with broided hair, or gold, or pearls, or costly array”; and twentieth century custom does not abrogate the Word of God nor does it give license to Christians, young or old, to follow the fashion or custom of the day. This passage alone, coupled with 1 Cor. 11 which most distinctly brings before us certain facts pertaining to the evident subjection of the woman to the man and the man to Christ, as Lord in the Assembly, should be sufficient to enable any Christian sister to see her path of duty in this respect. How many Assemblies of Christians are shorn

of spiritual power and perception by the presence of sisters with shorn hair—an evidence of flagrant disobedience in some and lack of teaching on the subject and ignorance in others!

It is futile for brethren to plead inability to deal with the matter—that just declares the lack of power in ministry and rule. It was not so in the early Church, was never in evidence down through the Church's history and it has remained for the last and closing days of Laodicea (the people's rights) to develop this pronounced and lawless spirit amongst the saints. Then add to this the excess of jewelry, pearls and earrings often displayed in certain quarters where there is not much ministry by responsible brethren and elders on the subject and still further developed is the spirit of the age in the painted lips and finger nails at the Lord's table. Is it the Lord's table (to such)? Is it commemorative of that night in which He was betrayed? Is it in memory of the shame and agony and suffering and rejection of the Cross? We trow not in the case of many of these who so absurdly and notoriously project themselves into the company of believers who professedly gather to His Name and Person alone.

These matters may seem of little import to some and especially to those who wish only to hear "smooth things," Isaiah 30:10, but they call for deep exercise in the midst of decadent testimony and where saints are exercised and would seek in simplicity to obey the Word of God in this respect, we are sure it is pleasing to our God and a testimony to the unsaved—1 Peter 3:1, 2.

We would also mention the reverence and quietness which is becoming to saints in contrast to the "loudness" and "garishness" of the world. How frequently the effect of a good Gospel meeting has been destroyed by unseemly conversation and empty talk afterwards. How could anyone under trouble and distress believe such were deeply exercised about their condition as they listen to the laughter and lightness so manifested?

Brethren and sisters, there is room for much return to simple ways even in this matter of our deportment and our attire and we can be sure that while we are not enjoined to make ourselves conspicuous by a certain brand of attire, nor a certain mould of face, yet a likeness to our blessed Lord in meekness and quietness would render our testimony at once more powerful and, above all, more pleasing to our heavenly Father.

These lines are written for exercised souls, to encourage those who seek to please God, and with a desire to reclaim (through God) those who have been trapped in this snare of Satan.



# MY CONVERSION TO GOD

THOMAS E. TOUZEAU

**I** WAS born January 23, 1866 in Guernsey, the British Channel Islands and was born again March 23, 1883, in Strathroy, Ontario.

When we first came to this country my father, who was a Wesleyan Methodist, was accustomed to reading the Bible on Sunday nights but I don't remember him praying. There were two portions of scripture which fastened themselves on my memory. The first was the judgment of the sheep and the goats. I was never satisfied that I was a sheep and feared I would be among the goats in the judgment. The second was the portion about the rich man and Lazarus and I feared again that if I died I would be with the rich man in hell.

In the beginning of 1883 two men, James Munro and Robert McDonald, saved some time before this and full of the love of Christ and love for souls, came to the town of Strathroy, Ontario. They obtained lodging and board at my mother's house, rented the old Music Hall and began meetings. I didn't see them as they always had their meals alone. I was learning trade as a blacksmith, got away in the morning without seeing them and saw to it that they didn't see me at night when I came home. However, one morning as I was slipping down the hall very quietly to the front door, one of the

preachers opened his bedroom door, putting his hand on my shoulder he said, "Tom, would you come to the service in the Music Hall tonight"? Before I had time to think I said, "Yes, sir" and was off to work. Coming home from work I said to mother—"I told that man I would go to the Music Hall tonight and I don't want to go there." Mother said—"You promised the man and you must keep your word." I loved my mother, took her advice and went.

Up to this time I had never been to a church or to a Sunday School and had only one companion, Tommy Elliott. He and I went once to a church young peoples' party and were disgusted with the whole affair. We never went to another. The first meeting in the Music Hall so impressed me that I went back the second time without being asked and the third time. One of the preachers was a big, stout, happy looking man while the other was slim and severe. The one preached the love of God, the other the wrath to come, judgment and hell. The fear of the one drove me from it but the love of God drew me to Him. The happy man preached from John 3:16—"For God so loved the world" and I sat there in the midst of the crowded hall in deep soul trouble. Some remained to speak to the anxious but no one spoke to this troubled lad and there I sat, my head bowed, my face in my hands. I forgot everybody else and even where I was. All I could think about was the love of God, that God so loved the world. As the preacher had explained, He loved me and gave His Son for me that "whosoever believeth in Him should not perish but have everlasting life." There and then I did believe and rested my soul for eternity upon Christ. The people were all gone, the preachers had all the lights out but one and were at the door ready to leave. I was unconscious of it until one of them said—"Tom, are you coming home"? Looking up I was amazed to see just the three of us there. As we went down the stairs, the happy man asked me—"Tom, are you saved"? I answered "Yes, sir." I walked home between the two preachers, something, I can assure you, that wouldn't have taken place before. As we entered the front door of our home, the preachers went to their room. I went down the hall to the kitchen to where father and mother were sitting, one on either side of the stove. I said, "Mother, I'm saved"; she answered—"I'm glad, my son." Tears of joy filled her eyes but my poor father showed no interest because he was an empty professor which he proved to be afterwards, and wasn't saved until later when he heard his firstborn son preach the Gospel in the little Hall where the Assembly first met together and on the street corner.

At the time I was reached as the result of those meetings,

some sixteen or seventeen were saved and baptized and gathered as an Assembly in the Name of the Lord.

EDITOR'S NOTE: Our esteemed brother, though eighty three years of age, continues in service for the Lord and has quite a country parish that he visits with Gospel literature in neighboring districts of Tillsonburg, his home town.

## THE WORD OF GOD DISHONORED

HENRY HEATH

**O**UR perfect example is the Lord Jesus. To one point I would call particular attention, and press its importance upon myself and you; that is, His use of the Word of God, His appreciation of it, His confidence in it, and His subjection to it.

Beloved fellow-believer, if ever there was need for this, there is now; nor will the necessity diminish; but as this dispensation advances, so will the necessity increase.

In spite of the increase of knowledge, does not iniquity abound? In spite of activities and excitement, does not the love of many "wax cold"? Notwithstanding the multiplication of copies of God's Word, and its increased circulation, are there not many—oh, how many!—who do not bow to its teachings, but corrupt it, and set it aside as the standard of either doctrine or practice? Is not this insubjection to the Word manifested both in the pulpit and by the press? Are not professors growing weary of sound doctrine, and heaping to themselves teachers, having itching ears? Are they not thus coming under the delusion already advancing, and which will terminate in the belief of a lie, to their own damnation or judgment?

From these evil thoughts and ways there is no preservation but by the simple reception of the Word, and an unqualified subjection and obedience to it; for the Scriptures are being daily fulfilled which tell us that "evil men and seducers shall wax worse and worse," and the godly who are on the watch, are constantly grieved by that which they hear and read. This is indeed sorrowful; but if we read the Epistles carefully, we shall surely expect such things.

I do not think that any measure of development or exposure, either in this country or any other in Christendom, would greatly surprise me; for this simple reason, that I know the Word of God is not duly honored. Read Ezek. 20:24, 25, 39; Psa. 81:12; 2 Thess. 2:11. If men set aside God's Word as the standard of doctrine and practice, He will send upon them strong "delusion," then every foolish doctrine will be believed, and every evil thing countenanced.

## PERSONAL TYPES OF THE LORD JESUS CHRIST

DR. J. NORMAN CASE

### Solomon

**A**S types of Christ, David and Solomon should be studied together, for the one is the complement of the other. Both foreshadowed Christ as King: the former our Lord as the rejected one, who shall ultimately subjugate all nations; the latter, Christ in the glory and blessedness of the millennial reign. Let it be remembered that we are examining Solomon as a type, not as an individual. As a man he was a strange combination. Much might be said of him as sage, poet, philosopher, and inspired writer; but our subject is "Solomon as a type of Christ."

### His Names

These, like all God-given names, are full of instruction. Both names were from the Lord and were prophetic of His person and reign. His best-known name, Solomon, means "The Peaceful one." From David himself we learn that Jehovah gave this name before the birth of the child, and it was given as that which should characterize his reign. His other name was Jedidiah, "Beloved of Jah," or Jehovah. In the latter there is an evident reference to David's own name—The Beloved. God may have graciously designed the name as a daily reminder that his sin had been forgiven. Jehovah's love for Solomon must have been a special love, for, several centuries later, we find an inspired writer referring to it, see Neh. 13:26.

But it is plain that the names fit the Messiah infinitely better than they did Solomon. To the Christian, peace, as connected with the name of Jesus Christ has immensely deeper significance than the peace which Solomon's name foretold. At His birth peace was sung of; in His life peace was manifested; by His death peace was secured; in His resurrection peace was preached, and ere long, as the Prince of Peace He shall rule Israel and the nations.

And the unique love of the Father for His only begotten Son we can scarce imagine, much less write of. But we know that when on earth God once and again pointed out the Redeemer as His beloved Son, in whom He was well pleased. And yet, mystery of grace, Christ's members share with Him in this matchless, eternal love of the Father. Alone, in the secret of His presence, with reverent hearts we may well sing:

So dear, so very dear to God,

More dear I cannot be:

The love wherewith He loves the Son—

Such is His love to me.

### The Building Of The Temple

This was the great work of Solomon's reign. It was a stupendous undertaking, and was thoroughly carried out. David



made great preparations with a view to its erection, but it is Solomon's name that has ever been associated with it. For grandeur and costliness it stands at the head of all the vast structures the world has ever beheld. More than 150,000 men were employed in building it, and at the lowest possible calculation, it must have cost many millions.

It was made of blocks of stone prepared and fitted for their places before they were carried to the spot; so that we read: "There was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building." As stone to stone noiselessly came together, it would appear as some vast growth.

In the light of the New Testament this building stands forth as a type of another Temple which was to be reared: a House not made of stone and wood and gold, but a spiritual building, made of living stones, to be the eternal dwelling-place of God. Out of the quarry of nature the Lord is taking one from here and another from there, and fitting them into this grand heavenly temple. The Spirit of God is working silently, steadily, successfully toward that end. Christ is the foundation and chief corner-stone, and in Him "all the building, fitly framed together, groweth into an holy Temple in the Lord" Eph. 2:20-22.

Inside, the stones were covered with cedar wood and gold, so it is briefly said, "THERE WAS NO STONE SEEN" I Kings 6:18. In that simple word we have a hint of all that is meant in the New Testament by the believer being in Jesus Christ. Oh, blessed, thrice blessed face: God can never view His people except as "in Christ"! We are beautiful to God in all the comeliness of His Son-accepted as He has been accepted. But we must pass on.

#### **Solomon Began His Reign By Executing Judgments.**

We feel some measure of regret for hoary-headed Joab, yet undoubtedly he deserved his doom. But for his position and influence with the army, David would have caused him to be put to death long before. And Adonijah was still nursing his designs on the throne; at least so Solomon interpreted his request, and he was probably correct. As long as he lived, peace was not secured, and so with the others whom Solomon caused to be put to death.

That the millennium will be ushered in by a series of judgments the Scriptures abundantly testify. In Christendom, and in Messiah's land at least, men will have taken sides for or against the Lord, and those found in open rebellion should be destroyed. To enlarge on this space will not allow.

#### **Solomon's Prosperous Reign.**

Solomon was the first and last who, through all his reign, ruled a united people. Under him the kingdom reached its highest point of prosperity. Evidently God designed therein

to give us a picture of the reign of Him who is indeed "greater than Solomon." War and tumult marked the reign of David, peace and rest distinguished the reign of Solomon. He was able to say, "The Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrent." With this they enjoyed unparalleled prosperity and were correspondingly contented. In his day Israel was the dominant nation in the East; many kings around acknowledged the sway of Solomon, and to him paid tribute. Many sought unto him on account of his wisdom; they would seek to get some of the riddles and problems of life solved, which surrounded them as they do us in this later age.

The seventy-second psalm, as well as several others, was probably penned by Solomon. It gives in glowing colors a fore-view of the reign of Messiah. In this kingdom righteousness shall have her due place. Justice shall be impartially administered under the king of Righteousness. No oppression on the part of the rulers, no injustice between man and man, yet with all this there shall be the mildest and best of laws, such laws as shall make for the welfare of the subjects. The beneficence of this King shall only be equalled by His righteousness.

The kingdom here depicted shall be a universal kingdom. Alexander, Charlemagne, Napoleon, and other ambitious conquerors, have dreamt of a world wide kingdom, but the dream has never become a reality. God had reserved this honor for His son, the once humbled and crucified One. His kingdom shall be universal and eternal. i. e. it shall last as long as there shall be a state on earth.

We learn the effects of this rule when it is said, "Prayer also shall be made for Him continually; and daily shall He be praised." His people's "God save the King," shall be no mere words. It will express their great desire that He may continue to rule them. And as their Saviour-King He shall be the object of their worship—"Daily shall He be praised."

God's word is a wonderful telescope; it brings near and makes real to the eye of faith distant scenes and circumstances. Other Scriptures bring out additional features of Messiah's reign. Some of these we may barely enumerate. Satan shall be restrained and not permitted to tempt men. Who can say how much of the sin and sorrow of the world this will do away with? Idolatry, with all its impurity and cruelties, shall be a thing of the past. And, better yet, the true God shall be universally known and worshipped. At last, "the war drum shall throb no longer"; the need for armies shall have ceased. In a different way than most expect, shall the dreams of poets and philanthropists be fulfilled. The earth shall bring forth plentifully, so that all shall be satisfied. Now even the crea-

tion, through man's sin, groans. Human life shall be vastly prolonged, and, it would appear, will only be forfeited for aggravated sin.

And yet even this state will not be perfect; not on account of failure in the King, but on account of incorrigible man. During Solomon's life there were heard the mutterings of the storm which broke over the nation after his death. Probably towards the end of his reign, Israel had reasons sufficient for dissatisfaction. But a like result shall follow the reign of his great antitype; though there will be no cause for it in His rule. But like every other dispensation, it shall end up in judgment, because of man's sin.

During Christ's reign the heavenly people, His bride, shall reign with Him. But even now, in our own persons, we may anticipate the peace, the joy, the contentment of this coming era. To do it we must unreservedly give over the reigns of government into the hands of Christ. We must install Him as Lord of the will and the affections. In the searching words of the Spirit of God may we "sanctify in our hearts Christ as Lord."

"Take Thou our hearts and let them be  
For ever closed to all but Thee:  
Thy willing servants let us wear  
The seal of love for ever there."

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### SOWING IN TEARS

"They that sow in tears shall reap in joy" (Ps. 126:5).

**S**OWING is always a work of faith and hope. Precious seed, that would give bread for to-day, is cast into the ground and lost for the present in the confidence that it will yield a much more abundant harvest in days to come. In a land where each sower was dependent on his own store, the sowing-time often called for stern self-denial. The hoard in the granary looked scarcely more than enough to last as food till next harvest, and yet the greater part of it must be given up for sowing, or there would be no harvest to reap. He that sowed sparingly would reap sparingly. It was a question of the seen present or the unseen future. So it is with our sowing in the service of the Lord. Much self-denial will be necessary if there is to be a plenteous sowing. But the promise holds good,—“He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him,”—and the abundance of the harvest will amply repay us for all the tears of the sowing time. Blessed be God, no unfavorable seasons can spoil that harvest. There are sometimes more tears over earth's harvest than over its seed-times; but His promise makes all sure, and we know that our labor is not in vain in the Lord. —From *Believer's Pathway* of 1887.

## PATHS

ALBERT P. KLABUNDA

**W**HEN we speak of a "path," we naturally think of a walk or way for pedestrians. In a broader sense it takes in a way of living or course of action as pursued by men. The scriptures speak of the latter under various terms that are intended to acquaint us with the right ways of the Lord. That God has paths for His people, we all agree, and to walk in them is "more than silver and gold"; and to walk in them is assured rest and blessing. To depart from them means bitterness and sorrow. "Their sorrows shall be multiplied that exchange the Lord for another god," Psalm 16:4, R. V. Heb. 12:13 exhorts us to "make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed." A path for one usually becomes a path for others, therefore let our paths be straight, lest unwittingly we turn the lame out of the way, as did Peter in Galatians 2.

A life controlled by the word of God will fashion a path that will not change with times and seasons; neither will it be influenced by the customs and practices of others. "There is a path which no fowl knoweth, and which the vulture's eye hath not seen: the lion's whelps have not trodden it, nor the fierce lion passed by it"; it is not discerned by earth's vision, nor trodden by the unclean; it is the path of faith. It has restrictions and limitations which permit no digressions nor carnal liberties, yet to walk in it there is great liberty. The writer of Psalm 119 knew whereof he spake when he said: "I will walk at liberty: for I seek Thy precepts." Neither did Paul the apostle come behind in this knowledge gained by experience, as we learn from 2 Cor. 3:17, "Where the Spirit of the Lord is, there is liberty." The believer who thinks that because he is the Lord's free-man, he is at liberty to go where he likes, reminds one of the days of the Judges when "there was no king in Israel, and every man did that which was right in his own eyes," Judges 21:25. In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through byways." Marginal reading: "The walkers of paths walked through crooked ways." The law was existent but no power to enforce it; with no king to compel obedience, this harmful sequence followed; every man a law unto himself. When rule is recognized, order becomes an established fact, but when respect for authority ceases, lawlessness springs forth. It was true in Israel's day, it is equally true in our day, and no less to our shame in view of the judgment seat of Christ. Many who were once "walkers of paths" after a godly sort, are now found walking in "crooked ways," no longer in the straight paths that were once so precious to the saints of God, which were a wall of fire round

about His people, where the carnal and the worldling found no haven nor refuge; "For of the rest durst no man join himself to them."

If our path is to be "straight," it is also to be PLAIN. David prays: "Lead me in a plain path, because of mine enemies," or, "because of those which observe me" (margin). It is to be well defined and above suspicion, that those which observe us may know what we stand for, not only in doctrine, but also in practice; not leaving them in doubt as to what path we are in. There will be no shady practices in our business, in the Assembly, in the home, nor in our life; neither will our speech, or ministry, lack the salt and the grace that will make it effective. One has well said:

"He that speaks not needed truth, lest he offend;  
Hath spared himself, but sacrificed his friend."

Jeremiah (6:16) speaks of the "OLD PATHS": "Thus saith the Lord: Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Rest in walking. The paths here spoken of are not new paths, fashioned to agree with modern times and peoples, but are identified by their antiquity, as well as by their constant usage. These old paths find their New Testament parallel in Acts 2:41-42, "Then they that gladly received His word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostle's doctrine and in fellowship, and in breaking of bread, and in prayers." This godly order, first salvation, followed by baptism, then reception into the fellowship of the saints, was the only path known and practised by the infant Church; which became the pattern for all the Churches of the saints. The so-called "church epistles" give us the functioning of that order in the early Churches that were established according to the divine pattern given to the apostle; and which was to continue "till He come." But the generation which said: "We will not walk therein" is still with us, endeavoring to revise and improve the order of divine wisdom as though they could instruct the Almighty; and by their word they make it appear to have the divine sanction. And those who love the truth and peace, refusing to follow their pernicious ways, become the target of their schismatic maneuverings until an open breach exists. Moses spake of these men in his day, Paul warned the elders at Ephesus against them, and in his last epistle to Timothy he writes: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." In Deut. 13:6-11 an Israelite who sought to entice God's people away from the truth unto strange ways was to be pun-

ished; in fact the charge against him was considered so serious that he was to be taken out and stoned to death. Their eye was not to pity him. While in this dispensation of grace the seriousness of such a charge is not lessened, yet God has suitable discipline to be carried out commensurate with the sin committed. But the tragic part of such apparent zeal is, that not being according to knowledge, it may become as destructive against the truth as open hostility.

One who knows the seriousness and the responsibility resting upon one who assumes a place as a leader among God's people, does not take it upon himself lightly, but his prayer is: "Lead me in a plain path, because of those which observe me." He manifests a spirit of subjection to, and a willingness to follow, the great Shepherd of the sheep; knowing that if he has led one sheep astray, he must give account to the Chief Shepherd, when not only his actions are weighed, but his motives judged.

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### CHRISTIAN STEWARDSHIP

**R**OBBERS are abhorrent to all decent people. Are saved people ever robbers? Yes! When? When they fail to be stewards for Christ, Mal. 3:8. If a Christian is not a steward for Christ, he is robbing Christ. A steward is one trusted with the care and development of something owned by another. He is to handle that which he is trusted with for the good of the owner. He possesses that which another owns.

After salvation, one is owned by the Lord Jesus Christ. "What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19-20. Every saved one is trusted with opportunities, time, various abilities, health, a body, a life, money, and the Gospel. These belong to Christ. They involve responsibility before God.

A man acted as if all he possessed belonged to himself. Trusted with certain things, he handled them for time—not eternity—invested them for earth and self rather than for heaven and Christ. He acted as if he were going to live on earth forever. He had a false idea of satisfaction. He was unexpectedly called to judgment and suffered loss in the world to come for not being a proper steward. Christ said he was a fool.

When Christians are stewards, they are a testimony for Christ and convince others that they love Him. Stewardship is an expression of thanks. Thanks glorifies God. Ps. 50:23. Stewardship enriches life. One grows in faith and love for

Christ as they are faithful stewards. God promises to make all grace abound toward those who exercise the grace of stewardship. 2 Cor. 9:6-8.

Stewardship is service for Christ. The great Bible revivals are linked with God's people exercising stewardship. Failure grieves the Spirit of God, hinders life enrichment and revivals. How can we enjoy fellowship with, or serve one we are robbing? When the Holy Spirit is grieved in a life, it sustains loss. Stewardship assures of accountability. Christians are judged for sin at Calvary and their sin forever put away but when Christ comes they are judged for their works. In Matt. 25 and 1 Cor. 3 we learn that faithful stewards are rewarded and those unfaithful suffer loss. Faithfulness is success in God's sight. If every saved person were a faithful steward, every attendance, testimony, consistent life, financial, Bible reading, prayer and missionary problem in the church would be chiefly solved. Stewardship is dedication of life lived out. Our dedication of life is mere words unless by God's enabling grace, we are practicing stewardship.

—Selected

### SUPPORT THE WEAK

**H**OW are we to help feeble assemblies, where there is little or no gift, and where none seem to be led out by the Lord to shepherd and care for their fellow-saints? "Let them trust in God," says one; "is not He sufficient for them?" Without doubt He is; and whoever helps them truly to trust Him will certainly be their best helper. But how are we to teach them to trust in God? Not by leaving them alone, as some would seem to think, lest they should get to lean on us instead of on the Lord. That is something like what the apostle James tells us of, saying to the naked and hungry, "Be ye warmed and filled," but not giving them either raiment or food. "What doth it profit?" Suppose a poor widow lacks bread for herself and her orphan children; truly we have done her good service, if we have helped to lead her trembling heart to a fuller, simpler confidence in the Lord Himself. But what should we think of the Christian who declined to minister to her needs for fear she should trust him instead of the Lord?

It seems to us the position is much the same in regard to the weak assembly. When Barnabas came to Antioch, and saw the grace of God in the company of young converts there, he "was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith". Very good, but did he stop there? Oh, no. He saw their need of instruction, and his faith did not lead him to think it an unsuitable thing to endeavor to supply the need. So he went in search of Saul, and brought him also to Antioch. "And it came to pass that a

whole year they assembled themselves with the church, and taught much people."

There is a right way and a wrong way about most things. That was the right way, and the results were most precious; but that is a very different thing from a congregation sending for a gifted man, and bargaining to support him in temporal things, if he will come and minister to their spiritual wants. But perhaps, though we may see clearly enough the evil of such a plan, we may be ready to fall into something very much like it. No formal bargain is made, and the whole assembly does not take any action; but there are one or two with money and they press the needs of the assembly upon some brother with gift. It is all done with the best possible intention, but it is all the wrong way about. The brother goes to settle in the place, and the assembly gets to lean upon him in spiritual things, while he is in great danger of leaning, for temporal things, upon the one or two, whose invitation to him to come had put them under a sort of responsibility to provide for him.

But there are many cases where no brother is able to go and stay a year in a place, as Saul and Barnabas did at Antioch, and where, yet, the principle thus taught us may still be carried out. Neighboring assemblies may show their love to the weak company by many acts of fellowship. In some cases the distance may not be great, and it may be possible for one or two brethren to assemble themselves habitually with their needy fellow-saints, even though their daily employment prevents their going to reside among them altogether. But there needs to be much exercise of heart about such a matter, for nothing is easier than to help saints to lean upon ourselves, while all the time we had meant to teach them to look to the Lord.

—From Believer's Pathway of 1887.

THE story of THE LORD'S SUPPER as told over again to Paul by Christ in resurrection, is related in 1 Corinthians chapter 11. Then follow Spiritual Gifts, but, when we reach chapter 16, other gifts are introduced. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." Thus the first day of the week connects the remembrance feast with personal giving.

### GRAND MEN

They were grand men, these three Hebrew children, said the quaint preacher:

THEY WOULDN'T BUDGE .....	Daniel 3:16
THEY WOULDN'T BOW .....	Daniel 3:12
THEY WOULDN'T BURN .....	Daniel 3:27

They were indeed "grand men"—with a GRAND AND A LIVING GOD.



### FELLOWSHIP

**E**ACH local Church stands on its own base and is primarily responsible for the reception of those brought into its fellowship and for their discipline. The Word of God dominates each Church as it dominates each individual believer and no Church has any right to domineer over any other Church. There is no Scripture for affiliating or amalgamating a number of these so that reception into one means reception into all, or any other act for that matter, yet where each is found walking in simple obedience to the Word of God, it being the same for every Church, there will be fellowship of necessity. It cannot be otherwise. **THAT CHURCH WHICH DEPARTS FROM THE WORD OF GOD IS THE CHURCH THAT IS GUILTY OF SCHISM.** Obedience to the Word of God can never break up God's unity. —Selected

### LETTERS OF CHEER

- LOS ANGELES, CALIF.** Have had the opportunity of reading the scriptural messages for about thirty five years and will continue to remember you before the throne of grace that you will be mightily used of the Lord in feeding His own beloved people through its pages.
- GUTENBURG, IOWA.** My husband and I enjoy it very much. It is a wonderful help to us both. God has His way to let us know. We are saved thirty one years.
- INKSTER, N. D.** Will keep praying that WORDS IN SEASON will still be continued and be a blessing to those that read it and may be used to His glory.
- NEW WESTMINSTER, B. C.** I have taken WORDS IN SEASON without a break for thirty seven years and it is a Magazine to thank God for.
- ABBOTSFORD, B. C.** Please continue to put a good, true Gospel story in your Magazine each month. This is my object in sending these subscriptions hoping some of the unsaved in the family might read it.
- WASHINGTON, D. C.** Trusting you shall have much joy in your new undertaking, truly a labor of love.
- LINCOLN, NEBR.** I find your Magazine very helpful and trust many others enjoy its truths as much as I do.
- SEVERN BRIDGE, ONT.** Enjoy reading the Magazine and hearing in some measure how the Lord's work is going on.
- TORONTO, ONT.** Have taken WORDS IN SEASON for about thirty years. I am eighty three and so glad to get WORDS IN SEASON each month.
- LIVINGSTON, MONTANA.** Thank the Lord for the Word of life and feeding on the Bread of Life. The words come to me—"I the Lord have spoken."
- METHUEN, MASS.** We trust the Lord will guide you and give you the wisdom and strength necessary to carry out your important assignment to His glory and the best interests of saint and sinner.
- FROSTBURG, MD.** It is a great help and encouragement to us, the Lord's people, to be more steadfast in the Lord in these dark days of the wilderness journey.
- FORT WORTH, TEXAS.** May the Lord continue to bless in the publication of this Magazine. It was good to trace the hand of God committing the work into your hand in view of the near home going of brother Keller.

### A WISE ANSWER

A SCEPTIC, who was trying to confuse a Christian negro by seemingly contradictory passages in the Bible, asking how it could be that we are in the Spirit and the Spirit in us, received the following reply: "Oh, dar's no puzzle 'bout dat; it's like dat poker. I puts it in de fire until it gets red hot. Now de poker's in de fire, and de fire's in de poker."

### *Mephibosheth*

"Thou shalt eat bread at my table continually as one of the Kings sons." 2 Sam. 9:7

DO you wonder that I love Him,  
That His Name to me is sweet?  
I was friendless, sad and lonely,  
I was lame on both my feet,  
Naught in me to win His favor,  
Strength and beauty I had none,  
But He sought me, I the outcast,  
He the King upon the throne.

And when I was brought before Him,  
Filled with wonder, fear and shame,  
Lo, He spake, my sad heart thrilling,  
Making Music of my name;  
And His tenderness, and sweetness made  
My empty heart His own;  
From the day I saw His beauty,  
I was His and His alone.

Not of wondrous deeds of valor,  
Can I boast with tongue or pen;  
Others fight and win His battles,  
For my King has mighty men.  
All that I can do is nothing,  
I am helpless still, and lame;  
I can only tell His kindness,  
And the glory of His Name.

He has met my deepest longing  
With the marvel of His Grace;  
I am ravished by His beauty,  
Daily gazing on His face.  
What to me are earth's possessions?  
He has raised me to His side  
With Himself, and with Him only  
I am fully satisfied.

—Anon.

**Breensville, Ont.**—A. Joyce had two weeks here in a farm house with some interest, two professed.

**Midland, Ont.**—F. G. Watson has been here with good attendance and interest, using his Two Roads chart. Saints were getting help and some unsaved coming nightly.

**Toronto, Ont.**—A. Dellandrea and W. Cudmore were in Eglinton Ave. Hall. Last report from the Corresp. states that six had professed and attendance holding up well. Robt. McCrory was in Brock Ave. Hall using chart—"From Eternity to Eternity." The new hall at Mimico was opened Feb. 5th. Saints there were expecting bro. Watson to put up his Two Roads chart soon, and continue with meetings.

**Simcoe, Ont.**—Hy. Fletcher had an encouraging two weeks here recently for believers and the simple, practical truths have been a help to the saints. One Christian who attended said she saw her place according to the Scripture was in the assembly and a young couple professed to be saved.

**Sarnia, Ont.**—Bre. McBain and Crawford are going on here. At last report there was some interest and good attendance. Timothy Kember, R. R. 1, has been home for a few weeks but is returning to Big Island near Deseronto, to follow up the work there. Our young brother has been seeking to prove himself in Gospel work for some time now and his brethren are happy over his desire to devote himself to the Lord's service in the Gospel.

**Windsor, Ont.**—A. Stewart and Paul Elliott had a good spell of meetings here in Partington Ave. Assembly recently.

**Oshawa, Ont.**—F. Pearcey and R. Booth are having encouraging meetings here.

**Grand Bend, Ont.**—Bre. Wilkie and McClurkin are here for meetings and purpose going later to Pape Ave., Toronto.

**St. Catharines, Ont.**—H. Wagler is having meetings in the Hall "on the hill" with blessing.

**Huntsville, Ont.**—The corresp. writes recently—"We baptized two men and one young woman last night. Bre. Widdifield and Johnston are here at present but they are beginning cottage meetings near Port Sydney, about 15 miles from here. Pray for this effort."

**Abbotsford, B. C.**—Geo. McKinley had some meetings at Canoe, B. C. Unsaved came out in good numbers though it was 20 below zero.

**Vancouver, B. C.**—S. J. Rea has been visiting assemblies in the city, also Everson, Arlington and Lynden, Wash.

**Collingwood, Ont.**—Jas. Gunn is having encouraging meetings here using Egypt to Canaan chart.

#### OTHER LANDS

**Dunedin, N. Z.**—Bro. Lawson writes—"We just had our New Year Meetings when close to 500 were gathered together. Enjoyed some good ministry and believers were refreshed. John Rankin continued among us for a while in ministry. We remember how, a good number of years ago, our late brother S. Keller came among us at such a season and ministered the Word for some months in these parts."

**Belfast, No. Ireland.**—Our esteemed brother Wm. McCracken writes—"I have had to ease off for health reasons but am still able to go on with the Gospel with more care than formerly."

#### CONFERENCES

**Moncton, N. B.**—We purpose, Lord willing, having our Annual Conf. at the Easter season, April 15, 16, 17, preceded by Prayer Meeting, Thurs. eve. the 14th. Meetings as usual will be held in the Orange Bldg., 124 Archibald St., Corresp. Norman MacNeil, 37 Bromley Ave.

**Norfolk, Va.**—The Lord's people of this small Assembly purpose having a one day conf. Easter Sunday, April 17 in the Gospel Hall over Murden's Drug Store, corner of Lafayette Blvd. and Cottage Toll Rd. Breaking of Bread at 10 A. M. then 2:30 and 7:45. The Lord's servants with His Word that would encourage the saints to go on in the right ways of the Lord heartily urged to come. Communications to M. J. Rockey, R. F. D. 1, Box 426.

**Manchester, Conn.**—Annual Conf. will be held in the Masonic Temple at the center of town, Fri., Sat. and Lord's Day, April 15, 16, 17 at 10:30, 2:30 and 7. Prayer Meeting Thurs., April 14 in the Gospel Hall, 415 Center St., at 7:30 P. M. Communications to Wm. McBride, 98 Church St.

**Toronto, Ont.**—Conference Season for nine of the Toronto Assemblies at Easter is as follows:

Five West End Assemblies meet in Central High School of Commerce, 570 Shaw St., Fri., Sat. and Lord's Day, April 15, 16, 17 at 10:30, 2:30 and 7:30. Breaking of Bread at 10:00 A. M. Their Prayer Meeting will be held in Brock Ave. Hall, 311 Brock Ave., Thursday, April 14, at 7:30 P. M. Communications for West End Conference to Joseph Coleman, 112 Spencer Ave., Toronto 3.

Four East End Assemblies will meet, D. V., in the Eastern High School of Commerce, 16 Phin Ave., corner Chatham and Phin, Friday, April 15 at 10:30, 2:30 and 7:30; Saturday at 2:30 and 7:30; Lord's Day, 17th, at 10:00 A. M., 2:30 and 7:00 P. M. Their Prayer Meeting will be held in the Pape Ave. Gospel Hall, Cor. Pape and Aldwych, Thursday, April 14th at 7:30 P. M. Communications for the East End Conference to John Robertson, 43 Howard St., Toronto.

#### FALLEN ASLEEP

**Vancouver, B. C.**—Our esteemed sister, Mrs. M. Caithness of the Fairview Assembly "went home" Dec. 6, aged 81. Saved when 14 years old under the preaching of D. L. Moody, being personally spoken to by him. A happy and cheerful Christian who went on well for 67 years.

**Agassiz, B. C.**—Mrs. Sumpter went to be with the Lord Jan. 23 in her 82nd year, saved when 17. Connected with Cedar Cottage and Abbotsford Assemblies for 35 years. She leaves six of a family, her daughter, Miss Eva Sumpter spent some time in Venezuela until invalided home through malaria. Prayer is asked for two sons and a daughter still unsaved.

**Toronto, Ont.**—Miss Christina Woods, daughter of Mr. and Mrs. Robt. Woods of the Eglinton Ave. Assembly "fell asleep," Dec. 31, aged 23. Saved in meetings held by Benj. Bradford in West Toronto Hall.

**Hamilton, Ont.**—Mrs. Bernard Payson "went home" Dec. 16, aged 65. Saved 47 years ago through preaching of John Moneypenney and Dr. Martin. Enjoyed the things of the Lord—in fellowship at McNab St. Hall, a faithful sister, loved by all.

**Deseronto, Ont.**—Philip Carley of Consecon, Ont., "went home" Jan. 1, aged 90 years. A well known figure in the Assemblies of Eastern Ont., for many years. He fearlessly witnessed to small and great and ended his course well.

**Severn Bridge, Ont.**—Albert Kett of this Assembly went to be with the Lord Jan. 31 in his 77th year. Saved 49 years and in the Assembly since his conversion. For many years has taken a large share of responsibility and will be greatly missed.

**Detroit, Mich.**—John Friend, aged 75, went to be with Christ Dec. 24. Our beloved brother was saved 51 years ago and associated with Assemblies in Scotland, also Windsor, Ontario and the past 9 years in happy fellowship in West Chicago Blvd. Assembly. A humble and happy Christian. His widow and large family need our prayers.

**Detroit, Mich.**—On Jan. 23 Miss Jean Cowan of Central Hall Assembly was "called higher" after much pain and distress—now in the quiet of His presence. Formerly in Bay City, Mich., a quiet, humble Christian, resigned to God's will.

**Greenfield, Iowa.**—Mrs. Hy. Limbaugh was called home Jan. 30, aged 73. Saved when young, had been in Assemblies in Lyman and Berea for many years.

**Parkersburg, Iowa.**—Mrs. Jake Uhlenhopp "went home" Jan. 30, aged 33. Wonderfully reconciled to the will of God, she often said—"God's way is the best way" and a few moments before she died said—"He is my Lord and will take me to my home."

**Pittsburgh, Pa.**—Mrs. Wm. McConaghie of Friendship Ave. Hall "went home" Jan. 28 and her husband followed her less than a week later. Saved about 50 years, they were steady and faithful. Prayer is requested for their daughter, Elizabeth.

**Crosskeys, Co. Antrim, Ireland.**—Mrs. Geo. Bovill, aged 92 "went home" Jan. 11. One of the noble women among the saints. Saved when a girl and in fellowship here for about 60 years—a succourer of many.

**Belfast, Ireland.**—Bro. McCracken sends word of the home call Jan. 15 of Robert Hawthorn who has labored for 50 years in No. Ireland and the Free State. A good man and much used of the Lord, he was "faithful and feared God above many."

# Words in Season

THE BIBLE FAMILY MAGAZINE



## *"He Ever Liveth"*

Jesus my Redeemer lives,  
Christ my trust can die no more;  
In the strength this knowledge gives,  
Shall not all my fears be o'er;  
Calm, though death's long night be fraught  
Still with many an anxious thought?

Jesus my Redeemer lives,  
And His life I too shall see;  
Bright the hope this promise gives,  
Where He is I there shall be.  
Shall I fear, then? Can the Head  
Rise and leave the members dead?

I shall see Him with these eyes,  
Him whom I so truly know;  
Surely I myself shall rise,  
With His love my heart shall glow;  
Only then shall disappear  
Weakness which besets me here.

LOUISA OF BRANDENBURG.

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**APRIL, 1949**

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## WORDS IN SEASON

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### EDITOR AND PUBLISHER

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### CHANGE OF ADDRESS

**Indiana, Pa.**—John Walker, Houk Hotel, 936 Phila. St. Correspondent.  
**Rosemont, Pa.**—Robt. A. Crawford, 1532 Fairfax Road.

### UNITED STATES

**Seattle, Wash.**—Following a helpful series of meetings by S. Rea we were pleased to have a call from bre. Warke and Alves. The Word ministered was good for us and appreciated.

**Fresno, Calif.**—Bro. Warke visited the Assembly here, also Chico and Forest Grove, Ore., on his way to Washington to join bro. Alves at Mt. Vernon where they hope to erect a portable tent. Bro. Allan Ferguson gave help at Forest Grove recently in S. S. work. Saints were cheered in seeing some new scholars attending.

**Phoenix, Ariz.**—W. F. Hunter had an interesting two weeks here recently with helpful ministry, one professed.

**Birmingham, Ala.**—Time of Assembly Breaking of Bread—11 a. m. Y. M. C. A. Bldg.

**La Crosse, Wisc.**—Bre. A. McGaughey and E. B. Jamison were here in the Gospel with good interest, God giving help. S. Hamilton is still at Sparta where three had professed. W. Eltjes and C. Yost were in Black Earth preaching the Gospel but finding it hard.

**Detroit, Mich.**—Saints here were kept busy this Winter with special meetings. S. Mick has been in Schoolcraft Hall with fair interest. The Word in the Gospel has been searching. Bro. Magee continued in Central Hall for several weeks hoping to see a move amongst the unsaved. W. H. Ferguson was in West Chicago Hall with practical ministry from the Book of Daniel, using his chart. Saints there responded well in interest and attendance.

**Bay City, Mich.**—F. W. Mehl had encouraging meetings here using model of Tabernacle.

**Lonaconing, Md.**—H. G. Dobson and J. Lipke had a good series of meetings here. Several professed and saints were cheered by seeing some attend who had not hitherto been in the Hall.

**Frostburg, Md.**—A. Klabunda gave us four weeks of very good Gospel Meetings, one professed and others were faithfully warned.

**Brooklyn, N. Y.**—L. Montalvo writes of many opportunities amongst Spanish speaking people and G. Johnston from Ontario had arrived to give help.

**Saugerties, N. Y.**—Jas. McCullough visited the small assembly here recently.

**Philadelphia, Pa.**—Paul Plubell and G. Reager had two and a half weeks at Hatboro, meetings well attended and enjoyed. A. Joyce had three weeks at Woodland Ave. Meetings good and fruitful and cheering. He also visited Bryn Mawr. S. Porteous was to commence meetings in Olney Hall, Mar. 13. John Conaway was helping locally in the district.

# Words in Season

A MONTHLY MAGAZINE

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

Former Editors

DR. EDWIN A. MARTIN « CHARLES R. KELLER « SAMUEL C. KELLER

Vol. 41

APRIL, 1949

No. 4

## GATHERED GEMS

FROM Thee I am,  
Through Thee I am,  
And for Thee I must be;  
T'were better for me not to live  
Than not to live TO THEE.

« « «

If we wait patiently upon the Lord, all difficulties of  
Scripture are inlets to light and blessing.

« « «

Spiritual conceptions dazzle and illuminate and cheer  
the mind before they guide and content it; and we can  
never teach with the same vigor, those truths which we  
only see and enjoy, as we do those by which we are guided  
and controlled. —Submitted by G. B.

« « «

Influence is a power over the minds of others for good  
or evil. It is an agent for God or Satan. A wave imper-  
ceptibly wears away hard stones; thus conduct and words  
act upon those by whom we are surrounded, and eternity  
alone will tell forth the importance of our influence.

« « «

To "praise the Lord for His goodness" is comforting  
music in every garden of grief. If we fix our thoughts on  
the many blessings He gives us, we shall think less on  
those He withholds. If we praise Him for what He is as  
well as for what He gives, we shall feel more sure that  
the sorrows He ordains are themselves reasons for thanks-  
giving.

« « «

JOHN HUSS A. D. 1415

Bohemian Reformer and martyr. At the last moment the  
Duke of Bavaria urged him to recant, but he replied:

"What I have taught with my lips,  
I seal with my blood."

« « «

ON THE ROCK — Stability.  
UNDER THE ROCK — Shelter.  
IN THE ROCK — Security.  
OUT OF THE ROCK — Satisfaction.

## IT IS FINISHED

JOHN M. McHARG, ALPENA, MICH.

**T**HESE wondrous words contain the essence of the Gospel. And yet no unsaved person properly understands their meaning. The Gospel of the grace of God which tells of what Christ has done for sinners—and not what they are to do for Him—when believed, is the power of God unto their salvation, Rom. 1:16.

“It is finished” were the dying words of our truest, best, and dearest Friend. The dying words of loved ones are long remembered by us and are not easily forgotten. When Christ uttered this triumphant cry, He was in the act of giving up His soul as an offering for sin. Nineteen hundred years ago the Lord Jesus on Calvary’s cross offered Himself as a sacrifice to God, when the triumphant cry, “It is finished,” John 19:30 escaped His lips.

On account of the finished work of Christ, Divine justice is fully satisfied and God can righteously justify ungodly sinners who believe on Him. The Lord Jesus “appeared to put away sin by the sacrifice of Himself,” Heb. 9:26. When He died at Calvary, a full and perfect atonement for sin was accomplished. Christ poured out His soul unto death. He bore our sins in His own body on the tree. The ransom has been paid. The penalty has been met. The cup of wrath has been drained to the dregs. Sin has been put away. The veil is rent, and the way into the holiest is now open. Peace has been made. The law’s demands have been fully met. The sin question has been eternally settled.

God is fully satisfied with Christ’s finished work, and He desires that the sinner should be satisfied with that which satisfies Him. God’s Holy Word again and again states that ungodly sinners are justified on the basis of Christ’s precious blood through simply believing on Christ. “To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness,” Rom. 4:5. All God’s holy and righteous claims were fully met on the ground of His propitiatory sacrifice, and He can now be just and “the Justifier of all who believe on Christ.” Rom. 3:26. He first of all dealt with sin. Justice has taken its course. He has punished sin in the person of His Son, “Who His own self bare our sins in His own body on the tree.” I Peter 2:24.

Allow me to ask the reader in all earnestness and tenderness, if he has had the great question of his soul’s eternal salvation settled by accepting Christ as his Saviour and Lord. Just gaze at Calvary’s cross. What sight is that which meets your eye? Jesus the suffering Lamb of God dying on account of your numerous sins. He was smitten that we might be



saved. Believe in His love and death for you, and you will have His assurance that your sins will be all blotted out, John 5:24.

### HE ROSE AGAIN, SIR.

**Y**EARS ago on Princes Street, Edinburgh, with its beautiful setting, one of the many shop windows displaying art treasures in beautiful paintings attracted the eye of a passing gentleman who, by his manner and dress, appeared to be of the richer class.

He was gazing intently at a painting of the "Crucifixion" with the Saviour extended on the cross—the multitude watching, Mary and some others standing by. It had been a long time since this man had allowed any thoughts like those depicted on the canvas to enter his mind but the artist's portrayal of the scene "captured" long forgotten truths heard in Sunday School and he was impressed and troubled.

Suddenly he became aware of the presence at his side of a little ragged street urchin who was likewise looking intently at the painting with its wondrous story of Calvary.

"That's Jesus, sir, on the cross. They killed Him, sir. They nailed Him there by His hands and feet and they put that crown of thorns on His head, sir." "He was a good man, sir, He deid for us, sir, and that's His mither standing there, sir, looking at what they did to Him."

The gentleman felt the lump rise in his throat as the boy continued—"And He deid, sir, He deid for o'or sins and they buried Him yonder, sir." It was too real and the gentleman turned away to continue his walk on Princes Street. As he walked he was thinking over what he had seen and heard from the urchin's simple lips when he felt a "tugging" at his coat tails. Turning around he looked at the same little boy who had been telling him the old, old story. Looking up into his face, the boy blurted out, breathless from running after him—"I forgot to tell ye, sir, I forgot to tell ye,—HE ROSE AGAIN, SIR. HE ROSE AGAIN."

Notable Anecdotes.

**T**HE wise men saw the star in the East and came to worship Him who was born King of the Jews (Matt. 2). As they approached Jerusalem they seemed to have ceased following the Heavenly Guide and relied on the scribes and priests but, when again they saw the star "they rejoiced with exceeding great joy." And "when they were come into the house" — not the stable — they presented Him with gold, frankincense, and myrrh. Again gifts were connected with worship.

## "JESUS SHEWED HIMSELF."

FRANKLIN FERGUSON, NEW ZEALAND

**T**HE LORD'S beloved people are found in various conditions and experiences. The state of not a few may be truly described by the lines—

"For some are sick, and some are sad,  
And some have never loved Thee well,  
And some have lost the love they had."

There is a cause for every condition. It is not our purpose to deal with that, but rather to present what will put us right again and fill our souls with Spiritual joy. No effort of self will avail. Just one thing, and one thing only, will transform us, namely, "Jesus shewed Himself again to the disciples" (John 21:1).

Let us look at four instances in the last two chapters of the Gospel by John.

1. **THE GRIEF-STRICKEN.** There is Mary Magdalene at the sepulchre weeping with an overwhelming grief. Why is she weeping so? She has come early to the tomb, while it was yet dark, and had found the stone rolled away and to all appearance the body of her beloved Lord had been taken away. To Him she owed her all, for He had cast seven demons out of her. But as yet she knew not the Scripture that He must rise again. Turning herself, she saw a Man standing by whom she supposed to be the gardener. He spoke to her, saying, "Woman, why weepest thou? whom seekest thou?" Eagerly she replied through her tears, "Tell me where thou hast laid Him, and I will take Him away" John 20:15. One word from His lips, "Mary," and she knew Him! The spell was broken, the grief was banished, her joy was full! How changed is she! And what has made so great a transformation? Just this—Jesus had shown Himself to her!

2. **THE FEARFUL.** Ten disciples of Christ were assembled in an upper room, the doors being shut for fear of the Jews. It was the evening of the first day of the week. Deep sadness, linked with fear, possessed their hearts. Their beloved Master had been taken by wicked hands and crucified, and three days ago His body had been laid in Joseph's new tomb. What might they not expect at the hands of His murderers? Is it any wonder they are afraid and so dejected? Suddenly, without the opening of the door, "came Jesus, and stood in the midst, and saith unto them, Peace be unto you!" John 20:19. See the bewilderment, mingled with joy, as He showed them His pierced hands and His side, assuring their hearts that it was indeed Himself! Now are they glad, and every particle of fear is gone. They seem not the same men at all! What has made so com-

plete and rapid a change? Just this only—Jesus had shown Himself to them!

3. THE DOUBTING. A week has now passed by. The same disciples are within the room again. Thomas is there, who was absent the other time. He had refused the testimony of the ten that the Lord was risen and had appeared unto them. He would not believe it, unless he saw the print of the nails and put his finger in them. Oh, doubting Thomas, what a state of mind is this! Again, in the manner as before, came Jesus, using the selfsame salutation. "Then saith He to Thomas, Reach hither thy finger . . . be not faithless, but believing" John 20: 27. A remarkable change now came over Thomas. His doubts are dispelled, his whole attitude is changed, as in deep emotion he exclaims, "My Lord and my God!" What has produced it all, and what has so altered this disciple? Just this only—Jesus had shown Himself to him!

4. THE WANDERING. The previous events have passed. The same disciples are together again by themselves. They have seen no more of their Lord. Peter proposes they go a-fishing, albeit they had been called to forsake their nets to be fishers of men. The others fell in with the proposal. They were experienced fishermen, but that night they caught nothing. In the early morning a Stranger hailed them from the shore, "Children, have ye any meat?" They replied, "No." "Cast the net on the right side of the ship; and ye shall find." They did as they were bid, and now they were not able to draw it for the multitude of fishes. John said to Peter, "It is the Lord!" John 21:7. They dined with Him that morning on the shore of the lake. Never again went they to fish as of old, but from thence they fished for men. What changed the wandering course of these fishermen, and taught them so blessed and lasting a lesson? Just this only—Jesus had shown Himself to them!

Do we perceive our own selves in these instances? Are we grief-stricken, fearful, doubting, or wandering? What will set us right again? Just this only—Jesus to show Himself to us!

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**W**HEN Melchizedek, King of Righteousness and King of Peace (Heb. 7) came forth from Salem (Peace) to meet Abraham and bless him, he officiated as a Priest of the Bread and the Wine and the Tithes. There had been a great victory and Abraham gave tithes of the spoils. In Hebrews we learn that Christ is the true Melchizedek, a priest of both gifts and sacrifices. He came out from Salem; He has gone back to Salem. There has been a great victory and we share in the spoils of conquest on the principle laid down in 1 Sam. 30: 24 and surely, like Abraham, we should respond in giving of what we receive at His bountiful hand.

## CHRISTIAN SIMPLICITY

### Conference Meetings

WM. H. FERGUSON

**B**ELIEVERS' meetings for the Ministry of the Word coupled with a waiting upon God to supply such ministry have been, in the past, much used of God for the help, edification and cheer of God's beloved people.

The need for such seemed to develop where saints had not so many privileges of ministry and so those of one district, perhaps more convenient for assembling, would invite fellow saints to gather together around the Word of God. Certain brethren who had a special care and exercise for the saints in such localities likewise would feel a deep exercise before God to provide suitable and seasonable ministry so that His own might be fed and instructed and sent away with exercised souls to live more for God. Examples of such gatherings are not lacking in the Scriptures and in the experience of most of us the results have been good.

As time has gone on, however, the early simplicity and power of such gatherings seems to fade in many cases—substitutes for the power and presence of God are sought and perhaps a modern Conference is a far cry from the warmth and humility and spiritual urge that led saints of earlier and more simple days to seek help from God in such meetings. Ease of travel has made it possible for many to come from far and near, a sort of social atmosphere pervades where once there was deep exercise and humility before God as a result of the Word ministered and one is painfully led to the conclusion that the Word does not have this effect in the case of many who attend such gatherings today.

A growing desire to publicize and eulogize the men who come to preach and teach (often brought long distances for the occasion) builds up an expectation on the part of many of great and wonderful things which is not justified by what such men have to offer and frequently there is a considerable "let down."

The men greatly used of God in former days were godly men, they were simple men, they were pioneers in the work of the Lord who had put in many years of hard and strenuous labor in these particular fields where the meetings were held or in new fields; they were men of experience who had proved God and in whom the saints had confidence. The exhortation is not untimely today—"We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves."—1 Thess. 5:12, 13.

It would be good to see a return to this simplicity today,

to look to God to exercise and send along His servants whose ministry will be calculated to build up and feed and instruct the saints without distraction or without any fear of such men holding any wrong teaching contrary to the apostles' doctrine (there are some who have seriously wrong views today concerning baptism). Then again, there are those who, by example or teaching, encourage intermingling with sectarianism and the leading back into Babylonish confusion the saints of God who have been delivered from such and seek to go on with God outside all of man's systems, gathered to the precious Name of our Lord Jesus Christ. The trend to organizations of various sorts is developing with emphasis put upon such as being more or less authoritative merely because certain men's names are linked with them and therefore, if such names are mentioned beforehand for the ministry at Conferences, it is supposed they must of necessity be the Lord's messengers. **THIS IS NOT GOD'S WAY.**

There must be a waiting upon God; there must be individual and collective exercise; there must be a recognition of God's hand in the choice of the men whom He would send along and use, and then even when such come together, they in turn must still wait on God for their message. Not one of such have prearranged assurance of the need or their ability to meet it. Such is the need and God is able to supply it through His servants and thank God, in many cases He is still doing this very thing where there is simple waiting upon God for it.

Not infrequently too many ministering brethren are at Conferences, i. e. in excess of the need so far as ministry is concerned. Not all can have opportunity to minister, perhaps not all should minister at that time. If such recognize this and are content to be silent if God so orders it; perhaps helping greatly in prayer, they maintain and win the confidence of the saints generally. If there is a forcing of oneself on the platform, saints are often quick to recognize this and the effect of the ministry is lost.

More wisdom is necessary for all of us to know our place and our sphere and the words of the apostle by the Spirit in Rom. 12:3 are fitting—"not to think of himself more highly than he ought to think; but to think soberly according as God has dealt to every man the measure of faith," and again in Eph. 4:7 he emphasizes this fitness by the Spirit of God for the work at hand—"But unto every one of us is given grace according to the measure of the gift of Christ."

The time is precious and should not be wasted and above all saints need spiritual food—a well-balanced diet—that they will be benefitted by; food for meditation and ministry to affect practically their lives that they may live more for God and more separated from an evil world and from a worldly religious system with its "religious" atmosphere. Nothing but

the Word of God will effect this, in all its simplicity and nakedness and power, ministered in a right spirit and by the Spirit of God. Above all let it be the WORD OF GOD.

The little word—"Be courteous"—is needed much today at such gatherings and would help in some of the problems. A consideration of our brethren, not taking too long, not speaking too often, not acting in a fleshly way, not presenting a proud or overbearing spirit will all prove to be helpful for the occasion. We come in contact occasionally with those whose very manner and deportment is far removed from the meekness and gentleness of Christ and consequently ministry from this source is weak and ineffective.

All men who stand on the platform should have the confidence of those who are responsible in the Assembly and certainly no men should be put before the saints who are not worthy men, free from any error and should be men of conviction and mature judgment in the things of God. Younger men should do their pioneer work first before they attempt teaching on conference platforms, otherwise their words will lack weight. The pre-arrangement of speakers is NOT the answer to the problems that arise in connection with such meetings. The real need lies deeper. It lies in our own spiritual condition. If there is deep exercise before God on the part of those who convene such meetings and this same exercise on the part of those who feel their responsibility to attend or to minister, God will come in; otherwise, such Conferences might better not be held.

Quite frequently saints feel the need for more of the Word of God and a day or part of a day is set aside more frequently for prayer and ministry and God condescends to send along His servants with a message and the saints are cheered and such ministry meetings, if maintained in simplicity, looking to God to meet all the need, are being made a blessing to saints and will continue to be a help for today's conditions.

#### LET US EMPHASIZE:

The need must be there.

It must be a felt need.

There must be a real exercise.

There must be God-sent and God-fitted men.

There must be godly care exercised in reception.

There must be a waiting upon God for the Ministry.

Man's hand should not touch the ark of God.

Then and then only will the full blessing flow out and the unlearned and unbeliever be convinced that God is amongst us of a truth, saints be refreshed and sinners saved. We have all likely enjoyed many such happy seasons. Let us PROVE God still and He will not disappoint us. HE WAITS TO BE PROVED.

## PERSONAL TYPES OF THE LORD JESUS

DR. J. NORMAN CASE

### Jonah

**T**HE distinctive incident in Jonah's life was on two occasions referred to by our Lord as foreshadowing His own death and resurrection Matt. 12:38-41, 16:1-4, and, though by many in the present day, the whole story is scouted as an historical fact, the endorsation thereof by the Son of God satisfies every loyal believer of its literal truth.

### His Name

Jonah means a dove, though some have thought hawk would have better suited him. But we are chiefly concerned with "the greater than Jonah," and to Him the emblem well points. From its use in Scripture we would say the dove symbolizes purity, meekness, harmlessness, and beauty; all of which characteristics and graces were blessedly combined and manifested in the life of the Son of Man, for He was "holy, harmless, undefiled and separate from sinners;" and though He was greater than the greatest ever born of woman, yet He was esteemed as the least and of Himself He speaks as the One who was "meek and lowly in heart." Yet God and every God-taught soul, sees in Him a beauty beyond compare. To Him we exultingly cry, "Thou art fairer than the children of men" Psalm 45:2. Of Him we say, "MY beloved is white and ruddy, the chiefest among ten thousand . . . Yea, He is altogether lovely" Cant. 10:16.

### Jonah's Ministry Began With Israel

We have the briefest possible mention of the prophet before he was commissioned to go to the great Gentile city, yet we read enough to establish the above point. He prophesied in the days of Jeroboam II, and his word from the Lord was fulfilled 2 Kings 14:25. And the Lord Jesus, as a man, was distinctly a Jew and a Prophet to the elect nation. It is as connected with the seed of Abraham that most of the Old Testament scriptures speak of Him. His own words on this point are emphatic: "I was not sent but unto the lost sheep of the house of Israel" Matt. 15:24. But Israel, His own people, received Him not, and in resurrection He turns to the nations.

### Jonah's Disobedience

This stands in marked contrast to the perfect and continuous obedience of the Son to the Father who sent Him. His one object in coming was to do the will of God, and that will He carried out right to the bitter end. He "became obedient unto death, even the death of the Cross" Phil. 2:8. Yet we may well rejoice that this fulfilling of God's will, means

our eternal salvation. As we have seen it was mainly in death and resurrection that Jonah typified Christ. The prophet was obliged to confess, "For I know that for MY SAKE this great tempest is upon you." The exact opposite is true of the Lord Jesus. In looking back to Calvary, believers say, "We know that for our SAKES that great tempest was upon THEE."

Jonah offered himself and was cast into the sea to allay the storm, thus becoming the means of saving all in the ship from temporal death. The Lord Jesus stepped forward and endured the waves and billows of Jehovah's wrath, which otherwise would have swallowed all of Adam's race. And thus He has become the procuring cause of the eternal salvation of all who on Him believe.

In the purpose of God, for His glory and our salvation, the death of Christ was absolutely necessary. The high priest in Christ's day perceived the necessity "that one man die for the people, and that the whole nation perish not." It is significantly added, "And this he spake not of himself; but being high priest that year, he PROPHESED that Jesus should die for that nation" John 11:49-52. His words, as given by God, doubtless, had a deeper meaning than he knew or intended.

How truly did Christ make our sins His own. God reckoned them to be His. He confessed them as His own, and put them away. In that wonderful portion, Psalm 69, we are permitted to listen to the heart-utterances of the Redeemer, when atoning for sin. Some of His language is startlingly forcible, and can only be true as we perceive the vicarious character of the death of Christ. Listen to His words: "O God, Thou knowest My foolishness; and My sins are not hid from Thee," ver. 5. Thus really did the Lord identify Himself with His people. The language of the type fits beautifully the antitype "All Thy waves and Thy billows passed over Me" verse 2, 3.

### **Resurrection**

But the hour came when the fish had to disgorge its victim, and Jonah was cast forth unhurt on dry land. In God's providence the very destroyer becomes the preserver. All through the ages death had been the great conqueror; with two exceptions, the grave had swallowed up all the millions of the human family. But Christ in His death robbed death of its sting; in rising from the grave He wrested from it the victory. Oh how much is involved and implied in the great fact, that Christ is risen! The work He came to do was accomplished; atonement had been accepted of God; sin, Satan, death, the grave, for the believer was all nullified! In view of all this, there is peculiar force in that ancient riddle, "Out of the eater came forth meat, and out of the strong came forth sweetness."



We read that Jonah was a sign to the men of Nineveh; but we may ask, a sign of what? Surely of the judgment and mercy of Jehovah. From his experience the Ninevites might learn how speedily and effectually God could bring judgment on the disobedient; and from His dealing with Jonah, they could learn something of His tender mercy and compassion for the sons of men. Wicked as they were, though judgment was imminent, yet there might be hope for them. As a nation they repented, and the Lord graciously restrained wrath. In this they were a standing rebuke to the Pharisees of Christ's day as to many since. They repented at the preaching of a mere man, who wrought no miracles among them; the Jews repented not at the preaching of the Son of God, though He again and again, by signs and miracles, demonstrated that He was from heaven.

In the matter of the three days, the analogy between type and antitype is striking. In both we have a remarkable judgment from God annulled in three days, and followed by a mission of mercy to the Gentiles. Since His resurrection, through the Church, Christ has carried on a glorious work among the nations, for this has been characteristically, though not exclusively, the Gospel age for the Gentiles. Though Jonah was successful in his mission, in the spirit if not in the letter, yet he was angry with God for sparing the people. The reason for this dissatisfaction we do not stay to inquire; sufficient for us here to contrast the Lord Jesus. He wept over guilty Jerusalem, and in the most impassioned outbursts that earth has ever heard, He mourned the infatuation of the wicked but much-loved city Luke 13:34; 19:41, 42.

But not only has Christ risen from the dead, we, too, have been raised in Him; and as dead and risen persons, we are sent to witness for God in this great Nineveh world. We, also, must be standing proofs and evidences of that which we preach. Having been delivered from so great a death, we must tell of this salvation to others. Knowing ourselves to be monuments of Divine mercy, it behooves us to tell of that mercy to our fellows. A greater judgment than that which threatened Nineveh hangs over guiltier Christendom. Let us do what we can not only to warn men, but to beseech them to be reconciled to God. Should any who read these lines be led thereby to live more in the power of a resurrection life, to have more compassion for a perishing world, to witness more faithfully for our Lord and Master, it will not be in vain that we have thus briefly traced "Jonah as a type of Christ."

Editor's Note: This article is the concluding one on our meditations on the Personal Types of the Lord Jesus by Dr. Case. That many, thereby, have been led to think more earnestly of our glorious Lord is our prayer.

## CLEANSING BY BLOOD AND WATER

CHAS. S. SUMMERS

**A** DOUBLE stream flowed from the wounded side of the Lord Jesus on the cross. The soldiers were told to break the legs of all three hanging there, "but when they came to Jesus, and saw that He was dead already, they brake not His legs; but one of the soldiers with a spear pierced His side, and forthwith came there out blood and water" John 19:34. John makes special note of this miracle. It marks out Christ as the sent one of God. "This is He that came by water and blood; not by water only, but by water and blood" 1 John 5:6-7. There are three that bear testimony, the Spirit and the water and the blood. This is the testimony of God which He hath testified of His Son.

The water and the blood set forth two great aspects of cleansing. The blood cleanses from the guilt of sin before God. The water cleanses from the power and practice of sin in our lives as God's people. Both aspects of cleansing are brought about by the operation of the Holy Spirit. "These three," the Spirit, the water and the blood, "agree in one."

We were cleansed by the blood of Christ from all sin the moment we were saved. The blood of Christ has satisfied the throne of God for every charge it had against us. Our sin was marked before God; but it has been eternally recovered. It is out of His sight and out of His mind Isa. 38:17; Heb. 10:17. By not seeing this blessed truth many a child of God has been in "doubting castle" a long time.

The practical side of this truth is brought out in the cleansing by water. Cleansing by blood has to do with our standing before God, but cleansing by water has to do with our state in the world. In 1 John 1:7 we have cleansing by blood, which refers to being saved and never has to be repeated. In verse 9 of the same chapter we read, "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." This is the water aspect of cleansing, and has to do with one after being saved. We continually find in ourselves things contrary to God and His word. When this is confessed before God we receive His forgiveness; but not only does God forgive our sins when confessed to Him, but He also enables us to overcome them. The Word of God, applied by the Spirit, has such a power on a believer that he does not continue in that sin. Thus he is cleansed by the water of the word.

These same two aspects of cleansing are brought before us in John 13 when the Lord washed the disciples feet. "If I wash thee not," the Lord said, "Thou hast no part with Me." Hearing this Peter wanted his whole body washed; but the Lord fur-

ther said, "He that is washed needeth not save to wash his feet but is clean every whit." The word "washed" at the beginning of the verse means to wash all over, and refers to regeneration, which is never repeated. In the latter part of the verse the word "washed" merely means to wash the feet. This feet washing we need all the time passing through this world where there is so much defilement. This is necessary in order to have part with Him or have fellowship with Him.

Cleansing by water or feet washing is connected with the high priestly work of the Lord Jesus. John 17 is a sample of the priestly work of Christ, and in that chapter He prayed, "Sanctify them through Thy truth, Thy word is truth." This is practical sanctification; and He further says, "For their sakes I sanctify Myself that they also may be sanctified through the truth. For the sake of His own He is carrying on His priestly work at the right hand of God. This results in the washing of water by the word in the souls of His saints through the Holy Spirit. May we know more of this work in us, God working in us both to will and to do of His good pleasure Phil. 2:13.

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### GOD'S PLANTS GROW SLOWLY

**G**OD'S plants of grace, those planted by His hand, are all slow in growth. They grow, but not rapidly. They are planted in deep, deep soil, and God desires them to grow mainly at the root. There is no need for their hasty springing up; they are growing for Eternity. The devil's plants—those whom he deceives into the belief that they are Christians, and whom he waters and most carefully cultivates with his delusions—grow very fast. Like Jonah's gourd, they grow up in a night, and make more apparent progress than God's plants do for years. They are planted in thin soil, without root, and are only meant to flourish for a brief part of human life. The devil deludes them into the belief that they are Christians: they heartily choose this delusion,—and having made this choice, God generally leaves them to it.

John Dieckie.

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**T**HE first sacrifice God requires of us is noted in Romans 12:1—"I beseech you therefore by the mercies of God that ye present your bodies a living sacrifice, holy and acceptable unto God . . . your reasonable service." Then in 1 Peter 2:5 we are to offer spiritual sacrifices in a spiritual house, "acceptable to God by Jesus Christ." This injunction is repeated in Heb. 13 and another sacrifice added—sacrifices God is well pleased.

## MAJORITY RULE IN THE ASSEMBLY

W. J. DRILLER, NEW ZEALAND

**I**N I COR. 1:2 we read—"Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called saints, with all that in every place call upon the Name of Jesus Christ our Lord, both theirs and ours." So this is a church epistle. To this Church in ch. 1:10 the Apostle by the Spirit of God writes, "By the Name of our Lord Jesus Christ, I beseech you brethren, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, in the same judgment." **GOD'S PERFECT WAY FOR HIS ASSEMBLIES**—shall we lower this standard?

The second letter the Apostle wrote to this Church closes with this exhortation—"Be perfectly joined together (Newberry), be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." The Epistle to the Philippians is another Church Epistle and in ch. 4:2 we have two at variance in this church and the exhortation to them is, "Be of the same mind in the Lord." In ch. 1:27 the Lord would have all in the church to be of the same mind, standing fast in one spirit and with one mind, "striving together for the faith of the Gospel." In the Epistle to Philemon, in v. 14, the respected and loved Apostle writes, "Without thy mind would I do nothing."

In I Peter 3:8 we read, "Finally be ye all of one mind." This is God's standard for His people in assembly fellowship. Who would then like to be guilty before God of lowering His standard? Is it possible to be of one mind? Most assuredly it is or God would never have required it of His people.

How sad indeed to contemplate that in the face of all that the Word of God teaches, Satan has succeeded in using some who profess to be the Lord's, to introduce into some of the Assemblies of His saints—**MAJORITY RULE**, the forerunner, supporter and upholder of strife, envy, confusion and violence. Our God is not the author of confusion and therefore not of majority rule—I Cor. 14:33. No spiritually minded child of God would like to become, by upholding such a practice, disobedient, rebellious, stubborn and iniquitous, rejecting the Word of the Lord, I Sam. 15:23. The obedient believer may be wrongfully blamed for the strife brought into the Assembly by professors or false brethren, those destitute of the new birth or even by worldly or carnally minded believers but our God knows the guilty ones. It would be well for them to take heed to Nathan's word to David in 2 Sam. 12:7—"Thou art the man."

**MAJORITY RULE** is the weapon used to introduce into the Assembly what God has not commanded, unscriptural

ways and practices, Babylonish and therefore Satanic devices and fables to turn the ears of God's people away from the truth—2 Tim. 4:4.

Editor's Note: The above by our brother finds an echo in many parts today. Often, younger, inexperienced men not fitted by God and without the proper "report" are brought in by certain men into even "oversight" meetings to strengthen the hands of those who are attempting to change God's order and force the hands of those who would protest and seek to wait upon God for the "oneness of mind" so enjoined in the Word of God. From such deliver us.

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## HOW TO READ THE WORD OF GOD

DONALD ROSS

**A** WORD about reading God's Word. It is one thing to read it, and quite another thing for God to speak to you through that Word. It strikes me that God's dear people need very much to get at God's Word to learn in communion with Him how to walk so as to please Him. The Spirit of God will not read the Bible for you. You must do that for yourself. And you who do not read God's Word will grow up in spiritual ignorance, useless for God and a stumbling-block to saints and sinners. There are some who leave their Bible to do duty in the hall, too lazy or indifferent to carry it home, where they can become acquainted with its blessed pages. They are not usually very fat—spiritually. Read your Bible, Christians, read it paragraph by paragraph. Try to get hold of the salient points of it, and remember it is by the Spirit of God we understand all things. God will teach you.

Luke 24:27. "He expounded" it. This is not you or me putting our brains to steep, and letting our imaginations run loose. In the 45th verse we get the other side. He now not only expounds the Scripture, but "opened their understandings" to take it in. He does both now by His Spirit, and those who go on with Him, and to whom He gives His Word, grow.

In Nehemiah 8 we get another way of reading God's Word. This is the first recorded Bible reading, and I hold it before you and myself as a pattern. We have seen Bible readings where people all around have a say in it, and usually the greatest talkers are those who have least heart in it. It becomes under such circumstances "a theological debating society," and is a curse and not a blessing.

When the people came out of Babylon, they wanted the Book, and nothing but the Book. And you that go in for Bible readings, see that you study the Word; and if it simmers in your own soul for a week or two before you give it out, it won't do you any harm, but will do the people much good. This Bible Reading they evidently kept up for eight days (verse 18).

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**PLEASING GOD AT HOME**

JOHN RITCHIE

**F**OR many years the Son of God lived in the obscurity of His village home in Nazareth. The only record of those wondrous years which God has seen fit to preserve, is, that He was "subject" to His earthly parents, and that He "increased in wisdom and stature, and in favor with God and man" Luke 2:51-52. It was at the close of those years of obscure home life, and before He began His public ministry, that the Father bore His testimony from the open heavens—"This is My beloved Son, in Whom I am well pleased." Surely these words are God's sanction of the godly home life of the Christian child—a part of Christianity little heard of, and fast disappearing from view. The trend of things in our own time is, for Christian youths, immediately they are able to provide for themselves, to launch forth into the world, often, it is to be feared, because the subjection due to parents and the duties of home are found to be irksome, and out of touch with their ambitions. Without education, such as God would give in the quiet sphere of home, they set forth on the voyage of life, across its troubled sea, and by far the greater number are wrecked, so far as vital godliness and fitness for service are concerned. The men who have been used to do God's work on earth, have all been educated for their service, not in the world's seminaries, but in "The school of God," generally amid the cares and vicissitudes of family and business life, where, like David amid the sheepfolds of the wilderness, and Jesus in the humble home at Nazareth, they were gifted and equipped for the service to which God had destined them. Let those who are by God's own appointment moving in the comparatively quiet and unimportant sphere of home life, remember the more than thirty years of seclusion of the lowly Nazarene, and His Father's testimony concerning Him in those years, and learn that it is not only in the forefront of the battle, or in mission work in distant lands, that God can be pleased, but by godly life and testimony within the humble sphere of home as well. And while only one here and another there may be called of God to leave home and kindred to go forth as His messengers to other lands, ALL the saints are called to live so as to please God at home.

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**WE OFTEN** think, if my circumstances were different, my mind would be more spiritual; this is a mistake; it is more probable that if we were more spiritual our circumstances would be different; God places us in these circumstances on purpose to deepen our spirituality.

## THE ALL-SUFFICIENT GOD

**A**BRAM was ninety-nine years old when the Lord appeared unto him. Old age disqualifies us for many things, but not for fellowship with God. Let this be some encouragement to those of us who are up in years.

### The Revelation

"I AM THE ALMIGHTY GOD," Gen. 17:1, I am God all-sufficient." Strength-giver and Satisfier. There is just a hint here that Abram's faith in the fulfilment of the promise was failing somewhat. This fresh revelation of the all sufficiency of God was calculated to reinvigorate it. It brightens faith and trims afresh the flickering lamp of hope. To weary toilers it is a blessed inspiration—"I AM."

### The Exhortation

"WALK BEFORE ME, AND BE THOU PERFECT." It is just possible that Abram had been walking too much before Sarah. Guided by her counsel he had already turned aside from faith in God, chapter 16:1-4. The exhortation now given was one that affected

His conduct. WALK BEFORE ME." In all things he was to act as one who lived in the immediate presence of God. It was a call not to a life of fear, but of fellowship. It was to be a holy, joyful, divinely-satisfied walk.

His Character. "BE THOU PERFECT." Sincere, whole-hearted. No suggestion of sinlessness. Do not be double hearted. A divided heart means a defeated life. Half-heartedness is a sure precursor of failure. Our great need is Christian enthusiasts. So many take things easily, so few are really in earnest. Better far a whole-hearted devotion to Christ that may make mistakes than a cool, calculating, icily-perfect regularity that has no vitality nor quickening impulse. Believe in God and "go ye."

### The Humiliation

"AND ABRAM FELL ON HIS FACE." The best answer to God's high calling is a humble and broken spirit. "The Lord resisteth the proud, but giveth grace to the humble." A vain-glorious spirit is utterly out of place. He "bowed his face." Such an attitude becomes us who are but children of the dust, when the Most High speaks unto us. We reverence an earthly monarch, shall we not therefore be in lowliness of mind before the Lord of lords? A deep, conscious sense of our own ignorance and weakness brings us into the right attitude to be taught of God.

Lower and lower, O Lord, at Thy Cross  
 All the world's pleasure counting but dross;  
 Down at Thy feet, blessed Saviour, we fall  
 Lower and lower—Christ all in all.

### The Transformation

"NEITHER SHALT THY NAME ANY MORE BE CALLED AB-  
RAM, BUT THY NAME SHALL BE CALLED ABRAHAM." Abram,  
exalted, is changed to Abraham, fruitful. He has bowed with  
his whole heart to the will and worship of God, and his  
character is transformed. To be exalted or conspicuous is  
not just the same as being fruitful. We have to avoid the  
popular taste for display and cultivate fruitfulness by walk-  
ing humbly with God.

Jacob only prevailed when he had yielded to the heavenly  
wrestler. Have we taken our true place? Only as we yield  
ourselves unto Him are we transformed into His holy image.

I live, not I, thro' Him alone  
By whom the mighty work is done.  
Dead to myself—alive to Him,  
I count all loss His rest to gain.

W. M. R.

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### INCONSISTENT SAINTS

**I**N MY unconverted days, I rejoiced when I heard of any-  
one who professed to be going to heaven, attending a con-  
cert or a theatre. It was a kind of ease to my conscience, and  
I said to myself, "Surely there cannot be much good in being  
converted, if this is all it does for them." This is how the  
people of the world argue, when they see believers mixing  
up with them in their amusements. No doubt, many of the  
ungodly are kept comfortable on the way to hell, by point-  
ing to the failures of the people of God. But, surely it is a  
very solemn thing for a child of God to give Satan material  
wherewith to ruin souls thus. If God's people were but half-  
alive to the fact that the devil uses their inconsistencies and  
backslidings to deceive souls, they would walk more wisely  
and watchfully than they do. Dear young believer, your daily  
life and walk is watched by those around you, and little as  
you may think it, you are making impressions on the people  
that are around you, which can never be effaced. You do not  
live only for yourself; others read you, and when they see  
you make a faltering step, or hear you speak un-Christlike  
words, these may be used by the devil to turn them away  
from Christ, and His blessed Gospel. On the other hand, what  
a power a godly, consistent life and walk must have upon  
the ungodly. This is a kind of "preaching" they cannot refuse  
to hear: it must be received. And you have thus the honour  
of "preaching Christ" at home, at school, in the office or on  
the street.

Anon.



## WHAT TO DO WITH TROUBLE

JOHN REED

**A**NY of us know what to do with money—we spend it. We know what to do with clothes—we wear them. Even we know as much as what to do with bread and meat; but when it comes to trouble, not one in a thousand knows what to do with it.

Because men and women have learned so little about what to do with trouble, is the cause of so many gray heads, long dark nights, and groans that reach the skies. Why men and women will hug up and pet their troubles as they do their children is a mystery, but they do; and yet they are a slow death. Anything which cannot be helped, should not be allowed to trouble us. What's the use? Can anyone add one cubit to his stature by taking thought? That is, can one make himself taller or higher by being troubled about it? Why take thought, or be troubled about what may or may not happen tomorrow? If He cares for birds and the lilies of the valley, how about you? How much will it help if you worry and lose your sleep and health about something that you can neither help nor hinder? The frown on many faces, as they enter a new day, indicates that, "coming events cast their shadows before." Carrying troubles through life, is as running the vehicle without oil, which soon wears it out. We knew of a farmer who was so troubled at the prospects of drouth that he could not sleep; and yet it always rained on time. Nothing is plainer in Scripture than that the Master intended for the Church to live above and free from trouble. For there we read:

"Cast thy burden upon the Lord." And then again: "Casting all your care upon Him," but yet we carry them.

To be rid of all daily cares and troubles is life and peace; and it can be, and should be done; for there the sun is shining, and there the song-birds sing. How, do you ask? Here it is! "Look away from them to the Author of peace and happiness." This will get it. Never look at, or brood over trouble. If you do, a little bit will become an impossible mountain. This formula is scriptural.

If Daniel had looked upon the horrors of the starving lions, he would have died of fright, before entering the den; but instead, he looked toward Jerusalem—exactly opposite to his trouble. Had Paul and Silas viewed their situation in the Philippian jail from a human standpoint, they would have fainted, but instead, they prayed and praised.

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**T**HE first question God asked of man was "Where art thou?"  
The second, "Where is thy brother?"

### THE MIST OF DEATH

DEATH is a power that overleaps all barriers. Neither the skill that wealth can purchase, nor the power that position can command can save us from its grasp. The following incident illustrated this.

"One beautiful moonlight night on the Hudson River, the engineer of the boat heard the sharp, quick ring of the pilot's bell. He stopped his engine and looked out, wondering why he had been stopped in the middle of the stream. The night was lovely, the river calm, the moon shining brightly. He put his engine in charge of his assistant and went up to the pilot house to see what was wrong. There stood the pilot, holding to the wheel as if he were looking out.

"Why did you stop me?" asked the engineer. In a low, husky voice the pilot replied, "There is a mist upon the river and I cannot see to steer the boat. We had better anchor until morning. See the captain and tell him so." The engineer looked into his face and saw that death was there. He caught the pilot in his arms and laid him down, only to see him breathe his last breath.

"Soon the mist will gather around you and me; soon the thick shadows will fall across our path, but all who are believers in the Lord Jesus have nothing to fear. He will pilot them Home."  
—Selected.

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### *Our Hope*

Yet still we wait!  
But not with drooping heart or weary gait,  
For we have seen the first grey hints of light,  
And oh! the Morning Star shines clear and bright,  
For those who leave the sleepers of the night.

Yet still we stand;  
Not far from Home, though in a foreign land,  
Not far from joy, although there's many a tear,  
Not far from peace though hearts may fail with fear,  
Not far from Him, Whose coming draweth near.

Yet still we long  
To hear the first sweet notes of Heaven's song,  
To reach the land where saints immortal reign,  
To add our voices to the glad refrain  
Of Glory to the Lamb that once was slain.

—Selected

CANADA

**Westbank, B. C.**—Bro. McIlwaine of N. S. and H. Alves had some meetings here.

**Winnipeg, Man.**—Geo. McKinley visited Brandon and Portage la Prairie on his way here and reports good interest in the Word. J. Gray was on the Coast for a while but expected to return to field of labor in April, on the Prairies.

**Edmonton, Alta.**—C. H. Willoughby spent much time at home this Winter. All records were broken as to duration of below zero weather. He had the joy of visiting the Gov't Hospital for Indian T. B. patients. A few Eskimo patients were brought over one thousand miles from the North for treatment. One of the Eskimo girls professes to be saved. There are many R. C. patients from R. C. missions in the far North so one must be wise in dealing with such.

**Orillia, Ont.**—D. Miller has been holding forth here with the help of local brethren. Attendance fair—one woman professed. He expected to commence Gospel meetings in Broadview Hall, March 13, with bro. Widdifield.

**Port Carmen, Ont.**—R. N. Bruce was having cottage meetings here and visited Dunchurch and Chapman Valley.

**Sarnia, Ont.**—Special meetings by bre. McBain and Crawford were still going on here. At last report two had professed.

**Owen Sound, Ont.**—E. Sprunt and D. Moffat were going on here with some interest looking for a break amongst the unsaved.

**Kitchener, Ont.**—G. Taylor gave us a short, but appreciated, visit.

**Toronto, Ont.**—F. G. Watson was commencing meetings in the new Hall at Mimico. Hy. Fletcher was in Highfield Hall for two weeks with helpful ministry using Egypt to Canaan chart. W. Cudmore and A. Dellandrea were in eighth week at Eglinton Hall where several have professed.

**St. Catharines, Ont.**—Our brother Geo. Gould was enjoined to take a period of rest at home for a heart condition but while doing so found opportunity to help locally in the district.

**London, Ont.**—F. W. Nugent has been ill at home with a heart ailment since the end of the year.

**North Shore, C. B. Victoria Co.**—We quote from an interesting letter of Isaac McMullen's—"A brother Angus MacLeod from Boston asked me some time ago to go with him to where he was born and tell the people the Gospel so he came along and I joined him and came here by car. We got the old school house where he went to school and started meetings—folks came out well, some nights we had around 50. He told them how God had saved him and how He could save them. We went on for nearly three weeks and God reached some, one the Teacher and another woman who held a position in the church. Others are troubled, so God is working—to Him be the praise and the glory. There are lots of places like this in these parts where preachers could go and get souls—they might need to rough it a little."

OTHER LANDS

**Ireland.**—Wm. Bunting writes that he and Mr. Wm. McCracken hope to sail on April 13 for a visit to U. S. A. and Canada, D. V. They may be reached care of Mr. James Crawford, 86 Ferndale Ave., Stratford, Conn.

**Ireland.**—T. W. Ball had large meetings at Ballywillwill—a number professed. J. and J. Hutchinson had encouraging meetings in Ballymena. R. Beattie and W. Johnstone were at Newry. R. Curran and J. Hartley had blessing at Kilkeel.

**Bath, England.**—W. E. Vine was taking up the Book of Daniel in its practical and timely aspects with saints here recently.

### CONFERENCES

**Toronto, Ont.**—We are asked to remind interested saints that the Conf. dates are Apr. 15, 16 and 17, in Central High School of Commerce for five West End Assemblies and Eastern High School of Commerce for four East End Assemblies. Full particulars are in last month's issue. Write for information to Joseph Coleman, 112 Spencer Av. Toronto 3 for West End and John Robertson, 43 Howard St. for East End Conference. May there be a heart interest and deep exercise before God for all the Conferences at the Easter season.

**Forest Grove, Oregon.**—It has pleased the Lord to give the saints here a large and commodious Hall and they plan, God-willing, a Conference at Memorial Day season. They plan to come together for three days for prayer and to hear what God shall say to them. They extend a hearty invitation to the saints to be present at that time. Prayer Meeting, Fri., May 27, 8 p. m. Sat., 28th, 2:30 and 8 p. m. and then the two following days, Lord's Day, 29th., and Monday the 30th. Meetings in the Gospel Hall. For further information write the Corp. Harry Goff, Forest Grove, Ore.

### FALLEN ASLEEP

**New Bedford, Mass.**—Our brother Robt. H. Murdy passed away Jan. 1, aged 83. Born in the North of Ireland, saved here at 23 and was 60 years in the Assembly. Active in Gospel work at the beginning of the Assembly, lived a quiet, godly life.

**Rochester, N. Y.**—Baron Steuben Partridge of Frost Ave. Assembly "went home" Feb. 13. Born in China, saved at an early age, in Assembly since 1913. Prayer is requested for his widow and daughter.

**Pawtucket, R. I.**—Mrs. Jas. Wright was "called home" while in Florida, aged 73. Saved 50 years ago in Larkhall, Scotland and in fellowship in this Assembly many years.

**Stratford, Ont.**—David Stanley Fuller departed to be with Christ, Feb. 8, aged 54. Saved when 16 years old and in the Assembly since. He was Principal of the High School for a number of years and services were held from the large Auditorium for students in the morning and the public in the afternoon. Much respected, he leaves his widow and three daughters, all in Christ.

**Ottawa, Ont.**—Mrs. Geo. Smith passed quietly into the presence of the Lord Mar. 1 in her 86th year. Saved as a young woman, she loved the Lord and His people and His truth. Our brother, her husband, well known to many of us as a faithful worker for the Lord has been ordered to take a complete rest on account of a heart condition. Remember him in prayer.

**Campbellford, Ont.**—W. H. Gibson "went home" Feb. 8. He loved the Lord also the place where His honor dwelleth and will be much missed in the Assembly. His widow should have an interest in our prayers.

**Dunchurch, Ont.**—Bro. Alex. Robertson passed away here recently in his 89th year. He and his wife were saved 55 years ago through the ministry of Arthur Hodgkinson who visited this country at that time. A man of good judgment and upright in his walk, he will be much missed in the Assembly.

**Toronto, Ont.**—John Emerson of Brock Ave. Assembly was called home Mar. 3 in his 67th year. Saved over 40 years ago in Ireland, a steady, godly brother. Prayer is requested for his family that God may visit them with His salvation.

# Words in Season

THE BIBLE FAMILY MAGAZINE



## *The Power of Prayer*

IN themselves as weak as worms,  
How can poor believers stand,  
When temptations, foes, and storms,  
Press them close on every hand?

Weak indeed they feel they are,  
But they know the throne of grace;  
And the God Who answers prayer,  
Helps them when they seek His face.

Though the Lord awhile delay,  
Succour they at length obtain;  
He Who taught their hearts to pray,  
Will not let them cry in vain.

Wrestling prayer can wonders do,  
Bring relief in deepest straits;  
Prayer can force a passage through  
Iron bars and brazen gates.

Newton.

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**MAY, 1949**

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## WORDS IN SEASON

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### CHANGE OF ADDRESS

**Argentina.**—J. Meridew, Calle 60, No. 496, La Plata.

**Bloomfield, Ont.**—Timothy Kember, R. R. 1.

### CHANGE OF CORRESPONDENT

**Rives Junction, Mich.**—Archie R. Martin, R. R. 1, for the Jackson Assembly.

### UNITED STATES

**Byfield, Mass.**—Jas. McCullough spent a week here on his way back from Maine and expected to visit Barrington, N. J. for meetings.

**Mechanicville, N. Y.**—The new Hall was opened here Feb. 27 when a good number of believers as well as unsaved came together. The Word was preached by bre. Patrizio, G. Johnston, L. Rosanio, R. Capiello, F. Carboni and F. Pizzulli and the Lord's presence was felt.

**Lonaconing, Md.**—Saints were much cheered through the visitation of God at recent meetings held by bre. Dobson and Lipke.

**New York, N. Y.**—Jas. Blackwood commenced a Gospel effort in the 73rd. St. Assembly. Our brother Benj. Bradford has had to undergo further surgical treatment recently and should have our prayers.

**East Boston, Mass.**—F. Pizzulli had some good Gospel meetings here, also in Methuen—hoped to visit Worcester.

**Boston, Mass.**—Saints of Cliff St. Assembly had special prayer prior to starting of a Gospel effort by bre. McBain and Dobson, Apr. 3.

**Akron, Ohio.**—Andrew Douglas was visiting the assembly here recently.

**Sault Ste. Marie, Mich.**—John Govan and A. Klabunda were going on here in a Gospel series with some interest.

**Jackson, Mich.**—Wm. Ferguson had some meetings here lately taking up the First Epistle of Peter principally for the benefit of the young believers. Saints go on happily and God has been working amongst them.

**Elgin, Ill.**—Our brother L. W. Gabler, Sr., 617 Laurel St., has an excellent supply of good, Gospel tracts for free distribution to those who will prayerfully distribute them. He has a supply of over a million tracts on hand—43 different kinds—so now is a good time to write him for a supply as Summer with its many opportunities is about here. Pray for this work which our brother has carried on for years while at his daily employment.

**La Crosse, Wisc.**—Saints here are much cheered in the special Gospel effort by E. B. Jamison and Alex. McGaughey, in seventh week at last report. Word searching and fruitful in several conversions. Some professors found out they had nothing. This latter condition we are afraid is prevalent in many places. God has stirred saint and sinner. S. Hamilton was in 12th week in Sparta—interest keeps up.

**Stout, Iowa.**—Paul Elliott and Oliver Smith were here for meetings. God had saved some and others were interested. Bro. Smith's wife is poorly.

**Seattle, Wash.**—Our young brother Sidney Maxwell paid us his first visit here. The ministry given, varied in its character, was listened to with interest by encouraging audiences.

# 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. 41

MAY, 1949

No. 5

## GATHERED GEMS

IF the world were mine, and all its store,  
And were it of crystal gold,  
Could I reign on its throne for evermore  
From the ancient days of old,  
An empress noble and fair as day,  
Oh gladly might it be—  
That I might cast it all away:  
Christ, only Christ for me.  
Matilda of Hefta, 13th Century.

« « «

If God move us not, we cannot move. It is a most necessary part of our Christian wisdom, to keep our subordination to God, and dependence on Him; to be found in the path where He walks and where His Spirit usually moves; to take heed of being estranged or separated from God; or slacking our daily expectations of renewed help; or growing insensible of our need of the continual influence of His Spirit. When once we begin to trust to our stock of habitual grace, and to depend on our own understanding or resolution, for duty and holy walking, we are then in a dangerous, declining state. "Our sufficiency is of God," 2 Cor. 3:5—"Without Me ye can do nothing," John 15:5.

Richard Baxter, 1649 A. D.

« « «

"I do not know that I shall live to see a single convert, but I would not leave my present field of labor to be made king of the greatest empire in the world."

Judson of Burma.

« « «

"To pursue union at the expense of truth, is treason to the Lord Jesus."

"A unity in error is nothing to boast in." C. H. S.

« « «

Satan has ten thousand devices for drawing us away from the Scriptures. This done, we are in his net; and, though our gracious God put us not to shame by any outward and gross transgression, we shall become barren and unfruitful.

A. J. Holiday, 1887.

« « «

Work interfering with communion is no work.

**MISDIRECTED**

**A** TERRIBLE blizzard was raging over the Northern part of the States, making more and more difficult the progress of a train that was slowly forcing its way along.

AMONG the passengers was a woman with a child, who was much concerned lest she should not get off at the right station. A gentleman, seeing her anxiety, said—"Do not worry, I know the road well and I will tell you when you come to your station." In due course the train stopped at the station before the one at which the woman wanted to get off. "The next station will be yours, ma'am," said the gentleman. Then they went on and in a short time the train stopped again. "Now is your time, get out here," he said. The woman took up her child, and, thanking the gentleman for his kindly interest, left the train in the storm at what was supposed to be the wayside station in the country.

AT the next stop, to his surprise and alarm, the brakeman called out the name of the station where the woman wished to get off. "You have already stopped at this station!" called the gentleman to the official. "No sir," he replied, "something was wrong with the engine, and we stopped for a few moments."

"ALAS," cried the passenger, "I have put that woman off in the storm when the train stopped between stations!" Afterwards they found her with her child in her arms. Both were frozen to death. It was a terrible and tragic consequence of wrong direction being given.

STILL more terrible however are the results of misdirecting the souls of men. Yet it must be evident to all that amid the babel of contradictory voices which are heard to-day, many of the directions given must be false and misleading, even when given by seemingly well-meaning men. All are not true.

READER—you should be on your guard against being misdirected for eternity. It is all too solemn to rest on uncertainties with such an important matter as the soul's salvation at stake, and as to where you shall spend eternity—in heaven, or in everlasting fire. It must be one or the other. Thank God, there is no need to depend upon doubtful counsel. In His own sure Word, He has Himself given the plainest directions as to the way to heaven. The way He indicates is not the way of "doing our best," or "of observing the golden rule," or of "trying to do good." We are assured at the outset that none of these ways will lead us to God. All have wandered too far astray from God for any such directions to help for "All we like sheep have gone astray, we have turned



every one to his own way," and only the Shepherd true, our blessed Lord Jesus Christ who gave His life's blood for sinners and died and rose again, can save poor lost sinners, undone and hell-deserving.

THE Word of God points to Christ as the ONLY way. He suffered, not as a martyr, but as a sin-bearer, making atonement by His blood. Now that He is risen from the dead He is proclaimed to all as the one object of faith, that is, of saving faith. The Scripture says—"To Him give all the prophets witness, that through His Name, whosoever believeth in Him shall receive remission of sins."—Acts 10:43. Could words be plainer?

THE course of true wisdom is to give heed to the sure directions of the Word of God and thus escape the awful peril of being misdirected. "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.

Selected.

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## THE UNIQUE CHRIST

HIS birth was contrary to the laws of life. His death was contrary to the laws of death. He had no cornfields or fisheries but He could spread a table for five thousand and have bread and fish to spare. He walked on no beautiful carpets or velvet rugs, but He walked on the waters of the sea of Galilee and they supported Him.

When He died few men mourned. But a black crepe was hung over the sun. Though men trembled not for their sins, the earth beneath them shook under the load. All nature honored Him. Sinners alone rejected Him. Corruption could not get hold of His body. The soil that had been reddened with His blood could not claim His dust.

Three years He preached His gospel. He wrote no book, built no church house, had no monetary backing. But after nineteen hundred years, He is the one central character of human history, the Pivot around which the events of the ages revolve, and the only Regenerator of the Human Race.

Was it merely the Son of Joseph and Mary, who crossed the world's horizon nineteen hundred years ago? Was it merely human blood that was spilled at Calvary's Hill for the redemption of sinners? What thinking man can keep from exclaiming: "My Lord and My God!" (Anon.)

## THE BELIEVER AND THE WORD OF GOD

From Addresses by R. C. Chapman in His 94th Year

**I**VERY portion of the Book must be read if we would stand perfect and complete in all the will of God. The whole Book must be a favorite, and the whole must be read and fed upon.

**THERE** will be found in the Word all that the new man in the believer needs, that he may be moulded and perfected into form and comeliness, while in the very same words that strengthen and invigorate the new man, there will be that which is a constant killing of the old.

**I CANNOT** but say that the great means of growth—taking the First Psalm as my authority—is reading the Word of God in the closet for the sake of obedience to God. No believer can flourish in the ways of Christ, unless it be his custom to deal with God by the Word in his closet.

**IF** you go on patiently dealing with the Scriptures, you will find such wine in them, that, not so much by force of conscience and obligation, you will drink, as because the wine is so good.

**IF** a believer is in perplexity about his path, let him try his mind and thoughts, and perplexities by the Word, and he will soon be set free from his questionings.

**THE** test of obedience must ever be the written Word; because the Spirit, whatever He teaches, cannot teach anything against the Word, and in following his teaching, we must ever be keeping to the Word.

**THERE** is no sword like “the sword of the Spirit, which is the Word of God.” If we wish to use it as a sword, we must not begin with it as a sword, but eat it as our bread, and then we shall grow truly in the knowledge of God, and of His dear Son, Jesus Christ.

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## DANIEL AND HIS COMPANIONS IN BABYLON

**I** HAVE often meditated on Daniel and his companions in Babylon. Other peoples' sins sent them there but their devotion to the Lord and their desire to please Him was not extinguished by the atmosphere of the place. They did not do as the Babylonians did. There is an increasing spirit of world conformity amongst saints today, leaders and followers.

C. H. Willoughby.

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**CHRISTIAN SIMPLICITY**

WM. H. FERGUSON

**Philip the evangelist**

**I**T is not without design that the Spirit of God introduces us into the quiet of this godly man's home at Caesarea where the beloved apostle Paul and his companions found haven and fellowship in the things of God for many days. Furthermore, his designation as an evangelist informs us of his constancy in the great work to which the Lord had called him some twenty-six years previously as recorded in Acts 8. We hear nothing more of his activities for these many years after he left the Ethiopian eunuch baptized and happy in the Lord in the desert on his way back to his country, except that we are informed Philip "was found at Azotus: and passing through he preached (the word is evangelized) in all the cities, till he came to Caesarea," Acts 8:40. Although there is silence with regard to his life and service for about a quarter of a century, we are certain that he continued to be the bearer of the glad tidings to his fellow men, and lived as he had begun to live many years previously, "of honest report, full of the Holy Ghost and wisdom," Acts 6:3, 5.

**THERE** was a simplicity and godly sincerity about this servant of Christ which commends itself to the consciences of saints. He was willing, if God so ordered it, to leave a most encouraging situation and field of promise as in Acts 8:5, 8 in the city of Samaria and go with alacrity to a desert place for the service God had in mind for him, not yet revealed, and bearing the glad tidings to this one Ethiopian statesman he was fulfilling the mission of the Lord as much as if he were preaching to the many.

**SUCH** is the true evangelist's life and it is with a view to encouraging all such that we write. Full of simplicity, and godly sincerity, not choosing one's own service but ready to go as the Lord leads and where He leads, the bearer of the glad tidings goes forth in dependence upon the One Who has sent him and "who goeth a warfare any time at his own charges"? 1 Cor. 9:7. The Lord Who sends him forth is his Sustainer and Helper. There are many godly men still doing the same today with no Society or Fund or Assembly responsible for their upkeep and care although God gives to many assemblies of the saints the privilege of communicating to such in temporal things and there are many individuals who are "laying up in store" against the day of manifestation and reward by ministering likewise to such and thus sharing, in due time, in the harvest gain.

**SOME** such laborers go far afield into distant countries,

some are found in this great continent but all alike are evangelists if they bear the good news in God's way.

MEN of God will never allow themselves to be trammelled and hindered in their service by subservience to any group of men or organizations or schools of thought of any kind and this trend to organization on lines like denominational circles all around is developing rapidly and simple saints who desire to please God above all and go along in simplicity and dependence upon God, with His Word for their guide, are being made the target by certain individuals and groups whose ways do not correspond to the practise of the apostles or their teaching and such inroads, if allowed, would soon mean an end of the simple testimony of Christians gathered to the Name of our Lord Jesus Christ. Such groups openly ask for the money and the young people connected with assemblies of the saints towards a purpose which is of their own choosing and not according to the Word of God and they would seek to usurp an authority to which they have no title and for which they have no fitness. Younger men are exposed to this distinct snare and we fear an increase of such dangers rather than decrease as the days go by.

THESE servants of Christ of course have their responsibilities in the local assembly of which they form a part (as any other brother). They are not looked upon there as THE Evangelist, or THE Pastor, or THE Teacher, but, without question, are recognized by the godly and spiritually discerning as godly men in their midst as they come and go amongst the saints and the Lord's people look up to them for help and counsel from the Word as God gives it to them from time to time.

THERE is nothing inconsistent with such having a house and living a normal life—Philip did so—“they entered into the house of Philip the evangelist . . . the same man had four daughters.” Acts 21:8, 9. Perhaps Philip had lived in Caesarea ever since the time we read of in Acts 8:40—twenty-six years previously. We would point out the evident design of the Spirit in speaking of him as the evangelist at the end of that time, not at the beginning, though he were doing the work. This would suggest the “proof” of his work. The words of the beloved apostle Paul come to mind regarding Timothy in Phil. 2:22—“But ye know the proof of him, that as a son with the father, he hath served with me in the Gospel.”

LET us seek to maintain, then, this godly simplicity in the matter of the preaching of the Gospel. Let us beware of leaning on men and societies and funds. The living God is not limited in His supplies and one might as well try to “stop Niagara with a pitchfork” as to try to stop the supplies

of God flowing out to such worthy men who have learned to trust Him.

GOD'S men and laborers have no need to advertise their work, they do not send out suggestive or begging letters, nor exaggerated reports to draw forth sympathy or help for themselves. This is the way of the religious world and the "merchandisers" of God's truth but it is a contemptible business and all godly men abhor the thought, but quietly, year in and year out, through good report and bad report, in season, out of season, they are God's workmen, carrying on for Himself everywhere. Let us be helpers of all such in prayer. How sad when some have seen fit to belittle such and speak against their fellow servants and to "smite with the tongue," yea, even some whom years should have taught better but self-vindication shun. The Lord takes care of all such and the words spoken of Israel are just as applicable to servants of Christ today—"Touch not Mine anointed, and do My prophets no harm" Ps. 105:15, and again in Isaiah 54:17: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord." We have known of some striking cases of God coming in; vindicating His loved servants and laying His hand on those who would harm them.

MAY all who serve Christ in the Gospel continue to do so in the utmost simplicity knowing that there are thousands of God's saints the world over bearing them up in their prayers before the Lord and if their sphere seems limited and small, yet exercising themselves in it in the fear of God and doing God's work in His simple and scriptural way, all such shall have His commendation in a coming day—perhaps very soon. "BLESSED IS THAT SERVANT, WHOM HIS LORD WHEN HE COMETH SHALL FIND SO DOING."

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JOHN BUNYAN said: "Thou Son of the Blessed, what grace was manifested in Thy condescension. Grace brought Thee down from Heaven; grace stripped Thee of Thy glory; grace made Thee poor and despised; grace made Thee bear such burdens of sin, such burdens of sorrow, such burdens of God's curse as are unspeakable. O Son of God! Grace was in all Thy tears; grace came out of Thy side with Thy blood; grace came forth with every word of Thy sweet mouth; grace came out where the whip smote Thee, where the thorn pricked Thee, and where the nails pierced Thee. Here is grace indeed! Grace to make angels wonder, grace to make sinners happy; grace to astonish devils."

## A STORY OF THANKFULNESS

As Told by the Twenty Words of 1 Cor. 1:4

GEORGE B. WINEMILLER

"I THANK.....	The thankful apostle.
MY GOD.....	The One to Whom he was thankful.
ALWAYS.....	The time when he was thankful.
ON YOUR BEHALF.....	The persons for whom he was thankful.
FOR THE GRACE OF GOD.....	The thing for which he was thankful.
WHICH IS GIVEN YOU.....	The form in which grace is bestowed.
BY JESUS CHRIST".....	The medium through Whom this Priceless gift is communicated.

**T**HERE are four characters in this charming story, God, our Father; our Lord Jesus Christ; Paul the apostle and the Corinthian believers. They are all concerned, in different ways, about one thing, the ministry of grace.

PAUL, an outstanding trophy, regarded himself always as the product of grace, saying, "By the grace of God I am what I am," 1 Cor. 15:10. This same Paul became the greatest exponent of the grace we know so little about as yet but of which we have the grand prospect of learning more and more in and for eternity. The great originator and producer of grace will yet reveal its greater and deeper depths—"That in the ages to come He might shew the exceeding riches of His grace in His kindness towards us through Christ Jesus" Eph. 2:7. Paul, with a sense of his personal relationship to the God of all grace, and with a deep felt gratitude, carries his thanksgivings direct to the Author. He learned, furthermore, that all the thanksgiving he had to offer could not be presented in its entirety but unceasingly, habitually and constantly, "always" is the Spirit's word; "Giving thanks always for all things unto God and the Father in the Name of our Lord Jesus Christ," Eph. 5:20.

IN this connection a choice quotation follows, coming from a fervent French preacher of three centuries ago:

"Let our whole life be a perpetual act of gratitude to God by Jesus Christ His Son, our Lord. What moment of our lives is there in which we ought not to perform this to God—"The goodness of God endureth continually"—Ps. 52:1. If we had the tongues and voices of all the angels of heaven, yet could we not worthily acknowledge or repay with sufficient thanks a goodness so inestimable, and in every way so infinite."

Daille. A. D. 1648.

THE beloved apostle was very observing. He was constantly looking for reasons in others for him to engage in thanksgiving to God. He did not have to seek in vain as witnessed by the reports in Acts 28:15, Rom. 1:8, Eph. 1:15, 16, Phil. 1:3, 1 Thess. 1:2, Phile. v. 4, etc. Thus thankful Paul found in grace an ever sufficient means to constrain him to render those glowing praises to our God, and so may we.

Some of the Corinthians before conversion were of the baser sort but were washed, sanctified and justified, 1 Cor. 6:9, 11. On their behalf the apostle was offering continual thanksgiving, having learned that grace was the CAUSE and thanksgiving the EFFECT of this stream of praise.

GRACE is a gift. This expresses exactly the only possible way in which it can be bestowed; never as a reward or an attainment. This is according to the context, the unspeakable gift referred to in 2 Cor. 9:8, 14, 15. As human beings we are so constituted that we have no claim whatsoever upon His grace and He is under no obligation to minister the same towards us. In all the vast universe there is absolutely nothing like the grace of God and its ministry.

OUR gracious Lord never undertakes anything independent of His beloved Son, so He is the blessed medium through which grace and truth came, John 1:17. As a result we have in grace the theme of an endless story and of an endless song:

"Come Thou Fount of every blessing,  
Tune my heart to sing Thy grace;  
Streams of mercy, never ceasing,  
Call for songs of loudest praise.  
O, to grace how great a debtor  
Daily I'm constrained to be!  
Let that grace, Lord, like a fetter,  
Bind my wandering heart to THEE.

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## CRUCIFIED

**"I AM CRUCIFIED WITH CHRIST."** We simply want to live in the power of that single statement of Scripture; and, in so doing, we shall give practical effect to one of the greatest of separation truths. You, my brother, are a crucified man. You have been nailed to the tree with the crucified One. It is not a thing yet to be done. It is already done—"I am crucified with Christ." God has separated you to Himself by the great truth of CRUCIFIXION. You are a crucified one; and because you are a crucified one, you are a separated one. The Lord has done it. "I am the Lord Who have separated you" (Lev. 20:24). Thus a hundred questions as to world-conformity are settled by the simple declaration, "I am crucified with Christ. What do I say as to God's judgment? Do I acquiesce in it? Do I say—"Yes, Lord, let the old man remain nailed to the tree; I have died in Christ; I want now to live with Him"? Or do I long for the old man to get a reprieve—to be taken down from the Cross? God forbid. How shall we that have died to sin live any longer therein?

(From Believer's Treasury of 1888).

## BENEVOLENCE

MACDUFF

“CHRIST’S great end,” says Richard Baxter, “was to save men from their sins; but He delighted to save them from their sorrows.” His heart bled for human misery. Benevolence brought Him from heaven; benevolence followed His steps wherever He went on earth. The journeys of the Divine Philanthropist were marked by tears of thankfulness, and breathings of grateful love. The helpless, the blind, the lame, the desolate, rejoiced at the sound of His footfall. Truly might it be said of Him, “When the ear heard Me then it blessed Me; and when the eye saw Me, it gave witness to Me” Job 29:11.

ALL suffering hearts were a magnet to Jesus. It was not more His prerogative than His happiness to turn tears into smiles. One of the few pleasures which on earth gladdened the spirit of the “Man of Sorrows” was the pleasure of doing good, soothing grief and alleviating misery. Next to the joy of the widow of Nain when her son was restored, was the joy in the bosom of the Divine Restorer! He often went out of His way to be kind—Mark 5:1; John 4:4, 5. Nor were His kindnesses dispensed through the intervention of others. They were all personal acts. His own hand healed. His own voice spake. His own footsteps lingered on the threshold of bereavement, or at the precincts of the tomb. Ah! had the princes of this world known the loving tenderness and usefulness of that heart, “they would not have crucified the Lord of Glory!”

READER, do you know anything of such active benevolence? Have you never felt the luxury of doing good? Have you never felt that, in making others happy, you make yourself so? that by a great law of your being, enunciated by our Divine Lord and Pattern of Benevolence, “It is more blessed to give than to receive”? Has God enriched you with this world’s goods? Seek to view yourself as a consecrated medium for dispensing them to others. Beware alike of penurious hoarding and selfish extravagance. How sad the case of those whose lot God has made thus to abound with temporal mercies, who have gone to the grave unconscious of making one of the world’s myriad aching hearts happier! How the example of Jesus rebukes the cold and calculating kindnesses—the mite-like offerings of many even of His own people! whose libation is not like His, from the brim of an overflowing cup, but from the dregs!

YOU may have little to give. Your sphere and means may be alike limited. But remember God can be as much glorified by the trifle saved from the earnings of poverty as



by the splendid benefaction from the lap of plenty. "The Lord loveth a cheerful giver." The nobler part of Christian benevolence is not vast largesses, munificent pecuniary sacrifices. "He went about doing good." The merciful visit—the friendly word, the look of sympathy, the giving without thought of recompense, the kindly "considering of the poor"—anticipating their wants—studying their comforts; these (as the fruits of the grace of God in the soul) are what God values and loves. They are loans to Himself—tributary streams to the river of His pleasure; they will be acknowledged at last as such—"YE DID IT UNTO ME."

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### A GOOD SERMON

A LITTLE Indian girl stood on the railway platform. A group of restless travelers, glad for anything that would break the monotony, gathered in a circle about her, examining her wares.

On every hand the desert stretched away, meeting the bare, black mountains. Against this somber background the clothing of the Indian maid stood out in bright relief.

"You pay a double price for what you buy here," said a man, who wore his hat on the side of his head. "But the tourist is robbed everywhere. You might as well make up your mind in the first place that you will be cheated."

"This is not cheat," the Indian girl protested. "I make the baskets myself, and they take many days."

"Oh, of course, they all declare they are selling cheap," said the man. "And why shouldn't they cheat, if they can? 'I'd do the same in their places.'" And he laughed unpleasantly.

The next remark of the Indian girl was unexpected. "What shall it profit a man," she said in slow, plainstaking English, "if he shall gain the whole world, and lose his own soul? That is what they taught us at the mission school; and I will not lie that I may sell my baskets, even though I go hungry."

It was a silent company that boarded the Pullman at the conductor's signal. "It wasn't long for a sermon," said the man with his hat on one side, "but it's the kind you can't forget in a hurry." Selected.

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THE best evidence of the inspiration of the Word of God is found in the Word itself; when studied, loved, obeyed, and trusted, it never disappoints, never misleads, never fails.

## HELPS ON FAMILIAR TEXTS

JAMES McCULLOUGH

**WE** PURPOSE, God willing, in these "gleanings" to try to give a little help to our readers by passing on a few suggestions that may lead to a clearer understanding of some misunderstood or misapplied texts. For a long time we have had some exercise about this and feel that something should be said on the subject.

WE hope to deal only with the more familiar texts and the passages of scripture that are often quoted, avoiding as far as possible anything of a controversial nature. Nothing is lost by ascertaining, if we can at all, the correct interpretation of a passage. Let us remember however that "interpretation" is one thing while "application" is quite another.

IT is of the utmost importance to rightly divide the word of truth, 2 Tim. 2:15. I understand this verse means "cutting a straight line through" the word of truth.

WE will begin by looking at the 53rd chapter of Isaiah, one of the best known chapters of the Bible. Isaiah's prophecy stands exactly midway between Moses and Paul—Moses, the giver of the law and Paul, the expounder of the law (see dates at the head of your Bible), so that if Moses and Paul walked toward each other at the same rate of speed they would meet together in this blessed portion of the Word of God that speaks so much of the person and work of Christ.

IN the 2nd verse of this chapter we have one of those very familiar texts so often quoted and unfortunately so often misapplied or misunderstood. Again and again we have had it quoted in our hearing that in our unconverted days Christ was to us "a root out of a dry ground and without form or comeliness." Now a little careful reading of the verse will show that the first half of this verse refers to what Christ was to God His Father. "He shall grow before Him as a tender plant and as a root out of a dry ground," that is, in a scene where all around was barrenness and death, an arid wilderness; here is one growing up before Him, full of life and vitality, giving joy to the heart of God. The latter half of the verse, "He hath no form nor comeliness and when we shall see Him there is no beauty that we should desire Him," of course refers to how He appeared to us before our eyes were opened to see His loveliness and beauty. Let us remember then in reading or quoting this familiar text that the first half of the verse is to be understood in a good sense and is not to be connected at all with the latter half unless by contrast.

AS far as possible, let us be careful in our reading or expositions of the Word of God to "distinguish things that differ" Phil. 1:10 (margin).

## NO HARPOON

**A** SAILOR who had just returned from a whaling voyage was taken by a friend to hear an eloquent preacher. When they came out of church the friend said, "Jack, wasn't that a fine sermon?"

"Yes, it was ship-shape; the water-lines were graceful; the mast raked just enough; the sails and rigging were all right; but I didn't see any harpoons. When a vessel goes on a Whaling voyage, the main thing is to get whales. But they won't come to you because you have a fine ship. You must go after them, and harpoon them. Now it seems to me that a preacher is a whaleman. He is sent, not to sail among the fish, but to catch them. Jesus said to His disciples, 'I will make you fishers of men.' How many such sermons as that would it take, do you think, to awaken a sinner as the thousands were awakened on the day of Pentecost, and to make them cry out, 'What must I do to be saved?'"

"But, Jack, people nowadays don't want to be harpooned. They want to be interested intellectually in the truth. They like to listen to such expositions and illustrations as the doctor gave us this morning. Did you not see how attentive they were? Surely it is a grand thing to attract such an audience to hear the Gospel."

"To hear about the Gospel, you mean. I don't object to the doctor's expositions and illustrations. As I said before, they were all ship-shape. But the trouble was, when he had sailed to the fishing ground, and the whales were spurting around him, instead of manning his boats and trying to catch them, he made a polite bow and said, 'I am glad to see so many whales. I hope that they admire my ship, and will come and spout around it again on its next voyage.' Do you think that the ship-owner would send such a captain to Behring's Straits a second time? Now read the reports in Acts of Peter's first Gospel sermon. He begins with an able exposition of Old Testament prophecies in regard to the resurrection of Christ and the outpouring of the Spirit; and then, when he had gained the attention of the crowd, he charged home upon them with the words, 'Jesus, whom ye have crucified.' That was hurling a harpoon. And we are told that it was effectual, 'They were pricked to their heart,' and the Gospel catch that day was three thousand souls."

Selected.

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**S**PEAKING of gigantic foes, Joshua said, "They are bread for us." If so, the bigger the foe the bigger the loaf.

## THE ASSEMBLY PRAYER MEETING

E. G. GOFF

**QUESTION!** "Is it according to the teaching of Scripture and the mind or leading of the Holy Spirit, that brethren and sisters should be separated in different rooms for prayer at the weekly Assembly prayer meeting?"

**I**N answer to this, in the fear of God, I say, "No, most assuredly not." God looks at the man and the woman as one, it takes both to make one whole. Notice Gen. 5:2—"God called their name Adam," man and wife, see also Eph. 5—members of His body, that is, man and wife. Here we have the figure of Christ and the church. The woman was to be in subjection to the man. Men need the sisters at the Prayer Meeting to say Amen, as a whole.

THE independence of the woman, so prevalent in the world today, bearing no restraint, has crept into the church or assemblies and thus these independent prayer meetings are suggested. You cannot find one example of such in the New Testament. Notice Acts 1:14—"These all continued with one accord in prayer and supplication, with the women," then chapter 2:1—"they were all with one accord in one place." "And being let go, they went to their own company, and reported . . . And when they heard that they lifted up their voice to God with one accord," Acts 4:23, 24. "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the Word of God with boldness," Acts 4:31. The sisters are needed in the prayer meetings of the saints. It is interesting to note how the Spirit of God records the effect of godly prayers upon the saints and their families in Acts 21:5—"And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore and prayed."

THE effect upon those outside of the assembly who attend assembly meetings is vividly portrayed in 1 Cor. 14:23—"If therefore the whole church be come together into one place . . . and there come in those that are unlearned, or unbelievers . . . and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth." **THIS IS CONCLUSIVE.** What about the young people and any unsaved and we always have such in our prayer meetings?

SUCH innovations, with others, which are creeping into some of the assemblies of the saints today, are contrary to scripture and that which saints have stood for from the early days of testimony to His Name and need to be guarded against.

**PROVE** all things, **HOLD FAST** that which is good.

**JOHN McFADYEN LETTERS****"Finishing the Course with Joy" Acts 20:24.**

Vancouver, B. C., April 8, 1907

Dear M———,

I AM glad you got to some of the meetings in——— and hope you were profited by them. I am enclosing a letter to you from Mr. Munro in regard to the money I disposed of . . . Mr. Munro is growing old and if the Lord Jesus does not come soon he may not write many more letters. Our Winter is keeping right on, cold and wet nearly every day. And if it is dreary without, it is worse within for I may be leaving home this week. (This letter was written just prior to our brother's leaving for California whither he went by steamboat and it was on the return trip by the same boat that he was tragically drowned following a collision). I am not fully decided yet, I usually do not decide till the day I go. But I may go down to California again for a while.

LAST night when I lay thinking of it I couldn't help my mind reverting to a Word I had been reading to the Christians at the close of yesterday morning's meeting from the 20th of Acts. "None of these things move me, neither count I my life dear unto myself, SO THAT I MIGHT FINISH MY COURSE WITH JOY, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." You know that in 2 Tim. 4 when he was ready to be offered and at the time of his departure was at hand, he could say in verse 7—"I HAVE finished my course." I think the word "course" is taken from the ritual of the Old Testament priesthood. In the first of Luke, verse 5, we are told that Zacharias was of the course of Abia. From 1 Chron. 24:10 we learn that the course of Abia or Abijah was the eighth — there were twenty-four courses or lots, each serving in their turn. Luke 1:23 is, I believe, a Divine explanation of what "course" is—"the days of his ministration were accomplished." That is, his priestly service began at a certain time and ended at a certain time. And the days of his ministration—his course—were filled with priestly service. This I believe is what Paul has in his mind when he speaks of finishing his course. Perhaps there are not many who finish their course with joy. We will all END our course, perhaps few will finish it with joy.

MR. Johnson is pretty well. The other night he had a bad time with his heart. It began at four in the afternoon and kept up till next morning at 5:30. I was up all night with him.

THIS is all now. With much love from us all to you both and A—— when you write.

Affectionately,  
Uncle John.

EDITOR'S NOTE: By the kindness of his niece we are enabled to bring to you this touching letter from our departed brother's pen. His letters always contained "profitable and suitable ministry" for the young Christian to whom these were addressed and we are glad to be able to pass it on to the saints for it is profitable for this day. God-given ministry never "dies." We may have other letters later d. v.

### HOW A DEN OF THIEVES BECAME A HOUSE OF PRAYER

**A** FEW years ago X was arrested by the Secret Police on account of his zeal in spreading the gospel in Russia. He was cast into prison, but even there he would not be quiet. He proclaimed the gospel to his fellow-prisoners. The Lord gave power with the Word, many were converted, confessed their sins, and received peace with God. When this was known, the Police informed him that he must be silent. Courageously said he: "So long as I can open my mouth, I will never be silent, but will preach Christ. I would like to say that you who are now my judges must appear before the highest Judge, God, and must appear before His Judgment Seat, whether you will or not."

ENRAGED, they shouted and said with terrible oaths: "We'll soon teach you to be quiet." They brought him to a cell where several Communists were locked up because of their opposition to party discipline. Not even here was our brother quiet. With joy he testified about the holiness and grace of God, read portions of the Word of God in connection therewith, and prayed on his knees loudly for the conversion of the Bolsheviks. This was not without effect. One after another came at night time and talked with him. Most of these were desperate sinners who found forgiveness and peace through the blood of Christ. The number who bowed the knee with our brother increased continually. After a time X was called before the authorities. "Well, have they taught you yet to swear?" they asked ironically. "No, God be praised, but I have taught them to pray." "What"? shouted they, "you lie." "By no means; I never tell lies; I speak the truth; they bow the knee and confess that Jesus is their Saviour and you also ought to do the same."

THE imprisoned Bolsheviks were called and right enough they confessed with joy that they were new creatures in Christ Jesus.

THE infuriated police decided to cast our brother into a

den of thieves. "We assure you, you'll lose the desire to pray and preach there," they shouted after him.

SOME time before, a band of robbers in the Caucasus had robbed villages and murdered innocent people. These were captured; they would not confess and their execution was postponed for some time. They were thrown into a cellar in order that they might confess, and had been there for quite a time. This den the police used for another purpose; prisoners whom they would not shoot publicly, but wanted out of the way, were cast into the cellar. Like wild beasts these robbers pounced on them, drew the clothes off them and abused the poor victims, so that most of them died. Of course it could never be decided which of the bands had done it. It was to this cell our brother, along with an old Greek Catholic priest and a major in the late czar's army, was cast. Before the robbers could say a word or do anything, X stepped forward to the chief, stretched out his hand and said in a friendly manner, "God's peace: We are also death doomed." His happy manner had some effect on these otherwise hard and brutal men. "Comrades, no one has ever greeted us in such a manner before; we will not do him any harm," said the chief. When some of the robbers took hold of the priest and major, X said: "You must not injure these either; these are my friends. We are all together." The chief said, "You can lie beside me and no one will touch you." Before our brother lay down on that cold and dirty cement floor, he bowed his knees and prayed loudly. The robbers looked up, greatly surprised. They had never seen or heard the like; a man who was not a priest pray and pray although it was not divine service, and he had no prayer book either, and quite naturally committed those at home, and even the prisoners in that cell, yes, even his enemies, to the grace of God. A few mocked and cursed, but a look from the leader silenced them.

The night was awful. Although our brother had been in a few prisons in Russia which by no means are known for cleanliness—such had he never experienced before. All kinds of insects and vermin kept the inmates of the cellar in continual motion; but even here "the night and the morning was the first day." When our brother on his knees had prayed his morning prayer, he made himself more acquainted with his fellow-prisoners and it even proved that cords that were broken began again to vibrate. The second day passed and the robbers were more friendly, only the poor priest had a bad time. They mocked him and said some dreadful things. The poor man did not know what to do. When X prayed, he thought he should pray also, but he felt he could not. "Why don't you also pray, you long-haired scoundrel," shouted one of the robbers. "Come, we will teach him to pray, he's a priest,

therefore he must pray; perhaps he has forgotten his prayers." They drew up the terrified priest to his feet. One of them hung a paper with a caricature of a saint in a corner of the cellar. Now must the poor priest pray. All the church prayers he knew he groaned out, while the robbers kept punching him and made him cross himself and bow before the picture of the saint. When he prayed a time, he stopped, but that was not to his advantage. "Go, on, there has been no right praying yet; you must pray like X. When he prays, we have always a sort of good feeling in our hearts. Pray like him." In his desperation the poor man called on the virgin and saints to help him. "Listen, you wicked crew, do you really believe there is anything in your praying"? When he would not answer, he got a few blows on the head: "Answer, do you believe in your prayers?" At last in agony of soul came the confession: "No, I do not believe in them." There was no end of noise among the band: "Do you hear, comrades, he does not believe in his prayers and so he has taught the people, and he has taken a good deal of money for his prating." "Blood-sucker, you old dog, you are the cause that I'm a robber and murderer. If you priests had taught us to pray like X, here, so had we been honest men; now we'll be shot and you are the cause of it. Wait, we'll . . . but before we kill you, we'll teach you to pray."

ALTHOUGH our brother was sorry for all that was happening, yet he had a feeling that there was an equitable judgment that he could not hinder. He groaned before the Lord that He might reveal Himself; then he said to the priest: "Confess your sin and call upon the Lord Jesus, He will save you." In his death agony the poor priest from his heart called on God. He confessed openly his sins, that he as a blind leader of the blind led the people astray, that he had been a shepherd that was more concerned about the wool of the sheep than their welfare. "That's a little better," said one of the robbers: "you pray a little like X now—continue." God heard the prayer of this troubled soul. His prayer became quieter, happier, and at last went up in thanksgiving for received forgiveness and grace. When he finished with a three-fold Amen, our brother also prayed and thanked God for revealing Himself. The robbers were now quiet: the change in the priest made an impression on them. Verily the priest was now a new creature in Christ Jesus. Every time our brother bowed his knees, he, too, bowed his knees and prayed freely and heartily. The major, too, believed and joined them. The following day our brother said to all, while they sat eating a sort of fish soup: "Do you know, friends, I have heard enough of your awful history and curses, I would like to tell you a little from the Word of God. They have taken from me my Bible, but God be praised, I can tell you a good deal from



memory." "Do so, we will listen," said the robbers. Our brother did not know how long he would be there; so he thought it best to commence at the beginning. The assembly listened attentively while he told them the story of creation, and spoke at length on the Fall; he told them about the giving of the Law on Sinai and finally about the prophets and spoke a good deal about Isaiah 53. Here he spoke about the suffering and death of the Lord Jesus, the Holy Lamb of God. This made a deep impression on these rough, though nevertheless brave men. The next day the leader of the band said: "Tell it again, how they slew and crucified Jesus." When our brother came to the story of the two thieves, one on the right and one on the left of the Saviour, how one was saved because he openly confessed, the leader could contain himself no longer. Suddenly he sprang to his feet and shouted: "Comrades, I'm going to confess what I, too, have done." This was followed by a dreadful confession of crime and murder . . . it was terrible. "I have done all that, can God forgive me?" "God be praised, He can and will, just as the Lord Jesus forgave your colleague on the cross." "Pray for me, it may be so," and it was so. God cleansed his blood-stained conscience and gave peace. Comrades, said the chief: "we must die at all events; therefore let us at the end be honest. I will confess to the Police all we have done." "Do so, if this is the will of God," said the others. The leader made an open confession which surprised the Police, but they were more surprised when he told them that our brother through his preaching and praying was the cause of all this. The impression was so great that there was a good deal of emotion manifested among the Communists, eight days after X was liberated.

BROTHER X was told he was free. He was glad to come out of the cellar to see daylight and soon see his loved ones at home, but was sorry when he saw the faces of the friends he left behind. "You have been a Father to us," the chief said. "You have taught us to pray, we can die rejoicing." "Yes," answered X, "we will meet before the Throne of Glory," and gave all, the priest, the major, and each robber, the kiss of love before departing.

"AT any rate, it was the best time in my life down in that cellar," he assured us when telling us this event. Once must the Son of God say that the Jews had made the temple of God a den of thieves, which should have been a house of prayer. Here had the Grace of God used the testimony of a disciple of the Lord Jesus to change a den of thieves into a house of prayer in which not only a priest learned how to pray, but even a whole band of thieves found the way to paradise.

Translated.

## THE PINNED BIBLE

IT WAS an old Bible, a family Bible, a well-worn Bible—the Bible of an old lady who had read it, and walked by it, and fed on it, and prayed over it for a lifetime.

As she grew older and older, her sight began to fail, and she found it hard to find her favourite verses. But she could not live without them, so what did she do? She stuck a pin in them, one by one. When people went to see her, she would open her Bible, and feeling over the page after her pin, would say, "Read there," or "Read here," and she knew pretty well what verse was stuck by that pin and what by this pin. She could, indeed, say of her precious Bible, "I love Thy commandments above gold, yea, above fine gold; they are sweeter to me than honey and the honeycomb." After her death they counted one hundred and sixty-eight pins.

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### *The Shepherd*

CHRIST Jesus yesterday, today,  
 For evermore abides the same;  
 Yet many varied rays display  
 The matchless beauty of His name.  
 Hebrews 13:8

Look back—behold the Shepherd good  
 In giving all that love could give!  
 Who freely shed His precious blood—  
 Who died that you and I might live.  
 John 10:11

Look up—behold that Shepherd great,  
 A mighty Victor o'er the grave!  
 Our risen Lord for whom we wait,  
 He serves us still, and lives to save.  
 Hebrews 13:20

Look on—for soon the Shepherd Chief  
 Shall come in glory, for His own;  
 His face will banish ev'ry grief,  
 His faithful ones shall share His throne  
 1 Peter 5:4

Anon.

## CANADA

**North River, P. E. I.**—R. Roberts was delayed getting here on account of interest and blessing at Bolton, Ont., but was to be here about the middle of March for Gospel meetings with Russell Harris.

**Toronto, Ont.**—Henry Fletcher underwent an operation in a Sanitarium in Michigan recently and would value prayer for full recovery. T. Wilkie reports blessing in their meetings in Pape Ave., Hall, saints helping much in prayer. Mr. and Mrs. Meridew expected to sail May 4th, from New York for continued work for the Lord in Argentina. Our brother has given appreciated help in ministry while in the homeland. Bre. Widdifield and Miller were in Broadview Hall with blessing. A. Joyce and F. Watson had meetings in the new Hall at Mimico but found it difficult to get unsaved in.

**Sarnia, Ont.**—Further blessing was reported ere the meetings here by bre. McBain and Crawford closed.

**Bloomfield, Ont.**—Our young brethren Timothy Kember and Norman Crawford were together here following up the work in a Schoolhouse. G. Taylor was giving a little help also. Our brethren were finding opposition to their continuing in the Schoolhouse which is a common difficulty in new ground.

**Soo, Ont.**—C. H. Willoughby gave the saints here some meetings on his way East.

## OTHER LANDS

**Rep. De Honduras, C. A.**—Our bro. James Scollon (La Ceiba, Atlantida) writes of encouragement in the work with bre. Ruddock and Hockings. The report is—"There is a good interest everywhere and from time to time the Lord saves some." The new Hall at San Pedro Sula is well on the way to being completed. It will be the first really substantial Hall in Honduras. The believers in all the assemblies there have given generously, financially and of their own labor, towards it. Pray for our brethren.

## CONFERENCES

**Frostburg, Md.**—Annual Conference here d. v. commencing with Prayer Meeting, Sat. evening May 14 at 7:30, continuing Lord's Day, the 15th, Breaking of Bread 10:30 a. m. Regular Ministry and Gospel Meetings aft. and evening. Meals served as usual. Corresp. Geo. Savage Jr. 42 Wright St.

**Philadelphia, Pa.**—The Olney Assembly purpose d. v. having their Annual Conference in the Oak Lane Review Club Hall, 70th and Lakeside Aves., Lord's Day, May 29 and Monday, May 30 at 10:30, 2:30 and 7:30. Prayer Meeting will be held in the Olney Gospel Hall, 314 W. Chew St., Sat. May 28, at 8 p. m. Visitors freely entertained. Cor. John McQuillan, 7336 Tabor St., Burholme, Philadelphia 11, Pa.

**Deseronto, Ont.**—God-willing, we purpose holding our Annual Conference May 21 and 22 in the White Hall, commencing with Prayer Meeting Fri. May 20 at 8 p. m. in the Gospel Hall, St. George St. Visitors freely entertained. Preachers who walk in the old paths and teach the same will be very welcome. Trains will be met at Napanee Station upon request. Toronto and Montreal Buses pass through Deseronto. Communications to Wm. Root, R. F. D. 5, Napanee, Ont.

**Winnipeg, Man.**—Fiftieth Annual Conference of Christians here will be held D. V. June 3, 4 and 5 in West End Gospel Hall, 492 Victor St., commencing with Prayer Meeting Thurs. June 2 at 7:30 p. m. Friday, June 3, Ministry at 7 p. m. Sat. and Lord's Day, June 4 and 5—10:30, 2:30 and 7. Corresp. S. M. Vanstone, 251 Beverley St.

**Midland, Ont.**—Conference dates, Sat. and Lord's Day, May 21 and 22. Y. M. C. A. Bldg. Prayer meeting, Fri. eve., 7:30. Communications to Graham E. Swales, 188 Yonge St.

**Sarnia, Ont.**—The Annual Conference will be held D. V. June 10, 11 and 12 in the City Hall preceded by Prayer Meeting Thurs. June 9 at 7:45 in the Gospel Hall, cor. College and Davis Sts. The Lord's servants walking in the old paths will be welcome to minister the Word of God. No circulars issued. Corresp. Guy Kember, R. F. D. 1.

**London, Ontario.**—The saints of the Pall Mall Assembly purpose having their second annual Conference, D. V. June 4 and 5, preceded by Prayer Meeting Fri. June 3 at 7:30 p. m. in the Gospel Hall, 593 Pall Mall St. Meetings on June 4 and 5 will be held in the Central

Collegiate Institute, cor. Waterloo and Dufferin Ave. Corresp. F. Burnside, 40 Logan Ave.

### FALLEN ASLEEP

**Petersburg, Va.**—Hugh Campbell of this Assembly "went home" Feb. 16, aged 61. Saved in 1908 shortly after attending the Philadelphia Conf. Was faithful to the Lord—for many years correspondent of the Assembly and took care of the Hall and had a real care and exercise in regard to the spread of the Gospel. Of godly parentage, it could be said concerning himself and his brother Ben who pre-deceased him—"God is in the generation of the righteous."

**Philadelphia, Pa.**—Mrs. Harriett Faulkner went to be with the Lord, Mar. 4, aged 75. Saved with her husband at meetings held by Robert Miller of Scotland 48 years ago in the Howard St. Hall (now Mascher St.), baptized and received into fellowship shortly after and continued steadfastly. Her husband and four of a family are left.

Also on March 7 James Rainey was called home where suffering and sorrow never again shall be known. Saved 28 years ago he loved to think of his heavenly home. His widow (daughter of the late Alex. Livingstone) should have an interest in our prayers.

**Lonaconing, Md.**—Geo. McCormack "went home" the latter part of Jan., aged 77. Saved at bro. Conaway's meetings here in 1920 and went on well. Prayer is requested for his widow and daughters.

**Groton, Conn.**—Mrs. Martin Farrell of Norwich "fell asleep" Feb. 3. Saved in Norwich years ago and gathered to His Name here, she bore a good testimony to all. Pray for husband, son and daughter. She was a sister to John Kennedy of Westerly, R. I.

**Manchester, Iowa.**—Silas Smith called home suddenly March 4, aged 55, after helping to push a stalled truck. Said—"I should not have done that" and expired. Saved in 1914 when S. C. Keller had meetings in a schoolhouse west of Manchester, was in Assembly from its commencement. An invalid daughter should have our prayers.

**Cedar Falls, Iowa.**—Fred Smith went to be with the Lord, aged 60. Saved in 1922 when Oliver Smith first had meetings in Stout, Iowa. He and his wife were saved at the same time and often said they did not know who was saved first. Continued in the Assembly at Stout until his homecall.

**Phoenix, Ariz.**—Our beloved brother Jas. Brown was called home Mar. 7, in 85th year. Born twice in the North of Ireland and for 63 years lived a consistent life amongst those gathered to His Name and finished his course with joy. The Correspondent writes that he was an inspiration to all who visited him in his ill health. Formerly in Toronto, Ont. and Gloucester, N. J. and well known in Philadelphia and Camden assemblies. His life since 1920 in Phoenix was bound up in the little assembly—pray for his widow.

**Portage La Prairie, Man.**—Our brother Samuel Lowry went to be with the Lord, March 6, aged 89. Saved 31 years, in this assembly the past six years. Also on March 14 our esteemed brother C. A. Spence "went home." Saved in Liverpool, England 61 years ago—in fellowship here 43 years. Went on steadfastly for God, much missed. His widow is not well and we are asked to pray for her.

**Thamesford, Ont.**—Mrs. Donald McDonald departed to be with Christ Mar. 9. Saved over 70 years ago under the ministry of James Munro and Robt. McDonald in a Schoolhouse near Appin. In fellowship latterly in Embro assembly. A succourer of many, she kept the home open for the Lord's workers.

**North Vancouver, B. C.**—Richard Welsh passed peacefully into the Lord's presence in his 76th year. Saved in Glasgow, Scotland in 1913. Active in the Gospel, he had a care for the Assembly and will be missed.

**Detroit, Mich.**—Mrs. H. Popplestone was called home suddenly March 11, aged 21. In fellowship in the East Side Assembly, saved about 10 years. She was much thought of by the saints and though young, had a practical interest in the Lord's work.

**Saugerties, N. Y.**—Miss Lillie Hood passed into the presence of the Lord March 23. Saved in Catskill, N. Y. in tent meetings held by H. Dobson, she went on well.

# Words in Season

THE BIBLE FAMILY MAGAZINE



## *A Psalm of Praise*

LET clouds, and winds, and waves agree  
To join their praise with blazing fire;  
Let the firm earth, and rolling sea,  
In this eternal song conspire.

Ye flowery plains, proclaim His skill;  
Valleys lie low before His eye;  
And let His praise, from every hill,  
Rise tuneful to the neigh'ring sky.

Ye stubborn oaks, and stately pines.  
Bend your high branches, and adore;  
Praise Him, ye beasts, in different strains;  
The lambs must bleat, the lion roar.

Birds, ye must make His praise your theme;  
Nature demands a song from you;  
While the dumb fish, that cut the stream,  
Leap up, and mean His praises too.

Mortals, can you refrain your tongue?  
When nature all around you sings;  
Oh for a shout from old and young,  
From humble swains, and lofty kings.

Watts.

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**JUNE, 1949**

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## WORDS IN SEASON

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### CHANGE OF CORRESPONDENT

**St. Thomas, Ont.**—Frank H. Woods, 94 Manitoba St.

**Everett, Pa.**—Corresp. of Everett Gospel Hall, South Street, is Ernest W. Trexel, Box 524, Jerome, Pa.

**Worcester, Mass.**—Dominick Protano, 20 Northboro St., Worcester 4, for the Italian Assembly.

### UNITED STATES

**Petersburg, Va.**—George Gould visited here recently speaking from Peter's first Epistle. Saints have been cheered through the Word of late.

**Boston, Mass.**—Meetings by McBain and Dobson characterized by deep exercise on the part of the saints of Cliff St. Assembly. Interest amongst strangers has been good and several have professed.

**Manchester, Conn.**—Recent conference was a time of cheer. About 25 assemblies were represented and much waiting upon God in prayer characterized the meetings and ministry. His servants thus proving that good and acceptable way of delivering the message under the guidance of the Holy Spirit, without distraction. The Word was practical and upbuilding and comforting. Present to minister were brethren McCullough, Conaway, McBain, Dobson, Pearcy, McKinley, Pearson, Taylor, McCrackon, Blackwood, W. F. Hunter, Calderhead and Wm. Ferguson.

**Hartford, Conn.**—Wm. McCracken of Belfast and Wm. Ferguson shared in ministry here and in Manchester after the conference. Saints are quite hearty in these districts. Recent Conference amongst Italian Christians was encouraging with timely ministry by brethren Patrizio, Cappiello, Carboni, Pizzulli, Rosanio and others.

**Bridgeport, Conn.**—Wm. Bunting gave the saints here some meetings immediately after his arrival April 18.

**New Haven, Conn.**—R. Cappiello keeps busy in his field of labor amongst his own people. C. Patrizio visited Worcester and Methuen. Gordon Johnston gave valued help to our brethren in various districts.

**Waterbury, Conn.**—D. Calderhead began some Gospel meetings here after the Manchester Conf. Geo. McKinley visited Torrington and Hartford. John Conaway went to Springfield, Mass.

**Wellsboro, Pa.**—G. B. Winemiller had a week of encouraging meetings here. He is continuing as his strength permits to do the work he so much loves.

**Detroit, Mich.**—Saints of Schoolcraft, Ferndale and West Chicago Halls and in Windsor, Ont., had joy and refreshment in the ministry of brother Alex. Philip of Aberdeen, Scotland.

**Arena, Wisc.**—S. Mick and C. Yost are here again trying to follow up the work of last Winter, visiting house to house and hoping to see the folk under the sound of the Gospel.

**Albuquerque, N. M.**—The Highland Ave. Assembly here has purchased a new tent and brethren Matt. Kennedy and Allan Ferguson hoped to work it. Pray for our brethren in this needy work.

**Houston, Texas.**—Robt. Curry mentions that Tom Smith of Cuba and H. W. Dedman were leaving for Old Mexico April 20. He reports conf. at Fort Worth good.

# 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. 41

JUNE, 1949

No. 6

## GATHERED GEMS

PRUNED by a Hand that's wounded,  
Bound by a touch of power;  
Healed, though my ill heart pondered  
Why? in the trying hour.

« « «

Weigh your converts, don't count them.

If our hearts are not separated to Christ, how can our  
lives be?

Try not to capitulate even in little things. It is the  
small surrenders which lead too often to the loss of the  
spiritual fortress. Macduff.

« « «

There is something sweet in being pruned by a  
wounded hand.

Have you ever marked His steps, His gentleness when  
bringing a painful message?

Anything with Thy smile, anything but Thy frown.  
Powerscourt.

« « «

In a true, good shepherd, feeding and guarding must  
be combined; for if the guarding fails the wolf will devour  
all the more readily the sheep which are well fed. A  
preacher must be both a warrior and a shepherd. To feed  
is to teach and that is the most difficult art, but it is needful  
also to be able to contend and defend. Luther.

« « «

Albrecht Durer, the famous painter, used to say he had  
no pleasure in pictures that were painted with many  
colors but in those that were painted with a choice sim-  
plicity. So should it be with our preaching.

« « «

Pruned, for the fruit is dying,  
Left to a careless thought;  
But by the touch of wisdom  
Life to the vine is brought.  
W. F.

### THE HEREAFTER

**L**ET others hold their peace about hell if they will—I dare not do so. I see it plainly in Scripture, and I must speak of it. I fear that thousands are on that broad road that leads to it, and I would fain arouse them to a sense of the peril before them. What would you say of the man who saw his neighbor's house in danger of being burned down, and never raised the cry of "fire"?

**YOU** may call it bad taste if you like, to speak of hell—call it charity to make things pleasant and speak smoothly and soothe men with a constant lullaby of peace. From such notions of taste and charity may I ever be delivered! My notion of charity is to warn men plainly of their danger. My notion of taste is to declare all the counsel of God. If I never spoke of hell, I should think I had kept back something that was profitable, and should look upon myself as an accomplice of the devil. Beware of new and strange doctrines about hell and the eternity of punishment. Beware of manufacturing a God of your own—a God who is all love but not holy—a God who has a heaven for everybody, but a hell for none—a God who can allow good and bad to be side by side in time, but will make no distinction between good and bad in eternity. Such a God is an idol of your own, as really as Jupiter or the monstrous image of Juggernaut—as true an idol as was ever moulded out of brass or clay. The hands of your fancy and sentimentality have made him. He is not the God of the Bible; and besides the God of the Bible there is no God at all. Your heaven would be no heaven at all. A heaven containing all sorts of characters mixed together indiscriminately, would be miserable discord indeed. Alas! for the eternity of such a heaven! There would be little difference between it and hell.

**AH**, reader, there is a hell! Take heed lest you find out too late.

**BEWARE** of being wise above that which is written. Beware of forming fanciful theories of your own, and then trying to make the Bible square with them. Beware of making selections from your Bible to suit your taste—refusing, like a spoiled child, whatever you think is bitter—seizing, like a spoiled child, whatever you think sweet. What is all this but taking Jehoiakim's penknife and cutting God's Word to pieces? What does it amount to but telling God that you a poor, short-lived worm, know what is good for you better than He? It will not do; it will not do. You must take the Bible as it is. You must read it all and believe it all. You must come to the reading of it in the spirit of a little child. Dare not to say, "I believe this verse for I like it; I receive this for I can understand it; I refuse that for I cannot reconcile it with my views."

**"NAY**, but, O man, who art thou that repliest against



God?" By what right do you talk in this way? Surely it were better to say over every chapter in the Word, "Speak, Lord, for Thy servant heareth." Ah, reader, if men were to do this they would never try to throw overboard the doctrine of the eternal punishment of the wicked. "And these shall go away into everlasting punishment, but the righteous into life eternal" (Matt. 25:46). "Who among us shall dwell with the devouring fire. Who among us shall dwell with everlasting burnings?" (Isaiah 33:14).  
J. C. R.

### "WHERE WOULD GOD DRAW THE LINE?"

LORNE E. MCBAIN

**S**UCH was the question that was asked by a man when he heard a young Christian tell the story of his conversion to God.

APPARENTLY, he had never heard that God's word taught that a man can be saved and know it while on earth. His idea was, that no one could know he was saved till the great judgment day, and so it was a mystery to him where God would draw the line between saved and lost in this life.

THE young Christian was able to give him a scriptural answer and putting his hand on his shoulder he said, "God has already drawn the line and you will find it in 1 John 5:12, 'He that hath the Son hath life and he that hath not the Son of God hath not life.'"

IT may be, that the reader has similar thoughts about salvation and has never seen that it is not of works, Eph. 2:8 but through the finished work of Christ alone, John 19:30.

CONTRARY to the thoughts of many people, the Bible does not speak of a general judgment of all men! God has clearly stated in His Word, that those who receive Christ as their Saviour will never come into judgment, John 5:24, but all who fail to receive Him will be judged at the great white throne, Rev. 20:11, 15; Acts 17:31. This is the meaning of being saved as Paul told the jailor at Philippi—"Believe on the Lord Jesus Christ and thou shalt be saved," Acts 16:31.

YES! God has drawn the line that marks the distinction between those who are saved and those who are lost! Jesus pointed out this line to Nicodemus when he said, "He that believeth on Him is not condemned and he that believeth not is condemned already," and John the Baptist did the same when he said, "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."

WHICH side of the line is the reader on? Is he one of those who has everlasting life as a present possession or is he one of those who is condemned already because he has not believed on the Son of God?

## CHRISTIAN SIMPLICITY

### *Summer Opportunities*

WM. H. FERGUSON

**H**OW shall we take advantage of the advent of this season of the year to further the cause of Christ and at the same time find refreshing and strength and happiness in the Lord in so doing?

WE are sure questions akin to the above arise in the minds of many at this time and with a view to the encouragement of His own and their help in the things of God, we submit a few thoughts for their consideration.

#### *Bodily Exercise*

TO many this is the sum total of the thought in connection with the Summer season. It is so in the world and to prepare for the days ahead the man of the world devotes considerable time and thought and money towards this end. However, we read in the Word—1 Tim. 4:8 that it

#### *Profiteth Little*

or as the margin of your Bible states—"for a little time." It is therefore not the objective for a Christian but rather, as one version gives it in v. 7—"Train yourself for godliness," and v. 8 further states

#### *But Godliness Is Profitable unto All Things.*

THE original word for "exercise" here is "gumnasia" from which comes our English word "gymnasium" and whereas this form of exercise is given great prominence in the world, godliness and training oneself for godliness is given the superior place in God's Word. What then would be the result should we go in for godliness rather than bodily exercise? The Scripture states such a course has the

#### *Promise of the Life That Now Is*

meaning that it shall not adversely affect our lives now—it shall by no means hinder our enjoyment of the life that now is. Further it has the promise

#### *and of that which Is to Come.*

THE exercise of godliness brings us into a field where we shall not only profit for time but for eternity. Godliness brings us nearer God in our thoughts and ways, it is primarily an exercise of the renewed and spiritual mind—"If ye then be risen with Christ, seek those things that are above, where Christ sitteth on the right hand of God. Set your affection (mind) on things above, not on things on the earth, For ye are dead"—Col. 3:1, 3. We are dead to the idol of pleasure as to all other idols of the world and, in a mad pleasure loving world, it means something to realize this and abstain from

that which the world goes after so strenuously—the care of the body while it so woefully neglects the care of the soul.

### *Opportunities Abound*

EVERYWHERE there is room for the Christian to engage in useful service at this season. "A tract distributor's story" in this issue should touch any Christian's heart. An earnest tract distributor has no lack of exercise, spiritual and physical—as he or she wends their way into lonely and isolated spots and lonely homes with the Word of Life. You will find rebuffs. We remember years ago going up to a home in the backwoods in our Bible Carriage work where the farmer's wife was busy with the Monday's family wash outside. She scarcely lifted her eyes from the tub as she evidently sensed my errand, perhaps she had read the texts on the horse-drawn Bible Carriage standing outside in the road, and as I offered her our usual supply of good Gospel tracts and a portion of God's Word, saying, "I have a few Gospel tracts for you this morning," her reply was anything but encouraging. Said she, with a dagger-look—"The only tracts I want to see are your 'tracks' outside that gate." But, then, this is the exception. Many will accept tracts and express thanks and receive these silent messengers and who can tell what the results may be! Then when you return to your home or lodging after a day's work of this nature, the question of bodily exercise will trouble you but little.

THERE are other avenues of service—the open air meeting—the tent meetings where you can help the preachers in so many ways with invitations, etc., all offer an opportunity to enjoy the fresh air and sunshine and at the same time further the cause of Christ.

### *The Summer Vacation*

WHEN one does feel the need of relaxation of mind and body, the woods, the mountains, the lakes the ocean, all can remind us of that blessed One Whose feet trod the waters, Who often spent the nights in solitude on the mountainside in prayer and as one views the handiwork of God in creation it should lead out our thoughts in contemplation of Himself. The quietness, the relaxation from the busy "grind" of modern life can thus be most beneficial and it is a good rule never to engage in any activity (and this applies equally in Summer as in Winter) which will divert our minds from Himself and His Word. I once knew a successful surgeon who never fell asleep without one of the latest books on medical science in his hand. His mind was devoted to his supreme passion in life, the surgeon's art and work. So it must be with the Christian. Not even the Summer vacation can be allowed to divert our mind from the Lord.

ONE views with alarm the introduction into professed

assembly testimony of very recent years of a mixture of the world's pleasure and the Word of God. Such a mixture is not of God. Organized sports after the fashion of the world with their spirit of contest and worldly pattern can never be anything but a detriment to the spiritual life of the Christian. When the Christian goes to the world, even the religious world, for its pattern (and these new ventures of today are all fashioned after the pattern of Babylon), the result can only be disintegration and decay of testimony and the substitution of a light and trashy religious exercise for true godliness and spiritual unction.

WHO could suppose Timothy or his companions running around with a tennis racket in hand or sitting down on a beach at night in the midst of a crowd of coquettish girls over a marshmallow roast or a so-called singspiration intermingled with the empty laughter and levity of the present day youth, say on a Saturday night, tumbling into bed in the small hours of the morning and then rushing out again on a Lord's Day morning to a professed feast of remembrance and meeting with the Lord? What a fantasy! This is not the road to godly living and one has well said—"What is the use of running if you are on the wrong road"?

TRY to arrange to be near some assembly, it may be small but you will enjoy the presence of the Lord and will be a little added strength to the saints who carry on in weakness all the year and in seeking out such who gather to His Name alone, you will be doing that which pleases our God. Take a letter of commendation with you signed by responsible brethren so that a godly order may be preserved. The seasonal breaking of bread (that is, the setting up of a table, whatever that may mean, by a number of Christians and then disbanding in a few weeks) finds no countenance in the Word of God—is not patterned after the apostles' doctrine, has no proper or scriptural discipline and should be avoided by those who are anxious to take God's Word as their guide and be led only by His Spirit. This again, is a modern invention to suit the times and appeal to those who either have never seen or have lost heart for God's ways of simplicity and reproach.

THE time is short, our little day will soon be over and the words of our gracious Lord come to mind when He spoke first of the Church in the N. T. in Matt. 16:18, then afterwards spoke of the cross and His path of suffering which lay before Him in v. 21. Then follow the memorable words of verse 25 which describe the real Christian outlook on this life in relation to the future reward—"For whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it."

TO all young men and women and older ones who are

willing to "lose" their lives for His sake we earnestly urge a return more and more to godly and simple ways in life and testimony and an adherence to the Divine pattern for gathering and for our testimony which does not change to suit 20th century customs or so-called advancement.

*Which Version Do You Prefer?*

**ANCIENT VERSION:** "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak then am I strong." 2 Cor. 12:10.

**MODERN VERSION:** "Therefore I take pleasure in the tennis court, the football field, the baseball field, the organized sports, etc., for health's sake; for when I am weak through them I am strong." Anon.

**THE** wise physician and surgeon understands symptoms and the farseeing statesman looks for trends of development and so, to pursue the illustration, the Christian who desires to live for God can only see in all these modern trends the seed of further departure from God—laxity in regard to evil—a breakdown of the walls of separation from an ungodly world and the development of an organization patterned after religious Babylon all around us and ready to go back to the fold of the harlot mother when the opportunity arises. **OH! FOR MORE OF THE SPIRIT OF THE MARTYRS OF JESUS.**

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**SALT WITH ALL THE OFFERINGS**

**SALT** is pungent and preservative. "With all thine offerings thou shalt offer salt." It is sweetly expressive of that energy of holiness by which the Christian is to be preserved from the corrupting influences around him, whether they be of a doctrinal or practical nature. The connection of salt and peace, and the order in which they stand are full of instruction. It reminds us of James' words, pure and peaceable.

Holiness, purity and truth must first be jealously maintained; and then as much peace as possible. At the present day, alas! we see the order reversed. Peace is put first, and the sad consequence is, that much of the salt has lost its savour. Professing Christianity will, ere long, become a loathsome mass, fit only for the wine-press of the wrath of God. Oh! that Christians may be separated, in spirit and practice, from this corrupt and corrupting world, and stand as devoted witnesses to a rejected, absent, coming Lord!

## HELPS ON FAMILIAR TEXTS

JAMES McCULLOUGH

**I**N this paper we want to look at another of those well known verses in Isa. 53. We refer to v. 5. "But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Usually it is the physical sufferings of our Lord Jesus we think of in reading this precious verse and we do well never to forget what our blessed Lord suffered in His holy body when He took our place in death upon the cross. We may well dwell upon the cruel nails that pierced His hands and feet, the mocking crown of thorns upon His head, the scourge that tore His back until it resembled a ploughed field, the spear that was thrust into His side and all the other indignities wicked men heaped upon Him until our very hearts are melted within us, but we must ever remember that Christ's physical sufferings however terrible they were, could not of themselves atone for human guilt. Verse 10 of our chapter says, "Yet it pleased the Lord to bruise Him; He hath put Him to grief: when Thou shalt make His soul an offering for sin," etc. so that by connecting these two verses together, verses 5 and 10, we see that it was by the hand of God, "He was wounded for our transgressions, He was bruised for our iniquities," cp. also Zech. 13:7. Is there not a definite hint of this in the Ark of the Covenant in the Tabernacle of old? The Ark was made of shittim wood covered with gold, the wood speaking to us of Christ's sinless humanity and the gold of His deity. It was upon the mercy seat, the lid or covering of the Ark, that atonement was made, and is it not significant that the wood, as it were, does not come into view since the mercy seat was a solid slab of gold? However, seeing the Ark and the mercy seat are so intimately linked together, we must be careful not to divorce the one from the other. It is of the utmost importance that we get right and scriptural thoughts about the work of Christ upon the Cross, but we are always on safe ground when we keep close to what is written.

WE have another expression in this wonderful chapter which we refer to before leaving it. In verse 8, we have the question, "Who shall declare His generation?" i. e., some might ask, seeing our Lord died without posterity, who shall perpetuate His name? The usual answer to this question is by referring to Psa. 22:30 where we read "A seed shall serve Him; it shall be accounted to the Lord for a generation." Now this is blessedly true and we love to think of that multitude that no man can number, saved by grace and redeemed by blood that will declare His generation throughout the ages

of eternity. We do not find fault with this explanation of the question but we herewith give another suggestive and we think helpful reading of the verse we got somewhere years ago that gives a different thought and seems to fit the context better. Let us quote the verse, "He was taken from prison and from judgment and who shall declare (the wickedness of) His generation for He was cut off out of the land of the living . . . And they made His grave with the wicked," etc. Apparently it is the wickedness of the people in crucifying the Lord without a fair trial and giving Him such a cruel death that is in view, hence the question, "Who shall declare (the wickedness of) His generation?"

THESE thoughts are passed on with the hope they may help to a better understanding of the Scriptures under consideration.

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### UNSUCCESSFUL WORKERS

**R**ESPONDING Christians do not make successful workers or valiant soldiers. 'Feeble hearts,' and 'ready-to-halts,' and little 'faiths,' win no battles, and wear no crowns. They are so occupied with themselves, with their own experiences, their own evidences, their changing moods and feelings, that they have no time for manly, noble service. They are so busy in trying to perform 'acts of faith'; and having performed them, they are so intent on analyzing them, in order to ascertain whether they be all of the exact quality or quantity which will recommend them to God, that they leave no space for 'joy in believing,' and no room for the free, large-hearted labor which such joy cannot fail to lead to. Tossed up and down on the waves of unbelief, like Paul's ship in Adria, they are in fear of perpetual shipwreck, and have no heart to work. Shutting their eyes against the light, they grope their way uncertainly, and cannot run the race. Afraid to believe, but not afraid to doubt; afraid to trust, but not afraid to distrust; doubting themselves, and making that a reason for doubting God; putting away peace, but giving full scope to gloom; refusing light, but letting darkness reign within them; they are not in a condition to do hard work—nay, to do any work at all. Strength comes from joy, and of that joy they have none. They refuse both food and medicine, and they become lean and sickly. They are fitter for the hospital than for the battlefield. They seem, too, to get more emaciated, though the food provided is abundant. Laboring under what physicians call atrophy, the more they eat, the less they seem to be fed." Anon.

## DISAPPROVED—ITS POSSIBILITY AND PERIL

J. MERIDEW, ARGENTINA

**T**HE key to our portion is given in the closing words of 1 Cor. 9—"Lest . . . I myself should be a castaway."

CITING in 1 Cor. 10 the five privileges given to Israel in the first four verses, the apostle proceeds to show the five things leading to their overthrow.

### *Dissatisfaction with God's Food—v. 6*

COMPLAINING of the Manna which God had provided for them, Numbers 11:4, 6, their evil desires were manifested as they longed for the fish, cucumbers, leeks, onions and garlick from the land of Egypt. How many today lust for the old food who belong to the "mixt multitude," never having had a real taste for the things of God. Are we content with God's provision for our soul's need and sustenance?

### *Dissatisfaction with God's Worship—v. 7*

IDOLATRY is seen in Exodus 32:6 as the children of Israel play before the god of their own making. What a contrast to their trembling at Mt. Sinai when they entreated that the Word of the Living God should not be spoken to them any more, Exodus 20:18, 19. Those who are not content with God's food will be dissatisfied with the worship to the One Who is as a consuming fire. We see today a growing tendency to substitute activity of service for worship. William Lincoln aptly remarks—"Worship is higher than service for in service we are occupied with man, whereas in worship we are occupied with God." WHO is the sole object of our worship?

### *Dissatisfaction with God's Plan of Separation—v. 8*

BALAAM, having learnt God's purpose that God's people should dwell alone, Numbers 23:9, sought to thwart it by causing the intermingling of the children of Israel with the daughters of Moab and Midian. Fornication was caused among the people of God as many yielded to the temptation. The great danger today is spiritual fornication which, in God's sight, is an outstanding evil, i. e., mingling with the religious world. Have we remained true to the principles that God has written in His Word?

### *Dissatisfaction with God's Path—v. 9*

HERE we read—"they were destroyed of serpents," giving us the clue of their provocation, as in Num. 21:4 we read how "the soul of the people was much discouraged because of the way." What a serious accusation — tempting Christ! Could it be said of us?



*Dissatisfaction with God's Chastisement—v. 10*

AFTER evil had been visited in judgment from God Himself in the midst of Israel, Numbers 16, we see how the people complained to Moses in their despair—"Ye have killed the people of the Lord"—v. 41. Yet how quickly the retribution came as fourteen thousand, seven hundred more were slain in a brief space of time by the plague that was sent of God. What is our attitude to God's dealings?

HOW sad to think that those who had been redeemed from Egypt by blood should thus be overthrown and perish in the wilderness. Yet given, as these lessons are, for our example, v. 11, it should cause deep exercise of heart as we see again and again those of the Lord's people whose testimony is destroyed through failure to take advantage of the plain warnings of God as to such failure in past generations and a past dispensation.

WE are clearly told in verse 13, that whilst it is not a sin to be tempted, it is if we yield, as God has provided a way of escape.

MAY we, with such clear examples before us, seek to walk worthy of the vocation wherewith we are called.

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## IMAGINARY CALLS TO SERVICE

**I** DESIRE to warn against imaginary calls to service. We often hear the question asked—"How am I to know what God has called me for, and where He would have me to go?" The study of the early histories of Saul and of David, will help much. They each had a private anointing by God. For all service, there must be first an inward conviction from God of His will concerning us, and it must be in accordance with the Word. We are not to expect, however, that others will see in us at once, what we may perhaps rightly see in ourselves, and in the meanwhile we shall find something to do for God in secret. We shall find abundant opportunity in the line of our business, whatever that may be, and in our inward conflicts, that will prepare us for our work in the future. David was tending his father's sheep, and there met the lion and the bear. Opportunity arose in secret for David, and so will it for us. Go on with your own trade, and you will soon be brought into contact with the occasion that is to prove you. You need never seek work for God. "What thy hand findeth to do, do it with thy might." God will, if He wants you, thrust you out into service; wait for this. In secret overcome the lion and the bear, overcome the pride, self-will, laziness, etc., and when these are conquered, say nothing about it. To talk about your secret con-

flicts and victories, fosters pride, and failure ensues. Our difficulty in service is, to be able to keep secrets. When David's brethren were with Saul in the battlefield—David does not say, "I should like to go to the camp." His father sends him, 1 Sam. 17:17. Await the providence of God. The moment David reaches the camp, out comes Goliath. Everything fits in when God is leading. Count your misses if you can. That which slew the lion and the bear stirs within him; he comes to the front prepared for the work, he remembers the anointing. Notice when going to meet Goliath, David got five of the smoothest stones he could find—he sought for them. Let us be careful how we work for God, always seeking to have the best we can find for His service. Many say any stone will do, when God is to do the work. It is not so. Give God the best stones—search for them. He hates lazy work, and a careless handling of divine things.

ONE great cause of shipwreck with many of the Lord's servants is their running too soon. No one anointed of God need make a show of his authority. It will reveal itself, and we shall have the consciences of the saints with us. First then, there must be the inward witness, and then the outward demonstration will follow in due time. God's demonstration to David was slaying his ten thousands. Then, and not till then, comes the open acceptance by God's people. Never be satisfied with inward conviction only, there must be the providential dealings of God to confirm it. The earlier steps of Christian life is the time when so much care is needed, and when so many mistakes are made, for unless there is patient waiting upon God, there will be running before God. Paul was told not to go into Asia, and he did not go until he was sent two years after, then God gave him an abundant blessing. We are in danger of acting independently of God, and of His saints, and of everything else. Exercise prayer and patience, and wait till God makes all plain. David had been made armour-bearer to Saul. When Saul sent him away, he went back to feed his father's sheep. He was not too proud or too great to go back. Here is an important lesson for us. "Before honor is humility," and when we have learned the lesson, we may be told to go forward. It is not easy to go back from the foremost warfare, to tend the sheep or to mind the plough, but he who cannot do so, is not fit for the Master's use. Even an apostle could make tents after he had for years done "the work of an evangelist," and he is not ashamed, nor is the Holy Ghost to tell us he did so. Selected.

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**T**HE loaves that were brought to Christ were blessed, then broken. Brought, blessed, broken is the Divine order.

## THE SECRET OF SUCCESSFUL FISHING

JOHN A. GRAY

**O**N READING through the New Testament, one is impressed with the many times Christ and His disciples were "on the lake," or "at sea." These can be summed up and viewed under two headings, "Sailing with Christ" and "Fishing with Christ." Our present meditation is to be on the "fishing experience," and we trust God gives help to consider it in an orderly way.

### THE FISHERS

THE names and conversion of these men are recorded in John 1, and their call to service is described in Luke 5. Their business in life was fishing, so the Lord takes up their every day occupation, and from it, teaches greater and more noble lessons in relation to the spiritual sphere.

### THE NETS

*Two Things Can Be Learned from the Nets*

Luke 5:1, 11

**WASHING.** Wise men are seen washing their nets in preparation for another fishing expedition. Here is a lesson for every Christian worker to learn, even the necessity of being a clean net that can be used in the Master's service. This practical every day cleansing, by the water of the Word, is referred to in John 13 and Ephesians 5. It is seen typically, when the priest went to the laver to wash his hands and feet before engaging in holy service, Exodus 40:30-32. God requires clean hands and feet to be used in worship and clean nets to be used in service.

**MENDING.** Luke points out the washing of the nets, Mark the mending. This word "mending" is used twice elsewhere in the New Testament. In 1 Cor. 1:10 it is translated "perfectly joined," while in Galatians 6:1 it is "restore." Paul sought to "mend" the assembly at Corinth and encouraged the spiritual at Galatia, to "mend" the brother who was overtaken in a fault. There is great need today, not only for mending in the assembly, but also in the individual life, so that we, as repaired nets, may be used in God's service.

### THE WATERS

CHRIST is seen as the Prophet, in ministry and miracles, in Luke 5:1-7. Here Peter learns the importance of fishing in Divinely chosen waters. The Lord's command was "launch out into the deep and let down your nets for a draught." In verse 5, Simon confesses the failure of the past night, he says, "we have toiled all night and have taken nothing." Surely this is the humble and humiliating confession of many weary

workers today. Peter continues to speak, "nevertheless at Thy word I will let down the nets." This was sweet submission to the word and authority of Christ. Today many do not stop to consider where the Divinely chosen waters are, and thus we see unfruitful gospel efforts. The book of Acts is very instructive on this point. As you read it you will be impressed with this fact, that the Apostles and other workers, always recognized the authority of Christ and His word to govern and control the work of God, and the Holy Spirit to lead into fruitful fields, thus souls were saved and assemblies planted. This experience, of being guided to the right waters, is the outcome of living close to Christ and through communion and prayer His will is discovered.

### THE CATCH

#### *Three Catches Are Recorded*

IN John 21:11 the number and size of the fish are emphasised. A good catch of "big fish" always encourages the fisher. Quantity and quality was the Lord's bounty to Peter, the restored fisher.

LUKE 5:6 states it was a great multitude. The Lord ever delights to give "fulness" in blessing. It is significant that the two "big catches" in the Acts were 3,000 and 5,000 souls. Acts 2:41; 4:4.

The incident recorded here in Matthew 17:27 ought to encourage the individual worker. Peter catches one fish, he opens its mouth and finds there a piece of silver. It is good to open the mouth of the young convert and see if the piece of silver is there, even the message of Christ the Redeemer. Silver generally speaks of redemption.

### THE PARTNERS

OBEDIENT fishers, under the control of Christ, throw the clean and mended nets into the chosen waters, and get fullness of blessing as the result. The need of the moment is to get helpers to bring the catch to land.

THEY beckoned unto their partners in the other ship, to come and help them, Luke 5:7. Many Christians do not understand the great truth of "partnership" and so they allow the evangelist to plod on alone, and they feel satisfied with an occasional visit to the gospel meetings. If every believer really understood their responsibility as partners in the work of the Lord, they would seek to do all they could to help bring the catch of fishes to shore. May the Lord help each one to learn the art of fishing and the secret of His will in relation to the waters and thus be like the helping partners of Philippi, who sought to strive together in the work of the gospel.

## "TRY LOVE"

**M**Y FIRST tract district lay in a somewhat deserted country village, where the only place of worship (so called) was a damp, tumble-down parish church, and the clergyman anything but a godly man, and certainly one who took no interest whatever in his poor parishioners. I was asked to take the district where the worst two women in the parish lived—so they termed them—Ann and Hannah Chaney, two hardened old sinners, the terror of the whole village, and a terror to each other; for they drank and cursed and quarrelled almost incessantly.

I agreed to take the district of forty houses allotted to me, and started one wintry afternoon, coming last upon the miserable hovel inhabited by Ann Chaney. I shall never forget the sight that met my eyes through the half-open door. The two old women were crouching over a log of wood burning on a large brick hearth; wild misery was depicted on their countenances; the filth and destitution of the dwelling were appalling. They started as I tapped loudly, thinking they would be deaf, and then sprang up, and, in the most awful tones and wicked language, threatened to break every bone in my body if I ever dared to darken their door again. Raising the thick stick, Ann added, "And I will lay this across your shoulders now unless you are off quick." "I am sorry to have grieved you," I said, as humbly as I could, and quietly walked away. Not offended—not I, but very disappointed; for I had prayed long and earnestly that week that the Lord would use me—a simple maiden—to those poor benighted souls.

HOWEVER, as I tripped home along the dusky lane in the twilight, with the bright stars twinkling and shining down upon me, I had a little talk with Jesus. I said, "Lord, did'st Thou really die for Ann and Hannah Chaney?" "Yes, I died for them." "And dost Thou love them?" "Yes, I love them." "Then I will love them too; and please, Lord Jesus, fill me afresh with Thy love, and give me a chance to tell them one day of how long and how much Thou lovest them."

THE next week was a long one to me until the "district day" came round again. More disappointment was in store for me; for when I reached Ann Chaney's gate it was shut and padlocked, and, to my astonishment a faggot of thorns placed against it, as though I was likely to climb over it; and at the window stood Ann, holding up the thick stick, with a fierce look on her wicked face. She evidently considered a tract distributor a formidable personage to deal with.

CHECKMATED again, I thought. But "love suffers long, and is kind." Consequently, I there and then decided to at-

tack the citadel on the Monday, when she would not expect me, with a couple of pounds of bacon and a plum-cake, easily obtained from the home larder.

A drizzling rain was falling when I entered the unlocked gate and stood by the house door, which was ajar as usual. "Who's there?" was the growl from within. I dare not for the life of me say "It is I," so I said, "It's only some bacon and a plum-cake; may I put them on the door-step?" "Bacon, indeed! plum-cake, indeed!" with an oath. "You only want, with your wheedling, canting ways, to get round us. I hates the lot of yer—proud, stuck up; and yer hates us, only ye wants to lord it over us. Be off, girl, with yer bacon and cake, or I'll soon help yer!" "Don't send me away," I pleaded, "it's raining so fast. Ann, may I not shelter a minute?"

THEN Hannah growled something about starving, not intended for my ears; but I heard it, and it encouraged me to boldly enter the cottage; and, placing the basket on the table, I said fearlessly, "Ann Chaney, you have told a lie. I love you, and—what is better—the Lord Jesus loves you; and you may hate me if you like, and beat me with that great stick, if you are coward enough, but you won't prevent my loving you." As the dear Lord kept Daniel in the lion's den, so He kept those two wild, wicked women silent on their seats.

LOVE thawed — then melted — then conquered. Still I had a rough time of it with them for many long weeks. But one snowy afternoon, as I stood by my bedroom window watching the snowflakes being blown about by the wind, wondering what I could do to be useful, I saw the bent form of Ann Chaney coming as fast as she could hobble down the lane, then, to my astonishment, turn in at the gate, and I soon heard her at the door inquiring for me. Down I went immediately. She would not come in, but said roughly and abruptly, "Hannah's dying, and wants yer! You've just got to come, and be quick about it"; and off she went. "Would not my father do better?" I shouted. "None of your gentlemen for me," she growled; "don't let him try it on. I hates the lot of 'em!"

OF course I went. The doctor had been and gone; and the poor old woman lay white and still upon her filthy bed. Stroking the poor withered hand, I said softly, "Hannah dear, I've come." She opened her heavy eyes and said, "Who said 'dear'? Was it mother come again?" Her mind was wandering; for her mother had been dead some fifty years ago. "I've come to tell you, Hannah, that Jesus loves you; that He is willing and able to wash you in His precious blood, and to make you whiter than the snow, if you will only let Him." "I did not send for you to tell me that again," she said; "I only wish He had sent someone to love us before. It's too

late now," she sighed; "only I could not die till I just thanked you for your love, and (lowering her voice) to ask you to try it on Ann a bit longer, because I've been the worst a good bit; for when she wanted to live peaceable I wouldn't let her; and if this Jesus would give her a chance, I think she might give into Him in time."

I fell on my knees, and oh! I prayed then as I had never prayed before for the Lord Jesus to reveal Himself, and to save that poor, dying soul. When I had finished she heaved a deep-drawn sigh; but I never heard her speak again, nor did anyone else. She died at midnight.

THE following Sunday night a decrepid form hobbled into our little hall. It was Ann Chaney. After the meeting I followed her home, she seemed so sad and weary. She sat on the hearth with her bonnet and cloak on, her hard elbows on her knees, her hands covering her face. Ah! and I saw something else, too—I saw a briny tear trickling down between the withered fingers. Oh! how I loved that desolate old woman! She knew my step. "Shut t'door," she said. I did so. "I've given in," she said. "God bless you, Ann!" "Will He have me, think yer?" "Why, He is holding out His arms," I said. "Could His blood wash my sins away?" "All away, Ann." "Just ax Him a bit, will yer?" We had a little prayer meeting in the cottage that Sunday night all alone. The old woman's prayer was one I had often read to her—"Lord, save me, or I perish!" She is singing in the glory-land now. Praise the Lord!

ABOUT us there are hundreds and thousands of homes desolate, and hearts as cold and black as Ann Chaney's, who want love—who are crying out for a bit of human love. They want God; for God is love. We are God's representatives. How much do we love? Our love to Christ is a mockery unless we love poor lost souls, and are willing to make self denial and sacrifice for them. The poor, the wretched, and the outcast need our love, perhaps, more than they need our gifts. As we realize how many opportunities we have lost, how many blunders we have made, how little we have loved, how terribly we have failed, let us cry mightily to Him for strength to obey His commands, and especially how to love as He loved. Then in the future with its golden opportunities and happy, holy service days, let us go forward and try love; and it will not fail if it be of God.

A Tract Distributor's Story.

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**I**F THERE were no believers in lies, there would be a dull market in falsehood. To carry cares to bed is to sleep with a pack on your back.

## THE COMING ONE

THE LATE JOHN FERGUSON

**I**T was in that upper room in Jerusalem, when the hearts of the disciples were filled with sorrow at the intimation of His departure, the Lord Jesus gave the first direct promise of His coming. Previous to that His appearing was always spoken of in connection with the judgments of God and the deliverance of Israel, as well as the setting-up of His Glorious Kingdom; now, it is with glad words He says to them—"I will come again for you."

DOWN through the centuries of testimony since that day, this Hope has burned, with more or less brightness, lighting up the years with the glow of promise, and keeping the hearts of God's people warm with love to Christ. It has cheered the lonely saints in his prison cell, and strengthened the dying martyr in the fires. It has been the beacon of hope to the weary pilgrim and the one panacea for all the griefs and sorrows of the Church. The Coming One is the Friend and Bridegroom of the Church; by Him shall all her tears be wiped away, for He is coming to heal forever the wounds that time has made, and to stamp upon her the beauty of the Lord. To us, His Coming is the comfort of our souls, and it enters into the relationships of our Christian life.

### *At Our Conversion*

WHEN we first heard His voice and were enabled to trust Him, there was set before us the one Hope of the future—His Coming. The Thessalonians, we read, "turned to God from idols to serve the living and true God and to wait for His Son from heaven." Here, right at the threshold of testimony for Christ, there was "the blessed Hope." Every true conversion has in it not only a view of Calvary, but the promise of His coming again. What is conversion, but a real turning to God? There will be less of worldliness with us if this Hope burns in our hearts as God would have it.

### *The Lord's Table*

HERE we are week by week brought face to face with His Coming, for the words "until He come," are connected with the breaking of bread, and it is in view of this that we show forth His death. When we seek to enter into His shame and sorrow at the Cross, it is with the blessed prospect of His appearing, whose joy it will be to receive us and set us before Himself in the Glory.

### *Our Conduct to One Another*

IN 1 Cor. 4 we are reminded that we are to act toward each other in view of the Judgment Seat of Christ, which will take place at His Coming. What disclosures will then be



made! It ought to make us more careful as to how we speak of, and act toward each other—to remember that at His Coming we, with what we say and do, shall be manifested at the Judgment Seat of Christ.

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### “SOWING THE SEED”

**M**R. REICHARDT, a missionary to the Jews in Cairo undertook to be the depository for Bible distribution there. In his depot one day he had a visit from a small party of Arabian Jews, who came from one of the remote unknown central oasis districts of Arabia. There they had heard somehow of the shop in Cairo where the Holy Law was to be bought, and they came for Hebrew Old Testaments. Mr. Reichardt very gladly supplied them, and before he fastened down the box, with earnest prayer, and without a word to man, he put a Hebrew New Testament in, hidden with the Old. They went away, like Joseph's brethren, and then in a year or two came the same men or the like men, back again, and they brought a letter from their Rabbi to the Christian missionary at Cairo. What was it to say? It was to say how highly they valued the beautiful copies of the Law, Prophets, and Psalms, but also to say that, to their surprise, they had found along with them another book in the holy tongue, and that they had never heard of its existence, and that the Person of whom it spoke had never crossed their knowledge before, and that as they read of Him in the holy words in this book enclosed with their own Scriptures with one mind they had come to the conclusion that He was Israel's Messiah. "From that day," said the Rabbi of that Arabian solitude, "our prayers to the God of Israel shall go up evermore in the Name of Messiah Jesus." So the Book goes where man cannot, and the Lord goes with the book. "My Word shall not return unto Me void." Selected.

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### DISCIPLINE

**I**T would be a flagrant act of lawlessness for an assembly of saints to receive one into its fellowship, who has been scripturally excommunicated—or refused for some valid reason—by another assembly. Surely the Word of the Lord that separates from one local assembly, ought to separate from all. If any doubt should exist as to the action of an assembly in refusing, or excommunicating such a person, surely the godly way would be to approach the guides of that assembly and hear what they have to say about it. To hear the man's own

story, take his part, and condone his sin by making him believe he is a martyr, without even hearing the other side, is unworthy of any community bearing the Christian name. Yet it is done; sometimes as a manifesto that they are not in what has been called a "confederacy" and at other times to prove their width and liberality. But with such lawlessness, no godly man or assembly will have any part, and God will sooner or later manifest what He thinks of it. Indeed, we see Him doing so continually.

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**I**N case of difficulty, it may be well and it is sometimes necessary to seek the counsel of wise and godly brethren, especially those who are well taught in the Word, and who have ability to guide in the Church of God where they locally are. But it ought ever to be remembered, that their counsel and help in the Scriptures and not their verdict is what is to be sought. The assembly in which the evil-doer is must act as a whole, and that intelligently, not as a mere machine doing what others bid it, but in obedience to the plain command of the Lord.

A Faithful Messenger.

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### *The Servants Task*

**T**HINK not of rest while there are millions dying  
 Devoid of love, of light, of life divine;  
 For rest, and peace, and lasting joy they're sighing,  
 They grope in darkness and in sorrow pine,  
 Or chasing phantom pleasures to the tomb,  
 They pass at last to everlasting doom.

Think not of rest while still the sun is shining,  
 The sun of life's too swiftly passing day;  
 How could you wish in ease to be reclining,  
 When you are called to labor and to pray?  
 You serve the Lord—how dare you ask  
 To be released till you've fulfilled your task?

Think not of rest, then, till your work is ended,  
 And you have entered into rest above;  
 Till for the truth you nobly have contended,  
 And conquered by the sovereign might of love:  
 Then when the warfare and the toil are o'er  
 You'll dwell with Christ and rest for evermore.

Miss M. E. Smith.

**Sparta, Wisc.**—S. Hamilton continues here in his 17th week. Interest maintained—some have professed lately which cheers.

### CANADA

**No. Vancouver, B. C.**—The Conference was a time of real blessing and refreshment for the people of God as He opened His hand bountifully, proving His exceeding grace and power, Eph. 3:20. The godly harmony prevailing throughout the Conference was freely commented upon. The leading of the Holy Spirit was noticeable in that upbuilding and strengthening ministry given by brethren Duncan, Scott, Warke, McIlwaine, Alves and Wilson. Meetings were continued afterwards by Geo. Duncan and H. Alves. Saints felt the deep exercise of His own prior to the Conf. brought forth fruit as it always does.

**Toronto, Ont.**—The Conference here was a time of profit and blessing both in the West End and the East End. Varied and helpful ministry was given by a large number of the Lord's servants. S. Porteous remained for meetings in Bracondale Hall and later in other Halls. J. M. Davies had meetings in Brock Ave. Hall—attendance in both series by our brethren was good.

**Strongville, Ont.**—B. Widdifield and J. Adams had a spell of Gospel meetings here. One professed.

**Tillsonburg, Ont.**—"I have had my try out as to my ability to operate a motor car (our bro. is 83 years of age) and passed all right again so I am delighted to be privileged to get out amongst the people once more with the Gospel magazines and tracts." Thos. E. Touzeau.

**Oshawa, Ont.**—R. Booth and F. Pearcey had a good series of meetings here in the Spring and hoped to get to Manitoulin Island to follow up the work there. F. Watson had a weekend here recently and at Newbury.

**Moncton, N. B.**—R. McCracken visited the New England district and had meetings in Westbrook, Me. on his way to meet his father Wm. McCracken of Belfast who is visiting the saints in this country. After a visit to Cleveland, Ohio, they hoped to make for New Brunswick and further work there. The Moncton Conference was a time of blessing. It was large and the general opinion was that it was the best they had known there. Two professed faith in Christ which was cheering. Those taking part in ministry were brethren McMullen, Howard, Leatham, J. W. McCracken, Ramsay, Elliott, Jordan and Aiken.

**Prince Edward Island.**—Russell Harris and R. Roberts spent four weeks in the Gospel Hall, Charlottetown. A number of precious souls professed. They went on to East River Hebert, N. S. and one woman professed. They hoped to continue in a Public School across the river.

**Bloomfield, Ont.**—Meetings here closed but T. Kember is having two or three nights a week in the district to follow up the work.

### OTHER LANDS

**China.**—As a result of exposure and strenuous journeyings (made necessary by the advance of the Communists) from Patsebolong to Shih-Tswei-Shan; at the end of Nov. Mr. Sturt succumbed to a cold. On Dec. 2 the party reached Ningshia by truck. He fought hard for fourteen days to overcome the increasing weariness. On Wed. Dec. 22 he rallied then grew steadily worse all Thursday. That evening he sang with a loud voice—"How good is the God we adore." His wife asked him if he wished to go home. He said he wanted to live but if it was God's will to take him home, His will was best. He went into the Lord's presence early Dec. 24. Thus another faithful servant of Christ from Old Manchuria left this scene triumphantly. Brother Sturt was born in Deal, England, settled in New Zealand in 1903, then on to Manchuria.

**Argenteuil, France.**—W. E. Taylor has been cheered again in his trips with the Gospel. He tells of an Army Air Officer professing faith in Christ.

### CONFERENCES

**Portage La Prairie, Man.**—Our Annual Conf. will be held D. V. June 17 to 19 with Prayer Meeting, June 16. The Lord's servants walking in the old paths will be welcomed. Communications to A. Vanstone, 123 9th St. N. W.

**Earlton-Charlton, Ont.**—Annual Conf. D. V. as follows: July 1 and 2 all meetings at Charlton. Lord's Day, July 3, Meetings all day at both places. Mon. and Tues., 4th and 5th, all meetings at Earlton. Prayer Meetings will precede conf. Thursday, June 30, at 8 p. m. All meetings on Standard Time. Corresp. Hugh Ferguson, Earlton.

**Garnavillo, Iowa.**—Annual Conf. dates D. V. June 4 and 5, Sat. and Lord's Day. Information from Elmer Brandt, Correspondent.

**Roseisle, Man.**—Annual Conf. will be held D. V. in the Roseisle Gospel Hall June 11 and 12, preceded by Prayer Meeting, Fri., June 10 at 8 p. m. Corresp. C. E. Walsh, Box 21.

**Victoria Road, Ont.**—The 62nd Annual Conf. of Christians gathered unto the Name of the Lord Jesus Christ will be held D. V. in the Gospel Hall, Long Point, June 17, 18 and 19 with Prayer Meeting preceding Thurs., June 16 at 8 p. m. Commun. to Frank H. Stone, R. R. 2, Kirkfield, Ont. Meetings on Daylight Saving Time. Believers Hymn Book used, take yours.

**Stout, Iowa.**—Annual Conf. will be held D. V. June 18 and 19 preceded by Prayer Meeting Fri. evening, June 17. The Lord's servants walking in the old paths and declaring the whole counsel of God will be welcome. Corresp. Theodore DeNeui, 2018 Waterloo Road, Cedar Falls, Iowa.

**Pugwash Junction, Cumb. Co., N. S.**—We purpose, Lord-willing, having our Annual Conference July 7, 2 and 3 preceded by Prayer Meeting Thurs. evening, June 30. Corresp. M. C. MacLeod.

**Taylor'side, Sask.**—Annual Conf. D. V. will be held July 9, 10 and 11, preceded by Prayer Meeting, Fri., July 8 at 8 p. m. Corresp. Stanley Wright.

**Galt, Ont.**—We purpose holding a two day Conference D. V. July 9 and 10. Further details will be given in Circulars. Communications to Stephen Fletcher, R. R. 1, Galt, Ont.

**Straffordville, Ont.**—D. V. Annual Conf. will be held in the Gospel Hall July 2 and 3. First Meeting Sat., July 2 at 2:30 p. m. Visitors freely entertained. Corresp. to George Adlington.

#### FALLEN ASLEEP

**Pawtucket, R. I.**—Miss Florence Hagan passed into the presence of the Lord Apr. 3. Saved as a young girl 41 years ago at meetings held by our late brethren Dr. E. A. Martin and Wm. H. Hunter and in fellowship here ever since. Steadfast and loved by all.

**Hartford, Conn.**—On Apr. 5 our brother Edward Akerlind departed to be with Christ, aged 28. Saved six years ago under preaching of Jos. Pearson. He was marked by faithful attendance and will be missed. Prayer is requested for his widow and 2 children.

**Hamilton, Ont.**—Geo. W. Haddow "went home" Mar. 9, aged 64. Saved in Scotland at 19. Gathered with saints in McNab St. for past 33 years. Greatly beloved by the Lord's people, and elder for a number of years, given to hospitality. Steadfast, consistent and much esteemed.

**Medicine Hat, Alta.**—Our esteemed sister Mrs. Catherine Spettigue of this Assembly went home to be with the Lord Mar. 13 in her 87th year. Saved in Exeter, England, 69 years ago. A happy Christian who went on well to the end.

**Victoria Road, Ont.**—Our brother Milton Moynes was suddenly called home Apr. 12 in his 63rd year. Saved 38 years ago. Gathered to His Name for 35 years. In Esk, Sask. assembly first, 27 years in this assembly. Went on well, a very tender Christian, beloved by many. Prayer is requested for his widow and seven of a family.

**Brandon, Man.**—On April 15 Wm. S. Gooden passed into the presence of the Lord, aged 80. Saved at age of 16 in Ontario, came to Brandon in 1888. A few years later went to hear the late Alex. Matthews and was led outside the camp and for 57 years has been in this assembly. While his dear wife was alive his home was open to all of the Lord's servants. Will be missed for his counsel and help in the assembly.

**Glen Ewen, Sask.**—John Fitzpatrick "went home" Apr. 19 in his 88th year. Saved 63 years ago through a Gospel tract someone mailed him. A faithful tract distributor himself, he lived a consistent life amongst those gathered to the Lord's Name for over 60 years.

# Words in Season

THE BIBLE FAMILY MAGAZINE



## THE LABOURER'S MORNING HYMN

I THANK my Lord for kindly rest  
Afforded in the night;  
Refreshed, and with new vigour blest,  
I wake to view the light.

Why need I grieve to earn my bread,  
When Jesus did the same?  
If in my Master's steps I tread,  
No harm I get, or shame.

Oh, let me bless, with thankful mind,  
My Saviour's love and care,  
That I am neither sick nor blind,  
Nor lame, as others are!

A trusty workman I would be,  
And well my task pursue;  
Work when my master does not see,  
And work with vigor too.

And whilst I ply the busy foot,  
Or heave the laboring arm.  
Do Thou my withering strength recruit,  
And guard me well from harm.

To sweeten labor, let my Lord  
Look on, and cast a smile;  
For Jesus can such looks afford  
As will the hours beguile.

John Berridge, 1716-1793 A. D.

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**JULY, 1949**

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## WORDS IN SEASON

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**William H. Ferguson, 13400 Lauder Avenue, Detroit 27, Michigan.**

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### CHANGE OF ADDRESS

**Alpena, Mich.**—Gospel Hall now located at 610 June St., near Campbell. Lord's Day, 11 a. m. for Breaking of Bread and at 8 p. m. Communications to W. J. Imeson, 225 Fair Ave.

**Decatur, Ga.**—Gordon N. Reager, Box 141.

**Sault Ste. Marie, Mich.**—Edgar W. Quack, 800 4th ave. E. for the Soo assembly.

### UNITED STATES

**Los Angeles, Calif.**—Saints of West Jefferson Assembly enjoyed two weeks of ministry by George Duncan of Cleveland on the Seven Churches of Asia. They are much exercised as to the coming tent season as they believe the Lord would have them continue this work.

**Decatur, Ga.**—Gordon Reager expects to return to their former field of labor here at the end of June and engage again in tent work. He expects to pitch in a new district out in the country. Paul Plubell expects to join him for a few weeks. Pray for this work.

**Chicago, Ill.**—Our brother Alex. Philip of Aberdeen, Scotland who has been visiting saints in this country ministering the Word, was stricken with a heart attack and is being cared for in the home of brother Wm. Gould of the 86th St. Assembly (2624 W. 104th Place, Chicago 43). Pray that our brother may be restored and able to travel back to his wife and family in Scotland, and pray for them in this severe trial.

**Brodhead, Wisc.**—Bre. Yost and Eltjes had eight weeks of good Gospel meetings here. The Lord blessed the Word to the unsaved and the saints were cheered.

**Cumberland, Md.**—Bre. Govan and Klabunda had over a month of meetings here. Interest and attendance was good, several had professed.

**Lonaconing, Md.**—J. Lipke continued on here in Gospel work and saw further tokens of blessing. Some were baptized and added to the assembly.

**Midland Park, N. J.**—The Assembly here felt it received help from recent visits of Geo. McKinley of Canada, also bre. J. McCullough, J. P. Conaway and W. F. Hunter. Ministry practical and good.

**Philadelphia, Pa.**—Geo. Gould and Isaac McMullen had three weeks here recently in the 62nd and Jefferson Assembly. Bro. McMullen also had two weeks in Hatboro where he was helped some nights by Jas. Blackwood; two professed. He hoped to return to New Brunswick and expected bro. Douglas Howard to join him in tent work there.

The recent OLNEY conference was felt to be a season of refreshing from the Lord. It was the largest they have had and many assemblies were represented. General expression was given to the effect that "The Lord gave the Word" and we trust it may be a stay and a help to the saints in these days of common decay. About twelve of the Lord's servants were present to help.

**Garnavillo, Iowa.**—Conf. here larger than ever, seventeen of Lord's servants present, most of whom took part—a nice spirit prevailed.

# 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. 41

JULY, 1949

No. 7

## GATHERED GEMS

WHEN the dreams of earthly glory  
Tempt me from the pilgrim way,  
Tell me once again the story  
Of the dark Golgotha's Day.

« « «

He that can be bought is not worth buying;  
He that is worth buying cannot be bought.

Edward Hughes.

« « «

AN HOLY PRIESTHOOD! After the house comes the  
priesthood.

First the stones,  
Then the building,  
Then the priesthood, and the worshippers within.  
Then the praise.

"In His temple everyone says—GLORY." Ps. 29:9.

« « «

The truth here brings me out and keeps me out of  
the world's religious system. I dare not add anything to  
Him Whom God has pronounced the only foundation of  
His Church. All other names divide and scatter—His  
Name alone unites His Church.

William Lincoln.

« « «

Liberty for God to use Whom He will does not mean  
liberty for anyone to talk.

A brother may often better help a meeting by his  
silence than when speaking he hinders the ministry of  
more instructed brethren. It must not be overlooked, how-  
ever, that a few words of ministry from less gifted ones  
are often used of God to the help of His people.

A speaker may be wearying the people with his talk  
while he is perfectly satisfied himself with his address.

Anon.

« « «

Can the world that hated Jesus  
With a fiendish cruelty,  
Be the friend of His Beloved?  
No! Rejection's path for me!

B. C.

**I'LL TELL YOUR FORTUNE**

**A** COLPORTEUR was returning home one evening along North Szechuen Road, in the city of Shanghai, when he was accosted by a tall, fine looking young Turk with the words—"I'll tell your fortune."

OUR friend was so taken aback that for a moment he did not reply and the man explained, "I am a fortune teller; I can tell you what will happen in the future." "But how am I to know that you tell the truth?" "Oh, I have books, I tell by astrology."

THE Colporteur said—"I would like to ask you a question first, so as to test whether you really tell the truth or not. If you can tell my fortune truly, you certainly can tell your own. **WHERE WILL YOU BE IN A HUNDRED YEARS?**" The Turk looked greatly annoyed and said that he didn't know that but if he would allow him to look at his hand he would tell his fortune all right. But the colporteur said, "I also am somewhat of a fortune teller. I also use books and if you tell me one thing I will tell your fortune for you." "What do you want me to tell you?" "Do you believe on the Lord Jesus Christ, God's Son?" The fortune teller replied decidedly, "No, He was not God's Son." Now, replied our friend, taking a New Testament from his bag, "I will tell your fortune. My book tells me that 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." This is your fortune: "Now you have the wrath of the Living, True God ever abiding on you, and in a hundred years you will be in hell and in the eternal burnings unless you believe on the Son of God."

A LONG talk ensued on the side of the street and the fortune teller asked if he could have one of his books, a request that was gladly complied with and his next question was as to where the colporteur lived and when he could visit him and have a further talk about such an important matter. The following day he and a friend came and had a long talk with the Christian and departed with a copy of the Bible.

WHAT this visit resulted in God alone knows but let us ask the reader of this paper—**HAVE YOU EVER THOUGHT ABOUT YOUR FORTUNE, YOUR ETERNAL WELFARE?** You need not be in doubt as to that. Thank God, we have a Book that leaves no room for uncertainty in these matters. Where will you be in a hundred years? Ah, where will you be tomorrow? What could be more brief, more pointed, more precious, albeit more awful, than these solemn words—"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. "Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16:31.

With holy fear, and humble song,  
The dreadful God our souls adore;  
Rev'ence and awe become the tongue,  
That speaks the terrors of His power.

Far in the deep, where darkness dwells,  
The land of horror and despair—  
Justice has built a dismal hell,  
And laid her stores of vengeance there.

There guilty souls of Adam's race  
Cry out and howl beneath Thy rod:  
Once they could scorn a Saviour's grace,  
But they incens'd a righteous God.

Tremble, Oh soul, and kiss the Son:  
Sinner, Obey thy Saviour's call;  
Else your damnation hastens on,  
And hell gapes wide to wait your fall.

Watts.

Selected.

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### IT WAS TOO SHORT

**I**T IS felt by many who watch for souls, and have long experience in the ways and workings of the hand of the Lord, that the average "visit" of the evangelist or preacher of the Word, who comes for a series of special meetings, is by far too short to be of any practical use. The spiritual state of God's people is usually so low, that it takes a while to melt the ice and bring them into a condition in which they can be of some use as co-laborers in the great work of taking God's Gospel to the unconverted. But how often it happens that, when interest is beginning to awaken, and sinners to be moved by the Spirit of God, the preacher has to "go" in order to fill some other engagement, where the same thing is repeated. There is little hope of any real permanent work being done for God under such conditions. The blessing of the Lord may tarry—and we are assured it often does—until God's saints and servants learn, that His work must be done in His way, and not hindered by human arrangements and time limits, which, as many are beginning to see, are a chief cause of barrenness in Gospel efforts. —Selected.

## GOD'S CANDLESTICK

WM. RODGERS OF OMAGH.

**T**HAT the CANDLESTICK is used in the Scriptures as typical of God's people from the point of view of their testimony is made clear by our Lord's own references to it in the Gospels. In Matt. 5:15, 16, having described how a candle is set on its candlestick, He said, "Let your light SO shine before men that they may see your good works, and glorify your Father which is in heaven." If we place the passage here alongside the similar one in Luke 11:33, there is a slight but interesting difference. In the one the light is shown to "all that are in the house," while in the other it is to those "that come in"; which may remind us of the effect of our testimony on both saint and sinner.

FROM Luke's Gospel we also learn that Christ made use of this figure on at least two occasions, since we have it in ch. 8:16 as well as in ch. 11:33. And by coupling these two together we get at least three suggestions as to wrong places for the candle, which may teach us that our testimony can be spoilt in more ways than one. Putting the light under a BUSHEL, ch. 11:33 would suggest business life, which may easily develop into sheer WORLDLINESS. Putting it under a BED, ch. 8:16 would import that other extreme of SLOTHFULNESS. And putting it out of sight in a SECRET PLACE, ch. 11:33 might speak of COWARDLINESS.

WITH these passages in mind we are prepared to consider other references elsewhere to candles and candlesticks, or, as it is in every instance if we desire to be accurate, lamps and lampstands. But it may be noted in passing that most of these have more especially in view collective testimony, whereas in the gospels it is rather individual testimony.

IN Exodus 25:31-40 God gives instructions as to the Candlestick to be made for the Tabernacle, a single golden shaft which branched out to carry seven lights (by the way, the only instance in which the sacred number seven is found in the Tabernacle). It was a fitting type of the kind of testimony which God meant Israel to bear—a perfect witness linked with one earthly center, the place He chose to put His Name there. This arrangement stands in marked contrast with the representation given in Rev. 1 of Church testimony; where there is the same material, gold, and the same number of lights, seven; but these are on seven separate candlesticks, unconnected except by the presence of the Son of Man Who walks in the midst of them. There is no material center, but just Himself; and well it would have been for them if the saints of God had ever recognized this difference.

ANOTHER feature which stands out prominently in the description of the Candlestick in Exodus 30 is that, while for most things pertaining to the Tabernacle lineal measurements are given, that is not so in its case. But it was to be made of a talent of gold; in other words, weight, not bulk, was what mattered; and this is always true of testimony for God.

THE Candlestick of Israel's testimony is seen again in Zechariah 4; a chapter in which God gives encouragement to His people in a day of great weakness, when on their return from Babylon the remnant sought to set up again a center of witness. In such circumstances it would not have been surprising if the Candlestick had its lights reduced to two or three. But no; God does not lower the standard. The seven lights are still there, and amidst all the weakness God has provided for their maintenance. "Not by might (numbers, as margin), nor by power (ability)," but by His Spirit was Zerubbabel enabled to carry on to a finish the work he had begun. Thus the chief interest in this passage lies, not in the candlestick itself, but in the two olive trees and the two golden pipes by which it is supplied with oil; typical no doubt of those whom God had raised up to restore the testimony at that time. Now much is here for us to learn, since we too live in days of weakness, and are assailed by those who would have us lower the standard which God has set up. Yet like Zerubbabel we can count upon the grace that ever meets the need; and should keep ourselves personally in such condition of soul that God can use us as supply pipes to maintain the light.

IN Rev. 11:3-12 there is yet another picture of candlesticks, suggestive of the last light that God will give to a rebellious and dark world. In this case there are two, not seven, which may imply that at least a competent witness will be given, on the principle of such Scriptures as Deut. 19:15; Matt. 18:16; 2 Cor. 13:1, etc. The reference in verse 4 to the olive trees links the passage with Zech. 4, but here candlesticks and olive trees are treated as one. An interesting point is made in verse 7, where it is implied that the Witnesses are invulnerable until "they shall have finished their testimony."

AS for Rev. 1, that picture which is most nearly related to our own testimony; if we ask what kind of light these candlesticks were actually giving, we have the answer in the messages to the Churches in chapters 2 and 3. Two of them, Smyrna and Philadelphia, were shining brightly for God, amidst opposition and persecution unto death in the one case, and against scorn and indifference of various kinds in the other. The remaining ones were less or more dim, requiring in some cases the "snuffers," and in some renewal of the oil. In fact those few Assemblies in a corner of Asia Minor pre-

sent all the varieties of collective testimony, good or bad, that have been seen in the history of the Church.

ERE closing, we may fittingly take notice of two statements made towards the end of Revelation, one connected with the future of Babylon, and the other with that of the Heavenly City. Of the one it is said, "The light of a candle shall shine no more at all in thee" ch. 18:23. God's testimony has been rejected, and is now withdrawn for ever. Of the other we read, "They need no candle," ch. 22:5; and the reason given is that, "The Lord God giveth them light." A testimony such as formerly was maintained is no longer required, for He Himself is there in all His glory.

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### SEPARATION FROM RELIGIOUS SYSTEMS

IF these "Churches" and "Associations" were according to the Word of God, they ought not to have been separated from; if they are not, then surely it would be wrong to invite others to go to them for any purpose whatever. It no doubt shows a great deal of what the world calls "charity" and "large-heartedness" to patronize all such things and fraternize with them but this helps to blot out all distinction between what God has commanded, and what men have invented, a climax to which all things are fast tending, **BUT IT IS NOT OF GOD.**

WE believe that the simple path for those who have in obedience to God's Word come out from worldly religion and all its ways, is to go humbly but firmly forward in the ways marked out in God's Book, taking no notice of sects and sectarian associations and their ways, except to show how contrary they are to the revealed will of God.

THE saints who are in these systems we are taught in God's Book to love, but not to show that love by identifying ourselves with the worldly religious systems and net they are entangled in. Selected

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### OLD TRUTHS IN FRESH POWER

IN A day like ours when there is such a hungering after something new, it is good for the servants of Christ to remind themselves that what they specially need to fit and furnish them for effectual service in the kingdom of God, is not so much new truths, as old truths—known it may be for many years—a new power and energy, to possess their souls. No doubt the healthy believer will always be advancing in knowledge. He will be finding "things new" as well as "things old" in his daily study and meditation of the Sacred Word.

## DISCOVERY OF THE SINAITIC MANUSCRIPT

### Dr. Tischendorf's Jewel

WM. H. FERGUSON.

**I**N THE year 1859 on the fourth day of February in the Convent of St. Catherine at the foot of Mt. Sinai, that which Dr. Constantine Tischendorf refers to as the "pearl of all his researches" (and he was an indefatigable searcher for old Biblical manuscripts) was discovered and later obtained from the monks. It now rests in the British Museum in London, England; a mute, yet living testimony of God to the nations of the world in our day. In all details, although it lay hidden for centuries, it confirms the previous sacred writings and enhances their beauty and wealth. The transcription of this Sinaitic Bible is to be referred to the first half of the Fourth Century and about the time of Constantine—the first nominally Christian Emperor.

FIFTEEN years previously, in the month of May, 1844, Dr. Tischendorf had perceived in the middle of the great Hall of the Convent at the foot of Mt. Sinai, a large and wide basket full of old parchments. The librarian, who was a man of information, told him that two heaps of papers like this, mouldered by time, had already been committed to the flames. What was his surprise to find amid this heap of papers a considerable number of sheets of a copy of the Old Testament in Greek which seemed to him to be one of the most ancient he had ever seen.

THE authorities of the Convent allowed him to possess himself of a third of these parchments, or about forty-five sheets, all the more readily as they were destined for the fire. He could not persuade them to yield up the remainder. His too lively satisfaction which he could not but display had aroused their suspicions as to the value of the manuscript. He transcribed a page of the text of Isaiah and Jeremiah and enjoined on the Greek monks to take the utmost care of all such remains which should fall their way.

ON his return to Saxony from Egypt there were men of learning who at once appreciated the value of the treasure brought back and he deposited them in the library of the University of Leipzig and gave to them the name of Codex Frederick Augustus in acknowledgment of the patronage given to him by the King of Saxony. His home labors, for he published these manuscripts in a sumptuous edition did not make him forget the distant treasure he had seen. He made use of an influential friend who then resided at the Court of the Viceroy of Egypt to carry on negotiations for procuring the rest of the manuscript. His attempts were, unfortunate-

ly, unsuccessful. The monks of the Convent had, since his departure, learned the value of these sheets of parchment and would not part with them at any price.

HE resolved to return to the East to copy this priceless manuscript of Holy Scriptures. So in January, 1853 he made another visit to that Convent. All he discovered on this journey was a little "fragment" amongst a roll of papers written on both sides containing eleven short lines of Genesis but this convinced him that the manuscript originally contained the entire Old Testament but that the greater part had long since been destroyed.

STILL indefatigable in his search he set out on the journey we mention at the beginning of this paper, in January 1859. By the end of January he reached the Convent of Mt. Sinai. The prior on saluting him expressed a wish that he might succeed in discovering fresh support for the truth.

AFTER devoting a few days in turning over the manuscripts of the Convent, not without alighting here and there on some precious parchment or other, he told his Bedouins on the fourth of February to be ready to set out with their dromedaries for Cairo, Egypt on the 7th. But we believe, in the providence of God, an entirely unexpected circumstance carried him at once to the object and goal of all his search.

ON the afternoon of this day he was taking a walk with the steward of the Convent and as he returned towards sunset, he begged Dr. Tischendorf to take some refreshment with him in his cell. Scarcely had he entered the room when, resuming the former subject of conversation, the steward said— "And I, too, have read a Septuagint," that is, a copy of the Greek Translation made by the Seventy of the Old Testament. Dr. Tischendorf had rather boastedly, but with design, aroused the curiosity and probably envy of this Eastern mind, in telling of some existing manuscripts in his own country back home. This was too much for the steward who now was anxious to show that they were not behind in such treasures. So saying, the steward took down from a corner of the room a bulky kind of volume, wrapped up in a red cloth, and laid it before Dr. Tischendorf. He unrolled the cover and discovered, to his amazement, not only those very fragments which fifteen years before he had taken out of the basket, but also other parts of the Old Testament and the New Testament complete with some other ancient manuscripts.

FULL of joy which, this time, he had self command to conceal from the steward and the rest of the monks and community he asked, as if in a careless way, for permission to take the manuscripts into his sleeping chamber to look

over it more at leisure. There, by himself, he could give way to the transport of joy which he felt at having in his hands the most precious Biblical treasure in existence—a document whose age and importance exceeded that of all the manuscripts which he had ever examined during his twenty year's study of the subject. He could hardly recall in later years all the emotions which he felt in that exciting moment when he held in his hands such a diamond. Though his lamp was dim and the night cold, he sat down at once to transcribe.

EARLY the next day, February 5, he called on the steward to obtain permission to take the manuscript to Cairo to have it there transcribed from cover to cover. Difficulties developed but on February 7 at sunrise he took a hasty farewell of the monks and pressed towards Cairo where he intercepted the prior of the Convent who was leaving on a journey. This official gave his consent and gave instructions to a Bedouin to go and fetch the manuscript with all speed. Mounted on his camel, in nine days he went from Cairo to Sinai and back on the 24th of February, 1859 the priceless treasure was again in his hands.

THE time had now come at once, boldly and without delay, to set to work to a task of transcribing no less than a hundred and ten thousand lines of which a great many were difficult to read, either on account of critical corrections or through ink having faded, and that in a climate where the thermometer never records comfortable temperature even in the shade during March, April or May which were the months of transcription. No one could say what this cost Dr. Tischendorf in fatigue and exhaustion but, persistently, and as a man who had a most important task to fulfil ere the shades of life's evening should fall, he completed his arduous although pleasant labors.

TO bring our interesting story, however, to a close as many of the details so marvellously intertwined might not be so easily passed on to our readers, the relation in which the Doctor stood to the Monastery at Sinai gave him the opportunity of suggesting to the monks the thought of presenting the original to the Emperor of Russia who was titular head of the Greek Orthodoxy. It was favorably thought of but obstacles arose. The Doctor met the grand duke Constantine of Russia at Jaffa but the patriarch of Jerusalem still kept up his opposition to the proposal and the five representatives of the Convent sought in vain for an interview with the Sultan to press their case, and to make the gift of the priceless manuscript to the Emperor of all Russia. However, God overruled and on the 19th of November, 1859 Dr. Tischendorf presented to their imperial majesties in the Winter Palace his rich collection of old Greek, Syriac, Arabic and

other manuscripts, in the middle of which the Sinaitic Bible shone like a crown.

ONE old man of the Universities of Oxford and Cambridge in England, a man of the highest distinction for learning, said—"I would rather have discovered this Sinaitic Manuscript than the Koh-i-noor diamond of the Queen of England."

THAT which cheered Dr. Tischendorf most was the thought that in the century noted above others for its attacks by so-called higher critics against the inspiration of the Holy Scriptures, God had providentially provided a miraculously preserved ancient copy of holy writings to confirm all that had gone before and refute these further attempts to belittle the precious Word of God which shines in all its magnificent, yet simple dignity, as a luminary in a dark and benighted scene and points the traveler to the Saviour and to the Bright and Morning Star and the Sun of Righteousness soon to appear.

THE Codex Sinaiticus, now resting in the British Museum in London, England, was sought for and purchased by the British Government from the Soviet Government for a costly sum and brought from Leningrad (St. Petersburg) a number of years ago. Thus God caused it to be carried out from behind what is now spoken of as the iron curtain to where it can be seen and loved and acknowledged as the God-breathed Word for 2 Tim. 3:16 declares that "all the writing (pasa graphe) is given by the breath of God." It has been our privilege to hold the authentic facsimile of this precious volume in its original form in our hands and it was with the utmost feeling of reverence for the God-breathed Word that we handled the parchments.

WE trust this rehearsal of the circumstances of the finding of this particular manuscript may enhance our love and devotion for the Scriptures translated in our mother tongue and so conveniently and beautifully arranged for us. Amidst the maze of writings and the jargon of voices it stands sublimely powerful and able to meet every circumstance which will ever arise until the Lord comes for His own. May we discover more of Christ herein and the gracious ways of our God.

I am indebted to Mr. James Jassie of Manchester, Conn., for some of the above information out of his library and I have freely given some of Dr. Tischendorf's own thoughts in his pursuit of this priceless prize.

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LET not thy praise be transient—a fit of music, and then the instrument hung by the wall till another gaudy day or some remarkable providence makes thee take it down. David took this for a life work. "As long as I live I will praise Thee." —Gurnall.



## THE SUPPER OF REMEMBRANCE

FRANKLIN FERGUSON, NEW ZEALAND.

**O**N the very night in which our Lord was betrayed He instituted the Supper of Remembrance, for the observance of His disciples; for those then present, and for them that should believe on Him during the period till He comes again.

THAT evening He and the twelve partook of the Jewish Passover, commemorative of the mighty deliverance of the Children of Israel from Pharaoh's great power and the very hard bondage of Egypt. Having partaken of the Passover, Jesus "took bread and gave thanks, and brake it, and gave unto them, saying, This is My body, which is given for you: this do in remembrance of Me. Likewise the cup after supper, saying, This cup is the new testament in My blood, which is shed for you" (Luke 22:19, 20). Also we read, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come" (1 Cor. 11:26). Furthermore it is written, "Christ our Passover is sacrificed for us: therefore let us keep the feast" (1 Cor. 5:7).

UPON the first day of the week, that is, the eighth day, the day after the old Sabbath (eight is the number of resurrection), on this day do we show the Lord's death (Acts 20:7). Early in the morning, that self-same day, Christ rose from the dead, the triumphant mighty Victor over death, the grave, and Satan with all his power, "having obtained eternal redemption for us" (Heb. 9:12).

### The Last Wish

of our beloved Lord was that we should remember Him in His agony and blood-like sweat in the garden of Gethsemane; in the contradiction of sinners in Pilate's judgment hall; and in the awful death of the Cross, when His soul was made an offering for sin (Isa. 53:10), and all the waves and billows of God's wrath went over Him (Psa. 42:7). In the chosen emblems of bread and wine—bread for His body, wine for His blood—we see the spotless Lamb of God crucified and slain. As we reverently eat and drink of the emblems, we show or proclaim, that death which stands alone in its significance for time and for eternity, to be much observed of all the people of God.

HOW beautifully expressive and how simple is this Divine ordinance. A room, a table, seats, a loaf, a cup. An entire absence of ritual, display, ceremony, officiating priest, ordained minister, or presiding elder. Simply the Lord and His redeemed people assembled: "Where two or three are gathered in (or, unto) My name, there am I in the midst of them" (Matt.

18:20). Each saint is one of the "holy priesthood," entitled to "offer spiritual sacrifices acceptable to God by Jesus Christ" (1 Pet. 2:5); the sacrifice of "praise, that is, the fruit of our lips, giving thanks to (or, confessing) His name" (Heb. 13:15). Worshipers, worshipping "in spirit and in truth" (John 4:24). The presence of the Lord, to faith, as "ointment poured forth," ravishing our souls; our worship as "spikenard sending forth the smell thereof" (S. of S. 1:3, 12), delighting the heart of God as a sweet savor of His beloved Son.

IN such a gathering the Holy Spirit is the Revealer and Testifier of Christ, as He said, "He shall glorify Me; for He shall receive of Mine, and shall shew it unto you"; and "He shall testify of Me" (John 16:14; 15:26).

### **When We Are All Present,**

the hour having come and we are sat down at His table (Luke 22:14), a hush as in His holy presence will come upon us. We look, and there upon the table see a loaf of bread and a cup of wine, indicating the line of our thoughts and the theme of our praise and worship. The Holy Spirit will lead the meeting throughout, "dividing to every man severally as He will" (1 Cor. 12:11). One or another will be prompted to give out a hymn of praise, not selected beforehand. Several will engage in prayer, not making petition of God but uttering words of thanksgiving and adoration. Some one may be given a portion of Scripture, directing the minds of the worshippers to the Lamb of God. The bread is broken and partaken of, and the cup is drunk, and hearts are bowed before the Great Redeemer. Other ministry of the Word may be given after the Supper to meet the need of those present, and other praise ascend to God. All this as led of the Holy Spirit.

### **An Unsurpassed Experience**

NOTHING this side of Heaven can equal the Supper of Remembrance, and no other experience on earth can so bring Christ Himself before us in "the breadth, and length, and depth, and height of His love" (Eph. 3:18, 19). Nothing else can so fully show us the infinite love of God in not sparing His own Son (Rom. 8:32); the great price at which redemption was purchased; the complete acceptance of us all in the Beloved, and our wonderful privilege as a "holy" and "royal" priesthood. How often when He has brought us into the banqueting house have we sat down under His shadow with great delight, and His fruit has been sweet to our taste! (S. of S. 2:3, 4). How often has it been experienced, as of old, "Then were the disciples glad when they saw the Lord"! (John 20:20). Happy foretaste of that fair morn when no longer as "through a glass darkly," but "face to face" we shall gaze upon our Beloved, and behold His pierced hands and feet, and hear His sweet voice, saying, "Peace be unto you."

## HELPS ON FAMILIAR TEXTS

JAMES McCULLOUGH

**W**E will consider in this paper Heb. 10:17, a text with which most of our readers must be quite familiar. What solid comfort for our hearts there is in this verse of scripture that, concerning the sins of the people of God, however dark and heinous in His sight, He has said concerning them all—"Their sins and iniquities will I remember no more." Now the usual comment on this verse is that God has not only forgiven us our sins but He has forgotten them. Yet can God forget anything? To say that God can forget is to charge God with lapse of memory. Besides if He had only forgotten our sins what if they should suddenly flash into His memory again? Don't you see that would mean our condemnation.

**HOWEVER** the verse does not say that God has forgotten our sins. What it does say is that He has pledged His Word that He will remember them no more. An act of oblivion, as it were, has been passed in heaven in regard to the believer's sins, so that in virtue of the once-for-all sacrifice of Christ on the Cross, Heb. 10:12, and because of the value of His precious blood shed there, verse 19, God has "cast them into the depths of the sea," Micah 7:19. They are removed from us as far as the east is from the west, Ps. 103:12 and they are cast behind God's back, Isa. 38:17. These are all figures of speech telling us just what we have in our text, that our sins are gone, never to be remembered against us any more.

**SURELY** this is infinitely better than merely forgetting them. Like the scapegoat of Lev. 16 after the iniquities, transgressions and sins of the people of Israel had typically been transferred upon its head, it was lead away by the hand of a fit man into a land not inhabited, **NEVER TO RETURN AGAIN**. This is what God has done with our sins at the cross and so we sing truthfully:

An end of thy sin has been made for thee there  
By Him Who its penalty bore;  
With blood it is blotted eternally out  
And I will not remember it more.

**LET** us now look further at this tenth of Hebrews and consider verse 23 which reads—"Let us hold fast the profession of our faith without wavering; for He is faithful that promised"; A casual reading of this phrase would perhaps lead us to think of the faithfulness of God in a general way with regard to His dealings with His people. Other portions of the Word of God certainly deal with that line of truth but we believe it is a definite "promise" that is referred to here.

IF the whole verse is read carefully, the sense, we think, is perfectly clear. The R. V. reads—"Let us hold fast the confession of our 'hope' without wavering, for He is faithful that promised." You see then that the "promise" is connected with the "hope" and this hope is the coming again of our Lord Jesus Christ. Now read verse 36 of this same chapter. "For ye have need of patience that after ye have done the will of God ye might receive 'the promise.' If you ask—what 'promise' we suggest the next verse, "for yet a little while and He that shall come will come and will not tarry"?

THUS the promise mentioned in verse 23 is definitely the promise of His coming again. This great event, the coming again of our Lord Jesus Christ, is referred to some 300 times in the New Testament. Indeed the very last promise in the Bible is in this connection, "Surely I come quickly," Rev. 22: 20. HE IS FAITHFUL THAT PROMISED. He will never go back on His Word.

He gave His life a ransom  
 To make me all His own;  
 And He can't forget His promise  
 To me, His purchased one.

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### THE SIXTY-SIX BOOKS ARE ONE.

IT IS of immense value to us to see how the Scriptures of the New Testament dovetail, as it were, into those of the Old; in this way we are inwardly strengthened in our apprehension of the precious truth of the Divine inspiration of the Holy Scriptures, and our hearts are fortified against all the blasphemous attacks of infidel writers, who know absolutely nothing of the moral glories of Scripture; but one thing is awfully certain, namely, that one moment in eternity will completely revolutionize the thoughts of all the infidels and atheists that have ever raved or written against the Bible and its Author.

—C. H. M.

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### THE SON OF MAN

HAVE we ever fully considered what an act of self-abasement it was on the part of the Son of God to become man, even a holy man? WHAT infinite grace it was on Christ's part to stoop to man's estate, apart altogether from man's sin. And yet today Christ positively glories in the title SON OF MAN. Over forty times in the New Testament the title is used, and in every case save one, Acts 7:56, by Christ Himself, (twice by Jews but only repeating Christ's words.) Thus in the repeated use of the Name have we revealed to us Christ undisguised delight in this title, SON OF MAN.

## THE POWER OF THE CROSS

HENRY GROVES

**W**HAT is the power of the Cross of Christ, but the resurrection life which flows from and through the Cross?

We are too apt to regard the cross exclusively from its side of death, and hence its side of life is forgotten, and the result is the weakness of the cross is practically more known than the power of the cross. Paul ever links death and life, weakness and power, suffering and glory. The former becomes the birth-place of the latter. The power of the cross is nothing less than the power of the Holy Spirit, which in resurrection flows from our Living Head to those who, with Paul, know the fellowship of His sufferings, being made conformable unto His death.

IT is not more men, much as they are needed—not more means, urgently as they are wanted, that is our great lack, but power from God in a risen Christ. Then one would chase a thousand and two would put ten thousand to flight.

IF all who labor for the Master did but stir themselves to lay hold on God, many a David on the battle-field would slay the enemy, and secure a mighty victory; many an Elijah would bring down pentecostal fire from heaven, and turn Israel back to God; and many a Paul would go to prison and to death with a shout of triumph giving his blood as the seed of a martyr church.

WE are not left in ignorance as to what God's present purpose is in all that concerns the church's calling. Paul tells the Corinthians what it is: "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base (or ignoble) things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence."

WHAT then are God's tools? Foolish things, weak things, ignoble things, despised things, and things which are not. It was thus God began at the manger in Bethlehem, and it is thus that He will end this dispensation; and he who wants to be used of God must come down, or, shall we not rather say, go up to God's level? All else is seeking to consummate in the flesh what God began in the Spirit. We need to consider our ways and to examine our hearts, lest we be found acting on principles the opposite of God's, and forming plans on which God will write "Ichabod" I Sam. 4:21.

WHEN, however, ourselves, our thoughts, our plans and purposes, have passed through the grave of Christ, and abide under the sentence of death, that only which is of God will live,

and then under the anointing power of the Holy Spirit, a little seed sown will yield an abundant harvest; a few words spoken will become the savor of life or of death, sweet with the fragrance of Christ; a few years of toil will accomplish the work of many; and the result contemplated will be very much from very little. As it is, alas! we see the opposite—much yielding little; while the world mocks and the Christians weep. The Lord help us to know "Christ the Power of God," through the anointing of the Holy Spirit.

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### THE INFIDEL'S SHEEP

**A**WAY among the hills of northern New England were two infidel neighbors, who had lived to man's estate, sinning and blaspheming against God.

ONE of them heard the Gospel message, and hearing, believed unto eternal life. A short time afterward the converted man went to the house of the infidel neighbor, and said to him: "I have come to talk to you. I have been converted." "Yes, I heard that you had been down there and made a profession," said the sceptic, with a sneer; "and I was surprised, for I had thought you were as sensible a man as there was in the town."

"WELL," said the Christian, "I have a duty to do to you, and I want you to stop talking and hear me. I haven't slept much for two nights for thinking of it. I have got four sheep in my flock that belong to you. They came into my fold six years ago, and I knew they had your mark on them, but I took them and marked them with my mark; and you inquired all around and could not hear anything of them. But they are in my field with the increase off them. And now I want to settle this matter. I have lain awake at nights and groaned over it, and I have come to get rid of it. And now I am at your option. I will do just as you say. If it is a few years in a State prison I will suffer that. If it is money or property you want, say the word. I have a good farm and money at interest, and you can have all you ask. I want you to settle this matter and get rid of it."

THE infidel was amazed. He began to tremble.

"IF you have got them sheep you are welcome to them. I don't want anything of you, if you will only go away; a man who will come to me as you have—something must have got hold of you that I don't understand. You may keep the sheep, if you will only go away."

"NO," said the Christian; "I must settle this matter up and pay for the sheep; I shall not be satisfied without. And you must tell me how much."

“WELL,” said the sceptic, “if you must pay for them, you may give me what the sheep were worth when they got into your field, and pay me six per cent interest, and let me alone.”

THE man counted out the value of the sheep and the interest on the amount, and laid it down, and then doubled the dose, and laid as much more down beside it, and went his way, leaving a load on his neighbor's heart almost as heavy as that which he himself had borne. The full result of that scene is only known to God. One thing is certain, the infidel was seen to frequent the meetings, and we may be sure that he afterwards believed that there was some power in the Gospel, and that all Christians were not hypocrites. Anon.

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### THE SERVANT'S PATH

“And He that sent Me is with Me; the Father hath not left Me alone; for I do always those things that please Him”—John 8:29.

**T**HEY who fight the Lord's battles must be content to be in no respect accounted of; to be in no respect encouraged by the prospect of human praise.

IF you make an exception, that the children of God will praise you, whatever the world may say; beware of this, for you may turn them into a world, and find in them a world, and may “sow to the flesh” in sowing to their approbation; and you will neither be benefited by them nor they by you, so long as respect for them is your motive. All such motives are poison and a taking away from you the strength in which you are to give glory to God. It is not the fact that all that see the face of the Lord do see each other. It is not the fact that the misapprehension of the world is the only misapprehension the Christian must be content to labor under; he must expect even his brethren to see him through a mist, and to be disappointed of their sympathy and cheers of approbation.

THE man of God must walk alone with God; he must be contented that the Lord knoweth—that God knows. It is such a relief to the natural man within us to fall back upon human countenance and human thoughts and sympathy, that we often deceive ourselves and think it “brotherly love,” when we are just resting in the earthly sympathy of some fellow worm! You are to be followers of Him who was left alone, and you are, like Him, to rejoice you are “not alone,” because the Father is with you, that you may give glory to God. Oh, I cannot but speak of it, it is such a glory to God to see a soul that has been accessible to the praise of men, surrounded by thousands of his fellow-creatures, every one of whom he knows how to please, and yet that he should be contented, yea, pleased and happy in doing, with a single reference to God, that which

he knows they will all understand! Here was the victory of Jesus! There was not a single heart that beat in sympathy with His heart, or entered into His bitter sorrow, or bore His grief in the hour of His bitter grief; but His way was with the Lord—His judgment was with His God, His Father, who said, "This is My beloved Son in Whom I am well pleased."

THIS was the perfect glory given to the Father by the Son, that in flesh and blood such a trust in God was manifested; and this is what you are called to, and you are not called to it as He was, but you are called to see God in Him.

OH! Jesus, Master! take my fevered hands in Thine, and keep me with Thee, walking above the worthless din of human praise or disapproval.

THEN shall it be in my ear the empty sound which it is in Thine; and I shall walk in sweet unconsciousness—too far for some—not far enough for others—but with Thee; putting my whole weight into that which in Thine eyes is worth; no longer offering Thee the blind, the lame, the maimed desires of a spirit dreaming of the great things which it would do, but my waking, rejoicing energies.

LORD! shine upon Thy poor plant—say unto me with power, "Arise, follow Me." Selected

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### PRESENT AND PERFECT REST IN CHRIST

**G**OD rests in His Son Jesus Christ as the Redeemer and Restorer of fallen man. The Father was pleased in Jesus, His beloved Son, and delighted in Him as His elect Servant. Jesus was the Tabernacle where God dwelt and found His rest. For our sins this temple, holy and true and pure, was broken; because of our justification it was built again. Now in the risen Jesus—the first begotten from the dead, head of His Church, heir of all things—the Father beholds His glory and the fulfilment of His counsels. In Him, as our risen and exalted Saviour, dwelleth all the fulness of the Godhead bodily, and where God's rest is there also is ours. Hence Jesus promises to give unto all that come to Him rest and peace. Our souls long for rest. "Oh that I had the wings of a dove, then would I fly away and be at rest," is the sigh of every soul. And this rest is only ours in God's rest; and it is in Jesus Christ who alone can give rest to man; for only in Him we are restored and brought into communion with God. Blessed be His Name. Adolph Saphir.

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No man safely commands, but he that has learned readily to obey.



**"THE EARTH WAS FILLED WITH VIOLENCE"**

**T**HE above commentary of Scripture on the days of Noah finds a counterpart in our own day and was tragically illustrated on June 6, 1949 when our dear brother W. Jennings Muldoon of Mason City, Iowa, aged 36, was cruelly murdered by a hitch-hiker whom he kindly took into his car while on a business trip. He had just enjoyed the fellowship and company of the Lord's people at the Garnavillo Conference the day before and little did the many hundreds of believers who saw him think it would be the last time down here but one has well said—"Christians never see one another for the last time."

HE was robbed and when he sought help from a passing motorist was shot through the hip—then further ill-treated and tortured and finally the murderer shot him through the head between the eyes and threw his body to the roadside and drove on. Word had gone out, however, and he was apprehended some hours later. Brother Muldoon was taken to the hospital and lived for two hours without regaining consciousness—and was "absent from the body and at home with the Lord." Justice will take its course but a widow and five young children mourn his loss and the saints of the whole Iowa district were shocked and the populace thoroughly aroused. When we consider that this young murderer was around 20 years of age it surely reminds us of the lawlessness and wickedness of our day.

OUR brethren Oliver Smith and William Warke spoke to one of the largest companies seen at a funeral in Mason City. Brother Warke read from Genesis 4 where the wicked man would not accept salvation on God's terms by shedding the blood of the sacrifice and would not allow the righteous man to live on the earth, but God raised up later a Seth (the appointed one) and brought blessing through that seed. So he urged exercise regarding the salvation and the raising up of others to take the place of our beloved brother and step into the breach. Brother Oliver Smith read from 1 John 3:11, 12 and also urged upon the large company the message of God's love and man's natural hatred to God and to righteousness.

THE COMING OF THE LORD DRAWETH NIGH

## HOME

A NEW Zealand native chief visited England many years ago. One day he was taken to see a beautiful mansion near London. The gentleman who took him expected to find him greatly charmed with its magnificence; but it seemed to excite little admiration in his mind. He then began to point out to him its grandeur, the beauty of the furnishings etc. Tamahana, looking round upon the walls, replied, "Ah, my Father's house is finer than this." The gentleman knew that his father's home was but a poor mud-cottage, but Tamahana went on—"My Father's house finer than this;" and began to speak of the house above, the house of many mansions, the eternal home of the redeemed.

### *Home in View*

AS when the weary traveller gains  
 The height of some o'erlooking hill,  
 His heart revives, if 'cross the plains  
 He eyes his home, though distant still.

While he surveys the much-loved spot,  
 He slights the space that lies between;  
 His past fatigues are now forgot,  
 Because his journey's end is seen.

Thus when the Christian pilgrim views  
 By faith his mansion in the skies,  
 The sight his fainting strength renews,  
 And wings his speed to reach the prize.

The thought of home his spirit cheers;  
 No more he grieves for troubles past,  
 Nor any future trial fears,  
 So he may safe arrive at last.

'Tis there, he says, I am to dwell  
 With Jesus in the realms of day;  
 Then I shall bid my cares farewell,  
 And He shall wipe my tears away.

Jesus on Thee our hope depends  
 To lead us on to Thine abode;  
 Assured our home will make amends  
 For all our toil while on the road.

John Newton, 1725-1807 A. D.

**Byfield, Mass.**—Conf. here good and large and was a time of real fellowship and all round ministry from seven of the Lord's servants. The Assembly was greatly cheered. Bro. Pearson expects to visit the West this summer—he enjoyed visits to Mechanicville, N. Y., York and E. Aurora; had a night in Brock Ave., Toronto and went on to Deseronto conference.

**Waterbury, Conn.**—L. Rosanio reports the work going on well here.

**Frostburg, Md.**—Conf. here a real blessing and refreshing for the Lord's people.

## CANADA

**Sarnia, Ont.**—S. Porteous had a few nights here and went on to Detroit in W. Chicago and Schoolcraft Halls, then Cleveland on his way back to New England. He enjoyed his visits to Toronto and Montreal. Interest good.

**Barrie, Ont.**—David Miller can use good, clean Gospel tracts in his tract visitation work this summer. Parcels should be mailed to him at 198 Bradford St. Our brother enjoys this work and it keeps him happy in soul.

**Deseronto, Ont.**—Recent conf. a blessing to many. Much waiting on God characterized the meetings. Eight of the Lord's servants were present and all shared in the ministry. G. P. Taylor expects to pitch his tent this season in Wellington, Ont. and T. Kember purposes helping him. This is a new field, pray for it.

**Midland, Ont.**—Reports reaching us indicate a good and happy season over the Word of God again here. About 16 of the Lord's servants were present.

**London, Ont.**—Recent conf. was well attended and profitable with varied ministry calculated to exercise and stir up as to responsibility to the world and establish the saints in God's ways. The Assembly at Pall Mall was responsible for the conference and although not a large assembly, they gave of their best for the comfort and welfare of their visiting brethren and sisters. A reporter from the city newspaper, present on the Lord's Day afternoon, could not understand how it could be done. We do not wonder at that—we are content to be "unknown, yet well known."

**Muncey, Ont.**—There is a small assembly in the Indian Oneida Reserve here (Corresp. Jn. W. Antone, Box 436) and they have had some little cheer of late in Gospel meetings and in S. S. work. Two scholars professed of late and another is quite concerned. Bro. Dave Miller gave them help the Sunday night of the London Conf. Bro. Eli Davis of Grimsby baptized a young woman, May 22, in the River Thames. Pray for our Indian brethren in their work amongst their own people.

**St. Catharines, Ont.**—Bro. Geo. Gould was stricken with a heart attack shortly after the Midland conf. and his life was despaired of but God had mercy on him and his wife and family and granted a measure of recovery. Pray for our dear brother who has sought to serve well and "strive lawfully" in the Lord's work.

The recent day's meetings of St. Catharines and Niagara Falls brethren, May 24, was felt to be a cheer and encouragement to all who engage in the work of the Lord amongst the young and older ones.

**Abbotsford, B. C.**—Geo. McKinley was returning West with bro. Gracey just recently over from the North of Ireland. They had a short visit in Montreal right after bro. Gracey's arrival.

**No. Vancouver, B. C.**—Bre. Duncan and Alves were here for two weeks after the Conf. ministering the Word which was practical and profitable and enjoyed much by the saints.

**Lashburn, Sask.**—C. H. Willoughby visited the small and needy assembly here and purposed having a few meetings at Armley.

**Kenora, Ont.**—Two day conf. here large and a happy time of refreshing. A lot of visitors were here from points West and God helped Bre. F. G. Watson, E. Sprunt and B. Vanstone to minister the Word.

**Winnipeg, Man.**—God graciously granted a time of happy fellowship and refreshment at the conference, attendance large and the Word was with power. Seven of the Lord's servants present.

## CONFERENCES

**Maidstone, Sask.**—God-willing we intend holding our Annual Conference on the 23rd and 24th of July in the Maidstone Gospel

Hall. Sat. and Lord's Day at 10:30, 2:30 and 7:30. Accommodations gladly provided. Corresp. Chas. F. Broadhead, Box 128.

**Cleveland, Ohio.**—Conference dates D. V. Sept. 3rd, 4th, and 5th. Particulars next month.

**Mervin, Sask.**—The Annual Mervin-Louisville conference will D. V. be held July 16, 17 and 18 with Prayer Meeting July 15 at 8 p. m. Corresp. C. C. Cox.

### OTHER LANDS

**Angola, P. W. Africa.**—Our brother Ernest Wilson reports some encouragement and blessing since returning a year ago. "Our chief interest is in seeing new assemblies planted and in building up those already formed. There are quite a few assemblies of African brethren amongst the Ovimbundi in Bie." He mentions one of the elder brethren "old Sachilamba who is a real shepherd and pioneer. He must be around 70 but thinks nothing of walking 50 miles to visit some one who is sick or discouraged."

### FALLEN ASLEEP

**Bryn Mawr, Pa.**—Our aged and esteemed brother Frank W. Crook was called home suddenly June 1. We hope to have a short summary of this faithful life in our August issue D. V.

Here also on May 28 there entered into rest our beloved sister Mrs. Chas. Dautle, aged 73 after many months of patient suffering with never a complaint or a murmur from her lips. A faithful sister in the assembly and a "succourer of many" in the home. Amongst her last words were—"I know Jesus"—"He died for me." Saved over 40 years. Funeral largely attended. With her family and our two brethren Reager and Crawford and two sisters from the Bryn Mawr assembly who ministered to her, we sat and watched this dear one as she breathed her last on that Sat. afternoon and the "glory of the resurrection" took on a new meaning to us all.

**Detroit, Mich.**—Douglas Hopwood, aged 21, passed into the Lord's presence Apr. 14 after prolonged illness. He longed to be at home with the Lord.

**Chicago, Ill.**—On April 30th, Mrs. Alfred P. Stevenson, aged 83, "went home" one year to the day after the homecall of her beloved and esteemed husband. She was saved 61 years ago in Toronto, Ont. and through the ministry of the late Donald Munro was led to take her place with those "gathered to the Name of the Lord Jesus." For the past 54 years she has been associated with saints now meeting at 86th and Bishop Sts. A woman who lived for God and faithful attendant at meetings while strength permitted, she testified continually to the faithfulness of God up to a few moments prior to death.

**Parry Sound, Ont.**—Our sister, Mrs. Potter, aged 72 passed into the Lord's presence, Monday, May 30th. She was saved in England when a young girl.

**Montreal, Que.**—On Apr. 28 our esteemed brother H. S. Dixon passed suddenly into the Lord's presence, aged 63 years. For 38 years in fellowship in the assembly here. A faithful brother who left a good testimony behind him.

**Hamilton, Ont.**—John Petrie, Apr. 25th, aged 76. Saved in Scotland 52 years ago, gathered with the Christians in Kilwinning, Ayrshire for 24 years prior to coming here where he spent 26 years with the McNab St. Assembly. A consistent Christian, he loved the Lord and His people.

**Hastings, New Zealand.**—Our esteemed sister, Mrs. W. J. Driller "went home" May 17. She was devotedly tending her husband who is well known to our readers as he has written frequently in the past for our pages. He has been suffering severely and critically so should have our prayers in the loss of his help meet which is a sore trial, though "but for a moment." Our sister was well known to many servants of the Lord who have visited New Zealand and tasted her rich grace in ministering to the saints in hospitality and self-sacrificing service. (Our late esteemed Editor, S. C. Keller and Mrs. Keller knew our brother and sister well). There was much evidence of the respect and esteem she held amongst the unsaved around while believers bore testimony to her godly character as an exemplary wife and mother. Our late brother John Blair was much in their home and used of God in that place.

# Words in Season

THE BIBLE FAMILY MAGAZINE



## AN INHERITANCE INCORRUPTIBLE

AND there is mine inheritance,  
My kingly palace-home:  
The leaf may fall and perish,  
No less the Spring will come;  
Like wind and rain of Winter,  
Our earthly sighs and tears,  
Till the glorious summer dawneth  
Of the endless year of years.

The world may pass and perish,  
Thou, God wilt not remove,  
No hatred of all devils  
Can part me from Thy love;  
No hungering nor thirsting,  
No poverty nor care,  
No wrath of mighty princes  
Can reach my shelter there.

« « «

The above lines written by dear Paul Gerhardt (A. D. 1656) when, forced to leave his home and comforts because of his loyalty to the Word of God, he went forth—not knowing whither he went—until God provided him a haven from the wrath of mighty princes who rose up against him.

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**AUGUST, 1949**

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## WORDS IN SEASON

Published monthly at 2116 South Jefferson Ave., St. Louis 4, Missouri.

### EDITOR AND PUBLISHER

**William H. Ferguson, 13400 Lauder Avenue, Detroit 27, Michigan.**

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### CHANGE OF CORRESPONDENT

**Belmar, N. J.**—The Assembly (formerly of Asbury Park district) is now located at 5th Ave. and B. Street. Correspondent is Dr. Robert H. Hazel, Vroom and Third Aves., Spring Lake, N. J.

**Cleveland, Ohio.**—Correspondence for the West Side Assembly, W. 85th Street, will now be handled by Mr. Roy Morrison, 1470 Ridgewood Ave., Lakewood 7, Ohio. (Signed) Thos. M. Fulton.

### CHANGE OF ADDRESS

**Lenoir, N. C.**—Oswald L. MacLeod, % Fred Dancy, Route 2, Box 383.

### UNITED STATES

**Soldier's Grove, Wisc.**—W. Warke and L. H. Brandt under canvas in this new place. Sam Hamilton in third week of open air meetings in Sparta and Wilton. In West Union saints had a good day the 4th of July, four baptized in A. M., ministry in afternoon—O. Smith, S. Mick, P. Elliott and S. Hamilton. S. Mick went to California to work Jefferson Assembly tent.

**Seattle, Wash.**—George Duncan of Cleveland gave helpful ministry here and in Tacoma ere leaving for the East.

**San Diego, Calif.**—Brother Louis Hoy writes that good, clean Gospel literature can be profitably used in work here amongst the "colored" population. They may be mailed to him at 1534 Front Street. Bro. Jos. Pearson has been giving help in the city recently.

**Redlands, Calif.**—Thos. Robinson of Monrovia gave an appreciated visit to the small assembly here.

**Lenoir, N. C.**—Bro. Oswald MacLeod is following up the work of last year here and interest in the tent meetings seems increasing. Those who professed a year ago go on nicely, giving joy.

**Williamson, Mich.**—A. Stewart and A. Gratton in tent work here.

**So. Woodbury, Vt.**—Bro. Fisher Hunter paid the little assembly here a much appreciated visit—the ministry was refreshing and cheering.

**Methuen, Mass.**—Bro. F. Carboni writes of blessing following the Decoration Day conference here. Two recently professed in the assembly at Long Branch, N. J.

**East Aurora, N. Y.**—The conference here cheering to the saints. The meetings were soft and the Lord gave liberty in ministry to our brethren Govan, Stewart, McBain, Taylor, Klabunda and Roberts. About 30 or 40 unsaved came in to hear the Gospel.

**Harrisburg, Pa.**—Our brother Winemiller whose conversion is recorded in this issue is in the Hospital in Philadelphia for further treatment. Let us remember our dear brother especially in prayer.

**Hartford, Conn.**—The Correspondent of the Whitmore St. Assembly writes that the open work is again encouraging this year. They have been at the same corner for about 20 years. He adds—"This makes for a positive testimony in an Assembly to the unsaved."

**Poughkeepsie, N. Y.**—R. Cappiello visited here, also New Rochelle and Mechanicville and speaks of encouragement.

**Grindstone, Mich.**—Bro. Dave Miller visited here and in Flint for a weekend and also had some cottage meetings four miles out of Midland. Many Gospel tracts were given away by the way-side which seed we trust God will bless.

# 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. 41

AUGUST, 1949

No. 8

## GATHERED GEMS

« « «

### HIS FAITHFULNESS

**Y**ET doth His faithfulness forever stay,  
He, in His love and power shows us His way,  
From countless failures in ourselves to gaze,  
And find completeness in our Saviour's face!

« « «

The life of a good man is one holy desire.  
Augustine.

« « «

No child of God ever falls at once into the mire of sin. All declension begins in unwatchfulness and neglect of secret dealing with God, whereby Satan finds a door of entrance into the heart, and we are soon taken in his snare.  
R. C. C.

« « «

The Bible is like an ever-flowing fountain. Take what we will, and as much as we will, we ever leave more than we take to satisfy the wants of others. Neither the writers nor the thinkers of any one age can exhaust its fulness. The books of men have their day and then grow obsolete but God's Word is like Himself—the same yesterday, and to-day, and forever. Time passes over it but it changes not. Its power is as fresh as if God spake it but yesterday.  
Anon.

« « «

Many preachers are good tailors spoiled and capital shoe-workers turned out of their proper calling.  
C. H. S.

« « «

Whene'er the angry passions rise,  
And tempt our thoughts and tongues to strife;  
To Jesus let us turn our eyes,  
Bright pattern of the Christian life:  
How mild! how ready to forgive!  
Be these the rules by which we live.

Selected.

## THE LAST MATCH

**M**ANY years ago a young man was in the territory of Kansas when the excitement occasioned by the discovery of gold broke over the country. Fired with a desire to take advantage of the early comer, he bought an Indian pony, got together a few things and slung them in a little bag behind him. After two days, he came to a long stretch of "barrens," about forty miles, which he must cross. It was a beautiful day, clear and cold, the path well marked and easily followed. A little past noon the sky became overcast. Nothing for a time was thought of this but presently the snow began to fall, at first lightly, then faster and thicker—it grew darker and a heavy snow surrounded him.

THE darkness gathered rapidly. How or when he knew not but he had suffered the pony to step aside from the fast filling path. Where was he? No sun in the sky visible, no path, no compass, for that had not been thought of—darkness like prison walls gathering about; blinding snow falling, clinging to him like a winding sheet; the cold now piercing to the bones; the conviction now fastening upon him—"I am lost in a snow storm on the trackless prairie." Then thoughts of death came and pressed him hard, thoughts of the old homestead—even the thought—"would his body ever be found, should anyone ever know the story?"

THEN the mental scenery was shifted and eternity opened up before his vision. The Great White Throne was set, heaven and hell were in view. There was the rejected Son of God seated as Judge. The thoughts of a lifetime of sins—how he had revelled in them, mocked and made light of them—now he was to die and go—but WHERE? Not to heaven, he knew he was not fit for that as he had rejected Christ and His loving offer of mercy. To Hell—alas! where else? Now he deplored his sins and almost cursed his folly in not having spent a different life; now wondered if God would forgive him and thought of many things he had heard in days gone by.

SUDDENLY, with the instinct of self-preservation, the thought of a fire occurred. Instantly falling down on hands and knees, groping in the darkness and snow, he began to pull up large handfuls of grass, and beating the snow off, lay it in a pile. Then his hands fell on a little low brush growth. Quickly breaking its brittle branches and laying them on the pile of grass, the thought came—now a fire and all will be well. A piece of newspaper for kindling and then a match. A match! The heart almost stopped beating. Had he a match? Many had he used carelessly that day in lighting his pipe, but had he any left? Finger and thumb went into his vest pocket. Yes, there was a match, but just one.



THE young man's life was wrapped up in that match, should it fail him he must die and he was dying in his sins. One hundred of them could be bought in the next settlement for a cent or two and yet if Pike's Peak with all its stored wealth could have been crumbled into diamonds and laid at his feet as the price of that match he would have laughed the offer to scorn.

MY friends, do you wonder that when he drew that match across his sleeve his heart well nigh stopped beating? Do you wonder that his eyes almost stared from their sockets as he watched with a great lump in his throat that little, pale blue flame as it seemed now to die out and then struggle for life, until at last, oh! thank God; it reddened into fire and kindled the paper waiting to receive it and the fire was built that saved his life?

THIS incident is related to show the value there is in an ONLY Saviour. Friends, the Lord Jesus Christ, the crucified One, stands between you and eternal woe. He was made a "sin-offering" for us and in His own body and by His precious blood shed at Calvary, He has made it possible for you, dear reader, this moment, e'en though you should be standing on the brink of eternal woe and "ready to perish" to be saved with an eternal salvation. The greatest difficulty today is to have men and women see from God's Word their absolute ruin by the fall of Adam, their inherent sinfulness, their inability to do anything to please a God who is "angry with the wicked every day" and the absolute necessity of being born again. True repentance leads the sinner to take God's estimate of himself or herself, humbly bow before God as a lost and hell-worthy sinner with nothing but eternal death and punishment staring in the face and if you take this place now, God will, by His Holy Spirit, reveal to you His beloved Son hanging on that cruel tree with nails through His blessed hands and feet, that sinners might be saved, that you might be saved and brought nigh to God by that ever-precious blood.

TOMORROW may be too late, death is on your track, the grave never says—"It is enough"—hell hath enlarged herself—Isa. 5:14, the moments of life are slipping away, oh! haste to Christ—Matt. 11:28; John 6:37; John 3:14, 18—He waits to save, HE LIVES to save, He is coming again to take all His redeemed ones to glory. Why miss heaven, why choose hell when He has done so much for thee in the gift of His beloved Son—Romans 5:6, 10?

Notable Anecdotes.

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If I am not walking in the light, I can run no messages for God.

## FRANK W. CROOK

1861 - 1949

**O**UR beloved brother Frank W. Crook of Bryn Mawr, Pa., went home to be with Christ suddenly the morning of June 1. He had his 88th birthday just a week before his homecall. He was saved in Liverpool, England, 71 years ago at tent meetings held by Alexander Marshall and came to Canada in 1884. He labored in the Gospel for a good number of years in association with well known servants of Christ of a bygone day—David Oliver, Donald Munro, John Smith, W. P. Douglas, Robert Telfer and others. His visits with the Gospel took him into parts of Ontario, Michigan and Pennsylvania. The Lord used our dear brother in blessing to not a few, some of whom remain to this day. He was well known in the Philadelphia district where, although he returned to business life, he maintained a hearty interest in all that concerned the testimony of saints gathered to the Name of the Lord. For about 35 years he was connected with the Bryn Mawr, Pa., Assembly and ever sought to be a help. We remember him in our early days there and still recall that deep, earnest voice in the open air as he sought to warn and win for Christ. Brother Gordon Reager had a visit with him in the Hospital the night before he was taken away and he responded nicely to the message of cheer and the Word of God. We ourselves, saw him the day he was taken to the hospital just a week prior to his death and although uncomfortable in body, he had the same confident look and expressed his reliance and trust in the One he had known and loved for so many years, and with the parting word—"Look up"—we parted with another of our old and respected friends and brother in the Lord, until the morning of resurrection. He was a faithful man whose presence and ministry will be missed, especially amongst the saints of his home district.

At the funeral service brother Reager read Luke 2:25, 30, following with Phil. 1:20, 23 and referred to the closing message of the apostle in 2 Tim. 4:6, 8 as characteristic in measure of our departed brother. At the grave-side brother Crawford read Job 19:23, 27, and the earthly house of this aged pilgrim awaits the shout which will reach into the grave when the Lord returns for His own.

Editor.

## OH GRAVE WHERE IS THY VICTORY

"THE fish that swallowed Jonah might, for ought we know, receive as little harm by the prophet, as the prophet by the fish; but, O grave, Jesus was thy destruction! This hungry monster had gorged all the race of Adam and never said, 'It is enough.' Prov. 30:15. Never any descended into the grave but it was able to digest them, till Jesus Christ died and was buried. This grand devourer, snatching the bait of His human body, was not aware of the hook of His divinity, and was forced to surrender her prey, having received such a deadly wound as never shall be healed."

—Wm. McEwen (1790),

Submitted by John P. Conaway.

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## THE ETERNAL SABBATH

Hebrews 4:9

WE ARE also in the midst of our labors and dangers; and is there any resting here? What painful work doth lie upon our hands! Look to our brethren, to our souls and to God; and what a deal of work, in respect of each of these, doth lie before us. And can we rest in the midst of all our labors? Indeed we may rest on earth as the ark is said to have rested in the midst of Jordan; a short and small rest: or as Abraham desired the angels to turn in and rest themselves in his tent, where they would have been loath to have taken up their dwelling. Should Noah have made the ark his home, and have been loath to come forth when "the waters were assuaged"? Should the mariner choose his dwelling on the sea, and settle his rest in the midst of rocks, and sands and raging tempests? Are we not in continual dangers? We cannot eat, drink and sleep, labor, pray, hear or converse, but in the midst of snares; and shall we sit down and rest here? OH, CHRISTIAN! follow thy work, look to thy dangers, win the field, and come off the ground, before you think of a settled rest.

Richard Baxter, 1649 A. D.

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## CONSECRATION

CONSECRATION is a willing surrender to God as a life's thank offering. A setting apart of time and energy to be devoted to the highest use. Consecration includes worship and service; it permeates our whole being. It is a fellowship with Him Whose delight it was to do His Father's will, and Whose whole life was one act of consecration.

## CHRISTIAN SIMPLICITY

### The Business Life

WM. H. FERGUSON

**I**N considering this necessary part of the Christian's life on earth, we would remember the words of the Creator to His creator after the Fall in Eden—"In the sweat of thy face shalt thou eat bread, till thou return unto the ground" Gen. 3:19, thus showing us the general principle of life that man must work for a living.

### Honest Trades

WHEN Paul gave instructions to Titus regarding the need of the churches and saints in Crete, he wrote as in ch. 3:14—"Let ours learn to profess honest trades." R. V. In this exhortation the apostle encouraged the early Christians to seek that employment which came within the realm of legitimacy so far as godly living was concerned.

IT would be well for Christians to remember this rule today. Not all of the world's business can be entered into with a good conscience. Many forms of it are directly in opposition to godly living, the liquor and tobacco business, the movie industry, the purely pleasure providing amalgamations, etc., and many others, all call attention to the need of the Christian's separation from such and his engaging in that which will enable him to have a good conscience towards God and be a testimony to the world. Especially is this true in the case of small businesses where the Christian chooses for himself. We have known Christians to leave their employment rather than serve liquor, etc., to customers and God has honored them for it. We could never understand a Christian having his or her own business selling liquor or tobacco to a customer. God will never bless or honor such.

### The Aim and Purpose in Life

DON'T aim too high. "Seekest thou great things for thyself, seek them not" is the word of Holy Writ. Many in setting their course to get on well and "up to the top" as the world says, have made shipwreck—they have utilized ALL their time and energy and substance in getting there and found out to their sorrow that they have "lost" their lives for eternity. Men who once had time to read and pray with their families ere beginning the day's business or closing their eyes at night, have become so engrossed in getting on and amassing money that there was not time for this holy exercise, then no desire for it, consequently their children grew up without the stay of godly guidance and example

and have been "made to pass through the fire unto Molech," as of old—lost to God, lost to heaven—gone to hell with the help of parents who once professed to know God. What a calamity!

### The Unequal Yoke

THE old saying—"Partnership is a poor ship to ride in" was never truer than when a Christian links up with an unsaved partner in a business venture. This is expressly forbidden in the Word of God and can never be profitable for eternity. Jehoshaphat, who feared God earlier and proved God's marvellous intervention for his deliverance from death on a previous occasion, 2 Chron. 18:31 later joined hands with Ahaziah, king of Israel, who did very wickedly to make ships to go to Tarshish but the inspired record closes his business venture with the commentary in 2 Chron. 20:37—"the ships were broken." Although such ventures may hold promise at first of success, the end is disaster.

### Its Slavery

AS much as possible the Christian should seek to get away from the enslaving character of business of this life. If our aims are not too high and we determine to give God His place in the life, this is possible, God will make it so—cp. Matt. 6:31, 34. But if we are like the man Dr. Martin used to tell about who was asked why he wished to buy more land and gave the reply—"to raise more corn, to feed more pigs, to get more money, to buy more land, to raise more corn, to feed more pigs, to get more money, to buy more land," etc., we need hardly wonder if life is one long enslavement to one's own avarice and folly. Milton coined the expression—"Sabbathless Satan" for the great enemy of souls would give no leisure to saint or sinner to think; in the one case to think of that which would be to God's glory and in the other to think of one's soul's welfare and hell and judgment hereafter. Christians are not exempt from his snares.

### Relaxation

DEAR Fred Horton of Arkansas City, Kansas, found time, though a busy Station Agent to carry out his hobby which was to maintain against the grassy hillside, visible about two miles away from the Santa Fe R. R. tracks his text which he formed out of boulders and kept painted white and outstanding against the green grass for years for millions of passengers to read:

**"Christ died for the ungodly"**

OLD Tom Bush of Texas, a good old pioneer told me that just prior to Fred Horton's death he told him—"Brother

Bush, if you were to lay a million dollars on that table and tell me I could have either that money or my text on the mountainside, it would not take me a split second to decide—I'd have my text." Thus dear Fred Horton whom we met first going up to a conference in Northern Michigan in 1917, when our hearts were linked in a common feeling, had the best of the bargain. He found time to serve God while at his daily employment and doubtless will meet in heaven precious souls who will thank God for eternity that they ever read "his text."

### Prosperity

TRUE prosperity is not in accumulating this world's goods. Our Lord said in Luke 12:15—"A man's life consisteth not in the abundance of the things which he possesseth." In 1 Cor. 16:2 the apostle says by the Spirit—"Upon the first day of the week let every one of you lay by him in store, as God has prospered him." This may be much or little as the case may be but it shows that as we seek to honor God in our daily toil and business God will see to it that we have something for God to give to God; not that He needs it for the cattle on a thousand hills are His, but it is a divine principle of blessing—that God should have the first-fruits.

TO be niggardly or "small" in our dealings with money betrays avarice on one hand or lack of appreciation of the grace and goodness of God to us. We have known of cases where one with thousands would drop a small coin in the box on the Lord's day at the remembrance feast, or perhaps nothing at all and never to one's knowledge making a soul happy through their liberality. Let us remember that "the liberal soul shall be made fat and he that watereth shall be watered himself." This principle, as in Prov. 3:9, 10 holds good today and brings spiritual blessing into the life and gives assurance that God will be no man's debtor in the matter of "giving to the Lord." Beware of a niggardly, covetous spirit in handling the mammon of unrighteousness but make friends of it as in Luke 16:9, 10.

### Character in Business

ABOVE all be upright and maintain true Christian character in your dealings with your fellow man. Nothing betrays a man's true self more than his attitude towards money and his obligations. We have observed that a man who is not right about money is wrong in many ways. Debts contracted when unable to pay, left unpaid and evaded is not characteristic of a Christian—the world has its "dead-beats" and "poor risks," etc., but the Christian gentleman, be he farmer, mechanic, miner or business man is meticulous regarding the payment of his obligations and the maintenance

of his good name—to the glory of God. Incidentally, we would state that the mere “legal” outlawing of a debt because of the years of limitation, does not absolve the Christian from his responsibility to pay that debt, according to true Christian character.

THE above observations and exhortations are passed on with a view to helping all, young as well as mature Christians in their dealings with the world—with a view to maintaining a good testimony and a useful life for God.

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### FOLLOWING THE CROWD

AN INDIAN missionary said that the Hindoos do not act on their own convictions but according to their own phrase—“I do as ten men do.” Let the maxim of the Christian be—“I do as my God would have me do.” Alas, too many today are losing their lives because they are following the “modern” crowd.

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### PROFESSION OF DIVINE PRINCIPLES TESTED

HERE is a vast difference in principle between a company of believers gathering as a sect, with a humanly-elected minister, rules of constitution, and all the rest, and half a dozen simple Christians gathered in the Lord's Name alone. We do not think that any who have been really taught from the Word the evils of sectarianism would have any hesitation in deciding in which of the two companies he would be found, if on a visit to the place where they both exist. But some who professedly gather with those who are “outside the camp” in a large town, where few know them, and where there is little if any reproach to bear, find it a different matter when they go down to their native village, where the literal “two or three are gathered together” in some humble corner, exposed to the obliquity of the religious, “powers that be,” and the sneers of the worldly-wise. These are the circumstances that test the fidelity of saints, and manifest what hold the truth of God has got of their hearts and consciences. You may depend upon it, that the “leading brother” who drops into the Chapel when he comes your way, and “never looks near” the little company who gather in the Lord's Name; of which he knows full well, knows practically nothing of separation to God, or from sectarianism, as the Scriptures teach, or else pride has rendered the truth inoperative in his conscience. Such things show the need of definite teaching of God's truth on these subjects. No man who so ruthlessly sets it aside for his own convenience ought to be regarded as a guide or overseer in the Church of God.

Selected.



**FROM**  
**DARKNESS**  
**TO**  
**LIGHT**

●

GEORGE B. WINEMILLER

**T**HE writer was born in Cumberland County, Pennsylvania, on a little farm west of the Susquehanna River and was born again in the city of Harrisburg, Capitol of the State.

**Enlightenment Needed**

**T**HE death of my father caused the deepest concern I had yet known about eternal things. I reasoned that if it had been myself instead of him just where would my soul have been. A steadily growing fear of death and meeting the Living God unprepared made me feel most unhappy. Often wondering why it was that I felt so empty and dissatisfied, I did not know it was because of being "without Christ"—having no hope and without God in the world, Eph. 2:12. This fact clearly accounted for all the felt vacancy in my heart and life.

**O**NE day I found a small illustrated booklet on the street which advertised "Star Soap." Strange as it may seem, on the last page appeared a child's prayer—"Now I lay me down to sleep, I pray Thee, Lord, my soul to keep; if I should die before I wake, I pray Thee, Lord, my soul to take." This was earnestly memorized, with the idea that it might become



helpful some day. The knowledge of this prayer was the extent of my religious life before conversion.

### **Enlightenment Sought**

IN the good providence of God, about three years after father's death, I was kindly invited to attend Evangelistic meetings then being held in Harrisburg. During the first meeting attended the Word of God ministered convinced me that I could not consider myself to be anything other than an unconverted sinner. I left that meeting in an entirely different frame of mind than what I came with. The sense of guilt, need and danger increased day and night for two weeks. The more sincerely I tried to do good and be good, the more confused and disgusted I became, seriously wishing I had never been born.

GRADUALLY I began more clearly to realize that all I had was title to and fitness for, as well as prospect of eternal judgment, Heb. 6:2. I felt increasingly awkward about these things which now concerned me greatly, not knowing what to do or where to go. Having seen from the revealing truth of God's Word that I was indeed a lost creature to his Creator, travelling onward, downward and hellward, in the fearful turmoil that was raging in my conscience, I concluded that I was the most wretched person living and, furthermore, I never would or could get saved. I stood completely helpless and hopeless before God. All that I could possibly see was that I was "a sinner ready to perish" Deut. 26:5.

### **Enlightenment Found**

AT the beginning of the third week of meetings came the darkest moments of all. Nothing but gloom and despair remained. On this date, Tuesday night, February 7, 1905, something entirely unforeseen suddenly developed. Astonishing truth which I did not know existed until then began to dawn, and quickly filled and flooded my soul with wonder. This blessed enlightenment came in gripping power and freshness from the Word of God read and spoken that night. The passage was John 3:14, 18. It all added up wonderfully to this; that the sufferings and death of the Lord Jesus Christ on the cross of Calvary were actually accomplished for what I was, a sinner, and for what I did—my sins.

THAT He could love and die for any other seemed more easily believed but to even think that the Son of God really loved me and gave Himself for me, became then and there a perfect wonder to me. It certainly was grand, and He is beyond all praise. I could hardly do otherwise than most willingly and joyfully believe such unexpected good news that it was "all for me, all for me! Lord was it all for me? From the throne to the manger, from there to the Cross—

yes! it was all for me." In my youthful simplicity I was now enabled to reach a new conclusion, namely, that I was now the happiest person living and thankful that I was ever born.

THEN another wonder attracted my attention. For the first time I saw the loveliest thing ever revealed. This discovery thrilled me through and through. But, as yet, I did not know or have the name for this new thing that so astonished me. Within a short time however I learned the scriptural name for it, G R A C E, the mighty, full, free and fresh Grace of God. It surely was beautiful, appealing and powerful, constraining me to bend and break before Him with weeping for joy and gratitude. Until then my only expectation was to remain lost and lonely for eternity. How surprising to obtain the very opposite to that which I was settled and certain about. What a change from merited judgment to unmerited salvation! Praise His Name.

"Amazing grace, how sweet the sound  
That saved a wretch like me;  
I once was lost but now am found,  
Was blind but now I see.

'Twas grace that taught my heart to fear  
And grace my fears relieved;  
How precious did that grace appear  
The hour I first believed."

I FELT eager to get away from the people and get alone with God just to try and tell Him how thankful I was. Arriving home I hastened to the stairway and kneeling on the first step, crawled slowly to the top on my hands and knees. It was so easy and delightful to thank and praise my God and Father from my own overflowing heart and in my own words, for His great love and mercy in giving His precious Son for me and to me, for dealing with Him after my sins and rewarding Him according to my iniquities.

FROM then on I began to learn gradually that the precious blood of Christ gives title to Heaven, Heb. 10:20, 21 and the second birth by the Holy Spirit which took place when I trusted Christ gives fitness for Heaven, John 3:3; 1 Peter 1:23 and the Word of God gives the assurance and prospect of Heaven, 1 John 5:13.

### Conclusion

AFTER relating the story of how, when and where I was called out of darkness into His marvellous light, Acts 26:18, concluding I would like to say that looking backward from 1949 to that Tuesday night in 1905 and all through the intervening years it has been wonderful to trace the gracious and faithful attention received from God the Father, His

Son and the Holy Spirit. In their combined interest they have never given a single occasion for complaint against them. They could find much to complain about in this poor subject of grace.

GLORY, HONOR, PRAISE AND POWER, BE UNTO OUR GOD, BOTH NOW AND FOR EVER! AMEN.

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### BAPTISM, IN RELATION TO THE ASSEMBLY

**I** AM glad to see a word of caution in regard to the neglect or abandonment of the truth of Christian Baptism, in connection with the present movement to bring about union among assemblies professedly gathering in the Lord's Name. No union can be according to God, that makes any part of God's Word of none effect. We have been told that baptism is not the ground of Church fellowship, or the door of admission into the assembly. I know by experience what this means, and how it ends, and would warn my fellow-believers against it. As a theory it may seem plausible, to say that what God has said in His Word about baptism is only an individual matter, that Christians holding and practising believers' immersion, household or infant sprinkling, and others no baptism at all, may all "dwell together in unity," never, of course, mentioning the subject. But I know by experience that it is not so, and that whatever ostensible reasons were given for some notorious and disastrous divisions, differences on baptism, kept in abeyance by compromise for long, at length burst forth, and were the real cause of all the trouble. For one denying or ignoring baptism, or any other truth of God's Word, to be a leader or teacher in the assembly, is not according to God, and can only lead to worse disorder and division. I know an assembly in which such a teacher is, and when an intimation of the baptism of several young believers was recently made in that assembly, he protested and walked out. What the result of such an example would be, you may guess. It is well to look at the whole matter honestly and squarely, in the light of God's Word, and understand the assembly's relation to it. To ignore or smother it, to bring about an outward form of unity, while there is no oneness of mind, is to build on the crest of a smouldering volcano, which, when it becomes "active," will only bring greater disaster and more dishonor to God.

Veritas.

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**T**HE child of God should remember that he has the root of every evil within him; if he take not heed to tend the garden of his Conscience, evil weeds will spring up and grow; especially will the besetting sins of his unconverted days be his plague.

## FAITH WORK

HENRY GROVES

**A**S we often hear in the present day of persons undertaking work "in faith," it may be as well to say a few words on what are the essential features of faith-work. Under the test of the trials and difficulties of the path, a great deal that was THOUGHT to be of faith has failed; but what IS of faith cannot fail. It is backed by the omnipotence of God, in Whom faith rests, and upon Whom faith builds. Alas, how many there are who speak about it, yet know little of what it means! Hence the painful importunity of "urgent appeals," telling men that if they come not to the rescue the "work of faith" will come to the ground. Let us ask ourselves, Is our faith in man or in God? Is it in man's readiness to help on "a good cause," or in God's unfailing promise to them who trust in Him and in Him alone? We would mention some of the features of a work of faith.

### It Is a Work of Obedience

IT is no self-willed service or self-appointed task. It is obedience first to a general command, and then to a personal call. To this two-fold aspect of obedience, we would attach great importance. Many fail because, although the work undertaken is in every way a right work, they have not received it as their own appointed work direct from God. "Go, do all that is in thy heart; for God is with thee," Nathan said to David. And what more natural! But David was not the man to build the house for God, neither was that the time.

### It Is a Work of Patient Waiting

WHEN we know a thing is right in itself, and our heart moves us to undertake it, nothing is perhaps harder than quietly to wait on God in earnest, persistent prayer for days, or months, or years, till He makes it plain that it is our work. Patience at the commencement in dealing alone with God is a grand test of having patience to carry on what in patient waiting has been begun. The soul becomes habituated to deal with God and to wait.

### It Is a Work of Trust

THE work has been taken individually from the hand of God as a personal command, and then, as he who undertakes it does so as an agent, and not as a master, he has no sense of responsibility, save that of faithful service, whether liabilities be small or great; hence he is always in peace for he knows Him in Whom he trusts. He goes not to war at his own charges; he is a servant. This makes the yoke easy and the burden light. As God tests our obedience, so He tests our trust, as He did Israel's in the wilderness, wherein they ever failed, saying, "CAN HE?" "WILL HE?" Well may we ponder Ps. 78:7, 8-17, 19, 22, 32, 40, 42, 56, 57; also Ps. 106:13, 24, 25.

### It Is a Work of Trial

GOD brings everything to the test; and especially is this true of faith. Abraham believed God, and God put his faith to the test; first in keeping him waiting long for Isaac, and then in commanding him to offer him up. But Abraham staggered not through unbelief. He had waited for Isaac and his waiting-lesson had taught him so much of God, that he could contemplate Isaac dead and burnt on the altar, and yet not distrust the power and purpose, of God to bring him back from the dead, "whence also he received him in figure." Alas! how many seek at the hand of an Egyptian, as Abraham did from Hagar, that which can alone be rightly expected in the path of faith. But, like him, they can thus only bring an Ishmael into the house. This deeply significant episode in Abraham's life illustrates the working of the flesh, of law, and of bondage in the pathway of the life or work of faith; but even then faith will hear the stern command, "Cast out the bondwoman and her son."

MUCH more might be added on this deeply important subject by which to test our ways, but may all that is not of faith in the living God cease to call itself a "work of faith," and may those who undertake work for God sit down and fully count the cost. If they have wherewithal to meet its claims, and believe they have the Lord's approval, let them go forward; if they have not the wherewithal, but can trust the Lord of all for all that "the tower" will cost, Luke 14:28, let them go forward. If they have neither the one nor the other, let them take heed how they trust in the popularity of a cause and the goodwill of their fellow-Christians, lest it prove a reed of Egypt, that pierces the hand that leans on it. **BUT LET NOT SUCH WORK, HOWEVER RIGHT IN ITSELF, BE TERMED FAITH-WORK; FOR IT IS NOT.**

THE Bible teaches us the reality of God; and faith is a reality when it lays hold of Him in the line of obedience and of promise. All else is presumption; for it is not based on the written Word, received in the power of the life-giving Spirit. How many vainly take up David's sling and stone, as David might have put on Saul's armour! They have not proved them, and therefore the sling and stone fail in their hands, as the sword of Saul would have failed in David's. David went forth with sling and stone "in the Name of the Lord God of Israel," and that Name was a strong tower. God failed him not when he ran to meet Goliath. **THAT WAS FAITH WORK.**

Editor's Note: All who seek to serve God should prayerfully and carefully consider the above message. In this day of funds, annuities, foundations and professional beggary, how sadly possible it is to "run unsent" and apart from God.

## HELPS ON FAMILIAR TEXTS

JAS. McCULLOUGH

**T**HE only begotten Son, which is in the bosom of the Father." John 1:18. The expression in this verse, "the bosom of the Father" is very precious and describes the unique place that Christ had in the Father's affections from all eternity, and ever will have. The "bosom" speaks of the place of nearness and endearment, and whether we think of our Lord away back in the eternal past or here on earth, a man amongst men, He ever dwelt in the bosom of the Father. The word "is" in the verse means, "the one who subsists in," or "the one who has His being in" the bosom of the Father. Now this thought is to be carefully noted, so that even while the Lord was here on the earth, He is spoken of as being then in the bosom of the Father. This reminds us of His own words in John 3:13. "No man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven." Therefore, in speaking of our Lord's coming from the glory above to die on the cross in order that guilty man might be redeemed and brought back to God, it is not altogether correct to say He left the bosom of the Father. This expression is so often used that we call attention to it so that we might be careful not to use language that will be at variance with the words of holy scripture. We do not want to make a man an offender for a word and we know well what is meant when this expression, "the one that left the bosom of the Father" is used, but we are not definitely admonished as to the use of "sound spech that cannot be condemned" Titus 2:8 and again, "Hold fast the form of sound words" 2 Tim. 1:13.

Certainly our phraseology should, as far as is possible, be in scriptural terms lest we, unwittingly, go beyond what is written. An old brother, well taught in the word, used to say in giving thanks to God in the Assembly meetings, "Lord we thank Thee for the Son that never left the bosom of the Father." We always enjoyed hearing him thus address God in prayer and we felt assured he was using words that agree perfectly with the truth expressed in John 1:18, "The only begotten Son, which is in the bosom of the Father," and let us emphasize this thought, He was ever in that place of nearness and endearment. He never left it. Even when as a sin bearer, He hung upon the cross bearing the wrath and curse of a holy God against sin, even then, wondrous thought, He was still in the bosom of the Father and never was He more the Father's joy and delight, never so precious to the heart of God His Father than during those dark and dreadful hours upon that awful cross.

WHAT mysteries are here! We are altogether lost in won-

der and amazement! The Father delighting in the Son of His bosom and yet, as an infinitely holy God, bruising Him in wrath for our sins. This truth is brought out very clearly in the sin offering in the book of Leviticus. The carcass of the bullock that was brought for a sin offering was to be burnt to ashes, (burnt up in wrath) on that crude altar without the camp. Lev. 4:12, while the fat of the bullock was to be burned (as incense) on the altar of burnt offering. Lev. 4:10. There are two words for "burn" in this chapter (Lev. 4) that should be carefully noticed, one meaning "to burn up," "to consume in wrath," while the other word means "to burn as incense." Let me use a simple illustration. Sometimes in our homes "perfume" candles are used and of course when the candles are burned, it is not that we want only to burn them up, it is rather with the thought of filling the room with their pleasant scent; on the other hand, when we have something we want to get rid of, it is an entirely different thought. For the latter we build a fire out in the yard and throw that which we desire to get rid of into the fire in order to burn it up, to consume it.

THIS gives us two views of the death of Christ. As the sin offering, He was the object of the vengeance and wrath of a holy God against sin, and yet at the same time, there was that in the death of Christ, even in the sin offering aspect of it, that was a sweet savour unto the Lord. Lev. 4:31.

MAY the gracious Lord lead us to know more and more of the deep mysteries of the wondrous person and the wondrous work of that blessed One who never left the bosom of the Father.

"Neath Thy Cross I stand and worship,  
Suffering Man yet conquering God;  
Resting on Thy death atonement,  
Weary I lay down my load."

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## ROMANS—CHAPTER EIGHT

IN THIS surpassing chapter the several streams of the preceding arguments meet and flow in one "river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb," until it seems to lose itself in the ocean of a blissful eternity.

David Brown.

« « «

SO we forbear to take chapter eight as simply the successor and counterpart of chapter seven. It is this, in some great respects. But it is more; it is the meeting point of all the great truths of grace which we have studied, their meeting point in the sea of holiness and glory.

Moule.

## THE SONG OF SOLOMON

THOMAS NEWBERRY

**I** AM come into my garden, my sister, my spouse (or bride): I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved."

HERE is the response of the Bridegroom, to the invitation of the Bride, given in the fourth chapter and seventh verse:

"LET my beloved come into His garden and eat His pleasant fruits." His reply is "I am come." The north wind of affliction, the south wind of consolation; that is, the Spirit as Convictor of sin, or as Comforter to her heart, has resulted in the flowing forth of the graces of the Spirit of God which have been wrought in her soul.

"MYRRH and spice." His eye sees and values each, every perfume is grateful to Him. There is no sorrow with which He does not know how to sympathize, no joy that He cannot share. Sanctified affliction may be the mingling of the two, He can have fellowship with both. "I have eaten my honeycomb with my honey." He has fellowship with the sweet as well as with the bitter, and can rejoice with those who do rejoice.

"I HAVE drunk my wine with my milk." Whilst He values the strong wine of earnest devotedness, zeal, and service, He is not indifferent to the milk belonging to the little ones, for "out of the mouth of babes He has perfected praise." He is the same as when on earth He welcomed the little children to Him.

"EAT, O friends; drink, yea, drink abundantly, O beloved." The Lord Jesus would have those whom He calls His friends, and who share His love, to have full fellowship with Him in His appreciation and joy in the graces, virtues, and fruits of the Spirit in His saints.

VERSE 2, "I sleep, but my heart waketh; it is the voice of my beloved that knocketh, saying, "Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night." The Bride is conscious of stupor. We are not always the same in the spiritual life. Sometimes there is languor, coldness; but Jesus is always the same, unchangeable. The difference is in us; the state of the body often affects the state of the soul, and the atmosphere of our surroundings. The spirit, truly, is willing, but the flesh is weak. There is often a felt want of the power of enjoyment of the realization of the presence of the Lord. It is better to sleep while the heart waketh, than to be awake while the heart is asleep. We have here a Laodicean condition of the soul, there is lukewarmness, and



an absence of an outward healthy glow, but there is vital warmth in some hearts. It is in this condition of things that the Lord says, "Behold, I stand at the door and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me" Rev. 3:20. He had already knocked at the door of the habitation as a merchant with His wares; gold, fine linen, and eyesalve, Rev. 3:17-18. Now, He knocks as a friend seeking admission.

THERE are several occasions on which the Lord Jesus knocks at the door of the human heart. First, at the door of the poor sinner, with the offer of salvation and eternal life.

IN this portion of the Song of Solomon He is seeking intimate communion with His spouse.

IN Rev. 3:20 the words are addressed to the Church, and to individuals in it: as it is written, "He that hath an ear, let him hear what the Spirit saith unto the churches." verse 21.

AND a time will come when He, as the Lord will knock at the hall door, where He has left His servants with a charge to watch, so that when He cometh they may open to Him immediately.

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### THE PRAYER MEETING

WE HAVE much sympathy with what you say regarding prayer meetings. We believe the prayer meeting is the pulse of the assembly. It indicates the spiritual condition of the saints. If the prayer meeting is thinly attended, you will find there is a general low condition. If hundreds can be brought together to a Conference, or a Tea Meeting, or to hear an address, and only a score attend the regular prayer meeting, it is clear evidence of a low spiritual condition. Such an assembly will have flat worship meetings, and pithless preaching of the Gospel, and it will fare badly with it in the day of trouble. There is nothing so draws the hearts of saints together as united prayer, and where saints pray well together they are not so likely to "fall out by the way." But let it be remembered, dear friend, that numbers is not the only want. The spirit of prayer is needed to make the prayer meeting a means of real blessing—fervent, importunate, believing prayer, for ourselves and for all saints. Long theological prayers, with scarce a petition in them, soon wither up prayer meetings. A sense of personal need, large hearts and wide sympathies for others, the condition of the church and the world pressing on the heart, and borne before God in supplication, will make the prayer meeting what it ought to be, and drive dead formality from its doors.

An old disciple.

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THE thickest cloud brings the heaviest shower of blessings.

### THE SOUL SATISFYING WORD

THE following extract from a letter of an esteemed subscriber in the Antipodes is worthy of note:

"WE have gratefully appreciated the ministry through WORDS IN SEASON from the days of Dr. Martin, Charles and Samuel Keller and we knew it was with deep exercise of heart that the last named waited on God for His mind in recognizing a fellow laborer whom the Lord would mark for the carrying on of the labour for His name's sake. We cherish precious memories of fellowship with our late brother and his wife in our home and his ministry in the assembly and his letters through the years telling of his heart burden for all that concerned the glory of our Lord and the testimony for His Name and our hearts go out for you before the Lord that He might indeed sustain you by His grace and make you a channel of rich blessing to the remnant who "sigh and cry" amid much confusion and withering party strife and worldly conformity. Thank God for the many who still respond to the plain, simple unfolding of the soul satisfying Word of God. May God Himself encourage you and make His own truth fresh and powerful in your own soul by the Spirit that the flock of God may still be fed and led by the still waters and pastures of tender grass and HE IS STILL GOD "ALL-SUFFICIENT."

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We have received many such letters and the prayers and helpful interest of His own is a source of strength and encouragement.

### *Emmanuel*

EMMANUEL, Thy name we bless,  
The risen Lord, our righteousness:  
To Thee we bring our sweetest praise;  
To Thee shall swell our highest lays.

O Love, that swept from glorious height  
To depths on depths, to gloom and night—  
Redemption crowns Thy glory now:  
All beauty glows upon Thy brow.

Thou wilt not fail—Thou death didst face,  
Beneath death's veil didst death embrace,  
Thy wounded feet and side proclaim  
A story sweet, a Saviour's name!

With Thee our Shield, our Sword, and Bow,  
On warfare stern, we fear no foe;  
Thou Star and Sun of every age,  
All glories are Thy equipage.

R. H. T.

**Sault Ste. Marie, Mich.**—The saints here had a visit from W. Ferguson of Detroit. On both sides of the boundary the interest was good. He was working again into the mining country villages farther West.

## CANADA

**Charlottetown, P. E. I.**—We had an appreciated visit from bro. Wm. McCracken of Ireland and his son Robert. Their ministry was a cheer to the saints. G. A. Ramsay is seeking to help the Assembly in Springfield, P. E. I. with a Gospel effort in Milo, nearby. D. C. Howard joined him.

**Sarnia, Ont.**—Recent conference here was larger than of late years and saints seemed much cheered and helped by the good Word of God ministered with liberty and power to meet the present need. About 20 of the Lord's servants were present. Almost all took some part in ministry and in the Gospel during the three days. That there is a hunger for the simple and plain Word of God was much in evidence as many assemblies were represented. The saints showed much hospitality.

**Manitoulin Island, Ont.**—Robt. Booth continues to work in the Gore Bay district in this needy part of the vineyard.

**Port Arthur, Ont.**—Brethren Gray and Maxwell had a series of meetings in a portable tent here recently. The saints of this district have set forth much labor and expense in seeking to reach the surrounding territory which the Lord will, unquestionably, regard.

**Pugwash Junction, N. S.**—At recent conference the Hall was overcrowded, portable hall pitched alongside. Godly order prevailed all the way through. Bre. Watson, Hunter, Wm. McCracken, John and Robert McCracken, McMullen, Leathem, R. Harris, Howard, Rea, Ramsay and McIlwaine and others. Quite a number of the messages were on Assembly truth and many spoke of receiving real help. Bre. McCullough and Rea returned to Maine and hoped to pitch near Augusta so as to be a help to the small assembly there. The recent Conference at Augusta was cheering, about five of the Lord's servants were present to help in ministry.

**Portage La Prairie, Man.**—Bro. Bunting writes that it has been a joy to be upon the Canadian Prairies. He enjoyed the various conferences. He has been having Gospel meetings here—H. Alves gave help. There was an interest. He expected to visit again Toronto, West Chicago Hall in Detroit, then Cleveland, Akron and Philadelphia ere sailing Aug. 11 from New York with our brother Wm. McCracken. Their visit was all too short on this side and our beloved brethren have been a cheer to those who carry on for Himself on this great Continent.

Reports from Roseisle and Pine Creek, Man., conferences were encouraging—also Glen Ewen, Sask. Helping in ministry were Bre. Bunting, Alves, Douglas, Gray, Sprunt, Adams and Scott. A little blessing in the Gospel at Glen Ewen.

**Halifax, N. S.**—Bro. Watson gave a brief visit here, he is enjoying his visit amongst the saints in these parts, he mentions that Bro. McIlwain is in South of Province where he has seen much blessing in the past.

## OTHER LANDS

**Venezuela, S. A.**—Bro. Sydney Saword writes encouragingly of the work of the Lord here. He speaks of three new Assemblies being formed; one of them he says—"has enlarged our borders to the south, whilst the little testimony that was commenced in Puerto la Cruz has extended our work far to the East of this Republic." Let us remember our brother and all the workers in their field which they are holding for God.

## CONFERENCES

**Cleveland, Ohio.**—The Annual Conference of the Addison Road and West 85th Assemblies will be held D. V. in the Shaw High School, Cor. Shaw and Euclid Ave., E. Cleveland, (U. S. Route 20), Sept. 3rd, 4th and 5th. Meetings on Saturday, the 3rd at 2:30 and 7 P. M. Lord's Day 10 A. M., 2:30 and 7 P. M., and Labor Day at 10 A. M., 2:30 and 7 P. M. Prayer meeting will precede the above meetings Friday, Sept. 2 at 7:45 P. M. in the Gospel Hall, 1477 Addison Road. Those coming from a distance will be freely entertained. Please bring your Believer's Hymn Book. Address all correspondence to J. H. Smith, 3141 Warrington Road, Shaker Heights 20, Ohio. The expectation of our

brethren is recorded in Jer. 14:22. May all who attend do so with a genuine exercise and a felt humility.

**Hartford, Conn.**—Our Annual Conference will be held D. V., Sept. 3rd, 4th and 5th, in the Odd Fellows Hall, 420 Main St. Prayer Meeting, Sept. 2 in the Gospel Hall, 53 Whitmore St. at 8 P. M. Address communications to N. Vendetta, 35a Giddings St.

**Hitesville, Iowa.**—Annual Conference will be held, D. V., Sept. 17 and 18 preceded by Prayer Meeting, Sept. 16. Hitesville is 7 miles north of Aplington, Iowa. Corresp. Geo. L. Frey, Aplington, Iowa.

**La Crosse, Wis.**—Annual Conference dates this year, D. V., Sept. 3rd and 4th., Sat. and Lord's Day, preceded by Prayer Meeting, Friday, Sept. 2nd. Further information from L. Uglum, 920 So. 5th Ave.

**Orillia, Ont.**—Annual conf., D. V., Sept. 4 and 5. Prayer Meeting, 7:30, Sept. 3rd. Breaking of Bread 10:30 A. M. No circulars issued. Cecil R. Clark, R. R. 4.

**Sault Ste. Marie, Ont.**—The Annual Joint Conference of the Mich. and Ontario Assemblies here will D. V. be held Sept. 3rd, 4th and 5th, in the Gospel Hall, Wellington and Spring Streets, commencing with Prayer Meeting, Friday, Sept. 2, at 7:30 P. M., Sat. 2:30 and 7:30. Lord's Day and Monday at 10:30, 2:30 and 7 P. M. Those attending will be freely entertained. Bring your Believer's Hymn Book. Corresp. for Michigan, E. W. Quack, 800 E. 4th. For Ontario, R. H. Davis, 178 March St.

**River Hebert, N. S.**—The saints here expect to have their Annual Conference on 4th and 5th of Sept., Prayer Meeting, Sat. eve., the 3rd. Correspondence to Walter Bartlett, River Hebert East, N. S.

#### FALLEN ASLEEP

**Oakland, Calif.**—Miss Whilhelmina Siegrist went to be with Christ May 18. Saved in her youth and served as a nurse in Cleveland, Tampa, Fla., and Oakland. Another good woman gone home.

**Quincy, Mass.**—Our beloved brother, Peter Brown was called home May 22, aged 73. Saved 44 years ago, in fellowship in Wolesley Hall, Glasgow. Came to U. S. A. 40 years ago and was in happy fellowship with the Cliff St. Assembly, Boston. Since our brother's homecall his eldest son and wife have accepted Christ, bringing great joy to the widow's heart.

**Newbury, Ont.**—Our dear sister, Mrs. Wm. Glennie "went home" May 17, in her 77th year. Saved 50 years ago. She was a kind and consistent Christian who, with her good husband, had their hospitable home open to the Lord's servants and His people. With her it is "far better."

**Ottawa, Ont.**—Our sister, Mrs. Lily Rose Wolff passed into the Lord's presence June 3, in her 78th year. Saved and gathered to the Name of the Lord Jesus in Berkshire, England in youth. She has been in Canada since 1910 and in the assembly here for 39 years. Consistent and godly in her life.

**Ferndale, Mich.**—Our beloved brother, Oscar Gates of this Assembly "went home" June 29 in his 73rd year. Saved 57 years and a S. S. Teacher about 50 years. He lived commendably, had a keen interest in all Assembly meetings and was given to have a "care for others." Many spoke appreciatively of his kindly ways and thoughts. Prayer is requested for his widow.

**Nelson, New Zealand.**—On the 10th of May our brother Forbes Macleod passed into the Lord's presence, aged 76. He was saved in early life and engaged in the Lord's work for the past 54 years. Travelled extensively in the British Isles and the Dominions and visited U. S. A. about 20 years ago.

**Bryn Mawr, Pa.**—Our dear sister, Mrs. Thos. Loane, aged 72, was released from her afflicted body, June 23rd. Amongst the first saved when brethren Campbell and Matthews carried the Gospel to her district in Ireland. Came to this country 20 years ago and has been in fellowship with saints here since. A respected sister, patiently bearing her affliction.

**Belfast, Ireland.**—Joseph Oliver passed into the Lord's presence June 17, from his daughter's home here, in his 92nd year. Saved over 70 years and a brother beloved. He was the brother of the late David H. Oliver. Two sons and a daughter survive, all in the Assemblies in the Philadelphia area. "Full of days" expresses our brother's life and he proved that God is "in the generation of the righteous."

# Words in Season

THE BIBLE FAMILY MAGAZINE



## *A Harvest Hymn*

TO PRAISE the ever bounteous Lord,  
My soul, wake all thy powers:  
He calls—and at His voice come forth  
The smiling harvest hours.

His cov'nant with the earth He keeps;  
My tongue, His goodness sing;  
Summer and winter know their time,  
His harvest crowns the spring.

Well pleas'd, the toiling swains behold  
The waving, yellow crop;  
With joy they bear the sheaves away,  
And sow again in hope.

Thus teach me, gracious God, to sow  
The seeds of righteousness;  
Smile on my soul, and with Thy beams,  
The ripening harvest bless.

Then in the last great harvest, I  
Shall reap a glorious crop;  
The harvest shall by far exceed  
What I have sow'd in hope.

Selected.

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**SEPTEMBER, 1949**

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## WORDS IN SEASON

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**Errata.**—On page 146, line 3 of August issue, "His creator" should read—His creature.

**Sample Copies.**—We will gladly furnish sample copies if you will advise us of addresses for mailing. Your help in this respect is greatly valued and increases the scope and useful field of WORDS IN SEASON. Why not distribute some sample copies yourself, prayerfully?

### CHANGE OF CORRESPONDENT

**Mason City, Iowa.**—Since the homecall of bro. Muldoon, the correspondence of the Assembly has been assigned to Harold R. Pike, R. R. 2, Osage, Iowa.

### UNITED STATES

**Seattle, Wash.**—The Assembly had a brief visit from Geo. McKinley and George Duncan of Cleveland, was getting a good hearing, bringing "timely truths" to the saints who appreciate the ministry. The Arlington, Wash., conference is being held as usual and we trust God cheers His own of that district.

**Central Heights, Iowa.**—E. B. Jamison, with helper, was holding forth here under canvas, 2 miles West of Mason City, looking for God's hand in blessing. At Toranto, Iowa, W. Eltjes and C. Yost are under canvas. This is a small village near the Minnesota line. A goodly number of unsaved were coming in at last report.

**Decatur, Ga.**—Brother Reager has the tent pitched in a new district in the country. The numbers coming were not large but some were attending nightly and showing interest. He writes—"It is nice to keep at it for God and try to continue in His ways." Pray for all our brethren who are "attempting" something for God outside of the beaten track. He called at Matoaca on the way South and also visited bro. MacLeod at Lenoir, N. C.

**Alpena, Mich.**—Bro. Jas. White was having some interest amongst the young here in the neighborhood of the new Hall. The testimony is weak but God will reward any exercise of His own, and they appreciate help.

**Deckerville, Mich.**—Lorne McBain and N. Crawford had seven weeks' good meetings here, with some professing. The saints were cheered.

**Rochester, N. Y.**—Richard Roberts gave the Assembly in Frost Ave. a visit with helpful ministry.

**Long Branch, N. J.**—The tent operated here by our brethren Carboni and Pizzulli was burned to the ground July 23 in the early morning hours. The newspaper stated that "fire of undetermined origin but suspected arson swept through the tent." Our brethren feel that it was the work of the enemy of souls. They state that the local believers in Long Branch have come out of this trial stronger, and with a new zeal for the Lord. The gold that was dim has come out as Precious Faith. They were continuing the meetings in the Gospel Hall.

# 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. 41

SEPTEMBER, 1949

No. 9

## GATHERED GEMS

WORK, while the daylight lasteth,  
Ere the shades of night come on;  
Ere the Lord of the vineyard cometh,  
And the laborer's work is done.

« « «

It was never any good in us that made Him to love  
us at the beginning and it will never be any bad in us  
that will cause Him to cease to love us.

J. McC. at Sarnia Conf.

« « «

Keep your conscience as you keep your eyesight, with  
great care. How we watch against the least speck of dust!

« « «

"The candle will never burn clear while there is a  
thief in it." Sin indulged, in the conscience, is like Jonah  
in the ship, which causeth such a tempest that the con-  
science is like a troubled sea, whose waters cannot rest.

Brooks.

« « «

If we submit our conscience to any human authority,  
the path is easy; but in so far as we do so, Christ is not  
our Lord.

« « «

Which of us can be kept near to Christ without some  
thorn in the flesh?

« « «

Christ had adversaries and slanderers: and wilt thou  
have all men thy friends and benefactors?

« « «

WATCH not the clouds above thee,  
Let the wild winds round thee sweep  
God doth the seed-time give thee,  
But another's hand may reap.

## AN INSURANCE POLICY FOR ETERNITY

**Y**EARS ago while visiting in Northern Michigan near the Wisconsin border, in the backwoods we came across a middle aged man as we pursued our house to house visitation. Offering him some Gospel tracts and booklets, in answer to our query as to whether he was saved or not, we received the rather abrupt but certainly arresting answer—"I HAVE AN INSURANCE POLICY FOR ETERNITY." Asking him what it was, he replied — "JOHN FIVE AND TWENTY-FOUR." And there was found away in that backward section a Christian who could rejoice in the saving Words—"Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

THE story of this saved Russian certainly illustrates the power of the Word of God for he was saved the first time he received and read a copy of the Bible in his country. He was an idol worshipper but when saved through the Word just quoted—John 5:24, he immediately threw out the idols and turned away from the ritualism of the State Church, thereby encountering opposition and persecution. The Cossacks in those days patrolled the boundary line of Russia and Germany, throwing their searchlights down on the marked path, watching out for those who were desirous of getting out of bondage. This made it very difficult for this dear man to escape but a little Jew of German background smuggled him across or managed it somehow and he came to this free land where he could worship God freely and for this he was very grateful. He met here a woman—she also was a Russian—and although they had never met there they had a common bond here for they were both saved. She had been saved in Russia also, and strange to relate, the first time she read the Bible. How this should speak to you, dear reader, if you have many times looked into that blessed Book and never yet found the Saviour of Whom it speaks. How terrible will be your remorse, if brought up in a Christian home and hearing your name mentioned in prayer perhaps by godly parents, you should at last miss Christ and go down to the abode of the damned, in hell and after the Judgment of the Great White Throne—Rev. 20:11, 15—be cast into the Lake of Fire where the ungodly must endure the torments of eternal fire with the wrath of God abiding on them, forever. The thought is enough to make you tremble, dear sinner as you stand on the brink of this everlasting woe.

HOW could this ungodly sinner, steeped in superstition and ignorance, be so sure of salvation that he could speak of it to us as he did? He had, to begin with, received the message from God to his soul. The precious book in which he



read the good news of salvation was life-bearing and soul-enlightening. He looked into it, he wondered at its message but, thank God, he received the message as from the Lord and as a sinner, helpless and hell-worthy, he not only believed the Word of God but believed in God and in His Son, our Lord Jesus Christ. He believed that he died for him and rose again and according to the passage quoted—"passed from death unto life." This made him a "new creature in Christ Jesus" and gave him the desire to spread the saving Word amongst his backwoods neighbors and farmer friends. He has now gone to be with the Lord but we never forgot his simple, earnest message to us and it gave us some cheer as we pursued our journey with the Bible Carriage through the countryside carrying the best message dying men and women ever heard but which, sad to say, many despise.

**SINNER FRIEND!** let us affectionately ask you to look into the precious Word of God this very day—read this passage we have quoted in John, chapter five. In fact, read the whole chapter and it may be the light of the Gospel in all its glorious, and soul delivering power, will shine into that dark heart of yours and you too, shall "pass from death unto life." If this be so, the saved Russian's testimony may still bear fruit for the Scripture saith—"So shall My Word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it," Isa. 55:11.

**REMEMBER!** Eternity is real and for you, it is **HEAVEN OR HELL FOR ALL ETERNITY.**

Bible Carriage Experiences.

### **"IF ONLY I WERE ONE OF HIS SHEEP"**

**A** DEAR girl on a bed of sickness was most anxious to be saved. A friend, knowing her distress, sent her a Scripture text-card by mail. Slowly she read:

"I GIVE unto them (My sheep) eternal life; and they shall never perish, neither shall any man pluck them out of My hand" (John 10:28).

AS she sank back on the pillow, she said, "If only I were one of His sheep, I should be happy." However, as the card fell on the coverlet, it turned over, and displayed another text. It said:

"THIS is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners" (1 Tim. 1:15).

OH!" she said, as this glorious gospel verse enlightened her soul, "If I'm not a sheep, I am a sinner, and Christ Jesus came to save sinners." There she trusted Him; there He received her; and now being on His strong shoulders, she learned that the blessed Saviour of sinners is the Shepherd of the sheep, and in perfect safety He keeps all whom He saves.

## OBITUARY OF KING DAVID

A. McSHANE, LURGAN, IRELAND

**A**FTER relating the story of Solomon's anointing and the establishment of his kingdom, the inspired Chronicler in the closing verses of 1 Chron. 29, viz. vs. 26, 30, gives a brief, yet striking account of David's end, some expressions in which deserve consideration.

### David the Son of Jesse

HE first refers to him as "David the son of Jesse" in verse 26; a phrase suggestive of his humble origin, in contrast with the title "David the king" used in verse 29. The family from which he sprang was an unimportant one as God Himself tells us in Ps. 78:70, "He chose David also His servant, and took him from the sheepfolds."

THE enemies of David almost invariably called him by this name; as though they would keep him and others in mind of his lowly beginning. Notice how Saul in 1 Sam. 20:27, 30, 31; 22:7, 8, and Nabal in 1 Sam. 25:10, also Sheba in 2 Sam. 20:1 all speak of the "son of Jesse."

DAVID himself never forgot his humble birth, as we learn from 2 Sam. 7:18 where he sat before the Lord and said—"Who am I, O Lord God, and what is my house, that thou hast brought me hitherto?"

THE Lord reminded Peter of a similar fact, when thrice he called him "Simon son of Jonas" in John 21; and surely his recent fall had clearly demonstrated how much of the old man still remained in him. In like manner, Paul was careful to remind the various companies of saints to whom he wrote of their unworthiness to have a place in God's family; and as for himself, freely he acknowledged the special grace shown toward him who was once the chief of sinners.

WE too, who have been lifted from our low estate, should never forget the rock from whence we were hewn and the hole of the pit whence we were digged. Isa. 51:1.

### Full of Days—v. 28

SCARCELY anything was more dreaded by David than to be cut off in the midst of his days, as we learn from several of the Psalms, in which his language concerning this danger is at times pathetic. So it is pleasant to see in our passage that what he so much feared did not come to pass.

THERE were several occasions however, when his end did seem to be near; as when he said to another—"There is but a step between me and death," 1 Sam. 20:3 and later, "I shall now perish one day by the hand of saul." 1 Sam. 27:1. There was also the time when he unknowingly passed the

death sentence on his own head, 2 Sam. 12:5; and yet another occasion when he beheld the "destroying angel" approaching, 2 Sam. 24:17.

**THAT** saints are preserved in life till their work is done has been a great encouragement to God's people in all ages. Even in the future Tribulation, the two witnesses cannot be slain until they have finished their testimony—Rev. 11:3, 8. In this, as in all else, our Lord Himself is the most notable example, for whose life was more sought after than His? Yet He could not be taken till His hour was come.

**MAY** the consideration of this relieve our minds of the fear that so often hinders our service for God.

### Riches—v. 28

**THE** two great blessings promised to the faithful Israelite, long life and wealth, were both enjoyed by David. His was a worthy portion of the riches of his time, most of it gotten from the spoils of the enemies of Israel.

**HE** was one of the few who could possess wealth and yet keep right with God; the secret of this being his realization that all which he possessed belonged to God, and, what naturally sprang from this, his willingness to give even of his own proper good to the building of a house for God—1 Chron. 29:3, 14. He could have said truthfully

"Not that I have mine own I'll call,  
I'll hold it for the Giver."

**WE** also should seek help from God to get wealth, that is, the true riches, our spiritual inheritance which can only be possessed by faith. Many of God's dear people are waxing poor in the land, by giving up what they once enjoyed of the things of God, while others never did go in for spiritual wealth, and so remain poor even until the end of their course.

**THERE** are enemies for us to overcome, and spoil for us to capture, as well as David; may we therefore buy the truth and sell it not, thus enlarging our possessions, and be able to say with Paul, "As poor, yet making many rich; as having nothing yet possessing all things," 2 Cor. 6:10.

### Honor—v. 28

**THERE** is no more notable example in the Old Testament than David, of the truth spoken by the Lord to Eli, "Them that honor Me I will honor," 1 Sam. 2:30. God truly honored his servant in whose life He was given first place. The subduing of all his enemies, the bowing of the hearts of all Israel to his sway, and the filling of the throne for forty years was no small recompense for his seeking to please the Lord. And the same principle still operates in our day; the weakest saint who takes a stand for God, even when costly, will not only

have His approval, but also the respect of all who know him.

HOW great is the contrast between the end of David and that of Saul; the latter, instead of dying in honor, was forsaken at length by both God and man, and left this world in disgrace.

MAY we seek to honor our absent and rejected Lord now as we look forward to the time when we shall share with Him the throne of His glory.

### History

THREE penmen were employed in writing the history of David and his kingdom. Samuel recorded the earlier experiences of his career, while Nathan and Gad followed, thus rendering his life story complete. It is most important to note that all three were men in touch with God and their writings are not only history, but history written in such a way as to set forth types of a greater King and His kingdom. Each of the three had at least one very important interview with David; Samuel, when he visited his home and anointed him in the midst of his brethren, 1 Sam. 16:13; Nathan, when he went to him and charged him with sin in connection with Bath-sheba, 2 Sam. 12:7; Gad, when he gave him his choice of judgments for numbering the people, 2 Sam. 24:12. Each of these events brought about vital changes in David's life. His anointing began a long time of suffering which ended in his reaching the throne; his sin with Bath-sheba led to a long period of home troubles; while his numbering of the people, in God's ways of grace, led to the finding of a site for the temple, for which he provided material during the latter part of his life.

IT is a solemn thought that God has caused to be put on record, David's failures as well as his virtues, so whether he was aware of the fact or not, his doings were taken note of, and, the record of them remains long after he has gone. In our own case too, there are those who take note of our actions as they watch us from time to time, in the home, in the assembly, and in the world; and we are leaving impressions on their minds which will never be erased. But what is more solemn still, the Lord is taking note, not only of our acts but of our thoughts, and in that coming Day "will bring to light the hidden things of darkness, and make manifest the counsels of the hearts." 1 Cor. 4:5.

SHOULD our end come ere the Lord returns, may we be able to say in some measure, at least, with Paul—"I have finished my course" (FULL OF DAYS), "I have kept the faith" (RICHES). Henceforth there is laid up for me "a crown of righteousness" (HONOR), 2 Tim. 4:6, 7. Sharing reproach with our rejected Lord now will bring a bright reward very soon, at His return.

## CHRISTIAN SIMPLICITY

### Our Assembly Life

WM. H. FERGUSON

**T**HE Christian's sojourn in the world is likened to a pilgrimage, 1 Peter 2:11—strangers (in a country where we are not yet at home) and pilgrims (going through this world to our home). Such a journey occasions endurance and prospect and sustenance while on our way. Our ever-caring Shepherd and Lord has provided for us an Elim amidst the many Marahs we encounter, i. e., the Assembly life and fellowship of fellow saints.

THAT such is a most important phase of our lives here is evidenced by the large part such assembly life occupies in the Scriptures. All of the Epistles presuppose such assembly life to exist—the Acts tells us of the origin of such assemblies and our blessed Lord in the Gospels gives us the foundation upon which the Church would be built—Matthew 16. He also introduces us to its discipline and coordinating action in any locality in Matthew 18 and speaks of the two ordinances which characterize the church's testimony till He comes to call His own home. Then in the Revelation we have in the opening chapters a progressive history of the Church down through the centuries and the truth of Christ's preeminence amongst the "churches" seen in various localities and in chapter 4 we see the Church in heaven—her pilgrim journey over — looking down upon a scene of corruption and disaster as man's little day comes to its untimely but well deserved end of destruction.

INASMUCH as the assembly life is so important to us, filling such a large part of our lives (and, in fact, we are an assembly of God even when we are not meeting in the assembly meeting room), it is essential to our true spiritual happiness and development that we see to it that such assembly life be as God desires it.

FOR all matters of assembly life and testimony there is only ONE guide and that is the unerring Word of God which the Holy Spirit delights to bring before us to regulate and control.

WHEN the church of God in any locality in the early days of testimony gathered at regular periods for the remembrance of the Lord, for teaching and exhortation and for prayer, it is very evident that the utmost simplicity and unworldliness was seen amongst them. The apostolic writings forbade worldly attire, as in the writings of Paul, Peter, James especially. Nothing that would be an evidencing of fashioning oneself according to worldly ideas did they tolerate in their teaching. There was a humility urged upon all, there was shamefacedness and sobriety and modest apparel

seen in the Christian woman, as in 1 Tim. 2:9, 15. This sobriety extended to the young men and women as in Titus 2:1, 8.

ONE is amazed today at the departure from this simplicity evidenced in not a few places where the work was begun scripturally and carried on so for years until changes came—godly leaders and elders passed on—giving way to laxity of all kinds and one seeking to please God today finding one's self in some of the professed assemblies of the saints would wonder, as they look around, if they had not made a mistake and if this really were an assembly of God where His Word has its sway. Add to the worldly attire the display of jewelry, and painted women with anything but shamefacedness and the innovations of modern times, all catering to the sensual rather than the spiritual. Then we hear of women's meetings (unknown in apostolic days and neither legislated for by the Word of God nor encouraged in it) where self confident women conduct meetings, get on platforms to address the audience, usurping the function of the teacher, etc., all forbidden by the Word—1 Tim. 2:9, 15. Such departure from the "simplicity that is in Christ," 2 Cor. 11:1, 3 was not unforeseen by the apostle under the Spirit'sunction and led to the express warnings just mentioned and his godly fear for the church's well being.

IT has ever been the tendency when backsliding and departure from God begin in the heart or soul for this to evidence itself by a reversion to worldly ways and practices. It cannot be otherwise.

THERE is sufficient in Christ to satisfy the soul who has tasted of His love and probably a great deal of the professed "liberalism" of today so manifest in certain cases comes from lack of this soul satisfaction, perhaps such have never tasted that the Lord is gracious, 1 Peter 2:1, 3. Paul even tells us in the God breathed Word, 2 Cor. 11:14, 15—"And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers (or servants) also be transformed as the ministers of righteousness; whose end shall be according to their works."

IT is significant that in 2 Cor. 11:4 we read—"For if he that cometh preacheth another Jesus." Why the use of the lowly name here? Because it is the lowliness of Christ and His humility and simplicity that is in the apostle's mind here. Note the evidence of this as he enumerates his own abasing of himself in vs. 5, 9. "Rude in speech" is how he speaks of himself in v. 6—"abasing myself" v. 7. "I wanted" or knew need in v. 9 yet would be "chargeable to no man." His own hands ministered to his need and that of others. He would abase himself as a common workman rather than resort to questionable ways or means of obtaining monetary

support. The religious world is full of professional mendicants today and assemblies of the saints are by no means exempt from such.

ALL such departure means that there has been a failure to grasp the true riches in many cases and the despised Christ is still further despised even by professing Christians and they say today what some amongst Israel said about 39 years after they came out of Egypt—"Our soul loatheth this light bread" and God sent the fiery serpents amongst them as in Num. 21. How sad to see many we have known turn aside at the last, after years of going on simply for God, just on the verge of eternity, after all God's rich provision in Christ to meet their need in the wilderness, at the end giving in to the flesh, seeking to evade the reproach of Christ—for the "manna" speaks of Christ in His lowliness and insignificance amongst men. Shortly after this event in Num. 21 the matter of Moab arose with its spiritual fornication suggested and the testimony of God is corrupted through the doctrine of Balaam. The holy seed mingled with the unholy, the link with the world is made, alliances formed, the seeds of further departure sown and to this day we are troubled in the assemblies of God by the doctrine of Balaam—Rev. 2:14. There is no fornication so hateful to God as that of a spiritual union with the corruptness of God's truth—the religious world. God has destined her complete and eternal ruin as in Rev. 17 and 18 where all religion is finally united and "united against God" just as much as the godless system of Gog and Magog. Both are hateful to God, both destitute of God, both arrogant and soul destroying. One is destroyed sooner than the other (Babylon at the beginning of the thousand years, Gog and Magog at the end) but both utterly and completely destroyed. How can spiritual ones combine with such enemies? How can we look lightly upon it when everything mentioned in Rev. 18:22, 23 is forcing its way amongst professed followers of the lowly One (even to the candles at the marriage ceremonies)? It is high time to awake out of sleep and cry aloud against these abominations and return to the good and right way as recorded in God's Word—Jer. 6:16, 17, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein and ye shall find rest for your souls. But they said, we will not walk therein. Also I set watchmen over you, saying, Hearken to the sound of the trumpet, But they said, We will not hearken."

THANK God for all true watchmen in assemblies of God everywhere who give heed to the exhortations and warnings of the Word of God. May God preserve them and increase their number in the prayer of all spiritual and godly men and women. Let us go on in faithfulness and truth seeking

grace and help from God daily to present His truth graciously but faithfully and God will sustain all who are in His mind, exercising rule and ministry according to His direction, as in Rev. 1:20 where the "stars" are in the right hand of the risen and glorified Lord. Let us not be high-minded but fear, 1 Cor. 10:12, 13 for **OUR GOD IS FAITHFUL.**

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### HE KNEW HIS BIBLE

**A** BOY was on a steamboat making a journey. One day as he sat alone on the deck looking down into the deep water, two ungodly men agreed that one of them would persuade him to take a drink of liquor. So one of the men drew near the lad, and in a very pleasant voice and manner invited him to go and drink a glass of wine with him.

"I THANK you, sir," said the boy, "but I never drink intoxicating liquors." "Never mind, my lad; it will not hurt you. Come and have a drink with me."

"WINE is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise," was the boy's reply. "You need not be deceived by it. I would not have you drink much. A little will do you no harm, but just liven you up."

"AT the last it biteth like a serpent, and stingeth like an adder," said the boy, "and I certainly think it is wise not to play with an adder." "My fine young fellow," said the crafty man, "it will give me great pleasure if you will only come and drink just one glass of the best wine with me."

"MY Bible says, if sinners entice thee, consent thou not," was his reply. This was a stunning blow to the tempter, and he went back to his companion, defeated. "Well, how did you succeed?" he asked. "Not at all. The fact is," replied the man, "that boy is so full of the Bible that I cannot do anything with him."

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### CARES AND PRAYERS

**L**EARN to entwine with your prayers the small cares, the trifling sorrows, the little wants of daily life. Whatever affects you—be it a changed look, an altered tone, an unkind word, a wrong, a wound, a demand you cannot meet, a sorrow you cannot disclose—turn it into prayer and send it up to God. Disclosures you may not make to man you can make to the Lord. Men may be too little for your great matter; God is not too great for your small ones. Only give yourself to prayer, whatever be the occasion that calls for it.



### THREE REFLECTORS OF JEHOVAH

JOHN P. CONAWAY

**P**SALM 19 was David's anthem of praise at the hour of the morning watch. It alludes to the disappearance of the stars as they are succeeded by the glorious rising of the sun. It compares the "doctrine of the Lord" to the illumination of the sun and the first six verses show the universe as the "picture book" to the unbelieving and heathen world.

#### The Heavens

THE heavens declare God's glory and handiwork. When one looks into the mighty expanse of the universe he must exclaim—"in the beginning God created." Survey, if you will, the countless glories of the starry firmament (and our mortal eyes do not see the billionth part), let us contemplate its fixed and moving worlds of lights, let our thoughts rove from star to star: how great is He Who formed them all! How glorious He Who bid them shine with undiminished splendour, since He made them from nothing and hung them on nothing, Job. 26:7. "Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear," Heb. 11:3.

A FRENCH infidel while in the desert sought to belittle a praying Moslem with the words: "You see God"? No, replied the other, but I know He is listening! You hear God? No, but He hears me! In the morning the Moslem got up early and noticed that a caravan had passed during the night. The Frenchman soon came out of his tent and remarked—"Oh, ze camel pass last night"! Said the Moslem—"You see the camel?" No, replied the other, but there is the footprint. Pointing to the rising sun the Moslem replied—"Behold the footprints of God"! Thus was the infidel rebuked even by a man who was himself a stranger to the Saviour. The poet has well written the following lines:

"What though in solemn silence all  
Move round this dark terrestrial ball?  
What though no real voice nor sound  
Amidst their radiant orbs be found?  
In reason's ear they all rejoice,  
And utter forth a glorious voice,  
Forever singing as they shine  
The Hand that made us is Divine."

#### The Law or Doctrine of God—v. 7

THE second reflector of Jehovah is "the Bible." If we see the glory and hand of God in the first reflector; in the second we see the mind and heart of God. The only true

account of creation is given in the Word of God. Man could no more have written the Bible than he could have created the universe. Henry Rogers, the Puritan writer wrote at the close of Revelation—"Man could not have written such a book if he would, and would not if he could." This holy Book had its origin in the mind of God and reached us through holy men speaking and writing by the Holy Ghost—2 Peter 1:21. John Wesley's way of approaching the Holy Scriptures was sensible, logical and convincing:

1. The Bible is a book.
2. It was written by several persons.
3. If it is a good book, bad men could not have written it.
4. If it is a bad book, good men would never have written it.
5. As we cannot conceive of good men writing a bad book or bad men writing a good book, we must conclude that "all scripture is given by inspiration of God." 2 Tim. 3:16.

IF all the good men in this world were to join in supporting the Bible, that would not make it any more true than it is. If all the bad men were to unite in defaming the Bible, that would not make it any less true than it is. The Bible stands alone, towering high above the praise and blame of men; beyond the range and rage of demons. The Bible may be viewed as a "beautiful piece of tapestry, woven out of seven silken threads on the loom of eternity."

MAY God help us to give the Word of God its proper place in the assemblies of God in a day when so-called "Christian fiction," which is a mis-nomer for "fiction" is a "lie," and other questionable reading matter is displacing "the Book." There are many good books written by godly men which are a real blessing to the people of God since such writings drive one to the Bible. Let us therefore not resort to the light literature of the religious world—cp. Rev. 22:15, the last clause.

### **The Converted Soul**

THE third reflector of God is the converted soul, v. 7. The world at large pays very little attention to the starry heavens and less to the Word of God. They do not read the Bible but they do read those who read the Bible and profess to know God. May they not be disappointed as they watch us. False religious professors have, to a great extent, turned the world away from God. May we be like Stephen in Acts 6:15. Stephen's heart was in the glory and his face, "like that of an angel," reflected the glory. In Acts 7:2 he talked of the "God of glory." He was soon to be with the Lord and

the angel host. In v. 55 he looked into glory and saw the glory of God and Jesus, the center of that glory. He also suffered to the glory of God as Saul of Tarsus never forgot the sight of that godly martyr as he held the clothes of the men that killed him. Christ stood up to receive the first Christian martyr of the Church as Stephen was stoned into glory. WHAT A REFLECTOR! The Lord help us to shine for God in this dark world below.

“AND they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever,” Dan. 12:3.

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## A LESSON FROM THE ICE

### Weakness Made Strong

WHAT is more unstable than water, yet, when frozen, what is more immovable? It becomes hard as a rock when God touches it. What He does in nature He also does in grace. Peter was weak as water, but the Lord changed his nature as well as his name, and “Simon, son of Jonas,” became “Peter, son of Jehovah.” The Lord did the same for Ezekiel. “Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house” Ezek. 3:9. The world’s hardening is death: God’s hardening is strength; the yielding became unyielding, and those rippled with every breath became immovable. Yes, it is wonderful what God can enable us to bear!

“I can do all things, or can bear  
All suffering, if my Lord be there.”

Selected.

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## LONELY SORROW

EVERY great sorrow is, in a certain sense, lonely sorrow. It drives a man into the fastness of himself. No friends, however near and dear to him, can quite penetrate to the secret chamber of the grief. They can come so near that he can catch the sound of their footsteps, and get the vague sweet comfort out of the sense of their hovering presence; but none can enter and raise him up, whispering, “Peace, peace!” Only Christ can do that. He is the one great guest who can enter the sacred chamber of a great sorrow. The soul’s sense of loneliness yields to Him. The heart’s sensitive reserve gives way. Christ enters, and thenceforth sorrow takes on a new meaning and aspect.

## HELPS ON FAMILIAR TEXTS

JAS. McCULLOUGH

**“WITHOUT** holiness no man shall see the Lord.” Now this quotation is not in the Bible at all. Perhaps this may sound startling to some but it is nevertheless true. A certain group of Christian workers who are known all over the world have adopted these words as their motto, but this is only a coloring or paraphrase of Hebrews chapter 12, verse 14 and is very misleading. The author of the book “Holiness, the False and the True,” who was associated with this group in the early days of his Christian life, tells us how he was very much perplexed and troubled for a number of years as to the truth of this text and how greatly relieved he was when he discovered that all his trouble and exercise was over a verse that was not even in the Bible. The correct wording of Heb. 12:14 is “Follow peace with all men, and holiness, without which no man shall see the Lord.” The word “follow” means to “pursue,” to “desire earnestly” to “follow after” and the verse simply states that if there is not this following after peace and holiness, no man shall see the Lord.

THIS is very practical, but in a greater or less degree, all who are truly the Lord's know something of these desires and yearnings after peace and holiness, holiness as to ourselves and peace with all men. Holiness is the deep longing of every soul that knows the grace of God in truth and where this is lacking in a professing Christian, perhaps the real secret is they know nothing of having the Divine nature at all. “Blessed are the pure in heart: for they shall see God.” Matt. 5:8. Those professors of religion who can play with sin and apparently have no conscience about it, may well be searched by the truth of this verse we are considering. Is there really a following after holiness? Is there a positive hatred of sin? See how the soul of the apostle in Romans 6:1-2 revolts at the very thought of a believer dabbling in sin. “Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?”

THEN in reference to the first part of the verse, “follow peace with all men,” this is also very searching. Does this really characterize us? Is there a following after peace? This is another “hall mark” of those who belong to Christ. They love peace and pursue it. Those who seem to be a continual source of trouble and mischief among God's people may well ask themselves how they stand in light of this verse. They are a cause of trouble wherever they go, and are those of whom it has been said, “they are never at peace unless they are at war.” There is no following after peace, no desire to

promote harmony amongst the saints. Concerning the unregenerate, it is said in Rom. 3:17, "The way of peace have they not known," and may this not be the secret of the un-Christlike actions of such individuals? They are still in the gall of bitterness and in the bond of iniquity. These are "famous in the congregation, men of renown" but, alas, not famous for piety or godliness. Like Achan of old, they are troublers of Israel. Balaam too, was one of those who was a cause of much grief and sorrow to the people of God, and actually died fighting against them. Num. 31:8. These trouble-makers among the people of God that we refer to may after all find themselves in the company of such men for all eternity. Is not this the very truth of Matt. 24:48-51 and kindred scriptures? At long last these troublers are searched out and assigned their rightful place and are appointed their portion with the hypocrites. "Blessed are the peacemakers: for they shall be called the children of God." Matt. 5:9. If peacemakers are the children of God, to whom do trouble-makers belong? May we all search our own hearts and lives in the light of the searching truth of this verse. "Follow after" "pursue," "desire earnestly," peace with all men and holiness without which no man shall see the Lord," neither here nor hereafter.

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**A** HUMBLE man is like a good tree; the more full of fruit the branches are, the lower it bends.

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### A QUICK ANSWER

**T**HE beautiful simplicity of Gossner may be gathered from an incident which occurred while he was living with Fenneberg. A poor traveller asked the latter to lend him three dollars, that he might be able to continue his journey, as his purse was empty. All the money Fenneberg had was three dollars, and, as the poor traveller pleaded the name of Jesus with much importunity, he lent him every penny.

SOME time after, Fenneberg was in much distress for want of money, not knowing what to do. Pleading with God in child-like faith, he said, "O Lord, I have lent Thee three dollars, and Thou hast not given them back to me, though Thou knowest how urgently I need them; I pray Thee return them to me." The very same day a letter arrived containing two hundred dollars. Gossner, as he handed him the letter, said, "Here, sir, you receive what you advanced." Overcome with surprise, Fenneberg said, "Oh, dear Lord, one cannot say a simple word to Thee without being put to shame." In such a school Gossner became strong in faith.

**MY OWN STORY OF GOD'S GRACE**

F. W. CROOK

**M**Y FIRST birth took place in Edinburgh, Scotland in the year 1861. For more than 17 years I lived in nature's darkness, happy in my sins, a heedless, careless sinner, blinded by the God of this world—the Devil. During those years I was most mercifully saved from bringing disgrace upon myself and from death.

ON Tuesday, the 13th, in the month of August, in the year 1878, while in a Gospel tent, I saw myself a lost, guilty sinner, with nothing between me and Hell but the brittle thread of life. To hope to be better in the future would not atone for the past. I came to Jesus as I was, a poor guilty sinner and undone, and in the language of the hymn I said, "I do believe, I will believe that Jesus died for me" (as if I was the only sinner in the world) "That on the Cross He shed His blood, from sin to set me free." I was saved and I knew it on the authority of the Word of the Living God. The blood made me safe and the Living Word of God made me sure.

THE night of the 14th I was at the door of the tent handing out the hymn books.

FIVE weeks later I was buried with Christian Baptism and the following Lord's Day was received into the meeting unto the Name of Our Lord Jesus Christ in the East End of Liverpool, England. I continued there with the exception of one year and seven months when I was in Chester, England, where God gave blessing and a number were saved and buried in baptism and gathered to His Most Blessed Name. I returned to Liverpool and threw in my lot again with the Assembly at East End.

IN November of 1884, I left my father's home in Liverpool, leaving behind father, mother, eight sisters and two brothers, and went to Ontario, Canada. Being commended by Boaler Street Assembly and in company with different preachers, for two and a half years we endeavored in halls, tents and private houses, to go and preach the Gospel of the Grace of God without money and without price, sometimes sleeping in a variety of beds in a short time.

MUCH of our traveling was done on foot, being good walkers. There were no cars at the time, and, too, we were not entrusted with much currency.

IN March, 1887, I crossed the boundary line, coming to the United States to join John M. Carnie. C. J. Baker met me in Chicago, received me most heartily and left a good and wholesome impression on me. Later both J. M. Carnie and his wife, who was a daughter of Donald Ross, welcomed me and labored to make me feel at home in their abode. I

always felt that I had a great deal in common with him. He was a good man, a grand preacher, a wonderful example for a young man; no frivolity at all—the business we were engaged in was paramount to us.

ROBERT TELFER came along and we took Mr. Donald Ross' tent to Elkhart, Indiana, and labored there for about six weeks and saw many visible proofs of God's care and watchfulness over His two lone servants. We made the acquaintance of twenty-five or more Christians who belonged to the German Evangelical Church. They were greatly cheered to hear the simple Gospel of the Grace of God told out faithfully. Eventually they were led to see for themselves the truth of burial with Christ by Baptism and going forth to Him outside the Religious Camp. To hear them sing with tears in their eyes "die blood for Eber speaks for even me" helped us to preach as we ought to preach.

THE Assembly is still there, or in the vicinity. Only one of the original meetings, as far as I know, survives.

THE day following the baptism we took down the tent and sent it to C. J. Baker in Chicago, as he had requested we send it to him. R. Telfer and I parted in faith and love.

I WENT to Ypsilanti, Michigan, and yoked up with a saved Jew named Max I. Reich. We began meetings in a tent, but soon I took ill with malaria fever. Mr. T. D. W. Muir came along and took me to his home in Detroit. He and his dear wife took good care of me.

LATER in the summer we went to Sterling, Standish and Au Sable, Michigan.

IN November of that year, 1887, I attended the Chicago Conference, which Conference I remember to this day. "Even when He chideth, Tender is His tone, None but He shall guide us, We are His alone."

IN company with W. H. Stanger, a spiritual son, we visited Cleveland in December, 1887, and God gave blessing. The Assembly gathered in a brother's house at that time.

WE came to the Philadelphia Conference and were surrounded by a company of Christians waiting for Jesus to come back and ready to serve in the little while between.

FROM there I went home to England on a visit, leaving the last day of the year. They knew at home that I expected to make the trip, but did not know the time I would arrive. Upon driving up to the door in a cab I received a wonderful welcome from all the family but the youngest girl who did not believe that I could be her brother—a man now with a bushy beard.

AFTER spending a little over two months in England, I returned to Philadelphia toward the end of March, and worked with my hands "that I might have to give."

THE following year I married one of the first fruit of the meetings in the tent of 1884, one who became a most

wonderful helpmeet to me, gentle and kind, a loving, tender mother, and an example to her children as well as to the saints.

IN the year 1890 I again went forth as a travelling preacher and for about 10 years preached the preaching that I was bidden, enjoying the fellowship and help of very many of the preachers who sought to take heed to themselves and the doctrine and to walk holy and unblameably before the saints and before the world; my dearly beloved brethren, W. P. Douglas, D. H. Oliver, John Blair, John McFadyen, T. D. W. Muir, Campbell and Matthews, and a host of local brethren and sisters, helpers in the truth—the Day will declare it. The remainder of my time has been spent in Dutch Kills, N. Y., Philadelphia and Bryn Mawr.

IN 1939 my beloved wife, after a very long and trying illness, in August, fell asleep in Jesus to await the glorious resurrection of the aggregate church.

I AM now almost eighty-five years of age and am still outside the religious systems of men, gathered to the name of our Lord Jesus Christ, in full fellowship with saints in Bryn Mawr, having their sympathy and esteem and mutual love in Christ. Praise His Name, Who alone is worthy.

Editor's note: We have thought wise to print our brother Frank Crook's own story as it gives us some useful historical information of early days in the Gospel in U. S. A. and Canada and is characteristic of the godly simplicity and sincerity of these early laborers. Mr. Crook gave the above information to our brother Samuel Martin of Bryn Mawr, Pa., over three years ago.

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## TWO KINDS OF PREACHERS

**T**HERE are at least two kinds of Gospel preachers. There is the Gospel preacher who preaches for effect; and there is the Gospel preacher who preaches for souls. What a wonderful difference between these two preachers! The one aims at giving a good address, and saying as many striking things as possible. He labors hard to be eloquent and impressive. The other simply seeks to deliver souls. We have heard of preachers who studied before a looking-glass, in order to be sure that their attitudes would be effective; and only the other day we were told of one, on the margin of whose manuscript these words were observed: "Weep here"! At a certain part of the address the preacher was to weep! Evidently some men are perfect adepts at acting a part. In short, it would seem as if the Gospel platform is being largely used for a mere display of the studied eloquence and theatrical attitudes of the preacher.



SOME preachers will remind you more of the professional elocutionist than of the ambassador of Christ. Undoubtedly they act their part well. Every gesture comes in at the proper moment; the voice rises, falls, trembles, strictly according to the rules of elocution. People declare that it is really great preaching. Yes; we do not doubt it. But it is not preaching Christ. The man who aims at effect may strike the mark at which he aims. He may gain the applause of his hearers, and secure the reputation of being a very "talking preacher." If such be the case, verily he has his reward. But preaching for effect does not always gain its purpose. We have seen the most lamentable failure in a preacher trying to work up an emotion which he did not feel, and attempting to weep when the tears positively refused to flow. These attempts are simply weak and beggarly in the extreme. Such unblushing hypocrisy is altogether unworthy of any true ambassador of Christ. Even ungodly hearers will reject such a "make-believe" interest in their eternal welfare. The unconverted are believers in reality, if the things of God are being dealt with. As a rule, they simply detest hypocrisy. The mere ornamental preacher, you see, does not always secure effect. And even when he does secure effect, it is nothing more than the effect regularly produced in the world's theatre. Strange fire will never ascend to Him who is the great Searcher of hearts.

OUR Lord did not say to the sons of Zebedee, "Follow Me, and I will make you eloquent preachers." No. His words were these: "Follow Me, and I will make you fishers of men" Matt. 4:19. It is fishers of men we want—true soul-winners. Yonder is a man standing up to preach. He is a soul-winner—one who is bent upon bringing souls to Christ. See how he grapples with the very heart strings of his hearers. He seems to be entirely bereft of what is called "self-consciousness." He is evidently not thinking upon his gestures and attitudes. He is not preaching before an audience; he is presenting Christ to the heart. He is not addressing people a hundred miles away. No. The word is going home to the people to whom he speaks; and souls are hearing the inner voice declaring, "Thou art the man!" If the preacher waxes eloquent, it is the eloquence of love for souls. If he grows vehement, it is not the vehemence of dissimulation. If he sheds tears, they are not the tears of hypocrisy, but the natural outflow of a heart in which the heavenly fire glows. He cares not what may be thought of his address as a piece of oratory. His aim is—souls. If he persuades men and women to receive Jesus, he is not particular although refined taste marks him down as a very middling preacher.

THE soul-winner is a preacher whose naturalness is apparent to all. It is utterly foreign to his nature to act a part. He is the same man in private life as he seems to be when

he is on the platform. He may not be "great" in "gift," but he is great in love—love for souls. If a man has not that, he has nothing, so far as soul-winning is concerned. If we would win souls, we must be "more bent to raise the wretched than to rise." We must come down to where they are, Luke 10:33. There is a magnetism of heart that will draw to Christ, while the most polished eloquence will only tickle the ear, like sweet music. A very little of real love for souls will go a long way further than any amount of counterfeited earnestness. We want God's reality, and not man's imitation.

Selected.

### NO MISTAKE ON GOD'S PART

**I**N FANNY Crosby's life story by herself, this remarkable statement of faith in God's overruling hand of providence appears. "I have heard that this physician (who unwittingly caused her blindness) never ceased to express his regret at the occurrence; and that it was one of the sorrows of his life. But if I could meet him now, I would say, Thank you, thank you, over and over again, for making me blind." "Although it may have been a blunder on the physician's part, it was no mistake on God's. I verily believe it was His intention that I should live my days in physical darkness, so as to be better prepared to sing His praises and invite others so to do."

Selected.

### *The God-Breathed Word*

"**T**WAS by an order from the Lord,  
The ancient prophets spoke His Word;  
His Spirit did their tongues inspire,  
And warm'd their hearts with heavenly fire.

The works and wonders which they wrought,  
Confirm'd the messages they brought;  
The prophet's pen succeeds his breath,  
To save the holy words from death.

Great God, mine eyes with pleasure look  
On the dear volume of Thy book;  
There my Redeemer's face I see;  
And read His Name Who died for me.

Let the false raptures of the mind  
Be lost, and vanish in the wind:  
Here I can fix my hope secure;  
This is Thy Word, and must endure.

Anon.

**Bridgeport, Conn.**—Brethren Rosanio and Capiello were being encouraged in the tent meetings here at last report.

**Philadelphia, Pa.**—Bro. Winemiller's last letter stated "My white blood count flared up from 58,000 to 70,000 after my last blood transfusion. They just told me I am to have another transfusion tomorrow. Such setbacks prolong the treatments." Brother Conaway's wife has had a serious time recently with an infection. Pray for them. Al Olney Hall bro. Calderhead spent a few days.

**Indiana, Pa.**—Brethren Klabunda and Govan have been under canvas in this city.

**Gardiner, Maine.**—Brethren McCullough and Rea were being encouraged under canvas here, six miles South of Augusta. Bro. Thompson writes that a goodly number were coming in each night.

**Williamston, Mich.**—A. Stewart and A. Grattan had a nice spell under canvas here with a little blessing.

**New York, N. Y.**—Remember in prayer our veteran brother Benjamin Bradford in his sickness.

### Canada

**Victoria Road, Ont.**—God gave a happy time at our recent Conference. The Word was ministered in power by nine of the Lord's servants and the Gospel went forth with liberty.

**Craighurst, Ont.**—Bre. David Miller and John Adams were preaching here recently, attendance fairly good.

**Toronto, Ont.**—The younger brethren in the East End of the city were putting forth an effort to reach some on the outskirts, using a tent. Bro. Watson enjoyed much his visit to the Maritimes—he had never been East of Montreal before in Canada.

**Milo, P. E. I.**—Bre. Ramsay and Howard have tent pitched here and are getting a good attendance—some have professed.

**Cropand, P. E. I.**—After Pugwash Conference, bro. Watson visited here and other points on the Island with appreciation of the Word.

**Sydney, N. S.**—We had a helpful visit from W. F. Hunter. He also ministered the Word at Truro, Port Howe and other places in Nova Scotia.

**Straffordville, Ont.**—Conference here was good and we have the same report of Galt Conference.

**Taylor'side, Sask.**—Recent Conference had the largest attendance yet experienced. There was liberty in ministering the Word. Visiting Christians came from Glen Ewen, Esk, Minitonas, Prince Albert, Arborfield, Armlay, Saltcoats and Port Arthur Assemblies. Bre. Scott, Willoughby, Alves and Gray shared in the ministry.

**Mervin-Louisville, Sask.**—About the usual number of visiting saints were present from Maidstone, Lashburn, Edmonton, Calgary and Vancouver. Speakers the same as at Taylor'side. Bre. Alves and Gray followed with a few meetings in Edam. Bro. Willoughby continued in Louisville Gospel Hall.

### OTHER LANDS

**Palmerston North, N. Z.**—Our esteemed and aged brother Franklin Ferguson states in his last letter—"I am kept fully occupied, and by grace health is still good. Have been enabled to minister with liberty and joy at seven conferences since October last, the voice standing up to it well. I love to "feed the flock."

**Belfast, Ireland.**—In a recent letter, J. H. McKnight states—"It is seventeen years since I preached the Word. I have a stroke of paralysis. I am writing this with the left hand. But ALL is well for eternity and 1 Peter 2:7 holds good—"Unto you therefore which believe HE IS PRECIOUS." Well may we say—HALLELUJAH!"

**Aberdeen, Scotland.**—Our brother Alex. Philip had a safe crossing by air and was met at Prestwick by his wife, then arrived safely at home. Our brother's sudden sickness here while visiting the saints caused us all concern but the Lord had mercy on him. He must rest for some time yet.

**Montevideo, Uruguay.**—"We are still seeing blessing on the work here and souls have been saved and some are going on in the ways of the Lord. We enjoy WORDS IN SEASON, it keeps to the 'old paths' and this is what we need today." W. K. Goodson, of N. Z.

### CONFERENCES

PLEASE NOTE: We do not insert Conference notices sent to us with names of speakers published beforehand as we believe it to be a departure from godly order in the assembly and can be used as a device of the enemy to intercept essential and upbuilding ministry for the flock of Christ. It has never characterized, generally speaking, the work of God in this country.

**Arnstein, Ont.**—Annual Conf. here D. V., Sept. 16, 17, and 18. Prayer Meeting, Thursday, 15th at 7:30. Corresp., Emil Culin.

**Midland Park, N. J.**—Annual Conference will be held D. V., Sept. 24 and 25 preceded by Prayer Meeting, Fri., Sept. 23rd at 7:30 P. M. All meetings will be held in the Gospel Hall, 61 Prospect St. Those of the Lord's servants amongst the Assemblies who are walking in the "old paths" will be welcome to minister the Word. Communications to L. C. Greene, E. 20 Glen Ave., Paramus, Ridgewood, N. J.

**Oshawa, Ont.**—Our eighth Annual Conference will be held, D. V., Sept. 11 in the Ritson Road School Auditorium, preceded by Prayer Meeting in the Gospel Hall, Sat., the 10th at 7:30 P. M. Breaking of Bread 10:30 A. M., then 2:30 and 7:00 P. M. Ritson Road is the connecting link between Highways 2 and 2A. School on west side, half way between the highways. Commun. to A. Mattice, 105 Hillcroft St.

**Huntsville, Ont.**—Annual Conference, D. V., on Sept. 9, 10 and 11 with Prayer Meeting at commencement, Thurs. evening, Sept. 8, in the Gospel Hall, Main St. Communications to George Cottrill.

**Hitesville, Iowa.**—Conference dates, D. V., are Sept 17 and 18. See last month's Magazine.

### FALLEN ASLEEP

**Methuen, Mass.**—Mrs. Emma Crabtree passed into the presence of the Lord May 8, aged 81 years. She bore a good testimony and had been with the Lord's people gathering in His Name for over 30 years.

**Portage La Prairie, Man.**—On July 2, our sister, Mrs. E. E. Payne of Oakville departed to be with Christ. Saved 49 years ago—in fellowship at Plumis and in later years here. She bore a good testimony in Oakville and was a regular attendee at the Portage meetings, 15 miles from her home.

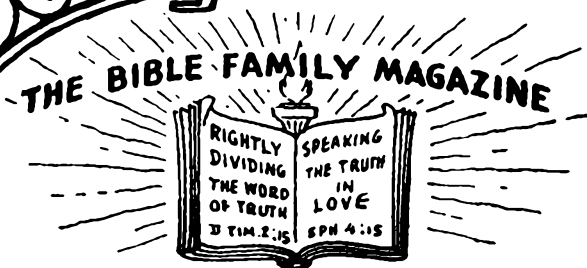
**National City, Calif.**—Mrs. J. S. Davidson of the San Diego Assembly fell asleep in Jesus, July 10. She was saved over 40 years—a "mother in Israel" and very hospitable. She gave liberally, expecting nothing in return, she was a "succourer of many." Pray for her husband. This is heavy loss to the small Assembly.

**Detroit, Mich.**—On July 26, Mrs. Ellen Cameron (widow of the late Dr. H. A. Cameron) "went home" to be with Christ from the home of Mr. and Mrs. C. Johnston of Forest, Ont., where she had been cared for of recent years. She was in fellowship in Detroit for many years, prior to that in Waterbury, Conn. A good woman, who loved the Lord and His truth. She is mourned with her late husband. These older ones who have been a stay and comfort to His own are surely missed.

**Ferndale, Mich.**—Mrs. Oscar Gates "went home" July 16 just two weeks after her husband. Saved at 12 years of age in Belfort, N. Y. She was 64 years old. Thus this couple are gone from the midst of the Assembly here and are remembered as "kindly and steadfast helpers to the truth." Two sons survive.

**Minneapolis, Minn.**—Our beloved brother W. A. Upton, for many years identified with the work of the Lord in this city "went home" July 20. To sum up his life, we would say, he was an indefatigable tract distributor, covering the whole city and doubtless Luke 16:9 was ever before him.

# Words in Season



## *Pleasant Places*

PLEASANT are Thy courts above,  
In the land of light and love;  
Pleasant are Thy courts below  
In this land of sin and woe.  
Oh! my spirit longs and fains  
For the converse of Thy saints,  
For the brightness of Thy face,  
For Thy fullness, God of grace!

Happy souls, their praises flow  
Even in this vale of woe;  
Waters in the desert rise  
Manna feeds them from the skies;  
On they go from strength to strength  
Till they reach Thy throne at length;  
At Thy feet adoring fall,  
Who hast led them safe through all.

—Selected.

May be sung to various S. S. T. tunes of S. S. T. D.

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**OCTOBER, 1949**

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## WORDS IN SEASON

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### CHANGE OF ADDRESS

**Jackson, Mich.**—The Assembly has moved into their new Hall which is now located at 910 Bennett Street. Breaking of Bread is at 10 a. m.

**Lansing, Mich.**—Saints of this district now meet in the Burkley Rd. Gospel Hall, 4021 Burkley Rd., just off U. S. 16 a few miles east of the city. Breaking of Bread 10 a. m.

**Belfast, No. Ireland.**—John Monypenny, % 1 University Street.

**Groton, Conn.**—The Assembly is now located at 81 Poquonnock Road.

**Abbotsford, B. C.**—Alex Wilson, % General Delivery.

### UNITED STATES

**Indiana, Pa.**—A. Klabunda and J. Govan had a good siege of tent meetings here—two professed. There was some fruit also in the tent meetings of J. Lipke at McKeesport, Pa.

**Cleveland, Ohio.**—Many gathered in from various parts of the country for the recent Conference—about 25 of the Lord's servants were present, most of whom took some part in ministry and the Gospel. Many expressed themselves as to help received and strengthening in testimony.

**Bridgeport, Conn.**—Brethren Rosanio and Capiello had some good interest in the tent here—they hoped to continue in a building, if obtainable, after closing in the tent.

**Los Angeles, Calif.**—Bre. Pearson and S. Mick closed their tent meetings in the Inglewood district—saints have given this section a good trial in the Gospel and much seed has been sown. May it be watered with much prayer.

**Boston, Mass.**—Bro. Farquhar mentions that the saints here were expecting some ministry meetings with our brother Robert McCrory.

**Lenoir, N. C.**—Bre. Oswald MacLeod and Jas. Smith, Jr., who is helping him, worked faithfully here during the past season in tent work, with some blessing.

**Glencoe, Mich.**—Saints here had a happy day of conference with other Christians of the district Aug. 28. Bre. McBain, Stewart and Wm. Ferguson gave help in ministry and in the Gospel.

**Lonaconing, Md.**—Saints here desire prayer for special Gospel meetings which were to commence latter part of Sept. Bre. Dobson and Lipke were expected.

**Hartford, Conn.**—Conference here considered very good—one professed. Nine present to minister the Word which was searching and timely.

**La Crosse, Wisc.**—S. Hamilton has been spending season between Sparta, Wilton and here in open air—some interest. Had a baptism at Sparta July 31, eight were baptized. E. B. Jamison and H. Harms helping had 7 weeks tent meetings at Central Heights, Iowa.

### CANADA

**Abbotsford, B. C.**—George McKinley did considerable house-to-house work in Prince George district as well as engaging in open air work. Alex Wilson, who now lives here, had six weeks with brother Ronald at Toga, Sask., using wooden tent. He reports a good steady interest in that new field with a few 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

Vol. 41

OCTOBER, 1949

No. 10

## GATHERED GEMS

I PITY all that worldlings talk  
Of pleasures that will quickly end;  
Be this my choice, O Lord! to walk  
With Thee, my Guide, my Guard, my Friend  
Jn. Newton

« « «

If we have at all thoughtfully regarded the Nazarite-ship of our Lord or of those to whom attention has been directed as walking in His steps, we must have been struck with the difference between yieldingness and cowardice, between poverty of spirit and meanness of spirit, between renunciation for the truth's sake and the relinquishment of the truth itself. The surrender of privilege for Jesus' sake is the exercise of the highest courage.

« « «

In preaching, you cannot produce at the same time the impression that you are clever and that Christ is wonderful.

« « «

It is quite the fashion now, to sneer at "doctrinal preaching" as worthless in comparison with the interesting facts of this busy age.

« « «

The most repulsive thing that ever appeared before God, is sin, our ugly sins. His gracious Son acted on behalf of both the root and the fruit of sin—Rom. 8:3—1 Cor. 15:3—1 John 2:2.  
Geo. B. W.

« « «

I suspect you have more need to dread the flesh than you have need to dread the devil; for the devil could do nothing without the flesh, and God proclaims perpetual war against the flesh.

« « «

The fickle world! how soon 'twill end,  
Yet captured by its smile,  
The sinner and the saint, betimes,  
Is foolishly beguiled.

W. F.

## LIFE BEGINS FOR A SAILOR

ROBERT DOUGHTY

ON DECEMBER 14, 1882, a trim British sailing barque, the "Golden Fleece" lay moored in the harbour at Newcastle, New South Wales, Australia. The sails hung loose, ready to be "sheeted home" for the start of the voyage to Valparaiso, Chile.

THE Captain announced — "It's seven bells now, we'll have breakfast; then cast off and get under way." In the deck house the crew gathered, the writer amongst them, negotiating a tough beef steak. After breakfast he filled a huge clay pipe with tobacco and began to puff a cloud. Suddenly, as if close by his side, the words came clearly—"Prepare to meet thy God." Taking the pipe out of his mouth he looked around. There was no one there. He thought, that's strange, I haven't been near any religious meetings for years—and this message comes to me!" Fifty-eight years have passed, but the memory of that happening is as vivid as if it had been today.

THE "Golden Fleece" slipped the mooring cable and sped on through the blue Pacific. The anchors were stowed and we were kept busy with the many duties of ship life. But amidst all the activity those words—"Prepare to meet thy God" echoed and re-echoed in the mind. At night the words seemed reflected in the binnacle where the compass is mounted to steer by. In the spread of the snowy sails they seemed to display themselves. "Is there no escape from this," I cried for an agony of soul that is simply indescribable began to seize upon me. With Job I could say, "The arrows of the Almighty are within me, the poison whereof drinketh up my spirit" Job 6:4.

MARTIN Luther said, "The realized burden of sin is the torture of tortures." This witness is true, for the lash, the scourge, the rack, all combine in a soul convicted of sin. What was I to do? Pray? What would I pray? The "litany" which I had heard so often as a boy in the parish church, came to mind and seemed to suit my case and so I used it as best I knew:

- Oh God the Father of heaven, have mercy upon a miserable sinner!
- Oh God, the Son, Redeemer of the world, have mercy on a miserable sinner!
- Oh God, the Holy Ghost, proceeding from the Father and the Son, have mercy on a miserable sinner!

I HAD not prayed for years but NOW every word was meant. The burden was intolerable. "If I should miss my footing and fall overboard to endure this FOREVER!" The



thought was enough to drive one to distraction. Perhaps there's something in the Bible that might help, and so, the little book, cast aside before was sought. But it only added to the load. For when we took on a cargo of sugar in the Island of Mauritius we had picked up some beetles and these had eaten every part of the leather cover of the book and this evidence of my neglect stung me with white hot thrusts for the same "litany" contained a petition to be kept from contempt of God's Word and commandment and here was proof of my wilful guilt!

"Depth of mercy, can there be  
 Mercy still reserved for ME?  
 Can the Lord His wrath forbear—  
 Me the worst of sinners, spare?"

BUT then the Book said "Come" but "How could I come?" Had I been ashore, it would, I thought, have been easy!—just go to the old parish church! But here, hemmed in on all sides by the Pacific, how could anyone COME? "Lighten my darkness, I beseech Thee, O Lord" I cried, as I remembered the evening prayer in the Prayer Book. Great beads of sweat rolled from my face. I had come to the end. "I can do no more. I'm too bad for God to have anything to do with. I've got what I deserved. I've sown the wind and now reap the whirlwind. Serves me right!" And then, like lightning flash, there rang through my soul the Words of Holy Scripture—"Him that cometh to ME I will in no wise cast out." John 6:37. Instantly I saw it all! And it was for ME!

"There for ME the Saviour stands,  
 Shows His wounds and spreads His hands,  
 God is love, I surely know  
 By the Saviour's depths of woe."

THE burden was gone, the tempest ceased. "For through Thy blood, Lord Jesus, I have found peace. Oh, the blessedness of sins forgiven." As a small boy, reciting the creed, how often I had said—"I believe in the forgiveness of sins." Now I could say truthfully, from God's own Word—"I KNOW my sins ARE all forgiven." The beetles no longer ate at the edges of my little Bible. I feasted, yes, I revelled in what I now found in the precious volume.

"Suffer a sinner, whose heart overflows,  
 Loving his Saviour, to tell what he knows;  
 Once more to tell it would I embrace,  
 I'm only a sinner—SAVED BY GRACE."

«   «   «

EDITOR'S NOTE: The writer of this story was well known to us and a familiar figure, staunch and true, amongst the Christians and Assemblies of Homestead and Pittsburgh district. A lover of God's Word, a capable teacher and a lover of good men, he is now with the One he loved to speak of as he rang out the old, old story of Jesus and His love.

## GEORGE B. WINEMILLER

1889 - 1949

**O**UR beloved brother, whose photo and conversion appeared in our August issue was called home to be with the Lord, August 11th. He was stricken a year or two ago with a malady which gradually wore him down and, although he continued at his loved work from time to time, his bodily strength gave out. Notwithstanding the skill of the foremost physicians in the State of Pennsylvania, his day of service here ended.

WE will always remember our brother as a gracious, genial and courteous Christian gentleman who had one object before him—the glory of God in the salvation of sinners and the upbuilding and strengthening of Christians in testimony for our Lord Jesus Christ. He was a true pioneer, and visitor of lonely and small assemblies and isolated saints. His visits took him often into the mountains of Pennsylvania, his native State and he was well known all through the Eastern States as a true evangelist and a godly minister of the Word. He was a man of conviction and would not be moved even by the pressure of the modern day from that path of testimony which he knew to be according to the Word of God. He also had a heart interest in the young and strengthened the saints in his efforts thus amongst them.

THOSE of us who were present at the last Bryn Mawr Conference will not readily forget his message on Saturday night on the "Sufferings of Christ and the sufferings of the Christian," speaking from 1 Peter 3:14, 18. One of the statements he made that night is worthy of note as he quoted one of the old Puritan writers—"A consideration of the sufferings of Christ is the best defense against sin."

HE was faithful to the truth he learned in his early days and the defection of today cast a heavy load on his heart and in conversation about such matters, we could realize it was to him a most serious matter involving the glory of God and the

whole matter of faithfulness to God in the matter of stewardship—1 Cor. 4:1, 5. One wonders what must be the thought of those who have been involved in such defection as they see one after another of God's faithful messengers being removed from their midst—no more shall they hear the voice of warning and faithful exhortation and instruction. May the Lord speak to the hearts of us all as we consider this.

SINCE the day of his conversion to God, February 7, 1905, until he went home to be with the Lord, a steadfastness of purpose was manifested in his life—thirty seven years out of the forty four of his Christian life were spent in the work of the Gospel. To the end he continued to spread the good news of salvation and had joy in giving away a good number of SAFETY, CERTAINTY AND ENJOYMENT to the doctors and nurses in the hospital as well as other tracts to his fellow-patients. When the thought would arise as to "why" certain things developed in his sickness, he would say—"We mustn't say—why!" for "all things work together for good to them that love God, to them who are the called according to His purpose."

FUNERAL services for our brother were conducted by brethren William Armstrong and Albert Snook, old friends. Mr. Winemiller always sang No. 181 in the Believers Hymn Book on the anniversary of his conversion and brother Snook read this hymn. Brother Armstrong spoke from 1 Samuel 20:18—"Thou shalt be missed, because thy seat will be empty."

IN summing up this faithful life we can do no better than quote his last sentence at the close of his conversion in our August issue:

**"GLORY, HONOR, PRAISE AND POWER  
BE UNTO OUR GOD, BOTH NOW AND FOR-  
EVER! AMEN."**

## CHRISTIAN SIMPLICITY

### Social Life

WM. H. FERGUSON

**T**HE world has been defined in various ways and in the Scriptures is spoken of as a "passing world," 1 John 2:17 and all that is in it is said to be "not of the Father," v. 16. Earlier, in his Gospel, John gives us the exact words of our blessed Lord in ch. 17:16, speaking to His Father of His own—"They are not of the world, even as I am not of the world."

ONE has suggested the following definition of the "world" "Human society as it organizes itself apart from God" and that interpretation gives us plenty for meditation if one is not already swamped by the invasion of that same world into the life.

A DISTINCT form of worldliness and world conformity today is found in the increasing "social" activities amongst those who are in assembly fellowship, whether in fellowship with God or not is an entirely different question. This plague has struck the larger cities and assemblies therein and as soon as the Summer is over, the season of such activities is at hand. It seems every pretext for a "get-together" is taken advantage of—there is an unceasing "round" — time and energy and money that could be put to good use in the work of the Lord is foolishly expended on this unprofitable and soul starving exercise with its lightness, empty gossip and chatter and sometimes worse, its purely worldly aims — games etc., indulged in which are not characteristic of the godly and there is definite harm done to the young in Christ who attend such—their young lives blasted by carnality and insubjection to the Word of God.

THAT it is possible for Christians to spend some time together in their homes and do so to the glory of God is unquestionable but such fellowship is characterized by true Christian simplicity and not made an occasion for worldly show and pride and extravagance, (this latter often by those who can little afford it). If we are found together thus let our theme of conversation be the Word of God — there is abundant treasure therein to occupy our minds at such times. God told His people Israel long ago words that we do well to heed today:

"THEREFORE shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou

liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth." Deut. 11:18-21.

WHEN such is the theme of conversation and prayer seals the good Word of God and our word of mouth, the Lord's people can leave such a home feeling that they have been strengthened and benefitted, but when it is otherwise and folly reigns—unguarded tongue and foolish prattle and even worse, malicious gossip running riot, it is little wonder that the spiritual state shows a steady decline—reflecting itself in Assembly meetings where spiritual poverty is so manifest in many places today. In seeking for the cause of such poverty and in the pitiful attempts to amalgamate to make a "show" of strength, it is to be feared that there is a passing by of the fundamental necessity—A GOOD HEALTHY SPIRITUALITY IN THE INDIVIDUAL SOULS OF THE BELIEVERS. There can be no progress without this, no growth pleasing to God, no blessing for time and eternity.

THE early Christians were characterized by prayer and fasting, the day we live in is marked by "lightness and feasting" and the "eating and drinking" of the days of Noah is especially manifest everywhere and this is not confined to the world by any means. One can make an idol out of this as well as other fleshly things.

THE message to Laodicea shows a self-sufficient, flesh-indulging people, unconscious of their own spiritual state, feeling their need of nothing; but the Lord, in His gracious way, stands at the door and knocks, saying—"Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." What a feast it is when we have our blessed Lord as guest and companion, holding sweet converse together! Nothing sweeter is there on earth, nothing more soul-enlightening, soul-expanding and soul-refreshing. We then feel like the two who walked to the Emmaus of Scripture—"Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures? Luke 24:32. Note the fusion of their hearts into "one heart" when HE was the object of their fellowship and the expounder of His own doctrine.

ANOTHER form of social world conformity we should mention for the guidance of young Christians is the "wedding" and its associated events. To witness a Christian wedding with its simplicity of a former day, with the reading of the Word of God and its instruction, without doubt forms a distinct contrast to many of the present day weddings with

a show of pomp and pride and worldliness of dress and fashion which is altogether a denial of true Christian profession and from a social standpoint away and beyond that which the average Christian is in contact with, daily. To-day, professing Christians seem to have little, or no conscience regarding so many things at such a time which can only be said to be copied after the world in its social program and festal array. This departure even extends to the Romish candles which once were thought abomination by the spiritual and still are, by many.

SUCH is the condition today in larger centers—let no one deny it—but let us all in acknowledgment and confession of sin turn from all such to simple and godly ways which extend even to our intimate and homely lives as we seek “as strangers and pilgrims to abstain from worldly lusts, which war against the soul” 1 Peter 2:11. Let us “consider Him that endured such contradiction of sinners against Himself” Heb. 12:3. This will save us from the world and its false ways.

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### THE RELIGION OF THE FLESH

THE religion of the flesh is altogether as evil as its lusts, indeed it is but one of them, though covered up with the veil of works, and of holiness. It is sometimes occupied much with good works; it can be without reproach as to conduct, have much of self-denial, much of so-called piety. It can talk much about the love of God; it can even build upon His love superficially but is it that which is in the heart—our love to Him?

ONE may be ready to say—“If all these things exist in a person and he be nothing but flesh in himself, how can we discern the true circumcision”? It rejoices in Christ Jesus, Phil. 3:3, but the flesh rejoices in itself. Selected.

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### NOT SETTLED YET

AN INFIDEL farmer wrote to the editor of a newspaper as follows:

“Sir: I have been trying an experiment. I have a field of Indian corn which I ploughed on Sunday, I planted it on Sunday, I did the cultivating on Sunday, I gathered the crop on Sunday, and on Sunday I hauled it into my barn; and I find that I have more corn per acre than has been gathered by any of my neighbors during this October.”

What a triumphant sneer lay behind these words of the sceptic: but one thinks the light faded from his eyes as he read what the editor said at the close of the letter.

“N. B.—God does not always settle His accounts in October.”

## RECEIVING ONE ANOTHER

JAMES McCULLOUGH

**I**N THIS article we propose to deal with that much used and, we fear, abused text, "Wherefore receive ye one another, as Christ also received us to the glory of God." Romans 15:7. When the question is raised as to who should be received into the Assembly and given the privilege of partaking of the Lord's Supper, this is the standard verse that is quoted with the inference that it teaches since Christ has received us, it follows that all whom Christ has received should be made welcome irrespective of their affiliations or their religious associations. We have been surprised beyond measure to see that, brethren, otherwise well taught in the Word, should refer to this verse and use it in this connection since it has absolutely nothing whatever to do with the question of receiving into the Assembly fellowship. First of all, please notice this exhortation is addressed to those already in the Assembly, hence, it is not a question of one desiring to be received. Then the words, "receive ye one another" certainly would not apply in that case either, for in what way would a stranger desiring to partake of the Lord's Supper receive the members of the Assembly? Is it not as clear as noonday that this is simply an exhortation for reciprocal fellowship on the part of all the Christians already in the Assembly, and enjoying the privileges thereof?

WE are often reminded that the only safe guide to the understanding of an isolated text is to carefully note the context. Let us apply that method here. In chapter 14:1 the subject is opened up and developed throughout the chapter. Some of the Christians were weak in faith and would only eat herbs, another was free to eat all things, verse 6; one esteemed one day above another, another esteemed every day alike, verse 5. The brother who could not eat meat was judging his brother who did eat meat with the result there was not the happy fellowship and Christian intercourse between them that there should have been. The Jewish element in the Assembly was judging and criticizing the Gentile section and vice versa. Now says the apostle in verse 5, "Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." Again at verse 20 he says, "For meat (i. e., for the sake of meat) destroy not the work of God." The whole passage is simply an appeal for better understanding between the Jews and the Gentiles in the Assembly. In chapter 15 the subject is continued, and the ex-

ample of the Lord himself is given in verse 3, and how He considered the consciences of others in all He said and did, "For even Christ pleased not Himself." Verse 7 is the summing up of the whole passage, "Wherefore receive ye one another, as Christ also received us to the glory of God," that is, let there be reciprocal fellowship between one another, let not Jewish traditions and Gentile liberty keep you estranged from each other, let there be happy intercourse between you as fellow-believers, let not "days" and "meats" and "traditions" hinder social intercourse with one another, so that, as we see it, this Scripture has not the slightest reference to the initial act of reception into the Assembly, either for an occasional visit or permanent fellowship.

TO use Romans 15:7 in connection with receiving one into an assembly of God, since it has no bearing on the subject whatever, reminds one of the story of the evangelist and the denominational minister who met to discuss the subject of baptism, whether immersion or infant sprinkling was the more scriptural. They agreed that no arguments were to be used in the discussion except the words of Scripture. The minister being the older man was given the privilege of reading his Scripture first, so with an air of pride he read, "Suffer the little children to come unto me, and forbid them not for of such is the kingdom of heaven." He felt certain this was the last word to be said on the subject and that the battle was already won. The evangelist, a ready witted man, then read his Scripture, Deuteronomy 3:11, "For only Og king of Bashan remained of the remnant of giants; behold, his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man." The old minister could hardly wait until the verse was read and then he asked, "What in all the world has that Scripture to do with the subject we are discussing"?—"It has exactly the same bearing on the subject as the portion you read," said the other; and to read Romans 15:7 in support of receiving every professing Christian to the Lord's Supper is just as ridiculous, since it has no connection with the subject whatever! Let us learn to rightly divide the Word of Truth and cease to distort and wrest the Scriptures out of their connection to support a pet theory. Rotherhams translation of this text is, "Wherefore be giving help one to another according as the Christ also gave help to you unto God's glory." There does not seem even a remote idea as to reception into the Assembly here!

ANOTHER Scripture that is applied in a somewhat similar way is 1 Cor. 11:28, "But let a man examine himself, and so let him eat of that bread, and drink of that cup." In certain places where the Lord's table (so-called) is set up for



a few weeks in the summer time for the convenience of a few Christians who frequent these resorts, (although there is neither precept nor example in the whole New Testament for such a procedure) all who desire to take the bread and wine are given the privilege to do so and this text, 1 Cor. 11:28, is quoted, putting the whole responsibility on the individuals themselves. However, we believe this is a mis-application of the text as we have pointed out in connection with Romans 15:7. This is also an exhortation to those already in Assembly fellowship. It is an exhortation as to the need of self judgment and examination of our spiritual condition in view of partaking of the emblems of the Lord's body and blood, and has no reference whatever to strangers or outsiders being invited to participate in the remembrance feast. This way of applying and using isolated texts is not honest to say the least. Let us not be guilty of "Handling the Word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." 2 Cor. 4:2.

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**A** CARELESS reader of the Scriptures never made a close walker with God.

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**I**T IS A pity when the things of the Lord are not of much interest to us. If we do not have heart, and take time to draw near the Lord, we will be deprived of much that the Lord has for us, and we will be lean in our souls when we should be "filled with all the fulness of God."

We should not have to say that we are not entering into the things of the Lord. Now that the Spirit has been given, it is for us to know and enjoy the things "which eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love Him." They are for us; God meant that we should know and enjoy them, but if we are carnally minded (1 Cor. 3), or spiritually indolent (Eph. 5:14), as far as we are concerned, as regards our happiness, it will be as if they had never been given.

If we would grow spiritually, if we would "go on to perfection," we need to go on from the gospel of the humiliation of Christ to the gospel of His glorification. 2 Cor. 4:4 should read "the gospel of the glory of Christ." If we have been at the feet of Jesus, or at the cross, well; but we are not to remain there. The Lord Jesus is not on the earth now; He is not on the cross, nor in the tomb; He is glorified in heaven, and we are to "know Him" where and as He is.

## HOW GOD TRAINS HIS MEN

T. ERNEST WILSON—AFRICA

**I**N RECENT years many of God's honored servants have been called home and the question naturally suggests itself, "where are the men coming from to fill their places"? There is a crying need for God-sent and approved men, not only to maintain and build up the present assembly testimony but also to pioneer and plant assemblies in new fields. How are the men to be called, fitted and trained for this all important task? The Scriptures have not left us in the dark as to the answer to these questions.

### God's Choice

FIRST of all, God is absolutely sovereign in His choice of workers. The Divine Potter sits at the wheel fashioning out of the most humble and unpromising looking material of the vessels for His use. We cannot raise up laborers. It is at our peril that we seek to multiply workers by human means. We are completely cast upon God for this. In Old Testament times He chose a farmer, a cowherd, a shepherd, a plowman, an aristocratic well educated son of Pharaoh's household. In the New Testament He laid His hands on unlettered horny handed fishermen, a doctor, a tax collector, an enthusiastic, clever delegate of the Sanhedrin. In more modern times He called John Bunyan the Bedford tinker from mending pots and pans to preach the Gospel and after hard discipline in jail to write that immortal allegory "The Pilgrim's Progress." Carey the cobbler was called from the shoemaker's bench to blaze a pioneer trail in India and to translate the Word of God into many languages and dialects. Did these men have no training? They certainly had but it was in God's school.

### God's School

THE great principle of the Lord's method of training is to be found in Mark 3:13. "And He goeth up into a mountain and calleth unto Him whom He would; and they came unto Him. He ordained twelve that they should be with Him and that He might send them forth to preach." Here is the Divine order: God's school first, service afterwards. A servant of Christ now with the Lord wrote the following:

"It is remarkable that so far as is revealed the Lord never added one iota to the secular knowledge of the chosen twelve. Even after three years with Him their rough Galilean tongue was still discernible and from the world's point of view they remained to the end of their days unlearned and ignorant men. But they had learned from Him what no human schools of learning are able to teach and what no unregenerate men are able to learn. They had learned the lesson, only imperfectly perhaps, of meekness, gentleness, lowliness and love. Of philosophy, rhetoric and technical theology He taught them nothing nor did their ministry

suffer from the lack of them. Biblical criticism formed no part of His curriculum, for He taught them to love and to reverence the Scriptures and to regard them as the Word of God which cannot be broken. He taught them that there was a heaven and that it is only sentimentality to pretend to be more loving than God. He taught them that there was a hell nor did He indicate any way of escape from it save that of repentance and faith in Himself. He did not overload the disciples nor cram them for an examination. The deepest and most profound lessons were left to be taught by the Holy Spirit in after days as they were able to bear them."

OH where are the men to learn this first elementary lesson that the training school par excellence is companionship with Christ.

### **God's Method and Spheres of Training**

IT is instructive to notice the methods God uses and the spheres to which He sends His men for training. Moses was sent to the back of Mount Horeb for 40 years to keep a few sheep; Elijah had the personal discipline of sitting by a drying up brook and later in the caves of Horeb and Carmel; John the Baptist spent 30 years in the Judean desert as a preparation for 6 months public ministry. Does this seem out of all proportion? It is often God's way. A study of the chronological details of Paul's life shows that 14 years elapsed between his conversion and his call at Antioch. At least 3 years of this time was spent in the Arabian desert. He had much to unlearn of what he had acquired in Gamaliel's divinity school as well as much to learn from God. David learned to use his simple but very effective weapons in the desert before he felled Goliath with them. Consequently he had no use for Saul's clumsy brazen armour. When the brilliant Alexandrian orator Apollos needed to get beyond the baptism of John and learn the way of God more accurately God did not send him back to the philosophers and polished theologians of his home town but to the humble home of a godly couple who made tents for a living and at the same time pioneered with the Gospel. The late Andrew Frazier was once asked where he obtained his rich store of Biblical learning. He replied "On my knees with my Bible in a little whitewashed cottage with a clay floor in Ireland." The saintly McCheyne said "It is not great ability that God uses but great likeness to Himself."

### **God's Assembly**

AS well as companionship with Christ, and the discipline of the desert, another divinely constituted training ground for God's men is the scripturally gathered assembly. Here Christ is Lord and the gifts given by the Ascended Head have room for their exercise. Here the elders, pastors and teachers exercise their various functions. The assembly is not only the house of God, it is also a nursery where the

young are taken care of and taught that fundamental basis of truth without which real progress is impossible. This is where Timothy's gift was developed and where 5 years after his conversion it was manifest not only to the assembly elders but also to the apostle on his second visit. Acts 16: 1-2. An assembly without systematic Bible exposition is in a sorry plight. There should always be an opportunity, not only on the Lord's day but also on some suitable week night for continuous systematic Bible teaching.

So then beloved brethren, let us get on our faces before the Sovereign Lord of the Harvest, that He Himself would call and fit and train the men for carrying on the great work of the Gospel and for building up the assemblies of His dear people until He come.

### A WORD TO THE LORD'S PEOPLE

DONALD ROSS

**N**OTHING is settled permanently until it is settled right. Shifts, concealments, subterfuges and evasions, amount to nothing. A wrong may be APOLOGIZED for, DEFENDED, ENDURED, COVERED UP, LIED about, DAUBED over, WINKED at, or silently endured; but so long as it exists, there is trouble in store. Build your house as big as you like, if there is a wrong in the foundation, you have put powder under the whole concern; a spark will find it out some day, and then comes an explosion.

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

A WRONG is not made right unless it is confessed, repented of, repaired, done with, and done with for ever; but a matter decided wrongly, by craft or trickery, or guile, follows on and on until God Himself shall settle it in an inexorable manner. Let us search and try our ways, and be more anxious to do right by others than to wrangle with them for the rights we claim. No matter what we suffer if all is right on our part, no matter how we prosper; all is vain if wrongdoing is left unsettled. Have we righted every wrong? Have we cleared ourselves of everything which shall secure the anger of God? Let us do right, "And who is he that will harm you if ye be followers of that which is good." 1 Peter 3:13.

AS you read these lines, begin at once. Rectify the past wrongs or God will do so, to your shame, some day. The clean path is the easiest, after all. DO IT NOW. "But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out." Num. 32:23.

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**THE WOMAN'S ABANDONMENT OF A DIVINE POSITION**

**T**HE Apostle, in 1 Cor. 11, distinctly teaches that it is the privilege of a man to appear in God's presence with his head shorn, and that long hair upon a man is the symbol of shame. "Every man praying or prophesying, having his head covered, dishonoreth his head. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God—Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?" vs. 4, 7, 14. Thus the privilege of the man is to appear shorn, while to wear long hair (which was an act of volition on the part of the Nazarite in obedience to God's Word, Num. 6), is to choose shame for oneself.

ON the other hand, the same passage shows us that long hair is ordained for the woman, in token of her subjection, and that it is a shame for her to affect the superior place, which she does by appearing in the Lord's presence uncovered, or shorn of her hair. God's ordinance is that the head of the woman is the man; and upon this ground the inspired Apostle asserts—"every woman that prayeth or prophesieth with her head uncovered dishonoureth her head; for that is even all one as if she were shaven"—v. 5. Her hair, we are taught is given her for a "covering" (note the two coverings in this 11th chapter—vs. 10 and 15. In v. 10 it is the extra covering of the hat or that which shows her subjection to the man and to Christ—because of the angels—while in v. 15 another word is used by the Spirit which speaks of her hair being the womanly veil of modesty and worn long and untouched by the scissors, a token of subjection to Christ and His Word). Thus having this token of subjection to her "head," that subjection becomes her proper glory and she assumes her peculiar and characteristic place in the Assembly to the glory of God and to the wonder of the angels.

WE cannot pass on without the remark that it were well for Christian men and women to weigh the instruction given by Infinite Wisdom in relation to this church position to be assumed by both sexes.

**THAT** ungodly women, encouraged by ungodly men, should unsex themselves will not surprise anyone versed in prophecy. But a fearful responsibility is incurred by Christian women who, by their public abandonment of their own province, countenance this growing crime, which, going hand in hand with Satanic spiritualism, is to end in the widespread rejection of the marriage relationship, 1 Tim. 4:3. Selected.

## "THE BEST"—HAVE WE GIVEN IT?

HENRY GROVES

**W**HEN God would test Abraham's faith and obedience He demanded from him his best—"Take now thy son, thine only son Isaac, whom thou lovest, and offer him there." Does He ask less of us? Let us in the secret of our hearts answer this question—Has He the best of my affections, of my intellect, of my silver, of my gold, of my time, of my all? It is a searching question, which we do well to seek to answer righteously here, since we assuredly shall have to do so at the judgment-seat of Christ.

WHO is He that claims our best? It is He who gave us His very best, even the Son of His love, sending Him to die for us. Has He not done for us His very best in making us His children, bringing us into the very innermost circle of His grace and glory, and giving us an inheritance in heaven, incorruptible and undefiled, and that fadeth not away? When His claims are measured by His bestowals our hearts will be occupied with the privilege of giving Him our best, rather than with the obligation to do it—albeit the obligation is not removed even when the privilege is not realized. Hence when Paul pleads for liberality in giving he reminds us of God's unspeakable Gift."

ABRAHAM at once responded to the Divine call, rising up early, and going to the place of which God had told him. Although the call to give God the best is to every one in His church; although all are required to go to some place of service, or to do some kind of work; yet few there are who hear the call, and fewer still rise up to obey it. To help our thoughts in this solemn matter, let us turn to Numbers 18, which sets forth the provision God made in Israel for the maintenance of His tabernacle with its service and ministry. And let us remember that as its maintenance depended on the Israelites themselves, so does the maintenance of all that concerns the temple of God down here depend on those who are partakers of its privileges. This temple service includes all gospel work for bringing in those who are to be living stones in the spiritual building, and all pastoral and teaching ministry which makes the living stones develop those forms of beauty which they are to manifest in God's eternal dwelling place.

IN verse 12 we read of the offerings which were to be the portion of Aaron and his sons and daughters, "All the best of the oil, and all the best of the wine, and of the wheat, the first-fruits of them which they shall offer unto the Lord, them have I given thee." Again in verse 29, of the Levites we read, "Out of all your gifts (i. e., what they received in

tithes from Israel) ye shall offer every heave-offering of the Lord, of all the best thereof, even the hallowed part thereof out of it." "And" it is added, "ye shall bear no sin by reason of it when ye have heaved from them the best thereof" verse 32.

OH, that this word "the best" would ring more in our hearts and consciences, that so our best might be given for God's best, our all for God's all! Then the words of our Lord to Peter as to receiving a hundredfold more would be fulfilled to us now and hereafter. Peter and his fellow-disciples had given their best, for they had given their all. To them it seemed much, for all is always much, whether it be two mites or two millions. But our all, however little, is not despised by the Possessor of heaven and earth. "Verily, I say unto you, there is no man that has left house, or brethren, or sister, or father, or mother, or wife, or children, or lands for My sake and the gospel's, but he shall receive a hundredfold now in this time, . . . and in the world to come life everlasting."

IT deserves notice that the word for "best," all through Numbers 18, is "fat," as given in the margin; and this connects the expression with the fat of the offerings, all of which was always offered up on the altar as a "sweet smelling savour," and concerning which the solemn warning was given that any one eating of the fat of a sacrifice was to be cut off from his people, Lev. 7:23-25; he who ate the fat robbed God, as Israel robbed God in Malachi's day, when they gave Him their worst and kept their best. Mal. 1:8.

IT is also worthy of notice that the Spirit of God, in Phil. 4:18, uses similar words—"an odour of a sweet smell, a sacrifice acceptable, well pleasing to God"—of the loving gifts sent by the poor Macedonian Christians at Philippi for Paul's necessities at Thessalonica.

WE repeat it—God will have our best even though it be very poor in itself. This explains what often strikes us with surprise, that small things sometimes accomplish more than large, and that feeble and faulty ministry appears to accomplish more than that which is faultless and eloquent. The one is the poor man's best, and the other the rich man's abundance, which costs him nothing. Let us not, then, give God our copper and keep our silver. Let us not give Him our silver while we keep our gold. Let us not give Him our hundreds while we lay up our thousands, to cry out against us at the judgment-seat.

ANOTHER solemn thought is that contained in verse 32, as to bearing sin for not giving the best to God. As we have said, God would raise our giving to a privilege; but He does not forego His claim. This claim, if not met, involves sin, the measure of which we shall know at the judgment-seat of

Christ. May the church be roused to a sense of her responsibility! Individually or collectively we shall never get God's best, in present enjoyment or future reward, unless God gets our best. To Abraham who had given his best, it was said, "By Myself have I sworn, saith Jehovah; for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed . . . and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed My voice." What words for those who, by their means or their toil (if it be their best) seek to bear to the nations the gospel of the Son of God! May our service be looked at more in the light of the thoughts of God as revealed in Gen. 22. Then shall we not fail to realize the promises given in Prov. 3 to those who honor God with their substance, and with the firstfruits of all their increase, for then will our barns be spiritually filled with plenty, and our wine vats burst out with new wine.

### A BOTTLE OF STONES

**A** RAGGED, haggard Hottentot approached a missionary in far-away South Africa. He was starving and asked for bread. The native's only possession was a bottle full of stones, and these he offered as payment for the bread. The stones were of no known value to the missionary, but, desiring to do his best for the man, he accepted them and gave the native the bread for which he asked.

SOME months afterwards, the missionary's wife, when sorting out some old rubble, found this bottle of stones. Feelings of pity towards the ragged native welled up within her heart as she remembered the incident — but a "bottle of stones"! Who wanted them? She did not, so she threw them away and a passer-by, who knew their worth, found them. They were diamonds, worth thousands of pounds.

IS not this how men treat God's Hand in the forgiveness of sins; they do not know its worth.

ALL God's gifts are like this; they are spiritual blessings that money cannot buy, and yet are offered free to all. David knew their worth when he declared, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity." Ps. 32:1, 2.

A LITTLE song declared that "a contented mind is a purse well lined." It is; but real peace, joy, and contentment, can be obtained only through faith in JESUS' Name. Sinner friend! Will you make Him your Saviour now? Christian! Will you not turn afresh to the precious Word of God and rejoice over it "as one that findeth great spoil"? Selected.



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## A NIGHT IN PRAYER

**W**E had been toiling long, without seeing a sinner saved, or a backslider restored to God. There was perfect order, and good attendances at our meetings. The machinery was all that could be desired, the workers were harmonious and earnest, yet the blessing seemed to tarry. A simple Christian lad suggested, that we should meet together, and seek the Lord in prayer. That request could hardly be denied, although, as several afterwards confessed, it was not received with welcome. We came together on the appointed night, expecting to have our customary prayer meeting for an hour. The usual stiffness, and lack of utterance were there, and everything pointed to a dull and dreary time. But God had better things in store for us, although we knew it not. Our young brother stood up, and told us how his heart was burdened with the condition of things: how he longed to see his relatives saved, and then in a tremulous voice, with the tears starting from his eyes, he added, "I ask specially that you pray for me, that I may not be able to rest day or night, until every one of my friends have been saved from an eternal hell." That request went like an arrow to our hearts. Who among us could pray for this, for our brother? We all felt that we needed it more for ourselves. We all fell on our knees, and remained in silent confession and prayer before God, I know not for how long, but this I do know, that when one of our number led in prayer, or rather, in confession, there were "Amens," and groanings in spirit among us, all over the place. There was prayer that night, such prayer as I have seldom heard. God was wonderfully near—the solemnity of His presence was known and felt. Hour after hour passed, and still the stream of prayer and supplication ascended. No one seemed to weary; request followed request. Our hearts were drawn out in prayer, and God in high heaven was hearing our cry. We arose in the assurance that the cloud of blessing was upon us, and that the answers were about to be given. Nor were we disappointed, for from that very night God began to save, and many have since been born into the family of God. That night of prayer is a way-mark in life's history, and its memory will linger to the journey's end.

Anon.

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**T**HAT earnest man of God, Rowland Hill, was once asked which he liked the better of the two, "Justification or Sanctification?" He replied that he should give the answer of the little girl, who, being asked whether she loved her father or mother the better, said, "I like them both best."

### TRUE GREATNESS

IT IS the mark of a low cast mind to seek to raise self by speaking evil of another. He who is truly great will not condescend to such meanness; and he who is truly mean has no other way of making a reputation. During a recent eclipse of the moon it was observed that, while that luminary was bereft of her light, a host of stars made themselves conspicuous, although quite invisible before the eclipse. These stars were no brighter than they had been before: it was simply the moon's being darkened that gave them their newly acquired brilliancy. What we see in the firmament of creation, is often seen in the firmament of the Church. There are some men who never rise, except it be through some other person being eclipsed. There is a saying that "when a great man falls, little men fancy that they themselves have grown taller." True greatness, on the other hand, will scorn all such "helps" to the making of a reputation. The man with true largeness of heart will not rejoice when an Abner falls; neither will he be glad when his enemy stumbleth.

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### *God Give Us Men*

God give us men!  
 Days such as ours demand  
 Warriors in every land;  
 Men with hearts true to God,  
 Men with feet clean and shod;  
 Having the dew of youth,  
 Loins girt about with truth,  
 Breastplate of righteousness,  
 Helmet of saving grace;  
 Bearing faith's mighty shield,  
 The Spirit's sword who wield.  
 Such men we need!

Look down and see!  
 Churchmen of many kinds,  
 Alluring hearts and minds,  
 Flaunting their titles proud,  
 Prating their thumb-worn creeds,  
 Doing but little deeds,  
 Impose on church and state,  
 Our souls upon Thee wait,  
 Shepherd chief, good and great,  
 Thy throne we supplicate.  
 God give us men!

**Wellington, Ont.**—Bre. Taylor and Kember had a good series of meetings here with interest.

**Clementvale, N. S.**—Bro. McIlwaine had his tent pitched at Branch Lehave. He says: "There is no assembly here but the interest is encouraging, from 50 to 70 unsaved people attending during the week.

**Bramber, N. S.**—Brother Isaac McMullen sends the following item of interest—"I am just finishing up meetings at above address. The first two weeks I tried it seven miles from this place without much response so came here where a nice number have attended with also a good response from Cambridge where bro. Glasgow and I saw some saved previous years. We were cheered to see the good hand of God in reaching a number of souls. We also had a baptism where nine followed the Lord, some that were saved when dear bro. Gould and I were at the same place last year. The brethren there are exercised about a Hall, so D. V. we hope to see a testimony established.

**Orillia, Ont.**—Conference here happy and profitable. Brethren Taylor, Miller, Fletcher, Watson, D. Scott and others present, one professed. Word ministered with the liberty of the Spirit.

**Charlton, Ont.**—Bro. Widdifield has at last got permission to rent the Orange Hall in the village and is having good meetings. He was to have a baptism on Sept. 4 as some saved some time ago desire to obey the Lord.

**Matachawan, Ont.**—Bre. A. and E. Dellandrea and H. McCready had some meetings here, one lady professed.

**Craighurst, Ont.**—D. Miller and J. Adams had meetings here for some weeks with interest and encouragement to the saints.

#### CONFERENCES

**Clementsvale, N. S.**—A two days' Conference will be held here D. V. Oct. 9th and 10th, with Prayer Meeting on Sat. evening, the 8th. Servants of the Lord walking in the old paths are welcome.

**Creemore, Ontario.**—In the will of the Lord we purpose gathering for a day's Conference Oct. 9. There will be a Prayer Meeting in the Orange Hall, Sat. 7:30 p. m. Meetings on the Lord's Day, 10:30 a. m., 2 and 7:30 p. m. will be held in the Town Hall. Corresp. Harry J. Clark, Box 136, New Lowell, Ont.

**Hamilton, Ont.**—74th Annual Convention of Christians meeting in the Name of the Lord Jesus will be held D. V. Oct. 9 and 10 in the Scottish Rite Cathedral, cor. King and Queen Sts. Further information from G. P. Cesar, 124 Wentworth So. for the McNab St. Assembly.

**Boston, Mass.**—We purpose holding a Conference D. V. Oct. 16, commencing with a Prayer Meeting Sat. evening the 15th, at 7:45 p. m. in the Gospel Hall, 24 Cliff St., Roxbury, Mass. Address communications to Wm. G. Farquhar, 51 Fairbanks St., Brighton 35, Mass.

**Houston, Texas.**—The 48th Annual Conference of Christians gathered according to Matt. 18:20 in the Houston district will be held in the Gospel Hall, 2402 Louisiana St. on Oct. 21st, 22nd and 23rd, with prayer meeting on Thursday eve, the 20th. Visitors are requested to advise of their coming a little in advance, all will be entertained by the saints as usual. Corresp. H. W. Dedman, 414 Union National Bank Bldg.

**Detroit, Mich.**—Annual Convention will be held D. V. in the West Chicago Gospel Hall, 7345 W. Chicago Blvd., (cor. Prairie) on Nov. 19th and 20th, with Prayer Meeting preceding Nov. 18 at 7:30 p. m. Those coming from a distance will be freely entertained. Further information from the Corresp. Alex. Stewart, 9320 Burnette Ave., Detroit 4. Time of meetings—10 a. m., 2:30 p. m. and 7:30 p. m.

**Peterborough, Ont.**—Our Annual Conference will be held D. V. commencing Sat., Oct. 15th at 2:30 p. m. continuing over the Lord's Day, the 16th. Further information from the Correspondent of the Brock St. Gospel Hall, W. C. G. Parrington.

**Mervin, Sask.**—Annual Mervin-Louisville Fall Conference will D. V. be held at the Louisville Gospel Hall, Oct. 22, 23, and 24. Commencing to C. C. Cox, Mervin, Sask.

**Waterville, Conn.**—Annual Conf. dates this year Nov. 5 and 6. usual order of meetings will prevail. Corresp. Wm. Batterton, Box 131. More details next month D. V.

**Vancouver, B. C.**—Cedar Cottage Conference dates, Oct. 8, 9 and 10. Geo. Basham, 904 E. 29th Ave.

**Pittsburgh, Pa.**—Saints here purpose holding their Annual Conf. here at Thanksgiving time in the Friendship Gospel Hall. Details next month.

**Bryn Mawr, Pa.**—Conference dates D. V. Nov. 24 to 27, all meetings to be held in the Fire Hall. Details next month. Samuel Martin, 649 San Marino Ave.

### FALLEN ASLEEP

**Ottawa, Ont.**—On June 12 in his 91st year James Lyman Armstrong departed to be with Christ. Saved and in fellowship here over 50 years. Born at Perth, Ont.

**McKeesport, Pa.**—Our brother Howard B. Seery passed suddenly July 21 into the Lord's presence, aged 60. Saved at 48 years of age, in fellowship in Homestead and latterly in the Assembly here. Prayer is requested for his widow who is in the assembly here and a son and daughter.

**Peterborough, Ont.**—Mrs. William Parrington passed into the Lord's presence August 11. She was over fifty years in Christ. She bore a good testimony and had been in fellowship in Victoria Road, Ont. and Cleveland, Ohio, latterly here. She had the joy of seeing her four children all in Christ for many years.

**Groton, Conn.**—The Lord took our dear brother Herbert R. MacKenzie into His presence Aug. 18. Thirty years ago three brethren agreed to hire a store and hold Gospel meetings and a Sunday School, later when God saved some and they were led on they commenced to "break bread" and the little testimony has continued since. Pray for them. Two of these three are now "at home," others carry on. May they do so in the fear of God.

**Chicago, Ill.**—Our brother, Peter Christiansen of Avondale Assembly, "went home" Aug. 18. Present at the midweek Prayer Meeting the evening before he gave a short message from Col. 1. Born in Copenhagen, Denmark in 1863, settled in Ironton, Mich. 1882, saved four years later. A faithful attendant at all the meetings, will be sadly missed.

**Akron, Ohio.**—On Aug. 19 our brother, James Pollock was called home in his 75th year. Saved as a lad of 16 near Glasgow, Scotland, for the past 35 years in the Assembly here where he was a valued brother, quiet and consistent, a help in the Bible Reading and, as one sister expressed it, often struck the key-note of the worship meeting, when he gave out the first hymn or offered thanksgiving to God.

Also on July 12, the Assembly here parted with our beloved brother Alex Hyslop, aged 62 years, only for "a little while." Another quiet and valued brother, fitting in where he was most useful he sought to lend his strength to the testimony of God. These men are sadly missed amongst the saints as their ranks are depleted.

**Hatboro, Pa.**—Mary Richards, beloved wife of Ralph Richards and daughter of Newark Hunton passed into the presence of the Lord Aug. 27. In happy fellowship with saints here. A family of eight children with three under eight years of age mourn her loss—prayer is requested for them especially.

**Philadelphia, Pa.**—William Long of the Overbrook Assembly "went home" Aug. 29. Awakened during meetings held in Ardmore, Pa. by Robert Miller of Scotland in 1916 and saved alone in his room later. One of a family of eleven, all but one of whom have been saved. Not a "platform" man but a real help in the Assembly and quietly looked after many of the duties at the Hall.

**Hamilton, Ont.**—Our dear brother, W. Boles "went home" suddenly Aug. 30 after returning from his vacation and, as was his wont, seeking to help the little assemblies wherever he happened to be. Saved in New Stevenson, Lanarkshire, 49 years ago, coming to Canada in 1913. In fellowship in McNab St. and latterly with the Christians meeting at Kensington Ave. The burden of the funeral message was—"For he was a faithful man, and feared God above many." Neh. 7:2.

**Pawtucket, R. I.**—Our brother, Chas. Timperley, was suddenly called home Aug. 16. He and his wife, who pre-deceased him in 1945—were saved in 1921 through the preaching of the late Dr. E. A. Martin and Hugh McEwen. Baptized and received into this Assembly where they continued steadfastly until their homecall.

# Words in Season

THE BIBLE FAMILY MAGAZINE



## *The Lord's Table*

SOVEREIGN LORD, to Thee we gather,  
Round Thy blessed Person here;  
Bread and Wine, to faith so precious,  
Now we feel Thy presence near.

Let us linger, let us ponder,  
Let not earth-born thoughts intrude;  
While at Thy blest Cross we wonder  
At the scoffing, loud and rude.

Lord of Life and King of Glory,  
On Thy brow the mocking thorn;  
Earth-born sons around Thee gather,  
Object of their hate and scorn.

Earth-born sons now round Thee gather,  
Twice-born! fruit of all Thy toil;  
Gather round Thee now to praise Thee,  
Soon to share the Victor's spoil.

W. H. F.

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**NOVEMBER, 1949**

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## WORDS IN SEASON

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**NOTE.**—The "metre" suggested for the October Frontispiece was placed in error. "THE LORD'S TABLE" on cover of this issue may be sung to it—8.7.8.7. or 8.7.8.7.D.

**New Subscribers**—You may subscribe now and receive NOV. and DEC. and all of 1950 issues for \$1.00.

### ADDRESS OF CORRESPONDENTS

**Guthrie, Okla.**—Chester Armstrong, 302 E. Washington.

### OTHER ADDRESSES

**Bridgetown, Barbados, B. W. I.**—Mr. Samuel McCune, % General Del.

**San Diego 1, Calif.**—Louis Hoy, 2222 4th Ave.

**Guthrie, Okla.**—Assembly meets in home, 411 E. Logan.

### UNITED STATES

**Saugerties, N. Y.**—H. Dobson had six weeks in tent here, helped latterly by Jas. McCullough. Interest good, one professed.

**Jackson, Mich.**—Saints here opened their new Hall Sept. 11 with an all-day meeting well attended by other neighboring assemblies. Brethren who have taken a heart interest in this assembly during the years were present to minister the Word—McBain, Warke, Stewart, Govan and Wm. Ferguson. May the Lord keep the Assembly going on happily and simply in Godly ways.

**Lenoir, N. C.**—Bro. Oswald MacLeod, helped by Jas. Smith, Jr., labored faithfully here during the past season of 11 or 12 weeks. Some professed. A great deal of opposition, mostly from the religious folk.

**Bristol, Conn.**—Cesar Patrizio visited here, also Hoboken, N. J. recently. He speaks of a very good Conference at Waterbury Sept. 3 to 5. Bre. Pizzulli and R. Capiello also write encouragingly of their visits amongst the Italian Assemblies.

**Midland Park, N. J.**—The Lord gave cheer to saints here at their recent Conference. Many gathered in from N. J., N. Y., New England, Pennsylvania and farther afield. Many gave expression of help received. One professed. Bre. McCullough, Fletcher, Conaway, Klabunda, Wm. Ferguson, G. Duncan and others were present to minister the Word. G. Duncan and W. Ferguson remained for meetings. A. Klabunda went to Groton, Conn. Hall filled to capacity Lord's Day afternoon. One who was present wrote later: "I think your conference was about the best you have ever had. God was in it all the way through. It should be a rebuke to those groups who want to arrange everything and thus get away from God's order."

**Guthrie, Okla.**—A new Assembly was formed here Sept. 11, meeting for the present in bro. T. McCullough's home. It was a day to be remembered.

**Detroit, Mich.**—Jas. Blackwood had several weeks in West Chicago Hall. The Word was proclaimed faithfully, interest was good.

**Sparta, Wisc.**—A. Stewart gave help to bro. S. Hamilton in small towns of Wisc. where the latter has been visiting faithfully.

**Manchester, Iowa.**—Conf. here reported very good, also Hitesville and LaCrosse conferences. Ministry practical and searching.

# 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. 41

NOVEMBER, 1949

No. 11

## GATHERED GEMS

SO LET our lives and lips express  
The holy Gospel we profess;  
So let our works and virtues shine  
To prove the doctrine all Divine.  
Jn. Newton.

« « «

"Lord Jesus, I am finding out the greatness of Thy loving heart." Miss Grace Smith's last words when dying of cancer of the spine in Africa four years ago.

« « «

God placed that which He hated most on Him that He loved best. Geo. Winemiller at Bryn Mawr Conf. 1948.

« « «

Joseph took a bride from the Gentiles and she had a closer place than his brethren could ever have. So the Church has a nearer place than Israel. This—Israel must find out.

« « «

He who has the truth at heart need never fear lack of persuasion in the tongue.

« « «

Music is brought into many assemblies to entertain those who have missed Christ. W. J. McC.

« « «

All things are stored up for us in Him of Whom "old Canaan" was a faint and narrow type. Entering Him, we pass at once into immense possessions, "which God hath prepared for them that love Him." We are richly endowed in Him, and have no need to collect an income. It is ours, in the life of "faith and patience," humbly to claim, and diligently to employ, the "unsearchable riches of Christ."

H. C. G. Moule.

« « «

Joint-heir with Christ the Lord, I wait;  
He soon will end the night;  
His yoke is easy to the neck—  
I prove His burden light.

R. C. C.

## THE SUBSTITUTE

**D**URING my military service in India, in those stirring times of mutiny and murder, I had in my regiment a little bugler who was too weak and delicate for the life he had to lead; but he was born in the regiment, his father had been killed in action, and then his mother drooped and died. After his mother died his life was made miserable by the scoffing sneers and ribald jokes of the men, whose butt he was.

WHEN little Willie Holt was fourteen years old, the regiment was bivouacking some miles from camp for rifle practice. I had intended leaving the lad behind, but my sergeant-major begged hard to "take him along." "There is mischief in the air, Colonel" he said, "and, rough as they treat the lad, his pluck and his patience tell on 'em; for the boy is a saint, sir; he is, indeed."

I HAD a rough lot of recruits just then. Before we had been out a fortnight, several acts of insubordination had been brought to my notice, and I had pledged to make an example of the very next offense by having the culprit flogged.

ONE night targets were thrown down and otherwise mutilated. On investigation the act was traced to occupants of the very tent where Willie Holt was camped.

IN vain I appealed to them to produce the man, and at last I said: "If anyone of you who slept in number four 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 alternative but to punish you all, each 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 completely hidden, Willie Holt came forward.

"COLONEL," said he, "you have passed your word that if any one of those who slept in number four tent last night comes forward to take his punishment, the rest shall get off free. I am ready, sir; please 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 sins? For that he is guiltless you know as well as I." But sullen and silent they stood, with never a word.

THEN I turned to the boy, whose pleading eyes were fixed on me, 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, "I am ready, sir."

SICK at heart I gave the order, and he was led away for punishment. Bravely he stood with bared back, as one, two,



three strokes descended. At the fourth a faint moan escaped his white lips; but ere the fifth fell a hoarse cry burst from the crowd 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 utterance he shouted: “Stop it, Colonel, stop it, and tie me up instead! He never did it, but I did”; and with convulsed and anguished face he flung his arms around the boy.

FAINTING and almost speechless, Willie lifted his eyes to the man’s face and smiled—such a smile! “No, Jim,” he whispered, “you are safe now, the Colonel’s word will stand.” Then his head fell forward—he had fainted.

THE next day I visited the hospital tent where the boy lay dying. The shock had been too much for his feeble strength. He lay propped up on the pillows; and at his side, half kneeling, half crouching, was Jim Sykes. I saw the drops of sweat standing out on his brow as he muttered brokenly: “Why did you do it lad? Why did you do it?”

“BECAUSE I wanted to take it for you, Jim,” Willie’s weak voice answered tenderly. “I thought it might help you to understand why Christ died for you.”

“CHRIST died for me?” the man repeated.

“YES, He died for you because He loved you. I love you, Jim, but Christ loves you much more. I only suffered for one sin, but Christ took the punishment for all the sins you ever committed. The penalty was death, Jim, and Christ died for you.”

“CHRIST has naught to do with such as me, Lad; I’m one of the bad ’uns; you ought to know.”

“BUT He died to save bad ones,” answered Willie. “After you have sinned against Him He loves you so much that He came all the way from Heaven, and suffered and died in your place, and now He is calling you. He wants to cleanse you from every stain of sin and make you fit for His presence. He wants you to live with Him in glory. He was wounded for your transgressions, He was bruised for your iniquities, the chastisement of your peace was upon Him. How can you resist such love as that?”

“HE says: ‘He that heareth My Word and believeth on Him that sent Me hath everlasting life, and shall not come into judgment, but is passed from death unto life.’ Won’t you receive Him now?”

THE lad’s voice failed him, but he laid his hand gently on the man’s bowed head.

AFTER a little while we saw a strange light in his dying eyes, and with a happy cry he flung out his hands as if in welcome. Then gradually the weak arms dropped; the light faded from his shining eyes; and his spirit passed over from earth to heaven.

Notable Anecdotes.

## DIVINE ENCOURAGEMENT

FRANKLIN FERGUSON, NEW ZEALAND

### Not Forgotten

**H**AVE graven thee upon the palms of My hands" (Isa. 49:16). There are moments when the Christian is tempted to think as Zion thought, "The Lord hath forsaken me, the Lord hath forgotten me." When the burdens and cares of life seem more than we can bear; when the mind is depressed and nothing gives us rest and comfort; when things appear to be against us and little, if anything, for us; then in the bitterness of our spirit we take sides with poor Jacob, saying, "All these things are against me!" Our treacherous heart is quick to say to us, "The Lord no longer thinks of you; for if He did, surely these troubles would never be!" But our faithful Lord must not be judged by circumstances. "What thou knowest not now, thou shalt know hereafter."

COME, let us dry the tears, and wear no more a gloomy countenance. The clouds will soon roll by. The sky will soon be blue. If for the present Christ has strewn our path with briars instead of flowers, so that our poor torn feet can scarcely trudge along, shall we question His wisdom or His love? "Behind a frowning Providence He hides a smiling face." Be of good cheer, fellow-Christian. How can He forget us? "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee."

IT was as though Jehovah had made on the palms of His hands an engraving of Jerusalem—the city which He loved—marking its walls, its towers, and its gates; that He might have its inhabitants continually in remembrance. But of the Church—that Body of which we are members individually—it is no walled city portrayed upon His flesh; it is the print of nails in His hands. Yes; and as His eyes see those deep wounds, His thoughts are to usward. No mother's heart yearns over her fond babe as His heart yearns over us. Oh, then, let nothing persuade us that we are forgotten of the Lord. "Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword," separate us from the love of Christ? With emphasis let us now exclaim, NO!

TRIALS are but blessings in disguise. Though the night is dark and the wind is piercingly cold, we will solace our hearts with the thought, "Nothing changes God's affections." His love orders every circumstance; and with unerring judgment He weighs each trial before laying it upon us. When we meet Him by-and-by, we shall understand what now we cannot know, and read the meaning of our tears. And falling down before Him we shall bless the hand that laid the strokes upon us.

### Cheer in Service

"HE encouraged them to the service of the house of the Lord" (2 Chron. 35:2). A little encouragement goes a long way. A few kindly words will make us put both heart and soul into our labor. How distressing it is when after doing our best for an employer, no recognition is made of the pains taken to please him. Not so does the Lord treat His children who serve Him. He takes the liveliest interest in the service of His house, and many a cheering word does He give to those who serve Him. Their work may be defective in its execution; no special genius may be displayed in their efforts; but they did their best. He looks to see their motives, and rejoices in their attempts to be pleasing to Him.

LIKE some young child who does a bit of work for his father. It is not up to much in your eye or mine. But the parent regards it differently: it is his child's work. And with pleasing looks he says to the little one, "How nice, dear! And did you really do it all by yourself? Well, you have been clever! I am so pleased!" The little one is quite happy at his success in doing something for father. And is the great Father different to an earthly parent? No. He acts the same to His children, only He goes beyond human-kind in His encouragement.

OH, child of God, don't ever disparage the humble effort to serve the Lord; for there are loving eyes looking on which see so differently to yours. He looks not with the critical eye of an austere master on the ill-done workmanship of a servant, but with lovingkindness He regards the heart of the child which attempted something for Him.

### Supernatural Aid

"ENDUED with power from on high" (Luke 24:49). This humble body of clay becomes a habitation of God, through the Spirit. Well may we marvel that He who fills the heaven of heavens would tabernacle in so humble a tenement! The worm is made to thresh a mountain by power from on high. Impossibilities become possibilities through the presence in us of the Third Person of the Trinity. "When our weakness leaneth on His might, all seems light." We can attempt to do for God what other men would think madness to attempt, because we feel ourselves empowered with might that is not earth-born. The supernatural becomes natural (so to speak) to the child born of God. Our outward man may perish, yet the inward man is renewed day by day with the Spirit. Infirmities may increase and the natural force be abating; still may the triumphant cry be, "I can do all things through Christ which strengtheneth me."

WEAKNESS, infirmities, reproaches, necessities, persecutions, distresses, are our heritage, and shall be so long as we

sojourn here; but these become by a mysterious and Divine process, the things through which the power of Christ may rest upon us. Child of faith, thou art a strange combination of weakness and of power!

## CHRISTIAN SIMPLICITY

### In View of the Lord's Return

WM. H. FERGUSON

**T**HAT the truth of the Lord's Coming if rightly apprehended and received with sincerity would have an immediate effect upon our lives is unquestionable. The spirit of the world which has gripped the people of God so strongly today would give way to the manifestation of an unworldly and heavenly mind and we would be, at once, in a state of expectancy. Purely material things would lose their apparent value to us—the self and pleasure seeking would seem as abhorrent as it really is and altogether life would take on a more serious vein and amidst reproach and labour for our rejected Lord we would “look up” and be found waiting and watching for Himself—our true Bridegroom and Lover.

HOW sad to think that amidst many other precious truths which have been lost this “blessed Hope” of Titus 2:13 also has been lost—not nominally, of course, but practically as much as if it were openly denied. On every hand men (professedly Christian) TALK of the Lord's Coming, point to signs such as the return of Israel to their own land and the State of Israel, etc., etc., (although we are not told to look for signs), and at the same time live like the world, its pleasures, its aims, its grandeur, its progress all appealing to many so-called exponents of truths relative to His Coming again.

SOME have even seen fit to enter the Bond and Investment field, calling for Christians to invest their money with them (professedly again for the Lord's work), guaranteeing incomes to those who invest and guaranteeing same income to their heirs which goes without saying. Such heirs may be unsaved and ungodly yet we have the anomaly of professed Christians investing in property of other Christians who may be called away at a moment's notice and they, themselves, called away, the sources of income from such investments immediately vanishing—bonds worthless—heirs losing supposedly “safe” investments and funds; and all this by those who profess that hourly, momentarily, they are waiting for the Lord from heaven. We doubt very much if a license to engage in any such Investment business would be granted by any State authority anywhere if these facts of the Lord's

Coming were truly presented with the application and it were known that the Churches whose existence guarantees the income may vanish in "the twinkling of an eye." We doubt not there will be some left when He comes but they will hardly be in the mood to take over—their distress and anguish and awakening is all too dreadful to contemplate. One would shudder at such a thought.

WE have dwelt on this a little for the heart-exercise of His own because many of the assemblies and saints we feel responsibility for are being "circularized" and "dunned" to invest in these so-called Christian enterprises and projects at higher interest than even business men of the world feel inclined to offer, the whole thing savoring more of worldly promotion than of spiritual men.

TO say that if the Lord came the properties, etc., would take care of this is questionable and unorthodox so far as the world's business is concerned. The Christian, in entering this field, is entering the world's and the State's domain and it little becomes the stranger and pilgrim character of His own. If the Christian, after giving God His portion, has a little to lay aside for special needs, etc., let him entrust it to the State or Government authorities, hence no reproach will incur when the Lord comes.

AN altogether different picture is presented where Christians are living normally, obligations all met or being met as they come due by contractual liability as in that case, the world could never charge the Christian with dishonesty but the guaranteeing by Christian men of incomes and funds for many years to come, even for life, is a direct denial of the Lord's coming and a denial of our true character in the world and our relationship to it.

THE best advice we can offer is from the Word of God itself and is found in the words of our blessed Lord in Matt. 6:19, 21.

"LAY not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal: For where your treasure is, there will your heart be also."

ONE of the Emperors said, in the second century, to some of the guides and leaders of one of the Churches—"Bring forth the treasures of the Church." "Give us a little time," they said. He agreed that they should produce them the next day, so, promptly they were on hand in the Court with their treasures. "These," said they as they pointed to the lame and poor and maimed and destitute of their care, "are the treasures of the Church." Happy Church when such were its treasures.

WE are in Laodicea today in the Church's history. "Thou sayest, I am rich, and increased with goods, and have need of nothing." Almost any object of appeal calls forth money from the overloaded pockets of many professed followers of Christ and such projects are largely fashioned after the religious Babylon which is characterized in the end in Rev. 17 and 18 as being the "depository" of wealth untold. Think this over, Christian!

WHILE the punishment of Babylon remains for the days after the translation of the Church to heaven and prior to the manifested glory of the Son of Man when He comes in judgment, yet the word to all who love the Lord in relation to Babylon is "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." That God's displeasure waits its time in relation to this CORRUPTRESS is written largely on the page of Revelation. Why any professed Christian should wish to "imitate" her is beyond our "ken." The call to separation from this evil thing despite its social Gospel and professed deeds of charity rings as clear and distinct for us today as it did long ago, and the gracious promise of 2 Cor. 6:17, 18 still cheers and sustains those who thus accept the true separated or Nazarite character our Lord desires—"Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

ONE may say we are not told to separate from other Christians but this is begging the question. If true Christians are mixed up in religious Babylon, our duty is to show them its error, yet by example and conduct show them that while we can have nothing to do with the system of Babylon or any systems of men, it is our privilege to gather to the Lord's Name alone, owning no other authority but His own as revealed in His Word by the Holy Spirit; seeking to maintain testimony for Himself in this dark world—keeping the lamp burning brightly till He returns. God has blessed such a testimony in the past. Witness the many assemblies planted by pioneer brethren of a past day who lived simple and godly lives, had no converse with the religious world but knew much of its opposition. They lived daily on the bounty of a never failing God Who knew their needs and, often months away from Assembly fellowship, yet they went on in the strength of the Lord and the hope of His Coming and have left a rich heritage to those of us who follow after. May we be true to the "trust"—"till He Come."

AN aged Christian I visited in Kansas City years ago who was amongst the first to "Gather to His Name" in Scotland when the late Donald Ross left the North East Coast Mission

for whom he preached when he saw it was contrary to God's Word, told me—"IN THOSE EARLY DAYS WE WERE TAUGHT TO LOOK FOR THE LORD TO COME EVERY DAY."

AMIDST the jargon of voices and the confused conditions of the day we live in, let us listen afresh to the sweet and precious words from His own lips—"And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." May we respond to His affirmation of this in Rev. 22:20 with the answer—"Even so, come, Lord Jesus." With this in view the canon of Scripture closes, with the promise of GRACE in the interim—"THE GRACE OF OUR LORD JESUS CHRIST BE WITH YOU ALL. AMEN."

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## THE TWO RESURRECTIONS

JOHN BUNYAN

NOW, when the saints that sleep shall be raised thus incorruptible, powerful, glorious and spiritual; and also those that then shall be found alive, made like them; then forthwith, before the unjust are raised, the saints shall appear before the Judgment Seat of the Lord Jesus Christ, there to give an account to their Lord the Judge of all things they have done; and to receive a reward for their good according to their labour. They shall rise before the wicked, they being themselves the proper "children of the resurrection," that is, those that must have all the glory of it, both as to pre-eminency and sweetness; and, therefore, they are said, when they rise, to rise from the dead; that is, in their rising, they leave the reprobate world behind them. And it must be so, because also the saints will have done their account, and be set upon the throne with Christ as kings and priests with Him to judge the world, when the wicked world are raised. Rev. 20:11-15.

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## GET RIGHT WITH GOD

A CHILD of God should not leave his bedroom in the morning without being on good terms with his God. We should not dare to go into the world and feel: "I am out of harmony with my Lord. All is not right between God and my soul." In domestic life, we are wise if we square matters before we separate for the day. Let us part with a kiss. This method of unbroken fellowship should be carefully maintained toward God. Be at perfect rest with Him.

## THE DUAL INHERITANCE

WM. WILLIAMS, VENEZUELA

**I**N READING in Ephesians, chapter one, the other day, we noted an expression which we had not observed so far in connection with our inheritance in Christ, and then His inheritance in us. We are all familiar with the inheritance in v. 11—"In Whom also we have obtained an inheritance," but not so often do we hear of v. 18—"The riches of the glory of His inheritance in the saints." Thus we see our inheritance in Christ and then His inheritance in us.

IN vs. 5-7 we get God's order—predestinated—adopted—accepted—redeemed; but as to our experience we started with our redemption, then we learned that we were accepted in the Beloved, further that we were actually sons and finally, that we had been predestinated by God Himself. All this is marvellous and beyond our little "ken." Let us compare it to the river in Ezekiel 47.

AT the first crossing the water was up to his ankles. In Ephesians we have—"In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." ch. 1:7. Redemption in the New Testament has the underlying thought of "being bought in the market." We were surely sold under sin to a cruel and powerful master but our blessed Saviour came to where we were, paid the price with His own blood and set us free. Free! never to be in that slave market again, in bondage to that cruel master. "My Redeemer! plucked me as a brand from hell."

THEN at the next crossing, the water was up to his knees. This might answer to v. 6 where "He hath made us accepted in the beloved." I do not know why the Authorized Version did not write "beloved" with a capital B, since it is a divine title of our blessed Lord. The R. V. translated—"which He freely bestowed on us in the Beloved." J. N. D.—"Wherein He has taken us into favour in the Beloved." What a fulness there is in these three expressions! "Accepted"—"freely bestowed on us"—"taken us into favor." Here the water is up to the knees of a truth and the realization of these precious facts should make us bow our knees to the God and Father of our Lord Jesus Christ.

THE next crossing brought the water to the loins and so the next step in Ephesians is—"Having predestinated us into the adoption of children by Jesus Christ to Himself." Here we get the word adoption, but not merely "children" as in the Authorized Version, but better in the R. V.—"as sons through Jesus Christ unto Himself." "Child gives prominence to the fact of birth, whereas son stresses the dignity and character of relationship." (W. E. Vine). (Editor's note! We agree with this thought regarding the "child" and the "son"



but to say, as some have said, that one can be a child without being a son is stretching the matter beyond its proper proportion. Compare Gal. 3:26—"For ye are all sons (Gr. uios) of God through faith in Christ Jesus." R. V. and 1 Thess. 5:5—"For ye are all sons of light and sons of the day" (uios). It is well for those who preach the Word to make this distinction quite clear so as not to confuse young believers.)

FINALLY at the fourth crossing, in Ezekiel, the writer was in waters to "swim in." The fourth step in Ephesians is—"Having predestinated us." Predestination is a precious truth which simply cannot be explained, but, thank the Lord, it can be believed. It is like other scriptural truths of which we can say, that we do not believe them because we understand them; but, rather we understand them because we believe them. Predestination has given the saints and sages of past days much to think about and more to write about. It has been defined as—"The effective exercise of the will of God, by which things before determined by Him are brought to pass." This sounds good and we will leave it there but just believe predestination and your heart and mind will soar into realms unknown of wonder and adoration to the only wise God to Whom be glory and majesty, dominion and power, both now and for ever, Amen.

NOW let us look at the other side of our subject—"His inheritance in the saints." We see how the eternal wisdom and power of our loving God and Father have been exercised on our behalf so that our inheritance in His beloved Son might be our theme in the coming ages. How are we going to reciprocate in some small degree what we owe to His sovereign grace?

IN the case of David and Jonathan in 1 Sam. 18 we get an illustration of what we mean. "And it came to pass when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." Here we get two souls knit in one, LOVE was the fusing power. Others were shouting, Saul was asking questions, but Jonathan was loving. He realized that he owed all to David and true love must find expression. He first "stripped himself of the robe that was upon him, and gave it to David, and his garments." The young man would love his princely robe, which marked him as the king's son. Young men are usually fond of fine clothes, especially clothes which distinguish them as being somebody, or belonging to something of note. This is the pride of life. So dear Jonathan said in his heart—this is no longer mine, I must give it over to David. Now what about that which we take pride in? There is usually a great shout in the religious world if some one with some social standing or of some means, renounces all to go as a missionary to the heathen. But we can all, in an unostentatious way, leave the things

which we love so well, which means so much to us or which distinguish us in this world.

I REMEMBER when I was newly saved, Kenneth MacKay who led me to Christ, took me to a lodging house for tramps and beggars in Shuttle lane in Aberdeen, Scotland. It was in the winter time; the inmates all gathered in a fairly large room, some sitting on old chairs, others squatting on the floor, as near as possible to the coal fire in the grate. The heat and smell would make me feel sick at times and when we would go down Park Street and turn into the dark, filthy lane where vice in all its degradation was seen openly, I used to be afraid that some of my friends would see me enter the arch which divided the Lane from the respectable world, as it was "beneath my dignity" to be seen entering such a vile place. But Mac. was faithful and fearless. Soon we learned not only to enter and help him sing but we tried ourselves to preach the Gospel where the precious Name of Jesus was usually heard only in blasphemy.

THEN Jonathan gave David his sword. That arm speaks of self-defense and when Jonathan handed over his sword it was a sign of surrender. It is easy to sing—"I surrender all." But what about being willing to surrender your time, talent and means to our worthy Lord? Then he gave him his bow. That has a wider range. You may have heard some say—"I would love to serve the Lord, I would love to be a missionary, it must be so romantic, but then it would spoil my prospects for life." In Venezuela they have an apt saying—"La ley del embudo," i. e., "the law of the filler or funnel when anyone wishes the lion's share and is selfish. The wide side to me and the narrow end to God." Our wonderful inheritance in Christ is made the theme of great discourses, but when it comes to His inheritance in us, we shirk our responsibility.

AND last, but by no means least, he handed over the girdle to his newly found lover. In some countries the girdle is used to carry money, so if we look at Jonathan's action in this light we shall see that he handed over to David his wealth. There is such a clamour in the so-called Christian world for money and funds that one would think that heaven's currency was at a tremendous discount—belonged to the "soft area." We do not wish to speak about it for fear that we, who are seeking to be guided by the Lord and the Word of His grace, should seem to be in dire need of funds also. Not at all. God meets all the need of all the work and workers who do things in fellowship with Him without appeal for funds. This is our experience after forty years in His blessed service.

NOW, who can say that they have been disappointed with the inheritance which we have in Christ Jesus our Lord? But are we to let Him be disappointed in the inheritance He has in us?

## UNITY IN THE CHURCH

G. P. TAYLOR

**I**N PSALM 133 we see God's view when brethren dwell together in unity. It is something to behold—GOOD; PLEASANT, PRECIOUS AS THE DEW OF HERMON.

The 1st Epistle to the Corinthians was written to a New Testament Church, and from the first to the last chapter we shall see, by careful reading, how the Holy Spirit taught them to unite together in all they sought to do for the Lord Jesus Christ, for He is Lord over every Church that is His.

Unity in Speech	I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing
Unity in Gathering	and that there be no divisions among you:
Unity of Thought	that ye be perfectly joined together in the same mind
Unity in Judgment	and, in the same judgment.

(1. Cor. 1:10).

WHEN an Assembly fails in these points it can only mean that carnality has set in, the Lordship of Christ is not acknowledged, and men are following the dictates of their own minds rather than the Spirit of God and the Bible.

SOME tell us that because of the times in which we live—the closing of the Church's history—it is impossible to follow strictly to Scriptural lines. They admit it is the standard, and that we should try to live up to it, but what we want to look at in this epistle is MORE than a standard to follow—it is ORDINANCES TO KEEP. 1 Cor. 11:2.

### Unity in Discipline

“IN the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan.” 1 Cor. 5:4, 5. This is unity in connection with discipline.

IT is clearly taught here that should an Assembly have the unhappy experience of having one in their midst, called a brother, who is guilty of one of the sins listed in verse 11, that the duty of the whole assembly is to UNITE TOGETHER to carry out this judgment. They should be of the same mind and the same judgment because of the Lord and His Word.

AFTER this “wicked person” had been put away they were told not to keep company with him or to eat with him. This does not mean the Lord's supper only. The one under discipline is looked upon as being outside of the circle of

fellowship, and because of his wickedness we are to have **NO FELLOWSHIP** with him—either at his home or ours, at his table or ours.

IN this chapter he is called “a brother.” In some instances such a person may not be a brother, as will be manifested by subsequent behavior following the carrying out of discipline. However, in this instance the united judgment of the assembly had the effect that God intended, and it proved him to be a brother. 2 Cor. 2:6, 7.

IF one is guilty of companying or eating with one under discipline he is a partaker of his sins, disobedient to his Lord’s command, rebellious to the teaching of His Word, guilty of breaking down the unity of that assembly, and endangering himself to the judgment of God. “If any man defile the temple of God (the assembly or church of God) him shall God destroy for the temple of God is holy, which temple ye are.” 1 Cor. 3:17.

### Unity in Worship

#### 1 Cor. 11:17-20

IN this chapter we see disunity in connection with worship, while it should be the reverse.

VERSE 18: “I hear that there be divisions among you.” What a shame when the church comes together professedly to worship and remember the Lord, but manifesting a spirit other than “love one to another.” What a lovely sight for God to behold when a company of saints come together upon the first day of the week to remember His Son. Not to pray—not to preach—(although we know it is permissible for one to preach), but the main object is to **BREAK BREAD** (not cut). Acts 20:7.

NOTICE the clause “**COME TOGETHER.**” In 1 Cor. 11 it is mentioned at least five times, teaching us that this coming together on the Lord’s day morning should be with one thought in view—the Lord Himself. It is also a great responsibility, for He will judge His people if we break this harmony and sit in the circle a drone, unexercised, not discerning the Lord’s body. We may expect one or all of these judgments: “For this cause many are weak and sickly among you and some sleep,” 1 Cor. 11:30. The weakness, sickness, and death referred to in this verse are all physical.

WHILE the above should exercise us, we must not think that every sickness through which a child of God is passing came because of his failure to discern the Lord’s body. We think of Epaphroditus (Phillipians 2:27-30), who, “because of the work of Christ was nigh unto death.” Also Timothy, who had “infirmities.” (1 Tim. 5:23).

## Unity in Ministry

### 1 Cor. 14:23

"IF, therefore, the whole church be COME TOGETHER into one place and all speak with tongues, etc." Verse 26: "How is it then, brethren? When ye COME TOGETHER every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation, etc." Verse 29: "Let the prophets speak two or three and let the others JUDGE."

AGAIN we see disunity prevailing in the assembly at Corinth. Much could be said along this line in our church meetings of today, but we have before us the correction for this disorder. If every brother would seek to be subject to the Lord and to one another, what lovely meetings would prevail! There would be ministry to profit, as is seen in Acts 15, where Peter spoke first, then all the multitude kept silent and gave audience to Barnabas and Paul: and after they had held their peace James took part, beginning by backing up Peter from the word of God. And to this agree the words of the prophets as it is written. (Acts 15:15).

THIS is UNITY IN MINISTRY when the brethren are being guided by the Holy Spirit, not by one another or by man's arrangements, or by one man using up all the time seeking only to give his opinion. When the brother who takes part can back up what has gone before by the Scriptures, we are led to a closer Scriptural walk and in more fellowship with one another. What a pleasant outcome that meeting in Acts 15 produced. We read in the 22nd verse: "Then pleased it the apostles and elders with the WHOLE CHURCH." Verse 28: "For it seemed good to the Holy Ghost and to us."

MINISTRY is given by the Holy Spirit so that all may learn and all may be comforted. Should an unbeliever, or an unlearned person be present, they will worship God and "report that God is in you of a truth." May each brother who seeks to minister God's word to His people remember Phil. 2:3: "Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem other better than themselves."

## Unity in the Collection

### 1 Cor. 16:1-2

"NOW concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week LET EVERY ONE OF YOU lay by him in store as God hath prospered him, that there be no gatherings when I come."

IN this matter (as in others in this epistle) we have the whole assembly uniting together with a purpose of heart—

**LET EVERY ONE OF YOU.** So many Christians seem to have little or no exercise about the offering upon the first day of the week.

**THIS** Scripture clearly teaches a system of giving to God and of laying by in store, or setting aside, a portion from our income. We know of some who lay aside 10 percent, some 15 percent, others 20 percent. Anything apart from consistent laying aside is slipshod. Until a brother or sister "lay by him in store" it cannot be otherwise. A man would never have a store unless he first laid in the goods. Christians will never have stores until they first "lay by them—as God hath prospered." By so doing, when the first day of the week comes around they are able to give to God as the need or exercise may be. This "laying aside" should be the first fruits, and when one receives their income the first thing that should be done is to take out the Lord's portion. "Honor the Lord with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." (Prov. 3: 9-10).

**IF** one is legally hindered from being out the first day of the week, he should feel exercised about bringing a double portion the following week; or, perhaps he may feel exercised about missionary work, the Lord's interest at home, the poor, or the sick. In such a case, he is able to go to his store and carry out that exercise.

**WE** are afraid that some have never learned this truth, and in some churches of today it is NOT "every one of you." What some put in the box would not pay for keeping warm that portion of the room they occupy. It should be a unity, a partnership, each one sharing as God hath prospered him in the expense of maintaining a hall, the rent, paint, general repairs, and in the spreading of the Gospel or distributing to needy saints and widows.

**IN** the verses we are now considering, the collection was for the needy saints at Jerusalem, but after one year we find that this bounty was still not ready. Though they had made a start, they had failed to carry through the performing of it—like many today who "intend" to give God His portion, but never get around to it. "Now, therefore, perform the doing of it," 2 Cor. 8:11.

**IT** is God's intention that there be an equality, as it is written: "He that had gathered much had nothing over, and he that had gathered little had no lack," 2 Cor. 8:15; Exodus 15:18.

**WHEN** an assembly, or an individual, carries out these principles they can expect the blessing of God. For "them that honor me I will honor, and they that despise me shall be lightly esteemed," 1 Sam. 2:30.

## THE DAY OF SALVATION

JAMES McCULLOUGH

**W**E WISH to look with you at the very well known words of 2 Cor. 6:2, "Behold, now is the accepted time; behold, now is the day of salvation."

NOT many of our Gospel meetings pass without this text being quoted and emphasized, and rightly so. The unsaved are urged to flee to Christ at once, and are warned of the danger of procrastination because, "Now is the accepted time, now is the day of salvation." We certainly do not desire to say a word that might be meant or construed to mean that we are in any way in disagreement with this application of this text. Let us still cry out in all earnestness in the ears of the unsaved, "Escape for thy life, look not behind thee," there is no time to lose, the day of salvation may close at any moment, etc., etc. However, we have thought for a long time that perhaps the text has another meaning. Looking at the verse in its context, it seems to suggest that it is not so much the unsaved who are being informed that now is the accepted time and behold, now is the day of salvation, but rather it is the Lord's people themselves that are being thus addressed. That is, since now is the accepted time and now is the day of salvation, it is our day of opportunity to get men saved, it is for us to be up and doing as our little day of privilege will soon be gone for ever.

THIS is a message to the saints at Corinth, and of course, for us as well. The apostle is not addressing the unsaved, and it is readily seen that it comes in connection with our service for the Lord. In chapter 5:20, he says, "We are ambassadors for Christ, as though God did beseech (you) by us: we pray (you) in Christ's stead, be ye reconciled to God," i. e., "Now is the accepted time" for us as ambassadors of Christ to beseech men to be reconciled to God. In chapter 4 verse 16, the outward man is perishing; in chapter 5:1 the clay tabernacle is soon to be dissolved, and then at verse 10, there is the solemn thought of standing at the Judgment seat of Christ where our life of service is to be reviewed, therefore, there is no time to lose, let us be up and doing, making the most and best of the passing opportunity, "Behold, now is the accepted time: behold, now is the day of salvation." We simply suggest this interpretation of this familiar text which, as we see it, fits the context perfectly. It is a common fault with us to pass on to the unsaved, the truth that really is for ourselves.

DO we not need a word of exhortation like this in connection with our service as ambassadors of Christ toward the world? Alas, we have been slothful and indolent. We have

not been as zealous as we might have been. We have, as it were, builded our own houses while God's house lies waste. We have taken care of our own interests while multitudes perish at our very side. We are free to confess, "We are unprofitable servants." The example of other servants of Christ puts us to shame. The zeal and enthusiasm of men like Francis Xavier rebukes us. His biographer relates the story of this remarkable man who was well brought up and highly educated but was brought to Christ at the age of 36.

"HAVING himself heard the story of the cross, a new idea haunts and possesses him. He is horrified by the fearful reflection that nations sit in darkness. Not a moment must be lost. Thousands are dropping daily into Christless graves. It is an alarming and terrifying discovery. He will set out at once, and the peoples shall hear from his own lips the story of redeeming love. He will tramp through the world till his limbs are swollen and his nerves are numb. He visits India, and hastening from province to province picks up the language as he goes. He contacts all classes, one day he is with the rich, and the next he is amongst the filthy huts of the fisher folk of Malabar. But every day and everywhere he tells with agony and tears his strange and wondrous tale. Ridiculed, stoned and persecuted, he presses tirelessly on always uplifting the cross of Christ. Having made converts and planted churches, he loses not an hour but hurries off in search of fresh fields to add to his divine conquest. He labors for 21 hours out of 24. In the course of 10 short years he learns and preaches in 20 different languages. He tumbles about the oceans in vessels that would not now be permitted to navigate a river, and at sea as on land the passion of his sacred purpose consumes him still. He visits leper settlements and with all the tenderness of a woman nurses hideous human wrecks. His limbs are often paralyzed with fatigue. He tramps across continents until from sheer exhaustion he drops upon the hard and inhospitable soil, and then having rested for an hour he rises and staggers on again. He dares death in every form. He endures all the pangs of hunger and thirst. At last, absolutely worn out after 10 short, strenuous years, at the age of 45 he lays his wasted, worn and emaciated form upon the seashore of Siam, and unnursed and unattended resigns his soul to God. His life is the most stinging rebuke that history has administered to apathy."

SURELY it was a sense of truth of 2 Cor. 6:2 that constrained this remarkable man and urged him on to accomplish so much in the few short years he was permitted to serve His Lord and Master. May the record of it stir us up from our lethargy as we remember, "Behold, now is the accepted time; behold, now is the day of salvation."

---

**T**HERE are no advances out of Christ. You begin with the forgiveness of sins in Him, and every other thought of God's heart for you is in Him also. Not only have I all I want in Christ, but I have all I need to be in Him.



## FROM OUR MAILBAG

"Last year I tried again to go to Canada and U. S. A. but Canadian medical authorities wouldn't permit. In Egypt I had a fall and fracture at thigh bone which resulted in lameness and difficulty in walking, also some stoop. Am now 79 and 4 months. My general health is fairly good. Still I seek to serve as I can. Am glad to remember in prayer lands once familiar to me, and seek to include Detroit, Saginaw, Bay City, etc., and you and your work also. Accept my love in Christ, and the same to all fellow believers."

Yours in the ever faithful One,

John Monypenny,  
1 University St., Belfast, Ireland.

« « «

FROM a brother in one of the Eastern assemblies:

"In 2nd John I noticed, in v. 7—'who confess not that Jesus Christ "cometh"' R. V. in the flesh, then in v. 10 the words 'receive him not into your house.' Does this mean His coming in the flesh as the Judge of the earth as in Matt. 25:31?"

ANS. We think not, but rather to His incarnation which truth is the especial target of Satan in the last days. Mr. Newberry's translation is as follows: "Who confess not Jesus Christ coming (or the One Who came) in the flesh."

« « «

FROM a young Christian in a Western Assembly:

"You probably do not know me and have never heard of me. I am a Christian in a small assembly in . . . There is in this city at the present time a man holding tent meetings—connected with the 'Youth for Christ' with which you are no doubt familiar. Because he preaches the Gospel our young people have been in constant attendance, but there are before and after the preaching many undesirable elements. I have refused to attend these meetings. Because of this have been accused of being 'uncharitable.' I wonder what you think about this. What should be the Christian's attitude to these movements? I have no desire to be uncharitable—but somehow I feel there is something wrong here."

ANS. We are pleased to note your exercise and would suggest the words of the Lord to Peter in John 21:22—"What is that to thee—FOLLOW THOU ME." If the Lord has separated you from the world and its religion, He will never lead you back there. It seems there must be a lack of proper teaching in the assembly and lack of godly guides who would permit young people to take such a false course—or it may be as is true in not a few places today, the spirit of rebellion amongst the young, has gripped them. May the Lord deliver you from such. In the Assembly of God there is ample room for the exercise of any gift, and service for God should revolve around and in the Testimony God has planted, to His Name. Remember, also, that no sect of Christendom exists without the suppression of some part of God's truth and Word.

### HE LOVETH US

**I**T IS said that the great expositor, Samuel Tregelles, declared that it took and was worth a life-time of the study of the Bible to discover that what he had thought to be the past tense of a verb was actually the present tense—loveth instead of loved. The Scripture to which Dr. Tregelles referred is Revelation 1:5, 6, beginning with the new sentence in the former: "Unto Him that loveth us, and washed us from our sins in His own blood, and hath made us a kingdom of priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen."

THE love of God and of Christ for us did not begin when we first received Him as Saviour, nor just before that, nor at the instant that we were born into the world, nor at our conception. It began before we were, before the world was. Far back in the eternal ages, in the divine counsels of the Godhead, we were chosen in Christ, that we should be holy and without blame before Him. (Ephesians 1:4). Neither did that love cease after the Son of God demonstrated the magnitude of His love at Calvary. It continues, and it will ever continue, through all eternity. It is operative now as the Man Christ Jesus is seated as our Intercessor and Advocate, our great High Priest, at the Father's right hand. It is because of that love that He will come again and receive us to Himself.

### HIS LAST MESSAGE

Rev. 22:20

**SURELY!** Oh, what precious Word,  
Unto all His loved, His friends,  
Ringing forth from Christ on high  
Ere His testimony ends;  
Love thus sounds this trumpet blast  
Yearningly! For time speeds fast.

**I COME QUICKLY**—Glorious fact!

Coming for My blood-washed saints  
Over whom I daily long;  
Meeting in the air My Bride—  
Earth's groan now, then endless song.

**QUICKLY!** Ah, then, blessed Lord  
Unto me grant power Divine,  
Instantly, to serve Thee now  
Constantly for Thee to shine;  
Keep me that I'll daily pray  
Longingly—again—again,  
**YEA, LORD JESUS COME, AMEN.**

John Monypenny.

**Soldiers Grove, Wisc.**—Bro. L. Brandt and S. Mick continued in tent here with four stoves to keep the place warm. People came out well, several professed. Bro. Warke gave help earlier.

**Manchester, Conn.**—Bre. Conaway and, later R. McCrory gave helpful visits here recently. Bre. Warke and Porteous are expected to begin a series of Gospel meetings end of October. Pray for our brethren.

**Hopewell, Va.**—Bro. S. Rea, helped by Hayward Morrison, had an encouraging time here, some professed. S. McEwen labored here years ago, we remember, and an assembly was formed then. It would be good if the work here could be revived.

**Albuquerque, N. M.**—Bro. Kennedy has been laboring here and in Allison, Colo., where he rented the Grange Hall, found it hard going. Saints in So. Highland Gospel Hall are aggressive.

## CANADA

**Arnstein, Ont.**—Conf. here perhaps the largest they have had yet and one of the best. Huntsville and Oshawa also report happy times. Taylor and Kember were to have meetings in Huntsville.

**Toronto, Ont.**—A. Joyce and A. Ramsay of P. E. I. purposed a series of meetings in Highfield Hall. W. Bousfield paid an appreciated visit to Eglinton Hall. The Sunday Schools of the various Halls have been putting forth efforts to get the old scholars back after the vacation season, and to obtain new ones, with gratifying results.

**Collingwood, Ont.**—Bre. Miller and Bousfield were having a few nights here. We also had a visit with bro. David Scott who, although 82 years of age, visited a number of his old scenes of labor and left for Port Arthur on his way home.

**Barrie, Ont.**—F. G. Watson gave a call here, ministry much appreciated. He also visited Craighurst seeking to help the saints.

**Sault Ste. Marie, Ont.**—Annual Conference here very good, well attended. The ministry carried out as in 1 Cor. 14 was to edification, exhortation and comfort and beautiful harmony prevailed. Bre. Govan, Shivas, Wilkie, John Adams, Reager, Stewart, Booth, Gray and Bruce were present. Meetings followed by bre. Reager and Plubell and last report from bro. Reager indicates the Lord has been "visiting" His people, some have professed after deep exercise and we trust others will be reached. Attendance excellent.

**Vancouver, B. C.**—John Govan of Detroit was expected here and likely will labor on the West Coast for some time, God willing.

## OTHER LANDS

**Aruba, Dutch West Indies.**—Bro. S. McCune has been laboring here with much cheer and help to the Assembly which was planted in 1938 with 12 in fellowship. There are now 50 of them, in fellowship. While there they had a baptism, commenced the day with prayer at 5 a.m. and finished with the Hall packed at night for the Gospel. He was going over to Curacao later. Climate here is extremely hot. He had six or seven weeks here.

**Venezuela, S. A.**—Bro. Williams writes of a new Assembly being formed in Barquisimeto, the fourth largest city of this country, with around 50,000 population. He says—"there are only 21 in fellowship but we hope soon to see a baptism. Barquisimeto is a fine city and we are looking to the Lord to raise up a worker for that needy place. Will you not join us"? W. Kerr from Belfast is expected on the S. S. Santa Ines Sept. 17.

**Chile, S. A.**—William McBride expected to pitch the tent in Constitution in November, new ground and densely Catholic. He was expecting our Chilean brother E. Parada to help him in the meetings—he has already seen a little encouragement in this place. Pray for them.

## CONFERENCES

**Bryn Mawr, Pa.**—Annual Conference at Thanksgiving, Nov. 24 to 27, all meetings in the Fire Hall. Thurs. 24th, meetings all day. Fri. and Sat. Night meetings only at 7:30. Lord's Day at 10:30, 2:30 and 7:30, God-willing. Corresp. Samuel Martin, 649 San Marino.

**Pittsburgh, Pa.**—The Annual Thanksgiving Conference at Friendship Ave. Hall D. V. will open with a Prayer Meeting on Friday evening, Nov. 25 at 7 p.m. Meetings will continue through Sat. and Lord's

Day, 26th and 27th, with three meetings each day and usual order of meetings. The Lord's people, as usual, will be freely entertained. Correspondence to Norman Gunn, 3043 Delwood Ave., Pittsburgh 16, Pa.

**Detroit, Mich.**—Annual Conference here will be held D. V. Nov. 19 and 20, with Prayer Meeting Nov. 18 at 7:30 p.m. All meetings will be held in the Gospel Hall, 7345 West Chicago Blvd. (cor. Prairie). Those coming from a distance will be freely entertained. Meetings will convene at 10 a.m., 2:30 and 7:30 p.m. on Sat. and Sun. Corresp. Alex. Stewart, 9320 Burnette, Detroit 4.

**Waterbury, Conn.**—Annual Conference here D. V. Nov. 5 and 6 in the Waterbury Women's Club Bldg., 74 Central Ave., commencing with Prayer Meeting in the Gospel Hall, Waterville, Fri., Nov. 4 at 8 p.m. Corresp. Wm. Batterton, Box 131, Waterville, Conn.

**Phoenix, Ariz.**—The Assemblies in Phoenix and Sunnyslope intend in the will of the Lord to convene their Annual Conference in the Phoenix Gospel Hall at Thanksgiving season—dates are Nov. 24, 25, 26 and 27. Those coming from a distance will be freely entertained. Address all communications to Wm. Ismay, 3302 East Pierce St.

#### FALLEN ASLEEP

**Mosgiel, New Zealand.**—On Aug. 8th our brother H. G. Bates. He had more than reached the fourscore years. He served the Lord faithfully through a long period, known and esteemed by very many believers, including brethren John Blair, W. J. McClure and S. C. Keller. His articles have appeared from time to time in WORDS IN SEASON. His widow has been a true helpmeet—let us pray for her.

**St. Catharines, Ont.**—Mrs. Wm. Winters of this Assembly "went home" Aug. 20. She was saved 47 years—in fellowship in Toronto and of later years here. She was given to hospitality. Remember her husband in prayer in his weakness. He will feel his loss keenly but the "hope" shines brightly—Titus 2:13.

**Monrovia, Calif.**—Our sister, Miss Minnie Bateman, went home to be with the Lord Aug. 29, aged 75. Born in Ireland, born again here in 1913. She was a good woman, given to much hospitality and loved by all who knew her. Remember in prayer her sister, Mrs. Taylor, who survives.

**Los Angeles, Calif.**—Our dear brother James Kennedy "went home" Sept. 20. A patient sufferer from arthritis for years, he maintained a hearty interest in the Lord's work. He painted many charts for our ministering brethren until unable to continue his art. Let us remember his widow in prayer, also his aged mother, Mrs. Ellen Kennedy of this city, now in her 92nd year. For years in Jefferson Assembly.

**Midland Park, N. J.**—During the Conference season our beloved sister Mrs. Cora Van Den Bush was buried. She "went home" Sept. 21, aged 48 years. Saved in 1926 and Gathered to His Name two years later. A succourer of many she will be greatly missed for her hospitality and attendance at meetings.

**Sault Ste. Marie, Ont.**—Also during the Labor Day Conference season here Mrs. Peter Edward was buried. She "went home" Sept. 1 after much suffering. With her husband for many years on the American side of the river, she maintained a hearty interest in all that concerned the Lord's work. Both were faithful stewards in temporal things and many through the years, missionaries and laborers in the U. S. A. and Canada were partakers of their bounty. The home was always open to the Lord's servants and the Lord's people. Let us remember our dear brother in his loss. In our early days of pioneer work in the North country they were valued helpers to the work and their home was a "haven" to many a tired laborer.

**Galt, Ont.**—Thos. Chesterman was called home Sept. 23 in his 89th year. Saved at 21 in England and in fellowship for over 40 years.

**Seattle, Wash.**—Our esteemed brother L. Bolt departed to be with Christ Sept. 23. Saved at 18 in Lerwick, Scotland and in fellowship here for about 40 years. He was a worthy example in his regular attendance at all meetings and amongst his neighbors was "not ashamed of the Gospel of Christ." Let us remember his widow in prayer. Ps. 12:1 comes to mind.

# Words in Season

THE BIBLE FAMILY MAGAZINE



## *This Fleeting Hour*

TOMORROW, Lord, is Thine!  
Lodged in Thy sovereign hand;  
And if its sun arise and shine,  
It shines by Thy command.

The present moment flies,  
And bears our life away;  
Oh make Thy servants truly wise,  
That they may live today.

Since on this fleeting hour  
Eternity is hung,  
Awaken by Thy mighty power,  
The aged and the young.

One thing demands our care—  
Be that one thing pursued;  
Lest, slighted once, the season fair  
Should never be renewed.

Lord Jesus, Thee we see,  
Swift as the morning light,  
Coming to fill Thy promised Word  
And banish all our night.

Doddridge altered.

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**DECEMBER, 1949**

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## WORDS IN SEASON

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### CHANGE OF ADDRESS

**Albanel, P., Quebec, Canada**—J. H. Spreeman, R. R. 1.

**Detroit, Mich.**—New location of East Side Assembly is Harper Ave. at Woodhall. Corresp. Henry Greene, 3847 Cadillac Ave., Detroit 14.

**Toronto, Ont.**—Correspondence for West Toronto Assembly, 425 Pacific Ave., should be sent to James Crawford, 349 Indian Grove, Toronto 9.

### UNITED STATES

**Seattle, Wash.**—Bre. Alves and Maxwell had a spell of meetings in portable hall at North Park, a growing neighborhood and a district much prayed for. Not a great deal of interest but seed was sown.

**Forest Grove, Ore.**—In Hillsboro, eight miles away, the Christians are conducting a children's meeting with a nice number attending and they were cheered.

**Blue River, Wisc.**—Recent conference here good and large and Christians strengthened in their testimony—one professed.

**West Union, Iowa**—Oliver Smith and Paul Elliott were visiting here. Walter Eltjes was at Pine Hill, one professed. E. B. Jamison at Brodhead, Wisc. Clay Fite visited Blue River and Lynxville, Wisc. Sam Hamilton visited Valparaiso, Ind. and Lake Geneva and was trying some Gospel meetings at Lynxville. Our brethren in Iowa and Wisconsin keep at it steadily for God. Pray for them.

**Chicago, Ill.**—W. H. Ferguson had a visit here at 86th Assembly and also visited Cleveland, West Side and Addison Assemblies, with hearty response to the Word.

**Long Beach, Calif.**—Geo. McKinley gave helpful ministry during a visit here and at Jefferson Assembly, Los Angeles.

**Jackson, Mich.**—Herbert Dobson was visiting the saints here in the Gospel—God has been working amongst the unsaved of late again. L. McBain and N. Crawford commenced a series of Gospel Meetings in Schoolcraft Hall, Detroit.

**Bay City, Mich.**—The Assembly here commenced their Monthly Ministry Meetings the first of Nov., with a nice interest. Any of the Lord's servants in the district at the time and exercised before the Lord regarding such, please communicate with the Correspondent, Wm. N. Mowat.

**Midland, Mich.**—George Smith had two weeks cottage meetings in the country out from here, a nice number of young folk attending.

**Indiana, Pa.**—A. Klabunda had about three weeks in Groton, Conn., after Midland Park conference—attendance varied. Saints there miss dear bro. Mackenzie greatly.

### CANADA

**Creemore, Ont.**—A happy and profitable conference here, ministry good and shared by brethren Watson, Miller, Bousfield, Bruce, and Fletcher.

**Peterboro, Ont.**—Annual conference larger than ever and a happy spirit prevailed. Refreshing and instructive ministry given by bre. Taylor, Watson, Fletcher, Wilkie, Cudmore, Leatham, Blackwood and Miller.

# WORDS

# IN

# SEASON

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# 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. 41

DECEMBER, 1949

No. 12

## GATHERED GEMS

### A Royal Service

THE service that we render now,  
Mid conflict, grief, and fear  
Is such as angels cannot give  
In their all-peaceful sphere.

« « «

The service that costs us nothing, is of little value. A life of Christian self-denial, in an easy-going, luxury-loving age like ours, will never be popular, but it is the royal path marked out by the foot-prints of the Perfect Servant, and unto which He beckons all who would here on earth serve Him. This is the only path in which real success is to be found, and it never fails, whatever appearances, as men see them, may seem to be to the contrary.

« « «

There is no power so mighty, so far-reaching as that of a godly life.

« « «

The extent of nearness is measured by the reconciling blood of Christ. Who can measure that nearness but the party reconciled and the Reconciler?

—G. B. Winemiller at Bryn Mawr, '48.

« « «

It is a dangerous thing for anyone to preach, when he is not right with God. He does not want our service if our souls are not in a right condition. To preach, when out of fellowship with God, can only result in evil. This is the reason that there are so many "strange children" begotten, and so much trouble in some assemblies . . .

—James Campbell.

« « «

In "looking for that blessed hope" we are in a state of expectation, daily expecting His return for His saints and in "loving His appearing" we are led to think of the Judgment Seat of Christ and the proportionate reward and glorified position of the saints who shall reign with Him and be identified with Him in His coming glory. Both aspects of His Coming are found in Titus 2:13.

« « «

Right gladly then we take the yoke,  
And bear it hour by hour;  
We glory in that service here,  
Which magnifies Thy power.

## THE END OF HIS DAYS

**A**N infidel store-keeper used the leaves of his father's family Bible to wrap parcels for his customers. Half of God's Book had been used for this purpose, when, one day tearing out the next leaf, his eye fell upon the words of Daniel 12:13. "But go thou thy way till the end be; for thou shalt rest and stand in thy lot at the end of the day." That word arrested him. What could be his "LOT" at the end of a godless life? He wrapped up the mutilated Bible, took it home, read it, and was converted.

WE omit going into the prophetic matter of the portion of this scripture. But we draw the reader's attention to the solemn message of Daniel 12:13, that arrested this infidel store-keeper, as he asked himself the question; what could be his "LOT" at the end of a godless life?

MAY I ask the reader the solemn question, what will be your "LOT" at the end of your days here upon earth? Time ends and then Eternity, but where? If you pass from this scene without the experience of the new birth; the word of God says, Heaven you can never enter. Immediately after death your soul, that can never die, nor be annihilated, will go to hell; to the blackness of darkness, to weep and wail and gnash your teeth: "where their worm dieth not, and the fire is not quenched," Mark 9:48, — God's prison house of every Christ rejector, but this is not the end.

MAY I draw the reader's attention to Rev. 20:13, where we read of hell delivering up its dead. The Spirit, soul and body will once more be reunited, in which men and women must stand before the "GREAT WHITE THRONE"; white as seen in purest light, and symbolizing the most blameless justice. Christ whom you on earth rejected as your Saviour, will then be your judge: "For the Father hath committed all judgment unto the Son." John 5:22. The books of sins will be opened—God's great record, from the first sin of childhood to the last sin before death is written there by the hand of God; sins long forgotten; but none forgotten by God. Ps. 90:8.

ARE you prepared to meet God and face your sins? The greatest of all sins will be the sin of the rejection of Christ as your Saviour. The book of life will confirm what is gathered from the books. If the books proclaim the evil works of the dead that stand before the throne, the book of life offers no defense, for the day of grace is forever past. Scripture records no name whatever as written there among those judged. V. 15, "And whosoever was not found written in the book of life was cast into the lake of fire."

SINNER friend, this will be your "LOT" in Eternity, if not saved by the blood of Christ. Today thy feet stand on

time's sinking sand; tomorrow thy footprints remain, but thou art gone; gone into Eternity. Today the Lord Jesus says to you: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life." John 3:16. "Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2.

—C. M.

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### TOO POOR TO PAY

**I**N A Scottish village lived a Doctor noted for his generosity. After his death, when his books were examined, quite a few of his accounts were found to have a line written in red ink: "FORGIVEN—too poor to pay."

HIS wife, being somewhat less generous, insisted that these bills must be paid and immediately instituted court proceedings. When the the judge asked, "Is this your husband's handwriting in red?" she replied that it was.

"THEN" said the judge, "there is not a tribunal in the land that can obtain the money for you. If your husband has written "FORGIVEN," these debts are forgiven.

SIMILARLY God has written "FORGIVEN" over the account of all who have believed in Jesus as Saviour, and confessed Him as Lord, Rom. 10:9, 10. The Bible states, "God was in Christ, reconciling the world unto Himself, not imputing (charging) their trespasses unto them."

YOUR personal salvation for time and eternity depends upon your acceptance of that acquittal. Have you accepted?

—Anonymous

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### THANK GOD THIS DID NOT HAPPEN YESTERDAY

**A** FEARFUL accident had happened; the body of a young woman was rushed to the hospital, mangled and bleeding but, though unconscious, she still lived. When she regained consciousness her first question was, "Can I live—shall I get better"? The surgeon reluctantly answered her question: "No, it is impossible." The sufferer calmly heard the answer and though life was fast ebbing away, she raised her hands to heaven and exclaimed, "Thank God this did not happen yesterday."

THE reason for her exclamation may readily be grasped—after much exercise of soul and as a result of listening to the preaching of the Gospel, she had rested her soul for eternity on the finished work and precious blood of Christ, JUST THE NIGHT BEFORE.

F. W.

## CHRISTIAN SIMPLICITY

### The Year's End

WM. H. FERGUSON

**T**IME is a most precious jewel entrusted to us in stewardship and as it is marked off in its successive stages and swiftly passing flight, it surely is wisdom on our part to give due consideration to this phase of our mortal existence, thereby gleaning valuable lessons in life's school. As we approach the year's end once more we would look back with a view to confession and forward in hope—Titus 2:13.

MUCH or little as the case may be of loving service and testimony lies behind—at the best it has been faulty and fitful and marked with failure. The consideration of this should cause deep humility and thoughts of self.

THE Christian's attitude should be the very antithesis of the world's at this season of the year. The world is characterized by a frivolous, thoughtless and wanton and unchaste life so that they may forget in the follies and madness of extravagance and absurdity the sins and wretchedness of their existence in the past. Not so the Christian—the godly one amidst ungodliness.

HOW can we be flippant—mixing with the gay world's false ways at this time when, professedly seeking to commemorate the birth of our blessed Lord, they violently and shamefully dishonor Him—in His birth—in His death—in His glorified Person at the right hand of God today?

IT has been the custom of the godly to take stock as in the presence of God and rather go in for self-denial as well as self judgment and confession of sin as the world goes in for merriment, God-forgetting and fleshly indulgence at the year's end. I heard of a dear Mother as her children came to her and asked why they didn't have a tree in their home as other people. She took them quietly to her side and at her knee told them afresh the story of the Saviour Who hung on the "cruel tree" to save them. Little wonder God owned and blessed that Mother and her children. It is still a "wilderness"—Christian—and to copy Egypt in its fleshly self indulgence, in its wanton extravagance and its lawless disregard of the claims of the Christ they falsely profess to honor, is sinful. When we get home we shall eat of the Tree of Life which is in the midst of the paradise of God. May we be content at this season then, as at others, to "let the world go by."

INSTEAD of the peace and quiet and godliness that should characterize our thoughts of Christ and of God, how displeasing to enter in to the mad, covetous, selfish spirit of the world—trampling on each other in the mad rush to gratify self and selfishness: body and soul worn out running after

the world's tinsel toys—the body suffering from the self indulgence of eating and drinking so that, perchance, the holiday season comes on a Saturday—as one looks around on the Lord's Day morning at the meeting for worship and remembrance of the Lord and sees the empty seats, or “feels” in the very atmosphere of the place the sluggishness and slothfulness of an overindulged body, one would feel as Paul did when he wrote to the Corinthians in his first letter, chapter 11:20—“Ye cannot eat the Lord's supper.” At any rate, without due exercise it cannot be eaten worthily. May God graciously exercise our hearts as we consider our sin in this matter.

THE old custom of gathering around the Word of God in conference should be revived at such seasons, with the emphasis on the spiritual rather than the physical needs, so that instruction, exhortation and comfort could take the place of feasting and frivolity and lightness. Without being unduly sensorious we feel sure all spiritual ones will acknowledge the truth of what we write. One feels the bane of it and the sin of it should we allow ourselves to be temporarily drawn into it. Try to give something to God at this season, Christian, rather than spend your time—racking one's brain—to see how to please a fellow mortal while you care not how to please your God when you sit down at the world's table.

WE came across lately some thoughts from the pen of the biographer of that godly old worthy—Matthew Henry—and it seems they are timely for us to consider today, especially in connection with our subject under consideration. How he found time to write his Commentary on the Holy Scriptures has puzzled many. (Incidentally, the editor has in his possession the large bound volumes of this commentary which was produced in “penny” weekly issues for the benefit of the poor of the Scotch Highlands many years ago and it is a tribute to that generation that they preferred to pay their hard earned pennies for such a treasure rather than for the empty and harmful secular literature which was somewhat available then but today, floods the land with licentiousness and moral corruption.)

THE more this great and good man advanced in years, the more careful was he to redeem time. Though he was far from despising the kindness of his friends, yet you may often hear him, when invited to houses, and entertained plentifully, and detained with a variety of company, repeating David's wish, “O that I had wings like a dove, for then would I fly away, and be at rest.” At another time, when he had been diverted by much company and a mixed conversation for a whole day to little advantage, he writes at night, with much concern, “I look upon this as a lost day; Lord, forgive my trifling: I would rather preach twice every day in the week, than spend another day so unprofitably.” Prayer

made all his work pleasant; he went out in the strength of the Lord, and therefore he was not discouraged at the variety and multitude of labors in which he was engaged; and the answers of prayer made his work easy, for God often eminently answered him in the day when he called upon Him, and strengthened him with strength in his soul.

FOR many years before he died, Mr. Henry was in the habit, at the end of December, of taking a review of the past year, in order to prepare himself the better to begin the new year.

ON the 31st of December, 1691 he observes:

"I am come to the close of another year, but my works have not been filled up; many empty spaces in my time and in my duties, much amiss, little done, little gained for my soul; though much mercy received, yet many talents not traded with aright: it is the blood of Christ that must set all straight between me and my God; there I rest my precious soul."

THE last day of December 1701 he set apart, as usual, for a day of fasting, and prayer, and humiliation, "believing (says he) prayer to be an instituted way of communion with God, and fetching in mercy and grace from Him. I have comfort in it daily; my daily prayers are the sweetest of my daily comforts. Having of late had my body feasted above the ordinary meals, I desire this day to have my soul fed more plentifully with the duty of prayer, and thus to close the year, which looks both ways. My errands to the throne of grace today are:

1. By way of lamentation and humiliation.
2. By way of prayer and supplication. I have many errands at the throne of grace this day.
3. I desire the success of my labors, that sinners may be converted, saints built up and made to flourish—Matt. 28:20, "Lo, I am with you alway," and Isaiah 55:10, 11, "As the rain cometh down," etc.
4. I desire the blessing of God upon my wife and children, that God will come in in grace to my dear little ones, and drive out the foolishness bound up in their hearts, in saving them. In reference to which, I desire to act in faith on Isaiah 44:3, "I will pour My Spirit upon thy seed, and My blessing upon thine offspring."

THESE secret workings of Mr. Henry's soul towards God, learned after his decease, both in prayer, observation, reflection, and self-dedication, were the means which he constantly used to maintain a holy zeal for God, and unwearied diligence in His service. To have such memorials always lying between God and his own soul, must needs keep him close to duty, and make him lively and zealous in duty; and that they had this good effect, the tenor of his exemplary life has fully demonstrated; and thereby recommend it to us all.

"AND we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises." Heb. 6:11.

AND now, Christian, let not this year's end, should the Lord leave us here, be as the last—let it be filled with prayer and confession and holy zeal for the welfare of His cause in the midst of His enemies. Let us not clasp their hands in an unholy alliance or in unholy celebration but, rather, by a distinct and true and scriptural separation show them that we are indeed "children of light" and "we are not of the night, nor of darkness." 1 Thess. 5:5. Then as the light of a truly watchful and sober life shines amidst the darkness of a corrupt Christendom and an ungodly world, there will be something for God in these lives of ours although the world itself will not understand us.

WE feel, and have been considering in these papers on CHRISTIAN SIMPLICITY, that there must be a return to God and His Word, even at the expense of human friendships. There are many professors to whom such truths are unpalatable but many have written us appreciatively from many parts and countries and it but serves to confirm us in the knowledge that God still has a people who long after Himself and a more intimate knowledge of His ways and who would seek, above all else, to be found in the path of His pleasure and testimony as in Malachi 3:16. That God may increase the number of all such is our prayer in these strange and critical days. We close our meditations with the exhortation of the beloved Apostle Paul in Heb. 12:3—"For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds."

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### "CAUGHT UP"

LIFE and incorruptibility were in the purpose of God before there was death—were brought to light by the Gospel of our Saviour Jesus Christ, who abolished death—and will shortly be manifested in the translation of many who shall never see death. We shall not all die. We wait for a Saviour who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory. In a moment, in the twinkling of an eye, we shall be caught up to meet the Lord in the air. We shall bear the image of the Heavenly One. And when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written—"Death is swallowed up in victory."

## CONVERSION OF SAUL OF TARSUS

ALEXANDER PHILIP OF ABERDEEN

### His Rebellious Course

**I**N Acts 9:1, 2, this is brought distinctly before us as he pursued relentlessly those who were of "this way" and sought to obliterate the Name of the Lord Jesus. Like Israel in Rom. 10:2 he had zeal but it was not regulated by knowledge. He persecuted the saints unto death, like many today, full of religion but pursuing the path to hell.

### His Renowned Conviction

ON the path of rebellion against God, vs. 3, 4, a Light, even a Great Light, above the Brightness of the Sun, shone round him and he heard the voice of the Lord. The only light that comes to us now is the light of conviction in the power of the Holy Spirit by means of the Word of God, which strips us of all self-righteousness and causes us to rely upon the work of Christ alone for salvation.

### His Reliable Conversion

HE confesses Christ, as Lord, vs. 5, 6. Compare also Rom. 10:9, 10. Here is also a principle to govern us in our Christian life—"Lord, what wilt Thou have me to do?" We are to manifest the reality of our conversion by seeking to own the Lordship of Christ, as the One Who has definite claims over us.

### His Reverent Communion

WE find this alluded to in v. 11 in these words—"Behold he prayeth." This is an evidence of Divine life in the soul and is a great necessity for the development and strengthening of spiritual life. Note the important place that prayer had in the early church as seen in the first two chapters of Acts, also chapters 4 and 12 etc. Coupled with this holy exercise, note the place where he lived—the street which is called Straight. Read in this connection Titus 2:11, 12.

### His Revealed Commission

HE is called a Chosen Vessel to witness and to suffer in vs. 15, 16. Five things are required in a Witness:

Unquestionable sincerity  
 Universal sympathy  
 Undeniable sagacity  
 Unwavering steadfastness  
 Unreserved self denial

### His Ready Compliance

WE see in v. 18 this ready compliance with the Word of God which is a characteristic of those who obey the Gospel. In v. 18 he was baptized, v. 19 he received meat and was strengthened and in v. 20 he preached Christ. In religious



circles today many leave out the ordinance in v. 18, Baptism, and set it aside and whatever such may claim, they cannot claim to be called of God to preach Christ until they have yielded obedience to the command of Christ.

### **His Refreshing Companionship**

IN v. 19 we have this spiritual trait—"They that fear Thee will be glad when they see me" was the thought of the writer of Ps. 119 and how refreshing to meet and converse with those who are obedient to the Word of the Lord and are manifestly seeking to do His bidding. He was with the disciples, or followers of the Lord, and in v. 22 we see His spiritual progress. Again in Psalm 119:63 we see that the writer is a companion of all them that fear the Name of the Lord. If young Christians would avail themselves of this provision God has made for them, it would save many a one from the serious consequences resulting from an unequal yoke with unbelievers, whether socially, religiously or matrimonially.

### **His Remarkable Consistency.**

AND now in v. 29 we see this exemplified—"he was with them, coming in and going out." This not only implies that he enjoyed perfect liberty amongst the saints in the assembly at Jerusalem but it also implies that he threw in his lot with them and used his energy to encourage them and to act in fellowship with them, and so it is our privilege and responsibility to act in fellowship with the assemblies of God with which we may have identified ourselves to seek to help and encourage the saints to cleave unto the Lord with purpose of heart.

IT is interesting to contrast the last words of the beloved Paul in 2 Timothy 4:6, 7, 8 with some of the last words of Saul, the king of Israel—"I have played the fool and have erred exceedingly," 1 Sam. 26:21.

**EDITOR'S NOTE:** The writer of this paper came to visit the saints in this country earlier this year but, while in Chicago, was stricken with sickness and had to return by plane to Scotland where he is now convalescing nicely. He regretted his inability to spend longer time with us all here in U. S. A. and Canada but our gracious God is "too wise to err." We appreciate our brother's interest in sending us this contribution to our pages.

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## **THE BIBLE**

**A** BOOK that exposes me to myself, that tells me all that is in my heart, that lays bare the very deepest moral springs of my nature, that judges me thoroughly, and at the same time reveals to me one who meets my every need—such a book carries its own credentials with it. It craves not, and needs not letters of commendation from man. It stands in no need of his favor, in no dread of his wrath.

## THE LOST BRAKE

THE LATE JOHN FERGUSON

**T**HE story is told of a very profane man who was dying. Just before the last moments came, he began to clutch at the bed clothes and to reach down with his feet, as if trying to rest them on something. When asked by his wife what was wrong, he said, "I'm going down a terrible grade and I can't find the brake." He had been a stage-coach driver; and, as he felt himself slipping into eternity, he thus expressed his experience in his awful dilemma.

THIS is verily true of the poor unsaved; and it is well for us to be quick to warn them and to tell them that NOW is the time to put on the brake; and to turn to Christ who alone can save.

THERE is another thought brought before us by these words; that is, the inability of the child of God, who is on a downward course of backsliding, to stop just whenever he may wish. There have been many sad wrecks all along the line, during the pilgrim history of the Church. Men, who ran well, have ceased to do so; and have turned back to the beggarly elements and to their former sins. These men have, at times, been aroused to see the dreadful consequences of their downward course; and, endeavoring to stop, have not been able to do so. We read of Esau: "He found no place of repentance though he sought it carefully with tears."

THERE are some men today who have stood in the forefront of the people of God, and who enjoyed the confidence born of a consistent walk and conversation; but they have turned aside. They have let go many of the things they once seemed to enjoy, and are slowly slipping away from the old landmarks of truth. There are signs, at times, that some of these have felt their position; and, by their own confessions, have told out their knowledge of the backslidings. There have been momentary desires to return to the right thing,—an attempt to stop the downward course,—but, like the poor man of whom we have spoken, they do not seem able to "**find the brake.**" The pace has been too swift; and, even when there is some desire to retrace steps,—which never should have been taken,—there is no ability to do so. They can't find the brake. When a driver has lost control of his brakes, there is nothing ahead but destruction. When a man loses his balance, there is no saying how far he may fall.

LET the reader beware! It may be that truths, once enjoyed, are being let go. There is a specious idea in the minds of some people, namely, that in standing for all His truth, we are likely to lose;—that it will not do to be too particular in these days;—that we must accommodate ourselves to our sur-

roundings. What a delusion of Satan. That "God has spoken," ought to be enough for any child of God; and it should be the joy of the believer to obey his Lord.

"HIS commandments are not grievous," and it is by walking in them that true peace is to be enjoyed. It is now, amid the jargon of many voices, that we are to prove to one and all that we have heard His voice,—His voice calling us out, to Himself, away from the many allurements of the world, and away from all that is a dishonor to His Name. "Come out!" "Stay out," has been said by one; and it is in this straight and narrow path that we may find His company and enjoy His smile. Let the words of our blessed Lord ring in our ears today! "He that putteth his hand to the plough and turneth back is not fit for the Kingdom of God." "If any draw back, my soul shall have no pleasure in him."

KEEP the brakes on! Keep in such close touch with Him and in love with His Word, that the very first suggestion of Satan, to turn aside, will be so hateful, that it will but make us put on the brake more firmly! Let us cleave to Him, and, clinging fast to His Word, go on, strengthened, to enjoy the blessed and comforting society of our Lord. "If a man love me, he will keep my words; and My Father will love him, and we will come unto him and will make our abode with him," John 14:24.

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## QUICKENING

### Romans 8:11

**A** CORRESPONDENT inquires if "quicken" in this verse refers to conversion or resurrection? Resurrection undoubtedly. Two things exist together in the saved man—"the body is dead (as faith sees it) because of sin"—"the spirit (small 's' in R. V.) is life because of righteousness." The indwelling Holy Spirit in our present mortal body is the power of God Who shall change what is mortal into immortality, and what is corruptible into incorruptibility, at the resurrection,—1 Cor. 15:54; and then, not till then, shall the spirit be free from groaning under the burden of the body, 2 Cor. 5:2, 4.

CONVERSION is of the soul and not of the body; though the body will benefit hereafter at the Lord's Coming. It is the man himself who has the supernatural change called conversion, while his natural body remains as it was to the end of mortal life, a constant trouble and needing much vigilance to keep it under, 1 Cor. 9:27. How different when it becomes a body glorified!

—Selected

## THE RIDDLE OF OBADIAH

1 Kings 18:1, 17

ALBERT P. KLABUNDA

**G**OD sums up one's life in few words. Of Barnabas, God says: "He was a good man, and full of the Holy Ghost"; of Enoch: "He pleased God." But here we have a varied account of Elijah, Ahab and Obadiah. Of Elijah much has been said to his praise, in that he is an example of those who keep the commandments of God. Of Ahab much also has been said that stands out against him to the day of his death. He reminds us of those to whom the word of God has become "as fresh oil," to be set aside at his pleasure. But of Obadiah, what shall we say — where shall we place him? He appears as one who tries to keep in with both Elijah and Ahab.

TO Elijah, the word of the Lord meant obedience, whether to "hide himself" or to "shew himself," he was ready to obey. He could comfort the widow's heart; he could also rebuke Ahab's sin. It was of little account to him whether Ahab called him a "troubler" to Israel, or otherwise; he had one to please, even God. Elijah knew who the real troubler was, and told Ahab so. It is not the man who holds fast the word of God against those who would set it aside that causes trouble among God's people today, but those who set it at naught by bringing in a new order of things, moving the old landmarks to make room for carnal innovations that allow them to go where they like, and do as they please without fear of being rebuked. These are the real troublers. God's Assemblies today need men like Moses, Elijah and Daniel who refused to yield or compromise the truth, even at the risk of their lives. The Lord Jesus was accused of "stirring up the people," they feared His presence as they did His words, both manifested their evil deeds; "for every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be improved."

TO Ahab, the word of God, which forbade Israel making marriages with the nations, and serving their gods, was not in keeping with his ideas and plans, so he married Jezebel the Zidonian, and worshipped and served Baal. But this was not all, he also sought to persuade Naboth to sell his God-given inheritance, and when this failed, he offered Naboth a substitute. If Naboth were living today, he would be considered "old-fashioned," "stubborn" and a "hindrance" by those to whom the manna has lost its sweetness. There are too many who are willing to accept a substitute for God's truth for personal advantage, and of this kind the apostle Paul says: "I would they were even cut off which trouble you." Gal. 5:12.

WHEN we come to Obadiah, is he for Elijah, or is he for

Ahab? We know where Elijah stands, and we know where Ahab stands; but where is Obadiah? On whose side is he? Like the "middle man," neither the one nor the other, but acts as a "go-between" for Elijah and Ahab. He "feared the Lord greatly," but he also feared Ahab, for he knew Ahab would not spare his life either if he played double with him. He would help the prophets escape Jezebel; he would also help Ahab search Samaria to find Elijah, even though he knew Ahab's intent toward him. Other good things might be said of Obadiah, but how disappointing that he passes off the scene here carrying a message from Elijah to Ahab, and doesn't return. Strange that some men think they can serve God better by staying where they are, in the half-way place, rather than to come out and stay out for God. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15:22. They know what is right, but compromise with what is wrong. They even commend themselves as not being "extremes either way," but "keep to the middle of the road."

IT was this condition the Laodiceans were in, "neither cold nor hot," that the Lord was about to "spew them out of His mouth." In the next chapter, Elijah fled and hid himself from Jezebel in the wilderness under a juniper tree, and requested to die. It was here that the Lord showed Elijah that He had reserved seven thousand in Israel who had not bowed the knee to Baal, nor whose mouth had kissed him. God has His own faithful ones here and there, and even though we may not always find them, it is for us to keep His commandments. The reward is sure to come, even as it did to Elijah. He was so discouraged that he requested to die, but the Lord not only fed and cared for him in his need, but "took him" without dying. How much better are God's ways than ours. What a triumphant farewell, what a "well done" would greet him.

WHAT about Ahab's end? He died in battle, and the dogs licked up his blood as God had said they would. What a heritage he left his successor: "Ahaziah, his son, reigned over Israel in Samaria, and did evil in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin."

BUT of Obadiah, the man in between, nothing more is recorded; where or how he died we are not told. We only have this short account given to us, he is last seen with Ahab. The middle-man betrays himself, not so much by his words, as by his ways. He may speak right, but his walk is with those who no longer hold the truth as it is in Christ Jesus. Balaam was a most interesting character; he preached justification, security and separation for the people of God, but he caused

Israel to commit a great sin by mixing with the Moabites, both in marriages and in their worship. His preaching was very orthodox indeed, but of his ways God says: "He loved the wages of unrighteousness." Of some the Lord Jesus says: "Verily I say unto you they have their reward." Better serve the Lord in truth now, and await the Lord's time for the reward. We have the judgment seat of Christ before us, and only the truth obeyed here, will avail us there. Then your life and mine will be summed up, the wood, hay and stubble will be burned; the gold, silver and precious stones will be left. It is not what appears large in the judgment of men that counts with God, it is quality and not quantity that will be rewarded. "But that which ye have already hold fast till I come." Let us ask ourselves, "On whose side are we?"

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### PARENTS

**M**ANY parents who have been professedly separated unto God are nevertheless desirous that their children should be introduced into what is called "good society." Friendships are sought after and encouraged with those who are strangers to the ways of God. They are invited out to things you once protested against; but having tasted the "pleasures of sin," you cannot restrain them. And now a rod is being formed to smite your own back.

PERHAPS your children do get on from a worldly view, but far, how very far from God. With aching heart you notice their disinclination for spiritual things, and wish (oh, how you wish!) that you had never sought for them earthly position. The social evenings, the worldly company, the time spent in frivolities, the places of entertainment and amusement frequented, and "society" pleasure-parties shall, all of it, have a remembrance, bitter as wormwood, in eternity.

YOU departed from the way of the Lord, and disregarded Him in your family affairs:

"HAST thou not procured this unto thyself, in that thou hast forsaken the Lord thy God when He led thee by the way? And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river? Thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know, therefore, and see that it is an evil thing and bitter that thou hast forsaken the Lord thy God, and that My fear is not in thee, saith the Lord God of Hosts" Jer. 2:17, 19.

## LOOKING UNTO JESUS

**T**HE unfolding of God's purposes in the past ages, as revealed in His dealings with men, have brought great and material changes, so far as the nature of the calling, the position of the Inheritance, and the manner of the Testimony of His saints are concerned. Even the world in which Abel, Enoch, and Noah acted their part, perished; and with it an age of time passed away. Yet these three, being dead, are yet speaking; and they form the first three links in that wonderful chain which binds saints of every age to each other and to the throne of God—that chain of faith which shall hang for ever around the Son, more precious unto Him than the glory of His throne. For when time has run its course—when the glories of earth have faded for ever, and God has said, "Behold! I make all things new"—the sacrifice of Abel, the walk of Enoch, and the work of Noah cannot be forgotten—not even amidst the riches of that inheritance their faith has made them heir to, or the glory of that city their eye caught a glimpse of, as they looked up from their tent when, as strangers and pilgrims, they sojourned on earth.

ABEL, Enoch, and Noah pass off the stage of time, and on to God; but only to be followed by other actors moving amidst new and different scenery. Yet inscribed on the banner of each is Faith, FATH, FAITH; and round their names are wreathed the triumphs they have won. What does it matter now what garments they wore while passing through this wilderness world—whether these were the sheepskins and goatskins of poverty and rejection, or the stately robes of kings? That which now fits them for the paradise above is "the righteousness of God"; and the jewels that shall adorn their person and cause them to shine for ever and ever are the works that faith has wrought. Their weapons might be humble—ram's horns and earthen pitchers in the day of battle. Yet it was faith that won the victory. And although we, who today are serving under the same Captain, cannot have the sling that David held or the jawbone that Samson used, one thing we may have; and, if like them we are to triumph, one thing we must have—the faith by which those Old Testament heroes won their triumphs.

OUR calling is as different from David's as David's was from Noah's; and our service as different as was the building of an ark from the slaying of a giant. Yet it was faith that built the ark, and it was faith that slew the giant. So, the different calling—"the better thing" which by the grace of God is ours—can never take the place of, or diminish our need for, the faith by which God's mighty men triumphed in days of old. Nay rather, are not those names recalled, and

those deeds recorded, for the very purpose that we, by them, may be taught that it is in God Himself, and not in calling or privilege, that our trust and boast must be? And if those who lived in the dim light of shadows, and handled the things which were not the very image of the true, and who had to die in faith not having received the promises—if those are raised up and set in order as an army of witnesses, surely we who handle the gold of which they had but the promise, and walk in the light of full revelation, should let our lamp burn the brighter, and our faith in God abound the more. But have we not to say, as we seek to plant our feet in the prints they have left, that concerning faith they were men "of great stature"—yea, "there were giants in those days"!

FAITH must have an object; and while the Holy Spirit delights to set in array this noble army, each saying in turn, "This is what the Lord has wrought through me," it is that He may place at their head as Captain of all, "JESUS," and turn our eyes away from those twinkling stars of a bygone dispensation, to gaze upon the Sun in its strength; for in Him we see the perfection of every grace and the embodiment of all that ever we shall be.

"NOW of the things we have spoken, this is the sum." "Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith, who for the joy that was set before Him endured the cross, despising the shame, and hath sat down at the right hand of the throne of God" (Heb. 12:1, R. V.).

—Believer's Treasury.

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### BE GIVERS

**W**HETHER we believe it or not, "It is more blessed to give than to receive." If we will but be givers, He will minister to us both seed for our sowing and bread for our eating, and we shall always have all sufficiency in all things, and abound in all good works. If we prove unfaithful stewards, if we will keep and hoard our five loaves and two small fishes, the weary multitudes will go away empty, and there will be no twelve baskets full of food left for ourselves.

HOW little does the Church realize how she is impoverishing herself, while she is to an awfully large extent leaving the world to perish through her unbelief, her selfishness, her parsimony!

Anon.



## BETTER

**B**ETTER is the end of a thing than the beginning thereof," and this always is true for those who are heirs of God and joint heirs with Christ. Our earthly lives are filled with mercy and judgment, shadow and sunshine, as God sees our need, and we naturally like to linger in the brightness; and yet, as we emerge again into some cloud of sorrow or perplexity that lies across our way, still is the end always better than the beginning; because ever before us lies the eternal brightness, unreached by our highest thought—the exceeding and eternal weight of glory, the fulness of our redemption in Him who once died, and ever lives for us to guide us all the way homeward, as one who has trodden before for us every turn of the path.

"SEE that ye be not troubled" in the cloudy and dark day, for above all the shadows stands the word immutable, "Better is the end of a thing than the beginning thereof." It may not seem better to our perception, but it must be so, because we get nearer to the eternal brightness, and because the darkness itself is sent only to make us more fit for the light. Therefore, for those who are Christ's, "'Tis better on before," and for the present, better always God's way than ours.

WE may miss the goal of this poor world's highest aims—riches and strength and power; but let us see how infinite wisdom contrasts our lot with theirs "Wisdom is a defence, and money is a defence," (the Spirit of God gives it its full value), "but the excellency of knowledge is, that wisdom giveth LIFE to them that have it." This is that in which heavenly wisdom exceeds. Money truly "answereth all things" for what is passing and perishing down here, but life is in God's keeping, beyond earthly grasp or ken—"In Him was life"—that eternal life which was with the Father, and was manifested unto us. "This is life eternal, that they might know Thee." This is wisdom's highest reach, the knowledge of God in Christ, and this is life imparted in its length and breadth and fulness. Again we read, "Wisdom is better than strength," for it brings us into touch with God's almightiness. "When I am weak, then am I strong," for "Thou art my strength, O Lord God," and "To them that have no might He increaseth strength." Again, "Wisdom is better than weapons of war," because wisdom distrusts its own weakness, and leans only on God, therefore "Wisdom strengtheneth the wise more than ten mighty men that are in the city." Wisdom hides behind the shield of faith, and is satisfied with God, and thus is more than conqueror, resting through all the conflict in a victory already won. Christ must reign, and the very malice of Satan subserve His mighty purposes, therefore it is better now, and must be better eternally for those who trust in Him.

A. E. W.

## THE CALL TO SERVICE

HENRY GROVES

“AN ESPECIAL service needs an especial call, and that call must be clear and certain. On this point definiteness is required. General assurances are not enough. Nothing short of the knowledge of a Divine call will sustain the soul in the hour of trial. Without the assurance of this, there can be no laying hold on God to meet all the exigencies of such a path, and no endurance in it.” Very true, and very solemn words. A love for foreign travel, a general sense of the need of heathen lands, stirred up by reading missionary biography, or through hearing the reports of those who have been there is not enough. There must be a personal and definite call from God, as real to the soul, as when He said: “Separate Me, Saul and Barnabas, FOR the work whereunto I have appointed them.” As a rule, those whom the Lord chooses for such work are experienced and well-equipped servants who have proved themselves faithful and diligent in service at home. Aptitude to acquire another, sometimes many languages; ability to endure privation, suffer hunger and thirst, trust God alone (not Societies, or assemblies of believers) for daily bread, are surely needful “qualifications.” And not least, a full and firm grasp of God’s truth in the soul, so as not to be easily turned aside into by-paths, which abound in heathendom, or elsewhere. In these days of restlessness, and great activity, with little waiting upon God, or Divine training for His service, it is especially needful to test one’s desires and motives by the unerring standard of God’s Word. To go at His bidding, how blessed! To run unsent, drag on without joy or fruit, break down, and ultimately disappear, what a dishonor to God, and what a loss for time and eternity!

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LORD, many temporal matters, which I have desired, Thou hast denied me; it vexed me for the present that I wanted my will; since, considering in cold blood, I plainly perceive, had that which I desired been done, I had been undone! Yea, what thou gavest me, instead of those things which I wished, though less toothsome to me, were more wholesome for me. Forgive, I pray, my former anger, and now accept my humble thanks. Lord, grant me one suit which is this, deny me all suits which are bad for me: when I petition for what is unfitting, O let the King of heaven make use of his negative voice. Rather let me fast than have quails given with intent that I should be choked in eating them.

## FROM OUR MAIL BAG

« « «

From Connecticut:

We are happy to say the WORDS IN SEASON is a lighthouse in this dark world, bringing us glad tidings, even to us in this corner of the States.

« « «

From a sister in Christ:

I wish that in your Magazine you would call the attention of the ministering brethren to the fact that no matter how good the message might be, it is useless unless people hear what they say. At a conference some time ago one brother used about forty minutes to say something that not half the audience heard. The message was probably good but it missed the mark.

« « «

From a ministering brother in a far off land:

Have enjoyed the pieces appearing under the heading of "Christian Simplicity." What you have there is what we have here. All sorts of man's rule and order displacing God's order—new carts with drivers arising continually. Unless you follow the times you are not popular, but such a path one has never known.

May the Lord enable you to continue steadfastly in the apostles' doctrine in that spirit and manner whereby the Lord will be glorified.

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From England:

We are all enjoying WORDS IN SEASON very much and find the faithful messages very challenging and refreshing in these days of falling away from the truth.

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### Question

Will any living Jews who reject the Gospel in this day of grace be reached after the Lord comes for the Church and be witnesses for the Lord?

### Answer

Certainly not! All such, just like Gentiles, come under the condemnation as expressed in 2 Thess. 2:10, 11, 12. The "all" of verse 12 excludes none who have rejected Christ and His Word. Just from whence and in what manner God produces His witnesses to Israel after the Church's translation we are not informed so far as we have been able to learn from the Word but such shall arise and be bountifully owned of God as the trumpet of recall is sounded, and their witnessing owned of God, before Jew and Gentile.

## A MESSAGE TO OUR SUBSCRIBERS

« « «

AT the close of this year we wish to extend our Christian greetings to our many subscribers in U.S.A. and Canada as well as those in many countries of the world. You have given valued help to WORDS IN SEASON and we count it a joy and privilege to minister the good Word of God thus to appreciative readers and we trust we shall be enabled to continue WORDS IN SEASON as it began, many years ago, to bring that help in the Word which will encourage saints everywhere to seek the "old paths and walk therein," Jer. 6:16. That there is multiple departure in individual and church life is so evident that it need not be commented on here. The way of blessing is the way back to where departure began as in the message to the Church at Ephesus in Rev. 2:5. Otherwise, there is the sad possibility, perhaps such has already taken place in some instances, of the lampstand being removed.

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### SUGGESTIONS

THE following are ways in which you can help us and thus make our labors less strenuous:

**RENEW PROMPTLY**—The last year on your envelope shows expiration date—a few may not have been brought up to date yet on our books.

**IF YOU SUBSCRIBED FOR OTHERS** please notify us and tell us to renew for them. We have carried a number of these for some of you during '49. We cannot continue this indefinitely.

**DO NOT ASK FOR RECEIPTS** except where absolutely necessary—it increases our work and postage bill.

**ASSEMBLY CORRESPONDENTS AND OTHERS** who handle the Magazine for the Christians please note that you will receive the same number of copies until a month after we are notified to change. Thanks for all your help in the past. Try to increase subscriptions this year, it helps a lot.

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### CURRENCY PROBLEMS

THIS has created a distinct problem for many and for ourselves, too. To our British and Colonial and other foreign subscribers of which we have many, we urge you to do the best you can to obtain individual permits for the transmission of single subscriptions. We believe this is permitted by

your Governments. We are not increasing our subscription cost this coming year but we must have our cost of \$1.00 per copy in U. S. Funds. We understand this increases the cost to our foreign subscribers in terms of their own currencies but believe you will appreciate the value of the Magazine.

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### **A GOOD SERVICE**

IF any are exercised to see that missionary brethren and laborers in foreign lands who are unable to transmit funds owing to regulations, continue to receive the magazine, why not subscribe for such here in U. S. A.? It is so easy for us here, so difficult for them there and the cost is so low, we feel sure that if you consider this matter you will find joy in making it possible for these appreciative readers of WORDS IN SEASON in foreign lands to have the Magazine monthly. The news items and the ministry is a distinct cheer to all such.

« « «

### **THE SAME SUBSCRIPTION RATE**

IN spite of probable increase in postage we are trying to hold to our present rate, i. e., 90c (U. S. funds) for U. S. A. and Canada and one dollar (U. S. funds) for foreign subscriptions. We believe, at this rate, WORDS IN SEASON is most reasonably priced and should remain within the reach of all—even considering currency devaluation.

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### **SERIOUS WORK**

AND NOW BROTHERS! Let us remember that this is a serious undertaking—with eternal results and recompences if faithfully carried out. Mal. 3:16 comes to mind and Acts 20:17, 32. We are nearing the end of this dispensation of grace—we must soon give account of our stewardship. May we be enabled to do so with some degree of joy resulting from faithful endeavour to do the will of God as revealed in His Word—John 4:31, 38.

William H. Ferguson, Editor.

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Let Others Read Your WORDS IN SEASON

**Toronto, Ont.**—A. Joyce and A. Ramsay were still going on in Highfield Rd., with good attendance and interest. An elderly lady, unable to attend, professed while they visited her in her home. Bro. Leatham paid a visit to several halls in the city, briefly.

**Huntsville, Ont.**—Bre. Taylor and Kember had some interest here during seven week's meetings—two professed. Hoped to visit also Parry Sound.

**Deseronto, Ont.**—Bro. Watson had a few nights here, preaching the Gospel and seeking to help the saints. He also visited the work near Bloomfield with a desire to help the newly saved ones.

**Uphill, Ont.**—Bre. Cudmore and Geo. Heidman had some meetings in a Schoolhouse here with good attendance.

**Downsview, Ont.**—F. Pearcey has a wooden tent up in this suburb of Toronto and gets some in from the district to hear the Word. This is a good work.

**Collingwood, Ont.**—David Miller and Wm. Bousfield did considerable house to house work here when they had Gospel Meetings—sowing the imperishable seed.

**Sault Ste. Marie, Ont.**—Following a good and spiritually profitable Conference, bre. Reager and Plubell continued with seven week's stirring Gospel Meetings which were well attended. The Lord's people were greatly helped and sinners faithfully warned. The Lord's presence was felt and a nice number professed faith in Christ. Geo. Smith gave a brief visit lately in passing.

**Clyde, Ont.**—Here and at Valence, both small assemblies, Jas. McMullen paid appreciated visits. Many such companies are largely neglected.

**Grand Bend, Ont.**—Jas. Blackwood came on here after spending a week with the saints in Partington Assembly, Windsor.

**Mervin, Sask.**—The Mervin-Louisville Conference was attended well by local Christians and reported very good. Some travelled a good distance to attend. Ministry by bre. Willoughby and Gray, helped by local brethren, was helpful—a good spirit of prayer prevailed throughout. Willoughby and Gray remained for a few Gospel meetings at Edam, some unsaved coming out.

**Vancouver, B. C.**—Cedar Cottage conference reported good and probably largest yet—eight of the Lord's servants ministered the Word. John Govan had two weeks at Fairview Hall, ministering the Word. Allen Ferguson was visiting the various S. S. districts here and attendance increased as a result.

**Togo, Sask.**—Bre. Alex. Wilson and Jas. Ronald saw three saved here in tent meetings and one at Yorkton and were getting a fair hearing at Jansen, Sask. Had a stove going and hoped to go on to end of Oct., though it was reported snowing then. Bro. Basham of Vancouver mentioned that he called to see them at Togo in late July and the stove added to the comfort even then. Incidentally our bro. Basham has been laid aside with illness and we have the privilege of praying for such of our brethren who have gone in the forefront of the flock.

**Abbotsford, B. C.**—We have heard indirectly that our brother A. McGaughey had to return from the Prairies because of sickness. Andrew Douglas was at Langley Prairie ministering the Word. All these visits to smaller companies are much appreciated.

**Tillsonburg, Ont.**—Our veteran brother Thos. Touzeau has been laid aside with sickness after many years of faithful and loyal service. Pray for him and his wife.

### CONFERENCES

**McKeesport, Pa.**—The second Annual Conf. will be held D. V. Lord's Day and Monday, Jan. 1 and 2, preceded by Prayer Meeting Sat. Dec. 31st, at 7 p.m. All meetings to be held in Gospel Hall, 1301 Soles St. The Lord's servants walking in the "old paths" welcome to minister the Word. Visitors please advise in advance of your coming. All will be freely entertained. Corresp. Wm. H. Moore, 2629 Hill St.

**Seattle, Wash.**—The Annual Conference of Roy St. Gospel Hall will be held as usual, D. V. commencing with Prayer Meeting, Sat. Dec. 31st, at 7:45 p.m. and will continue at usual hours Lord's Day and Monday, Jan. 1st and 2nd. Meeting to remember the Lord is at 10:30 a.m. Corresp. Geo. A. Morrison, 4418 Woodlawn Ave., Seattle 3.

**Montreal, Que.**—We purpose having our Annual Conference at New Year's season again, D. V. Prayer Meeting Fri., Dec. 30 at 8 p.m. in the Hall, 821 Ogilvy Ave., Park Extension. Meetings on Sat. Lord's Day and Monday following in the Community Hall, Town of Mt. Royal. Commun. to Wm. E. Reid, 5928 Clanranald Ave., Montreal 29.

**Camden, N. J.**—The Annual Conference of the Camden Assembly will be held D. V. on Dec. 31, Jan. 1 and 2 in the High School, Haddon Heights, N. J., 2nd Ave. and Garden St., preceded by Prayer Meeting Fri. Dec. 30 at 8 p.m. in the Gospel Hall, 915 N. Front St., Camden. Mtgs. Sat. 2:00 and 7:30 p.m., Lord's Day and Monday 10:30 a.m., 2:30 and 7:30 p.m. Provision will be made for those coming from a distance. Corresp. Herb. W. Staats, 21 S. Davis Ave., Audubon, N. J.

### FALLEN ASLEEP

**Detroit, Mich.**—Our beloved sister, Mrs. Dan McKay of the Schoolcraft Assembly departed to be with Christ Aug. 26. Weak in body for a number of years, yet patient and cheerful in it all, she will be missed greatly by all who knew her. She was hospitable and had a care for the Lord's work and workers. Pray for her husband and the two young boys left.

**Cleveland, Ohio**—Mrs. Hannah Miller "went home" Sept. 11. Born and saved in Germany and in fellowship with saints of West 85th St. since 1932—a patient, kindly sister.

**London, Ont.**—Our dear brother Warcup W. Plewes, identified with the work here for many years and in fellowship in Pall Mall Assembly, "went home" Oct. 3 in his 69th year. Saved about fifty years and gathered out to the Lord's Name shortly after. One by one the older ones are leaving our midst and we need men and women of God to step into the breach and "hold fast till He Come."

**Ferndale, Mich.**—Mrs. Minnah Crowton was called home Oct. 1st, aged 86 years. In fellowship with saints of this Assembly a number of years. Prayer is requested for her relatives. One of them attending the service suddenly expired, causing a real shock to all present.

**Cleveland, Ohio**—James Campbell Smith, elder son of John Smith one of the early pioneers in the Gospel and much esteemed in U.S.A. and Canada, was called home suddenly from his office Oct. 8, aged 57. Saved about 10 years ago at special meetings held in Addison Rd. Hall and was received later into the fellowship of that Assembly. Quiet and unassuming, he found the rest and satisfaction of soul he desired in Christ and His Word.

**Pawtucket, R. I.**—After a lingering illness, it pleased God to call home our dear sister, Mrs. Mary Sproul, Oct. 15. She could say in her painful hours, "Thy will be done." Saved in Scotland 44 years ago, came to U.S.A. shortly after and in fellowship here since. Remember the unsaved of her family in prayer.

**Midland, Mich.**—Our aged sister, Mrs. Berridge "went home" Nov. 5, aged 87 years. About 42 years ago the Gospel was brought to her district here and our late sister, Mrs. Lettie Youmans opened up her home for the word of God. Mrs. Berridge was led to Christ shortly after. We have known her for over thirty years as a quiet and kindly Christian. Prayer requested for the unsaved members of her family.

**Hespeler, Ont.**—On Oct. 18, after a time of sickness, our dear sister, Mrs. Thos. Dobbin (widow of the late Thos. Dobbin, well-known servant of Christ) went home to be with the Lord. A devoted Christian Mother and true helper to her husband she will be missed by all who knew her. A son and daughter survive.