

# Words in Season

THE BIBLE FAMILY MAGAZINE



## THE UNKNOWN ONE

John 1:26

WHY dost Thou pass unheeded,  
Treading with pierc'd feet  
The halls of the kingly palace,  
The busy street?

Oh marvellous in Thy beauty,  
Crowned with the light of God,  
Why fall they not down to worship  
Where Thou hast trod?

Why are Thy hands extended  
Beseeching whilst men pass by  
With their empty words and their laughter,  
Yet passing on to die?

C.P.C.

"From The Friends of God"

---

---

**JANUARY, 1970**

---

---

---

## WORDS IN SEASON

---

Published monthly at 107 N. Main St., Waterloo, Illinois 62298

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

---

### SECOND CLASS POSTAGE PAID AT WATERLOO, ILL.

---

SUBSCRIPTION PRICE—\$2.00 (U.S. Funds) single copies or in bundles.  
We hold this price this year as able.

---

SEND ALL SUBSCRIPTIONS TO:

MR. MATTHEW J. BRESCIA

50 State Street, Room 44,

HARTFORD, CONN. 06103

---

ALL OTHER MATTER should go to the Editor as formerly, Mr. Wm. H. Ferguson, 1289 Chase Ave., Lakewood, Ohio, 44107. Deadline for all notices the 10th.

---

ASSOCIATES: Matthew J. Brescia, Everett S. Glenney, Andrew McPhee, Fred E. Hill, Joseph Procopio, Charles J. Strom, Frank Tornaquindici.

---

### IMPORTANT ANNOUNCEMENT:

This concerns the change from this issue as to sending in of subscriptions, and the continuance of WORDS IN SEASON, if the Lord will.

Last July, after serious consideration over a long period, and considering the fact and possible inability to carry on, it seemed good to call together seven brethren whose names are listed above as "Associates" and, after due consideration at this meeting in the Charter Oak Gospel Hall in Hartford, Conn., these brethren agreed, in case of the present editor's inability to carry on, to continue the Magazine according to the principles which have governed its circulation among many believers and Assemblies, world wide, and according to the "old paths" of the Word—Jer. 6:16.

These named are all mature, respected brethren in responsible "shepherd work" in their respective assemblies. Two are in East Boston Assembly, three in Charter Oak Assembly in Hartford, one in Manchester, Conn., Assembly and one in the Pennsauken Assembly, New Jersey. They are all business men in whom we have confidence and our brother Matthew J. Brescia has agreed, as above, to take care of the Subscriptions for us. This should be a considerable help to us and we ask you to give consideration to our brother in this change and help by prompt payment of your subscriptions from now on. Any back payment for 1969 or even 1968 could be still sent to the Editor in Lakewood, Ohio., in order to keep our books in order.

If some foreign subscriptions come to the Editor in Lakewood, Ohio., he will forward to Matthew J. Brescia as above. Please do not send **personal** Canadian or foreign checks for subscriptions as they are discounted and have exchange costs.

---

All correspondence as to the Magazine and all personal mail should come to the Editor in Lakewood, Ohio., at above address.

---

# 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

---

JANUARY 1970  
Vol. 61                      DECEMBER, 1969                      No. 12

---

## INDEX OF LEADING ARTICLES:

Christ, The Motive In Service ..... A New Year Message  
Conversion Of Albert Hull ..... Of Nova Scotia  
A Time To Sow—A Time To Reap ..... Wm. H. Ferguson  
Tabernacle Meditations ..... The Editor  
Practical Points For Christian Workers ..... The late John Ritchie  
Editor—Believers Magazine

---

**"WE ARE INDEED GRATEFUL FOR THE CONTINUANCE OF WORDS  
IN SEASON WHICH, AS A BEACON OF LIGHT IN A WILD AND  
TEMPESTUOUS SEA, RAISES HOPE AND CHEER."**

From a Canadian subscriber

Let us all keep the light burning

---

## A GEM FROM IOWA:

The meetings on Consecration have been kept fresh as I am reading in Exodus. Especially impressive is the description of the garments of glory and beauty that Aaron and his sons wore to set them apart for ministry. They were never more beautiful than when they were in that HOLY PLACE. The following by A. M. R. came to mind:-

"Live all your life for God, where'er He willeth  
Your way may be:  
Nor fear to let the worldlings who surround you,  
Your motive see.  
Then, though the world may not applaud, nor crown you  
With empty fame,  
A pure white stone in the Eternal Temple  
Shall bear your name.

---

## ANOTHER YEAR

YES! It is here, a year untried;  
Has it a vision opened wide by God Himself  
To test the worker's eye?

Or is the mind already made  
Of earthly gain, or fame of life  
Or just content to walk in faith?

We know not when, or how, or where,  
But leaning hard on Him Who knows the way  
We gladly answer . . . YEA!                      W.F.

## CHRIST, THE MOTIVE IN SERVICE NOT PLEASING MEN

### A New Year Message

THREE hundred years ago, the saintly Samuel Rutherford lay on his dying pillow, bright and full of the joy of the Lord, Whom he had loved and served, amid times of cruel persecution. Four of his fellow-servants came to see him, and to them his farewell words of godly cheer and of weighty exhortation from the glory-gate were . . . "My Lord and Master is the chiefest of ten thousand. None is comparable to Him in heaven or on earth. Dear brethren, do all for Christ, Pray for Christ, preach for Christ, feed the flock for Christ: do all for Christ. BEWARE OF MEN PLEASING—there is too much of it among us."

These words of testimony to the excellency of the glorified Christ, and to Himself as the true motive and spring of all service for His Name come ringing down the centuries as a voice to the soul for the present hour. They tell us what a dying saint, looking into the eternal world, estimates the true motive of all service to be. It is "Christ Himself—the chiefest of ten thousand," with Whom nothing here is comparable, nor none else. Himself the object and the motive for all that His servants "do and teach," in all they seek and say. What a dignity and holy height this gives to the service of the Lord!

The "ministry" is alas! too often taken up as a pastime by some and as a means to earn a livelihood by others. And no higher ambition than to be a "good preacher," and to be "well spoken of," may soon become its motive if not its object, if the excellency of Christ and the ambition to exalt His Name alone, ceases to be the driving power of service for His peerless Name.

To preach Christ for Christ's sake, seeking Christ's approval alone, is no easy task to flesh and blood. It needs continual self-judgment, habitual heart-searching, with continuous deference to God in the secret of His presence, to maintain the right motive, as well as the Spiritual manner of service. And only as the preacher preaches to, and the pastor feeds and leads the flock of Christ, for Christ's sake, and not to please men, to gain their smile and secure their commendation, is his service acceptable in heaven, or of abiding value in those to whom it is rendered. "Do ALL for Christ," said the dying Rutherford. His love the constraining power, His glory the one aim, Himself the supreme Object in it all.



There are few who will venture to say they do it, but it ought to be the aim of all, for nothing else, and nothing less, gives pleasure to God. And what is any service worth if it falls short of this? It will be motive rather than measure that will tell, in the day when, before His Judgment Seat, the Living Lord will bring to light the hidden things of darkness, and will make manifest the counsels of the heart. And then shall every man have "his own praise of God,"—1 Cor. 4:5, for exactly what he is worth. There shall be no fulsome "flattery" then, as too often there is now. Therefore, as the dying patriarch, with the beams of the "glory dwelling in Immanuel's land" falling on his departing spirit said, "BEWARE OF PLEASING MEN—THERE IS TOO MUCH OF IT AMONG US." Selected

(We suggest this thought as an incentive or stimulus for the year we have entered) —Editor

---

## CONVERSION OF ALBERT HULL

"HOW!" "WHEN!" And "WHERE!"

### GOD Saved Me for Eternity

I had the unspeakable privilege of being brought up in a Christian home. This meant that I knew from earliest days that I needed to be born again (saved) to be in heaven. I could recite Scripture and could tell the way of salvation at an early age.

There were seven in the family—three brothers and three sisters; and, we all had this privileged background. Lord's Day we were at all the meetings of the assembly and when special meetings came around we had to go. Lessons had to take second place when it came to the Gospel. Truthfully my parents put the salvation of their family first; God honoured them for this.

I was known to be the wayward one in the family and I did seek to enjoy, at quite an early age, the pleasures of sin. As I recall the past until God saved me in my 21st year, I can take up the words of the hymn-writer:

"Preserved by Jesus, when  
My feet made haste to hell!  
And there should I have gone,  
But Thou dost all things well:  
Thy love was great, Thy mercy free,  
Which from the pit delivered me."

How true the Scripture—"The way of the transgressor is hard." In the midst of my pleasure (whereof I am ashamed to speak) thoughts of Eternity, at times gripped me. In the early hours of the morning returning from the pursuits of sin and pleasure; often, I thought of hell, and the end of my pleasure loving life. I know now that while at those haunts of pleasure, there were those who spent time in prayer for me and many tears were shed. If such a one as myself should read this, remember your name is mentioned at the Throne of Grace by the Christians.

I had stopped going to meetings for quite a while, but God was working and overruling in my life of sin. The Spirit of God had dealt with me on various occasions; especially, December 1956 which found me looking into the cold form of my grandmother (saved for many years). My hard heart was softened at the sight, and thoughts of where I would be, if it were me who was called, gripped me once more. God was bringing me face to face with the great Eternity.

Though I did not attend meetings until God saved me, yet I was for a month a miserable young man in my sins. I tried to drown my thoughts by companions, by laughter, by folly, but they still came back—truly arrows from God! "All is vanity and vexation of spirit", saith the Preacher.

Lord's Day, January 27th, found me among a dozen young men around a gambling table, dissatisfied; lonely, yes, heart-broken. I began to be in want and at 3:30 in the afternoon I came to myself, left the companions, and made my way home with three pennies in my pocket. Eight o'clock that night I went for a walk. I wanted to get away from everything. I began to think of the mountain of sin that I had heaped up and of the depths of hell to which I would sink. I earnestly with tears cried to God to save me. Many Scriptures came before me—John 3:16; Isaiah 53:5, 6; John 5:24; etc., and many others (II Timothy 3:15—"That from a child thou hast known the holy scriptures . . .") but I could see nothing in them to give me salvation. I knew Christ died for sinners but to say "He died for me" this I could not grasp (Salvation is of the Lord). I tried to believe for three hours but was still in the dark.

Passing a meeting house I heard the last hymn:

"Christ receiveth sinful men,  
Even me with all my sin;  
Purged from every guilt and stain  
Heaven with Him I enter in."

How I longed at that moment to know I was saved; that He would receive a vile wretch like me! How true the hymn-writer:

“I wandered on in the darkness  
 Not a ray of light could I see;  
 And the thought filled my heart with sadness  
 There’s no hope for a sinner like me!”

Coming near home again, giving up altogether that God would save me, thinking I would be lost forever, the verse Matthew 11:28 came clearly before me. “Come unto me, all ye that labour and are heavy laden, and I will give you rest.” It dawned upon me in a moment that Christ died for me; and, thus I took Him at His Word.

“I came to Jesus as I was  
 Weary, and worn, and sad;  
 I found in Him a resting place  
 And He has made me glad.”

Being a heavy smoker, I took out the old packet of cigarettes and threw them in a field. Immediately, the thought struck me; are you sure you are saved? How precious was the Scripture that came to me—John 6:37— “. . . him that cometh to me I will in no wise cast out.”

That night about 11 p.m. for the first time, I bowed in the presence of God with tears flooding my cheeks, and thanked God for His Son who loved me and gave Himself for me. The first Scripture I enjoyed after God saved me was Romans 6:22—the first clause—“**But now being made free from sin . . .**” All praise to God!

When I first commenced my journey  
 Many said he’ll turn again;  
 But they all have been deceived  
 In the way I still remain!

---

### SPEAK OF CHRIST

AH! the man that has Christ in his soul, and wants to tell nobody, has a soul that is a sepulchre, and he is as if dead. If there be one thing in this world that is worth telling, it is not that honour, that wealth, that any good fortune in secular things has come to you, but that Christ has been made known to you. It is the noblest of all events. and the most precious of all disclosures; and if there is a man that has walked in sorrow and sadness, and had his Saviour come to meet him, and interpret the Scriptures to him, and at last disclose Himself to him and he is not moved to tell his friends and neighbors, the dead ought to speak, and the very stones ought to cry out.

## A TIME TO SOW — A TIME TO REAP

Wm. H. Ferguson

**A**S we enter a New Year, with whatever lies before us in it, there has been brought before us this unquestionable maxim—for all sowing there shall be a reaping, even as the Word states. It would be our purpose in this article to give encouragement to the “sower” to engage in a worthy work right away and keep at it for this year, letting nothing or no one deter him from his avowed purpose to make it a year of “sowing” with a view to an eternal reward.

### THE SOWER SOWETH THE WORD

Thus spake the Master Sower Himself as He went about doing good and scattering the seed as He went. What a blessed occupation this is. We have been mentioning lately to the saints here and there of a day in New York some time ago when, hurrying into the large Port of Authority Station to make a connection, a man offered me something. Quickly I picked it up from his outstretched hand amidst the thousands (this is one of the busiest parts of the world) and went on but as I looked, it was a Gospel of John. I walked back to him and said—this is lovely. Further I said—“How long have you been doing this here in New York?” His reply was, “Sir, for twenty five years.” I said wonderful—I suppose you are saved and he replied, Yes! Indeed. I said further I have only a few moments to make my connection, tell me . . . “What is there between your soul and the eternal fires?” His reply . . . “NOTHING BUT THE PRECIOUS BLOOD OF CHRIST, SIR.” We parted to meet in the eternal realms. Can you measure the value of a life spent thus? We have some brethren in the East who do a lot of scattering of the good seed of the Word thus in their busy centers. We often think such shall have a special reward for their unseen, self-denying, and reproachful work.

Can one think of the thousands and millions “mulling” all around us as we move along our pathways and not be touched by the spectacle. Surely the Word—LOOK ON THE FIELDS—should stir up more concern to do SOMETHING, even though it seems so little we can do. It is not money that is needed today, it is “men and women whose heart God has touched.” Those with a heart softened by the touch of His hand, who show it in their countenance, who are able to reach the heart and who, when contacting the sinner, that same sinner is made to feel . . . “This man is not preaching AT me—this man loves me.” Nothing else will soften many hearts. The hard, doctrinal preaching of the

past number of years since we lost many of our good Gospelers has not accomplished this—professions may be made, and counted, but the results are not there in godly fruit as a result. "Like begets like" and when God touches such a heart with the Divine touch, this is reproduced in loving, living, kind thoughtfulness for others. Men and women are sent forth then, as the Thessalonians of old in 1 Thess. 1:8 with such a love in their hearts and souls, with a burning zeal to scatter the seed of the Word, that the beloved Paul said . . . "We need not to speak anything." He, with his companions, could go on to new fields to conquer. They were not then, and they should not be now if with us, assembly to assembly preachers, they had a higher commission from the Divine Lord Himself, and they would obey such to the end, even though it meant loneliness, opposition, prison and even death itself—they "burned themselves out for God" amongst the people who needed the flame of the Gospel and who could only see it as it burned in the lives of such servants of the Living God.

It is difficult for us to figure out the meaning today of the ceaseless, expensive, transcontinental travels, using the hard-earned money of hard working men and women, covering hundreds and perhaps thousands of miles in a day or weekend, with the millions lying perishing underneath while luxuriating in the present day travel of modernity. Remember! OUR SAVIOUR WALKED. He would miss none, and always guided aright by His unerring wisdom and love. In speaking thus we are not thinking at all of the travels of our dear missionary brethren who have put in years of lonely, tedious, faithful laboring in their appointed field, and come home for a rest and change which they need, and the Lord knows that need, and supplies it. But the other more or less needless travel, or opportune travel, could never stand the test of Scripture.

### THE SOWER'S BASKET

In Psalm 126 we have one of the Songs of Degrees—it was sung on the return from the captivity and we hear the refrain . . . "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing the seed basket, shall doubtless come again with rejoicing bringing his sheaves with him." Who sowed the seed here? Who returned and came back bringing some sheaves? Read Ezekiel — read Ezra, etc, and view the remnant coming back to God's center. Many rejoiced, few did the sowing. It is always so.

The recovery of 150 years ago had such "sowers who went forth with the seed basket of seed" and what a seed

basket it was! What precious truths did they sow amongst believers when they saw the mighty revival among THEMSELVES. From that revival went forth many "sowers of the good seed" into many lands, far and near, and the fruit is seen today. It was a work of faith, of course, for nothing is gained except by faith and it had in it the spirit of "worship and communion with God" which was the characteristic of such men of God and which gave power to their words, their life, their preaching. It worked because it was alive, neither formal, copied, put on or imitated—it was real. We need this revival today amongst the saints, after that the saints will do the work locally and the preachers can go farther with the Gospel and see results, for if God go not before the preaching, nothing shall be accomplished. Keep at the "sowing" would be our thought in connection with this, the "sowing of the seed basket of truth" which can develop yearnings and communion and give knowledge of God.

### THE SOWER'S PATIENCE

In John 4:35, 38 we have a striking example of this in the words of the Lord after He had given the Water of Life to the woman at the well of Sychar and encouraged his disciples to "LOOK ON THE FIELDS" v. 35. He utters the truth further that both sower and reaper shall rejoice together in v. 36. It reminds us of the late F. S. Arnot of Africa on his visit home to Glasgow, Scotland in 1912. He had sowed, others had followed, and even Arnot had followed the trail of Livingstone and Moffatt part of the way, ere he struck out for Benguella and the West Coast of Africa. He had labored much with the village workers of Ayrshire etc., in younger days and carried a line or two on the fly-leaf of the Bible they gave him when he left, on his second trip out. The Bible was twice buried in the Zambesi River—it carried the lines as follows if I remember rightly:-

"To our Father above, Whose Name is love,  
We commend you, brethren dear:  
May His loving heart be your souls' sweet rest  
And His Word your hope and cheer.

We have gleaned the sheaves together here,  
And the thought has been passing sweet;  
But a greater joy awaits us when  
We meet at His Pierced Feet."

**He was a humble, simple, faithful man who was content to labor in quietness and solitude—he was the first two years in Africa as a young man absolutely alone, as far as earthly companionship was concerned and he never sought the limelight or popularity of man, but he is REMEMBERED.**

But to continue with John 4. In verse 38 the Lord says . . . "I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours." Now! Who were the "other men." Have you ever thought of them? Our thoughts run back hundreds of years, for there was a great gap here we have no record of much at all, SILENT YEARS. One would think of the prophets of the O. T. Isaiah, Jeremiah and many others—perhaps they would be among the "other men who laboured." We cannot elaborate on this but we know this principle is constantly before us in the Word—others laboured, we reap the benefits of their labours in the dealings of God with His servants. So must it ever be.

This should teach us patience indeed. James 5:7 states, though in another sense,—“the husbandman waiteth for the precious fruits of the earth, and hath long patience for it.” etc. In other words the “patient plodder” in a particular field of labour, be it in S. S. Open Air, Tract Distributing or spreading the Gospel, is the man who, ultimately, gains the confidence of God’s people generally but, above all, the commendation of His God. We have seen too many who have been the favorites to some for a few years and who seemed to rejoice in the light of it, either in large assemblies or Conferences, but this soon died out and others had to replace them. We could name you dozens of such, but where are they? May the Lord deliver us from all such foolishness. And while we speak thus, we are not seeking to do this primarily for older brethren, like ourselves, who have been long in the work but younger men must be taught the truth of 1 Samuel 12:23. There is a right way and when younger ones will not listen to the Word or older servants of Christ, long in Christ before them, there is something radically wrong. Whatever we do we must never set our sights on a present advantage, or a seeming success now as a criterion, we must keep the eyes on the Lord alone. Incidentally, we have found that the large Assemblies etc, have never been the instruments to a great extent of carrying on the pioneer work of this land, rather the smaller and exercised individuals. Let us then, stick to our corner of the vineyard, keep at it, not be running to and fro like a “butterfly in the Summer time” and you shall find that the patient plodding shall mark you out as such, you shall have a humbled spirit, you shall learn God as others do not and an eternal recompence awaits. It shall also save you from this last “SOWING” we mention briefly.

#### SOWING THE WIND—REAPING THE WHIRLWIND

This verse in Hosea 8:7 gives us another very necessary lesson and a warning. It is against the common practice

among a few in this land we are sorry to say who are tale-bearers amongst God's people, Lev. 19:16. You will note some things here—This sort of person is characterized by:

**Professed zeal for God—goes up (to worship professedly) and down—he carries tales. He has access to places where he hears things he should never repeat. He betrays confidences. Homes may be opened, as a man wrote me the other day when they had opened their home to such and caused tragedy and heart-break. He separates "chief friends" as the Proverb states. And again, his tales are as "sweet morsels" to some ears waiting for this sort of thing. But what a miserable, detestable thing is such a thing.**

This sort of "sowing" brings the whirlwind. A man is eventually caught up in his own sins, his own falsehoods, his own secret designs to do harm to others and, sorry to say, not infrequently as mentioned in 1 Tim. 3:8. The whirlwind rushes in at the last, sweeps up, casts dust in the eyes and leaves an empty space of desolation. Too bad when a promising and young life can be wasted in such an unworthy manner which, otherwise, could have been used of God. Remember! God is not mocked. And when we see the decay of blessing, the drying up of some ministry and Gospel preaching, the lack of power etc., etc., we wonder if we are aware enough of this canker which has eaten its way into the vitals of some assemblies. **STAMP IT OUT WHEREVER IT RAISES ITS UGLY HEAD.**

---

## A FEW THOUGHTS ON THE OFFERINGS

Harold S. Paisley

ONE is thankful for the evident interest among the saints in this wonderful, soul-stirring theme, presenting the glorious Person and work of the Son of God. Precious and many are the aspects of the Sacrifice of Christ seen in the six offerings:

- The Burnt Offering
- The Meal Offering
- The Peace Offering or Sacrifice
- The Sin and Trespass Offerings
- The Drink Offering

Each of these give a particular lesson upon the same subject (the death of Christ) and yet the correlation and harmony of the types establishes the Divine Inspiration of



the Holy Word of God. The sequence in which they appear in our Bibles is also of God's ordering. Let us outline in a simple way the hidden beauties of the revelation of the Perfect Sacrifice.

**THE BURNT OFFERING:** Read Leviticus chap. 1 and 6:8,13.

In this wonderful type we see God Himself being fully satisfied. This offering emphasizes that God is well pleased with the "once for all" sacrifice of His Beloved Son and has found eternal satisfaction in it. Also the believing soul is fully accepted in the Beloved.

**THE MEAL OFFERING:** Leviticus 2 and 6:14, 28.

Here we have presented the absolute perfections of the Man Christ Jesus and the appreciation of His Son by God Himself. It is a moving type of the intrinsic worth and moral beauty of the holy pathway of the Lord down here.

**THE PEACE OFFERING:** Leviticus 3 and 7:11, 38.

This is the fellowship offering. Man's fellowship, because of sin, was broken, but here in the work of the Cross sweeter and eternal bonds of fellowship have been forged between God and His people and between saint and fellowsaint.

**THE SIN OFFERING:** Leviticus 4:3, 22, 27 and 6:24, 30.

The great question of sin in our nature must be dealt with. In this solemn offering and its laws we learn the exceeding sinful of sin and the mighty price laid down to atone and save. This offering shows that Christ Himself put away sin by His shed Blood.

"Sin atoning sacrifice, Thou art precious in mine eyes,  
Thou alone my rest shall be, now and through eternity."

**THE TRESPASS OFFERING:** Leviticus 5:15 to chapter 6:7.

If we are to enjoy the presence of God our sinful deeds must be also atoned for. Only the Precious Blood could ever remove the guilt of sin and give us a perfect, spotless dress for the Divine Presence. In this touching offering is foreshadowed the truth of 1 Peter 2:24 . . . "Who His own self bear our sins in His own body on the tree."

**THE DRINK OFFERING:** Numbers 15:1, 16.

This offering presents the inexpressible joy that accompanies our appreciation of the Person and Work of Christ and in the fellowship into which grace has brought us, also

the joy He ever gave to the heart of His God and His Father.

Thine is the joy and yet 'tis mine,  
 'Tis ours as one with Thee:  
 Our joy flows from that grief of Thine,  
 Thy death brings life to me.

An appreciation of the above thoughts will cause our worship to flow out upon the first day of the week as we gather to keep His request and thus remember Him Who is the subject of these scriptures. The sad dearth of true appreciation, the silent moments of poverty and the continual use of the hymnbook would be cured if we entered more fully into the study of Christ as seen in the Levitical Offerings. Not only will it fill our soul with joy but shall produce high standards of personal living as we consider Him and walk in love as He walked. No meditation of Him can leave the heart untouched, the life unchanged, or the affections unmoved.

---

### TABERNACLE MEDITATIONS

IN this page or two, which we continue monthly for a while, we do not intend to give a series of lectures. There has been so much valuable material written on the subject but, it may be, that there is room for a few thoughts with a practical bearing on this important dwelling place of God, linking it with public testimony today.

#### THE TABERNACLE

We often hear the whole structure referred to as the Tabernacle. However, the "Tabernacle" proper refers to the Curtain of glory and beauty, really ten curtains in two sets of five coupled together with taches of gold—see Exodus 26.1, 6. This Tabernacle, called so in Exodus 25:9, was to be God's dwelling place. The Hebrew word, as you will note in Newberry's margin is "mishcahn" and means dwelling place.

Thus we see that all else of the wonderful structure was with a view to the upholding of this, under which the God of Heaven would take up His earthly abode among His people. The Tabernacle was of fine twined linen, and blue and purple and scarlet, with cherubims of cunning work shalt thou make them. Everything, then, in this wonderful Tabernacle which was upheld by the boards covered with gold, would speak of Christ for the eye of God first, and with a view to cause deep exercise as to the meaning of all and the purpose of God in giving such a pattern for His dwelling place,

to Moses, the High Priest, and priestly family, as well as the workers who wrought this without knowing the full details of the rest of the structure as in Exodus 36, etc.

### THE ASSEMBLY AS A DWELLING PLACE

Now the practical application of this to testimony would seem to be that only that which speaks of Christ and reflects Christ and has the pattern of Divine ordering in it can be a dwelling place that God will acknowledge. The Assembly must be that which delights the eye of God because He sees Christ in it, otherwise it fails and is eventually rejected. We fear many young believers do not realize this and look upon the Assembly, more or less as a society of Christians, seeking to live good, or godly lives, with more or less of other activities connected therewith. The real design of the "dwelling place" probably has not entered the minds of many. It must be a place that reflects Christ, where ALL shall reflect glory to God, will be a delight to His eye because He sees the fruits of His own Son's toil and suffering here on earth in it.

When God caused the revival 150 years ago of His truth thus, as we know, the men to the fore were so FULL OF CHRIST in their meditations and secret thoughts that they must express their thoughts of worship and love and devotion to that Blessed One, hence they sought to "gather together" because they were "gathered by the Holy Spirit" and the dwelling place, be it ever so humble and ordinary, where a few of them could thus gather to worship and adore the Lord, was a veritable "gate of heaven" and the breathings of these men of God when they first discovered this precious truth regarding God's ability to lead them by His Holy Spirit were such that their breath (or spiritual meditations) cannot be improved upon today.

### A PLACE OF WORSHIP

Preeminently then, the dwelling place of God was to be a place where He could dwell among them because it was a place calculated to draw forth thoughts of worship, praise and wonder. Is it so today? Why then the shortening of the remembrance feast, why the paucity of worshipful praise, why the long pauses, not of true meditation but poverty of praise? Is it not because the primary thought of God's dwelling place has not gripped our hearts and we are more satisfied with being in the "outside place" (and satisfied with that) than being in a spirit of love and worship and devotion to that Blessed One. Are we not more taken up with our words, sometimes long, stereotyped expressions than with Christ Himself?

W. H. F.

### WHEN I AM AFRAID

I AM afraid my reaction to the storms of life is too often like that of Jesus' disciples on the storm-tossed sea of Galilee, Mark 4:35-41. They were scared to death. They saw that the situation was beyond their control and they feared for their lives. These men were good fishermen and no doubt good boatsmen. But here was a situation where something more was needed. They had One aboard who was equal to the situation. He was Master of both wind and sea. When it came to sailing boats Jesus permitted the disciples to ply their trade and talents, but when it came to quieting the forces of nature, this was His speciality. They knew they would certainly perish if something wasn't done. He arose from where He slept and rebuked the wind and calmed the sea. And then He rebuked the disciples. "Why are ye so fearful? How is it that ye have no faith?"

When the storms of life come our way, and if we are believers in the Lord Jesus Christ, why do we become so fearful? and how is it that we do not have faith in our Lord and Saviour? He is the same yesterday, and today, and forever. He knows about our situation, even though for a time it might seem He is insensible to our troubles. And He cares. He is with us, having promised never to leave us nor forsake us. He will not let us perish. He is absolutely and completely adequate for every circumstance of life. He knows the end from the beginning. He will help us in due time. He is full of grace and truth. His grace is sufficient. He giveth more grace—grace upon grace.

When the storm is over we can always look back and see His guiding presence, and we rejoice in the Lord. But what about the next time? I suppose it will be the same. The storm will look just as threatening and the future just as uncertain; fears and doubts will plague us, although we have the Master aboard. But we may be assured of this, though we may falter and fail a hundred times over, Jesus never fails. I cannot count on my being a tower of strength in future crises, but I can count on my Lord to be strong on my behalf when I am the weakest. He may yet have to rebuke me for my fears and doubts, but He will never let me go, He has committed Himself to my keeping until I am at last safely home with Him.

"When I am afraid, I will trust in Thee." Psa. 56:3.

Mr. Gordon is editor of "Triumph" and because of paralytic polio types his paper with a stick, which he holds in his mouth.

---

## PRACTICAL POINTS FOR CHRISTIAN WORKERS

**PREPARATION:** Elaborate preparation of subjects, and fine arrangements of points, may reach the intellect and tickle the ears of your hearers, but if your preparation of heart has been omitted, and if a right condition of soul is wanting, your words will fail to grip and draw the hearts of your hearers Godward.

**PRAYERLESS PREACHING:** A prayerless preacher is always a powerless preacher. He may be clear, but he must be cold. And if the truth he speaks has not gripped his own soul, it will not grip those that hear it from him. It needs to be warmed with praying breath, and indwelling richly in the heart to come as the living stream.

**GOD'S MESSAGE:** All God's truth is valuable and needful, but may not always be seasonable. The preacher should seek to have God's message for the people to whom he is to speak. And this means much more than Bible knowledge or the firing off of one of his stock of "addresses." To know God's message for that people at that hour, means waiting on God until you receive the right word.

**YOKEFELLOWS:** When two of the Lord's servants become yokefellows, as in Phil. 4:3, they need to learn to keep pace, to consider one another and to bear and forbear. Not every two is a "pair" and it takes God to yoke fellow servants and teach them how to pull together. Some are evidently more fitted to go single handed, and it is better that they do. Ill-matched pairs never get on happily.

The late John Ritchie  
Editor—Believers Magazine

---

**SERMONIZING:** This is a distinct danger amongst us today (1970). With the passing of the old fashioned, simple, godly, yet forcible and intelligent teacher, we are seeing amongst us those who can prepare a sermon, of sorts, and to less intelligent spiritually audiences, it may seem passable, or even a success. It usually comes from a notebook packed with such. They are leafed over, doctored up a bit from previous use, and used again and again. This is what we call "sermonizing." Time has been spent on the sermon—it would seem technically correct, perhaps even the subject might seem fitting, but it is NOT a message from God. Dry and dusty and stale manna, such are doing nothing for the people of God, save to fill in time, tickle the fancy of some who know little of God's ways and the worst of this is that they are "very pleasing" to the sermonizer who eats up the commendation of any simple enough to give it.

The Editor

## THE BIBLE SIMILES OF CHRIST

AS opposed to sin and its consequences, heaven and holiness are pictured forth in the Bible in colours that glow upon the canvas, through the emblems of everything we hold most dear and desirable.

How difficult it would be to name a noble figure, a sweet simile, a tender and attractive relationship, in which Jesus is not set forth to woo a reluctant sinner and cheer a desponding saint! Am I wounded? He is balm. Am I sick? He is medicine. Am I naked? He is clothing. Am I poor? He is wealth. Am I hungry? He is bread. Am I thirsty? He is water. Am I in debt? He is surety. Am I in darkness? He is a sun. Have I a house to build? He is a rock. Must I face that black and gathering storm? He is an anchor sure and steadfast. Am I to be tried? He is an advocate. Is sentence passed and am I condemned? He is pardon. To deck Him out, and set Him forth, Nature culls her finest flowers, brings her choicest ornaments, and lays these treasures at His feet. The skies contribute their stars. The sea gives up its pearls. From fields and mines and mountains, earth brings the tribute of her gold, and gems, and myrrh and frankincense: the lily of the valley, the clustered vine, and the fragrant rose of Sharon. He is "the chiefest among ten thousand and the altogether lovely": "in Him dwelleth all the fulness of the Godhead bodily." I challenge you to name a want for which you will not find a supply in Christ.

Thomas Guthrie

---

## ALWAYS ABOUNDING

1 Cor. 15:58

IT is Saturday afternoon; and brother....., a young brother, has just been in for 150 leaflets for the unsaved. He told me he had gotten burdened about a village seven miles distant; and he was on his way thither to "deliver his soul" in his own humble way—house-to-house visitation, handing in a tract, and putting in a word as there was opportunity. Dear brother! The Lord bless him. He works from six to six, except on Saturdays, and was even not so well this week; yet he has fourteen miles of travel before him tonight, for there is no railway to that village. He goes alone; and yet he is not alone—(you understand me). He is one of the quiet faithful ones, whose desire is in some little way to be a witness for his absent Lord in the midst of a world that lieth in the wicked one. The Lord send many such.

## QUESTIONS AND ANSWERS

**QUESTION:** Regarding your large Conferences mentioned sometimes in W.I.S. are we to understand that there was an Assembly there and that the "table" was not set up for the occasion?

**ANSWER:** In ALL such Conferences mentioned in our pages the Breaking of Bread is under the control of the local Assembly, or if a few of the Assemblies are joint in the Conference, it is under the control of these same local brethren who are responsible as to matter of reception—as we often mention. Frequently the following remark is made at our large Conference:

The meeting for the Breaking of Bread is NOT a part of this Conference but is our usual custom here and visitors who are in proper Assembly fellowship are welcome. Brethren will show to visitors and strangers, not in fellowship, to proper seating so that they may observe the Remembrance Feast.

**QUESTION:** Are we to understand from Matthew 18:20 that we are "gathered in assembly testimony" seven days of the week, or does it only apply to a "gathering of believers" who say they so gather, but do not feel responsibility as to assembly fellowship the remainder of the week?

**ANSWER:** This old question keeps cropping up, at times, to trouble and confuse the saints. If one would consider the true rendering of this verse, as we find in the Newberry Bible, it would save them a lot of confusion. We note

"For where two or three are, having been and being, gathered together (i.e. by the Holy Spirit) UNTO MY NAME, THERE AM I IN THE MIDST OF THEM." The capitals are for emphasis of our thought based upon the use of the prepositions "eis" and "en."

The preposition "eis" has the thought of "direction and motion towards an object" and this is exactly what the Holy Spirit does to a soul who sees the truth of "gathering to the Name of the Lord" which we believe to be a divine revelation. The objective is CHRIST HIMSELF and the one to whom the truth is revealed as to scriptural gathering is drawn towards and his course is clear and directed by the Holy Spirit.

As he finds himself thus drawn and "gathered together" by the same Holy Spirit in testimony, the following use of the preposition "en" is fully realized. "THERE AM I IN (i.e. en) the MIDST OF THEM."

We ARE in assembly fellowship every day of the week, BUT we are not always IN ASSEMBLY as we frequently state in these pages. We do not believe at all in "occasional fellowship or fellowships" and Christians gathered to the Name of the Lord throughout the years have sought to carry out the divine pattern of Acts 2:41, 42 etc.

Any who ONCE professed the above but deny it, are worth watching, they usually end up outside of assembly fellowship somewhere or somehow.

**QUESTION:** In Mark 1:17 the Lord Jesus Christ says to Simon and Andrew, . . . "I will make you to become fishers of men." The phrase "to become" caught my attention. I notice that it doesn't occur in the other Gospels, except in this "Servant" Gospel. What significance do you attach to this? (From a young brother).

**ANSWER:** There could be an interesting thought here. "Become" is only found in Mark, as you say, the Servant Gospel. The word is (genesthai) and would seem to suggest a slow and long process, but Jesus could do it. As another has said . . . "He would undertake to make fishers of men out of fishermen and preachers are made out of men who are willing to leave their business for service for Christ." This would be in keeping with the character of the Gospel. And it would seem to suggest that it takes God to make the "fishers of men" and He does it in His way. It has seemed to me for a long time, that "preaching" occupies the mind rather than the divine call of God and the divine preparation.

Also the word "I will make" is suggestive. There are two words used in this connection, the first (the one used here) suggests . . . "bringing out more the object and end of an act"—Gr. poiein. Further it means the "doing once for all" when the Lord says "I will make." This suggests again the divine call and the divine work which marks such a servant out. Trench renders it . . . "The producing and bringing forth something which, being produced, has an independent existence of its own" as "the making of a woman" or "the making of a tree" or "to make peace."

The production thus mentioned is brought about, with its peculiar individuality. I rather like this. God's servants cannot be imitated in this sense. They have their definite characteristics and do not follow a pattern other than the Scriptures, such as "assembly to assembly" preaching in Gospel Halls but rather going after the people where they are to be found. Sometimes this is not an easy task but it has its compensations when one sees and knows "God is with them in it."

There is instruction in this for all of us, especially younger brethren who would be useful to their Master. In comparing the two words again, the "I will make" we have mentioned (poiein) is used therein in a good sense only, in the N. T. In other words—how could God make a bad fisherman? It reminds me of the late Thomas Black who had a great deal of good sound wisdom and commonsense. Deaf, often weeks alone in lonely work, living in a rented room, etc, he had to cross a R. R. track daily to a restaurant for his meals. An old crossing-tender who was a sceptic said to him as he noticed Mr. Black carrying his large Bible all the time. "Why do you read that book—don't you know it is a bad book?"

Brother Black's reply was classic. "HOW COULD A BAD BOOK MAKE A GOOD MAN?"



---

**PIONEER PAGE****NEED OF INITIATIVE AND VISION**

THE one who would be a pioneer evangelist, carrying the best message the world ever heard must, of necessity, have the above characteristics. He must be a man of vision. That is, he must have a definite field before him. If he is from Canada he should have the unreached parts of the province where he lives before him. If from the U. S. A. likewise he should have a definite field of vision which has lain upon his heart—he is burdened about it—he must do something about it. He is God's messenger with a purpose and a field. The "wandering" here and there, without this, marks a man out as having missed this calling.

He will NOT be a man who has the Assemblies and Gospel Halls to preach in before him. Any characterized by this, starting out, never make pioneers and, God knows, we need those today. If he has no initiative, or vision thus, he will be inclined to "lean on" someone else to take him around, introduce him to assemblies, get him started on a round of assembly preaching and that finishes him as a pioneer. We have seen good, promising, capable men at the start, given this sort of introduction to Assembly preaching and they end just that way—years are lost, strength later goes and they are unable to do pioneer work because they NEVER did it and had no taste for it. This is lamentable.

Some older men think they are doing a favor to younger brethren to introduce them to this sort of thing but it is a false kindness and, usually the men who do this to them, have themselves never been true pioneers. With vast stretches of land lying idle—multitudes of lonely, backward peoples to preach to and to visit with the good seed—it is pitiful to see strong, young men living amongst the assemblies, well cared for, feasted and looked after well by kind hostesses, instead of their being out where they ought to be "in the field of the world" seeking the lost.

One reason why we stress this is that the assemblies where some have taken this line of preaching to them, are getting SMALLER and WEAKER. The individual gift among the saints is NOT BEING DEVELOPED. Rather we are leaning upon the preachers bringing the blessing with them and doing the work etc, etc.

Two men, also, living of a small assembly for weeks produces a considerable strain, especially when little is being accomplished. Consequently the assembly, small though it is, is weakened. You cannot name a man who is gone, who has left his mark upon the saints, who has not been a man of vision and initiative and who has not done hard, tedious, lonely work in isolated and lonely places in his younger, stronger years.

I visited our late brother Benj. Bradford a few times when he was dying and with tears he told me of the early days in Virginia, etc, but it was joyous work to do it for the Lord Himself. Men with Gospel tents too, are dying out, and the man of vision here has his eye on some new field. He works at it, not advertises it, and see God's hand with him. He has initiative and vision—is not anxious to pitch his tent handy to a near assembly but has a new field in his mind. GOD IS LOOKING FOR SUCH MEN AND SO ARE WE.

W. F.

Arthur E. Gordon

## OUR INTERCESSOR

I ought to study Christ as an Intercessor. He prayed most for Peter who was most to be tempted. I am on His breast-plate.

Robert M. McCheyne

God's treasury is absolutely inexhaustible. He can never fail a trusting heart. Let us remember this. God delights to be used. He never grows weary of ministering to the need of His people.

If you ask me how I know that the Bible is the Word of God, I reply like an old ignorant negro: "Though I cannot even read it, I know it by its effects upon my own heart." Oh, how the saints in Heaven will praise God for the Bible through all eternity, and shall we not praise Him for it now? It is the language of Heaven, which we cannot learn too well beforehand; and which, even if we be already among the saved, will, the better we know it, fit us the more for the society and converse of Heaven.

Billy Bray once declared that the promises of God were as good as ready money any day. He also said the devil would rather have you wear out the soles of your boots than the knees of your trousers. 1 Thess. 5:17.

David saith, "My times are in thy hand." Psa. 31:15. If our times were in our own hand we would have deliverance too soon; if they were in our enemies' hand we should have deliverance too late. But "my times are in Thy hand," and God's time is ever best. Everything is beautiful in its season. When the mercy is ripe we shall have it . . . . When His people are low enough, and the enemy high enough, then appears the Lord to our help.

Man is a great mathematician, but a poor reckoner. He talks of large subscriptions, yet the greatest subscription on record was less than two-pence of our money. The Lord hears the heavy fall of the rich man's handful, and says, "Much." A widow's gift rings light and timid, and He says, "More." Thus does He baffle our brains, and turn our eyes in the direction of His gaze, inwards, for He "looketh on the heart." 1 Sam. 16:7.

The love of Christ is perfect. I may love a little, then I shall give a little: I may love much, then I shall give much; but if I love perfectly, I shall keep nothing back. This is the way Christ gives: this is the meaning of the sentence, which is very sweet to me, "Not as the world giveth give I unto you." John 14:27. The way Christ gives is to introduce us into all He has Himself as Man.

## CORRESPONDENTS

**Clyde, Ont.** — The Correspondent now is brother James B. St. Clair, R.R. 1, Galt, Ont.

**Bay City, Mich.** — Brother Ronald Armstrong, 3181 Yorkshire Drive, Bay City, 48706, is assuming duties our brother Wm. Mowat carried for years as Correspondent.

## REPORTS

**London, Ont.** — Some of the young brethren have a children's meeting each Saturday night with as many as sixty five Indian children coming out.

**Sarnia, Ont.** — The Assembly here had a baptism the last of November when three were baptized, one of them the result of coming to a Conference meeting, later saved in the regular Sunday evening Gospel meeting—this is encouraging. The S.S. teachers have been meeting at one o'clock Lord's Day and going door to door—the response has been amazing—one child comes whose parents were bitter opponents to the Gospel. It is wonderful how parents will give in if a child wants to go.

**Taylorville, Sask.** — Our brother Harold Paisley has been on the prairies here—had real good meetings in the Gospel—many local people around the Hall attending who never came before. A number have professed. He has visited many of the farms and neighbours. Meetings seven nights a week. He says . . . "It is good to report that brethren Webb, Robertson, Boyle and Ronald keep visiting and faithfully working in Manitoba, etc." (It is nice to see this commendation of other fellow-laborers which is scarce today).

**Conferences:** Detroit (Stark Road) reported good and profitable, eight of the Lord's servants present to help. Oil Springs had about five preachers there—reported good. Hartford, Conn. (Charter Oak Assembly) had a real good Conference, about eight preachers there to help and a nice spirit prevailed and saints refreshed. Bro. Alves went to Waterbury and Boston.

**Joliet, Ill.** — Saints here had a call from brother Geo. McKinley for a week, also bro. McBain, with his wife, called in on their way south to Arizona and California. Children's meetings have been encouraging, also the Gospel meetings.

**P. W. Africa** — A note from our aged brother Jas. MacPhie tells us of his keeping at it for the Lord with some cheer.

**Collingwood, Ont.** — Bre. Doherty and Jas. Beattie had five weeks here in the Gospel, some blessing.

**Old Country Subscribers:** — Kindly note that the cost for British subscribers is **eighteen shillings**, whether you send through bro. McCormick of Lurgan, or direct to ourselves. Please do not send personal cheques, they are very difficult to cash here and have an exchange cost. Send Bank Cheques, Drafts, Money Orders, but not British Money Orders, they are useless here—must be International. Kindly help us with these details.

**Volumes:** We will have some available later in January or February. Cost this year will be \$5.00 each—we will accept for these Canadian \$5 bills.

**Salem, Ore.** — Brother Howard and Gaius Goff (now en route back to Newfoundland) had three weeks here, not too much interest, a few strangers in. The new Assembly here shows a nice, happy spirit for which we thank God.

**Coal Creek, Ks.** — A nice work amongst the children is reported here by bro. Ballhagen, passing through.

**Lonaconing, Md.** — Geo. McKinley visited here and Cumberland assembly recently.

**Clementsvalle, N. S.** — Bre. McIlwaine and Albert Hull have been working mostly in the Valley district for past six months — had the "portable" in Prospect, they persevered and God came in. It was cheering to learn that a R. C. who professed "was seeking before we came with the Gospel." This sounds like God's doings. Others professing were complete strangers to the Gospel. They have about 65 to children's mtg., Friday evenings. Pray for our brethren. Bro. Ilwaine keeps at it though not too well.

**Willmar, Minn.** — Bro. Grainger was here in the Gospel at last report.

**Bryn Mawr, Pa.** — Recent Conference reported good, with nice spirit prevailing, the new location for the Conference was very suitable — six of the Lord's servants present to help.

**Iowa:** The Thanksgiving Day meetings both at Garnaville and Stout reported good. Bro. S. Hamilton at Omaha lately. They had a good Thanksgiving Day Conf. there also.

**Clyde, Ohio** — Bre. Crawford and Metcalf had some weeks with the Assembly here in the Gospel.

**Hartford, Conn.** — Bro. Alves on Feasts of Jehovah in Charter Oak Hall after conf.

**Sorry:** We had to omit certain reports for lack of room.

## FALLEN ASLEEP

**London, Ont.** — Our dear brother Alexander H. Dockstader passed away October 26th in his 85th year. Saved over 60 years ago and in fellowship in the little assembly there for a number of years.

**Grand Bend, Ont.** — Our dear brother G. W. Arthur Page "went home" suddenly Nov. 6th, aged 69. Saved for over 47 years and one of the first with the Assembly when formed—greatly missed in the home and in the Assembly. Leaves his widow, five daughters, one son— all saved—Titus 2:13.

**Bay City, Mich.** — Two from this Assembly "went home" lately, our dear sister Mrs. Martha Coon on Nov. 18th, aged 78—saved 35 years ago under preaching of the late W. P. Douglas—quiet and faithful. Also on Nov. 24th, our brother David A. Ramsey was taken home, aged 82. Saved about 46 years ago, retiring and quiet but at meetings when able to the end. We knew his parents in early days of our Bible Carriage work in Michigan.

**Midland, Ont.** — Our dear sister Mrs. Mable Heels, widow of the late Roy Heels, "went home" Nov. 12th, aged 75. Saved early in life and associated with the Assembly here.

**Blue River, Wisc.** — Our brother Emil Romanek "went home" suddenly Nov. 22nd, aged 75. Saved Oct. 23, 1923 in meetings here of bre. Mick and Stewart. Will be missed in the Assembly. An uncle of the Studnicka brethren here.

**Cleveland, Ohio** — Our dear brother Murl W. Rogers of the Monticello Assembly here "went home" November 30 after some years of weakness, aged 66. Saved in Waterloo, Iowa, March 3, 1929 when brought under the Gospel preached by brethren Oliver Smith and William Warke, received into fellowship there and later here in Cleveland, a year or so after and has continued here in hearty fellowship. Faithful to the Lord in collective testimony and bore a good personal testimony. His widow survives, also three daughters, all professing.

# Words in Season

THE BIBLE FAMILY MAGAZINE



## A PIONEER'S PRAYER

From prayer that asks that I may be  
Sheltered from winds that beat on Thee,  
From fearing when I should aspire,  
From faltering when I should climb higher,  
From silken self, O Captain, free  
Thy soldier who would follow Thee.

From subtle love of softening things,  
From easy choices, weakenings,  
Not thus are spirits fortified,  
Not this way went the Crucified,  
From all that 'dims Thy Calvary,  
O Lamb of God, deliver me.

Give me the love that leads the way,  
The faith that nothing can dismay,  
The hope no disappointments tire,  
The passion that will burn like fire,  
Let me not sink to be a clod,  
Make me Thy fuel, Flame of God.

Amy of India

---

---

**FEBRUARY, 1970**

---

---

## WORDS IN SEASON

---

Published monthly at 107 N. Main St., Waterloo, Illinois 62298

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

---

### SECOND CLASS POSTAGE PAID AT WATERLOO, ILL.

---

SUBSCRIPTION PRICE—\$2.00 (U.S. Funds) single copies or in bundles. We hold this price this year as able.

---

SEND ALL SUBSCRIPTIONS TO:

MR. MATTHEW J. BRESCIA  
50 State Street, Room 44,  
HARTFORD, CONN. 06103

---

ALL OTHER MATTER should go to the Editor as formerly, Mr. Wm. H. Ferguson, 1289 Chase Ave., Lakewood, Ohio, 44107. Deadline for all notices the 10th.

---

ASSOCIATES: Matthew J. Brescia, Everett S. Glenney, Andrew McPhee, Fred E. Hill, Joseph Procopio, Charles J. Strom, Frank Tornaquindici.

---

VOLUMES: Available at \$5.00 each—we will accept \$5 Canadian bills, mailed anywhere. We have a few also of 1968 and '67 left—at \$4.50. Write soon and mail to the Editor in Lakewood.

SUBSCRIPTIONS: As mentioned last month, note the change in sending these to Hartford, Conn., to brother Brescia who has agreed to do this for us. Help him by mailing early, noting ALL you subscribed for and intend to continue. Any who did not pay for '68 or '69 should forward the back payment to the Editor in Lakewood to keep our records straight. THANKS! Make addresses plain.

### ADDRESS OF CORRESPONDENT

West Union, Iowa, Assembly — . . . Please note change of address of the Correspondent . . . Mr. L. N. Crain, Clermont, Iowa, 52135. Phone No. 319-423-5952

### CHANGE OF ADDRESS

London, Ont. — Mr. John Gray, Apt. 711, 520 Mornington Ave., London 25, Ont.

### REPORTS

Laurium, Mich. — Saints here seek to encourage themselves in the Lord in this far northern outpost. Their winters are severe.

East Boston, Mass. — Recent meetings in late Fall of bre. Dobson and McCullough bore a little fruit which we trust real—they were all children of the Christians—recent Conference helpful and well attended.

Prospect, N. S. — Bre. McIlwaine and Hull have seen His hand here and a meeting was planned for December 25th by some who have seen the error of the heathen celebrations—it was to be held in the Portable Hall, no basement etc, but bro. McIlwaine says . . . “they will not mind a bag of sandwiches and a cup of tea.” We used to have Conference seasons at this season but many have given way to the ways of the world. We would like to see more of these Believer's Meetings instituted for ministry at such seasons and other times also. More good ministry and less social activity. We heard later in January the meeting the 25th, Dec. was very good and helpful.

# 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. 62

FEBRUARY, 1970

No. 2

---

---

## INDEX OF LEADING ARTICLES:

The Forbidden Book .....	Gospel
Holy Zeal or Enthusiasm .....	W. H. Ferguson
Solomon .....	Harold S. Paisley
Israel's Temple In A Future Day .....	H. D.
The Three Passovers .....	Max Isaac Reich
The Ministry Of Women .....	Golden Lamp, Vol. 2
A Great Woman .....	Robert Telfer

---

## REST IS NEAR

THE way to heaven has ever been  
A path where cruel foes are seen,  
But thou may'st on Jehovah lean—  
And REST is near.

The sorrows we are made to know  
And such are linked with life below,  
Oft cause the shedding tears to flow—  
But REST is near.

If in the path He calls to tread  
Fresh dangers seem to loom ahead,  
Be trustful—thou are safely led—  
And REST is near.

Though oft assailed and branded wrong  
"Quit ye like men"—in Him be strong,  
Life's struggle here can not be long,  
Then REST is near.

And soon will come that full release  
From all that mars our present peace,  
Till then, O! may our faith increase  
Since REST is near.

May we to whom Thy Name is dear  
Be found more often in Thy fear,  
Then must we know e'en now and here  
Fullness of REST.

From pen of the late George A. Morrison of Seattle and Vancouver later. He "went home" September 29, 1965—We knew our brother well through the years, valuable, kindly and original in his presentations of the Word, but with a love for the Word and the place of His Name. —Editor.

## THE FORBIDDEN BOOK

### THE HIDDEN BIBLE

**M**ANY years ago it was considered wrong to own a Bible in some parts of the world. Many people were put to death for owning a Bible, and for loving the Lord Jesus Christ.

In the valley of the Tyrol in South Austria lived a dear Christian man, Peter Hollman, and his two teenage daughters, Anna and Eloise. They received news that soldiers were coming to see if there were any Christians in the valley. Their first thought was to seek a place for their much-loved Bible, and after wrapping it in many coverings, hid it under the hearthstone by the fireplace.

Soon a band of soldiers burst into the cottage, and after many unkind and angry words, they yelled and threatened the lives of the Christian family. Calmly the Hollmans confessed their faith in Christ. Soon the gleam of swords and the flash of pistols were seen, and the Hollmans entered into the presence of their blessed Lord.

The soldiers then plundered the cottage, but the eye of God was upon the carefully hidden Bible, for it was going to bear fruit for His glory "after many days."

For thirty years the pretty cottage stood alone, and no one wanted to live there. However, a man named Adolph Pascilin came to the valley with his wife and children, and finding the cottage empty, decided to move in. After making many repairs, he was surprised one day to find, when repairing the fireplace, the carefully wrapped Bible.

"Come here, Annette," he exclaimed to his wife, "and see what I have found! it must be something of great value by the care that has been taken to preserve it from damp."

Both Adolph and his wife were very surprised to find it was a Bible, for they had never seen one, and, like most of their neighbors, were quite ignorant of God's way of salvation. When they read the title page, "The New Testament of our Lord and Saviour Jesus Christ," Adolph exclaimed, "Let us burn it at once, and so rid the house of wrong doctrine, or it will surely bring trouble!"

"Oh, let us look into it first," pleaded his wife. "Can't we read a few of its words? Old Lena, who lives on the other side of the forest, has told me so much about the Hollmans, and how loving and kind they were to everyone. If they were good people, it is strange that their Book should be a bad one."



When Adolph and his wife opened the Bible, a piece of paper fell out, and they read these words: "I and my daughters have heard that those who seek our lives have entered our beloved valley. We will try to conceal this precious Book from their fury. Possibly it may fall into the hands of some person who would wish to know if the words we have loved to read in life, and if the truths we have drawn from it, are enough to support us in death. I answer, never did they seem so true as now; never were they so dear, never did they possess such power to comfort the soul. Stranger, a voice speaks to thee from the dead! It bids thee guard with care what has been purchased for thee by the blood of martyrs. Pray that light from the Holy Spirit may beam upon it, and that thou also may be able to say in thy dying hour, "I am now ready to be offered, and the time of my departure is at hand . . . Henceforth there is laid up for me a crown of righteousness. In expectation of our dying hour, Peter, Anna and Eloise Hollman."

A sob burst from Annette Pascilin, and the heart of her husband was deeply moved. "What noble words!" he exclaimed. "I shall never cast into the flames a Book which could give such comfort in life, and such peace in the prospect of a violent death."

Night after night Adolph read the Bible to his wife, and both were learning, through the Spirit of God, the way of salvation by faith in the finished work of the Lord Jesus. One night Adolph exclaimed, "O Annette, how simple it all is. It is the Lord Jesus Himself who takes away our sins. Not one word is mentioned about doing good deeds and trying to get to heaven by church-going or merit."

At first the Pascilins intended to keep their discovery to themselves, but they soon longed to share with others the joy that was filling their souls. They began by telling their children of the Saviour, and soon they were inviting neighbors to come and hear the wonderful words of God. Week by week the little company grew, and as the years went by, the Pascilins could rejoice over many in their own loved valley who were their sons and daughters in the faith.

"The entrance of Thy words giveth light; it giveth understanding unto the simple." Psa. 119:130.

## HOLY ZEAL or ENTHUSIASM

Wm. H. Ferguson

**T**HERE is a difference here which it may be profitable to consider in this article, especially as either of these affects us in our testimony for the Lord, or our service of a particular kind exercised under His authority.

One of the old writers has put the matter plainly in the following short paragraph:

“Zeal is a principle; enthusiasm is a feeling. The one is a spark of a sanguine temperament and overheated imagination. The other, a sacred flame, kindled at God’s altar, and burning in God’s shrine.”

This latter was the characteristic of our Blessed Lord, His heavenly zeal a flame always burning in true relation to His Father. There was nothing transitory about it. It did not require frequent “kindlings” to keep it burning. It was part of His holy nature and His holy desires for God’s glory as He sought to do His Father’s will here on earth. Such would be a wonderful example for us in our consideration of values relative to the contrast between this true zeal and a possible enthusiasm which ebbs and flows as governed by our trifling thoughts and, sometimes, by our favorable, or unfavorable circumstances.

ZEAL comes from a word which means “to boil” or “to be hot” and in New Testament language suggests “to be fervent,” “ardent,” and “zealous.” Cp. Apollos in Acts 18:25 and Romans 12:11—“fervent in spirit.” This is what really characterized these early and devoted exemplars of the true Christian faith and the true Gospel and this is what we need more and more today. It is not a “worked up” feeling of enthusiasm which can be momentary or run for a few weeks, then die down—it was their permanent form of life, their conduct was always the same. They were living examples of the godly zeal—Spirit-begotten.

### EMULATION

When zeal (*zelos*) is taken in good part, it signifies the honorable emulation, with the consequent imitation, of that which presents itself to the mind’s eye as excellent—Trench. This writer further states that nothing of envy is of necessity included. This is not so, in our own case, for it may find a place in our thoughts which is outside of the primary meaning of true zeal. I note another good writer states the

following which should give us some real heart-searching, if at this late date and with the present lack of spirituality, there would be those who would EXAMINE motives of their own heart:-

**“We ought by all means to note the difference between envy and emulation; which latter is a brave and noble thing, and quite of another nature, as consisting only in a generous imitation of something excellent; and that such an imitation that scorns to fall short of its copy, but strives, if possible, to outdo it. The emulator is impatient of a superior, not by depressing or maligning another, but by perfecting himself. So that while that sottish thing envy sometimes fills the whole soul, as a great dull fog does the air; this, on the contrary, inspires it with a new life and vigour, whets and stirs up all the powers of it to action. And surely that which does so (if we also abstract it from those heats and sharpnesses that sometimes by accident may attend it), must needs be in the same degree lawful and laudable too, that it is for a man to make himself as useful and accomplished as he can.”**

So we can see that true and godly zeal has in it the element of seeking to excel in godly desires, there would be noble aspirations, ardent affection — cp. 1 Cor. 12:31 and chapter 14:1, 39. However, when it is used in a bad sense (as sometimes is true) it reveals jealousy, envy, malice, etc., etc.

### ZEAL OF THINE HOUSE

This expression, prophetically in Ps. 69:9 and again fulfilled in measure in John 2:17, reveals the holy desires of our Blessed Lord for that which was of God and God's house which the disobedient people had defiled. Zeal for God's house and testimony would ever keep us from defiling it and this latter is not difficult to do if we give way to wrong feelings and indulge in fleshly motives. Zeal of the wrong kind may very easily degenerate into something which is very defiling to an assembly of God. It could cause schism and become heretical or causing division. It is most essential that the people of God be of one mind in assembly testimony. Sometimes preachers are brought into contact with problems of assemblies, rightly or wrongly. We have found that it is a good thing, especially for younger preachers and men of less experience, to abstain from any involvement in such. This is a fault of younger ones who “rush in” to things which they had much better leave alone. We have told some of our younger brethren when they raised such matters for conversation or advice, that it would be much better if they left them alone entirely, for nothing will spoil a man more than to be one who “interferes with” or seeks to “straighten out” troubles which do not concern him. One who mentioned something which happened on the West

Coast many years ago was so evidently involving himself with that which did not concern him that I said . . . "My brother, that happened before you were born." Well, he said an older brother told me of it. Here we have the fault of the older and the younger together. Men who do pioneer work and get out amongst the people are saved from this sort of gossip and interference and fault-finding, sometimes with their fellow-labourers, for nothing will hurt a man more than undue interference in assemblies problems that do not concern himself. Of course, there are problems that older brethren can, and should, give help with and, when there is spirituality in the assembly government, such is welcomed. There are cases of moral uncleanness etc., etc., which cannot be glossed over even though some might think it would be gracious to do this. God's Word can never be dispensed with when it comes to carrying out scriptural discipline. But it takes age and experience not to defile an assembly and bolster a few in it for one's own advantage. We fear such has been done at times.

### ENTHUSIASM

Whereas zeal is burning earnestness, always tending to vigorous action, on the other hand enthusiasm implies . . . "a pseudo-inspiration, and almost frantic extravagance in behalf of something supposed to be an expression of the divine will." While enthusiasm is a good omen in any undertaking, there is more needed to carry out the professed purpose. Otherwise, it degenerates and leaves us in a cold formality and leads into a routine which others have followed and which appeals to an easy-going existence, with a comfortable living. The mere enthusiast is not possessed with that "burning earnestness, leading to vigorous action" and this is what is greatly needed today. If we had someone rise up amongst us today and do something out of the ordinary, or out of the rut, it certainly would be a wonderful encouragement to God's dear people and a help to the whole assembly testimony. But we scan the horizon in vain at times.

Someone expresses a desire to help the young, i.e. children. This is most commendable and occasionally such arise and are a real help to the testimony for out of Sunday School work many have been reached and saved and added to the church, but this takes perseverance and holy zeal to continue year after year. We know some of our younger brethren and sisters who are doing this work today and sticking at it and even some who have left this for wider fields might have found much more of an opening here than there. This

we firmly believe. Zeal will do what a passing enthusiasm can never do—it will give “continuance in a good work” even without the glamour or ease of some other type of work.

Tract distribution is another form of service much needed and which does not have glamour attached to it but those who persist in this have a wonderful service and a future reward while they are content to follow their humble and reproachful service for the One they love—consider Luke 16:9. How wonderful, when we get home to heaven, to find those to welcome us who were saved thus.

### ZEAL IN SHEPHERDING

We just mention this in closing—the true shepherd is a man with a holy earnestness and zeal for God and the flock of God which God has placed in his care, and with his fellows, he seeks their welfare always. This involves many duties, one of them the visitation of the flock. This is where much of our weakness lies today. It used to be that the shepherds visited all the flock at some time or other. Today this seems to have fallen into decay. If there is trouble of a sort in the assembly, there is no lack, but the godly visitation, reading the Word, praying with the household or those at home, is fast dying out. What an opportunity for the true and zealous brother to undertake this work for God and keep at it. The shepherd never leaves the flock, it is a lifetime work but a glorious one when carried out for God’s glory and the welfare of the people of God. It is not an “office”—it is a “work.” And a real and trying one at times.

We have found that in seeking out the lonely, isolated and neglected of God’s dear people in many isolated places and parts that it has been a happy and fruitful work, but it is not always easy and not without problems of strength and courage. This is so much appreciated, with the contacts following that, once a taste for this is gotten by experience, it would prove a deep joy in years to come. We heartily commend such visitation in lonely, backward districts where some of God’s own are living, of necessity, not choice.

We trust the foregoing suggestions as to “Zeal” and a mere temporary “Enthusiasm” shall find an echo in many hearts and stir us up the little while that remains to have a “zeal for God” according to knowledge, not like Israel who had a “burning zeal” but only for a dead formality and a “house which God had forsaken”—Matthew 23:38—Luke 13:35, etc.

## SOLOMON

Cp. I Kings 8 . . . I Kings 11

Harold S. Paisley

**T**HESE are two very searching portions of God's Holy Word and worthy of our prolonged meditation. In the first we have the thoughts of Solomon, a man of great wisdom, concerning God and His people. These thoughts were expressed when he was in a good, spiritual condition of soul. In the second scripture, we see the same man, but O! how changed, in the days of his sad departure and backsliding from God. In light of this we all do well to pray daily "Preserve me, O God, for in Thee do I put my trust." Psalm 16:1. When we consider this wisest of men of earth acting so foolishly, we surely should fear the uprisings of sin and beware of the power of our enemy, Satan.

### SOLOMON'S SPIRITUAL DAYS—I Kings 8

The attitude and language of Solomon is remarkable in chapter 8:22 and 23. He spread forth his hands to Heaven and said . . . "Lord God of Israel there is no God like Thee in Heaven above or in earth beneath." Then he called two things to remembrance — God's faithfulness in keeping covenant and mercy with those who walk before Him with all their heart, and the wonderful example of this in the case of his father, David. The promises God made with His mouth, He had fulfilled with His hand as it is this day . . . verse 24.

Thus Solomon entered God's presence in a spiritual way, recalling God's goodness in the past and desiring a continuance of mercy for future days. He then considered the greatness of God . . . "The Heaven and Heaven of Heaven cannot contain Thee; how much less this house which I have builded?" He asked God to have His eyes upon the place where His Name was. Solomon was in harmony with God's desire to have a testimony, a dwelling place on earth. Having entered God's presence with REVERENCE, and believing there was none like Him in faithfulness and greatness, and being deeply exercised as to the preservation of testimony to His Name, he now prays for the people. He ordered his prayer aright, with intelligence, praying firstly for individuals, verse 31, then for the people of Israel, verse 35 and then for the stranger from a far country, verse 41.

This manner of approach to God is an example for all of us. Many of the prayers of the saints today are weak. (We

would add, also, mechanical, mere repetition and formal—editor). The “ministry” at Conferences seems to be more important than the confessions and prayers and such weakness reveals the poor spiritual state of the soul. One cannot but see the hurry to preach and the hanging back in prayer, and then the lack of order and intelligence in the setting out of our desires and gratitude to God. We ought to pray for the preservation of Assembly testimony, God’s spiritual house on earth now, then for each individual, and every local company, also the stranger, the poor unsaved who are afar off.

What wondrous grace on the Lord’s part to come down to dwell in that temple, and what grace still that our Lord Jesus Christ, the Eternal Son of God, dwells in the midst of every company that has been gathered out, by the Holy Spirit, and gathered to the Name of the Lord Jesus alone. Do we appreciate this truth? It is feared that the rising generation who have obtained the privilege of the House of God without much soul exercise, are holding the truth lightly. This may be understandable but it is hard to fathom the disregard by some who once endured suffering for His Name who now begin to “build again” by teaching and practice, those things which they once destroyed.

Solomon realized that the Lord knew the hearts of all, verse 39, and this is still true. The One in our midst can see our heart. The Assembly, therefore, is a solemn place as all things are opened to the eyes of Him with Whom we have to do. What godly behaviour should mark each soul when in the House of God in local testimony.

Now note Solomon’s ministry and its effect upon the people, verses 55, 66. In recent papers, the editor of this Magazine has presented timely truth in regard to ministry and the ministers. These should be re-read by us all as much that passes for ministry is lacking in spiritual weight and produces no change in the lives of the hearers. Solomon’s ministry here was weighty, as he had prayed well. Victories on the platform are gained in the sanctuary. If I gain the ear of God in prayer, I will gain the ear of men in preaching. A prayerless ministry will produce no lasting fruit. Solomon now stood and blessed the people with a loud voice. He reminded them of the rest God had given them and that “not one word had failed of all His good promise, which He promised by the hand of Moses His servant.” He then urged them to obedience to the Lord in heart and walk so that He may not leave us nor forsake us. Solomon then expressed his heart’s desire to see the outside world saved—“that all the people of the earth may know that the Lord is God and that there is none else.” verse 60. The outcome of such ministry was the offering of sacrifices to the Lord.

The Lord got His portion, the people blessed the King, and went to their tents joyful and glad at heart for all the goodness that the Lord had done for David His servant, and for Israel His people.

### SOLOMON'S WORLDLY DAYS — I Kings 11

We have here the exceedingly sad record of the one who had done all this and was so useful, one who could pray so well, and minister with such acceptance. He was turned aside and pulled down by his practice the very things he had, formerly, been so exercised to establish. These things written before are "for our learning"—Romans 15:4—"for our warning" 1 Cor. 10:11 and "for our furnishing"—2 Tim. 3:17.

How amazing and solemn the words of verse one . . . "But Solomon loved many strange wives." Also he became unequally yoked with unbelievers in direct violation of God's Word, which he knew so well. The very thing he had ministered and warned others against, was the snare into which he himself fell. He was tested in his own ministry and failed. It came to pass when he was old (yet he was only 50) that his wives turned away his heart after other gods, and his heart was not perfect with the Lord his God, as was the heart of David his father. What sad reading follows. He went after Ashtoreth, the goddess of the Zidonians and Milcom the abomination of the Ammonites. The man who prayed "there is no God in Heaven or in earth but Thee" now bows down to strange gods and heathen images with all their Satanic influences.

No doubt God has faithfully recorded this for our admonition. Not one of us will ever be on safe ground until within the vail. Let us watch and pray for the enemy is active and is taking a heavy toll of saints in these last days. When Solomon, who was possessed of such wisdom, who gave us the Proverbs and the Song of Songs in lasting ministry, could deny what once he wrote and ministered, any one of us could finish poorly. Have we not seen, even in our own day, some who once appreciated the Assembly, the Gospel and the path of separation, now turned aside to deny the truth and associate with the religion and politics of the world and to disdain God's plain path for His people? ·

Little wonder that Solomon's reign of peace was disturbed at the last and finally, as a result of his departure, the kingdom was divided.

What a sad finish to a life that commenced with such promise and nobility. May we all lay these lessons to heart and cleave to God and the Word of His grace.

(We commend a careful study of this article—editor)



## ISRAEL'S TEMPLE IN A FUTURE DAY

WE have come across much misconception regarding the Temple that shall be on earth during the last seven years of man's day—we read in 2 Thess. 2:4 that the Man of sin, the Antichrist shall sit "as God sitteth in the temple of God, shewing himself that he is God." (Satan's aim has ever been worship). Some have confused this as a "House which God will acknowledge but we find this utterly unacceptable if one looks carefully at the Word of God and realizes that our God will NEVER countenance an unclean house. Matthew 23:38 states in the very words of our Blessed Lord as He departed from the temple (Herod's) . . . "Behold, your house (not My Father's house) is left unto you desolate. For I say unto you, Ye shall not see Me henceforth till ye shall say, Blessed is He that cometh in the Name of the Lord." verse 39. We give a few thoughts from an old edition of our Magazine in 1918, by the late Henry Dyer:-

"In the day when that nation is fashioned anew out of a remnant and all of them are saved by grace, and welcome Jesus, their own Messiah, the House that receives Him through the Prince's entrance (though Christ is not the Prince—Editor), will be the temple of Christ's millennial reign -- the "latter house" foretold by Haggai the prophet.

And meantime, whatever other building may stand on that spot before the awful judgments of Christ's kingdom-day have cleared it for the Ezekiel temple to be built there, they will only be buildings of man's guilty wealth and boastful pride, and will be but a continuation as it were of the "desolate house" of Herod's time; for Jesus will still be saying, "Ye shall not see Me." Call it by whatever name men will, utter it in whatever creed they choose, establish in it any outward ritual or liturgy they like, it will still be to Jesus, and to all who love Him, but the same "desolate house"

Yea! Let the now scattered Jewish nation regain their land and Jerusalem as its capital (this was written in 1918—remember), and build it once more to suit their ancient Levitical rites—let them offer in it once more the morning and evening lamb of even THEIR burnt-offering, it will then be only more than ever the "desolate house," and such an "abomination" to God as will bring upon it the desolating judgments of Christ's kingdom-day.

Matthew 24:15 etc, shows that there is again to be a guilty Jewish temple in that spot. In it the lie of the Man of sin is to be enacted, by his image standing in its holy place.

Thus the guilty Herod temple is linked with a yet future similar structure for Antichrist, just as the previous Haggai house, which it pushed aside, is linked in the page of Scripture with the millennial temple described in Ezekiel. And, naturally so, because of similarity of character. Pride, and boast of wealth, and rejection of Jesus, link the two former; while God's grace working by His Spirit in the hearts of His saints, and the smile of His favour, link the latter.

Whereabouts we now are, in the stream of events, it is the duty and privilege of God's waiting saints to learn."

H. D.

(We would like the Lord's people to be clear on this matter, not a few have been suggesting extraneous and ill-supported thoughts, supposedly from the Word, which cannot stand the test of "all Scripture."—Editor).

---

### THE THREE PASSOVERS

The late Max Isaac Reich

ISRAEL kept three Passovers which are specially pointed out in the earlier part of their history. In Egypt, as in Exodus 12, then in the desert Numbers 9 and in the Land of Canaan, Joshua 5. The Blessed Lord, too, kept three Passovers in succession, specially pointed out in the Gospel of John, see chapters 3, 6, and 13 to 17.

Now, what is so striking is the great resemblance between the Passovers of Israel and the teachings given by the Lord on the occasion of the feasts He kept—a resemblance clearly designed to strike our attention and to call forth our enquiries. I only give a few suggestions; others will search out for themselves more than I can detail here.

1. In chapter 3 of John the great point is the new birth, the necessity of divine life. Without it one remains as yet in Egypt; it is God's beginning, and the sinner's too, with God; it is the sovereign work of the spirit in the soul of man. Nicodemus wanted to get acquainted with the Lord as a "teacher." But he does not and cannot teach the flesh. "That which is born of the flesh is flesh," incapable of receiving divine impressions. "Ye must be born again." So the great event of Exodus 12, "This month shall be unto you the beginning of months." The life of the firstborn was a life which sprang out of death—the slain lamb—while the blood of the lamb sprinkled on the doorpost for Jehovah's eye ("When I see the blood," etc.) became from henceforth the ground

and basis of Israel's standing as a people. They began with Jehovah thus. Righteousness demanded it, love provided it, and the faith of the Israelite appropriated it. "Let My son go that he may serve Me." Israel began to take its place publicly as the nation "to whom pertaineth the adoption," as the apostle has it—nationally, typically, mystically "born anew." Sovereign grace would have it so.

2. Chapter 6 of John's Gospel on the other hand, is a step further. He again feeds the poor of the flock with bread in the wilderness. His resources are the same as when He fed them in the desert of old. But as the incarnate One, and the One about to give His flesh for the life of the world, and then to ascend up where He was before (see verses 33, 53 and 62), He would even go beyond the manna. He is the Bread of Life. The manna could not preserve from death. HE brings into life eternal—an incorruptible bread, enduring unto everlasting life. It cannot die, nor the one who has it. The Jews then murmured at Him because He said, "I am the bread which came down from heaven." verse 41. They are, alas! the same generation that murmured in the wilderness; here again they murmur at the still greater grace. Man by nature has no taste for Christ.

3. It remains now to glance at the third Passover, and the last, for the mantle of the Anti-type cast its solemn shadow over the simple celebration in the upper room. But in the unfoldings of truth given we are out of this scene. We are in "heavenly places where eternal comforts flow." We have the land flowing with milk and honey, the heavenly blessings of Christianity. I do not attempt to expound them here. Only this would I say, chapters 13 to 17 are one piece, and should be studied as such; they put us at one and the same time inside the veil and outside the camp; the Spirit is both the power for our communion inside, and the strength for our testimony outside. And oh! what food! We have the "eternal life" in His own sphere. We feed on the old corn of the land, the unleavened bread is the product of what is indigenous to this heavenly land. What "part with Christ" involves, what Christianity is, its character, joys, hope power, and the path in keeping with it, are the truths uttered there. I would commend a close study of these five exquisite chapters, the record of the Lord's last Passover.

**A GREAT WOMAN****2nd KINGS, CHAPTER 4**

Robert Telfer

THIS great woman lived in Shunem. Shunem means "two resting places." Here Elisha found rest in two ways, first, rest for his body, and secondly, rest of spirit in sweet fellowship with those of like mind, in fellowship with God. This woman was called great, not because she was rich; nor because she moved in high society, but because she lived for God. The standing of every child of God is perfect; we cannot alter that; but if we are to be great in the sense that this woman was great we need to look after our state; our standing will look after itself. Three things made this woman great:

1. She was hospitable. She did not say, "Now if you happen to pass this way you might drop in," in a way that would make you feel as if she would sooner that you were not passing that way, or did not bother her by dropping in. No, she constrained him. She was like the two disciples that were going to Emmaus, to whom Jesus drew near, and with whom He communed, though they knew not that it was He; when He made as if He would have gone further, they constrained Him, saying, "Abide with us for it is toward evening, and the day is far spent. As He took bread and blessed it, their eyes were opened and they knew Him. They were well rewarded for their hospitality. This great woman constrained Elisha to eat bread. She was not satisfied to have him in the room where she was bustling around doing her work; so she proposed to her husband that they make a little room for him. She no doubt realized that he needed quietness to meditate and pray. Women are sometimes wrong. Eve, in the garden of Eden was wrong: but this woman was right. Sarah was right when she said, "Cast out the bond woman and her son." Manoah's wife was right when she said that God would not have received the sacrifice if He was going to kill them: and this great woman was right, "Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick." Her husband did not commence to object as some men would do. He did not say, "My, the price of lumber is away up; and hardware is out of all reason; and furniture—" He fell in with the project and they built the little chamber.

2. She was not one of those who was taken in by everybody that pretends to be godly; she watched Elisha until

she knew what kind of a man he was, then she said, "I perceive that this is an holy man of God." There are some who are one thing on the platform, and another thing in their life: they preach high truth and live low lives, and so bring the truth into disrepute. She would have better sense than to build a chamber for that kind of a man. Every Christian ought to be an holy man of God: we ought all to be "living epistles of Christ."

3. She was a contented woman. When Elisha was viewing the chamber, and enjoying it he said to her one day, "Behold, thou hast been careful for us with all this care; what is to be done for thee? And she answered, I dwell among mine own people." She might have said, this is a fine chance: now I will get up in the world. But, no, she was contented with her lot. In these days many of the Lord's people are discontented with their lot, and they are pushing, and striving, and studying to get up into better and better positions until they have no time or energy left for God. The question was asked, Who is rich? the answer was, he who is contented.

A few words about the furniture. The bed might speak of rest. Some people try to find rest by running to the picture palaces, and to the places of amusement of various kinds, but true rest is not to be found in such places. Others want plenty of money, and nothing to do: but this also is a wrong idea; God gave Adam the work of keeping the garden of Eden. I have enjoyed true rest for forty-five years. My resting place is not like the bed described in Isa. 28:20, "The bed is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it." The rest that God gives is perfect rest. "Come unto me all ye that labour and are heavy laden and I will give you rest." This is the true rest.

The Table would speak of fellowship. David brought Mephibosheth to his table; and no doubt they had happy talks together. God has brought us to His table, and we feast together on Christ. "He brought me to His banqueting house and His banner over me was love."

The stool would speak of discipleship. We are learners in His school. "Take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest unto your souls; for my yoke is easy and my burden is light.

The lamp would speak of testimony. Christ was the light of the world, but they would not have him; they put out the light. Now we are lights in the dark world to shine for Him. A child of God is to bear testimony in two ways, negatively, and positively. We are to be known by what we do not do, as well as by what we do. May God enable us to be like this great woman of Shunem, truly great.

## THE MINISTRY OF WOMEN

AMONG the highest and holiest ministry in the Gospels is that of the woman; yet it was ever in the woman's sphere of work. Man has his sphere, and the woman has hers, as in the construction of the tabernacle wise-hearted women spun, and wise-hearted men weaved.

Some would rob woman of her place in the church, as others would put her out of her sphere therein. The expression "in the churches" 1 Cor. 14:34, means the assemblies of believers gathered around the Person of Christ and unto His name, the object of which, as in all worship and in all rule, is to own Christ as Head. There subjection and silence is the woman's place, and therein she has personally to manifest the church's subjection to Christ. The question here is not so much one of public or private ministry, but rather the manner of assembling, and the character or authority which all ministry then assumes. If this were sufficiently remembered, many difficulties would vanish, and many questions of conscience would be easily answered.

Mistaken zeal and misunderstanding of the mind of God may lead many holy women to forget God's lines and measures; but there is a danger, on the other hand, of men with little grace robbing themselves and the churches of much help and instruction, which the gifts and graces of godly women might minister outside the characteristic church meetings, and for the lack of which assemblies of Christians may suffer weakness. Man's sphere is in front, with its snares, its difficulties, and its dangers; the woman's sphere is in the background, with its Christ-like self-forgetfulness, where she may anoint the head and feet of her Lord, and fill the house with odour, though man may be seeking who shall be greatest.

Let men and women ponder the lesson taught in Matt. 26:6-16 compared with Luke 22:24-34, and then neither one nor the other would forget his or her place and all would be in harmony and peace. Golden Lamp, Vol. 2

---

## DRESS

A little book was being sent out to missionaries on the subject of true devotion and warning against the entanglements of the world, even in foreign lands. It had some very searching words in it to stir up deep thought as to motives, etc., in such work. As it was about to go out again for the fourth time, a girl who read it at home said . . . "There is nothing in it about modern women's dress, and nothing about

useless talk." The answer was that this was true, and to be frank, this was not easy to write about either; thorns and briars lie around about these subjects:

**DRESS:**

Dead to the world and its applause,  
To all the customs, fashions, laws,  
Of those who hate the humbling Cross.

Are the words too old to matter now? I cannot think so. But let us go to our Lord, the Crucified, and ask Him what He thinks about it. And if He asks us to change our ways even in this, for His sake and for the sake of those whom we might help if we cared more for Him, and our windows were open towards Jerusalem, and not towards any earthly city, **SHALL WE NOT DO IT?**

And talk: if we write it down as a law of the house that the absent are not discussed to their detriment, that no belittling stories are told of anyone, nor anything said about any one unless it passes through the three sieves—

Is it true?  
Is it kind?  
Is it necessary?

If we humble ourselves if ever, unawares, we break this law, we shall be astonished at the amount of talk of the kind that harms the spirit which it rules out with a stroke. Imagine the Lord at the table (and He is); how would our talk sound to Him. All we need, all we want, is to have His ungrrieved Presence with us always. Selected and adapted

---

**HE STAYS ALL THE TIME**

**NOTHING** can be more comforting in life than the assurance that Christ's abiding presence is with us in every experience of life.

Archibald Rutledge gives us the following conversation he had with an old Negro who lived alone in a solitary and obscure corner on the back side of a southern plantation.

"Sam," I said, "you must get awfully lonely, being alone like this all the time."

"Cap'n," he said, "I ain't 'xactly alone. Course, I miss all who have gone, but I ain't alone."

"Somebody else comes to see you then," I said rather clumsily. "I'm mighty glad to hear that."

"Cap'n," he said, laying his gnarled hand on my knee for emphasis, "you know who I mean. He was the first Friend I had in dis life, and He'll be de last one. Same as He is to you. Jesus doesn't jest come to see me: He stays with me all the time. And I ain't lonely a little bit."

Selected

## QUESTIONS AND ANSWERS

**Question:** Is there not an analogy between the requirements and character of bishops (overseers) and deacons and men who are moving amongst the saints in preaching, full time etc? We would like help in this.

**Answer:** There is a definite point of likeness here. One cannot conceive of a true bishop (overseer) or deacon not having his household in order and his family in subjection to him while under his roof. Cp. scriptures such as 1 Timothy 3:1, 13 also Titus 1:6, 9, etc. This would involve an agreement existing among such that would, in no wise, hinder the position the overseer takes, or that the preacher takes . . . "having faithful children" as in Titus 1:6 would certainly imply order and subjection and adorning in the home ere such should take the place of teaching and guiding the flock of God. 1 Tim. 3:5 says . . . "For if a man know not how to rule his own house, how shall he take care of the church of God?"

Applying this same principle to men moving in and out amongst the Lord's people, how important is the family and home life. A man can never raise others higher than he is himself and we believe much harm has been done by the refusing of God's standards relative to requirements for testimony and service. Especially is this so in the case of those who "move around" amongst the Lord's people where they are in contact with men, women and young women and children. It is most important that the home life be absolutely in accord with the Word of God, with due respect shown to the Word of God on the part of any of their children but especially, their wives. A man must be living in true connubial happiness with his wife to conform to divine standards, otherwise the testimony suffers and danger abounds in more ways than one. This is an important subject and should be thoroughly understood lest we degenerate into lax ways of looking at God's standards and descend to the world's concept of what is right and what is wrong. God's Word knows no such laxity when it comes to the overseer, deacon or preacher (i. e. servant in the true sense, which is "diakonis"). His home life must be in order, his children under his roof must be in subjection and respectful to the Word of God and the Gospel and his wife must conform to the pattern the Word lays down for a "godly woman." 1 Tim. 3:11 states . . . "Even so must their wives be grave, not slanderers (i. e. gossipy and talesbearing, etc.), sober, faithful in all things." We put this forth for the earnest consideration of brethren who take a lead amongst the people of God wherever found.

**Question:** Could you give us a few thoughts on 2 Kings 4:10?

**Answer:** "Let us make a little chamber, I pray thee, on the wall" etc., would just suggest, we believe, an addition to their little home for the benefit of the "man of God" whom the woman had seen pass to and fro. This was on Elisha's route as he travelled between Mt. Carmel and the Jordan, etc . . . she had perceived his demeanour and, being a godly woman herself, could detect godliness in others. All cannot do this today hence often unworthy ones can impose on the Lord's own at times, as we have seen through the years. I note the R. V. says . . . "a little chamber with walls."



I remember in the early days of our Bible Carriage work over 50 years ago I visited a part of the country in Michigan, backward and lonely, out of the way. An old brother lived there. He had gotten away from God earlier, had been saved in Canada, but God restored him and as soon as he was restored to God, he said to his wife . . . I am going to build a little room for the first man God will send along to preach the Gospel in this district. I happened along with our Bible Carriage and, later in the Winter months, spent months in that "little room"—very small, very damp, etc., etc., but God blessed this dear brother and his exercise — some in his family, his wife and others were reached and many happy cottage meetings in this man's home we held. I never remember him getting down to pray but the tears came and he wept over the years he had lost but they were also tears of joy that God had answered his prayer and sent someone for his "little room." I was a real sufferer with asthma for many years—the old house was built on a cedar swamp, outside walls packed around with straw from the stable etc., carpets tacked down on top of straw (they were very poor). He said to me one day . . . "the people around here are wondering how you are living"—I almost said to him "I wonder myself sometimes"—we were often months away from assembly fellowship and help etc., but I look back to those days as days of happiness—no conveniences, no comforts as we speak of them today, rough wintry weather etc., etc., but the Word of God was our treasure and many precious lessons we learned from these days of isolation and visitation amongst the surrounding countryside, mostly on foot, poor roads, miles of walking through bad roads, at times deep snow—all the result of the exercise of that dear man "to build a little room for the first man who will come along to preach the Gospel in this neighborhood."

**Question:** When one is received into the local assembly, is it two or three brethren or the whole assembly which receives?

**Answer:** The elder brethren investigate such cases, then in due time, if they are satisfied, they bring it before the whole assembly for their knowledge and consideration — often these same elder brethren give their testimony of how they talked with the individual etc., and what their reactions were. Then the assembly is told that they have opportunity to talk with such and, later, if there is no objection, they may be received — this of course follows their baptism as believers.

Thus we see the whole assembly is responsible for their reception and there is no such thing as two or three acting independently of the assembly to sanction their reception, without the assembly being made cognisant of the matter before they are received. "To the law and to the testimony."

**Question:** Is it so that when we get home to heaven, we shall not see God, only the Lord Jesus?

From an old overseer

**Answer:** This strange reasoning seems to have crept in amongst us of late. It will not stand the test of scripture. We read in Matthew 5:8—"Blessed are the pure in heart, for they shall see God." Cp. also Rev. 22:3, as to the "eternal state"—the "Day of God." Our esteemed brother Frank Knox told us when here about some things being promulgated that they were just "plain humbug." We need no strange and extraneous theories."

## PIONEER PAGE

### THE COTTAGE MEETING

THIS was one of the ways used of old for the spread of the Gospel. That great pioneer, the apostle Paul, commends it . . . "I . . . have taught you publicly and from house to house" etc., Acts 20:20. It seems today that this sort of thing has been more or less discarded. Little, or none, open-air work, which is the precursor often of cottage meetings and homes being opened, is being done. Preaching in Gospel Halls is about all that some have ever known. This just another evidence of decay and departure from the scriptural pattern.

HOW to go about this, one might ask?

1. You should get off the beaten track, off the busy highways, with your high powered cars, into the byways.

2. Homes in a chosen district God has put in the heart should be visited, and this should be continued, not in a haphazard way, leaving a notice or handbill, which usually finds its way into the wastebasket.

3. Courtesy and straightforwardness should be used and proper decorum and respect — you are visiting another's home, use wisdom and humility. The "forward" and "able" type seldom gets anywhere. Humble men have much more opportunity.

4. After a number of visits, perhaps over a period of weeks or months (or even years), prejudice is broken down and people living in more or less backward and poorer sections are more ready to listen.

5. If God opens a door, take it from the Lord and preach the Word or have direct conversations, sticking closely to the Word. Avoid argument by all means and avoid speaking against the sects — "preach the Word." 2 Timothy 4:2.

6. By persistence in a godly way, people will show more interest in your message and you have an "entrance" for the Gospel. Consider Acts 16:13, 15.

7. The above is only for men of a "pioneer spirit" and we sorely need them today. Men who have a determination to do something for God rather than follow the usual trend today of Gospel Hall preaching, or being within an hour of the Assembly, with its consequent support, or men who put "Conferences" before true pioneer service. Transcontinental preachers are an "anomaly" — taking advantage of opportunities they would never have been able to use if they were doing hard, daily work etc., etc. It is a shame to see younger men embark on this sort of thing and, further, a shame for any older men to encourage them in it. Otherwise, the Assemblies will be supporting "drones" — not true laborers after the fashion of former days. All the men of a former day, who have left their mark on the page of assembly history, have been hard-working men who chose, not an easy path of dependence upon others, but were willing to labor in new ground, often far away from assembly fellowship, in order to see something accomplished for God.

**Lake Shore, Ont.** — A boy of twelve professed at recent meetings of bro. John Norris here, not too much interest. Bro. Porter writes that a young man (a R. C.) and his wife have been received into fellowship, saved some time ago.

**Manayunk, Pa.** — Three of our younger brethren from assemblies in Pennsauken, Barrington and Byrn Mawr were exercised about this part of the large metropolitan area and rented a store for meetings and had several weeks with encouragement and a little blessing. This is something to thank God for and, as we have often said, we believe much more could be accomplished thus by men at their daily work than much of the professed effort of men "out in the work" as it is called which is often spasmodic, scattered over the country and not followed up in a scriptural pattern.

**Derriaghy, N. I.** — The Assembly here goes on in weakness and seeks to maintain Gospel testimony amongst the unsaved. "We have two Sunday Schools and two childrens' meetings involving some three hundred children. We count it a great privilege to reach these needy souls for Christ." I wonder when we will wake up to the fact that "going out preaching" is not an answer to the need of the Assemblies. Often it depletes them.

**Joliet, Ill.** — The editor had a nice visit here with this small Assembly which maintains a hearty work for the Lord, with a little cheer from time to time. He was at their monthly meeting and had a night or two of ministry following. Bro. McBain and his wife came along for the Lord's Day on their way back from California.

**Portavogie, N. I.** — "We just finished eight weeks with our brethren Little of Belfast and Brown of Cookstown, both good Gospelers and ministers of the Word—some young people professed whom we trust shall go on well and prove real. We live in a day when one has to be careful regarding this."

**Tampa, Fla.** — Our brother George Baldwin came here, primarily on account of his poor health, but is very weak and we can remember his wife and himself in our prayers. They hope to return to their home in the Spring in Indiana, Pa. The Assembly here seeks to go on for Himself. Recent Conference reported very good.

**Taylor'side, Sask.** — A note from here lately tells of their encouragement in the recent meetings of our brother Paisley. Some were great grandchildren of Grandpa Taylor—our correspondent says—"this may be partly due to their prayers and testimony even though they have been in heaven years ago. Another man, 72 years of age, when I visited him in his home the first thing that caught my eye was his open Bible. He cleaned out a lot of his books the other day and seemed real happy."

**Eden Grove, Ont.** — We get few visitors in the winter months but seek to carry on in the "old paths" of the Word. We enjoyed brother Taylor's visit.

**Montana** — One of our subscribers here, an elderly sister, always mentions when she writes of the great need of this large State of Montana—what an opportunity for younger brethren if they had a heart for this sort of work. Many ride through it by auto and many fly over it at 500 miles an hour but few, if any, think of it for the Gospel.

**Seattle, Wash.** — Reports from the West Woodland Assembly here indicate that the recent Conference was a good one, with nine of the Lord's servants giving help in ministry and the Gospel. Saints seemed encouraged by ministry to go on for Himself.

**Midland Park, N. J.** — There has been a change in time of Breaking of Bread here. It is now at 10 a.m. with Sunday School following at 11:45 a.m.

**Maritimes** — Albert Ramsay and Noel Burden were at Roseback, with some fruit. Vern Markle and Gaius Goff were to start in English Point, Labrador. George Campbell now lives in Corner Brook.

**Port Alberni, B. C.** — A few souls saved this past year give us encouragement. A few new faces around the Lord's Table is cheering and the young seem hungry for the Word. May God preserve them is our prayer.

**Clinton, Ont.** — Saints here much cheered this past year with blessing in their midst, mainly as a result of steady, persistent house to house work and visitation. Bro. David Kember has rented the Orange Hall at Monkton for Tuesday night meetings. Problems abound in such country districts in the Winter, as we well know by experience, but this

is the most productive work amongst us today, we believe. Some make a "stab" at it for a week or two and that's the end of it. God's men stick at this work.

**Iowa** — We have had few reports from here recently. Bro. Graham visited Waterloo and some other of the assemblies with some interest.

## CONFERENCES

**Culver City, Calif.** — The Annual Conference of the Culver City Assembly, 11138 Venice Blvd., will commence D. V. with the Prayer Mtg., March 27th, continuing over the weekend. Usual arrangements. All meetings in the Gospel Hall. Prayer Mtg., Fri. evening at 7:45. Correspondent—Mr. Harry Bingham.

**Vancouver, B. C.** — South Main, Deep Cove and West Richmond will have their annual Conference D. V. March 27, 28 and 29 in the John Oliver Secondary School, 41st and Fraser Ave. Usual arrangements will prevail for hospitality and ministry. Corresp. W. A. Boyd, 6540 Sophia, Vancouver 15.

## FALLEN ASLEEP

**Arlington, Wash.** — Our beloved sister Mrs. Victor Entsminger "went home" January 2, aged 71. Saved in 1931 at meetings of bre. Joyce and Harris and in happy fellowship since. Though in a wheel chair for many years seldom missed a meeting.

**Newmarket, Ont.** — A sister beloved, Mrs. Merrilla Buchanan, "went home" Nov. 22 in her 68th year. Saved many years ago, she was in fellowship in the Charlton Assembly for about 35 years—for 15 years she had a S. S. in her home and saw a number of children and adults saved—later in fellowship in Eglinton, Toronto and here. Four daughters go on well in assembly fellowship. Her husband survives, partly paralyzed. Much missed for her godly example and prayers.

**Longport, N. J.** — Our dear brother Ed. DePew "went home" December 14, had been ailing for some time. For several years he was a good helper in the Home, doing work which he saw to be done for the Lord—they will miss him much.

**Windsor, Ont.** — Our aged and esteemed brother William H. Lever "went home" December 1, aged 98. He passed away in a nursing home in Markham, Ont. For many years Correspondent of the Windsor Assembly and bore a good and consistent testimony through the years. He was born in Cardiff, Wales, and formerly in the British Army when saved. Another of our older brethren taken home—Titus 2:13.

**Tacoma, Wash.** — Our dear sister Mrs. Eldon Peterson passed away Nov. 3rd, aged 67. Born in Lakeport, Calif. in 1902, saved as a young girl of 10. She has been in fellowship here since 1937. She bore a good testimony for the Lord and no one was in her presence long before she spoke a word for her Lord. Such are greatly missed.

**Philadelphia, Pa.** — Our dear brother John McLeod "went home" Oct. 26th, aged 85. Saved in N. I. and in fellowship here in latter years. Our brother loved the truth of the Assembly and is missed here. He was in Longport Assembly for a few years. His widow survives—Titus 2:13.

**Garnaville, Iowa** — Our brother Walter Schwabe "went home" December 9th, aged 81. Saved in Muscoda, Wisc. at meetings of bro. Mick in 1933—in Blue River Assembly for years, latterly here.

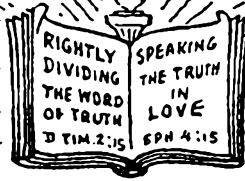
**Youngstown, Pa.** — Our dear brother Francis W. Tennant "went home" suddenly Dec. 25th, while visiting his daughter in Greenwich, Conn. He had been in fellowship here for over 40 years and was a faithful and godly brother. He will be much missed. He is survived by his wife, daughter and two sons. He was aged 73.

**Vancouver, B. C.** — Our dear sister Mrs. Nora Hewlett went to be with the Lord Dec. 27th, aged 71. Saved in early life in Toronto through bro. Telfer's ministry. Later here in No. Vancouver, West bank and for last years in Victoria Drive Assembly. A happy consistent Christian and an ardent S. S. teacher. Greatly missed. Leaves her husband, one son and one sister.

**Moncton, N. B.** — Our dear brother Fred A. Ward "went home" Nov. 12th. Saved through preaching of the late Isaac McMullen, faithful and a succourer of many. In a practical way entered into the joys and sorrows of others. Leaves his widow, one son and one daughter. Recently correspondent of the Assembly.

# Words in Season

THE BIBLE FAMILY MAGAZINE



## SPENDING TIME WITH HIM

THE time we spend with Jesus  
Is time well spent;  
Tho' Satan tries to rob us,  
We'll think of Jesus first.

For time is passing swiftly,  
As onward speeds our day;  
Hence! let us give to Jesus  
More time along life's way.

For moments here are precious,  
To read, and watch and pray;  
Life's day is all too fragile,  
For us to while away

In folly, stress or business,  
Which robs our souls of joy;  
Then let us give to Jesus  
A life without alloy.

W.H.F.

---

---

**MARCH, 1970**

---

---

## WORDS IN SEASON

Published monthly at 107 N. Main St., Waterloo, Illinois 62298

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

---

### SECOND CLASS POSTAGE PAID AT WATERLOO, ILL.

---

SUBSCRIPTION PRICE—\$2.00 (U.S. Funds) single copies or in bundles. We hold this price this year as able.

---

SEND ALL SUBSCRIPTIONS TO:

MR. MATTHEW J. BRESCIA  
50 State Street, Room 44,  
HARTFORD, CONN. 06103

---

ALL OTHER MATTER should go to the Editor as formerly, Mr. Wm. H. Ferguson, 1289 Chase Ave., Lakewood, Ohio, 44107. Deadline for all notices the 10th.

---

ASSOCIATES: Matthew J. Brescia, Everett S. Glenney, Andrew McPhee, Fred E. Hill, Joseph Procopio, Charles J. Strom, Frank Tornaquindici.

---

VOLUMES: We still have a few on hand - write the Editor in Lakewood, Ohio.

SUBSCRIPTIONS: Please note all subscriptions now should be sent to the office in Hartford, Conn., as above - write plainly and remember those you subscribed for last year, etc. Your help in such matters is appreciated.

### CHANGE OF ADDRESS

**Omagh, North Ireland** — Wm. J. Nesbitt, 3 Sunnycrest Gardens.

**Long Beach, Calif.** — The Assembly, formerly at W. 25th & Delta, are in temporary quarters at 2640 Santa Fe Ave. Breaking of Bread 10:30 a.m., 3 p.m. and 7 p.m. Tues. 8 p.m. They hope, later, to build D. V. at 3516 Linden Ave., Corresp. Frank Muir, 3706 Vermont St., Long Beach, Calif. 90814.

### REPORTS

**Port Alberni, B. C.** — The assembly meeting at Helen Street Gospel Hall, have built a new Hall at 512 Lathom Road. It is known as the Lathom Road Gospel Hall, with meetings as follows: Breaking of Bread-Lord's Day 9:30 a.m. followed by S.S. and Bible Class at 11:30 a.m. The Prayer Mtg., and Bible Reading held on Wed. evening at 7:30. A "letter of commendation" expected from visiting Christians. Corresp. Jas. C. Hopwood, 508 Beale Road.

**Calgary, Alta** — Brother Harold Paisley is having two weeks of meetings with us at West Hillhurst Gospel Hall, speaking from the Book of Revelation. Interest good and outsiders were coming to hear.

**San Diego, Calif.** — Recent Conference reported good with 10 of the Lord's servants present, Gospel meetings were to follow.

**Shetland Islands** — Our brother James Moar of Lerwick has been seeking to serve the Lord in this outlying group of Islands. Pray for these lonely parts, also the Orkneys and the Faroe Islands, lying away out in the cold Atlantic. There are those who love the Word in all these outposts.

**Detroit, Mich.** — Bro. John Gray had a few ministry meetings here - he had been visiting some of the smaller assemblies in Ontario with appreciation.

**Yorkshire, England** — A note from brother John Stubbs speaks of giving help as able here, also visited Peterhead, Scotland and expected to visit Ireland in February. He plans to return to Malaysia in October, God-willing. In his travels in the old land he states . . . "The magazine is a great help to many believers who desire to cleave to the Word of His grace in these dark and difficult days. Some saints I know in meetings where conditions are pretty bad but they get quite an uplift from Words In Season, those seeking to maintain the Truth."

# 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. 62

MARCH, 1970

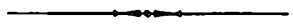
No. 3

---

---

## INDEX OF LEADING ARTICLES:

Chiniquy and The Bible .....	Gospel
Character and Reputation .....	W. H. Ferguson
The Drink Offering .....	Harold S. Paisley
Short Meditations On The Tabernacle .....	The Editor
The Word Of God--Conf. Address by .....	The Late John Blair
Moses, A Hidden Man .....	(W.I.S.—1913) T.B.
The Tale Of A Surgeon's Knife .....	Selected
Progress Of Democratic Power .....	J. N. Darby



## AS THE YEARS ROLL

I learn as the years roll onward,  
And time leaves the past all behind,  
How much that I counted sorrow,  
But proved that, to me, God was kind;  
That many a flower I've longed for  
Concealed 'neath its leaves thorns of pain,  
While many a rugged by-path  
Led to the ripe fields of grain.

And sweet is the rest of evening,  
When past all the wearisome way,  
The load of our burdened labour  
Unloaded, and safe put away;  
How sweetly we'll rest from sorrow,  
Embarked in infinite peace,  
When He shall descend in glory,  
And we shall behold His face.

Mrs. Grace Scott, K. C. Mo.

## A WORD TO HOUSEWIVES!

"It's house-cleaning time and the following was  
given to me by an old friend in the East while  
there, as an antidote to being too fussy--"

The home should be:

Clean enough to be healthy--  
Dirty enough to be happy.

An old Dutch proverb

## A WORD FOR MOTHERS

### Chiniquy and the Bible

CHINIQUY'S father - who studied for the priesthood, but seeing their corruptions, turned away - had a Bible. This was young Chiniquy's reading book. He read it alone at his mother's knee. She would correct his pronunciation and point out the striking facts in the chapter. Sometime she interrupted him to see if he understood what he read, and when his answers were satisfactory, she would press him to her heart and give him a kiss as an expression of her joy.

Sunday evenings, placed on a table, he would repeat whole chapters of the Bible to the neighbors who came in to enjoy the feast. He writes "The breathless attention, the applause of the guests, and the tears of joy which my mother vainly tried to conceal, gave me the courage I needed to speak when so young before so many people"

One of the beautiful spring days of 1818 my father was writing in the office, and I was at the door playing, when all of a sudden I saw the priest coming near the gate. The sight of him sent a thrill of uneasiness through my whole frame. It was his first visit to our home.

I hastily ran to the door and whispered to my parents, M.le Cure arrives. The last sound was hardly out of my lips when he was at the door, and my father, shaking hands with him, gave him a welcome. After a pleasant conversation, the priest asked, "Is it true that you and your child read the Bible?" "Yes Sir," was the quick reply, "My little boy and I read the Bible, and what is still better, he has learned by heart a number of its most interesting chapters. If you will allow it Mr. C.—he will give you some of them." "I did not come for that purpose" abruptly replied the priest, "but do you not know you are forbidden by the holy Council of Trent to read the Bible in French?" "It makes very little difference whether I read the Bible in French, Greek or Latin," answered my father, "For I understand these languages equally well."

"But are you ignorant of the fact that you cannot allow your child to read the Bible," replied the priest, and, "that it was his painful duty to get the Bible and burn it."

Then came a scene difficult to describe. Blood was up. Said Chiniquy, "My grandfather was a fearless Spanish sailor, and there was too much Spanish blood and pride in my father to hear such words with patience in his own



house. Quick as lightning he was on his feet. I pressed myself trembling, near my mother, who trembled also. At first I feared lest some very unfortunate and violent scene should occur. But there was another thing which affected me. I feared lest the priest should lay his hand upon the dear Bible, which was just before him on the table; for it was mine, as it had been given to me the last year as a Christmas gift.

“Sir is that all you have to say?”

“Yes sir,” said the trembling priest.

“Well sir you know the door by which you entered my house, please take the same door and go away quickly.”

The priest went out immediately. I felt an inexpressible joy when I saw that my Bible was safe. I ran to my father and kissed him, and thanked him for his victory. And to pay him in my childish way, I jumped upon the large table, and recited in my best style, the fight between David and Goliath. Of course in my mind my father was David, and the priest of Rome was the giant whom the little stone from the brook had stricken down.

“Thou knowest, O God, that it is to the Bible, read on my mother’s knee, I owe, by thy infinite mercy, the knowledge of the Truth today.”

“Fifty years in the Church of Rome.”  
(From W. I. S.—1913)

---

HOW important it is to have right counsel. In our day there is counsel needed. The days are getting worse and worse and it is needful, specially for those who are young in the Faith, to seek counsel as to their path amid the labyrinth of confusion that exists. Who is to give proper counsel? It is those who, so to speak, have “stood before Solomon.” Those who, by a long life of godly sacrifice and service, have proved themselves to be in some measure in the mind of the Lord. Men who have hazarded their lives for the Gospel; who have gone into the field and have laboured and wrought to get souls saved and to have them gathered together as God’s Word teaches. When an intricate path is faced it is to such men that the young and inexperienced ought to go to get the benefit of ripper years of real knowledge of God that such have.

John Ferguson

## CHARACTER AND REPUTATION

### The Difference

Wm. H. Ferguson

IT has often been said that "character" is what a man really is in himself, whereas "reputation" is what he is reputed to be. This is near the truth, truly. "Reputation" and "character" are widely different things . . . character lives IN a man; reputation OUTSIDE of him.

Character is the combination of qualities distinguishing any person or class of persons. Another has said . . . "Character is like an inward and spiritual grace, of which reputation is, or should be, the outward and visible sign." R. G. White. Character (generally) means the estimate attached to the individual by the community (where he or she is known). Thus, in a smaller community, it would be extremely difficult for a person to escape the consequences of unfavorable dealings—the "reputation" would be known generally as the faulty frailties of the "character" are obvious. Character has a certain stamp or mark which cannot be hidden by a spurious outward attempt to convey that which is, in reality, lacking inwardly. Those of a faulty character, eventually, are found to be lacking in the qualities which make a person estimable, worthy of praise, estimable and unimpeachable.

### THE SCARCITY OF MEN OF CHARACTER

The day we live in is not conducive to the production of such in the nation, generally speaking, nor are we particularly impressed with the general run of individuals with which one comes in contact daily. True character has virtue (or courage) in it — reminding us of the words of Daniel 11:32 . . . "The people that do know their God shall be strong, and do exploits." As one looks at the Word we are faced with the fact that many such are before us whose history shows clearly that, despite occasional frailty, they were men and women of character, absolute honesty and conviction—willing also to suffer rather than betray such for the sake of mere "reputation." The men who have left their mark upon this generation, as pertaining to the work of God and the testimony to His Name, were decidedly "men of character" who, not infrequently, suffered in their reputation because of this. This is a decidedly different thing from "seeking a reputation" when the "character that lives IN a man" is found to be defective. When such spoke of doing a work for the Lord, they really did a work. It was

not a case of gaining a reputation for something of this sort without entering into the reality of it. Today, things are much different and it would seem that the sights are set on "obtaining a reputation" rather than showing the estimable qualities which make for valuable and worthy living. The term "missionary" is often used indiscriminately and people accept such on face value while, if the truth were known, there is not too much "missionary activity" in reality. We still have many godly missionaries, they are perhaps not as well known as some whose names are constantly to the fore and they are not anxious to make themselves of reputation—rather they would work silently and seek to please God. When we think of many whom we have known and know something of their work and labor for the Lord, the present day effort to parade the name of "missionary" is pathetic to say the least. This might also apply to some who seek popularity, some who would even be known as "soul-winners" but the character "which lives IN a man" is missing. Men of character never stoop to any dishonorable thing, never are lax or deceitful in their statements and would rather die than be found in falsehood, or false pretences. That such evils should have a place among us at all is surely evidence of lack of spiritual understanding and apprehension and an "easy-going indifference" which is causing weakness of testimony and lethargy among us.

### THE GODLY MAN

"Help, LORD; for the godly man ceaseth; for the faithful fail from among the children of men." Psalm 12:1. Godly men are men of true character. They are simple men of honesty and openness. They seek to live in the presence of God and carry the spirit of godliness wherever they go and whatever company they enter. They are not men of duplicity, double purpose, or are they opportune men. They do not seek opportunities or entrance among the saints, rather they are more or less hidden and at their work and "are sought by the saints in due time." It is in the formative years that the true man shines out and it is in later years that his worth is known and appreciated. This is something to exercise the hearts of all who would seek to do service for the Lord. It is serious work, it is real work, it is work that shall eventually be revealed on earth, and certainly in heaven. Hence the necessity of men of godliness, courage and true character among the assemblies gathered to His Name today, above all, men who cannot lie or deceive.

### REPUTATION

"Fame is the thirst of youth" but, after all, is naught

but a "hollow echo." One of the former writers said truly . . . "Who can see worse days than he that yet living doth follow at the funeral of his own reputation?" It is such a vain and trifling thing and in the quietness and solitude of a worthy life, it is little thought of and, when heard of, is less esteemed. The true man has his "sights" set on higher things—he is not looking for a present reward but his eye is on the goal and the "Bema of Christ." While in the East lately a brother whom we know well, not one seeking reputation, though a worthy character, quoted to me the words of Matthew 6:2, 5, and 16. "Verily, I say unto you, They have their reward."

As one looks back over many years we are sure the happiest days and years were not those before large and so-called "appreciative" audiences but rather among the poor, lonely and isolated folk, perhaps in a farm cottage meeting, or the like, away from the busy haunts of men, with an eye to the eternal realities confronting us all and in the sure confidence that God led just to that place and work and, in the seeking to do it, causing His face to shine upon one and upon His Word which shone with a preciousness which cannot be duplicated by imitation, nor enhanced by burning the midnight oil of book-learning. Oh! for men of God amongst us today whose very presence, when they enter a room, or a meeting, or a Conference, give character to the occasion and speak with words which are the product of that simple life in God's presence which cannot be duplicated, nor can it be hid.

### MADE HIMSELF OF NO REPUTATION

We cannot close this article without a reference to the Word of Inspiration concerning Himself . . . "Who, being in the form of God, thought it not robbery to be equal with God: But made Himself of no reputation, and took upon Him the form of a Servant" etc. The words also of Mark 7:24 . . . He "entered into an house, and would have no man know it, but HE could not be hid."

As we would look at Himself, the "empty bubble" of reputation is truly burst and gone.

---

Redemption truth is in a measure popular, but it is not so with crucifixion truth. Many are pleased to hear that Christ died for them, who do not care to know experimentally that they have died with Christ. It is easier to say Christ is mine than to say I am Christ's.

## THE DRINK OFFERING

Harold S. Paisley

For study: Numbers 15:1, 16 - Genesis 35:14

1 Chron. 11:18 - Phil. 2:17

2 Timothy 4:6

**M**ANY have taken in hand to write and minister upon the "offerings" as they present the Glories and Sufferings of our adorable Lord. The truth of the "offerings" enjoyed, and meditated upon, should produce Devotion to the Son, Worship to the Father, Fellowship with the saints and Holy Living in the world. We would now add a less spoken truth which is necessary to complete the picture and has valuable lessons, especially in Devotedness.

### THE DRINK OFFERING

On reading carefully the precious and heart-warming words of Num. 15:1, 16 the Holy Spirit directs our attention to the relationship between the Meal and Drink offerings and the Sweet Savour offerings with which they were presented. (The Drink Offering would show to us the Joy with which our Blessed Lord, in His daily life among men and His willing Sacrifice on the Cross, poured Himself out for His God—Editor).

Many of the hymns we sing express the truth of the Drink Offering, such as . . . "My joy flows from that grief of Thine, Thy death brings life to me."

The quantity of wine to be poured out (Numbers 15) was always in proportion to the animal brought for the Burnt Offering or the Peace Offering. If it be one of the flock then a fourth part of a hin of wine was presented, verse 5. If it were one ram, then one third of a hin of wine was presented, verse 7. But if the offerer should rise in appreciation to one bullock, then his half a hin of wine was poured out, verse 10. The larger the offering the greater the wine. Wine is the symbol of joy to our hearts and also it is that which gladdens the very heart of God, Judges 9:13. So it seems clear that the leading thought in the Drink Offering is JOY. Our appreciation of His devotion in Life and Death to the will of His God and our Father, will cause the wine to cheer the heart of God and fill our souls with true joy in the Holy Spirit. As our appreciation, which alas is so low, is increased, so shall the hin of wine that accompanies it. May this meditation increase our joy in God.

## HIS JOY IN POURING OUT HIS SOUL UNTO DEATH

We can understand and our joy in the deep travail of His Holy Soul as we consider it was all for our sakes and we can sing:

“O the wonders of His love,  
See Him coming from above  
To atone and die for thee,  
Praise Him, Praise Him—CHEERFULLY.”

Can we ever understand that while He was enduring the bitter sorrows and deepest soul sufferings on the tree, He was also filled with deepest joy in the obedience and devotion He manifested there? We should read again the words of our Lord . . . “These things have I spoken unto you, that My Joy might remain in you, and that your joy may be full.” John 15:11. Also in Heb. 12:2 . . . “Who for the joy that was set before Him endured the Cross, despising the shame—”

Tracing the first mention of a subject always provides the headline of truth. The fountain head of the channel of Joy in the Drink Offering begins with Jacob in Genesis 35. The place is Bethel (the House of God). Jacob had returned to the place where God blessed him at the first after many years of experience and discipline in God’s ways. God, again, appeared to him and said . . . “Thy name shall not be called any more Jacob (Supplanter) but Israel (a Prince with God) shall be thy name: and He called his name Israel.” God also confirmed the promises made to Abraham regarding the promised land and the fruitful nation.

We believe the delight and joy of Israel must find expression, so he set up a pillar of stone and poured out a Drink Offering thereon, and he poured oil thereon. How much is contained in these few verses. Did the eye of faith of Israel appreciate the coming Sacrifice of the Promised Seed? We cannot tell but we know that God saw in the Drink Offering, poured out in appreciation by His servant, the joy of His Son in pouring out His soul upon Golgotha. (We often say that Jacob had “prophetic eyes” as did others of God’s Old Testament men—Editor).

## JOY IN OUR APPRECIATION OF CHRIST IN OTHERS

To appreciate the Lord Jesus in our brethren will cheer the heart of God and produce joy in us even in the most difficult circumstances of life.

In three places the Drink Offering appears in this con-

nection. In the cave with a David, under an oak with a Gideon and in a prison cell with the beloved Paul. The first was water poured out, the second was brother poured out and the third was a service poured out. David really appreciated the exercise and devotion of the mighty men who, at great risk, had brought him the refreshment he desired. His joy in the Lord overcame the feelings of his heart and there, in a place of reproach and sorrow, he poured it out in thanksgiving to God and in deepest appreciation of the love of the three. We have been loved of Three Who have reached us with that which is the purchase of blood, but in appreciation of the service of men who carried to us that mercy, we pour out our drink offering unto the Lord, not as He did, but in our measure. Gideon saw his sacrifice accepted and as he poured out his drink offering heard the blessed Word of God which caused him to build his altar and call it Jehovah Shalom (The Lord is Peace)—Judges 6. In the first we have the self denial to give a drink offering, while here in Gideon's case we have the peace of soul produced by such a gift.

But how splendid are the words of Paul from a Roman cell, in writing to his beloved Philippians . . . "Yea and if I be poured out (as a drink offering) upon the sacrifice and service (a Burnt offering) of your faith, I joy, and rejoice with you all." Phil. 2:17. Here we see the spirit of a man with the Mind of Christ. Christ is revealed in this epistle as the Meal Offering—Phil. 2:7, the Burnt Offering, v. 8 and the Peace Offering, Phil. 4:18. The gift of the saints was to Paul like a portion of the Peace Offering, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God. Paul likened his service to the drink offering. The highest joy of a prisoner in a gloomy and depressing Roman dungeon was found in his devotion, not to a cause or religion, but to the Glorious Person of His Lord. He could say as the execution loomed ahead . . . "I have finished my course with joy" and I am now ready to be poured out as a drink offering. What reward and joy are his today! ! ! May we cultivate the mind of Christ seen in the devotion of a David in a cave, a Gideon under an oak, and a Paul in a prison and at the executioner's block but most of all, like Him Who left us not only the "footsteps of the flock" but His own to follow.

"One with Thyself, may every eye,  
In us His Brethren see,  
The gentleness and grace that springs  
From fellowship with Thee."

## SHORT MEDITATIONS ON THE TABERNACLE

IN thinking of the materials used in the construction of this "habitation of God" in the wilderness, we cannot but be struck by the various metals God instructed Moses to use, according to the pattern. We suggest the use of COPPER (or as in the text—brass). Brass is really an alloy and copper is the proper word to use in connection with such reference to it in the construction of the dwelling place.

Copper sockets were used for the pillars of the Court, supporting the pillars and these supporting the pure white linen of the court hanging suggest plainly the fact that we are dealing with a righteous and pure God and, in approaching to Him, we are tested as to our approach in the proper way. In Israel's case, it must be through the priest and by the altar and the laver which were also characterized by the copper—the altar made of shittim wood, covered with copper and the laver ALL of copper. No approach to God apart from being tested then, or now. The pillars at the entrance to the Holy Place, the "tent of meeting" were socketed in copper. Thus the priest as he drew aside the hanging to enter into that Holy Place was tested—he had to come by the altar, he had to wash hands and feet at the laver—the polished base of copper showed him the defilement, the water therein gave him the opportunity of cleansing—surely a lesson to us here that, if we would enter into the presence of our God Who changes not, there must of necessity be the examination and the taking of the provision of the water of the Word for our cleansing—see 1 Cor. 11:28 etc.

A striking example of the copper testing man is found in Numbers 16 in the matter of the rebellion of Korah. The word from Moses was—"take every man his censer"—they **would be** of the priestly family, therefore they would need a censer, but here again, the only censers they had were their "firepans—the word used here for censer" therefore they were tested immediately and we know the sad results. Further, after these wicked men had been swallowed up by the earth and had gone down living into Sheol, the Word from the Lord through Moses and Eleazar the priest . . . relative to the copper censers was—"The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar . . . and they shall be a sign unto the children of Israel." Thus they were added again to the altar, which already was overlaid with copper—Exodus 27:2 as a warning that anyone approaching God must do so in God's way and be tested in his approach to God. This is important truth to grasp.



The above may be of a little help to some of our younger brethren who show aptitude for instruction in God's ways and God's dwelling place. We surely need more instruction in regard to the plain types of the Old Testament with their consequent bearing upon our lives in this day—1 Cor. 10:11.

The Editor

---

## THE WORD OF GOD

An Address by John Blair, Central Falls Conference.

**R**EAD 1 Peter 1:23; 2:2. The Word of God was used in our New Birth, and it was used by God before our New Birth. In the second chapter of Acts we find men crying out in agony of soul under conviction of sin when Peter was quoting Old Testament Scriptures. God uses His Word to convict sinners. In Ecclesiastes we read that men "die like the beasts" and that "the dead know not anything." This we know by experience; we can see it with our own eyes, it is speaking as to what is going on under the sun and that is as far as we could go apart from the Word. But open your Bibles and read Luke 16, and you will find that there is a sphere in which the dead do know something. You have heard men telling their experiences; well here you have a man in hell telling his experience, and if you die unconverted you will fare no better. You are lost now, you may soon be damned. I never read of people being lost in hell. I read of them being lost now: they will be damned in hell; that is a bit stronger. But for those who are awake to the fact that they are lost, there is salvation through the blood of Christ, "Redeemed with the precious blood of Christ, as of a lamb without blemish and without spot." Those who take in what God says about that blood are born again: are made part of the family of God.

Not only are we born again by the Word of God, but having been born again that Word becomes our food. In the second chapter, verse two, it is called the sincere milk of the Word. But this Word must be fed upon in the presence of God if it is to do us any good. God's people must get into the saint's dining room,—the presence of God—and there is no second sitting needed there, there is room enough for all. In the last chapter of John's Gospel we have Peter told to feed Christ's sheep, but before he was told to do this he was fed himself. No doubt Peter was discouraged fishing all night and catching nothing, but he soon discovered that even the fishes were at his master's command. And Jesus

gave him fishes from the coals to feed and warm him before He began to test his love. The first time He asked him "Lovest thou me more than these," that is more than the other disciples. Peter would no longer say this. Then Jesus asked him lovest thou,—not my sheep but ME. He tests his love to Himself, and then sends him to feed His sheep. But He fed Peter first before He sent him to feed His sheep. Sometimes we try to get our souls fed and cannot. We need to ask ourselves, are we in the right place to get fed,—God's presence. The bride in the Song of Solomon says "I sat down under His shadow with great delight and His fruit was sweet to my taste." That is the sitting place,—in His presence. He delights to see His people sitting there. His fruit was sweet to my taste;—in His presence there is no mixture of good and bad. In Luke fifteen the prodigal comes home where he gets the best robe, the shoes, the ring, and there he fed upon the fatted calf. But there was only one place where he could feed upon the fatted calf,—at the table in the father's presence.

In John 21 we have bread and fish prepared by the Lord Jesus Christ Himself. Dear child of God, did you ever get a feast for your soul that was prepared by any other person? No, never. He said, Come—not go—and dine. Peter must dine with Him.

It is possible to eat food that does not come from Him. Aye, and to eat that which does come from Him, and to eat it out of His presence and it will do us no good. It will only puff us up and fill us with pride. When we read the Bible out of God's presence it can do us no good: only that which we get in the presence of God will do us good. When God gave the manna from heaven He put it low DOWN, and the people had to get low down to get it. The Quails came UP,—not down. They were given because of the murmuring of the people, Num. 11, and the people stood up all that day to gather them. They didn't need to get down. But the quails sickened the people; the manna never did.

"Laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings." It is an awful thing to get the heart filled with these things, when it ought to be filled with the law of God. Are our hearts filled with these things? Let us remember that every evil word that we speak against God's people, Jesus looks upon it as if it were spoken against Himself. Would we do as we are doing if we had the Lord Jesus at our shoulder? Let us remember that He is there. He said to persecuting Saul, "Saul, Saul, why persecutest thou ME." In Malachi we have the question "Will a man rob God?" Every evil thing that we do is done against

God. And if these evil things are in our hearts and lives we grieve the Holy Spirit; and who will feed us if He does not? We as sinners wounded Him on the CROSS, and we as saints too often grieve Him on the THRONE.

“Desire the sincere milk of the Word.” When we were born again God planted that desire. I remember in the parts where I was saved all the young converts carried their Bibles, and when you would meet one, out would come the Bible, and he would say, See what God gave me this morning,—not yesterday. Now are we all able to say, “This morning”? Perhaps with some of us it is a week since we were in His dining room. If the Spirit is grieved He will not feed us; He will give us no new things; and we ought to be growing in grace. How? By feeding upon the Word. Many can tell us wonderful things that are going on in the world; they are growing in the world,—aye and in its newspaper—but are they growing in the Bible?

In Psalm 27:4, David says, “One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord.” He wanted to dwell in the presence of the Lord. But how long? All the days of his life. But why did he want to be there? To see the beauty of the Lord. How can we see the beauty of any person? Only by being in their presence. Brethren have we such a desire for the company of God? The Lord grant that these things may get a hold upon our souls!

---

### MOSES, A HIDDEN MAN

(W.I.S. 1913—T. B.)

GOD keeps a host of “hidden ones.” Take a concordance and look up the words “Hid,” and “Hidden,” and you will find ample demonstration of the divine principle. It was true of Moses as we shall presently see. It was true of David. It was true of Elijah. It was true of John. It was true of Christ. “THY HIDDEN ONES.” Psa. 83:3. But this article has particularly to do with Moses, the man of God. Seven times during 120 years of human life was this marvelous man completely hidden, and the lesson for us to learn is that God’s mightiest men have ever dwelt in obscurity before they emerged into publicity.

1. MOSES HIDDEN IN THE HOUSE. Moses was a proper child. His parents were equally yoked in holy matrimony. Levi married into the family of Levi. Ex. 2:1. There are three things said about the child Moses. He was a proper child. Heb. 11:23. He was a goodly child. Ex. 2:2. He was

“exceeding fair.” Acts 7:20, (margin “Fair to God”). Now put these three things together and may we not justly say that he was “fair to God” because he was “proper” and “goodly?” We could do with a few millions of such children in this degenerate day. Well he was hidden in the house of his parents for three months, and they managed somehow to evade the vigilance of Pharaoh’s murderous minions. But little Moses being a healthy child commenced to make his little voice heard, and so his parents devised means to preserve him.

2. MOSES HIDDEN IN THE NILE. Pharaoh’s iniquitous edict is at last executed. Concerning Moses, Ex. 1:22, he is now in the great river Nile, only there is a little ark of bulrushes between him and the water. There he lay in abject helplessness. His mother must have been a born diplomat. Notice the place selected to conceal the ark. Ex. 11:5. The mother’s diplomatic spirit must have been communicated to her daughter Miriam. See how adroitly she performs her delicate task. Ex. 2:7.

3. MOSES HIDDEN IN THE PALACE. When Moses was old enough he was transferred from his mother’s house to Pharaoh’s daughter’s house; and now he is hidden in a grand Egyptian palace. There he evidently remained from childhood to manhood. Heb. 11:24. There too he was “learned in all the wisdom of the Egyptians” and became mighty in words and in deeds. Acts 7:22.

4. MOSES HIDDEN IN THE DESERT. Egyptian prince though Moses now was yet did he not forget nor ignore his nationality. One day he shewed himself to his Jewish brethren and prematurely attempted to deliver them. Acts 7:25. For this rash act he is compelled to flee from Egypt; and now he is completely concealed in the desert. Ex. 3:1. But even here God does not forsake him. In the burning bush Moses saw wood that fire could not consume. No wonder he afterward referred to the good will of him that dwelt in the bush. Deut. 33:16.

5. MOSES HIDDEN IN THE MOUNT. In God’s good time Israel was delivered from Egypt’s furnace and brought into the wilderness on their way to Canaan. During this journey God gave Israel the law. To obtain this law God brought the emancipated nation to Sinai, and on that sacred mountain Moses was mysteriously hidden for forty days. Ex. 32:1.

6. MOSES HIDDEN IN THE ROCK. The Israelites sinned so grievously during the time that Moses was hidden in the mount that God threatened to annihilate them, but Moses

intercedes for them, and not only averts the impending doom, but secures the promise of God's presence still. He pleads to see God's glory as a confirmation to the promise, but God shews him His goodness instead. God hides him in the cleft of the rock. Ex. 33:22. God's goodness is God's glory, but it can only be seen in the cleft of the Rock!

7. MOSES HIDDEN IN THE TOMB. In process of time this holy man of God came to die. But what a death! O what a funeral! God himself became personally responsible for the interment of this unique man. There were apparently only two persons on that mount of Nebo that day; God and Moses. Moses died there "And He buried him in a valley in the land of Moab." Deut. 34:5, 6. I judge the "He" in verse 6 refers to God. Hidden in the tomb until the day of the transfiguration. Apparently only three persons knew where Moses was buried. God, Michael and Satan. Jude 9. Someone has beautifully said, "That God not only buried Moses, but He buried the place where He buried him," and that lonely sepulchre is unknown to this day.

---

### THE TALE OF A SURGEON'S KNIFE

ON his 21st birthday Robert Halbert received a registered parcel containing a tissue-wrapped instrument he quickly recognized as a surgeon's knife or scalpel. A student in medical school, planning to specialize in surgery, Robert was intrigued by the glistening knife before him, which, though not new, was handsomely designed.

Enclosed with the instrument was a note from an old friend, a famed surgeon, who had been the family physician as far back as Robert could remember, and had ministered to him and his motherless brother and sister in their childhood ailments. Robert's decision to study medicine was the result of his ever-growing love and admiration for this man. The note was brief and began:

"Dear Bob: I am mailing you a gift I saved for you for 21 years. One night before you were born I was called to attend a beautiful young woman who was very ill. An operation was necessary, and this little knife was used to perform it. The young woman died as a result of the operation . . ."

Bob glanced at the instrument, glittering in the sunshine that filtered through an open window, and a strange revulsion came over him. The thought that the scalpel had caused the death of a human being sickened him and made the knife a hideous object in his sight. But he read on:

"Like most of us, the young woman did not want to die. She had much for which to live. Besides her devoted husband, she had a fine son of 6 and a beautiful little daughter of 3; and now she was about to be a mother again. Her eagerness for the third baby was intense. That baby was you, Bob. The young woman was your mother . . ."

As Bob grasped the truth of his friend's message, stark horror seized him. He had never known how his mother died, and now, suddenly, here in his hand lay the very instrument that had caused her death. The note concluded:

"Everything medical science could do was done to save you both. It was your mother's desire that no matter what happened to her, you should be saved; and she went into the operation fully aware of the possible consequences. So, you see, Bob, this scalpel gave you your life, even though it cost your mother her's. I am sure you will prize it."

Tears filled Bob's eyes, and he pressed the knife to his lips.

Then, as Robert Halbert stood there considering the instrument in his hand and all it stood for, he thought of the cross of Calvary, that symbol of tragic death which had often seemed so ugly, so repulsive to him; and suddenly the knowledge of its true significance swept over him.

"Why," he thought, "now I see it! What my dear mother did for my body, the Lord Jesus Christ did for my soul. She died to give me a physical life; He died to give me life everlasting!" A sense of the beauty of the cross flooded Bob's soul, and his eyes again filled with tears. For the first time in his life, he experienced that great joy and peace of heart that Christians feel when they remember Calvary.

Friend, what does the cross mean to you? Is it just a hideous instrument of death? Does it represent merely the tragic death of a good man unjustly condemned years ago in old Jerusalem? Or is it a precious symbol of eternal life?

Won't you, friend, forsake sin today, trust the risen Lord Jesus Christ for your salvation, and enter at once into the peace and joy of eternal life? Jesus said, "He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5:24.

---

## THE PROGRESS OF DEMOCRATIC POWER

MORE than a century ago Mr. J. N. Darby gave an address on the "progress of democratic power" in which he said the following words:

"I do not expect Protestantism nominally to cease, but it will be really infidel. You may find individual ministers preaching Christ, but the disruption that is taking place is a disruption into infidel radicalism or popular will. I have no doubt that God will keep every faithful soul, and maintain every needed testimony; but it is well that Christians should know what is before them, as time goes on more rapidly, perhaps, than we are aware. I do not look for violence, because I believe there is no courage anywhere to resist the course of events. I do not pretend to say how long it will take to bring these things about. God knows: and God holds the reins or looses them; but I have no doubt as to what is coming. The Christian may walk in peace through it all, waiting for God's Son from heaven, and keeping the Word of His patience; yet he may have a specially blessed place of testimony in the midst of it all, but a lowly one, content to be nothing in a world which has rejected Christ and is ripening for judgment. Our part is to keep His Word and not deny His Name.

The opposition to Popery will be infidel, not Protestant. The general public effect will be a great and rapid increase of centralization or despotic power and loss of personal liberty. Individual personal independence of character will disappear almost entirely. Men must go on with others to be anything. Protestantism having lost its integrity and energy, God allows infidelity as a check on Popish power."

**The above should be noted carefully, and prayerfully, lest we fall into the snare of "going along with the world" ecclesiastically, or formally, in testimony, fashions and aims. "It is later than we think" and would it not be wonderful to be "watching and waiting for Him" rather than adopting the world's maxims? BE WATCHFUL—The Editor.**

---

## RESTORATION

THERE is never restoration from a fallen state in the public ways of God. The First man was not restored, but the Second man brought in, by whom individuals are brought into a far more blessed state. Israel was not restored under the old covenant. Wheat and tares grow together until the harvest. Babylon will continue increasing in corruption until destroyed by the violence of the Beast.

## QUESTIONS AND ANSWERS

**Question:** Did the Lord ascend to heaven between His resurrection and His Ascension as recorded in Acts 1:9, 11? This question asked by a young brother when I was East some time ago.

**Answer:** This is a question which has been mentioned before in our pages but seems cropping up now and again. Why? we cannot tell as it is neither relevant to the Resurrection nor the Ascension but a decided "inference" which cannot be supported by the Scriptures—therefore we reject it on the ground that it cannot be supported by inspiration, it is merely inference and this latter is a dangerous ground on which to build a theory. To say that it was necessary for Christ to present Himself to His Father and His God would imply that a full acceptance of the "Finished Work" on the Cross required an implication.

However, to set clear some thoughts in regard to the tense, etc., of the words in John 20:17, we suggest the following from reliable authority:- "By this particle the Lord indicates, that the Ascension was immediately at hand, and that the disciples ought to make haste; for that it is for their sake that He delays, when He might immediately ascend . . . This time of the Ascension is already regarded as present. (Not delayed—Luke 9:51). Jesus all along from the first looked on to the goal, His assumption into heaven, and regarded the forty days after His Resurrection, nay even the events preceding, as only a kind of Preparation for the one great day of His Ascension . . . He had often spoken of this Ascension as close at hand." Bengel.

In regard to "touch me not" I give the words of another (Robertson's Word Pictures in the N. T.) . . . "Present middle imperative in prohibition . . . meaning "cease clinging to me"—Jesus allowed the women in Matt. 28:9 to 'take hold of His feet and worship' (this was different—Editor). "The prohibition here reminds Mary that the previous personal fellowship by sight, sound and touch no longer exists and that the final state of glory was not yet begun. Jesus checks Mary's impulsive eagerness."

We have given a little more in detail as to this question than we formerly had and trust it will help any of our younger brethren who study the Word and are anxious to avoid anything which is based only "upon inference." Again, we state, to base any truth on "inference" is dangerous to proper interpretation and opens up the way for error.

**Question:** Is it customary and godly order for an Assembly carrying out 1 Cor. 5 regarding "fornication" to ask visitors from other assemblies to leave as well as the unsaved sitting at the back, or would it be a voice to them also? Also if the offending one has confessed and is present, where should they sit?

**Answer:** On the principle of 2 Samuel 1:20 we certainly think that the unsaved, even young children present, should be requested to leave as the Assembly had an announcement of importance only to the Assembly to be made.

If there were present Christians in fellowship from other assemblies, it would do no harm for them also to be present at the announcement, especially so if they were from nearby assemblies which might be affected more or less by the circumstances. A certain amount of good judgment on part of elders might be in order in a few cases which might require consideration.

For the "confessed" person to be present and sit at the back would show fruit of a godly repentance and this should not be discouraged.



**Question:** Should we tolerate sisters wearing trousers even though such garments are sold as ladies' wear? (From Ireland).

**Answer:** We see, from this question, that worldliness is not confined to U.S.A. or Canada—it is a common ailment afflicting God's people and helping to destroy true testimony to the Name and Person of our Lord Jesus Christ.

The prohibition in Deut. 22:5 ought to be sufficient for any true believer . . . "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are an abomination unto the Lord thy God."

We are living in days of rebellion against all God's prohibitions relative to men and women—it is a licentious day, license is taken with all the moral standards of the Word of God, hence for a professed Christian to take part in the rebellion of the world is an anomaly and it is difficult for us to accept it as a mark of Christianity at all, rather an evidence of a desire for the world and its ways and fashions (which latter are corrupt and corrupting).

Young men, also, need to be reminded that much of what is passing now for attempt to get away from the recognized bounds of decency, based upon the Word of God for it is the Word which has made the standards in all countries where the Gospel has penetrated, is just another "joint or link" with the revolt against God and His Word. This would do away with the desire to imitate the "hippies" and the "free-thinkers" who scoff at the precious Word of the Living God. Remember! Our God is not like their gods and to trifle with His Word will bring serious repercussions to the individual or the nation that rejects HIM.

---

**Question:** What can be done when young brethren take up (romantically) with those outside the Assembly, or young sisters with young men, etc? This seems to be a growing evil and tends to disrupting of fellowship. Should we not have ministry more decidedly against this?

**Answer:** As stated, this is an evidence of deterioration in the testimony. Elder brethren should speak wisely and decidedly to any undertaking this action and inform them that they need not expect that such (even professing from outside connections) can be received into fellowship and that there is a grave question that their "attachment" to such an individual is "of the Lord." 1 Cor. 7:39 "only in the Lord" would suggest a recognition of the "Lordship of Christ" to be a prelude to a happy and spiritual testimony. There has been too much laxity about this and far too much "partiality."

---

**Question:** When the Scripture speaks of the "long hair" of the sister in I Cor. II, does this mean that the scissors should not be used? An evangelist said that as long as the Hair has a long appearance, there would be no wrong in cutting off some, etc.

**Answer:** I Cor. 11:5 states 'if a woman have long hair, it is a glory to her: for her hair (and the word here signifies her 'long hair'—Editor) is given her for a covering (or a veil of womanly modesty and a protection against the trend to immodesty).' With the decay of testimony the decay of godliness amongst our womenfolk is evident in their adopting of this modern fashion which denies her place and position in the Church and in the world.

## PIONEER PAGE

"FOR a considerable time a few brethren in a small assembly have had an exercise as to how the Gospel could be brought to the many people in outlying country districts where they seldom hear it. And after much prayer and waiting upon God, it was decided to try and purchase a good second hand Bus and a little Caravan which could accommodate two; this they got reasonably cheap, then a retired brother from Lanarkshire, "whose praise is in the Gospel" and a faithful minister of the Word, felt exercised about spending a few weeks in Shetland helping in the work: (he had been two or three times on holiday before,) so he and I started out in May for pioneering work in the farthest north districts in Shetland. We "parked" our Bus and Caravan for a week or so in each district, and visited every house, many invited us in, giving us the opportunity to read, pray and speak a word in the Gospel; and we were cheered to see quite a number coming along to the meetings, especially on Lord's Day nights at 8 p.m. when we were often packed out, some having to stand in the passage. About 600 scattered homes were visited and tracts given away . . . We hope D. V. to get underway again when the weather improves, so will value prayers for this new adventure in the work."

Yours very sincerely in our soon coming Lord,  
James Moar,  
97 St. Olaf St., Lerwick,  
SHETLAND, SCOTLAND

This letter of our brother's (which I have abridged) warmed the cockles of our heart some when we thought of the exercise to reach out to the lonely and isolated ones in this far north group of Islands in the stormy Atlantic. It is 50 miles N. E. of the Orkney Islands, a population of about 20,000, the most northern British territory in Europe. They have fisheries, sheep and cattle raising, native horses (Shetland ponies) etc. We can pray for these brethren and that God would raise up some in our own land to take up this sort of work which is sadly neglected.

We wrote this brother, who is not young, that this Bible Carriage work had been our joy for over thirty years in the northern backwoods of Michigan, in lumber districts and mining districts and we could share in his joy in doing this for the best of Masters, our Blessed Lord.

We believe, when God touches the heart, and raises up some younger brethren among us, that the work they undertake shall have this definite characteristic of "being a work of God" and not necessarily following a "certain pattern" set by some who have never done this type of work.

We remember, when we started out at first in December 1918, and advanced the thought of a Bible Carriage (very primitive we can assure you) some were sceptical, having never known of such before in their associations. However, some of these same brethren and sisters became our staunchest supporters by prayer and otherwise through the years. **THERE IS NO LIMIT TO GOD** and although some would frown on anything out of their limited circle of comprehension of what is the work of God, "God works in a mysterious way, His wonders to perform." Let us prove God more and more—He cannot fail.

**McKeesport, Pa.** — The editor had a few meetings with the Christians here, using his small charts of the Vessels of the Tabernacle. Brother Warke continued later with meetings on the Seven Churches of Asia. This assembly has a nice S. S. and several in to their Gospel meetings Lord's Day evenings.

**Pugwash Jct., N. S.** — Bre. John McCracken and Wm. Bingham were in the Gospel here.

**Youngstown, Ohio** — Visits of bro. Ferguson and, later, bro. Dobson to give help here in this small assembly give a little cheer.

**Coal Creek, Kansas** — Bro. Hamilton gave a call here to help the small company on his way back from the South.

**Yugoslavia** — We had word as we go to press of this land, some here from Russia and Macedonia have found the Lord and have peace in their hearts. Remember our brother Samuel Ribur in prayer, a well known laboring brother here. (Please don't write us for addresses there—this is difficult). Our brother, with his wife, seeks to visit lonely Christians in this land. Our prayers should be comprehensive.

**A Worker In France** — "Of late I have been concerned or more accurately exercised about publicity. There is that temptation to have reports printed but I have come to the conclusion that it is better that for the next few years, God-willing, nothing further appear in print of what I am doing. Thus laboring in the 'desert place' I will be dependent upon God to put His seal of approval on what one would seek to do. I am sure that you will understand." This brother is seeking to reach the people and has interest among ages of 20 to 30 - all of course are R. C. and the questions they ask are amazing - we accede to his wishes but mention this for your prayers. God has saved some and he is sticking to his work. This is essential for all true laborers.

**North Ireland** — Our brother William Nesbitt has been preaching in his portable Hall in the border between Newtownhamilton and Castleblaney, was in 15th week at last report. Interest sustained, a few have professed. He and brother Wells had an interesting time in Lisna Lea, Co. Fermanagh. The Tyrone and Fermanagh borders have been a difficult field, but they preached the Word and were able to visit many people with the Gospel, this was last Fall.

**Killykeegan, N. I.** — Bro. Halliday had been preaching the Gospel here and was undecided as to future movements towards Zambia.

**Detroit, Mich.** — Stark Road Assembly had visits recently from bre. Warke, MacLeod and Surgenor, spending a few nights each.

**Battle Creek, Mich.** — Christians of this Assembly here have purchased a school building on Main St., Ceresco, between Marshall and Battle Creek, just off U. S. Rt. I-94, 3 miles south - so situation is convenient. The order of meetings will remain the same - Breaking of Bread at 10 a.m. Bible Class and S. S. at 11:30, Gospel 7:30 p. m. Prayer - Thurs, 7:30 p. m. It seems a suitable building for them and we wish them well in their efforts - "Little is much if God is in it." Corresp. Paul W. Mason, Rt. 8, Box 1062.

## CONFERENCES

**Manchester, Conn.** — Annual Conference will be held D. V. March 27, 28 and 29 in the Masonic Temple, East Center St. Prayer Mtg. will be held in the Gospel Hall, 415 Center St., Thursday, March 26 at 7:30 p.m. Usual arrangements will prevail. Correspondence to Everett S. Glenney, 696 Forest St., E. Hartford, Conn. 06118 — Tel. 568-4836.

**Toronto, Ont.** — Annual Conference will again be held in the Eastern School of Commerce, 16 Phin Ave., March 27, 28 and 29. Prayer Mtg., for E. S. in Pape Ave., Gospel Hall, 871 Pape Ave., Thurs. March 26 at 7:30 p.m. The West End meetings will begin with Prayer Mtg., Thurs. eve. at 7:30 in the West Toronto Gospel Hall, Pacific Ave. Continuing over Lord's Day in Etobicoke Collegiate Institute, 86 Montgomery Road, Islington, Toronto. Corresp. to Mr. A. Walker 15 Deepglade Cresc. Willowdale and for W. S. Nelson Brooks, 9 Sunplains Cresc. Etobicoke, Ont.

**Vancouver, B. C.** — South Main, Deep Cove and West Richmond Gospel Halls will have their conference D. V. March 27, 28 and 29 in the John Oliver Secondary School, 41st and Fraser Ave. Meals and accommodations as usual. Correspondence should be directed to W. A. Boyd, 6540 Sophia, Vancouver 15, B. C.

**Moncton, N. B.** — Annual Conference will D. V. commence with Prayer Mtg., Thurs. eve. March 26 at 7:30 p.m. continuing over the weekend. Breaking of Bread Lord's Day at 9:30 a.m. Meals and accommodations as usual. Corresp. E. F. Adsett, 477 Lutz St.

**Culver City, Calif.** — The Conference will commence with Prayer Meeting in the Gospel Hall at 1138 Venice Blvd., and continue over the weekend. Prayer Meeting at 7:45 p.m., March 27. All meetings in the Assembly Hall. Usual arrangements. Correspondent Harry Bingham, 1138 Venice Blvd., Culver City.

**Toronto, Ont.** — The Assembly of Mimico Gospel Hall will D. V. hold their usual Bible Readings the week following the Conferences here, beginning on Friday evening April 3rd, at 7:30 p.m. continuing all day Sat. April 4th, and over Lord's Day the 5th, Hospitality extended to visiting Christians. Subjects chosen for consideration this year are The Assembly of God, Baptism of Spirit and Believers' Baptism, Spiritual Gifts, the Lord's Supper and Elders & Deacons. Corresp. Mr. R. Hill, 30 Struthers St., Toronto 14, Ont. These readings have been very profitable in times past.

## FALLEN ASLEEP

**Straffordville, Ont.** — Our dear sister, Victoria Stratton, went home to be with the Lord December 6, in her 89th year. Saved in 1896 and in Assembly fellowship for over 71 years, for many years in Guelph, latterly here.

**Belfast, N. I.** — Our dear sister Mrs. James Walmsley "went home" Saturday, January 17 from the Hospital. Saved at 15 through meetings held in the Bloomfield Gospel Hall by bre. Wm. Bunting and Ed. Fairfield. Shortly afterward received into fellowship in Albertbridge Road Assembly. Keenly interested in children and visitation work, she went with her husband in 1960 to Venezuela. Although able to go back to Venezuela after surgery, a recurrence of her illness brought her back here - the Lord was pleased to take her home despite her desire to return to S. A. and her loved work. Remember our brother and his little girl.

**Lakewood, Ohio** — Our esteemed sister Mrs. Robert Graham "went home" to be with the Lord after some years of weakness, January 18, aged 84. Saved in her teens over in Scotland in Bellshill district, 70 years in Christ. She loved the Word of God and maintained a cheerful spirit to the last. We commend her dear husband who is in fellowship with us on the West Side of Cleveland, also three sons who need the Saviour. Her favorite hymn was No. 355 in Believers and Isaiah 53:6 the passage through which she was led to trust the Saviour - these were read at the service.

**Youngstown, Ohio** — Another brother Harley C. Welch from this Assembly was taken home January 14, aged 83. He was saved Sept. 25, 1916. In fellowship in Akron assembly for years and here remainder of his life. He leaves his widow, formerly Margaret Crow, also four daughters. Isaiah 53:5 was used to his conversion.

**Sault Ste. Marie, Ont.** — Our esteemed brother Arnold Upper has been taken home to be with the Lord (date not given), after a brief but trying illness. Of sterling qualities as a Christian and devoted to the Assembly and is much missed. He leaves his faithful wife and daughter in fellowship.

**Coleraine, N. I.** — Our dear brother Mr. Herbert Sherrard "went home" suddenly October 7th, aged 44. An exceptionally good brother who took a keen interest in the Coleraine Assembly. He leaves a wife and three young children and these we can remember in prayer that God may comfort and also save the family. The Sherrard family has handled many of our Magazines for years.

**Lindsay, Ont.** — Our dear brother John Webster "went home" to be with Christ January 25th in his 94th year. Faithful to the little assembly, as long as health permitted.

**Calgary, Alta.** — Our dear brother David McCracken "went home" Jan. 30th, aged 83. Born in Newcastle, Ireland, came here in 1911 - saved early in life and in assembly fellowship here.

**Detroit, Mich.** — Our dear sister Mrs. Regina Hallibrin "went home" January 8th. Saved many years ago and for a long time in the fellowship. She was of quiet disposition and faithful in attendance - she is missed. In fellowship in West Chicago Assembly, latterly Stark Road in Livonia.

**Hampton, Iowa** — Saints here feel the loss of our beloved sister Mrs. Mary Wehlenhaus - saved in 1908 near Lyman, Iowa, she "went home" Feb. 4th, aged 87. She lived here the past 40 years and in the Assembly from the beginning, had a helpful and cheerful Christian life.

# Words in Season

THE BIBLE FAMILY MAGAZINE



## BE INSTANT

2 Timothy 4:2

BE instant - be ready,  
Time brooks not delay;  
How sad must the thought be  
We dallied away.

IN season - the Word states,  
The world lies at hand;  
But the slothful heart faints,  
Nor raises its hand.

OUT of season - we say  
There's no op'ning here;  
We'll just sail along  
Till the way is made clear.

With never a quiver  
The conscience is stilled;  
And multitudes perish  
For lack of the will.

W. H. F.

---

---

**APRIL, 1970**

---

---

## WORDS IN SEASON

---

Published monthly at 107 N. Main St., Waterloo, Illinois 62298

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

---

### SECOND CLASS POSTAGE PAID AT WATERLOO, ILL.

---

SUBSCRIPTION PRICE—\$2.00 (U.S. Funds) single copies or in bundles.  
We hold this price this year as able.

---

SEND ALL SUBSCRIPTIONS TO:

MR. MATTHEW J. BRESCIA

50 State Street, Room 44,

HARTFORD, CONN. 06103

---

ALL OTHER MATTER should go to the Editor as formerly, Mr. Wm. H. Ferguson, 1289 Chase Ave., Lakewood, Ohio, 44107. Deadline for all notices the 10th.

---

ASSOCIATES: Matthew J. Brescia, Everett S. Glenney, Andrew McPhee, Fred E. Hill, Joseph Procopio, Charles J. Strom, Frank Tornaquindici.

---

VOLUMES: Write soon for yours for '69 - two or three left of 1967 and 1968 - \$4.50 for these and \$5.00 for '69 (Canadian five's accepted) - Write the Editor.

---

## ADDRESS CHANGE

**Omaha, Neb.** — Saints here moved into their new location in February - Omaha Gospel Hall, 5622 No. 69th St. Breaking of Bread at 9:45 a.m. Children's meeting at 11 a.m. Gospel at 7:30 p.m. also Wed. evening at 7:30, for prayer and Bible Study. Correspondent is Samuel Eadie, 4608 No. 90th St., Omaha, Nebr. 68134.

## REPORTS

**Sarnia, Ont.** — Bre. Halliday and T. Kember were having good Gospel meetings in the Gospel Hall here last report.

**Antigua, West Indies** — Our brother Leslie Crossley expects to visit Canada and the U.S.A. this Spring D. V.

**Deckerville, Mich.** — Bro. Calderhead gave them a call here also at Bay City and Saginaw earlier.

**Copper Country** — Saints here have had a steady Winter, some sickness amongst them, reminding us of the wilderness trials of His own. We heard Lake Superior was frozen over - an exception for this large inland lake . . . "Who can stand before His cold?"

**Grimsbey, Ont.** — Bro. Klager writes of visits of bre.. Jas. Smith and J. Gray recently.

**Dunedin, N. Z.** — A recent note told of meetings here by brother J. C. Russell of Australia on the Holy Spirit.

**South Australia** — Our brother Hubert T. Kimber continues visiting many country parts, mainly, and appreciates the prayers of the saints for this vast field. He sent us a timely article which will appear shortly in W.I.S. D. V.

**Waterloo, Iowa** — Meetings of brother Paisley here in Western Ave., Gospel Hall are good, well attended and causing some stir - some have professed faith in Christ. The Gospel still has power if we let God work.

**Welland, Ont.** — Our bro. John Gray had a good visit here, also at Mimico and Kitchener, headed West.

**La Crosse, Wisc.** — Bre. Hamilton and Petherick had some meetings here recently - visited also Lynxville.

# 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. 62

APRIL, 1970

No. 4

---

**INDEX OF LEADING ARTICLES:**

THE SERPENT OF BRASS .....	Gospel
IF THE FOUNDATIONS BE DESTROYED .....	W. H. Ferguson
PRACTICAL GODLINESS .....	Late Alexander Matthews
THE TREE, THE SOIL, THE FRUIT .....	One of God's Stewards
SHORT MEDITATIONS ON THE TABERNACLE .....	Editor
WHAT HAS BECOME OF THE OLD PATHS? .....	
THOUGHTS ON LACK OF PIONEERS .....	

**ALPHABETICAL THOUGHTS**

On Psalm 119

1. THE PERFECT LAW
2. THE WAY OF CLEANSING
3. THE FOUNT OF JOY
4. THE STRENGTH OF TRIAL
5. MEDIUM OF GUIDANCE
6. INSPIRATION OF TESTIMONY
7. COMFORT OF SORROW
8. MEDIUM OF FRIENDSHIP
9. KEY OF AFFLICTION
10. DEPTHS OF DESIRE
11. CONFIDENCE IN DARKNESS
12. FOUNDATION OF FAITH
13. DELIGHT OF LIFE
14. LIGHT OF PILGRIMAGE
15. LINE OF RECTITUDE
16. HOPE OF DISTRESS
17. LIGHT OF LIFE
18. KNOWLEDGE OF GOD
19. INSPIRATION OF DEVOTION
20. PRINCIPLE OF LIFE
21. THE TRUE WEALTH
22. THE PERFECT LAW

Submitted by Harold Clark, McKeesport, Penna.

**THY WAY IS IN THE SEA**

Psalm 77:19

GOD'S ways are not like human ways,  
He wears such strange disguises;  
He tries us with His long delays,  
And then our faith surprises:  
While we with unbelief deplore,  
And wonder at His staying,  
HE stands already at the door,  
To interrupt our praying.

From "Friend of Russians"

### THE SERPENT OF BRASS

**T**HERE is in the Bodleian Library at Oxford a valuable old manuscript, which contains on one of its pages an illustration of Moses lifting up the serpent in the wilderness.

Drawn by some cloistered monk at the commencement of the fifteenth century, that simple outline has outlived its originator, and now to the careful observer conveys the lessons which it is evident had been learned by the medieval recluse.

Let me seek to describe it.

In the centre of the drawing is the pole upon which the brazen serpent hangs. Upon the left-hand side, pointing with his rod to the serpent, Moses is seen; his lips are parted, as though saying to those around, "Look! Look! and live!"

Behind the leader of Israel is a man standing with his arms crossed and his eyes fixed upon the suspended figure. Near to him are others, who, like himself, have evidently obtained the life and healing promised to those who looked. All seem restful and happy. There are no fiery serpents to disturb the peace which they enjoy.

Upon the other side are the figures of five men, in differing states and varied postures. All have been bitten, but none of them have obeyed the command to look at the brazen serpent lifted up above the desert sand.

One is lying stretched out, as though perfectly at ease, perhaps wrapped in sleep - a sleep of death - whilst close to his ear, as though whispering into it, is one of the venomous serpents.

How many are in a similar condition today! As it was in the days of that monastic, so it is now! All around we may see those who, in fancied security, are taking their ease. Although dying in their sins, they are unawakened, unalarmed, hearing not the Saviour's call, "Look unto Me, and be ye saved." His solemn words of warning, telling of judgment to come, are alike unheeded; the lullaby of the soul-deceiver and soul-destroyer is so soothing, for he whispers, "Peace, peace," when there is no peace.

Are you in such a state, my reader? Are you still careless and unconcerned? - content to live without Christ - content to neglect the "so great salvation" provided at so great a cost by the Lord of glory? "What meanest thou, O sleeper? Arise call upon thy God!" A little longer and you may have passed the unknown boundary line of the accepted time,



the day of salvation, and then your poverty - your eternal poverty - will come as one that travelleth, and your want - your eternal want - as an armed man. "How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep?"

In the background of the picture is another man, but not asleep. No, indeed, he is wide awake, and, with a heavy cudgel firmly clasped in both his hands, is earnestly endeavouring to slay the serpents, which, however, still raise their poisonous heads and dart at their would-be destroyer. His gaze is so fixed upon their wily movements that he cannot turn to look upon the life-giving serpent, but continues his useless labours, soon, doubtless, to wax feebler and feebler, until, the poison overcoming him, he sinks lifeless to the ground.

And are there not many such - aroused to see their danger, knowing their sinful state - who seek, in their own fancied strength, to overcome sin, struggling day by day to obtain the victory; often defeated, and yet, with enfeebled efforts, labouring on? They think not of the work of Christ, for their own doings occupy their whole attention. As yet they have not received the truth, so oft declared upon the sacred page, that salvation is "to him that worketh not, but believeth," that it is "not of works, lest any man should boast"; for "not by works of righteousness which we have done, but according to His mercy" God saves; that "when we were yet without strength, in due time Christ died for the ungodly."

If the sinner could have accomplished his own salvation, would God have given His own Son to die? If the sinner could have delivered himself from the bondage of sin, why must the Son of Man be lifted up? Not your doings, but His; not your work, but His, avails for forgiveness and salvation, and His one work once done, and done once for all, avails for "every one that believeth."

A little to the left of the man last described are seen two figures with most rueful faces, both bitten, both dying, but neither obeying his leader's call to "Look!" The one sitting upon the sand is plainly nearing his end, growing weaker every moment. The other, bending over him, is seeking to soothe and comfort his dying friend; but, alas! he too is bitten, and must soon succumb to the effects of the serpent's venom.

Surely this also may speak to us of many who are seeking to do temporal good to those around them, but forgetful of their own deep need, forgetful that they, as well as those

whom they seek to serve, are sin-bitten, and thus in need of the "so great salvation."

In the foreground is another who, knowing his need, is kneeling near the pole at the feet of Moses. Plainly he is praying or confessing to the man of God, for his eyes, instead of being directed to the object upon the pole, are fixed upon the servant of the Lord. Near though he is the means of healing, he is as yet not a whit the better, but, like the rest, is dying, slowly dying, when a look at the right object would bring virtue and healing to the heated frame.

Alas! how many have heard of our Lord Jesus Christ, of His finished work and glorious resurrection and ascension, and yet are looking for healing to professed servants of the Lord, are seeking forgiveness through the affected power of the priest, and salvation through the ordinances which he administers. But all this is only to fail. The unerring Word of God declares that there is salvation in one name alone, the name of Jesus, whose precious blood flowed forth upon Calvary.

As Moses lifted up the serpent in the wilderness, so the Lord Jesus, the Son of Man, has been lifted up.

Then the blessed promise made to those bitten Israelites was, "It shall come to pass that EVERY ONE that is bitten, when he looketh upon it, shall live"; and the faithful record is, "It came to pass, that if a serpent had bitten ANY MAN, when he beheld the serpent of brass, he lived."

Now the message runs, "That WHOSOEVER believeth in Him" who has been lifted up upon the cross, and Who is now on the throne, "should not perish, but have everlasting life," and the blessed fact is told, "He that believeth on the Son hath everlasting life."

"Awake, awake, O sleeper!" Death is approaching, and judgment is nigh.

Cease, cease your work, O worker! Your vain efforts cannot avail. Turn, turn ye, from all of self, from all of man! Look, look to Christ and live.

"It is not thy tears of repentance, or prayers,  
But the blood which atones for the soul;  
On Him then believe, and the pardon receive  
Of thy sins, not of part, but the whole.

"Oh, doubt not thy welcome, since God has declared  
There remaineth no more to be done.  
Christ once in the end of the world hath appeared,  
And completed the work He begun."

---

**IF THE FOUNDATION BE DESTROYED**

What Can The Righteous Do? Psalm 11:3.

Wm. H. Ferguson

**T**HIS passage in David's experience, with his prayerful mood, is very applicable today when the very foundations of the Word of God are being questioned and set at nought by many professed believers relative to the precious truths of being "gathered to the Name and Person of our Lord Jesus Christ." The question was asked by David evidently when he was surrounded by wicked men who would seek his harm, who would destroy him and hinder the purpose of God to set him upon the throne of the kingdom. David, in his rejection, was a type of the Lord Jesus in the days of His rejection, and was so chosen of God to fulfil this role in his days of wandering and hiding from the enemy, ere the time came for God to set him upon the throne. At some time in such wanderings and rejection he uttered the words and asked the question . . . **WHAT CAN THE RIGHTEOUS DO?** It would seem to him that wickedness must conquer and the purposes of God be nullified, but it was only a passing thought for, in the very next verse, David speaks these wonderful words of faith:

"The Lord is in His holy temple, the Lord's throne is in heaven: His eyes behold, His eyelids try, the children of men." . . . Psalm 11:4.

Thus, as in former days, when a boy on the hillsides of Bethlehem, watching the flock and gazing up into the heavens, which formed the subject of his wonderful and masterful description as in Psalm 19 of his God's handiwork, David was enabled once more to look up to the heavens and trust in that Mighty One Who sat upon the Throne and, confidently, he could leave in His hand the outcome of his strange life of wanderings, reproach and disappointment until the time when God would put all things right and put down the enemy. David's wisdom thus should teach us to leave many such things and many such men to God - Romans 12:19, 21. We can afford to wait. This same principle should govern our thinking today when we see, on every hand, the destruction of things "most surely believed among us." Luke 1:1.

One might ask - In what way are the foundations being destroyed today as to God's truth and Assembly testimony? We would state that one of Satan's strategic methods of destruction is by linking up professed believers with the **GREAT BABYLON** which is fast coming to the fore in our day, especially in the Ecumenical Movement to amalgamate

all professors of religion, irrespective of Bible Doctrine, under one head and program. For anyone to deny that such a program exists shows definitely one of two things: either they are totally ignorant of the developments of this Movement, or they are wilfully cognizant of the commitments connected with the movement and are determined to go all the way with the program for the sake of advancement, monetary emoluments or just plain enmity against the precious truth of acknowledging only, and supremely, the Lordship of Christ over His Church. The "doctrine" - the "counsel" - the "way" and "error" of Balaam all stare us in the face today under the name or nomenclature of "religious activity" - "professed missionary work" or a "zeal of God" which leaves to one side the precepts, instruction and commandments of the Lord Jesus Himself.

Every development of this many faceted program plays into the hands of the developers of Ecumenism and, finally, into complete association with **BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH** - Revelation 17:5. The word to all believers today is found in that little, but commanding, Word, so concisely given in Revelation 18:4, words from heaven through the beloved Apostle John to us . . . **"COME OUT OF HER, MY PEOPLE, THAT YE BE NOT PARTAKERS OF HER SINS, AND THAT YE RECEIVE NOT OF HER PLAGUES."** Where there is any exercise on the part of believers, mixed up with this ungodly mixture, to separate from the system, we should encourage it and give thanks to God that, at this late date in the Church's history, He is exercising hearts to "go forth unto Himself" just prior to His Return for His own. Let us pray for this and encourage it.

The question may be asked, and with a measure of sincerity in the inquiry . . . "But what is this Babylon and how are we being linked up with it while we profess to serve God and seek to make our lives useful among our fellows, seeking to reach others, perhaps in strange lands, with this program"?

For the sake of such we would outline briefly, in few words, what **BABYLON** stands for in Scripture, what it involves and what is its true character underneath the cloak of religion, fervor, and seeming self-denial. To do this we must trace the name and the system from the beginning:

**BABYLON** had its origin in Genesis 11:6, 14.

**BABYLON** is seen in further development in Genesis 11:1, 9.

BABYLON means "confusion" as so aptly described in this word.

BABYLON eventually, as kingdom, enslaves God's people and heritage.

BABYLON was the seat of all forms of idolatry and Satanic evil and cruelty.

BABYLON in its cruelty is well known, as in Daniel 3: 15, 6: 16 etc., etc.

BABYLON sought to infiltrate Israel with idolatry, 2 Kings 17: 24, 34.

BABYLON created an idolatrous priesthood, verse 32.

BABYLON has never ceased to exist, save as a city.

BABYLON of the Scriptures today is a wicked system, further developing.

BABYLON is the "great tree" of Christendom as outlined for us in Matt. 13, 31.

BABYLON makes a place in its branches for all evil to roost.

BABYLON has association with wicked men and makes way for them on its platforms, men who make no pretence of standing for the Divine authority and inspiration of Holy Writ and deny the basic truths.

BABYLON confuses its devotees, young or old by her sorceries - Rev. 18: 23.

BABYLON has drugs, depressing or enervating, or stimulating. Compare the word here (Gr. - pharmakeia or the practice of drugging).

BABYLON hates the Cross of Christ and the Blood of Christ.

BABYLON has "harpers" - "musicians" - "pipers" - "trumpeters." Rev. 18: 22.

BABYLON becomes a vast social, religious, commercial, political system in its full development and enslaves its devotees.

BABYLON is seen in the modern day "Congresses" and religious campaigns which permit worldliness and pleasure of world to co-exist with the profession of Christianity.

BABYLON introduces the "bread and wine" of the religious world into its programs to further lead away from the

Word of God as to scriptural testimony to the Name of the Lord and to give a flavor of religious consecration to a mixed multitude who know neither right hand from the left as to the true meaning of the Lord's Supper or the basic principles of true assembly testimony to The Name.

Some may wonder at, or perhaps question, this last sentence but I quote from a paper handed to me concerning the recent CONGRESS held in Wheaton, Ill., with many representatives from assemblies purported to be walking in God's ways, mostly young people (and we are heartily sorry that such have practically no true assembly teaching as to divine order in the Assembly from their elders, or they would not be so naive or ignorant of the Assembly and its true fellowship - Acts 2:41, 42.) The following happened on New Year's Eve where many hundreds were gathered from various sources and church connections:-

The final meeting had taken place and, shortly afterwards, Mr. \_\_\_\_\_ gave a stirring devotional message to prepare hearts for the breaking of the bread (remember! this is Wed. evening of '69). Six or eight young men took part in Scripture reading and giving out hymns. As the Congress drew to a close, the bread and cup were passed from hand to hand, a vivid reminder of the Lord's great sacrifice, etc, etc.

This was in the Chicago district, well represented by many young people, not only from there but other cities and districts and thus the true character of the Lord's Supper, as pertaining to true Assembly testimony, was brought down to a purely earthly conception of what it really means and "confusion" is the result as far as true testimony to the Name and Person of the Lord Jesus and a multitude are led into a light and empty formality of the Lord's Supper as it should be carried out and has been, in true Assembly testimony, for the past 140 years, as at first. What next! one may ask. We know not, but it will not be good - it shall prove to be further development of the rejection of the plain testimony of the Word as to true Church fellowship and testimony and makes way for further alliances with the great system of Babylon and Ecumenical involvement.

The question further arises. What can be done? The following suggests our attitude to all this confusion and participation in the modern concept of religious activity, without regard to the Word of God and its instruction:

WE have a powerful weapon to combat this evil - Rev. 18:4.

WE can, and must, "COME OUT OF HER." verse 4.

WE can "come out from among them, and be ye separate, saith the Lord." 2 Cor. 6:17.

WE can accept the "reproach of Christ" Hebrews 11:24, 27.

WE can "go forth unto Him without the camp, bearing His reproach." Heb. 13:13. The religious camp is in question here.

WE can trust the Living God - the "El Shaddai" of 2 Cor. 6:17.

WE can safely trust this Blessed One to preserve, comfort, cheer and lead on to the consummation of our "hope." Titus 2:13.

WE can spend more time in prayer and reading and study of the Word.

WE can so live and act that others may be attracted to Christ and acknowledge that "God is amongst us." 1 Cor. 14:25.

WE can pray that God will open the eyes of deceived ones and young and uninstructed believers.

WE can, by devoted and self-sacrificing lives, show to the world Whose we are and Whom we serve.

WE can stand for THE TRUTH OF GOD PERTAINING TO THE ASSEMBLY.

WE can "quit ye like men, be strong." 1 Cor. 16:13.

So, as the year progresses, and we are left here, and the confusion increases, we can encourage our hearts in the Lord, as did David of old and go on for Himself. Heb. 6:1 etc., reminds us that we should leave all ecclesiastical mockery of BABYLON behind and go "out to a rejected Christ" Whose Blood and Whose Cross the world hates. We are reminded, as we close this article, of a meeting the late John N. Darby had with Dr. Brookes in St. Louis, Missouri, years ago. Mr. Darby said to him . . . "Bro. Brookes I cannot understand how a man with the knowledge of the Word that you have can remain in your present association." The reply of Dr. Brookes was as follows . . . "Brother Darby, the "providence of God placed me in the Presbyterian Church." Mr. Darby's reply was characteristic of that faithful man . . . "Dr. Brookes! the providence of God placed Moses in Pharaoh's palace, but faithfulness to God took him out of it." We might add . . . "and kept him out." Too many today

have found the path difficult and the reproach too much to bear and have gone in with religious Babylon, while at the same time keeping assembly connections, with their moral and monetary support. As one in Assembly "testimony" for over sixty years we have known much of this - generally such realize their mistake too late to rectify it here.

---

### PRACTICAL GODLINESS

IT is evident that if God is to be honored, and His Truth preserved, there must be a revival of practical godliness. Only this can frustrate the worldliness and the looseness that is coming in like a flood. The One to whom we profess to be separated, He is the Holy One, He is the true. We might well ask ourselves, How much attention do we pay to holiness, and truth, in our private lives; in our intercourse together; or in the Assembly? It is an easy matter to quote texts that speak of the way of salvation; or of the eternal security of the believer; but it is altogether a different matter to mortify the deeds of the body, and to so manifest the spirit of Christ, by lowly dependence upon God, and by unreserved obedience to Him, as to give practical proof that we belong to Christ. There is nothing more to be deplored than to see carnal professors wrap themselves in the doctrines of grace and talk as if they are going on with God, while living simply for self. All who are born of God are saints by virtue of their union with Christ. This is imputed holiness. If such an one is spiritually minded, and his lowly obedient walk proclaims where his heart is, then it is delightful to see him enjoying his standing in Christ. But when a carnal professor talks of being saved, and of being seated in heavenly places, - which may be true or may not be true - we would sound this note of warning. Beware lest ye make a pillow of God's truth, which does not belong to you, to lull yourself to sleep while you have a lie in your right hand.

What is all our boasted profession if people do not see by our manner of life that we are acting like those who expect to be in heaven. There was a time when holiness was more the rule of life of those who professed to be Christians than it is now. There were more of those who made the Word of God the daily man of their counsel and who thus kept an enlightened and sensitive conscience that speedily detected what was not according to the will of God. But now men are growing bold in lawlessness. Things that they once condemned they now consider quite lawful; and boldly defend even fleshly indulgence. Worldliness and lawlessness increase. God is not honored, by those who profess His Name, in sep-



aration from all that is not in keeping with His holiness, and the holiness that ought to characterize His house. Heart devotion to Christ is at a low ebb. There may be an apparent zeal for the truth, and a fair exterior may be maintained and yet the heart be far away from God. We may even sing, "Were the whole realm of nature mine, that were an offering far too small; love so amazing, so divine, demands my heart, my life, my all," and yet if you follow us into our family, or social life, and listen to our conversation there may scarce be even the "Form of Godliness." 2 Tim. 3:3.

We need a great revival of holiness to the Lord, and to be done with dissembling. You cannot deceive God though you may deceive man, - and yourself. If any are determined to be ruled by the world's maxims, and to be charmed by its music, let them pull down their professions and bring their preaching into agreement with their practices. "If the Lord be God follow Him; if Baal follow him," 2 Kings 18:21. If Christ is worth anything then He is worth everything. He desires a holy people, "A people of possession that we should shew forth the virtues of Him who hath called us," 1 Pet. 2:9. What shall our answer to His call be? It is time we were having deep soul exercise before God desiring that our standard of personal and collective holiness be raised to the standard of God's word. There is one truth above all others that ought to stir us up to holiness, that is the blessed hope of the Lord's return to receive His saints to Himself.

May God use this divine certainty, His coming again, to stir up our hearts to a separated, obedient, and holy walk in fellowship with Himself. Do we wait for the Lord Jesus to be made perfectly like Him? "Every one that hath this hope set on Him purifieth himself, even as He is pure." 1 John 3:3, R. V.

Written for us by the late Alexander Matthews in 1913.

---

### NOT I, BUT CHRIST

DO not try to draw attention to yourself, to make men know you did this beautiful thing.

Be content to pour your rich life into other wasted, weary lives, and see them blessed and made happy, and then hide away and let Christ have the honour.

Work for God's eye, and even then do not think about reward. Seek to be a blessing, and never think of self-advancement.

Do not worry about credit for your work, or about monuments: be content to do good in Christ's name.

Selected.

## THE TREE, THE SOIL, AND THE FRUIT

I WISH to speak about some primary things that I have been enjoying myself, concerning the tree, the soil, and the fruit. In the first Psalm we have the Christian likened to a tree planted by rivers of water. The unconverted are like weeds that grow without being planted; but those who are God's trees have not come up accidentally, they have been planted. "Every plant which my heavenly Father hath not planted shall be rooted up." Let me ask each one here, "When were you planted in the garden of God?" If there has not been a "time when" in your experience then you are not planted. It is well to be clear about this. We have been planted by rivers of water, that is, by streams of grace. God has given unto us life - eternal life - and He has given us a good start in life, by planting us in a good place, by rivers of water. And He has planted us there for a purpose, and that purpose is to bear fruit. As we said before, the unsaved are just like weeds. They have no definite purpose in life for God. But we are saved to bear fruit. I have a plot of land, and I bought some fruit trees, peaches, pears, and apples, and planted them. Now I am not much of a gardener and I might not be able to tell you one kind of a tree from another; but there is a day coming when I will be able to tell by the fruit, "By their fruits ye shall know them," is also true of the trees of God's planting.

Then a few words as to the soil in which the Christian is planted. Read 2 Peter 3:15. "Grow in GRACE and in the knowledge of our Lord and Saviour Jesus Christ." How rich the soil, grace. And knowledge, as it were, fertilizes the soil. The more that we know of the Lord Jesus Christ the quicker we will grow spiritually. Just keep your eye upon Him who was upon the cross learning more and more of Him who, "though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." Think of His riches made ours. O that we might fill our souls with the blessed knowledge of His riches! The exhortation is "Desire the sincere milk of the Word that ye may grow thereby." 1 Pet. 2:2. Our responsibility is to get to know more of His mind in order that we may grow more and more like Himself. Leave the newspaper, and fiction alone, they will steal away your time, and desire, for the Word. I find it best to read in the morning when I am not tired. It takes an effort to get up a little earlier but it is well worth the effort. A woman once said to a servant of Christ, "Will you pray for me that I may be able to get up in time in the morning to read the Word?" "Yes," said he, "but remember you must put out the right foot first. You are required to make an effort if you are going to accomplish it.

A tree of God's planting, in such soil, and increasing in the knowledge of God, will bear fruit. The first Psalm says: "He shall be like a tree planted by rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." This was especially true of the Lord Jesus Christ, and God wants us to grow more and more into His likeness, that so we may be found bearing fruit unto Him.

One of God's Stewards.

---

### SHORT MEDITATIONS OF THE TABERNACLE

LEVITE ministry in connection with the Tabernacle is very instructive. The Lord said unto Moses . . . "Take the Levites instead of all the firstborn, etc." Numbers 3:45. The firstborn reminded Israel of the night of their deliverance out of Egypt through the blood of the lamb - Exodus 12. When we turn to Exodus 13:2 we read . . . "Sanctify unto Me all the firstborn . . . it is Mine." So, as we view the Levites in their ministry relative to the Tabernacle and, later, the Temple, we are reminded constantly of God's demands by right of redemption. Also we are reminded that the Levites had an especial charge of the Lord pertaining to the Tabernacle and its furnishings as well as its Divine order.

Certain of the 22,000 of the Levites (taken instead of the firstborn) were chosen to handle the affairs of the Tabernacle and its furniture, etc. We read in Numbers 4:46, 47 that they were thus numbered for Tabernacle service from 30 years old and upward, even unto 50 years . . . "to do the service of the Sanctuary and the service of the burden etc." Again we read in Numbers 8:24 . . . "This is that which belongeth unto the Levites . . . from twenty and five years old and upward they shall go in to wait upon the service." Thus, evidently, there was a period where they had, we might judge, an apprenticeship, since the Tabernacle, its care and setting up and taking down, was a massive work demanding skill and extraordinary knowledge as to HOW TO DO all this. All in all there were 8,580 men between the ages of 30 and 50 involved in this and they must have experience, wisdom and knowledge to thus "keep the charge of the Lord." Then we read further in Numbers 8:25 that after fifty years they were to "cease waiting upon the service thereof" but they were to "minister with their brethren IN the Tabernacle of the congregation." v. 26. Thus their experience and wisdom would be of great value to their brethren in "keeping the charge" of the Tabernacle.

A very striking lesson is here as we consider the ministry

of the New Testament Church. While we do not suggest the age limits or a retirement age for service, this reminds us of the value experience and wisdom in connection with the testimony is to the Lord's people. More of our older brethren might be encouraged to remain (consider the "long time" of Acts 14:28). Consider also Acts 15:35 etc. It seems today, in not a few places, that some brethren feel themselves to be perfectly able to carry on and neither age, nor experience nor even godly living means much to such who would do without godly counsel and help. It is little wonder that in many parts, numbers are depleted, real instruction in the things of God is at a low ebb among the young in Christ as well as others but "place" often displaces godly order and scriptural example, and older men of ability are, at times, set aside and their ministry dispensed with or refused.

But a further lesson is here relative to younger servants who need to learn God's ways ere attempting to take the place of teachers, etc., and, also, setting things right in an Assembly. Assembly troubles are poor soil in which the young find growth and wisdom. This latter is learned in the secret place with God and His Word by the help of the Spirit and where this is dispensed with, nothing but pride and self-sufficiency is evident. It is said - "fools rush in where angels fear to tread" and the farther young ones keep away from the problems of the Assemblies, the better off they shall be, and happier too. The "desert place" is grand soil for growing in God's ways and learning of God.

Again we are reminded in the "after fifty years" that the strength of manhood must be given to God and God does not want, or need, men who later start out in the Lord's work, so-called.

God wants those who will give the best of their lives and manhood to Him for His work - young men preferably, unmarried and with a zeal for God, coupled with a humility and wisdom that shows communion with God and who are willing to "labor" and not depend upon the Assemblies and Conferences for a living. This is the lazy man's idea, not the mark of laborers.

We are living in the last of the "last days" - soon the Coming of the Lord shall take place, with the Judgment Seat ahead, with its manifestation and reward and as long as He gives us strength we should seek to inculcate these truths into the lives and hearts of His own, i. e. those who have an open ear for the Word of God and an open heart to receive the good seed of the Word.

The ministry of the men of God of a former day should

be as an antidote to the laxity and the lethargy when money is no problem but godliness and honesty of purpose is at a premium.

The Editor.

---

### WHAT HAS BECOME OF THE OLD PATHS?

YEARS ago when some of us learned the truth from God-sent men, we learned a number of truths in a way that nowadays, to all appearances, is practically lost to the Assemblies.

The coming of our Lord Jesus Christ was a sharp arrow in the quiver of those men, causing us to turn away from worldly ways that we formerly indulged in. Brethren did business; educated their children; furnished their homes, and sought to bear testimony in view of His soon coming again. They did not hobnob with the religious leaders of the sects and missions, but took their stand in the outside place, and suffered for it. Sisters sought to behave themselves according to God's standard. The fashions of the world were of little account to those who were waiting for His Son from heaven. One was not grieved in the Lord's day morning meeting by pearl necklaces, low waists, bobbed hair, and such like things. Feathers that were meant for the fowl were not seen in the heads of saints.

God's holy men and women groan over this condition of things: and when their voices are raised in protest it is only to meet again and again with the same reply, "Oh, it's the days in which we live." Has God's word changed? Has He given license for such departure? We hear much about sticking to the old ways - not too much - but is it in doctrine only that we are to stick to the old paths? Is it of God to go in for sumptuous homes, with every luxury? for the latest creation from the Paris dressmaker? ornaments and costly array from all parts of the known world? Shall we introduce the organs, and solos, and choirs, and sermons, and practises of Babylonish sectarian religion?

"God said unto Jacob, Arise, go up to Bethel (the house of God) and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. Then Jacob said unto his household, and to all that were with him: Put away the strange gods that are among you, and be clean and change your garments. And let us arise and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I came." Gen. 35:1-3.

---

### WHAT WOULD IT PROFIT?

IF all the riches of this world were mine,  
 And all the lovely gems that brightly shine:  
 If I possessed a large estate and grand,  
 And choicest fruitful fields and timberland:  
     What would it profit me, if death should call,  
     And I should be compelled to leave it all?

If I should somehow win this world's applause,  
 And rise to lofty heights in some great cause:  
 If I could have my fondest hopes fulfilled,  
 And with the prestige won be greatly thrilled:  
     What would it profit if I reached my goal,  
     And then should die in sin, and lose my soul?

If I could boast myself of noble birth,  
 And consort with the greatest ones on earth:  
 If I could make some friends in every land,  
 And find in every place an outstretched hand:  
     How dreadful in the end would be my lot,  
     If Christ should then declare - "I know you not."

If I should build an earthly mansion strong,  
 And entertain my soul with mirth and song:  
 And spend my life in luxury and ease,  
 And always seek my wilful self to please:  
     What would I do at last, and whither flee?  
     If God, my Judge should say - "Depart from ME!"

Anon

(Submitted by David Boyd of Dunadry, N. I.)

---

### A STORY OF QUEEN VICTORIA

QUEEN Victoria was in the habit of visiting a number of her old servants to whom she had given little homes on her estate. She was very fond of one old lady who had given her long and faithful service in years gone by. She would go and sit with her and while knitting, they would talk together.

On one occasion, a niece of the old servant stepped in to see her aunt. After awhile, the Queen read the 14th chapter of John's Gospel. Then closing the Bible, the Queen asked the young girl, "My child, are you a Christian?" "I certainly am, your Majesty," was the answer. "How do you know you

are?" continued the Queen. "Well, I was baptized, then confirmed."

"Good! Now let us pray together," said the Queen, so she prayed, "Please Lord, open the eyes of this young girl so that she may learn that she cannot be a child of Thine until her heart is changed. Help her to see her state of sinfulness before Thee. Direct her gaze toward the cross of Christ, so that she may believe that He gave Himself for her, and may she learn that no external religious practice can save her soul."

The young girl took Christ as her Saviour, and the great joy of her life was to tell others of her own salvation. She would say, "I have often sung 'God save the Queen,' but I never thought that the Queen herself would ask God to save me!"

"Not by works of righteousness which we have done, but according to His mercy He saved us." Titus 3:5.

---

### CAUSE AND EFFECT

EACH word, look, action, — our whole manner of life, — is affecting, for better or for worse, all with whom we come in contact. All whom we thus affect are affecting those with whom they come in contact; and so on. Our lives, in this indirect way, are thus affecting many whom we have never seen, and may never see on earth. How solemn to live! The angry word may be regretted. But its effect, who shall measure? Like an arrow sped from the bow, it is beyond recall. The stone plunged into the lake of silent waters, causes more than a few ripples and a little foam at that particular spot. Its waves spread out on every side — its pulsations reach to the furthest shore of that sheet of water. Thus our actions are telling on all around, and on many who are far beyond what we consider "the sphere of our own influence." The reflection is certainly not a comforting one, — if we are conscious that we are not doing the right thing before God and man. But if we are honestly seeking to live by the faith of the Son of God, we shall not be discouraged by the thought that our manner of life is so far-reaching in its effect. Such a reflection will only make us the more watchful to see that we put nothing into the great stream of life but that which is pure and lovely, — nothing save that which will sweeten the bitter waters, and lead weary hearts to Him who is the source of all blessing and the Fountain of all true delight.

## QUESTIONS AND ANSWERS

**Question:** With reference to Hebrews 13:17, how do we look at this relative to the Judgment Seat of Christ where you say there shall be no tears nor sins brought up?

**Answer:** The difficulty comes because the questioner does not realize that when we get to Heaven and stand before the Bema, or Judgment Seat of Christ, we shall be in Heaven and in glorified bodies and tears and groaning (R. V.) as in this verse mentioned belong to earth, not to Heaven. Many true shepherds do groan and shed tears over the failure of those entrusted to their care while here on earth but, as soon as we hear the shout, 1 Thess. 4:13, 18, tears and groaning forever shall be past and gone. How could Heaven be Heaven if we translate earth and its failure into it in regard to sin and its penalty?

The Judgment Seat shall be the place of reward and praise, according to the life lived down here from conversion's day but it is not a place where the sins and failures of our lives shall be "judged." Judgment, relative to sin and its penalty, is forever settled by the atoning work of Christ, reconciliation is complete when once we received the Saviour as Lord, receiving at that time the gift of eternal life with all that this involves. "God was in Christ, reconciling the world unto Himself," and when we give heed to the word "Be ye reconciled to God" the whole matter is settled and there is nothing between our souls and God relative to forgiveness of sins and our ultimate glory with Himself. The apostle thus emphasizes his commission in 2 Cor. 5:18, 20.

The Judgment Seat of Christ is one of manifestation. In none of the references to it in the N. T. does the question of penal sin arise - it is altogether a matter of the whole life being reviewed (only from conversion's day - not as we have heard it stated from the platform, the life before salvation). That which is good and that which is worthless, 2 Cor. 5:10 etc., all shall be shown to have had its effect upon the reward. The word in Romans 14:10 shows that even "the immature judgment" of some here on earth relative to the "weak brother" shall constitute possible loss then.

We must remember also, according to 1 Cor. 15:43 that we shall be "raised in glory" right from the moment of resurrection. The Judgment Seat just shows the "reason why" there should be that glory and reward commensurate, as in 1 Cor. 15:41, 42 . . . "one star differeth from another star in glory, So also is the resurrection of the dead."

We believe there has been much misunderstanding amongst us as to the Judgment Seat of Christ, with consequent strange teaching that all our difficulties with brethren and sisters shall be thrashed out then and the right made known and the wrong punished by decrease, etc., etc. We believe this teaching is entirely wrong and a positive blight on the "finished work of Christ and His glorious resurrection." The blessed truth of Eph. 5:27 should be ever before us when we contemplate the day that shall soon arrive when He shall come to take His Bride . . . "That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing: but that it should be holy and without blemish."

Here we can rest, and further rest assured that ALL of the scripture taken together, relative to the Judgment Seat of Christ, makes this clear, while taking an isolated portion to build a theory on is dangerous to true interpretation and an understanding of the Word.



**Question:** Can you tell us in a very few words why we do not have music in the Assembly meetings?

**Answer:** The testimony of the Church, its worship, praise and activities, when gathered together, is ENTIRELY SPIRITUAL. There is not the slightest suggestion, or example, of any musical instruments, or anything demanding the skill of earth in the Church age. The pattern of the Church on the Day of Pentecost, Acts 2:41, 42, the birthday of the Church on earth, is marked by simplicity, its practice and service being outlined in the Apostle's doctrine, and all this absolutely without any suggestion of music, costly buildings, elaborate fittings and appliances and modern skill. All of these appendages merely grieve the Spirit of God, hinder His working among us and add to the depletion, eventually, of the testimony and form a link with Babylon.

**Question:** How old do you think a spiritually minded believer should be if he has an exercise about ministering God's Word to God's people in the Assembly?

**Answer:** The question of age is not the important thing to consider although the Scripture in 1 Timothy 3:6 definitely limits the public ministry of a "novice" - i. e. one newly come to the faith. This portion of course is relative to shepherd work but a shepherd also should be "apt to teach." Therefore there should be corresponding manifestation of special gift from the Lord ere one begins to "minister" the Word. The humility of Jesus is seen in His own word in Luke 22:26, "I am in the midst of you as He that serveth."

A young brother should be constantly at the assembly meetings, then he is heard in prayer in a simple way at first and prayer, to him, is more important than preaching or teaching. Then if, out of a full heart, he is constrained to say a little, it is usually something devotional which he has been enjoying and it warms the hearts of the saints. Younger and immature men who begin to teach their elders and show definite marks of self-satisfaction should consider such portions of the Word as 1 Timothy 1:4, 7 and ch. 6:3, 6. etc. Nothing is more unreasonable or disagreeable to an understanding person than to see younger ones seeking a place of "teachers" when they are in need of being taught of God. God's men who have shown ability as to teaching are men who have spent much time with God in "the desert place" and that may include some definite experiences when God has been proved - the best of our teachers have been men after this sort. Some who take the place of "teaching" without this training usually deliver some strange theory, or imitate (parrot-like) some of their favorites. Such so-called teaching is an affliction and a definite danger, so to younger brethren with spiritual desires, we would say, go on quietly with God, "bear the yoke in your youth" - seek the advice of godly and mature Christians. We think the advice of the old Gospeller - Frank Knox - is good . . . "KEEP LOW - GO SLOW and DON'T BLOW."

**Question:** Does Acts 12:4 acknowledge the modern "Easter?"

**Answer:** The word in the original here is "pascha" and means Pass-over. Easter comes from A. S. "Eastre" - the name of the old Teutonic goddess of Spring.

**THOUGHTS FROM READERS ON LACK OF PIONEERS**

“THE Pioneer Page in the September, 1969 issue was very good. When we consider the many areas on this Continent where little, if any, pioneer work is done, we should have a great deal more exercise before God than we have. As you say some of the poor people in the hills of Kentucky and Tennessee may have more of an ear for the Gospel than we find in the large centers. Evidently there was much more room for the Gospel in the fishing villages and cities of Newfoundland and Labrador than we find in many other places in Canada.” (Editor’s note - this is true also of the fishing villages and towns of North and Eastern Scotland where God has been working).

“I WAS somewhat surprised about full-time workers moving amongst the assemblies . . . I have always felt that having received light as to the place of gathering was a tremendous privilege and that my responsibility was to act on the light received from God.

One would imagine that assemblies that had well understood scriptural principles would have sent a good number forth to labor for God in places where there was no natural encouragement. The impression that I have is just to the contrary, that those with whom we can have but little fellowship, due to the unequal yoke of interdenominationalism, have activity out in the remoter regions whilst the brethren from assemblies where the Truth is taught merely do a round of the assemblies, taking campaigns in Gospel Halls and going from conference to conference saying the right things to please the saints. In exposing this evil you do the assemblies of God’s people a service.”

“I BELIEVE the elders are quite responsible for the way in which they distribute the Lord’s money. It is put in their charge, and we remember the words of the Spirit through the beloved apostle . . . “if any would not work, neither should he eat.” 2 Thess. 3:10. When the elders see a man who can’t go out into new fields where men are dying in darkness and about the only field such can see is comfortable lodging, it seems they should be careful where they send the Lord’s money. When I see what I have seen in the past 30 years and take note of the stand you take against this evil, we would just say . . . keep at it and God give strength, because there are not many voices raised with the drift there is today . . . who will take up the cry?”

**Monkton, Ont.** — Bro. Kimber mentions that there has been some further cheer in these parts - some were to be baptized in Clinton March 8th. This steady working in a district for years, if necessary, appeals to us as godly work.

**Chile, S. A.** — Reports from our brethren Moore and John P. Shaw, (the latter just recently going forth entirely in the Lord's work) tell of many openings and need - they are kept real busy. When we see strong young men traveling the country in U.S.A. without definite fields of labor, it is perplexing.

**Iowa** — Bre. Mick and helper at Grandview. Bre. Brandt and Wahls of Garnavillo at Beetown, Wisc., Bre. Elliott and Eric McCullough at Ontario, Wisc., Bro. Hamilton also wrote us that he intends a visit to Ireland this Spring. Bro. Robert Boyle also has been visiting La Crosse and spent some time in Iowa.

**Everett, Pa.** — The editor gave a short visit here, speaking on the Priestly Garments and kindred truths. Bro. Geo. Graham was in Frostburg, Md., having a few meetings with them. We heard also brother William Snider was at Beaver Falls, Pa., district. We also had a short visit to Clyde, Ohio., at their Children's meeting and over weekend - they seem thankful for the Word.

**Jackson, Mich.** — We heard brother McBain was having a week or two of meetings here recently with the saints.

**Alpena, Mich.** — The small assembly here goes on amidst loneliness but thankful for those who have a heart to visit them.

**Nipissing Jct., Ont.** — Bre. Simms and Moore had six weeks of Gospel meetings here recently, a number professed and saints cheered.

**Central America** — Our brother Scollon tells of their work there as they keep at their field of labor - this is good. Remember also our brethren Saword (Jack) and Reid in El Salvador where they have recently entered with the Gospel.

## CONFERENCES

**Crapaud, P.E.I.** — Annual Conf., D. V. commences with Prayer Mtg., evening of Fri. May 15th., in Gospel Hall - Saturday meeting at 2:30 p.m. and over Lord's Day and Monday 17th, and 18th, in Englewood High School. B. of B. at 10 a.m. Servants of the Lord walking in "old paths" welcome - Corresp. D. L. Ramsey, North River, P.E.I.

**Eden Grove, Ont.** — Annual Conf., d. v. will be held Lord's Day May 24th., B. of B. at 10:30 a.m. Usual order of meetings Prayer Mtg., 23rd, at 7:30 p.m. Servants of Christ walking in the "old paths" welcomed to minister. Correspondent S. R. Purdy, Cargill, Ont.

**McKeesport, Pa.** — Annual Conference D. V. begins with Prayer Mtg., April 24th at 7:30 p.m. continuing over 25th and 26th. All meetings in the Renzie Park Pavilion as formerly. Accommodations provided - Corresp. Wm. H. Moore, 2705 Hill St. Kindly advise the Correspondent of your intention to be present, it helps to arrange accommodations.

**Waterloo, Iowa** — Annual Conference in the Western Ave. Gospel Hall will convene D. V. for Prayer Fri. eve. April 24th at 7:30 p.m. continuing over Sat. and Lord's Day 25th and 26th. Usual arrangements will prevail and accommodations provided. Corresp. Clifford Smith, 2416 Hammond Ave.

**Deseronto, Ont.** — Annual Conference of Deseronto and Picton Assemblies will be held D. V. in the Legion Hall, Main St. Prayer mtg., Sat. May 16th at 3:30 p.m. continuing over May 17th and 18th. Servants of Christ walking in the "old paths" welcome. Corresp. Wm. Root, Box 241.

**La Crosse, Wisc.** — Our annual Conference will be held as usual D. V. May 2nd and 3rd, commencing with Prayer Mtg., Fri. evening May 1st. Usual accommodations for those from a distance. Corresp. Lawrence Uglum, 314 So. 6th Street.,

**Frostburg, Md.** — Annual Conference of this Assembly will be held D. V. commencing with Prayer Meeting May 15th at 7:30 p.m. then Saturday afternoon at 2 p.m. and continuing over the 17th. A hearty invitation given to all the Lord's people - all Meetings in the Gospel Hall. Corresp. Wm. C. Knieriem, 80 Walnut St.

**Garnavillo, Iowa** — Annual Conference dates D. V. will be June 6th and 7th, commencing with Prayer Mtg., Fri. eve. June 5th. Usual arrangements and accommodations provided for visiting friends. Corresp. Robert Brandt.

**Stout, Iowa** — Annual Conference will be held D. V. May 23 and 24, commencing with Prayer Mtg., May 22 at 7:45 p.m. Usual arrangements and visitors entertained freely - Correspondent Richard Stickfort.

**McKeesport, Penna.** — The Conference dates for the Assembly here are Friday April 24 for prayer at 7:30 p.m., continuing over Sat. and Lord's Day April 25 & 26. All meetings in the Renzie Park Pavilion as usual and meals and accommodations provided. Advance word of your attending will be appreciated - Corresp. Wm. H. Moore, 2705 Hill St.

**Waterloo, Iowa** — Annual Conference of the Western Ave., Gospel Hall will be held as usual, D. V. commencing with Prayer Mtg., in the Hall, 726 Western, April 24th., at 7:30 p.m. continuing over the 25th and 26th of April. All meetings in the Gospel Hall. Usual arrangements, hospitality extended—Corresp. Clifford J. Smith, 2416 Hammond, Waterloo, Iowa 50702.

## FALLEN ASLEEP

**Westbank, Ont.** — Our aged brother, Mr. Grieve Elliott departed to be with Christ December 2 in his 95th year. Born in Alvinston, Ont. Saved in 1900 and came into fellowship of the Assembly here in 1923. Correspondent of the Assembly for 20 years, went on well. Remember his dear wife in prayer.

**Toronto, Ont.** — Our dear sister Mrs. Annie Barlow "went home" January 22nd in her 89th year. Saved over 60 years ago and in fellowship for 50 years in the Assembly, in Oshawa and also the Bracondale Assembly. Very hospitable in earlier years. Three daughters survive, all in Assembly fellowship, also one son.

**Sault Ste. Marie, Ont.** — Our dear brother George West, aged 56, went to be with the Lord suddenly Feb. 8th from the hospital where he had been for a while. Saved at 12, a conscientious worker with a heart for souls. Did much personal work and tract distribution. Leaves his widow, two sons and three daughters. Much missed.

**Waubausene, Ont.** — Our dear sister Mrs. Elsie Keith "went home" February 7th, aged 68. Saved at meetings of the late Ben Widdifield at Charlton, Ont., when he commenced the work there. In B. C. for years and latterly in Elim Homes here.

**Lonaconing, Md.** — Our beloved sister Mrs. Agnes McCormick "went Home" February 11th. Saved 50 years ago while attending meetings of the late John Conaway. She was aged 85. She leaves two daughters and one son.

**Sherman, Mich.** — Our beloved sister Mrs. Nelson Spencer was called to be with the Lord Feb. 26th, aged 76. Saved during meetings of bro. Mehl in 1954, later the Assembly planted and she went on well and was a "mother in Israel." Her family, in the Assembly, here, have happy memories, remembering it is "only a little while" till we get home.

**Detroit, Mich.** — Our dear brother James T. McGarrie "went home" to be with the Lord Feb. 26th. Dear Jim "retired" from an executive position in the large General Motors Corp., last year and looked forward to spending much time in visitation of lonely and needy, but the Lord has seen fit to take him home. His widow survives also two daughters. In fellowship in West Chicago Assembly, (Stark Road Assembly) and latterly in Sarnia Assembly. Titus 2:13.

**McKeesport, Pa.** — Our dear brother Edward Thomas "went home" Dec. 27th, aged 85 from the Longport Home for Aged saints. Saved in 1910 in old Homestead assembly, latterly here - a godly brother - pray for unsaved relatives. His sister survives who has the "blessed hope" and one brother.

**Bryn Mawr, Pa.** — We just heard of the homecall of dear James Cooper on Feb. 24th. Details later d. v. Formerly of 125th St. assembly in N. Y. and 73rd St. Assembly of later years here.

**Angola, P. W. Africa** — Our veteran brother James MacPhie "went home" the end of February - no details yet - we will have such later D. V. One of the "old school" - loyal to the truth of God to the last and loyally at his work to the end.

# Words in Season

THE BIBLE FAMILY MAGAZINE



IN MEMORY OF DEAR

**JAMES MacPHIE—**

HE died in harness as he wished,  
And left a record, clean and rich  
Of faithful labor, truly spent,  
Thus was he, verily, God-sent.

The great Zambesi, on its banks,  
Holds history heavy, dark and dank;  
But here lie two whom Heaven eyes  
Until the day the dead shall rise.

Their ransomed spirits are at rest  
In His own presence, truly blest;  
The day of reck'ning shall declare,  
The work, with tears, they watered there.

And so, farewell, true laborer,  
With vision clear, the Word to bear  
To Afric's sons who are bereft  
Of one who loved and now has left.

W. H. F.

---

---

**MAY, 1970**

---

---

## WORDS IN SEASON

Published monthly at 107 N. Main St., Waterloo, Illinois 62298

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

SECOND CLASS POSTAGE PAID AT WATERLOO, ILL.

SUBSCRIPTION PRICE—\$2.00 (U.S. Funds) single copies or in bundles. We hold this price this year as able.

SEND ALL SUBSCRIPTIONS TO:  
MR. MATTHEW J. BRESCIA  
50 State Street, Room 44,  
HARTFORD, CONN. 06103

ALL OTHER MATTER should go to the Editor as formerly, Mr. Wm. H. Ferguson, 1289 Chase Ave., Lakewood, Ohio, 44107. Deadline for all notices the 10th.

ASSOCIATES: Matthew J. Brescia, Everett S. Glenney, Andrew McPhee, Fred E. Hill, Joseph Procopio, Charles J. Strom, Frank Tornaquindici.

SUBSCRIPTIONS: Are you paid up for this year or last? Have you taken care of those subscribed for by you formerly? We thank all who have sent in to date.

### CHANGE OF ADDRESS

**Venezuela, S. A.** — Our brother Neal R. Thompson has moved to the port for a year or so, D. V. His address will be—Neal R. Thompson, Apartado 38. Puerto Cabello, Venezuela.

### REPORTS

**Ottawa, Ont.** — Please note change of order of meetings for the RIVER ROAD GOSPEL HALL, 1087 River Road (Overbrook)—Breaking of Bread at 10 a.m. S. S. & Bible Reading 11:45 — Gospel meeting at 7:30 p.m. Tuesday Prayer and Bible Reading at 8 p.m.

**Maberly, Ont.** — Our brother Murray McLeod has been having meetings here, a small village, using his chart — about 70 miles west of Ottawa. He has faithfully worked the district along No. 7 highway from Arden to Perth and over into Lanark for several years and the Lord has given some nice souls. This is commendable work and should be a pattern for others who would work for God in a godly way. It is not easy work, demands plodding but commends itself to the exercised saints in Assembly fellowship.

**Hickory, N. C.** — Brother MacLeod has been having meetings in the Hall with brother James Smith, a little blessing seen but much sickness which hindered attendance somewhat. Brother MacLeod, with ourselves, sees much difference from years ago but we thank God for any evidence of His working.

**San Diego, Calif.** — Brethren Gustafson and Slabaugh have had several weeks of meetings with the Assembly here in the Gospel, with some professing which we trust shall go on to prove real cases. Attendance quite good. California, of course, has good weather — here in the Eastern parts it has been a hard Winter, long and cold.

**Vancouver, B. C.** — Bro. Alves has been near home recently, he was to commence in Carleton Hall here March 8th., D. V. on the "Seven Churches of Asia."

**Battle Creek, Mich.** — The small Assembly here hopes to see His hand in Ceresco where they have purchased an old schoolhouse (which needs some work done on it). They have childrens' meeting Fri. nights where they get a few children in also S. S. etc. We paid them a visit recently and would commend them to the prayerful fellowship of His own.

**Manchester, Conn.** — Recent Conference well attended and thought to be a good one. Brother Gerald Taylor took a heart seizure at close of the Lord's Day and was in Hospital and should have our prayers. Improved at last report.

(Continued on page 99)

# 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. 62

MAY, 1970

No. 5

## INDEX OF LEADING ARTICLES:

DO YOU KNOW HIM? .....	Gospel article
GATHERED OR COMING TOGETHER .....	Wm. H. Ferguson
THE PATH OF BLESSING .....	Selected
MY VINDICATOR .....	The late Robert Curran
SHORT MEDITATIONS ON THE TABERNACLE .....	
SHARPEN YOUR TOOLS .....	

## AT HIS FEET

Luke 7:38	The Sinner's Place
Luke 10:37	The Learner's Place
Matthew 28:9	The Worshipper's Place
John 11:32	The Mourner's Place
Rev. 1:9, 17	The Tried and Suffering One's Place
Ruth 3:14	The Gleaner's Place

"At the feet of our Kinsman Redeemer until the Morning"  
"A Morning without Clouds." 2 Samuel 23:4.

The above an extract from one of the last letters of dear Frances Buckley, missionary to Africa, faithful to the last—also the following.

"How good it is, as the shadows gather, and the darkness deepens around us, to be able to LOOK UP and remember that 'our Redemption draweth nigh.'

Soon we shall see our Beloved Lord and Saviour—

'Whom having not seen, we love—' Then we shall praise Him for saving poor sinners, as we, and praise His Name. Not only shall we see Him but we shall be made like Him."

\* \* \*

## HUMILITY

HUMILITY is perpetual quietness of heart. It is to have no trouble. It is never to be fretted or vexed, irritable or sore, to wonder at nothing that is done to me, to feel nothing done against me.

It is to be at rest when nobody praises me, and when I am blamed or despised it is to have a blessed home in myself where I can go in and shut the door and kneel to my Father in secret and be at peace, as in a deep sea of calmness, when all around and about is seeming trouble. John 14:1, 3.

**DO YOU KNOW HIM WHO IS  
"THE WAY, THE TRUTH, AND THE LIFE"?**

A GENTLEMAN was one day passing a little cottage in a remote country village, and stopped to speak to an aged woman who was sitting on her porch, first admiring her surroundings — the lovely prospect, the flowers, and the song of the birds. She replied that the scent of the flowers and the song of the birds were indeed beautiful, but that she could not see the prospect, for she was quite blind.

Hearing this, he began to pity her. "Don't pity me," she said, "for I have been far happier since I lost my sight; I would not change my lot with anyone. But you are a stranger; I don't know your voice, though it sounds young and pleasant."

"I am a stranger," he said, "a bird of passage, and I am leaving this sweet place to-morrow. I wish you would tell me your secret for being so contented and happy, for though I have good health, and good sight, and an abundance of all that is considered desirable in this world, yet I am often very miserable."

"Miserable," she replied mournfully, "miserable, when God has given you so much! How is that? Tell me, oh, tell me, do you know Jesus? Do you know Him 'who is the way, the truth, and the life'?" "Now my good friend," he replied, with a laugh, "I see you are going to preach me a sermon, but you'll be shocked to hear that I don't quite believe in that sort of thing."

She remained quite for a minute, and then said, as if talking to herself, "No wonder he is unhappy; men cannot be happy without Jesus. Poor dear, poor dear! I must pray for him."

He smiled, and said, "You do not know what a terrible sinner I am; if you did you would not talk such things to me, you would think I was lost."

"Lost;" she replied. "Yes, you will indeed be lost for ever, unless you turn to God through Christ, 'who suffered, the just for the unjust,' 'who bare our sins in His own body on the tree.' "But" she added quickly, "will you be offended at my plain speaking?"

"No, indeed," was the reply; "on the contrary, I would give half my fortune to possess your simple, unquestioning faith."

"Then you will not be lost," she said eagerly, "you will be led to believe. Just see. God has given you so much, and



yet you live without Him. No wonder you are sometimes miserable, for there is no lasting happiness away from God. Oh, listen to a poor old blind woman, who has no joy to lighten her darkness but her faith in the precious Word of God, in which He promises a blessed eternity, secured for her through the death of Christ! What joy it is! I cannot describe it to you, for it is 'unspeakable, and full of glory.' "

She continued, clasping her hands together, and turning her sightless eyes toward heaven, "would that I might be given such words as would convince you of the danger of trifling with the eternal concerns of your soul!"

There was almost an agony of earnestness in the old woman's voice and manner as she said this, and it was not surprising that her listener turned away to hide a tear.

As he rose to go, the gentleman said, "I thank you heartily for the interest you have taken in me," and so saying he took the old woman's hand, leaving in it a gold coin. This she firmly refused, though she thanked him warmly.

"Then what can I do for you," he said, "to add to your comfort?" "You can do one thing that would give me great comfort. You can make me a promise," was her answer.

"A promise," he repeated. "What promise can you require of me?"

"Promise me that if you should ever be in pain or trouble, and driven to wish for the help of a Saviour, you will say this prayer: 'Lord, I believe; help Thou mine unbelief.' "

He seemed astonished, and at a loss what to say. But after a moment's silence he replied, "Well, I promise you."

"Then good-bye," she said, "and may God bless our meeting. Remember that I shall never cease to pray for you, that you may soon seek pardon and peace through Jesus Christ."

\* \* \*

Many years passed away, and then the old woman's prayer was answered in a very direct way, for the gentleman became intensely anxious about his soul, and cried in her very words, "Lord, I believe; help Thou mine unbelief," adding most earnestly, "Oh, save me, save me!"

He owned that he had never forgotten all she had said to him, though he had tried to do so. And on hearing the words read from John 14, "I am the way, the truth, and the life," her question came again into his mind, "Do you know Him?" and he was completely broken down, and never rested again till he knew he was saved.

\* \* \*

The above is the substance of a true story from a nurse's Journal.

**GATHERED**  
**or**  
**COMING TOGETHER**

Wm. H. Ferguson

**T**HERE seems to be a need in this particular time of our testimony to state afresh some of the basic truths connected with the fact of Christians being "gathered together" in a scriptural fashion as contrasted with the multitude of "comings together" of the so-called religious world. Their name is almost legion, their nomenclatures vary according to the particular men who seem to have the control of things at any particular moment of their history. We are sorry that young Christians are not getting the hold of these truths, as they should and, possibly, it has been thought unnecessary to emphasize such by some, while others don't say much, or say it in a wrong way which beclouds the truth of God, or leaves the listeners with distinctly confused views of what it means to be thus "gathered."

This particular truth is found in the Word of God on the Day of Pentecost, Acts 2:41, 47, when the Church was formed fifty days after the resurrection of our Lord, ten days after his glorious ascension into heaven as recorded in Acts chapter 1:9, 10. The character of the Church as found in Jerusalem, and later throughout the whole country and, eventually, to far off countries, is outlined for us in this portion of the Word. It is still a pattern for "gatherings" today where the Word is followed and obeyed. We read that "they that gladly received His Word were baptized." etc., Baptism, (i. e. Believers' baptism) followed their reception of the Word of God revealing to them that Blessed Saviour and Lord. It can be readily understood that Believers' Baptism, hitherto unknown, must have made a decided impression on the populace, and a real and definite effect upon the believers themselves. It cut them off from the world, even as the Cross did, making such a distinct separation from that world which had rejected the Son of God, that henceforth they were a despised and misunderstood and hated people whenever they bore witness to that Blessed Saviour as the rejected Lord. This is still true today. It is a great pity that many of the past "giants" in the truth of God in early days of the last century, failed to see this aspect of the truth of God and, consequently, to many it became lost. It is in great danger of being lost sight of today. We believe, in many cases, the only meaning baptism has to many is that it is a necessary thing before they can be received into an Assembly and enjoy its fellowship. Younger ones have this

before them and, it seems, little else understood of its true meaning, with a corresponding lack of true separation from the world which should follow such baptism. If this separation does not follow their baptism, it is very doubtful that it shall further follow when they are "received into fellowship" in the Assembly. This could explain the hankering after the world and its "doings" and pleasures and, not infrequently, its unequal yokes.

### GATHERED UNTO HIM

This is brought before us clearly in Matthew 18:20 and we like Mr. Thomas Newberry's use of the Greek prepositions, properly illustrated in his Englishman's Bible, designed to put the reader in possession of some of the precisions, beauties and hidden treasures of the Holy Scriptures in the Hebrew and Greek originals. In their proper relationships, they are striking. He gives us this meaning of the above verse . . . "For where two or three are, having been and being gathered together unto (Gr. eis) My Name, there am I in (Gr. en) the midst of them." "Unto" My Name suggests "direction" and progress toward a particular object which, in this case, is Christ Himself as Lord in the midst of His gathered people. Further "there am I in the midst of them." The word "in" here or "en" in Greek grammar, suggests "in the very midst of" — right there in the center so to speak. It is most important to see this truth which, we believe, is a revelation from the Lord through the Word of God by the Spirit of God, to souls anxious to obey the Lord and His Word. It was this which spoke to the hearts of four brethren in Ireland, in Dublin, 145 years ago, when after much exercise of heart and study of the Word, they believed it was of God that they should simply be "gathered together to Himself" leaving room for God's Word by His Spirit to regulate their worship and ministry and, from this small beginning, the truth of God spread to other parts, Plymouth and the continent, U. S. A. and many other parts. We thank God that, today, after a lapse of nearly a century and a half, the simple truth and the simple mode of "gathering to His Name" is still practised by a remnant, it is true, but nevertheless practised and, amidst much acknowledged failure, held tenaciously. The four brethren mentioned above were Dr. E. Cronin, J. G. Bellett, Francis Hutchinson and John N. Darby.

From such a small beginning there has developed further, and we believe more scriptural teachings relative to the testimony of Christians who acknowledge only Christ as Lord and the Word of God as guide under the direction of the Holy Spirit. But all honour is due to those who brought

to light, through the Spirit, much of the precious truths we revel in today. Oh! if there were only that desire manifested today in 1970, what a work might still be done ere the Lord returns for His Church. But, alas! we fear the early simplicity, godliness, spiritual energy and knowledge of the Word, has given way to organization, wealth, comfort for self and, instead of devotion, self-pleasing and all sorts of worldly attractions with a corresponding denial of Christ's Lordship and a refusal to be identified with a despised Lord and a despised Word. For any who see this throughout the world and are willing to suffer reproach with Christ, for His Name's sake, we must truly thank God and take courage. We believe this to be the **ONLY SCRIPTURAL PATH** despite all efforts, otherwise, to detract from its importance and true scriptural character by enemies or discontents. We would thank God for any such company found anywhere on the face of the globe today where simplicity, godly sincerity and obedience to the Word were the primary motive of their testimony. We believe we would have no particular difficulty recognizing such and acknowledging their testimony.

### COMING TOGETHER

I would like to consider with you now the other thought expressed in the title of this article — "Coming Together." There is another scripture in I Corinthians 11:20 which sheds light on this expression. "When ye 'come together' therefore into one place, ye cannot eat the Lord's Supper." (marginal reading). The "coming together" here had in it the element of "human volition" — the will of man enters into the picture here and, therefore the apostle, by the Spirit, warns them that in so doing they were not fulfilling the mind of the Spirit, nor of their Lord, in professedly "remembering Him in the Lord's Supper" but rather were eating and drinking unworthily. We believe the counterpart of this today is found where the Lord's Supper is introduced into any "gathering" where the human will is set against the will of God and the plain Word of God and, therefore, the word is still true that under such circumstances . . . "Ye cannot eat the Lord's Supper." Self and selfish ideals had entered into the picture and destroyed the meaning of the Lord's Supper which must always be identified with the Cross of Christ and His Suffering and reproach.

To use an illustration, this past New Year's eve in the Chicago district when many young (and older) folks were gathered together in some sort of a conference for promotion of missionary activity etc., etc., as the year was com-

ing to an end on a Wednesday evening and prior to the midnight hour, the "bread and wine" was passed around amongst hundreds of those gathered, altogether after the nature of a promiscuous fellowship and without regard to divine order, or even scriptural discipline and fellowship and thus young people (many of whom did not know or understand the truth of God at all relative to assembly fellowship properly) were led to believe that this was a scriptural proceeding and, we suppose, a sort of sacrament. This has the stamp of religious Babylon on it and can only lead further into the meshes of the ecumenical system which seeks to ensnare the professor into one great family — truly this is the "Babylon" of Scripture which shall be seen in its fulfillment after the Lord returns, as found in Revelation 17 and 18.

We believe this same disorderly proceeding is found where Christians seeking pleasure, recreation etc., in the Summertime are found "setting up a table for convenience" where they so gather for a brief season, giving it a savor of religious fervour but coupled with the worldly idea of mixing Christianity and worldly pleasure and prospects together. The world sets its stamp upon this sort of thing, but the Word of God never does. There is not the slightest suggestion, or example, in the Word that the Lord's Supper was commemorated at any time, apart from an established testimony to the Name and Person of the Lord Jesus, with its corresponding reproach. The early servants of Christ were true pioneers, godly and gifted and apostolic in their mission, yet never once in their many travels when they must have been often far removed from any of God's dear people, do we read that they "broke bread" or sought to "set up a table" of convenience. Such is the departure from the Word today with its corresponding weakness and loss of testimony and loss of gift. Sad to see some, even ex-missionaries who once taught otherwise and were found in scriptural assemblies, now going in for this sort of thing were "the open table" is characteristic, pleasure and a good time mixed up with professed service, with many other things that savor of the world and its ideas prominent. Could one imagine the beloved Paul and Timothy and Luke, the beloved physician, dressed in golfing togs or summer sport clothing, seeking to minister to young and older with every evidence of denial of the "reproach of Christ" before their eyes. Banish the thought. Nay, indeed! The beloved apostle said "We are made a spectacle (a theater) unto the world" etc. This was true Christianity in action, the modern substitute is a travesty of the truth.

We trust these thoughts, old yet ever new, shall be a guide to many of our fellow-believers as they contemplate a Sum-

mer visit where there is no Assembly or where the "fellowships" so named are of a decided unscriptural character, with the savor of the world and its religion in evidence.

---

## THE PATH OF BLESSING

### A Word To A Company Of Young Preachers

WHEN the Lord Jesus sent forth the little band of His first disciples to carry on His work on earth, He told them not to provide themselves with gold or silver, or to encumber themselves with changes of raiment or weapons of defence (Matthew 10:9, 10), lest, no doubt, they should be impeded in their path or hampered in their service. But there was another reason for these conditions being observed by them, a lesson which He early sought to impress upon them, and this was, that they were to look to and count upon Him to provide all that was needful for them, and the efficient carrying out of His work committed to their care. And this great lesson is emphasized in this the day of the Lord's absence from earth, and His exaltation in Heaven, to all who go forth in the Lord's Name, doing the Lord's work, especially in the winning of sinners to Himself by means of the Gospel, preached with the Holy Ghost sent down from heaven.

The Lord of the vineyard, the Master of the house, the One Who sends forth the servant, charges Himself with the responsibility of providing all that He sees needful for the efficient carrying on of His own work, in all its stages, and in all its departments. He never sends anyone on a warfare on his own charges, I Cor. 9:7. The only business of the servant is to learn, and then to do His Master's will, assured that while he walks in the path of obedience, he will lack nothing. But all this involves prompt, unhesitating obedience to the will of the Lord, a will bowing in submission to His, and a readiness to do whatsoever the Master may appoint. There must be no room left for human authority coming in between the Lord and His servants, no interference from men, no intrusion of alien lordship. The supreme Lordship of Christ must be practically owned, and the guidance of the Spirit of God, Who has come down to earth to carry on, superintend, empower, control, and direct in all departments of the work of the Lord during the Gospel age, followed implicitly.

If these simple, Scriptural, and we believe possible lines were followed in the work of the Lord, there would be untold

blessing from on high, and nothing lacking, either in spiritual or temporal things needful for the work and the workmen. But the tendency all along the line has been to leave the Divine way for something of man's device, and thus to lose the sense of the Divine presence, and the enjoyment of the Divine care, the next resource being to go to the world and its ways to make up the lack. For it is well to remember that the Lord has only pledged His presence, His care and His blessing, to His servants, while they continue to do His work according to His will and in His way. In our little sphere, let us each examine ourselves in the light of His presence, and search ourselves and our ways with the lighted candle of His Word, to ascertain how we stand in regard to these things. It will be our own eternal loss to go on in ways that are not according to God, ways that do not have His approval and cannot have His blessing. All "His paths drop fatness" Psalm 65:11, and although they may not be without severe testings of faith and some trials to the flesh, they will always be distinguished by the Lord's presence, delivering, supporting, and supplying those who walk therein. Selected

(The above, written by one who believed in leaving "room for God to work" — one of the old school of labourers, might help some earnest workers this approaching season for outdoor work-Editor)

---

## WORRY

WORRY is a rust which wears out one's spiritual energies as much as anything possibly can. It adds to the already big pile of daily responsibilities, and it kills a man more quickly than work will. Yes, care's jaundiced eye ever sees black clouds before and behind, but "worry's clouds have seldom rain."

A brother says, "True, but you must remember that these strikes mean no money for the like of us, and we cannot help worrying, with no bread in the cupboard, and hungry wife and bairns in the house." Here is God's balm for such cares as yours. "Your Heavenly Father knoweth that ye have need of all these things." Believe it, brother. Worry is the result of a dissatisfied condition of soul - it speaks of unbelief, and is really sinful. He whose Word has said, "Be careful for nothing," and who gives the weary, downcast believer such consolation as "Casting all your care upon Him, for He careth for you," shall without fail supply, during the years of your pilgrimage, "all things that pertain to life and godliness."

**“MY VINDICATOR”**

Job 19:15

By the Late Robt. Curran

GOD had allowed Satan to afflict His servant Job, so that it might be seen that Job was not serving his Maker for the sake of the benefits received from Him, and that he would not turn against Him in the hour of loss, sorrow, and pain. When Job was thus suffering by the instrumentality of the Devil, his friends kept telling him that it was God's hand which was upon him, and that his affliction was on account of sin, which he, with the cleverness of an arch-hypocrite, had been covering. In this chapter the sorely tried patriarch laments the treatment he is receiving from professed friends. His “kinsfolk have failed” him, vs. 14. His “maids count him a stranger” vs. 15. His “servant” refuses to answer him, vs. 16. Even to his wife his “breath is strange” vs. 17. In verse 22 he says to his friends, “Why do ye persecute me?” — a question plainly implying that the base insinuations of these three men were equivalent to open hostility. Job also said, “Oh that my words were now written! oh that they were printed in a book . . . For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God” vs. 23, 26. The word, “Redeemer”, used here is elsewhere translated “Kinsman” and “Avenger.” Now, a Redeemer did three things: (1) as Kinsman he raised up the name of a dead brother, as in Ruth 4:5, 6; (2) as Redeemer he bought back what a brother had been obliged to sell, cf. Lev. 2:25; (3) as Avenger, he took vengeance on the slayer of his relation, cf. Deut. 19:21 and vs. 29 here. Job had the assurance that in the day of resurrection the Lord would do all this for him. He would raise up his name; He would restore to him all he had lost; and He would deal with those that had made him suffer. Blessed consolation!

But Job had not to wait till the resurrection, for before the Book closes the Lord takes up the cause of His wronged servant. In chap. 42:7, He rebukes the friends saying, “Ye have not spoken of me the thing that is right.” In the same verse He owns Job as “My servant.” In chap. 1 He had acknowledged him thus when speaking to Satan. Now He does it when rebuking the friends. What would they think of this, after all the evil they had spoken against his name? And how did they feel when the Lord told them to offer sacrifices for themselves (which, of course, implied that they had been wrong), and that Job would pray for them?



Not only so, but before the chapter closes, the Lord, acting as Job's Redeemer, restored to him "twice as much as he had before" vs. 10. "So the Lord blessed the latter end of Job more than his beginning." vs. 12.

Brethren, in all of this there lies a lesson for us to-day. Let us not vindicate ourselves, but let us, like Job of long ago, say, "My Vindicator liveth," and leave our case and cause with Him. Our Lord will not fail us. Think of how He spoke on behalf of the poor woman "which was a sinner," in Luke 7, and put to silence Simon, the proud Pharisee. Think, too, of how, when Martha, in Luke 10, blamed her sister, the Lord Jesus commended Mary, saying, she "hath chosen that good part, which shall not be taken away from her." Therefore,

"Self vindication shun; if in the right,  
 What gainest thou by taking from God's hand  
 Thy cause? If wrong, what dost thou but invite  
 Satan himself thy friend in need to stand?  
 Leave all with God. If right, He'll prove thee so,  
 If not, He'll pardon; therefore to Him go."

On the other hand, let us all remember, when tempted to speak against God's servants, that their Vindicator liveth, and that He beareth not "the sword," Job 19:20, in vain. "Wherefore," said the Lord to Miriam, "Wherefore then were ye not afraid to speak against my servant Moses?" Num. 12:8. Before the chapter closed, Miriam learned by a sore experience not only how "foolishly" she had acted in presuming to criticise the Lord's servant, but also that Moses had a Vindicator Who faithfully defended his misjudged cause.

---

### SHORT MEDITATIONS ON THE TABERNACLE

IN the instructions of God to Moses relative to the furniture and vessels of the Sanctuary, there were included vital references to the Priesthood as Israel, of old, could not approach to God, save through the Priest.

There is a great difference between Priesthood and Atonement. Atonement had to do with sacrifice and death, priesthood has to do with life and Heaven. Atonement was "once for all" — Hebrews 7:27 (R. V.) Priesthood is continuous . . . "He ever liveth to make intercession for them." Heb. 7:25. Prophetically, in Isaiah 53:12, "He poured out His soul unto death" and later, "He maketh, or continueth to make, intercession for the transgressors."

Thus we see the difference between the many sacrifices of Judaism and the ONE and complete and PERFECT SACRIFICE of our Lord on the Cross. The great "Day of Atonement" in Israel's case must continually, year by year, be repeated, but the "atoning work of Christ" never required repetition. The "redemptive work" of Christ is eternal, Hebrews 9:12 . . . "Through His own blood, He entered in ONCE into the Holy Place, having obtained eternal redemption." It is a perfectly finished work. But a redeemed people still have failure and sin, therefore we need Priesthood and this is vested entirely in our Blessed Lord Himself — Hebrews 4:14, 16. Our part is to "confess" our sins, as we find in 1 John 1:9 . . . "He is faithful and just to forgive us and to cleanse us from all unrighteousness." This is the word to the saint, not to the sinner. A sinner is never able to enjoy the Priesthood of the Lord until he or she takes advantage of the "redeeming work of the Cross" and is "reconciled to God through the death of His Son." Then the following clause takes effect . . . "much more, being reconciled, we shall be saved by His life." Thank God! He ever liveth to make intercession for us. See Romans 5:10.

Our Blessed Lord entered upon this glorious work of Priesthood for a redeemed people when He ascended on high, forty days after His resurrection, as we read in Hebrews 6:20 . . . "Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."

Some have wondered about John 17 which has the characteristics of a priestly prayer, part of His upper room ministry, but we must remember that our Lord here was, in spirit, on the other side of the Cross when He said . . . "I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do." It still remained for Him to utter the memorable words — IT IS FINISHED — later on in the afternoon of that day which had already commenced at sundown, but there was no doubt in His mind of His ability to suffer as the Sinbearer and finish the work of atonement. This is why He states in the 9th verse of this chapter . . . "I pray not for the world." The world has no part whatever in the priestly prayer or work of our Blessed Lord — they must first of all be SAVED, then they, with us, shall have the full effect of His glorious office as Great High Priest of His people.

The Editor

---

The Only One in Heaven who will bear the marks of sin was the Only One on earth who knew no sin.

## SHARPEN YOUR TOOLS

THE following commentary, given years ago, is even more appropriate today, especially among those who seek to serve the Lord in a public way and have the care of churches of the saints. The word in 1 Samuel 7:3 seems quite fitting . . . "Prepare your hearts unto the Lord, and serve Him only . . ."

### PRESENT-DAY IDEAS OF SERVICE

At present the demand seems to be for activity, not adoration, booster bands, not Bible study; committees, not communion; machinery not meditation; 'pep' not prayer; service, not solitude; utility, not unction; work not worship. Occupation with Christ is considered by some to be a waste of time and energy. What would be thought of the carpenter, however, who was too busy to take time to sharpen his tools, or the farmer who would not waste his time in whetting his scythe, or the motorist who was in too great a rush to stop for gas and oil?

Is the Christian less foolish who can find no time to sharpen his spiritual tools by prayer, Bible study, communion and worship? It is neither talent, nor power, nor gifts, that do the work of the Lord best, but that which lies within the reach of the humblest; namely the simple, earnest life that is hid with Christ in God.

Early in his life the pioneer missionary David Livingstone, wrote in his diary . . . "I will place no value on anything I have, or may possess, except in relation to the cause of Christ. If anything would advance the interest of His kingdom, it shall be given away or kept, only as by the giving or the keeping of it I shall promote the glory of Him to Whom I owe all my hopes in time and eternity. May grace and strength sufficient to enable me to adhere faithfully to this resolution be given to me, so that not in name only, but in actuality, all my interests may be identified with His cause."

Christian! Is this your prayer? Are you willing to take time to sharpen your tools by daily meditation and prayer? Do not permit any idol, pleasure, self-seeking, or materialism to dull your instruments of spiritual warfare.

Selected

**(We cannot help but think the art of study and meditation and godly communion with the Lord is almost a thing of the past. Else why is it that there is so much repetition, old sermons dressed up, hammered at, coupled with witty sayings to produce a laugh, or the like, as befits the occasion and the wish of some of the hearers? The godly men and teachers of a past day, where are those who follow their steps? Highway speedsters and travelers have nothing to offer save light and empty talk, without the godly life of quiet and meditation behind it. Editor).**

**MISSIONARY RAMBLES**

Rowland Hill

ROWLAND HILL even in his old age, was in the habit of enjoying what he called "a Missionary Ramble." When he was invited to the country to spend a few days at the house of a friend, he always insisted in having a meeting arranged for him in a different place for each evening. And in addition to the evening preaching, he would go round the houses during the day making known the Gospel. Thus the aged worker spent the evening of his busy life. He found his meat and drink, his pastime and his holiday, in speaking of the Saviour to sinners.

A lesson may be learned by those who are young and active from the aged Gospeller. "Missionary Rambles" are good for soul and body. Holidays spent wholly in sightseeing and pleasure are not good for either. Christians who are "off guard" while on holiday, who leave their Christianity behind them, and go in for idleness, often leading to sin, come back nothing the better in health, either of soul or body, whereas those who make their holiday time a season of service for God, and watch in the same unto prayer, are blessed themselves, and made a blessing to others. There are thousands who do not hear or know the Gospel, or their need of it; who never hear it by the ordinary means, and never will. It is the business of those who have it, and value it, to carry it to them. Christians on holiday practising what Rowland Hill called "Missionary Rambles" — preaching, telling, giving the Gospel to read, publicly and from house to house, would by this means reach thousands of both old and young, who sit in darkness and the shadow of death, even in this favoured land. See what you can do, and how many you can reach in this way. It is a great and an honourable work, for which, if you get no thanks on earth, you will receive a rich reward in heaven. God's business always "pays" and none need to go a warfare for Him at their own charges. He provides both for His work and His workers.

---

**A HOLIDAY TIME WITH THE CHILDREN**

I AM spending my ten days' holiday in my native village amid the scenes of my boyhood. A new generation fills the houses, a new preacher holds forth in the village church, and from what I hear the subject matter of his preaching is a 'new' Gospel of ceremonies and works. The people seem almost impossible to reach, from my standpoint at least, so my thoughts have been towards the children. I brought with

me a parcel of Illustrated Leaflets for Children, Hymn Sheets, some packets of Gospel Hymn cards, and a few simple recitations setting forth the way of salvation.

I stood at the school gate the first evening, gave each a leaflet with an invitation to a children's meeting on the village green that evening. They were greatly delighted, hastened home with the news, and brought others. Before the hour quite a hundred were there, and we opened with the familiar hymn "Jesus Loves Me" which most could sing. Others followed, then a short Bible story, a simple Gospel talk, which was listened to attentively. A Bible searching for seniors, and a few verses to learn and repeat for juniors, with a promised prize for next evening brought more children, and a few grown-up folks, to whom the old, old story was again simply told. At the close several — of whom I hope some are believers, but in a very low state — expressed their thankfulness for these meetings, and wished there were "more of them." I continued six nights and was sorry to stop. Eternity alone will reveal the full results.

I came away impressed with the readiness of the young people to hear the Gospel, and with a deep sense of our responsibility to give it to them, especially in such places as its joyful sound is never heard. There are thousands of villages, hamlets and country places, in which fellow-labourers in the Gospel and among the young could spend their brief holiday, in which some simple testimony might be borne, which God would mightily own.

(Not a professional—a lover of souls)

---

## TEACHING THE CHILDREN

"Come, ye children, hearken unto me:  
I will teach you the fear of the Lord." Ps. 34:11

**C**HILDREN'S work is a most blessed and fruitful work and has the approval of our Lord Himself, also the good Word of God and of the many godly men and women who have had the care of the children as they sought to bring them the glad tidings of the Gospel. It is well known, of course, that the mind of the child is adapted to take in that which they hear, which may be somewhat strange to them at first, but seeing it is the Word of God that they hear, there is this double application of the truth to be conveyed thus. The teacher has a fruitful field in which to sow the "good seed" of the Word and the Spirit of God can use and apply that Word as He sees fit. Witness the many younger ones who

have been early brought to the knowledge of their sins and, further, been led to look to the Saviour Who took the sinner's place that He might be Saviour, Redeemer and Lord.

It has been the writer's privilege to be a teacher of children for many years — first in the Assembly Sunday School, then later, when branching out in the Lord's work entirely in our State of Michigan, we were able to maintain this work amongst the young wherever we went with the Gospel. We found it a wonderful way to get the ear of older folks. Often we would have a childrens' meeting early, say about 6:30, followed by the meeting for older folks at 7:30 or so and we found, invariably, that the older folks were just as much interested in the childrens' meeting as their own. We still love Children's work.

At times, when we see the work lag amongst the young, it causes real exercise as to the reason why. There must, of course, be a very definite aptitude for children's work. It requires patience, strength of character, ability to maintain their interest and, above all, that godly character which shall speak to the children, for children are severe judges of their teachers.

### THE PRINCIPLE OF REWARD

WE have always felt that we should encourage the children by fitting reward for any effort put forth by them. This might take the form of reward for attendance, or for bringing new scholars to the meetings, or reward for memorizing the Scripture verses and stories etc., etc. This principle of reward appeals to the children — it urges them on to seek the reward and, at the same time, is the means of getting into their hands the good Word of God. We always had a good supply of Bibles, Testaments and Gospels, as well as suitable S. S. papers for free distribution amongst the children. (We NEVER sold anything, either to grown-ups, or children, in our many years of Bible Carriage travel through the towns, villages and hamlets of our State which God laid upon our hearts to labor in, hence we never had to fear the suggestion that we were making merchandise of any). We sought to make the Gospel free and wherever we went thus, the door was left open to return.

We suggest that, today, this same principle of reward is fitting and may be very useful to gain the attendance of the young. Little items, useful in school work etc., may be offered as well in connection with this an occasional S. S. treat (in Winter) or a S. S. outing in the Summer whets the appetite of the young and, here also, the parents and friends are

found amongst them, thus getting some of the Word brought before them, not sermonizing, nor long addresses, but fitting words which show what the children have learned, the knowledge they have acquired through the months previously and, surely, we can all be children for that night as well as many other times. One of the reasons for our poverty, at times, may lie right here — we should always remember that “GOD IS NOT ONLY GREAT IN GREAT THINGS, HE IS GREAT ALSO IN LITTLE THINGS.” We do not have enough “children’s men” among us today — consequently we reach neither young nor old to any very great extent. There is room for thought here. We do not believe in religious “plays” or theatrical displays at a S. S. Treat.

### BRANCHING OUT

This is one good way which is left today, in spite of the indifference of many, and as we keep the children’s welfare before us and seek to go after them and win them, we shall find that it opens up hearts of parents and others for the “good news” of the Gospel. You will find that even hard sinners are a bit softened by any who take an interest in their children. We never like to see a man “graduate” from children’s work so that he feels that his gift is to the older exclusively, it betokens a measure of pride, a lack of interest in the souls of the young, and an exalted opinion, at times, of an imaginary gift. The aged Robert C. Chapman, in his nineties, tried to enter the door of the Hall one night as he walked by — the brother said, “Oh, brother Chapman, this meeting is not for you, it is a childrens’ meeting.” The reply of this saintly servant of Christ was touching . . . “Dear brother, I have been trying to be a little child for over 80 years.” No wonder he has left a savour among us to this day. God’s men are “little men” — we can afford to give “big men” to the idealists who only do “big things” which, alas, often prove to be on a minor key when all is said and done. So, to all who have an interest in the young, we say . . . Keep at it, have a heart for the young, it will keep you young in heart and filled with spiritual food for the young and, above all, useful to the Master Who said . . . “Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God.” Mk. 10: 14. The Editor

**Perhaps this little word of encouragement may help some to continue in this work, written by one who has taught children since 1912. Don’t be afraid to give them little rewards — critics may continue to criticize but such don’t “know children.”**

---

If you hearken to error you will soon find that it will take you by the ear and lead you along.

## QUESTIONS and ANSWERS

**QUESTION:** What is the purpose and end of "good ministry?"

**ANSWER:** Of course we all should understand that all ministry should be to "edifying" or building up of the saints. But one of the chief ends of ministry is that it "CONVICTS." Much of the ministry of this present day of lethargy and "talk" is just this — words without any special message to the heart. Often it is more of a harangue or story or incident-relating which might suit some of limited spiritual intelligence, coupled with platform antics or shouting but little food for thought or opening up of the Scriptures. This betrays lack of real heart work with God in the closet and is a mere repetition of old sermons.

Moses said of the "manna" — "Let no man leave of it to the morning" Ex. 16:19 but some of the people hearkened not to the Word and "it bred worms and stank" v. 20 — it was a stale manna. God's people cannot be built up on this sort of diet — it serves the purpose of the minister, perhaps, but it lacks the unction and the convicting power of God. Good ministry "bothers" some self-satisfied ones, it is not what they want. They want to be left alone to pursue their course and, consequently, ministry that shows the error of the way, bothers them. This is good if it leads to repentance and a development of appetite for more of the Word and desire for growth. Our old and worthy ministering brethren did not get up until they had a message from God, therefore their message "stuck"—there was no mistaking it and one can remember it — for we often say that "good ministry never dies."

Imitation is adopting the "style" and mannerisms of another, often their very words, it is "the assumption of the modes of behaviour observed in another individual or individuals." It is not real, nor is it ministry by the Spirit.

We shall only get "better ministry" when we have "better ministers of the Word" — men of the closet and the Book and experience in the things of God. To expect novices to meet the present need and to encourage "friends" rather than God's men is fatal to growth. Poverty is revealing.

**QUESTION:** How can Bible Readings be more profitable and thought-provoking?

**ANSWER:** In this we give the words of our laboring brother in Australia — H. T. Kimber . . . "I observe that some brethren, at Bible Readings, and even when they get up to preach, obviously have not put in real study and meditation concerning what they seek to speak about. Perhaps they think that they can open their Bibles, and the Holy Spirit will give them a word at any time even though they have not studied and meditated. Anyway I judge that our younger brethren need exhortation against this tendency. Scripture teaching on this matter is simple and plain enough, but it seems that the simple, basic things are being neglected and disobeyed amongst us." H.T.K.

**QUESTION:** Did our Lord "suffer more" in the Garden than on the Cross—did He bruise His face when He fell on His face in prayer in the Garden?

**ANSWER:** We understand this has been promulgated, of late, in a public meeting and it should not be allowed to pass unnoticed. It is false altogether and could lead to serious error in regard to the Person and Work of our Blessed Lord when He offered Himself in sacrifice at Calvary.

The "sufferings on the Cross" were atoning sufferings from the third hour until the ninth hour, typified by the "morning and evening sacrifices of old." Some of the most severe separations amongst brethren in the past century were caused by those who "would analyze the atoning sufferings" and delve into that which God has purposely hidden in His Word, but so eloquently described as He saw fit to give it to us in the very words He has revealed. We can go no farther than this and the sorrows and sufferings of Christ, prior to the Cross were **not** "atoning sufferings."



Again, as to injuring his face when He fell, this is entirely disregarding the thought of the Scripture. In Matthew 26:37 we read . . . "He began to be sorrowful and very heavy." Again, in verse 39, "He went forward a little (R. V.) and fell on His face, and prayed." The thought here is that He prostrated Himself before His God and in the agony of that dreadful hour He rightly contemplated, He prayed the familiar prayer we often quote, when around Himself. No injury is suggested.

Let this be sufficient — never permit the delving into the sufferings beyond that which the Word of God plainly states — it can betray false concepts of the "sufferings of Christ."

**QUESTION:** Did the apostles and their fellow workers, and travelers, ever "break bread" save when they were amongst their brethren in definite Assembly Testimony?

**ANSWER:** We NEVER read of this taking place in the Word of God in the Acts or in the Epistles. It is suggested only to make way for the unscriptural program of "setting up a table of convenience" in a Summer Camp, or in like circumstances, coupled with the "open table" idea and laxity in many things evident therewith. We refer to this in our article on **GATHERING**" in this issue. It produces nothing but further confusion, leading to disobedience of the Word relative to the Lord's Table and the Lord's Supper. They traveled far, and often, in their pioneer evangelization which is a far cry from the modern idea of evangelization which never can get away from the apron-strings of an Assembly with their consequent fellowship and to "institute the breaking of bread" to suit such is merely disobedience or ignorance of God's ways.

**Levering, Mich.** — Our brethren Louis Smith of Jackson and Jerue of Ceresco have been faithful in visiting this northern community in a school house from time to time during the Winter. Some brethren from Sault Ste. Marie, Ont., also come down to help in between. It is nice to see those at their daily work giving time to God — we believe work for God can be done thus. Not many are interested in such out of the way places which have possibilities.

**Charlottetown, P. E. I.** — Bre. Ramsay and Frank Pearcey in the Gospel here at last report, a nice number attending. Good attendance, little fruit seen, however.

**Calgary, Alta.** — Bro. Maxwell had two weeks recently with the saints of West Hillhurst which they enjoyed.

**Toronto, Ont.** — Recent Conference was large again and many from various assemblies there — not too many preachers present this year but some plain and practical matters spoken of which should exercise us all. The Mimico Bible Readings which followed the next weekend were very good indeed — the Hall filled to capacity, and more, and the subjects chosen for consideration, the Church, its order, government and spiritual gifts therein etc., provoked much thought and earnest discussion by brethren present. A laboring brother opened each session, gave a short word and much to profit was brought to our attention we believe. The Editor had the week in between in Birchcliff, Lansing and Pape Ave., assemblies. Bro. Crossley from Antigua also had a few nights in the city. Excellent interest shown in the Bible Readings by younger brethren and sisters and older as well. We commend such when properly ordered.

**Williamston, Mich.** — We understand brother Warke's wife has been hospitalized of late and he has been detained at home — remember both in our prayers.

**Vancouver, E. C.** — We had good reports of this Conference also which seemed to be well attended and profitable.

#### CONFERENCES

**Portage La Prairie, Man.** — Conference dates D. V. June 12, 13 and 14 commencing with Prayer Mtg., Thurs. June 11 at 7:30 p.m. No circulars. Corresp. Sam Rey, Box 725.

(Continued on Inside Back Cover)

## PIONEER PAGE

### MEMORIAL

WHEN writing this month's manuscripts for Words In Season, word came of the "homegoing" of our beloved and respected missionary brother, Mr. James MacPhie in Angola, we believe on March 2nd. He was aged 85.

He was one of the old school, faithful laborer in the great harvest field of the world and, without complaining or exploiting his work, he finished well and with the body of his dear wife, he lies on the banks of the Zambesi River where she wanted to be buried alongside of the natives they had labored amongst. She died December 1964.

They were married in the Roman Road Hall, Motherwell, by the late W. J. Grant of Kilmarnock, whom we knew and heard frequently in the old land. Bro. MacPhie spent nine months of each year traveling from village to village, preaching the Gospel, returning only when it was impossible to travel owing to floods. All his journeys were made on foot or bicycle. He was one of the old pioneer stock — Brethren who, with their wives, gave their all for the Lord in Central Africa.

He left from Bellshill Assembly, Scotland in 1914. Returned to Scotland, married Miss Jane Anderson (well known family) and went back to Angola in 1920. Mr. William Hoste, after a visit to Africa, made the remark . . . "I believe you have a man out there by the name of James MacPhie, if you have any more James MacPhie's Africa needs them."

He was a faithful correspondent of our's and was sorry that he missed meeting us here as he had to return to Scotland sick, but he went back to Angola. He was one of the old soldiers. There is a saying . . . "old soldiers never die, they just fade away." Dear James MacPhie should be an inspiration to any with a desire to serve God, please God and live with God on earth in view of the coming day of reward. Mrs. MacPhie and their son, Robert, accompanied him for the six months of the dry season during his travels. When the rains commenced he took them home and then had a further three months alone with African brethren through the villages. The MacPhies and the Geddis family were very close friends. The truth of God was the bond. (We are indebted to brother W. Halliday for help in this short memoir).

Surely as we trace the path of this honored servant, it should humble our hearts in these United States of America when there are few, if any, who will do this sort of work, even in a limited way. Prosperity and ease has taken the "heart" out of pioneering in this land and the idea of "sticking to one field of labor for a lifetime" is a foreign thought to the present day preacher. Hence the poverty on every hand relative to true Assembly testimony. May the Lord of the harvest "send forth laborers into His harvest." Luke 10:2.

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

S. of S. 2:17

Editor

**Stout, Iowa** — Annual Conference D. V. will be held May 23rd and 24th., commencing with Prayer Mtg., May 22nd at 7:45 p.m. Usual arrangements and visitors freely entertained. Correspondence to Richard Stickfort, Stout, Iowa 50673.

**Frostburg, Md.** — Conference dates D. V. Prayer Mtg., May 15th at 7:30 p.m. and Saturday afternoon at 2 p.m. over the Lord's Day May 17th. Saints given hearty invitation — Corresp. Wm. C. Knieriem, 80 Walnut St.

**Crapaud, P. E. I.** — Annual Conference D. V. begins with Prayer Mtg., May 15th in the Gospel Hall. Saturday at 2:30 p.m. and all day Lord's Day and Monday 18th in the Englewood High School. Breaking of Bread at 10 a.m. We welcome servants of the Lord ministering the "old paths" of the Word. Correspondence to D. L. Ramsay, North River, P. E. I.

**Deseronto, Ont.** — Annual Conference of this Assembly with Picton will be held D. V. in the Legion Hall here, on Main St., commencing with Prayer Mtg., Sat. aft., 3:30 and continuing over the 17th and 18th of May. Corresp. William Root, Box 241.

**Eden Grove, Ont.** — Our annual Conference will convene D. V. Friday May 23rd at 7:30 p.m. continuing over the Lord's Day the 24th. Breaking of Bread will be at 10:30 a.m. Servants of the Lord walking in and teaching the "old paths" of the Word welcome in ministry. Corresp. S. R. Purdy, Cargill, Ont.

**Sarnia, Ont.** — Annual Conference D. V. will commence with Prayer Mtg., May 29 at 7:45 p.m. in the Gospel Hall, College and Davis Sts. May 30 and 31 all meetings will be held in the Central Collegiate 281 N. East St. The Lord's servants walking in the "old paths" of the Word welcome to minister the Word. Corresp. Robert W. Kember, 1742 London Rd.

**Forest Grove, Oregon** — Annual Conference D. V. in the Gospel Hall, 21st and Cedar Sts., commencing with Prayer Mtg., Thurs. May 28th at 7:30 p.m., continuing over the 29th, 30th and 31st. Meals and accommodations provided — the Lord's servants walking in the "old paths" of the Word welcome to minister. Corresp. Harry H. Goff, 2433 Goff Place.

**Winnipeg, Man.** — Conference dates for the West End Gospel Hall as follows: Prayer Mtg., June 4 at 7:30 p.m. June 5 at 7 p.m. for ministry— June 6 all day, also June 7. Breaking of Bread at 10:30 a.m. All meetings in the Hall at 492 Victor St. Correspondence to S. M. Vanstone, 251 Beverley St., Winnipeg 10, Man., Phone 78-31931.

**Garnavillo, Iowa** — Annual Conference commences with Prayer Mtg., June 5th, 7:45 p.m., continuing over Sat. and Lord's Day June 6th and 7th. Usual arrangements and accommodations provided for visiting Christians. Corresp. Robert Brandt.

**Torrington, Conn.** — Annual Conference D. V. commences May 8 with Prayer Mtg., in the Gospel Hall, 410 Migeon Ave., at 8 p.m. On May 9 and 10 the usual order of meetings in the Elks Hall, 70 Litchfield St. Visitors freely entertained. Corresp. Victor Illuminati, 72 Revere St.

**Byfield, Mass.** — Conference dates D. V. May 29 for prayer at 7:30 p.m. continuing over May 30 and 31 with usual order prevailing. Lord's servants walking in the "old paths" welcome to minister. Corresp. William Ward.

**Midland, Ont.** — The Midland-Waubushene Assemblies have arranged their Conference D. V. for May 17 and 18 with meetings in the High School, Hugel Ave., W. Prayer Mtg., May 16 at 7:30 p.m. in the Midland Gospel Hall. Servants of the Lord walking in the right ways of the Lord welcome to minister. Corresp. Jas. Crawford, 311 Midland Ave. Usual arrangements.

**East Boston, Mass.** — Summer conf., dates Sat. evening June 6th, also Lord's Day June 7. Corresp. Frank Procopio, 78 Falcon St.

**Philadelphia, Pa.** — Olney Conference D. V. will be held May 30 and 31, with Prayer Mtg., May 29 at 8 p.m. Usual arrangements. Corresp. Harry W. Wiegand, Gospel Hall, 314 Chew St. W.

#### FALLEN ASLEEP

**Philadelphia, Pa.** — Our beloved sister Miss Minnie Kauffman "went home" February 23rd in her 86th year. She was a sister-in-law of the late Charles Keller, a former editor of this Magazine, and was an exceedingly kind and joyful Christian. For many years in the Olney Assembly.

**Mansfield, Ohio** — Our faithful brother Wilbur Burson was called home to be with the Lord February 18th in his 69th year. Saved in special meetings in 1931 here and in fellowship since 1932. Survived by his wife who is in fellowship here, two sons and one daughter.

**Stout, Iowa** — Our dear brother Fred Stearns was called home suddenly February 8th, aged 57 — survived by his wife. He was awakened and saved in meetings of the late Oliver Smith March 10, 1941.

**Akron, Ohio** — Our dear brother Jacob Flamm was called home January 27. Born in Austria-Hungary in 1884, saved here in Akron in 1918 and with the saints here for a good number of years. A faithful and consistent brother who shall be missed by the Assembly here.

**Vancouver, B. C.** — Our highly esteemed sister Mrs. Alice M. Mercer went to be with the Lord February 11th in her 81st year. Saved at age of 12 in Aberdeenshire, Scotland and in fellowship in Central Hall Assembly, Toronto from 1907 to 1919, at Langley, B. C. until 1928 and until her homecall in Cedar Cottage and Victoria Drive Assemblies here. A real 'mother in Israel' one of the "old school" who turned not aside throughout her long Christian life, a true Assembly woman who loved the "old paths" of the Word and had a keen interest in home and missionary work to the last—we counted it a privilege to enjoy her fellowship as did many others. A true example to younger sisters.

**Cleveland, Ohio** — Our dear sister Mrs. Dorothy A. Hassink "went home" March 11th. She was saved at age 22 as a result of meetings of the late James Marshall in Akron and Addison Rd. Assemblies. A patient sufferer for a good part of her married life, she was uncomplaining and kind. She leaves her husband of the Monticello Assembly, two daughters and one son. Also surviving her aged father, M. Becker of Akron.

**Hickory, N. C.** — Our sister Mrs. Sally Spence of Asheville "went home" February 15th, after a long illness, aged 79. She was saved in 1928 when brethren Foster and Nugent had tent meetings in Canton area. Of recent years in fellowship here, she was a lover of the Word and the place of His Name.

**Cleveland, Ohio** — Our dear sister Mrs. Henry Wendt was called home to be with the Lord morning of March 25th. She had been in this Assembly for many years and, with her husband who predeceased her several years ago, maintained a heartfelt interest in the Assembly. She was 83 and was saved in Poughkeepsie, N. Y. in 1933 and has been in the West Side Assembly here for past 29 years. One daughter in the Assembly survives, also one sister.

**Angola, P. W. Africa** — The homecall March 4th of our beloved brother James MacPhie brings some interesting letters. He was 87 years of age, had labored for 56 years here faithfully — the record on high. Through hardships, privations of early years he had been taught the secret of simple trust in the Lord and left us a wonderful record of devotion. Bro. McQuillan of Zambia writes: "A remarkable man. He stuck to his post — the place of his calling and, in willing obedience to his Master, laid down his life, a sacrifice for the souls of the perishing in dark Angola. May we be helped to follow in his footsteps — "Whose faith follow." He often traveled hundreds of miles with his boots slung over his shoulder, in war times when leather was difficult to obtain, and put them on when at meetings etc., in visitation. A true pioneer — a hardy breed almost extinct. Brother McQuillan further states — "This land is still open for the Gospel and ministry of the Word and opportunities abound on every hand."

**Forest, Ont.** — On March 11th, our dear bro. Archibald M. Fuller "went home" aged 79. Saved when 22 years of age and in fellowship in Lake Shore Assembly for many years. Leaves his wife, three sons and three daughters. We heard also of the sudden homecoming of our beloved brother and Correspondent of the Lake Shore Assembly, J. K. Porter ere going to press — we will have further details next month D. V.

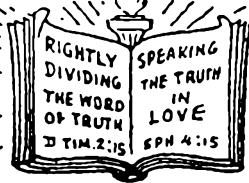
**Portage La Prairie, Man.** — Our dear sister Mrs. T. Knox was called home to be with the Lord in her 97th year. (date of death not given). Saved at tent meetings held in Pine Creek in 1931 by the late brethren Robt. McCracken and Herb Harris and in the original assembly there. Bore a quiet and consistent testimony.

**Vancouver, B. C.** — Our dear brother Basil Boyd passed quietly into the presence of the Lord. (date not given). He was 58 years of age and had been detained by infirmity for some years from his loved work of shepherding and other Gospel work amongst young and old—well known in this district. With his wife he extended hospitality to many and most of his years spent in Cedar Cottage Assembly, now known as Victoria Drive, of quite recent years in West Richmond assembly. Dear Basil was much esteemed but our God makes no mistakes.

(WE REGRET LACK OF ROOM FOR VARIOUS NOTICES THIS MONTH)

# Words in Season

THE BIBLE FAMILY MAGAZINE



## FOR CHILDREN OF SORROW

Ye desolate children of sorrow!  
As fleet as the bloom of May,  
Your dreams of a brighter morrow,  
Your hopes have they passed away?  
The chill breath of time, does it wither  
The boughs where ye build your nest?  
Ah, come then, ye mourners, come hither,  
I'll tell you of endless rest.

I'll tell you of Him who hath spoken  
Sweet peace to my weary heart,  
And heal'd it, though wither'd and broken,  
With love's all-availing art.  
It was He, 'twas the Lord of glory,  
Who died on the cursed tree,  
On Calvary, stricken and gory,  
A suffering Lamb for me.

Sir E. Denny

---

---

**JUNE, 1970**

---

---

## WORDS IN SEASON

---

Published monthly at 107 N. Main St., Waterloo, Illinois 62298

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

---

### SECOND CLASS POSTAGE PAID AT WATERLOO, ILL.

---

SUBSCRIPTION PRICE—\$2.00 (U.S. Funds) single copies or in bundles.  
We hold this price this year as able.

---

SEND ALL SUBSCRIPTIONS TO:

MR. MATTHEW J. BRESCIA

50 State Street, Room 44,

HARTFORD, CONN. 06103

---

ALL OTHER MATTER should go to the Editor as formerly, Mr. Wm. H. Ferguson, 1289 Chase Ave., Lakewood, Ohio, 44107. Deadline for all notices the 10th.

---

ASSOCIATES: Matthew J. Brescia, Everett S. Glenney, Andrew McPhee, Fred E. Hill, Joseph Procopio, Charles J. Strom, Frank Tornaquindici.

---

### CHANGE OF ADDRESS

**Plymouth, Mich.** — Mr. Alexander Stewart (Corresp. of the Stark Road Assembly) has moved to the following address— 14061 Shadywood Drive, Apt. 130, Plymouth, Michigan 48170.

### REPORTS

**El Salvador** — Our brother Sydney Saword stopped off here to give help to the new work in this country. His son Jack with his wife and two children were alone here as brother Douglas Reid, who hopes to come, has had some difficulty as to passport. A work has been commenced and some Christians from Honduras, who had to flee from there, were joyed to see this. It was hoped to commence to "break bread" in Assembly testimony April 12th. There are 400,000 of a population here. Bro. Saword states . . . "Before we left Venezuela, we saw a new assembly formed in a suburb of Puerto Cabello, which now makes five assemblies in a town of 96,100. To God be all the glory." He was hoping to leave here May 13th to attend the Prairie Conferences.

**Dromore, N. I.** — Our brother Sam Hamilton writes from this district of being with the saints and enjoying his visit. He was at the Conference in Belfast — he stated that brother Frank Knox spoke a word and meetings large.

**London, Ont.** — Bro. John Gray, accompanying brother Crossley of Antigua, has been visiting several assemblies of Ontario and later in Iowa and Wisconsin.

**West Union, Iowa** — The usual fourth of July meeting will be held here again this year. Saints invited to attend — please bring your Believers' Hymn Book. Corresp. Lester Crain, Clermont, Iowa.

**Ferndale, Mich.** — The Correspondent writes of their desire to branch out into the PONTIAC, MICH., district, so they rented a building for two nights a week and Christians from various assemblies gave help, a little blessing resulted and it is hoped something more may develop.

**Waterloo, Iowa** — Recent Conference was the largest yet in the Western Ave., Gospel Hall with excellent weather and saints much refreshed from all this district. A good and hearty spirit prevailed with help from above, no distraction, the Word ministered fearlessly, yet graciously as it should be. Bro. Crossley visited in the district afterwards, also bro. Gray in Manchester and bro. Ferguson in Garnavillo, brethren Orr and DeBuhr in Dysart.

# 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. 62

JUNE, 1970

No. 6

## INDEX OF LEADING ARTICLES:

CLOSE TO THEE .....	Gospel article—Dr. E. A. Martin
RECEIVING FULL WAGES .....	Wm. H. Ferguson
IF ANY MAN SPEAK .....	H. T. Kimber, Australia
FIGURES OF THE WORD IN PSALM 119 .....	Harold S. Paisley
WAYS WHICH BE IN CHRIST .....	David H. Oliver
THE LORD'S DAY .....	The late David Baron

## A WORD TO OLDER ONES

LORD! Thou knowest better than I know myself that I am growing older and will some day be old. Keep me from the fatal habit of thinking I must say something on every subject and on every occasion. Release me from craving to straighten out everybody's affairs. Make me thoughtful but not moody—helpful, but not bossy. With my vast store of wisdom, it seems a pity not to use it all but Thou knowest, Lord, that I want a few friends at the end.

Keep my mind free from the recital of endless details: give me wings to get to the point. Seal my lips on my aches and pains. They are increasing and love of rehearsing them is becoming sweeter as the years go by. I dare not ask for grace to enjoy the tales of others' pains but help me to endure them with patience. Keep me reasonably sweet, I do not want to be known for hypocritical saintliness, some of such are so hard to live with, but a sour old person seems to be one of the crowning works of the evil one. Give me the ability to see the good things in unexpected places and talents in unexpected people. And give me, Lord, the grace to tell them so. Anon

## THE TIME TO TRUST

Psalm 56:3

WHEN your heart is dark and sorrowed,

Balm of Gilead may be borrowed:

When the load seems much too heavy

That is just the time to trust.

When the friends you once had trusted

Fail, and confidence seems wasted:

Just remember Him Who's worthy

He invites you just to trust.

When the future's dark and clouded

Filled with fear, and mind is crowded:

When the memory's edge is blunted,

That's the very time to trust.

No use mourning over failures,

No one seems to care but Jesus:

Just remember He has bid you

LOOK TO HIM and rest and trust.

W. H. F.

**CLOSE TO THEE**

Thou, my everlasting portion,  
 More than friend or life to me,  
 All along my pilgrim journey,  
 Saviour, let me walk with Thee.

Oh to be able to sing this from the heart, with the spirit and with the understanding, as we enter the year 1921.

\* \* \*

A young lady stands before a rich and fashionable congregation in a magnificent religious edifice, and as the place reverberates with music from a \$500,000 organ, she sings with pathos and feeling, "Close to Thee, close to Thee, all along my pilgrim journey, Saviour let me walk with Thee." Her fingers are bedecked with precious jewels, on her wrists are costly bracelets, her neck has gold and pearls; her garments are fashionable, and costly; her face is beautiful and beautified by the most delicate cosmetics; her voice is well trained, and full of sweetness, pathos, and feeling: and as she sings "Close to Thee," an emotional tear steals down her beautiful cheek; and, as her voice thrills with emotion, the vast audience is melted to tears, and every heart is filled with admiration, and her praise is on every tongue.

\* \* \*

The scene has changed. The fair young lady has retired to her secret chamber. The mental strain and nerve tension has reacted in broken slumber and fitful dreams. A shining messenger from the glory seemed to stand before her. In sweetest tones He said, "I am come to point out the way to a close walk with the Saviour of sinners. Humble your pride; clothe yourself in the sackcloth of repentance, and go down to that little Hall in the alley, and they shall tell thee words whereby thou shalt be saved." "Go down to that despised place, where there are neither rich, nor cultured, nor great!" "Never," she said. "Then thou canst not walk with the Saviour of sinners. Not many wise after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world, to confound the wise. The Saviour was meek and lowly; He came to bind up the brokenhearted; and to walk with the lowly. You are vain, proud, haughty; you love the world's dress and finery; you love the world's mirth and folly; its hollow religious sham; you love your sins; and yet you sang:

"Not for ease or worldly pleasure  
 Nor for fame my prayer shall be;  
 Gladly will I toil and suffer,  
 Only let me walk with Thee.  
 Close to Thee, close to Thee"



She awakes with a sudden start. She was horrified by this sudden exposure of the sham and hypocrisy of her religious performance. Sleep had fled. She arose and turned on the light. She opens her Bible at random, and reads, "If any man will come after Me, let him deny himself and take up his cross and follow Me. For whosoever will save his life shall lose it, and whosoever will lose His life for My sake shall find it. For what is a man profited if he gain the whole world, and lose his own soul?" Matt. 16:24-26. She closed her Bible and said to herself: "To walk with Him, must I be converted? Must my costly adornment be put to one side? Must my worldly friends go? and my worldly religion? and my reputation? Must I deny self everything? O, said she, that is not what I meant when I sang, 'Close to Thee.' I was only singing for effect. I do not want this path now: some day it may be, some day, not now, not now."

\* \* \*

Reader, you may not be in a fashionable sect: may not be able to move a vast audience by the charm of song; you may be found in a Gospel Hall as one gathered unto the name of the Lord Jesus Christ: you may join in singing "Close to Thee, close to Thee," but do you mean it, or is it merely religious sentiment? He was poor in spirit and are we proud and haughty? He was the Man of sorrows in this sin-blighted world; and are we revelling in its pleasures? He was meek; and are we haughty? He was righteous; and are we unrighteous in our dealings? He was merciful; and are we hard and exacting? He was pure in heart; and do we harbor uncleanness in our hearts? He was a peace-maker; and are we troublers? He was despised and persecuted; and are we seeking the world's honors? Then let us not sing "Close to Thee, close to Thee," lest our song bear witness against us, and put us to shame for our hypocrisy.

The closing year has been one of unprecedented temporal prosperity, than which nothing is more conducive to worldliness, and soul poverty. More dollars to lavish on self; for jewelry, for feathers, for finery, for costly raiment: more opportunities to indulge in worldly pleasures: more money to push the children up in the world by a higher education, or a more lucrative, or honorable profession. Less and less desire to maintain a pilgrim character; to be nothing and nobody, for Christ's sake. "If any man will come after Me, let him deny himself, and take up his cross and follow Me." Only the grace of God can enable us to say truthfully "Close to Thee, close to Thee." The Lord enable us to count the cost: and withal to say, Yes, Lord, reproduce Thy life in me the little while that remains, until He come. Let me walk with

Thee, close to Thee, close to Thee, not in word only, but in deed and in truth.

From WORDS IN SEASON of 1921 by Dr. E. A. Martin  
**Sinner ! ! ! It matters not where you hear the "good news" of salvation but hearing, convicted, and BELIEVING the message from God's Word, you shall be "a new creature" in Christ Jesus and your whole life shall be changed and filled with joy—Editor's comment in year of 1970.**

---

## RECEIVING FULL WAGES

Wm. H. Ferguson

**T**HE months roll by quickly and, thinking of suitable portions of the Word for our consideration monthly in the Magazine, there came before us the portion of the Word in 2nd., John verse 8 which has the thought of receiving a "full reward" at the end of the course. The authorized reading is: "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." Mr. J. N. D. seems to favor the following: "See to yourselves that ye may not lose what ye have wrought, but may receive full wages." So this verse could apply to both the writer also those to whom it was written—the main thought is that **IT IS POSSIBLE** to "lose the reward" or receive something else than "full wages."

The beloved apostle John had been released from his imprisonment on the Isle of Patmos, evidently, and writing to the "elect lady and her children" states that he had "found of thy children walking in truth." This was a great joy to him, an aged man, ready soon to lay down the armor of Christian warfare here and longing to have a "full reward" at the Judgment Seat of Christ." So, as we look at it from both standpoints, that of the laborer in the Word or those to whom he sends greeting, the fact remains that we are nearing the day of manifestation and should have an earnest yearning after his "full reward" or "full wages." We believe the principle of "reward" entered into the minds of these early apostles and servants of Christ and should also have a real place in the minds of all spiritual persons who appreciate that this world is not that which is worth living for and that the eternal reward is something to go in for.

## TEMPTATION TO YIELD THE TRUTH

This is a real menace today to true Christian testimony. The world has such a strong "pull" and many carnal believers have already succumbed to the popular trend and it would seem to be a battle to stand for God and His Word against all who would rob us of the "truth of God" as the apostle

warns. The bare fact remains that "we may lose those things which we have gained or wrought." It is sad to see, at the end of life, some who lose all they have labored for and sacrificed for in temporal things but is it not grievous and deplorable to see those who have stood well for God and His Word throughout life then, at the end, give up the battle and succumb to Satan's lure and pass out with consciousness of what they have done? We believe we have seen this in not a few cases but the damage has been done and the testimony to the Name of the Lord has suffered from lack of courage, steadfastness and determination to seek the "full reward." It might be asked . . . "What can we lose?" We know that the soul truly saved can never be lost, that eternal life is a possession all who have been really born again cannot possibly lose, John 10:27, 29, but there are "things which may be lost" and we outline a few for our consideration.

### NAZARITESHIP

Our separation to God may be lost. Surely many will be willing to acknowledge that true separation to the Name of the Lord and from the world has largely been lost by many of us. The seeds were planted by the enemy and the development has been insidious but the evidence is with us. The great cry is that "times have changed and we must change somewhat also" and Satan gets the victory and the Christian gives in. The separated life is seldom seen as it should be today and, consequently dearth and failure is general amongst those who once were a distinct testimony to the world. The WINE of joyful sacrifice for Christ is gone—the DEAD THINGS of the world are not only touched but are even permitted in the homes of professing Christians with little wonder that the children of such are captivated and "marked for hell" where they should have seen a godly separation on the part of Christian parents. The modern T. V. has stamped indelibly on the young minds the perversions and immorality of the world and the whole atmosphere of a Christian home has given way to a worldly one where neighbours and friends can discuss the T. V. programs which are the "daily food" of almost two hundred million people on this continent. Christian! Are you going to continue to be a loser at the Judgment Seat of Christ as it affects your reward or would you be willing this very day to throw out the "wicked thing" and seek restoration to a God Who is always "willing to pardon" and restore joy and communion. Then, again, the reproach of the Nazarite may be lost—his long hair, maintained throughout his Nazariteship, then offered upon the altar with the "peace offering" and rising as a sweet savour to God, with his resulting and accompanying

separation marked him out. Is it not true today that the truth of Lamentations 4:7, 8 is characteristic of many who once walked the path of true reproach for Christ? The following of the fashions of the world in the case of women with their "mini-skirts" and "cut hair" seems to fit in with the following verses which show a character of separation which should be known in the streets among the worldlings who expect something different from a Christian. Also the fashions of the young men with their "modern side-burns" and be-wiskered, fashioned styles of worldlings" which marks them out as belonging to the "free thinkers" is all a mark of their determination to do as they like BUT if they are truly the Lord's we fear there is definite loss at the Judgment Seat of Christ when it comes to the reward and manifestation. Should we not all seek "a full reward and full wages" then? The beloved Paul did in Phil. 3:14. And when we consider the immoral attire of the "beaches" in this Summer season, is it nothing to be a Christian? Must otherwise seemingly nice and kindly Christians succumb to the world's conception of morality (which, of course, is at the zero point) instead of maintaining that modesty and true Christian character which marks them out as different and more retiring etc., etc. Consider the following verses then, as we mention above:

"Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing (separation) was of sapphire: Their visage is blacker than a coal: they are not known in the streets: their skin cleaveth to their bones; it is withered, it is become like a stick."

### JOY OF THE LORD

This is also lost as true communion with God demands the separation we mention, and we have noticed that those who depart from this path also lose their joy and seek to make up for it in other ways, but it is gone. The world can never compensate for this loss, nor can the things of the world. The more they seek after, the less joy is seen and the life becomes an intolerable burden to maintain a standard of this world, while losing the next.

Another very definite loss is the COMPANIONSHIP OF THE GODLY. This may, temporarily, seem to be avoided by other companionships and fellowships, but the real lover of the Word is no longer a welcome visitor and substitution for true fellowship is the order of the day rather than the Word of God and those who LOVE THE WORD. We believe this is the character of the "remnant" in the last days as we find

in Malachi 3:16 and we further believe this is just a continuation of the expressed desire of God for His people as outlined in Deut. 6:6, 9 etc. We thank God for all that we see of this today and we were heartened to see the other day in one of our large cities, hundreds of believers who were willing to spend two or three days in study of the Word in Bible Readings where the simple, plain and sanctifying Word was opened up and to see believers, sitting on the edge of their seats, as it were, to catch the Word spoken as the Word was opened up, was truly pleasing and, we doubt not, acceptable to our God. Above all, young believer, do not forsake the companionship of the godly, they will help you, they love you, they have what you do not have . . . EXPERIENCE in the things of God and Word of God which can be a real help in time of testing and trouble which lies ahead.

### A GOOD TESTIMONY

This may be built up for years and LOST in a moment or two of disobedience and sin. Let us beware of this. It is true that there is recovery with our God and He may even increase the latter years when restoration is effected and complete, but "the days that were before shall be lost, because his separation was defiled." Num. 6:12. Brother Frank Knox told us when here years ago in U. S. A. of a brother who wept on his shoulder one night after a meeting and said . . . "Brother Knox, I had built up a good testimony for 30 years, I lost it the other night in five minutes." What a pity to see a young, or older, life lost in this fashion—truly the warning of God is not without serious consideration for us all as we read again "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." 2nd John verse 8. The late Dr. Cameron of Detroit used to say . . . "The apostle wanted them to go on well so that he, himself, would not lose the reward." This is worthy of our consideration for all who have a care and shepherd's heart for the people of God.

\* \* \*

We are perfect, not by arriving at a certain point of perfection, but by always going on; as a traveler is equally perfect in every step of his journey, who knows his way, and proceeds in it without stopping. A fall is God's advantage as well as the devil's, and according as we incline, we may rise higher from it or fall still lower. The truly humble man is humble in secret; it is a pain to him to have his humility observed; and whenever he has occasion to confess his defects, it is for no other end but to take shame to himself.

Adam (1763)

## IF ANY MAN SPEAK

H. T. Kimber of Australia

“If any man speak, let him speak  
as the oracles of God;” I Peter 4:11

THE ORIGINAL Apostles have passed away. There is no special class of Apostles today. But apostolic service remains. The quality of service of those who “labour in the Word and doctrine (or teaching)” should be apostolic. God still has His “sent-ones.” They have no new revelation, only the Scriptures. As “taught of God” they manifest a moral and spiritual quality of energy in the fulfillment of their task. This spiritual quality of service should characterize all who speak on God’s behalf today. There should be a deep exercise of heart to “speak as the oracles of God.”

“The oracles of God” is the substance of doctrine which God has spoken in the Scriptures, Heb. 5:12. In the context of 1 Peter 4:11, the term “oracles of God” means that not only does God’s servant speak correct doctrine, but his utterance is a making-known of what God has to say to meet the need of those spoken to at that particular time. This shows that NO ONE has a right to speak at all times and in all places. Liberty to speak is God-given, and is contingent on due spiritual preparation. Once convinced by the Holy Spirit that his message is “oracles of God,” he must not keep silence. He is bound as the servant of God to communicate what God would have the people hear at that moment.

It is impossible to speak as “oracles of God” without prayerful study of the Word. This surely applies also to Bible Readings, Conferences and all meetings when the Scriptures are expounded. One speaking should humbly seek to be “The LORD’S messenger in the LORD’S message unto the people.” Haggai 1:13. Deluded Pentecostalists and others give heed to their inward impressions, visions and dreams, thereby claiming that there is Holy Spirit guidance apart from the Scriptures. We all need to beware of such tendencies. It is futile to claim the Holy Spirit’s guidance when the revelation of God’s will in Holy Scripture is neglected. We have heard claims of divine guidance in the face of disobedience of plain commandments of the Lord. Accordingly, no ministry can be effective, reaching the heart and conscience, where the study of God’s Word is lacking. “How can the man of God be perfect “thoroughly furnished unto all good works” if he neglects such Scriptures as 2 Tim. 3:16, 17 etc.?”

---

## THE HOLY SPIRIT

The Holy Spirit can alone guide into all truth. The truth is Christ Himself, His Person and His work in the Scriptures . . . the living and the Written Word which are inseparable. To neglect the one is to neglect the other. The Holy Spirit's help is essential for a true understanding of the Word of God. Read carefully, 1 Cor. 2: 12, 13 — John 14:26, chapter 15:26, 27 and ch. 16: 13, 14.

## THE GIFTS

There are differing gifts amongst God's people. "But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will." 1 Cor. 12:28. He is the Agent to spiritually equip for the manifestation of the gift. Therefore worldly education, natural ability and eloquence do not qualify one for exercising gift. "The wisdom that is from above is the qualification." This comes as a result of being taught of the Holy Spirit from the Word. 1 John 2: 20, 27. The servant of God is not complacent. He welcomes the exhortation to "stir up the gift of God" in him. He esteems the Words of His mouth more than his necessary food — Job 23:12. May we covet to be such a "tree planted by the rivers of water, that bringeth forth his fruit in his season." Ps. 1:3.

## THE TREASURE

The word "scribe" in Matthew 13:52 is used by our Lord to indicate one who takes the place of being a communicator of Divine truth. "Things new and old" are the precious truths of God's revelation in the New and Old Testaments. The "treasure" is the Scriptures. It is to be feared that there are a number of "uninstructed scribes" with us today. If there is no treasure in the storehouse, whence can the precious things "new and old" come? There must be a pre-gathering into the storehouse of the mind and acquiring of God-taught knowledge through diligent and prayerful study beforehand. (This is lamentable today — we see men jumping to their feet who betray incompetence, have nothing of real value in the storehouse of the heart that is suitable, relate stories, tell something to make the audience laugh, keep on talking and betray poverty of spiritual enlightenment of the Word — sad to say, many don't seem to care or know the difference — Editor).

## BE DILIGENT

There is a natural tendency to shrink from mental effort of really thinking. Lack of serious thinking starves the mind of truth. It is possible even to read God's Word without thinking. God's Word provides the food for thought. One cannot

help noticing that every writer of the Books of the Bible was a serious thinker. Dull of thinking leads to dull of hearing. To be "skilful in the Word of righteousness" the servant of God must be a deep thinker. He deeply meditates on the Scriptures. Such a one uses strong meat or solid food. His "senses" and his capacity for spiritual apprehension are thereby exercised. Only such a one is "able to discern both good and evil." Heb. 5:13, 14. Without this discernment, who can speak for God? Read 2 Timothy 2: 15.

### SANCTIFICATION

There must be prayer for wisdom, faith in God's infallible Word and personal subjection to the Word and true sanctification to be able to teach others, 1 Tim. 4:12. Pride of any kind disqualifies from ministry — Psalm 25:9. Knowledge, secular and religious, can be acquired apart from personal character. But "without holiness (sanctification) no man shall see the Lord." Heb. 12:14. It is to the "pure in heart" that God gives understanding of His Word. He communicates with prepared vessels, as to Peter on the housetop and the beloved John in Patmos. Each was alone with God in prayer. Their communications were special, but the principle applies to us all.

### PREACH THE WORD

A speaker as the "oracles of God" knows nothing of the modern "catch-phrase" as "But there's no chapter and verse against it" etc. He is not a man who gives the impression of decrying doctrine and hinting that a fulness of Scripture knowledge and obedience to the Word and its precepts, breeds what he strangely terms "legality." There keeps sounding in the ears of the godly servant . . . "To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them." Isaiah 8:20.

May God grant us more of the work of the Holy Spirit and more knowledge of what it is to "speak as the oracles of God." Only then shall we grow up into Christ.

---

### FIGURES OF THE WORD OF GOD IN PSALM 119

Harold S. Paisley

This psalm is unique in being the longest. Like Psalm 19, Psalm 119 is full of expressions of love for the Word of God. It speaks of the Word under ten different synonyms, in every verse except two or three. No doubt the Psalm looks forward to a future day when the restored nation of Israel will be enjoying Millennial blessings. The desires of the restored



people for God's Word are touchingly expressed. Whenever there is restoration to God, either in that future day or in our own, there will always be a renewed interest in the precious Word.

It has often been pointed out that the 176 verses of this Psalm are divided into twenty-two sections, which form a perfect acrostic, embracing in order all the letters of the Hebrew alphabet. Thus Jehovah will have the entire vocabulary of His people engaged in exalting His Word. It is also to be observed that each section contains exactly eight verses. The numeral 8 in the Scripture suggests "a new order of things." It will truly be a new order of things upon this earth when the Word of God is owned in Zion, when the words of verse 64 are fulfilled, "The earth, O Lord, is full of Thy mercy."

The present application of this Psalm is also full of instruction and particularly as the figures used to describe the Word of God are studied. May an outline of these enhance the value of the Written Word and cause us to practice what we know.

### **Water**

"Wherewithal shall a young man cleanse his way?" This no doubt is a needful question today. Note the answer, "By taking heed thereto according to thy Word." The Word is therefore likened to water, because of its cleansing effect. As water cleanses the body, so the Word enters the soul and displaces that which defiles. We cannot, then, make too much of the Word of God in seeking personal holiness, and we may be assured that any system of holiness (and many of these abound today) which sets aside the Word of God, does so because it is not Scriptural Holiness. May we have grace to be able to say like the psalmist, "Thy Word have I laid up in mine heart, that I might not sin against Thee" (Vs. 11 R. V.). As many have written on the flyleaf of their Bibles, "This Book will keep me from sinning or sinning will keep me from this Book."

### **Counsellors (Verse 24)**

"Thy testimonies are my counsellors." What a grand thing for strangers on the earth, Vs. 19 to have counsellors in the perplexing path of life. The psalmist had many enemies but "Thou through Thy commandments hast made me wiser than mine enemies" Vs. 98. He had more understanding than all his teachers by meditating on the Word, and even had more understanding by the precepts than the aged men (Vs. 100). God's word taught him more than even experience had taught the ancients. May the wise counsellors ever speak to our souls out of the pages of the Book.

### Gold and Silver (Verse 72)

“Gold and Silver!” How men value precious substances. What labour, time, and even peril they give and endure to reach them. Here we have something “better.” “The law of Thy mouth is better than thousands of gold and silver.” The Word of God contains “the true riches.” A man in whom the Word of Christ is dwelling richly is a Heavenly millionaire though he may have little treasure on earth. As one poet puts it:—

“His Precious Book I’d rather own than all the gold and gems,

That e’er in monarch’s coffers shone, than all their diadems:

Nay, were the sea one chrysolite, the earth one golden ball,

And diadems the stars of night—this Book is worth them all.”

### Honey (Verse 103)

“What is sweeter than honey?” asked the Philistines. Honey is the sweetest food man knows of, but the words of our God are sweeter, “How sweet are Thy words unto my taste! Yea sweeter than honey to my mouth.” The digesting of the truth, and the practising of it may be “bitter”, but to the “taste” — the spiritual palate—the words are ever sweet. Honey was part of the shepherd’s equipment. Within the shepherd’s bag the honey lay to be used to remedy the eating of poison grass of straying sheep. Much “poison grass” abounds in the religious literature of this day and the only remedy for corrupted souls is the honey of the infallible Word.

### Light (Verse 105)

The word here is likened to a lamp for the feet, and a light unto the path. The Night is far spent, but in the darkest hour before the dawning of the day, we surely need light. The old candle is not burned out—so we need no new light. Neither has it been blown out, though Satan has sought to extinguish it all along. Thank God for the Bible. It is “a light” unto our path, from the moment of conversion until we are landed safe in Glory. There is light for every circumstance: personal and domestic, assembly and service, worldward and political, all are provided for therein. No exercised child of God need have any difficulty as light is given on every subject relative to our pathway here. “Going by the Book” is the only safe way and is sure to result in blessing.

### Heritage (Verse 111)

"Thy testimonies have I taken as an heritage forever." Many have not taken this priceless birthright. May each believer arise and walk through this priceless possession; a land flowing with milk and honey, a land full of "wine which maketh glad the heart of man." What bread is here and what refreshing streams of water! "Better known — Better loved" so said Mr. T. Newberry, who devoted 60 years of his life in giving us his helpful edition of the priceless heritage.

### Spoil (Verse 162)

Here the word is likened to finding spoil. Finding implies searching. "The Bereans searched the Scriptures daily," and if we do the same it will fashion us in godliness and fit us to be of useful service to our Glorious Lord Jesus Christ. In all our meditation, searching and reading may we see revealed within the Written Word — The Living Word Himself. "Then were the disciples glad when they saw the Lord."

---

## "WAYS WHICH WILL BE IN CHRIST"

David H. Oliver

IN Acts 18:1-4, we have the record of a wonderful work of God in Corinth. Paul, though an apostle of Jesus Christ, was a man who had a trade, and when it was to be for the furtherance of the Gospel, he wrought at it, to pay his way, whilst he preached Christ in new fields. We do not often hear of this being done by preachers now. but God approves of it, else He would not have it recorded here in His Word. A number of the Corinthians were converted: some of them very bad characters as we gather from 1 Cor. 6:11. But when they received Christ, God made them "saints" by His call, 1 Cor. 1:2. And He could write to them by Paul, "Ye are washed, ye are sanctified, ye are justified." 1 Cor. 6:11. This is true of all who believe on Christ as their Saviour, and confess Him as their Lord. What happened next? The Word tells us, "Many of the Corinthians, hearing, believed, and were baptized." Acts 18:8. This is God's first step in obedience, after believing. Many neglect it, and go on to something else. They say it is "not essential." it does not matter. If you have the baptism of the Spirit, that is the great thing. But we find in Acts 10:44-48, that the first Gentiles, who were converted under Peter's preaching, and had received the Spirit, were immediately after baptized in water. And the next step was, they were gathered together as God's assembly, His church in Corinth, see 1 Cor. 1:2, of which Paul

says he laid the foundation as a "wise master builder" chap. 3:10, 11, according to the pattern he had received of the Lord, Chap. 11:1-2, 23. This was not the church as the body of Christ spoken of in Eph. 1:22-23, that forms the fellowship that is of God, and according to His pattern. And Paul used it everywhere in forming new Churches. He practised what he taught, and could say, "Be ye followers of me. 1 Cor. 11:1. What he taught, he taught and practised "everywhere, in every church" 1 Cor. 4:17, not like some in our time who teach different things in different places, to catch the favour of their hearers, and give no offense to any. This was not Paul's way. He taught and practised the same "everywhere," and could write to these Corinthians that when Timothy came among them, he would bring them to remembrance of "my ways which be in Christ, as I teach everywhere in every church. 1 Cor. 4:16, 17. The things that Paul taught and practised were not his "views," which could be altered at pleasure. They were "ways which be in Christ," always and everywhere the same, not to be laid aside or altered for any tradition of man, or to meet any prejudice or craze of any body of men; but held fast as God's unchanging Word, by which all is to be tested on a coming day. We need to remember this in our day, in which preachers, as well as people, think they can do what they like with certain parts of God's truth, altering His pattern to suit their own convenience. But the Word of God is given us to be obeyed, not to be whittled down, or altered.

---

### THE LORD'S DAY

The late David Baron

IT cannot be said that the New Testament is silent respecting the sanctification of the new day, "for habitual Apostolic action is equivalent to Apostolic commandment." "This day," says Pearson, "did the apostles from the beginning most religiously observe, by their meeting together for holy purposes, and to perform religious duties . . . The first day of the week, when Christ rose, by the providence of God the disciples were together, but Thomas was absent: upon the first day of the next week they were all met together again in expectation of our Saviour, and Thomas with them."

Again, when the day of Pentecost was fully come, which was also the first day of the week, they were all with one accord in one place . . . The same practice of convening we find continued in the following years; for upon the first day of the week, when the disciples came together to break bread,

Paul preached unto them; and the same Apostle gave express command concerning the collection for the saints both of the Churches of Galatia and of Corinth: 'upon the first day of the week let every one of you lay by him in store, as God has prospered him.'

From this resurrection of our Saviour, and the constant practice of the Apostles, this first day of the week came to have the name of the Lord's Day and is so called by St. John who says of himself in the Revelation, 'I was in the Spirit on the Lord's Day.'

And thus the observation of that day, which the Jews did sanctify (the Sabbath), ceased, and was buried with our Saviour; and in the stead of it, the religious observation of that day on which the Son of God rose from the dead, by the constant practice of the blessed Apostles, was transmitted to the Church of God, and has continued in all ages.

This day, thus consecrated by the resurrection of Christ, was left as the perpetual badge and cognisance of His Church . . . so we must conceive that He has given us this day as a sign between Him and us for ever, whereby we may be known to worship the same God Jehovah, Who did not only create heaven and earth in the beginning, but also raised His eternal Son from the dead for our redemption. Thus all who profess Christ should be known publicly by their observance of the first day of the week, upon which Christ rose from the dead, and by this mark of distinction are openly separated from all other professions.

An earlier observation of Mr. Baron's states, referring to the Feasts of Jehovah, . . . "In these and other instances, the eighth day is singled out for special honour. It was thus honoured in type, because it was to be honoured by the great fact of the resurrection of our Substitute. That marked it specially as the day of result — a day that following on, and springing out of the series of days that had preceded, embodied in itself and made manifest the consequences of the agencies that had in those days operated. In relation to the past, it was an eighth day; in relation to that which was to succeed, a first day. But it could not have been that which it was as the first day, except it had been, as the eighth day, connected with the days that had preceded. "WHAT WOULD RESURRECTION HAVE BROUGHT TO US IF THERE HAD NOT BEEN PREVIOUS REDEMPTION." . . .

**"Forasmuch as ye know that ye were not redeemed by corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood**

of Christ, as of a lamb without blemish and without spot." 1 Peter 1:18, 19.

\* \* \*

**Editor's note:** The reference by Mr. Baron to the "first day of the week" as a mark of true Christianity should speak to us to-day when even those professing Christ's Name and in Assembly fellowship, often desecrate the day by Summer holidaying, traveling to and fro to cottages etc., buying and selling, picnicing etc. Truly the original purpose of the Lord's Day has been prostituted to a worldly maxims and a day of pleasure. CHRISTIAN! Beware, God is not mocked and the Day on which our Lord rose from the dead and sanctified thus by His glorious resurrection, can never be used as a world-conforming day, save by serious loss in a coming day of manifestation, or in eternal loss of the soul in trusting a mere Christianized profession of a worldly Christendom.

---

### DOBRY AND THE RAVEN

IN A village near Warsaw many years ago there lived a Christian peasant named Dobry. His wife had been sick, and so through no fault of his he had gotten behind with his rent.

His landlord was a very hard-hearted man, and although it was winter, he threatened to turn Dobry out of his house unless the rent was paid. Dobry went to see him three times to say how ill his wife had been, that this had prevented him from paying his rent, and that he would be sure to pay if he would allow him a little more time. But the landlord would not listen. He said he was coming next morning to turn Dobry out.

That evening Dobry went home feeling very sad, and gathered his family around him for prayer. He told God all about their trouble and asked Him to please send them help in some way. After prayer they sang a hymn, beginning with the words:

"Commit thou all thy griefs  
And ways into His hands."

The closing lines of the last verse were these:

"When Thou wouldst all our need supply,  
Who, who shall stay Thy hand?"

While they were singing the last verse a gentle tapping was heard at the window. An old friend was there. It was a raven that Dobry's grandfather had taken out of a nest while young. He had tamed it and set it at liberty. He often came to the cottage, and if he found the door shut, he would light on the window sill and tap the window pane until they let him in.

Dobry rose and opened the window as usual. In hopped the raven, but what should he be holding in his bill but a gold ring set with diamonds and precious stones! The raven laid the ring down before their wondering eyes. Here was God's wonderful answer to their prayer, an answer that filled the hearts of all the family with joy and thanksgiving.

At first Dobry thought he would sell the ring and pay his rent with the price of it. But afterwards he thought it would be better to take it to the minister and ask his advice. He did so, and as soon as the minister had seen the ring he knew that it belonged to the royal family of Poland. He took the ring to the King and told him the story of the poor peasant, Dobry.

The king was so pleased that he sent for Dobry and gave him a handsome reward. Now Dobry had plenty to pay his rent with, and enough to buy food for his family all through the long winter. When Spring came the king had a new house built for Dobry, and gave him some cattle from his own stalls. Over the door of the new house there was a cast-iron tablet on which was the figure of a raven with a ring in his beak. Underneath was a verse from the hymn they were singing when the raven came as God's messenger to bring them relief.

We may be sure that whenever Dobry read the words of the text: "Whatsoever ye shall ask the Father in My name, He will give it to you," John 16:23, he would surely feel that it was a wonderful promise for a time of trouble.

This happened many years ago, yet the Lord abides the same today wherever there is faith to trust Him. "Jesus Christ the same yesterday, and today, and for ever." Heb. 13:8.

But in order that we may be able to rest on the precious promises found in God's holy Word, we must first know God as our Father and His beloved Son as our Saviour. Oh, dear reader, do you know the Lord Jesus as your Saviour?

"And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."  
John 17:3. "Messages of Love"

---

Repentance is God's way of breaking a sinner to pieces, in order that He may make him whole. False repentance is the devil's way of patching a man up in order that he may be eternally broken.

## QUESTIONS AND ANSWERS

Question: IS it scriptural for young believers (girls) just saved a short time, to be given a Sunday School class to teach?

Answer: They (and this includes all young believers) should be in the Bible Class first that they may learn through older and experienced teachers the foundation truths of the Assembly, as well as such truths as Justification, Sanctification, Consecration etc. After a while, when such show definite signs of growth and development and acceptance of Assembly principles, it would be in order to give them a class of younger ones, perhaps. This would depend upon their testimony, their dress and deportment as children are great observers and anything that would detract from what a Christian should be and look like, they will note. The Bible Class is the great school, with suitable ministry, for young believers and, for this, there should be capable Bible teachers and instructors. The aged women also could, according to Titus 2:4, teach younger women and while this verse especially deals with young married ones, it is without doubt scriptural for older godly women to "school" the young — this is the Word used here.

Question: Is a believer baptized with, or in, the Holy Spirit at conversion?

Answer: We believe this takes place at the moment of salvation. To say and teach that, otherwise, such baptism is antecedent and that all who would later be saved, were baptized with the Holy Spirit at the Day of Pentecost, will not stand true scriptural doctrine. To say that wicked sinners were baptized antecedently is preposterous. The only work of the Holy Spirit, before conversion, is to convict and lay hold of with a view to salvation, as in 1 Peter 1:2 — "unto obedience and sprinkling of the blood of Jesus Christ." Where there is no "obedience of faith" in acceptance of the value of the blood of Christ, there is no baptism of the Holy Spirit. Both take place simultaneously. This truth of the "baptism of the Holy Spirit" has been greatly distorted by the professing Christendom — all such travesty is known by the fruit it produces.

Question: How are elders or overseers appointed?

Answer: Such are not "appointed to an office" but are raised up by the Holy Spirit — Acts 20:28, and recognized by saints for their work's sake. The sheep do not need to be told who the shepherds are, the qualifications are plain in 1 Timothy 3 and Titus 1.

Apostolic ordaining of elders (which is sometimes quoted as an example for today) was merely a "pointing out" of worthy men. Some of them, in the newly planted assemblies, were not necessarily older Christians, as they were not long saved, but they already showed that godly care and thought for the flock that they were good "shepherd material" we might say and such the Spirit-filled apostles saw at once and encouraged it. We might say that godly men are always on the lookout for those who show such godly care and consideration, with the necessary other qualifications, and usually there is no difficulty in encouraging such, when opportunity is given to encourage. We read in 1 Tim. 3:1 . . . "If any man earnestly desireth (longeth after) overseership, he desireth a good work." This is not an "office" — it is hard laborious work with little true appreciation, often, on the part of some but the reward is great, as in 1 Peter 5:4.



Question: Do the terms "The Lord's Table" and the "Lord's Supper" mean two different things?

Answer: The confusion regarding this is caused because we lose sight of what was in the mind of God when the pattern of church fellowship was given as in the Book of the Acts.

We do not believe you can have one without the other, i. e. in the mind of God. God's desire is that all saved ones should be separated from the evils of the non-Christian world and furthermore, should be in fellowship in local testimony to the Name of the Lord. There is nothing else taught in the Word of God. Because man has prostituted the Word, relative to the many sects of Christendom, does not lessen the desire of God for a complete separation from all evil on the part of believers in our Lord Jesus Christ. Further, if such were following out the commands of the Word and of the Lord, they would be found in assembly fellowship, one with another, and the outstanding meeting of such a company would be the meeting for the remembrance of the Lord and the Lord's Supper at His table where He is the gracious Host and we the invited guests. Nothing could be simpler, nor more scriptural.

Many make the difference here because it fits in well with the thought that such may continue in sectarianism and yet, while not partaking of the Lord's Supper weekly (as the pattern shows) they may be "partakers of the Lord's Table." As we have said, the confusion arises from the fact that the desire of God is not recognized for this dispensation of the Church's testimony. Man has marred what God has plainly shown — everything committed to man has resulted in failure, but we believe that there shall be, right to the end, till the Lord comes for His own, a "remnant testimony" who shall seek, in weakness, to adhere to a true and scriptural pattern. Our warning relative to this is that such may degenerate into a mere "form of breaking bread" without true condition of soul and be in such a "lukewarm" state that the warning of Rev. 3:16 could apply to many such professing the pattern, without the true condition required of God.

\* \* \*

**(The above questions were raised, recently, at some Bible Readings we were privileged to attend — we think them worthy of consideration by the many—Editor).**

---

Question: If ministry is given, even though it seems suitable and scriptural, more or less, and yet with the minister there are matters to be put right with his brethren, or brother, is such ministry acceptable to our God?

Answer: We would judge this to be unacceptable to God and, probably, with little power or conviction and, in all likelihood, detected by the godly to be lacking in something. The High Priest of old had the ephod and in it, coupled with the breastplate behind, the Urim and Thummim. The latter speaking of the ability of God to give Light on the purpose or matter brought before Him — true Light therefore can only come when God gives it and when there is a "cloud" between the speaker and God, what true Light can come forth? This is a matter for serious consideration and for humility and making right what is wrong before one attempts to speak on the behalf of God. To persist in such a course is merely hypocrisy and shall be manifested in God's own time.

## PIONEER PAGE

The beloved apostle Paul states in 2 Cor. 10:15 his true purpose in engaging in such work as he traveled with the Gospel . . . "Not boasting of things without our measure, that is, of other men's labours; but having hope when your faith is increased, that we shall be enlarged by you according to our rule (or line or measure) abundantly."

The apostle knew his work — he knew his field of labour as he went here and there into absolutely new territory, not depending on assemblies, even those he had the privilege of planting, but with certain trust in God, looking to God and using what the saints gave him to follow his course under God's guidance.

We fear this is becoming strange language to many today. Efforts are made, and widely made known, and letters written, at times, suggest a work being done which is so lacking in true scriptural pattern that there seems to be an underlying flavor of misrepresentation. Some are adept at writing letters of acknowledgment which, if the facts were fully known, would bear strict investigation. The apostle was not a man of this sort and the godly men of a past day, likewise, scorned this finesse. Truly the Lord's people have a right to know the real state of matters relative to the work of the Lord.

We have, in our possession, letters of many godly brethren of a former day, gifts given were small, sometimes \$5.00, even a couple of dollars, and the replies were such as would draw out the heart to Christ and never a hint of what they were enduring and we know they really were enduring hardship and, at times suffering. Large gifts, given to younger men starting out in the Lord's work, hundred dollar gifts are not uncommon today in such cases, while they may seem generous are doing a distinct harm to such younger servants — they are used, often, in traveling many hundreds of miles on highways, and cross country and the example of the apostle, above mentioned, and his fellow laborers, is not being carried out. Who is to blame?

It would seem, to our knowledge, that much of the Lord's money given so liberally, could have opened up whole States to the Gospel in pioneer work, away from assembly backing and practical fellowship, yet it is not being done. Men, without any special gift of the Lord, traveling hundreds and thousands of miles, purporting to do the Lord's work and yet traveling always around assemblies, or next door to them, with their resulting support, is NOT the example of the Word of God.

The "old paths" of the Word mean more than mere "epithet" and we fear this is being taken advantage of merely because there is a nominal adherence to part of the Word, without corresponding practice of the Word in true, scriptural and humble service for God.

We know humble men who are laboring quietly, seldom write letters, but keep at their appointed fields, both at home and abroad, and are men who, if they receive some extra gifts, are not slow to communicate with their brethren — some so-called popular ones know little of this pleasure or true giving to the Lord. It would be a mercy if the large gifts of assemblies, for those who distribute must remember that it is not their money they are giving, it is their responsibility, were withheld for a time until such know of worthy cases of little known laborers, doing the work of God and honestly in GOD'S WAY.

**Grandview, Iowa** — Recently bre. Mick and Brandt have had meetings here, the daughter of the correspondent professed a little before they came, giving joy to the few.

**La Crosse, Wisc.** — Conference here large as usual and help given from above for the meetings. During and after the Gospel Meeting Saturday night three professed and saints were cheered. Weather good for the conf., and although farmers busy at this season of year, they turned out well and a thankful spirit prevailed. Bro. John Norris stayed on for meetings on his chart — The Feasts of Jehovah — bro. Gray to Blue River, etc.

**Prairies** — Our brethren James Ronald, Robert Boyle, Webb and others continue in their plodding work here, using portable hall, etc., and keep at it, smaller audiences at times but it is work that God can use and bless. Let us remember that our late brother Oliver C. Fish of Portage La Prairie was reached and saved through the visit of an evangelical clergyman, making his appointed rounds in winter. Coming to their lonely cabin he was invited to stay for the night, a real wintry night on the prairie. He was after their spiritual welfare and God blessed that visit to the salvation of bro. Fish and his wife. Later, this honored servant of Christ was a blessing to many temporally and spiritually. Professional preachers are not the answer to the needs of the isolated and lonely places but men with a heart for God and willing to endure some self sacrifice can go anywhere where others will never dare to go. Don't forget the faithful laborers though often working unseen.

**Vancouver, B. C.** — Bro. Alves with James Smith commenced in Victoria Drive Hall here April 19th. Interest and attendance good, some strangers coming and a little blessing reported to date, others show interest and some concern.

**Calgary, Alta.** — Bro. David Speer of West Hillhurst Assembly has seen the Lord's hand with him in blessing around this city. Some who professed through personal work now have asked for baptism. This personal work is to be commended in a day of small things but it requires determination, patience, courage and a measure of self-denial.

**McKeesport, Pa.** — Recent Conference was a little larger and ministry thought to be good. Eleven of the Lord's servants were present to minister the Word and preach the Gospel. Weather good. Brother Clay Fite remained for a few meetings. R. Surgenor had some meetings prior to the conference with a little blessing in the district.

**Nova Scotia** — Remember in prayer our brethren laboring in this maritime province. We do not hear much but know they are at their appointed work, the McIlwaines, bre. McCracken, Hull, etc.

## CONFERENCES

**Winnipeg, Man.** — Conf., dates June 4 to 7 — see last month's issue.

**Portage La Prairie, Man.** — Our Conference dates this year will be June 12, 13 and 14, commencing with Prayer Mtg., June 11th at 7:30 p.m. (No circulars). S. Rey, Box 725.

**Glen Ewen, Sask.** — Our annual Conference will commence D. V. with Prayer Mtg., Thurs. eve., June 25th at 7:30 continuing over 26th, 27th and 28th. The usual invitation to be with us and accommodations provided. Correspondent - Roy Macfarlane.

**Pugwash Jct., N. S.** — Annual Conference will be held D. V. July 4, 5 and 6, commencing with Prayer Mtg., July 3rd at 7:45 p.m. Usual arrangements will prevail. The Lord's servants walking in the "old paths" welcomed in ministry. Corresp. M. C. MacLeod.

**Victoria Road, Ont.** — The 83rd Annual Conference will be held D. V. in the Long Point Gospel Hall June 20 and 21, commencing with Prayer Mtg., June 19 at 8 p.m. Those walking in the "old paths" welcomed in ministry. Corresp. Arthur J. Stone, R. R. 2, Kirkfield, Ont.

**Danbury, Conn.** — The Annual Conference will be held in the Brookfield Gospel Hall, Pocono Road, Brookfield, near here, commencing with Prayer Mtg., June 19th at 7:30 p.m. continuing over June 20 and 21 — Breaking of Bread at 10 a.m. Those coming from a distance freely entertained — please bring your Believers' Hymn Book. Corresp. Alexander Pizzo, 23 South Ave., Danbury, Conn. 06810. Telephone 748-4502.

**Augusta, Maine** — Annual Conference D. V. June 27 and 28, commencing with Prayer Mtg., June 26 at 7:30 p.m. Corresp. Fred A. Thompson, R. R. 4. Telephone 547-3587

**Englehart, Ont.** — Annual Conference of the Northern Assemblies, Earleton, Englehart, Kirkland Lake and Charlton will be held D. V. in the Englehart High School June 27, 28 and 29, commencing with Prayer Mtg., in the Gospel Hall here June 26 at 8 p.m. Servants of the Lord walking in the "old paths" welcomed in ministry. Correspondence to Norman Ferguson of Earleton or Harvey Pratt of Charlton, Ont.

**Sherman, Mich.** — The Christians here expect to have their usual conference commencing with Prayer Mtg., July 3 at 7:30 p.m. with usual order of meetings July 4 and 5. Correspondent - Chancy Spencer, Rt. 1, Mesick, Michigan 49668 or brother Mehl.

**Garnavillo, Iowa** — Conf., dates June 6 and 7, commencing with Prayer Mtg., at 8 p.m. June 5. Corresp. Robert Brandt.

**East Boston, Mass.** — Summer Conf., dates June 6 (evening) and 7. Corresp. Frank Procopio, 78 Falcon St., 02128.

**Taylor side, Sask.** — Annual Conf., D. V., July 3, 4, and 5, with Prayer Meeting Thurs. July 2 at eight o'clock. Visitors freely entertained as usual — Corresp. Clifford Paul, Box 655, Melford, Sask.

### FALLEN ASLEEP

**Lake Shore, Ont.** — Our esteemed brother James Kenneth Porter was called home to be with the Lord April 2nd in his 80th year. He was saved in 1911 at meetings of the late George Hicks. Later, with seventeen others, was baptized in Johnston Creek and received into fellowship here. A faithful and godly brother and shepherd, correspondent of the Assembly, he always had the welfare of the saints at heart and stood for divine principles of the Word. Another good man gone but it is only "for a little while" — Titus 2:13. Pray for his widow, two sons and one daughter who have the "blessed hope" to cheer them.

**Chico, Calif.** — Our dear sister Miss Emmaline Dickson went to be with the Lord March 6th in her 70th year. A daughter of the late R. J. Dickson, well known laborer on the Prairies and in Winnipeg, Portage and Glen Ewen districts. She was in Long Beach Assembly for years while doing nursing there until her retirement when she settled here in Chico. Greatly missed by the saints of this Assembly.

**Sault Ste. Marie, Ont.** — Our dear brother Edwin Hicks "went home" April 14th, aged 83. Saved 37 years ago at meetings of bro. Mehl and devoted to God and the assembly. He leaves a family of eight, two in assembly fellowship. A man of prayerful exercise, he will be much missed here.

**Manchester, Iowa** — Our dear sister Mrs. Eunice Meader went to be with the Lord suddenly April 9th, aged 75. Saved about 12 years ago at meetings of bre. S. Hamilton and L. Brandt. Continued in fellowship until her homecall, much missed.

**Montreal, Que.** — Our brother William Barr of Ogilvy Ave., Assembly went home suddenly in Florida March 12th, aged 74. Saved 52 years ago and in fellowship for past 51 years here. A beloved brother, greatly missed. His widow remains here, one daughter in Scotland.

**Waterbury, Conn.** — Our dear brother Angelo Currante "went home" March 20th. Saved about 45 years ago here, in Poughkeepsie, N. Y. for some time. Prayer requested for his wife and one daughter.

**Longport, N. J.** — Three of the saints here "went home" recently — Mr. Uhrman. Mr. Lutters and Mrs. Finnie — quite feeble for a long time. Nice to know that in the "twilight of life" they are cared for here amidst Christian fellowship.

**Lonaconing, Md.** — Our brother Mr. John Neilson "went home" from his native Scotland January 26th, formerly of this Assembly and a faithful brother in the Lord. He was aged 95. We believe his widow is still with us.

**Garnavillo, Iowa** — Two of our aged saints "went home" to be with the Lord. Our brother James Palmer on March 28, aged 92. Saved in January 1938 and bore a good testimony for the Lord. In happy fellowship here and very faithful in attendance.

Also our sister Mrs. Minnie Dettmer "went home" on April 6th, aged 99. Saved in the early days when the Gospel came here first and went on well in fellowship until later years when no longer able.

# Words in Season

THE BIBLE FAMILY MAGAZINE



## GOD LIVES

GOD lives for us, though Satan rage,  
Then, knowing this, a warfare wage;  
Our foe is strong, but stronger is  
The God Who lives, and lives for us.

God lives for us; blast Satan's lie,  
All's gone, give up - "Curse God and die;"  
Let's live in this blest confidence,  
When all looks 'dark, 'tis time to trust.

'Tis time to prove God lives for us,  
And come what may, our Saviour must  
Give to His fearful, trembling sheep  
Rest: for He gives His loved ones sleep.

So be it warfare: be it sleep:  
God lives for us, this mine is deep  
In wealth unmeasured, tho' unseen,  
In faith, my soul, upon HIM lean.

W.H.F.

(Written in the north woods about  
forty years ago, in Michigan).

---

---

**JULY, 1970**

---

---

## WORDS IN SEASON

---

Published monthly at 107 N. Main St., Waterloo, Illinois 62298

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

---

### SECOND CLASS POSTAGE PAID AT WATERLOO, ILL.

---

SUBSCRIPTION PRICE—\$2.00 (U.S. Funds) single copies or in bundles.  
We hold this price this year as able.

---

SEND ALL SUBSCRIPTIONS TO:

MR. MATTHEW J. BRESCIA  
50 State Street, Room 44,  
HARTFORD, CONN. 06103

---

ALL OTHER MATTER should go to the Editor as formerly, Mr. Wm. H. Ferguson, 1289 Chase Ave., Lakewood, Ohio, 44107. Deadline for all notices the 10th.

---

ASSOCIATES: Matthew J. Brescia, Everett S. Glenney, Andrew McPhee, Fred E. Hill, Joseph Procopio, Charles J. Strom, Frank Tornaquindici.

---

### CHANGE OF ADDRESS

**Long Beach, Calif.**— The Assembly has now moved to 1122 East Wardlow Road, another temporary location. Breaking of Bread at 10:30 a.m. Gospel at 7 p.m. Wed. night at 8 p.m. Corresp. Frank Muir, 3706 Vermont Street.

### REPORTS

**Strawberry Point, Iowa** — Our brother Paisley got an early start with his tent located here centrally from Manchester, Garnavillo and West Union and we trust it shall be used of God to His glory, the ingathering of lost ones and the encouragement of His own. The Summer is half gone ere some make a start with this work and it is so limited and short. A later report tells of good crowds, many unsaved, a few professing faith in Christ.

**London, Ont.** — Our brethren Dobson and Gray hope to pitch near here about July 12th, D. V. using the Lake Shore tent.

**Stout, Iowa** — Recent Conference was a time of blessing, large and helpful with a nice number of His servants there to give help. It is cheering to see the interest among younger believers, brethren and sisters, also younger married couples with a desire for the "old paths" of the Word. The Bible Reading on 2 Peter, chapter 3 we considered profitable and interesting.

**Sarnia, Ont.** — Conference here was also large and very helpful—there seemed to be an underlying current of the Spirit's guidance in the ministry which was quite noticeable. Our brother McColl of Australia, en route back home, gave a few nights in London and St. Thomas. Bro. Alves went on to Monticello Hall, Cleveland and Akron.

**Pennsauken, N. J.** — Bro. Patrizio, who is not able for former work, gave them a visit one Lord's Day — he tires easily but enjoys visiting with the saints.

**Labrador, Nfld.** — The work here has been blessed in special efforts here this Winter with souls being saved at English Point, Red Bay and more recently at Charlottetown. There are just the four assemblies on the coast, the other one at L'Anse au Loup, and then others on the island of Newfoundland. We would ask you to remember the Summer Gospel work soon to begin, Lord willing, the boat will be used again to visit isolated outposts. (We remember in Scotland the schooner "Albatross" a missionary yacht used in visiting the remote fishing villages of the West Coast, rugged and stormy at times. We knew these brethren and had been on board—the editor). All such work shows initiative which is sadly lacking in many parts today.

# 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. 62

JULY, 1970

No. 7

## INDEX OF LEADING ARTICLES:

THE SAGA OF JAMES McPHIE OF CAZOMBO ---- African experiences  
NOW CONCERNING THE COLLECTION ----- Wm. H. Ferguson  
DANGER ZONES AND SAFETY ZONES ---- Sydney Saword, Venezuela  
THE UNEQUAL YOKE ----- William Williams, Venezuela  
JOHN BUNYAN AND THE WILL OF GOD ---- "The Glorious Dreamer"  
PEACE ----- George Gould, Sr.

\* \* \*

## LUTHER ON THE BOOK OF PSALMS:

"That it was the whole Bible in small compass.  
For in it all things that are contained in the  
whole Bible are given to us in the most  
wonderfully brief and sweet manner,  
condensed into a most beautiful manual."  
Sometimes true of a single Psalm.

\* \* \*

## TWO SACRIFICES for us to consider: Heb. 13:15, 16

There are two sacrifices here - the sacrifice of praise and the  
sacrifice of doing good. Do not separate these two. If we do not judge  
ourselves, God will judge us. God has joined the two together. These  
two streams shall be going from the believer - one of praise going up to  
God, and another going out to others and enriching them. If I am really  
enjoying His love, it shall be displayed in this other way. If I spend all  
my time in going about, and neglect my own soul and communion with  
the Lord, that is wrong; and, on the other hand, if I pretend to be so  
spiritual as to be always praising God, and find no time to minister  
to the saints, that is equally wrong. How remarkably God has put the  
two together.

William Lincoln

\* \* \*

## THE RICH POOR MAN

While passing through the snow one wintry eve,  
I came upon a poor man, tired and cold;  
He seemed, with cup in hand, glad to receive  
A gift, to him, far more than gold.

With scarce two pence, I thought I'd pass ahead,  
But this old man, he called me to his side;  
He told of riches stored high up above  
And spoke quite often of his Father's love.

This rich poor man went on his way - so then  
The ones I pity now are "poor" rich men.

Condensed by K. F. W.

**HIS LAST MATCH**

A Russian tale

SOME years ago in Russia, a man was traveling on foot through a wild part of the country and, as night came on, he found himself in a dense forest. He knew there were many wild beasts roaming about and realized that his very life would be in danger unless he kept a fire going all night. They would not harm as long as he stayed beside it.

Searching through his pockets, he found his matches—just three left. Then having gathered together a pile of dead leaves and dried wood, he took the first match from his pocket and carefully lit it. The fire began to burn a little, then smouldered, then finally went out. Very carefully, he lighted the second match, but to his dismay a sudden puff of wind blew it out as he held it. Alas! he had but one more—just one match between himself and death.

Reader! Let's pause a moment! Have you not had opportunities to hear the Gospel and be saved? Do you realize that just as that man's life depended on those three matches, so your eternal destiny depends on how you treat these opportunities? Even as you read this tract you cannot tell but what it may be YOUR last chance to be saved.

How that man's hand shook as he held the last match and struck it with the utmost care! Then carefully shielding it with his other hand, he put it to the dried leaves, and trembling he watched to see if it would burn. How he rejoiced to see the flames begin to shoot up, and he knew as he stood by the fire that he was safe from the wild beasts.

The traveler had three chances and he did not treat one of them lightly. He fully intended to light his fire with the first match, he was still more anxious with the second and he was in dead earnest with the third, for he knew it was his LAST chance.

Reader! Does not this appeal to you — your opportunities have been many, now are almost lost — God only promises TODAY — hence turn to the Saviour ere it is too late — a long, lost, dismal eternity of anguish and disappointment awaits you and you may miss the glorious privilege of living for the Christ Who gave His life that you might be saved. Hasten! Do not lose this LAST OPPORTUNITY.

Adapted



**“ANYWHERE - PROVIDED IT BE FORWARD”**

The Saga of James MacPhie of Cazombo

**T**HE following account of the labors of this faithful servant of Christ and true missionary has been supplied for W. I. S. by brother Halliday of Zambia and we are happy to include it in our record for the encouragement and exercise of any brethren or sisters with the true spirit of the “pioneer.”

Mr. James MacPhie was saved during meetings which the late Mr. David Walker of Aberdeen invited him to. He developed in spiritual things and was commended to the work in Angola by the saints gathered unto the Lord in Bells-hill, Lanarkshire. He worked in the steel works and was thirty years or more before he sailed for Angola. Owing to his age etc., the brethren in Glasgow and Bath didn't have fellowship with his going abroad. This brought reproach from workers in Angola and he soon felt that he wasn't wanted in the BIE district of Angola. He took to traveling and, while away from the “mission station” he met some Luwena people.

These people interested him and he felt the urge to go and see their country whom he affectionately called “the bandits.” This entailed a long walk through country inhabited by thieves and warring people. He liked the country, so he returned to BIE for his belongings and then left to make Cazombo his headquarters or home until the Lord took him to be with Himself.

During the period of the First World War he traveled for hundreds of miles by foot—oftentimes bare-footed to save his boots which couldn't be replaced owing to the War. Being “free” he was able to stay at places to allow families to leave for short holidays.

About this time he was “recognized” by the brethren in Glasgow when Mr. William Hoste, speaking about his travels in Africa at the Half-Yearly Meetings in Glasgow, said . . . “You have a man out there in Africa by the name of James MacPhie. If you have any more James MacPhies, send them out, Africa needs them.” He had met Mr. MacPhie traveling from village to village preaching the Gospel. Being alone like this with Africans, he acquired a good working knowledge of the different languages he met with.

On returning to Scotland around 1920 he married Miss Jennie Anderson of Motherwell. Together they returned to Angola, via Cape Town, and train to Broken Hill, Northern

Rhodesia (Zambia). From Broken Hill there was a five hundred mile walk through forests, jungle and swamps to reach Cazombo. Mrs. MacPhie, like all ladies, was wheeled in a bushcar. This was a chair sitting on top of a wheel with handles, front and rear for two Africans to push along the narrow African paths. One of the bushcar-men took ill and Mr. MacPhie took over and pushed his bride for many miles until the man had recovered.

A small house of mud was built at Cazombo. This house, although wider at the top than the bottom, stood for many years. Mrs. MacPhie took a few lessons in medicine and over the years helped Africans and Portuguese during their many illnesses. My wife (Mrs. Halliday) was seriously ill when a child and through Mrs. MacPhie's knowledge she was nursed back to health. Hundreds of Africans, too, learned to read the Word through the devoted service of Mrs. MacPhie. She went to be with the Lord at the end of 1964, one week before her life-long "African" friend Mrs. Geddis—Mr. Geddis "went home" in 1956.

The MacPhies had a programme to follow each year. In the tropics there are two seasons, wet and dry. Approximately six months for each. So every year when the rains stopped, tents, food loads etc., were arranged in 70 pound loads for men to carry for the six months of no rain. So! Off they went, from village to village, district to district, telling the lost of the Saviour. Eternity alone will reveal what was done on these long, long journeys. During these journeys he had an African cow and calf with them as a source of supply for milk. He often said how folk laughed at the cow, but were always glad of the milk. They carried a cockerel, too, this let them know when it was time to get up—no alarm clocks out there in those days.

I met one African Christian who heard the Gospel for the first time when Mr. MacPhie was in the village. He got concerned about himself and went on a long journey to where he could hear it again. He got saved and for years there was a large assembly in his village. This work came to grief during the uprising of the insurgents.

I remember traveling a long way from the beaten track and camping among a remote people. To get there it was slogging through swamp and jungle and bitten by the dreadful tsetse fly. I was sure no one had ever been in this place before, but on asking the villagers they informed me that Nala Mafu—Mr. MacPhie's African name—had been in the area and had crossed the swamp a few hundred yards to the West.

At the end of the dry season they returned to their home at Cazombo, where Mrs. MacPhie and their son Robert stayed while he went out for a further three months before the floods made it impossible to travel. During these three months he traveled with two or three African brethren and all on bicycles. They traveled "light." Their bed was on a grass mat in the little round hut — no walls — usually found in the center of most villages. He had a blanket and his boots were usually used for a pillow. No canned food in those days so he lived on African Casava, dried fish, chicken and leaves, etc.

There is a large well-taught Assembly at Cazombo. He taught them well, covering all of the New Testament many times. When the whole Bible was printed in the Luwena tongue, he was able to use it freely with the Assembly. He was a good singer and the Africans were never allowed to "drag" the tunes.

He had a strong personality to the point of domineering. He always looked upon his reaction to wrong as righteous indignation. This spirit gave him authority in speech and, when ministering the Word of God, to condemn wrong-doing.

The Scottish saints supported them well. Once when being asked to relate how the Lord supplied during times of need, Mrs. MacPhie said that they had never been brought low like that. She was an honourable woman and never pleaded lack of support. They always had some old people to look after. These "unwanted" folk had a house supplied and a daily ration of food.

When the Geddis family arrived at Kalunda in 1921 he was there to meet them. The truth of God bound them together. They were close friends until they were separated by death. Now they are all together with Christ while their bodies lie in the land they loved until that day when the trumpet will sound. With them there shall be hundreds of Africans to answer that call—1 Cor. 15:51, 58.

W. Halliday

\* \* \*

**(We know the foregoing will be of value to many of our readers and should also show the path of earlier servants of Christ. Both at home and abroad, they were labourers who were not afraid to take the "forward trail" away from the busy throng and the support of Assemblies. The following lines were true of all such—**

**There's a legion that never was listed,  
That carries no banner or crest;  
But split in a thousand detachments  
Is breaking the road for the rest.**

Editor).

## NOW CONCERNING THE COLLECTION

Wm. H. Ferguson

**W**E had this chapter in I Corinthians 16 at one of our Conference Bible Readings recently and we think it wise to give a sort of general outline of this important subject about which there is, frequently, a measure of confusion amongst the Lord's people, probably from the lack of more definite teaching as to systematic giving to the Lord.

In the first place, this "collection" spoken of here is NOT the offering on the Lord's Day morning but a special offering from the saints of various districts where Paul and his companions had seen a work of God, on behalf of the "poor saints" at Jerusalem. See Romans 15:25, 28. When we consider that likely the most of those contributing to this were Gentiles, saved through the preaching of the apostles and their fellows, we can understand the meaning of the term used by Paul in Acts 20:16 . . . "for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost." On that day (which corresponded to the Feast of Weeks in the O. T.) there were two loaves brought out, they were "to be of fine flour; they shall be baked with leaven." These two loaves of the O. T. were a type of the formation of the Church on the day of Pentecost when both Jew and Gentile were united in one body, and baptized "by one Spirit . . . into one body" — the striking evidence of the reality of the work of God among the Gentiles surely would speak to the Jerusalem saints, who were loathe to turn aside all together from Judaism at first since Gentiles to them were a forbidden people. But GRACE had wrought this work and HERE is the fruit of it — in the self-sacrificing devoted giving of Macedonian saints and many others in 2 Cor. 8:1, 6 etc.

This, then, was the collection spoken of but, at the same time, the very definite reference to the first day of the week in connection with this shows what was in the mind of the Spirit when He so inspired the apostle to pen these lines. "Upon the first day of the week let everyone of you lay-by him in store, as God hath prospered him, that there be no gatherings (collections) when I come." They would have a little "storehouse" of the Lord's money for necessary use. The original word for this is (Gr. thesauros) and means a treasury, a store, a precious deposit, a receptacle in which precious articles are kept etc. Thus they would have the Lord's portion laid aside out of which any opportunities for giving to the Lord could be met.

The "offering" on Lord's Day morning, certainly, is of

importance here as it is a matter of worshipful giving to the Lord and is measured by our gratitude and appreciation of what He has done for us. But there are also other means of disposing of the Lord's money, it could be to the "poor" and needy, or to the servants of the Lord at home or abroad, as laid upon the heart of the saints. There is NOT the slightest thought in the Word of God that ALL of the money of the Lord's people should be channelled through the Assembly to give the one or two who have such large amounts in their hands the right to do with it as they think, very often this could be in an extremely partial manner and, altogether, affected by partiality or self-enlarging in the eyes of others. This is to be avoided.

The laying by in store on the first day of the week also gives us the thought that the "firstfruits" is especially pleasing to our God. In other words, as in Exodus 12 God spared the "firstborn son" we note in chapter 13: God says — "Sanctify unto Me all the first-born . . . both of man and beast." In other words, "I spared his life in Egypt that night of terror, therefore He is mine now." I believe if we got a hold of this principal it would greatly enlarge our outlook in connection with the practical subject of "giving to the Lord" and would also enlarge our joy in doing this for Himself. It brings REDEMPTION'S STORY before us once again and this is the basis of all true giving to the Lord, not convenience, not custom, not of necessity, but as a result of a true appreciation of the Lord's goodness to us and if we give it to the Lord, then of the Lord we shall receive the reward. There is a little word in Prov. 22:16 . . . "he that giveth to the rich shall surely come to want." Rich societies, rich funds, rich foundations were not in the mind of the Spirit at all in connection with the Lord's money — this is all an idea of smart men who saw a chance to get a measure of control of funds, while at the same time practically controlling the "assemblies" etc., who borrowed from them. Note how many of such today are called "Chapels" — you will hardly find a single Gospel Hall amongst the list. Why is this? It follows a pattern — those who walk in the "old paths" of the Word do not apply to such as they have learned the secret of "looking to God" and again and again the Lord has come in and enabled such to build their Halls etc., when necessary without going to the world or to "funds" for their wherewithal to build etc. Remember! Our God is a Living God — He loves to be proved.

### INDIVIDUAL GIVING

In this field there needs to be considerable exercise and somewhat a knowledge of the particular field or such where

the true laborer works. A man who is constantly traveling the country East and West, North and South, evidently does not command the attention of exercised souls as does the man who is laboring quietly in a particular field, doing good honest work and seeing a measure of God's hand with him. Spasmodic giving thus is seldom of any lasting value — it is not the result of true exercise but a passing thought which quickly dies down altogether. Therefore, the Lord's people should know something of the men who labor honestly and quietly in their appointed field of labor. We, in this Magazine, have always sought to include the names of such men when we see a desire to enter new fields for God and continue at the work over a period of time. We are not too ready to include the names of men, except when we seem to have to, who are not doing this good work and sticking at it. One can get the name of doing a work but when we know the true state of affairs, which we frequently do, one is made to realize that there is not real labor being done but rather an aimless running to and fro, mostly around the assemblies, or next door to them etc. This we cannot see, from the Word to be a pattern of the work of the Lord. Paul writes of Timothy in I Cor. 16:10 . . . "Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do." Such is the pattern of the Word and of godly men — we can always commend such to the Lord's people for prayerful exercise. This should also govern our thinking and our exercise as to the Lord's work. It is unquestionable that certain districts get a giant share of the money of the saints, especially if there is considerable exploiting of any work, this again produces a distorted view of things. Of one thing we are convinced, through our more than half a century of being amongst the Lord's people in the work of the Lord and seeing their exercise, individually and collectively, it is the godly and quiet and exercised souls who do the most for the work of the Lord at home and abroad.

### NEEDY SAINTS

We believe every Assembly should have a box, or offering, for needy saints. If not immediately in their midst, they soon shall be and there are countless opportunities to reach such. The Home for Aged Saints is a wonderful opportunity for ministering to those who are being cared for there in a godly way, amidst Christian fellowship and Assembly testimony. As we consider the report of such we note that perhaps 80% comes from individuals and about 10% or a little more from Assemblies. This could be a matter of exercise of saints as to the use of the Lord's money, i. e. the distribu-

tion of the Assembly funds. This latter is an important work, the work of handling the Lord's money given through the generosity and exercise of the Lord's people. The beloved apostle was so careful in this matter as he states in 2 Cor. 8:20, 21 "Avoiding this, that no man should blame us in this abundance which is administered by us: providing for honest things, not only in the sight of the Lord, but also in the sight of men." We also have the words of the Church at Jerusalem to Paul and his companion in Gal. 2:10 . . . "Only they would that we should remember the poor; the same which I also was forward to do."

### GIVING IF IN DEBT

If, unfortunately, a Christian should find himself or herself in extreme circumstances and in debt to others, whom they cannot properly pay and satisfy, it is far better that they give not at all in the offering as that money would not be acceptable to the Lord. Better far to "pay thy debt, and live thou and thy children of the rest." 2 Kings 4:7. God doesn't need money that is not given free of encumbrance, nor does He need any money that is not "clean money." That is, obtained in a clean and honorable way. Money gotten from the unequal yoke in the stock market is not acceptable to our God. He doesn't need it — "the cattle on a thousand hills are His." Maybe you will get a grand deduction on Income Tax return for such but it is not true "giving to the Lord." The sooner we learn some of these simple lessons the better for us and the young amongst us who hear very little of this sort of thing at all. MONEY is not the "need" of the Lord's people today — we need the Blessed Spirit of God in our work for Himself and He can work where money is limited. The inordinate prosperity of these latter years has had a deadening effect upon His own and created an opportunity for many to go forth which, we doubt, would have gone forth if the early principles and "dependence upon the Lord" had been the goal. Consider the days of old.

### THE TREASURE HOUSE

So, if you have a little treasure house of the Lord's money, be thankful that He has given it and seek grace from Himself to use wisely, with some deliberation and with the desire to send the Gospel farther afield than is being done today.

Years ago, an exercised brother left some money for opening up the Rio Grande Valley of Southwest Texas. It was surprising when this got around, how many seemed to have this exercise and wrote concerning it, but when the

fund ran done, the exercise also ceased. We could learn valuable lessons here. Some have NEVER known yet what it is to enter new ground for God and stick at it for years, if necessary, to see a work done for God, consequently they fall back upon the generosity of the saints and Conferences, etc., to provide the wherewithal for the daily needs. This is lamentable and we have no question, whatever, that many have missed the mark in this, both laborers and those who distribute the Lord's money, thus encouraging this sort of irresponsible work instead of steady, plodding, often amidst difficulty, hardship and loneliness. Some may take offence at our speaking of this but we are not unacquainted with the work done, or the lack of it, in many States of the Union. The words of our Lord come to mind . . . "I sent you to reap that whereon ye bestowed no labour: other men laboured and ye are entered into their labours." Again — "Therefore He said unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest." Luke 10:2.

---

### **DANGER ZONES and SAFETY ZONES**

Sydney Saword, Venezuela

THERE are many references in the Word of God to what might be called danger zones and safety zones, the former as a warning to us to avoid them, the latter as an encouragement to seek them.

When Eve forsook the protection of her husband's side and wandered into the vicinity of the prohibited tree, where the tempter was waiting for her, she had blindly stepped into a danger zone. The warning words were — "Thou shalt not"—Gen. 2:17, but she presumptuously partook of the fruit and reaped the dire consequences for her herself and for others. How different it was with our Lord Jesus Who, when exposed to the temptations of the devil, kept in the "safety zone" — "It is written." He was securely entrenched within the covers of the Book.

In Numbers 11 we read that the people complained, with the result that the fire of the Lord consumed them that were in the uttermost parts of the camp. That was the danger zone — they were far removed from the centre of gathering. The place of The Name is now the "gathering centre" and the Assembly is a "safety zone" for the believer. Just as the prodigal son forsook the safety zone of the father's house



and found himself in the danger zone of that far country, where he came to ruin; and just as Demas left the safety zone at the beloved apostle's side for the danger zone of a world-lover, so the believer who gets cold in heart and dissatisfied with the safety zone assembly life, permitting other things to hinder him from attending meetings, will eventually find himself in the "danger zone." He will lose the joy of the Lord and expose himself to the chastening hand of God.

In Deut. 25:17, 19 we learn another lesson from Israel's chequered history. Amalek smote the hindmost and feeble of the Israelites, the laggards behind and the loiterers. They were in the danger zone and could not survive the attacks of Amalek (a type of the flesh). Some who did run well, with exercised hearts as to being useful for God, have left their first love, have become discouraged and weary and are making no spiritual progress. Such are in the DANGER ZONE. The arch-enemy of souls, the devil, like a roaring lion is prowling around seeking whom he may devour. A discouraged Christian becomes a target for the wicked one and may soon be employed by him in speaking evil. There is a saying in Venezuela that "the tiger always follows behind the herd" (such as wild pigs). Natural instinct keeps them close together and, in this way, they could soon tear in pieces their enemy with their strong tusks. But the jaguar waits for one of them to lag behind, lured by some tid-bit along the way, then pounces upon it. The same thing is true of a certain specie of edible fish which swims in large shoals, in formation resembling a funnel with the top just below the surface and the tapered end almost at the bottom. Sharks follow the shoal waiting for the first fish that falls out.

The sad day came when David got separated from the army. He was lounging on his bed when his men were fighting their king's battles. He arose, not for prayer, but to take a sight-seeing stroll on the roof top and it proved to be a "danger zone" which ended in the greatest disaster of his life. How different with Peter in Acts 10:9, who went up upon the housetop to pray. His natural eyes were closed to all around him and what a marvelous panorama of heavenly truth rewarded his spiritual exercise. PRAYER is a "safety zone" for the believer from the allurements of the flesh.

However, Peter himself on a previous occasion had a very sad experience, the result of self-confidence. When our Lord was being led away from Gethsemane we read that "Peter followed Him afar off." We assume that it was the fear of man that kept him at a distance, but the multitude got in

between him and His Lord and it was the first stage in his defection. He had entered the danger zone. Just as the five cities of refuge were the safety zone for the manslayer, so our Blessed Lord Himself is the "safety zone" for the believer and He enjoins us saying - "Abide in Me and I in you." This reminds us of the lines of that beautiful hymn:

"'Tis only in Thee hiding, I know my life secure;  
Only in Thee abiding I steadfast shall endure."

"And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming." 1 John 2:28.

---

### THE UNEQUAL YOKE

William Williams, Venezuela

THE following by our late brother and esteemed servant of Christ has been passed on to us and we think it advisable to continue the warning today — The editor.

"We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain." 2 Cor. 6:1. In I Cor. 15:2 the apostle speaks of having believed in vain. To believe in vain is actually never to have believed at all. As the body without the spirit is dead, so "faith without works is dead also." A man may brag about his faith but it makes little impression, but let him show his good works and all are convinced. His faith, real or imaginary, cannot be seen, but good works silence the adversaries. "Why call ye Me Lord, Lord and do not the things which I say?"

Now in 2 Cor. 6:14 the apostle gives a number of exhortations which we consider to be "the commandments of the Lord." They cannot be ignored without making manifest that we have received the grace of God in vain. "Be not unequally yoked with unbelievers." He contrasts such a yoke as:

1. Righteousness — Unrighteousness
2. Light — Darkness
3. Christ — Belial — Devil
4. Believer — Infidel
5. Temple of God — temple of idols

These are the five contrasts and they are all very pronounced and striking. Startling as they are written on paper, in actual practice some of them are "dead letters" to the disobedient.

One of the besetting sins of our young sisters in Venezuela is the unequal marriage yoke. It brings its toll of wreck and ruin in the Assemblies each year. It has its natural explanation. There are more Christian women in fellowship than men — speaking naturally, the young lady has not a 50-50 chance of getting a saved husband unless she is favored with good looks, a good position, or a good family. Also the Christian women amongst us have a good name, that they are docile and good workers and, therefore, would make the ideal wife. The assemblies are molested by those who pretend to be interested in the Gospel but they have their eye on one of the young saved sisters. These miserable deceivers will stop at nothing to get in touch with their object, usually writing secret letters. It comes to be a test between the woman's love for the Lord and her love to be married and have a home.

In verse 16 of our chapter, he says . . . "Touch not the unclean thing. Now if we are thinking of the unequal marriage yoke the unsaved partner would be the "unclean thing." We wonder if young people look at the unsaved partner as "the unclean thing." He may be well dressed but the Lord looks on him as unclean. He cannot pray, he cannot worship, he cannot give anything to God. His money is unclean. He cannot share the spiritual values with his saved wife. He is dead, and to be married to him is the crime of her life. He should put a handkerchief over his mouth and, as any saved one comes near him, he should cry as the leper of old — "Unclean, unclean."

She will never lift him up. A corpse weighs more than a living body. More likely he will drag her down. He will influence the children, especially the boys. Sometimes they tell us — "I have given him my word and I cannot go back." It is no sin to take back your word when it is astray to God's Word. Better far to break your word than beak God's Word and your own heart.

---

### SINGULAR PROOF OF DECLENSION

The earliest converts to Christianity in Africa were very earnest and regular in their private devotions. They had no closets, rooms for retirement, but each had a separate spot in the thicket, to which he used to go. The several paths to these little Bethels became distinctly marked; and, when any one began to decline in the ways of God, it was soon manifest to his fellows, and they would remind him of his duty by saying, "Brother, de grass grow on your path yonder."

## JOHN BUNYAN AND THE WILL OF GOD

“HEARTY and courageous” as he had been in preaching, Bunyan felt it his business to encourage others. Therefore, thought I, if I should now run and make an escape, it will be of a very ill savour in the country. For what will my weak and newly converted brethren think of it, but that I was not as strong in deed as I was in word? Besides, I thought, that seeing God of His mercy should choose me to go upon the forlorn hope in this country — that is, to be the first that should be opposed for the Gospel — if I should fly, it might be a discouragement to the whole body that might follow after.”

So, quietly and unfettered, calmly and unbound, the Glorious Dreamer trod those thirteen long miles ‘twixt Sam-sell and Bedford. Through the country which the originals of his Delectable Mountains guarded, past pollards and yews, elm trees and poplars, between high hedges wet with the misty lacework of a November frost, over the heavy clay roads and loamy, sweet - smelling fields, the tinker took his last walk.

Every step of the way was full of memories. Here, doubtless, he had mended pots. There, he had preached. In this cottage, with its yellow thatch and rods of golden ragweed, he had visited a sick person. In that house, with its narrow twinkling window-panes, he had, with much easiness, pro-pounded questions of morals and theology. By the “swollen brook running with feet of silver” beside the roadside, he had partaken of a meal. He had quenched his thirst at that spring in the coppice. Yet he “went away to prison with God’s comfort in my heart,” as he expressed it; adding in another place, “before I went I begged of God that if I might do more good by being at liberty than in prison, that then I might be set at liberty; but if not, His will be done; for I was not without hopes that my imprisonment might be an awakening to the saints in the country, therefore I could not tell which to choose; only I, in that manner, did commit the thing to God. And verily, at my return, I did meet my God sweetly in the prison, comforting of me and satisfying of me that it was His will and mind that I should be there.”

“The Glorious Dreamer”



False preachers are like dogs running before their masters as if to lead the way, but ever ready to change upon the least indication that their masters are going to turn.

**PEACE**

By George Gould, Sr.

“Having made peace through the blood of His Cross.”  
Col. 1:20.

“O that thou hadst hearkened to My commandments!  
then had thy peace been as a river, and thy righteousness  
as the waves of the sea.” Isa. 48:18.

\* \* \*

IN Ezekiel, chapter 47, we read about a river. Some got into it ankle deep. That is good - better than not getting into it at all. Others got in to the knees - that was better. Still others got in to the loins. I was thinking that it would get into the pockets and make a difference. When I was learning to swim I never went into any place where I couldn't get my feet on the bottom and have my head above. It should be the same with preaching.

There are two kinds of peace spoken of in the Word of God. Psalms 29:11. God's peace. All God's people have that.

Luke 11:21, “When a strong man armed keepeth his palace, his goods are in peace.” That's the Devil's peace. People either have the Devil's peace or God's peace. Those of us who are saved can look back to a time in our lives when God came in and disturbed the Devil's peace and then we tried to make our peace with God by doing our best. But I was like a man in a bad hole. The more effort I made, the worse I sank. But thank God, the time came 46 years ago when I got to an end of myself. I saw through John 5:24 that He made peace by the blood of His cross.

Paul was a man of one subject, not one book. When he went to Corinth he didn't want to know anything much about them, but Christ crucified Who is a Friend Who loves at all times, and born for adversity.

Isaiah 48:18, I believe this verse will be a help to some. After we got peace with God, we were not always very sure about it. A child of God can get any distance from God, but can never get to hell. After I was saved I learned that the way to heaven had not a steam-roller run over it, as the way is often very rough. The greatest trouble I had was when I lost this peace. The high and happy way to heaven is obedience. It will bring many a cold shoulder but if you are popular with the Man of heaven, it's all right.

Zephaniah 2:5, “The Word of the Lord is against you.” It's an awful thing for a Christian to have the Word of the

Lord against him. But, says God, "Oh, that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." A river always runs the same way and so, says God, "then had thy peace been as a river." There's always a matter of freshness in a river. When once it is past you never see it again, the next water is fresh. Peace with a freshness about it. A river increases in depth and gets wider. Paul in speaking about his conversion first said it was a light, next a great light, and later a light above the brightness of the sun. So if you go on with God, conversion increases.

A river is a very independent thing. It is independent of what people may think or say about it. "They that love Thy law nothing shall offend them." If I haven't this peace, I'll be easily offended. But God says if we hearken to His commandments, our peace will be as a river and our righteousness as the waves of the sea.

---

### EBENEZER, OR RESTORING GRACE

IN 1 Samuel 7, we have the statement: "All the house of Israel lamented after the Lord." For twenty years the Ark had abode at Kirjath-Jearim, and it is said "The time was long." No time is so long and dreary as that spent out of fellowship with God: no time is so pleasant as that spent in fellowship with Him. What long, dreary, barren years many of God's people spend—years that the palmer-worm and the locust have devoured: years like Elimelech and Naomi spent away from the house of Bread, with the hand of the Lord gone out against them. What a mercy when there is an awakening to this lost blessing, and a real desire for fellowship with God again!

To restore the souls of backsliders among His people gives delight to the heart of God. He loved to have His people near Him, even though He has to allow them to eat the fruit of their own backsliding. His judgments He mixes with mercy to the repentant, even as He did with David who left the choice of punishment with God, who sent the lightest form of it in the three days pestilence. David knew that the mercies of the Lord were very great, and desired to fall into His hands, but not into the hands of men. Any individual, or company of God's people who are out of touch with Him, but who lament after the Lord will find Him a God ready to pardon.

Sincerity marked them in Samuel's day. They drew water and poured it out before the Lord, and fasted, and said, "We have sinned against the Lord." A real chastening of one's

soul and spirit is needful, with honest confession, if there is to be restoration. Very many professed restorations are shallow. Few reach that of the man in 2 Cor.: "Swallowed up of overmuch sorrow." "Godly sorrow worketh repentance unto salvation," 2 Cor. 7:10. Such are not difficult to restore.

The Philistines heard of Israel being gathered together, and went up against them. This would speak of Satanic hindrance to restoration. Samuel was a true intercessor. He knew God's mind, and the claims of God that were to be met, so he took a sucking lamb, and offered it for a burnt offering wholly unto the Lord. While it is a good thing to look at our failure; and to confess our sin, yet this is only half way toward restoration. The "Burnt Offering" tells of the satisfaction and delight God has found in Christ: the merit of His person and work: "He who gave Himself for us an offering and a sacrifice to God for a sweet smelling savor." God has accepted Him with deepest satisfaction. As in Noah's offering He smelled a savor of rest and said in His heart, I will not again smite the earth any more for man's sake: and promised creature blessings to all men while the earth remained. Christ is enough for the heart of God; and enough for any saint or sinner however great their need. So while we confess our sins to God, let us also present to Him the Lamb of God, in the worth of His person, and all the value of His precious blood. Abasing ourselves we would glory in the fulness of Him who meets all our need—the Mediator of the New Covenant whose blood speaketh better things than that of Abel.

"By this we triumph over sin,  
For this has made and keeps us clean."

God's grace will restore, and with joy we will say, "Ebenezzer"—Hitherto hath the Lord helped us."

How many times God has come into the lives of His people when apparently defeated by their adversaries, or discouraged because of circumstances? Faith is often tested, but God is faithful, and will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it," I Cor. 10:13. "Trust in Him at all times," Psa. 62:8.

"His love in times past forbids me to think,  
He'll leave me at last in trouble to sink,  
Each sweet Ebenezer I have in review  
Confirms His good pleasure to help me quite through."

"To the Lord our God belong mercies and forgiveness, though we have rebelled against Him." "He will be found of you when you seek Him with the whole heart." H.F.

---

## QUESTIONS AND ANSWERS

**QUESTION:** Would it be right to acknowledge and congratulate a professed believer who runs off and marries an unsaved partner, or is it in order to attend a "shower" for such?

**ANSWER:** You will notice in this issue an article by the late William Williams of Venezuela and the use made of the term "an unclean thing." If one realizes the wrong of this unequal yoke, how could he or she countenance it by gifts, presence or the like without denying the truth of the Word of God which tells us to "have no fellowship with such."

The very fact of not attending, or congratulating that which you cannot really, in your heart, countenance, should speak not only to the party or parties in question but should have a salutary effect on some who are wavering.

**QUESTION:** Should a brother in fellowship in a Scriptural Assembly be asked to take the Gospel meeting, or part of it, if he is attending meetings in an unscriptural association, even though professing Christian principles, continuing to do so even when spoken to by his brethren?

**ANSWER:** When we put anyone, so to speak, on the Assembly platform for ministry or preaching of the Gospel, it is a tacit acknowledgment that we are "with" him in his testimony and, therefore, we are in fact acknowledging that his conduct is right and proper in our eyes. To do this is disastrous to assembly fellowship and confidence in each other. It is closing the eyes to a known case of refusal to bow to the Word of God as it is brought to bear upon the individual by the elders of the Assembly and this, apart from all else, is a serious mistake and leads to further disobedience and lack of confidence in their shepherds by others of His own. No one should be on the platform who is under "a cloud."

Anyone taking the "platform" thus should have the confidence of the saints, have a godly consistent life and not have any particular blemish upon their testimony and, considering the question, should not be linked up with that which is a denial of our position as believers "gathered to the Name of our Lord Jesus Christ". We know, at times, men are on our platforms who should not really be there if the above principles were applied to the case. If the brother is not tractable and teachable, he is better "off" the platform and we can be sure he will not speedily regain the confidence of his brethren unless he shows a truly humble spirit.

**QUESTION:** If an individual, in fellowship in an assembly of God, commits fornication while still in such fellowship and the matter is not known until the marriage takes place and then it is made known that they are no longer in fellowship, without the sin of fornication being mentioned, does this constitute proper application of Scriptural discipline according to I Corinthians, chapter 5?

**ANSWER:** Most certainly not. It is neither Scriptural, nor is it for the good of the Assembly, nor even of the party involved. Even though a matter is known years afterwards, it is essential to the welfare and order of the Assembly that it be mentioned to the Assembly and the individual given the place given to him or her by the Spirit of God in I Cor. 5:12, 13. To seek to evade the responsibility to do this is dishonoring to our God and disobedience to the plain teaching of the Word. Likely "partiality" plays an important part in such cases but this is also denounced in the plain message to Timothy in Paul's first Epp. to him, chapter 5:21. One feature that is often forgotten is that, if there should be an eventual recovery and desire for restoration, it will make it all the more difficult if the proper discipline has not been used at the first.



**QUESTION:** Is there a difference between the Ministry of the Word and the freedom of the Spirit relative to the order, and the Gospel Meeting for the preaching of the Gospel?

**ANSWER:** We would judge so - the one is distinctly mentioned for us in the Ep. to the Corinthians, see chapters 12 and 14 etc., and ministry by the Spirit's leading is enjoined without question. This is one way God has to preserve the assembly and see that the proper teaching is given which shall be according to the pattern. For any group of men to arrange just what shall be ministered, or by whom, is going beyond the Word of God and the direction of the Spirit, and is usually connected with a pronounced desire on the part of those who have control, more or less, in the assembly to ensure what they are seeking to put over on the Lord's people. It is easy enough to get teachers who will be willing to submit to their thought and direction. Thus the work of the Spirit is refused and things usually weaken and depart from the pattern of the N. T. Church.

With the Gospel, this is an entirely different thing to consider. There is no direct command, as far as we can learn from the Word, to make the Gospel subservient to this rule of the Spirit relative to the Ministry of the Word. In fact, the Gospel in the early days of the Church's history was in the hands of those whose hearts were on fire for God and they "went forth" with it amongst the people, carried it far and wide and, as far as we can learn from the Word, this was not primarily connected with the Assembly at all. It was outside, amidst the people, and those who went forth thus had the hearty commendation of their brethren in their going and, upon their return, maybe after a year or two of preaching amidst the heathen, they came back with the recounting of what the grace of God had done, as we find in Acts 14:26, 27.

"And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they had come and gathered the Church together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles. And there they abode long time with the disciples."

As far as our Gospel meetings are concerned today, either at the regular Gospel meeting at home or the Conferences, it would seem the proper thing is to place on the platform men who are especially fitted, of God, for this work. And, then to consider the order in which they should speak - usually this can be arranged between the brethren themselves who should have good judgment enough to distinguish between who should go first, or last. Some men are exceptionally good to stir up the unsaved, others would seem to be better able, by the Spirit, to close a meeting with a warm and heart appealing message. After all, we ought to be able to distinguish such if there is any spiritual discernment. The idea of giving each one a chance at the platform is as opposed to the principles of the Word as possible. I remember at a Conference some few years ago, two men were to speak to the company at night - both were about the same age, therefore it was not a question of the younger servant acknowledging the older in the Lord's work but, to the mind of the writer, the one who went "first" ought to have gone "last" - I told him so at the close of the meeting. He was especially fitted to speak "to the heart" - the quality which the former speaker did not have if we judged correctly. These are all matters of consideration. We must always think that there shall be visitors in for the first time, or unsaved friends and relatives brought in specially and it should be our earnest desire not to "have a preach" but to see that the Word of God is put before them in the plainest possible way by men who are gifted and have a distinct quality of reaching the heart and conscience.

I often sit in a Gospel meeting and wonder, putting myself in the place of the unsaved listener, just WHAT they are getting out of such a meeting. There are some men, the moment they rise to their feet you are convinced they have God with them.

The Editor

## PIONEER PAGE

### “ANYWHERE, PROVIDED IT BE FORWARD”

Years ago, in Africa, when Livingstone heard the news of a new Station being considered — he replied . . . “I am willing to go anywhere, provided it be forward.”

When he met Mr. Moffatt in England and asked him, with shy diffidence, as he approached . . . “Do you think I would do for Africa?” Dr. Moffatt’s reply was . . . “YES! If you are prepared to leave occupied ground and push on to the North.”

No words could have appealed to the young student more powerfully. To “build on another man’s foundation” was the last thing he desired.

And so, today, it seems we are in danger of losing this spirit altogether, if it be not already lost. It seems some of our sisters are showing more devotion and self-denial in choosing difficult and isolated labor for the Lord than some able-bodied younger men. All such should have our prayers.

The beloved Apostle Paul and his fellow laborers always had this before them. No sooner did they make some conquests in the enemy’s territory than they were ready to “press forward” into unoccupied ground. When they visited the assemblies, they were for the most part the fruit of their earlier labors. “To build on another man’s foundation” was not for them, nor is it the desire today of any true man with God behind him. Just think for a while of the conditions, what it meant to go forward then ! ! ! ! A difficult path, no friends to cheer them at the end of their journey, no soft beds and tender hostesses, etc., no good times after an hour’s meeting at night, no letter - writing of projected labors for Satan to take advantage of . . . NO! they left us a wonderful example and God is looking for the man or men who will ATTEMPT SOMETHING FOR HIM, outside of the beaten track.

Such, when God’s time comes for bringing him forward, shall be the instrument of blessing to God’s people but they will not enjoy him long - he has his work to do - his appointed path and district where God has placed him but he, distinctively, shall be God’s man in the proper place and work and “all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord.” I Samuel 3:20.

The following verse describes the condition we expect when such are manifested: “And the Lord appeared again in Shiloh: for the Lord revealed Himself to Samuel in Shiloh by the Word of the Lord.”

\* \* \*

Some great “talk” about Missionary Work today is just that — it is “TALK.” True missionaries are scarce - too much money - too much equipment - too much popularity - too much publication. However, God’s true men are content to labor on quietly for God and He is using them and “signs follow” - the godly know them, they have learned to wait on God, they have the “endurance” of godly training in the desert place and we can and should pray for such definitely that they may have grace to follow on in the “old paths” of the Word and let the modern, ecumenically minded keep at their appointed rounds until the day when all shall be revealed.

**Bryn Mawr, Pa.** — Recent meetings of bre. Dobson and McCullough showed interest with two or three professing. May they be led on. Brother George Baldwin got home to Indiana, Pa., from Florida, still very weak.

**Clinton, Ont.** — The Correspondent writes of much encouragement of late. Our brother David Kember has been having meetings in Monkton for a year or so and the Lord has stirred up an interest. Four were baptized from there May 3rd, here, also a young girl saved last year in the Clinton S. S. and God seems to be still working—another man professed recently, prominent in the district. Brother Kember has had some help from young men of Mimico, Oil Springs, Lake Shore, etc., who have shown interest in this work.

This is the type of work we heartily commend to the Lord's people, prayerful visitation, sticking to it and content to see God working. It involves labor but is so different from the running to and fro amongst assemblies, taking their fellowship and seeing little accomplished. We do not believe this latter course is of God and this Magazine has NEVER encouraged it. We do not intend to favor this sort of thing. Our early brethren always refused to countenance it.

The baptism service and meeting following, with ministry and Bible Reading was considered very helpful. Bre. Joyce and Ramsay gave help. They also had good visits from bro. Russell Harris and bro. Crossley of Antigua. Pray for this district still.

**Eden Grove, Ont.** — Our brethren report a good Conference, larger again, taxing the Hall which is just ordinary in size. Few of the Lord's servants present this year but the Lord gave them a good and happy time together. They may need to look for larger quarters another year if left here.

**Deseronto, Ont.** — Reports have come of a good conference here with help from the Lord in ministry and the Gospel — our brother Gerald Taylor was able to come home from Hartford, Conn., after his sick spell but, of course, confined to the house during Conference. Feeling stronger at last report.

**Cleveland, Ohio** — The West Side Assembly here welcomes the Lord's people but Letters of Commendation would be appreciated, from anyone coming amongst us. The Correspondent.

**Yokohama, Japan** — Our brother James Currie writes that they were leaving Japan June 16th and would be in Vancouver, B. C. where they will take up residence for a while, considering the schooling of their children. He hoped to continue to visit Japan during such time as they would be there, maintaining his home in Vancouver meantime. In all this we can remember our brother and his wife as to future movements. He states . . . "The assemblies in Japan need your prayers as there are influences at work there which would cause them to leave aside the simplicity of the Word of God." His address in Vancouver district will be 5527 Halley Ave., Burnaby 1, B. C. Canada.

**Wasaga Beach, Ont.** — Prayer is requested for open air work and tract distribution where young men from the assemblies are encouraged to preach the Word, reaching many.

**Tylertown, Miss.** — Brother Ballhagen commenced in his tent recently in Franklinton, La., with some local brethren from other parts helping.

**Vancouver, B. C.** — Saints of Victoria Drive Assembly recently baptized four young believers who had been saved some time. Bro. Alves left immediately after the recent meetings for the East, brother Smith remained for a week or so — some professed at the meetings, giving promise.

**Joliet, Ill.** — Saints here were cheered through the Winter and Spring in the S. S. work, also the visitation to the Home for Aged ones which they have the privilege of visiting to speak the Word — now they start their open-air work for the Summer. Isaiah 55:10, 11.

**Salem, Ore.** — Brother Douglas Howard lately, with bro. Gerrit Bergsma, had some meetings about 17 miles from Tacoma — the Lord gave a little encouragement. Bro. Howard, earlier, with bro. Bert Joyce, had meetings in Tacoma, none professed but, later, a nice young woman wrote that she had gotten saved as a result, giving them cheer. We knew this young girl, when very young, in Northern Michigan in the Copper Country and we are sure it is a cheer to her parents who have deep exercise for the unsaved.

## CONFERENCES

**Sault Ste. Marie, Ont.** — Christians from Assemblies on both sides

of the line will have their Annual Conference D. V. Sept. 5 and 6 in the Lakeway Collegiate (formerly Technical School), with Prayer Mtg., Sept. 4 in the Gospel Hall, cor. Wellington & Spring Sts. Correspondence to S. H. West, 479 Albert St. E.

**Louisville-Mervin, Sask.** — Jointly, with Maidstone, the Christians here will have their mid-Summer Conference July 11 and 12, the week following Taylorside conf., with Prayer Mtg., Fri. eve. July 10 at 8. All meetings will be held in the Mervin Gospel Hall. Communications to A. E. Johnson, Box 101, Mervin, Sask.

**Akron, Ohio** — Christians gathering in the Gospel Hall, 1225 Wooster Ave., will have their annual Conference Labor Day weekend, commencing with Prayer Fri. Sept. 4 at 7:30 p.m., with ministry Sat. aft., at 2:30 p.m. also Lord's Day Sept. 6 and Mon. the 7th. (Take Wooster Ave., exit off Interstate 77 North). Corresp. Thos. Wright, 1571 17th St., Cuyahoga Falls, Ohio, 44223, Phone 928-2093.

**Bancroft, Ont.** — Annual Conference of Lakeview Gospel Hall will be held D. V. in the Legion Hall, Station St., Bancroft Aug. 22 and 23 Prayer Mtg., in the Hall Aug. 21 at 7:30 p.m. Those walking in the "old paths" welcomed for ministry. Corresp. A. Maxwell, R. R. 2, Bancroft. Phone 332-3742.

## FALLEN ASLEEP

**Toronto, Ont.** — On May 21st our beloved and esteemed brother Frederick G. Watson was called home to be with the Lord, aged 90. For the past three years he had been in the Home for Aged ones at Wau-baushene. Saved at 15 in the Brock Ave., Sunday School, he proved to be one signally called and used of God. He was buried here May 23rd. We hope to have a short obituary in our August issue of his life, as we knew him during the past 50 years. He leaves two daughters, Ruth in Oshawa, Doris in Chile, S. A.

**Manchester, Iowa** — Our dear brother George Robert of this city "went home" May 2nd., aged 80. He had been much weakened of late but patient. He first heard the Gospel at an open air meeting outside of his barber shop and was saved February 27, 1920. He was of a happy, kindly disposition and will be much missed by the assembly saints where he was faithful in attendance until weakness overcame him. His invalid wife survives, prayer requested for her. Titus 2:13.

**Detroit, Mich.** — Our dear sister Mrs. Ruth Anna Jones "went home" May 12, aged 76. She was received into the fellowship of the old Central Gospel Hall in Detroit in September 1918 and is survived by her husband and two daughters. The passing of these older ones of the old assembly in Detroit recalls happy memories and godly times when God was working and saints helped on in the right ways of the Lord. Would God such times had continued!

**Vancouver, B. C.** — A late report of the homegoing of our dear brother George Campbell we must insert. He "went home" April 3rd, and had been in fellowship in the South Main Assembly—well known amongst many of His own. He was hospitable and kind and anxious to please the Lord and had a real interest in the work of the Lord, until weakened and unable to carry on the work he loved. Saved when twenty years of age through preaching of the late James Rae and Herb Harris — he was aged 61. His aged mother survives, also his wife and two daughters — "It is only a little while."

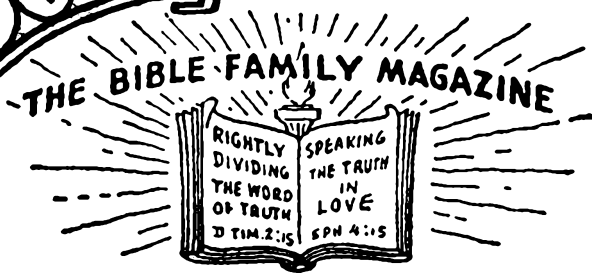
**Moncton, N. B.** — Our beloved brother Ernest Morton, Sr., passed into the Lord's presence on April 15th. Saved 55 years ago through Romans 5:6, he loved the Lord and His people and sought, to the very end, to manifest strict adherence to the principals of God's Word. He leaves to mourn his wife (Ada) and eight sons, all of whom are saved.

**Vancouver, B. C.** — Our dear brother James French "went home" suddenly May 11, aged 62. Survived by his loving wife Doris — saved at the age of 8 years in Scotland. In Assembly fellowship in Vancouver for many years and at Woodland Drive Assembly since its formation in 1955. Much interested in S. S. work.

**Tylertown, Miss.** — We have word of the homecoming of our dear sister Mrs. T. E. Johnston, without details — gathered "to His Name" during the early years of the work here. She left a good testimony.

**Collingwood, Ont.** — Our dear brother William Vose "went home" May 25th, a few days short of his 89th birthday. Saved in England and gathered out of the Anglican denomination about 45 years ago. A faithful brother who loved the Word and the place of His Name. One son survives.

# Words in Season



## THE CHRISTIAN WARRIOR

HE fears not man, His God he fears,  
He's known and loved, and served Him through the years;  
But this he fears, not less but more,  
Lest like some others who have failed of yore

He should deny His Word, Himself,  
For paltry praise of men, or e'en for pelf;  
And thus eternal loss in that blest day  
When all of earth and sin has passed away.

He knows his God—he also knows  
That many are the barbs the Serpent throws,  
To frighten, cause to swerve and turn away  
From his plain path of duty in this day.

For evil lurks in darkest guise  
To take the warrior often by surprise;  
But let his Captain give command,  
All else means naught, he wars to gain the prize.

W. H. F.

---

---

**AUGUST, 1970**

---

---

## WORDS IN SEASON

---

Published monthly at 107 N. Main St., Waterloo, Illinois 62298

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

---

### SECOND CLASS POSTAGE PAID AT WATERLOO, ILL.

---

SUBSCRIPTION PRICE—\$2.00 (U.S. Funds) single copies or in bundles. We hold this price this year as able.

---

SEND ALL SUBSCRIPTIONS TO:

MR. MATTHEW J. BRESCIA  
50 State Street, Room 44,  
HARTFORD, CONN. 06103

---

ALL OTHER MATTER should go to the Editor as formerly, Mr. Wm. H. Ferguson, 1289 Chase Ave., Lakewood, Ohio, 44107. Deadline for all notices the 10th.

---

ASSOCIATES: Matthew J. Brescia, Everett S. Glenney, Andrew McPhee, Fred E. Hill, Joseph Procopio, Charles J. Strom, Frank Tornaquindici.

---

**REMINDER:** Some subscribers have not yet settled for 1970 subscriptions. We know it is human nature to be "tardy" but this will not clear our books—Thanks! We still have a few volumes, past year or two available—\$5.00 postpaid by the Editor—write him.

#### ADDRESSES

**Venezuela** — John G. Frith, Carrera 9, No. 52, Duaca, Edo Lara.

#### CORRESPONDENTS

**Leamington, Ont.** — For the Merlin, Ont., Assembly Robert A. Robertson, 15 Georgia Avenue, is undertaking this work for His own by request.

#### REPORTS

**Philadelphia, Pa.** — Our brother Cesare Patrizio does not seem to be gaining strength—remember our brother in prayer that he may be comforted by God in his inactivity.

**Winnipeg, Man.** — Bro. Vanstone reports a real good Conference. The healthy Word ministered by about 8 of the Lord's servants.

**Hartford, Conn.** — The editor had a visit here and in Manchester, also called in at Midland Park, N. J. after Brookfield conf., for a night or two. New England has had a warm spot in our heart as we "touched shore" here first in 1914.

**Salem, Oregon** — A note from brother Douglas Howard tells of some exercise as to Montana, perhaps around Scobey. A sister here has been after us for years to try to stir up an interest in this large State. May God guide them aright. It is "not a matter of a day or two" as we are all aware.

**Brookfield, Conn.** — Recent Conference was a happy time over the good Word of God. Seven preachers present to help in ministry and Gospel. This small assembly have a real field before them and are exercised about some real labor in their district but not too many anxious to do some real, steady, plodding work which is what it takes. Some have found on "easy" path around assemblies and Conferences and the steady plodding for months and years is becoming unknown amongst us, generally.

**Byfield, Mass.** — This small assembly finds encouragement in Himself and enjoys the help of some brethren from East Boston from time to time. They have some elderly sisters who give much cheer in their testimony. We remember being at a Conference here, when in business in Boston, in 1914 and it is wonderful how God carries on His work. "Faint yet pursuing." Pray for all such smaller companies of His own—this is godly exercise in prayer.

# 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. 62

AUGUST, 1970

No. 8

---

---

## INDEX OF LEADING ARTICLES:

A Few Feet from the Door .....	Gospel Article
Robbers in the Church .....	W. H. Ferguson
A Good Minister of Jesus Christ .....	Harold S. Paisley
Some Valleys of Scripture ....	Alex. Wilson, Abbotsford, B.C.
The Prophetic Page—The Day of Christ .....	The Editor
The Strife of Tongues .....	W. H. F.
Questions and Answers .....	
Pioneer Page—The "fields" or the "freeways" .....	

\* \* \*

## THE NORTH WOODS FIFTY YEARS AGO THIS MONTH

"My horse was tired, it had been hot through the twisting trail in the forest, I was tired, the day was drawing to a close. I unharnessed my horse, I had watered him earlier at some backwoodsman's watering trough, I fed him some oats, tied him to a tree in the woods and prepared for the night. One must get fixed up for we could light no lamp in the woods, the insects would make life unbearable—a bite of supper, a bit of reading, roll the overalls for a pillow, stretch out on a hard bunk nearly a hundred miles from anyone we knew as a Christian, lying down words such as we had copied in our big Bagster Wide Margin Bible come to mind:

"Only one soul"—we crave and cry  
For great and lofty things,  
And in our weakness calmly claim  
The wealth and power of kings.

Only one soul, when thousands die,  
We must do mighty deeds,  
And gather millions to the Cross  
And Throne, for Mercy pleads!

Speak to the one as though none else  
Stood on the sinking sand:  
One sinful woman at a well  
Heard words, so sweet and grand.

Work for the one. To Philip comes  
The word—Arise and Go!  
And two rejoice for Christ thus met  
The heart which longed to know.

\* \* \*

"Old Bible Carriage days" never regretted.

## **FAITHFUL IN PIONEERING, SHEPHERDING, TEACHING**

FREDERICK G. WATSON

THIS short resume of my acquaintance with our dear brother during the past fifty years is not a full account, by any means, but rather points out some distinct characteristics of a faithful servant of Christ in the discharge of his duties relating to his acknowledgement of Christ as LORD.

Saved in early life, the product of the Sunday School work, he went on faithfully and well and, when commended to the work of the Lord, put his heart into it and has left a good and outstanding record thus amongst us. When one who serves Christ has stood up for nearly sixty years against the time and tide of the world and the changes in true assembly testimony, maintaining a happy and peaceful spirit in it all, we are sure this has been pleasing to our God.

### **OUR LAST VISIT WITH HIM**

At the Labor Day Conference in Orillia, Ontario., we enjoyed seeing him at the meetings and I rode back with him to the Home for Aged Christians in Waubaushene on the Lord's Day evening for their meeting there. Sitting with him in the rear of the auto, his mind very clear, he pointed out to me various farm homes on the way. He knew the history of the people who lived there formerly, some he could speak of as being the Lord's—others he spoke of as enemies of the Gospel, but they were all visited by himself and laborers with him through the years. He knew well the history of the assembly testimony and just when the decline came in when certain men sought to introduce the ideas of the so-called "open table" which, unfortunately hurt the assemblies of the district, which hurt continues to this day. But he spoke of the Assembly being planted in Waubaushene when he, with brother J. C. Beattie, after tent work saw this take place. In the Midland area, near by, he worked a lot in those years. He continued with his recounting of his experience and said, the next year we went to another district, worked the tent and saw the Assembly planted there — I believe he mentioned Foxmead of those early days. Then another year farther North they went and pitched the tent and saw the same thing in various places. Huntsville, Ont.,



where he lived for a number of years ere returning to Toronto to the Brock Avenue Assembly, was another of his "hunting grounds" for souls — then he spoke of Arnstein—some thirty miles off the road through the bush and, remember! these early laborers knew what it was to be weeks and months away from home, tramping through difficult terrain, with little money, few friends to encourage them, but with God as their Guide and Helper. The work there was outstanding, with his fellow laborer, and others to follow — then farther North they went another year and saw the same thing take place, souls saved and an Assembly planted—even away up to the New Ontario district, very cold and raw in the Winter and desolate, and here again God worked and the Assembly at Earlton was the result of their labors and now Charlton, Englehart, Kirkland Lake (all nearby) carry on to this day. Some interesting times could be told of these days as we often heard from dear brother Widdifield, the apostle of that North country, a humble and retiring servant of Christ, who encouraged us to visit them there.

As his sphere branched out amongst the saints, generally, he was much valued by the Lord's people—at Conferences always to the point, not too long and always with some very helpful instruction for the saints—the Gospel also was ever before him and, with his companions in His service, he has left a good savor behind him.

### UNSELFISHNESS

We heard a nice thing a short time ago about our dear brother. When he left Toronto for Waubaushene, the Home for Aged Christians, some time after his dear wife "went home" he was well cared for and one case I mention ..... the brethren at a certain Conference were distributing the Lord's money amongst the servants of Christ, and he knocked at the door of the room—entering he briefly said..... "Brethren! I am well cared for, just leave me out and give to the others." How nice to see such understanding and consideration of others. This thought of his continued to the very end, according to our knowledge—an unselfish attitude.

### FELLOW-LABORERS

These were of the "old school" men who loved the "old paths" of the Word and, while he might seem severe to those who did not know and understand him, he was of a most kind and comprehensible nature and, during the fifty years or more we have known him, we counted his friendship of value and his example worthy. May the

Lord raise up others so well fitted for the planting and maintaining of the truth of God in our midst, even "till the Lord come."

We forbear writing more but these few thoughts we leave on record as a little tribute to a faithful man, a faithful servant of Christ and a good Assembly man ..... all-round in many ways, able to advise, help, guide, counsel and, with fairness, he could look at both sides of a question, and advise accordingly. Wm H. Ferguson

### A FEW FEET FROM THE DOOR

SOME years ago while on my way home from work, I stopped in at a funeral Home to see the remains of a young man. He was just eighteen years of age, the youngest of a family of four boys. As I approached the casket, his father, a man with whom I had worked for a number of years, greeted me. I shall never forget the look of remorse on his face, an ungodly, hard—drinking man, who was very seldom serious.

A night or so previous to this the young man had come home in the early hours of the morning while his father was at work on the night shift. He climbed into bed, lit up a cigarette and fell fast asleep.

A few hours later he woke up, the mattress had caught fire and smoldered away until the house was full of smoke. He climbed out of bed and bending low to keep out of the worst of the smoke, he made a mad dash for the door..... but he never made it. While running for the door with his head bent low, he struck it on the corner of a table and fell unconscious to the floor and suffocated. But the most solemn fact of the whole story is, his body was found JUST A FEW FEET FROM THE DOOR. He was almost saved, but lost.

How solemnly this reminds us of King Agrippa as he sat before the great apostle Paul and as Paul, though in bonds, sought to bring before the king how the Lord had saved him while on the road to Damascus, when he was an enemy of Christ, and how that the Lord Jesus had come to suffer and die and be the first to rise from the dead, and bring light and salvation to all men who would receive the message of the Gospel. As Paul continued he said, "King Agrippa, believest thou the prophets? I know that thou believest." Then Agrippa said unto Paul..... "Almost thou persuadest me to be a Christian." And Paul said further, "I would to God that not only thou, but also all that hear

me this day, were both almost, and altogether such as I am, except these bonds." Acts 26:27, 29 Agrippa was almost persuaded. My father used to say, quoting an old saying, ..... "a miss is as good as a mile," and so it is with those who miss God's great salvation and perish, some of them, just outside of the door. By this token, as a man of God once put it ..... "to be almost persuaded is to be altogether lost."

The young man we have written about almost made the door, but missed it. Dear reader! take heed, lest like Agrippa you too should be "almost persuaded, but lost."

The Word of God proclaims—"Behold now is the day of salvation" 2 Cor. 6:2. The Lord Jesus said—"Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Matthew 11:28. You, like all men, have sinned against the God of heaven and need a Saviour ..... don't miss HIM. "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.

Submitted by H. V. of Toronto

---

### OUR TRUE POSITION

IF we know that "our citizenship is in heaven" we can afford to be NOTHING here. When we are consciously lifted out of self, sin, and circumstances we can live above the good or bad opinion of "this present evil world." How sad that any followers of the rejected Lord Jesus should court the smile of His murderers, and regard it as a great point gained to stand well with the world that despised and crucified their Lord! When willing to be NOTHING in the flesh, and to be NOWHERE in the world, the peace of God shall rule in our hearts, and we shall then live above the power of circumstances, as strangers and pilgrims seeking a city that hath foundations whose builder and maker is God.

I HAVE often remarked that I am glad in reflecting upon the teaching that I got when I was first saved. I was taught that my place was subjection in the assembly to the overseers, to the elder brethren. The subjection of the church to Christ is to be reflected in our relations with one another. The younger being in subjection to the elder. "Yea, all of you be subject one to another, and be clothed with humility. Gird on humility as the Lord girded Himself with a towel to wash His disciples feet.

W. Pinches

## ROBBERS IN THE CHURCH

Wm. H. Ferguson

THE heathen townclerk of Ephesus had to acknowledge that when the worshippers of Diana had the messengers of the Cross brought before him for arraignment that these men are not "robbers of churches" etc., but, in this our day, there are men who have crept amongst the people of God, as well as others who showed evidence at one time of being those who "would strengthen the things that remain" who now seem to take delight in "robbing" the Lord's people of their precious heritage of truth which has been a cheer and comfort down through the years. We refer to the attempt of some to take away, among other truths held dear by His own, the glorious and heart-warming truth of "THE BLESSED HOPE"—the personal return of our Lord Jesus Christ for His own, ere the dark day of God's avenging hand is seen on Christ-rejectors and the days of tribulation overtake this poor world and the great Christendom with its glamor, forms and Ecumenical system.

### HIS OWN WORD

We rely on the Word of the Lord Himself in John 14:3 ..... "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." We believe this Coming of Christ for His Church will commence the DAY OF CHRIST, which is one of the "four days" of Scripture, i. e. "Man's day" running on to the end of the 70th week of Daniel, the other two being the "Day of the Lord" which will last for one thousand years and the Eternal "Day of God" which institutes the "New Heaven and the New Earth."

The DAY OF CHRIST is preeminently His Day—the day which has been in His heart as noted in 2 Thess 3:5 ..... "And the Lord direct your hearts into the love of God, and into the patience of Christ." (margin). It is not a matter here of our patiently waiting for Him which should be our attitude but His waiting until that moment when He shall return to the air above and take His blood bought Church to Himself. The thought expressed in Eph. 5:27 confirms this ..... "That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." It is that precise moment when the Scriptures we love shall be fulfilled in all their beautiful setting, as we rise in heavenly bodies to be with Him and like Him for evermore. Cp. I Thess. 4:13, 18 and I Cor. 15:51, 58.

Let neither "tribulationists, or mid-tribulationists, nor theorists" rob you of this wondrous Hope which has cheered His own through the centuries, from the beginning, and although the precious truth was lost in the darkness of popish ritualism and refused by the modern radicalism of professors, has shone out as a "beacon of hope"—a veritable light-house amid the storms and dangers of a world that hates Christ.

It has been a maxim of ours through many years to look at those things which are brought to our attention, relative to the Word of God, as to the source from which they emanate. If good and godly men cause some precious thought to be brought to the surface, after much waiting upon God, it is especially precious since we understand the source and the fragrance of His Word warms and touches the heart. But, when we notice through the years, the departure of some men from the "simplicity that is in Christ" immediately it raises a question in our minds as to the thought behind their further questioning of "things most surely believed among us" and does not enhance either their literary products or make them valuable to us. We question all such in a far different way than when we read the writings or comments of men of God in the dark ages and of less advantage, when we see in their writings things which are not clear but are not so developed as to cause the millions of Christians worldwide to wonder as to "their hope" and especially this precious "hope" of the Lord's Personal return to the air for His own. Titus 2:13 etc.

### DENIAL OF OTHER TRUTHS

These generally follow, and are accepted by many who desire to question precious truths. The rabid tendency of these last days to institute a variety of translations which would, more or less, relegate the King James Translation of 1611 to oblivion, is just another attempt of Satan to add to the confusion in the minds of any seekers after truth, for he is the "old serpent ..... which deceiveth the whole world" Rev. 12:9. Thus we find many other "landmarks" being removed. While we recognize the value of the English 1881 Revision and the Englishman's Bible by Thomas Newberry, as compared with the Authorized Version of 1611, we certainly do not appreciate the attempts to conform our thinking to man's ideas of "how we should read it" etc. The changing of Scriptures in various translations can only have the added result of confusing the minds of some, suggesting the advanced "scholarship" has found something new, a sort of different anchorage, and a more modern anchor. We remember anchoring off the stormy coast of Wales many

years ago with the dangerous rocks visible on our quarter, knowing that only a safe anchorage known to our captain, and a good anchor and chain would keep us from being destroyed. We were glad that the anchor was the old time-tested one and the captain skilled in its use, where and when. The modern translators and their co-pilots (many of them brought up in the modern educational system with infidelity rampant) can do nothing for us than what we have, but they can lead astray the uninstructed and incompetent to judge and wreck havoc in the Church and rob us of precious treasure, if they could. The message to Philadelphia should strengthen us.....“Hold that fast which thou hast, that no man take thy crown.”

Date-fixers and deniers of the Lord's literal coming to the air to call the Church home before the dark days of The Great Tribulation are still with us.....We remember that years ago, through the wrong ideas of a brother, the late C. J. Baker of Kansas City, an esteemed brother, a manufacturer of tents, supplying them often to laboring brethren, embraced somewhat the idea that the Lord would come during the Jewish Feast of Trumpets (which is in our September) and although he did not fix the year, he thought it would be in this month. But dear Mr. Baker died and when I was in Kansas City years ago, I asked the brother I stayed with to take me to Mr. Baker's gravesite. He did and on the large tombstone I read the inscription which included the precious words of I Thess. 4:14 etc., which was cheering as it showed he died in the Hope of His Coming to the air for His own. Mr. Baker tried, unsuccessfully, to get the late Mr. Alexander Livingstone, to agree with his deductions but brother Livingstone's reply was.....“Brother Baker, I could not accept that, that would take away my Blessed Hope.” So, to all who would seek to take from us the Blessed Hope of the Lord's return to the air for His own, we give the same answer—We cannot and WILL NOT deny His own Word and Promise.

### WHAT EFFECT?

As we thus assure ourselves from the Word that He will return and His Coming is imminent, what effect should this have upon us in view of our soon rising to meet Him in the air? We believe it should hasten our making right anything between brethren that has not been made right. It should cause us to live within our incomes and not be in debt to the world when we go. It should keep us from dabbling in the world's affairs—it will save us from the gamble of the “stock-market” as many millions have found, lately, to their sorrow is but a gamble. It should save us from the spirit

of covetousness, grasping after every penny we can get our hands on, higher interest etc., etc., all an evidence of a form of covetousness etc. It will save us from the popular spirit of dissatisfaction—"Godliness with contentment is great gain" will be our watchword and we will thank God, daily, for His provision, His mercies and keep a happy thankful spirit in spite of all that seems against us at times. When enemies increase, it will cause us to remember that our Lord said—"they hated Me without a cause." If we stand for God and His Word and His truth as to the true "gathering centre for His people" we shall incur the wrath of not a few but "it is only a little while" and it is small reproach to bear for Himself. If the young believer is scorned for not following the fashions of the world (and there are few who do not these days) let them also remember that there shall be a bright reward at His Coming for any seeming loss suffered for Himself. I know of some young girls who took a stand against the "nudity" demanded in their school gym work etc., but they will not be losers—"Them that honor Me, I will honor" is a promise He cannot and will not revoke. So, with the Coming before us let us go on in simple ways, maintaining the true testimony to His Name, in separation from the religious systems and, when He does come the scripture may be fulfilled in us....."To him that overcometh will I give to eat of the hidden manna." Rev. 2:17. The "hidden manna" may be something He will whisper into our ear in the glory of some of the sorrows of reproach He endured when here below as He walked before His Father, honouring the Father in every word and deed and thought. What a wonderful example is our Blessed Lord for us to seek to keep before us as in I Peter 2:21....."leaving us an example, that ye should follow His steps."

---

### A GOOD MINISTER OF JESUS CHRIST

I Timothy 4:6 — Romans 13:4 — I Peter 4:10-11

Harold S. Paisley

THE subject of ministry was never more needful than today and thus it is purposed in this paper to set forth some of the marks of acceptable ministry and the features of a good minister of Jesus Christ. May the Lord, by His Spirit, increase the tone and quality of ministry both at Conferences and in our local assemblies as a result of such meditation.

This subject occupies a large place in the New Testament showing us the importance to the well-being of the saints of a God given Ministry. This word "ministry" is

not always confined to the preaching and teaching of the Word of God. It is used of the Civil Powers, as in Romans 13:4. There it is used of those who make and enforce the law where they are spoken of as "Ministers" three times. They are not always conscious that they are rendering God's service, for most are unconverted men, but these "powers that be" are ordained of God. The child of God has nothing to do with making laws or voting into office those who do, but he must submit himself to the laws of the State except where they interfere with his liberty towards Christ.

In I Peter 4:9, 11 we have another form of ministry which I suggest is of temporal kind. God intends us all to give of our substance and to minister as of the ability which God giveth. Hospitality, visitation of the sick and caring for one another are all ministries which increase the fellowship and love amongst God's people. Paul appreciated the gracious ministry of Onesiphorus in many things when he lay with a chain shut away from his public service, 2 Tim. 1:18. May we all be exercised to such acceptable ministry to all His own, for in this age of self seeking the need is ever great and the opportunities many to do good unto those in the faith.

### MINISTRY OF THE WORD

This aspect of ministry is the most important of all, as without it there would not be intelligent apprehension of our duties toward God or man. Two reasons have exercised my heart concerning the subject. Firstly, that the ministry may be improved, and secondly that the hearers may have their senses exercised to discern the true ministry of the Word.

Ministry is God's ordained method of reaching the lost, and feeding, guiding and building up and comforting the Lord's people. The ministers are also fitted, raised up, and qualified by God and given by the Risen Head of the Church—"for the perfecting of the saints unto the work of ministering unto the building up of the body of Christ." Eph. 4:12 R. V. What an honour it is to be made a minister of Jesus Christ, not in man's way but by the Lord Himself. "Mine the mighty ordination of the pierced hand." All who are in any measure gifted to minister will desire to improve and thus there are a number of things which, if heeded, will cause us to be more acceptable and will produce "good ministers of Jesus Christ."

### PREACH THE WORD

This exhortation of Paul to his own son in the faith was never more needed than today. The substance of all minis-



try is the Word of God. The ministry from the Word will include things old and new. Some imagine they must always have something new which is not essential but there must always be something fresh and sweet. Paul exhorted Timothy to put the brethren in remembrance of certain truths, and if he did he would be a good minister of Jesus Christ. Most of what we hear is by way of stirring up our minds by way of remembrance. Peter made no apology for following this path, 2 Peter 1:13. We need a constant restatement of the "things most surely believed amongst us" and a return to the old paths of separation and scriptural principles. Let none forget that to the young converts attending the gatherings of the saints, all things are new as they eagerly await food on which to grow. A good minister of the Word will not only preach the Word but his words will be interesting and, usually, short. Many are the complaints heard concerning long, and dry, addresses but seldom do any complain of a good, pithy short message. Few men have the ability to hold the attention of the people for an hour. Some long sermons are more of an endurance test than a joy to the hearer. A man with a message is known on the platform, while others who try the patience of saints never seem to realize that the Lord's people are restless and cannot discern the voice of the Spirit. It is a sad affair when ministry to no profit is given and precious time wasted. Many of the saints travel many miles to hear the Word of God and gain knowledge and help and turn home with only memories of the social side of the gathering. The open platform for ministry is the ideal of the Scriptures but how sad to see the abuses in unruly and vain talkers jumping up at any pause. Thank God for the preservation of the platform in most of the Conferences in this continent from such unprofitable discourses. The "platform" while open is not open to all the brethren but to those who are qualified and fitted and also under the direction of the Holy Spirit at the time, for one may not always have an open door, or a right message for the circumstances prevailing.

### FAITHFULNESS IN MINISTRY

Every minister of the Word must be faithful and hold nothing back. This requires great courage and will not always be popular. Paul did not shun to declare ALL the counsel of God. Timothy was told that the time was coming when they would heap up teachers of their own choice, as they would not endure sound teaching. The World must be warned against, sin must not be spared, and all the evil ways of the flesh condemned. There are many places where the truth is no longer desired and those who walk and seek the right ways of the Lord are not welcomed. Such are truths

concerning the distinct character of the local assembly, calling for entire separation from every religious movement of Christendom, and ministry which will expose the current tide of modernism which can even creep into assemblies of God was never more needed than in these closing days of testimony.

Above all, ministry will always, when given by the Lord, exalt the Glorious Person of Christ and make much of His pathway and Sufferings on the Tree, also His High Priestly work upon the Throne and His soon coming Glories in Heaven and Earth. The exercised minister will preach the same in all the churches of the saints, not seeking to please the opinions of his brethren but His Lord on high, as a faithful steward of the truth. Another form of ministry which we must be careful to avoid is using the platform as a vantage point to assail someone who has offended us, or to abuse the saints with hurtful words. The truth must ever be ministered in grace and tempered in mercy. A good minister will also be found in prayer as those early brethren who gave themselves "to prayer and the ministry of the Word." A prayerless ministry is a fruitless one. The ministry that reaches the heart is charged with the Holy Spirit's power and this can only be obtained by time alone with God in secret. Ministry may be well placed, carefully thought out and even sound but could be lacking in the one thing which is essential and that is "real grip" in reaching the conscience and hearts of God's people. Even the unsaved can only thus be affected. Thus we see the need of dependence upon God at all times; we must kneel before we rise to speak.

One other thing which requires to be mentioned that each minister raised up should carry the wholehearted commendation of his home assembly, and surrounding local companies. Timothy had the favourable report of the local assemblies in his area before Paul encouraged him into the service. Surely one who aspires to minister to the saints must first have seen souls reached and have been engaged in serious and continued Gospel work (not a butterfly inconstancy—editor) before becoming a teacher of the saints. God does not so work. One would encourage the younger brethren to minister but only in the sphere befitting their age and abilities.

## SOME VALLEYS IN SCRIPTURE

Alex. Wilson of Abbotsford, B. C.

### THE VALLEY OF ELAH

This takes us back to I Samuel 17:1. The Valley of Elah means 'the oaks.' It speaks of strength. This valley suggests the Cross, and the work of salvation the Lord accomplished there. It is from the viewpoint of obtaining victory over the enemy; Goliath representing Satan, and the Philistines the forces of evil. The historical details have thrilled the hearts of old and young alike; and also those who can enjoy the typical teaching it sets forth. In Hebrews 2:14, 15 we read ..... "that through death He might render powerless (Newberry) him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage." David's victory is typical, but it is eclipsed by that of our Lord Jesus over sin, death and the devil. He, and He alone, was equal to the challenge.

### VALLEY OF HEBRON

The Valley of Hebron means 'communion' and Jacob sent Joseph out of the vale of Hebron, to visit his brethren, as in Genesis 37:14. What communion there must have been between them, father and son! In applying this to ourselves, practically, we see what a portion is ours as sons of the Father. It is our birthright, as being in the family of God. We read in I John 2:15..... "If any man love the world, the love of the Father is not in him. To the unbelieving and hostile Jews the Lord Jesus said in John 5:42, "I know you, that ye have not the love of God in you." They had never known communion with God. It is a tragedy when we, who have known this, are out of communion with Him. Samson wist not that the Lord had departed from him. How insensible one can become to his spiritual state!

### THE VALLEY OF BACA

Here in Psalm 84:5, 7 the Valley of Baca means weeping. At times this is the experience of the believer. Sorrow or suffering is sometimes our lot; we are not immune from these things. The context here suggests that it is the strong man who can pass through the Valley of Weeping, and yet "go from strength to strength." He is one of the 'blessed' men of the Book of Psalms. It is natural for us to seek to evade or avoid but our Father is too wise or loving to order things that way. The words of the poet are edifying here: -

Ceaseless sunshine makes the desert,  
 Constant heat the burning sand;  
 Winter's snows make healthy climate,  
 Summer rains the fertile land.

And do not our light afflictions,  
 Like the rains and like the snow,  
 Keep our souls from being deserts  
 Where no heavenly fruit can grow?

#### THE VALLEY OF ACHOR

This valley means trouble—Joshua 7:26. This chapter in the history of Israel's experience is in contrast to what has just preceded. Their first conflict in the land resulted in a remarkable victory. They had obtained a foothold in the land; and the promise was that every place whereon their feet should tread would be their's. The covetousness of Achan brought judgment upon them. It called for national self-judgment; and Achan and his family were put to death. Two prophetic references to this village are interesting. In Hosea 2:14, 15, in the greatest time of trouble the nation will ever know, this valley of trouble is to become a door of hope. It speaks of their future restoration, and occupation of the land. Times of restoration in our experience bring back the joy of salvation, and the song of earlier days.

Then in Isaiah 65:26 this valley has become a place for herds to lie down in; the evidence of blessing and contentment. The sin and darkness of the past will be forgotten, and the blessing of the Lord their portion.

#### THE VALLEY OF BERACHAH

In 2 Chron. 20:26 we read of this valley, meaning "blessing." Jehoshaphat and Judah had been granted a great victory over their enemies. The prayer of JEHOSHAPHAT is impressive previous to going into battle. It expresses felt weakness and dependence on, and confidence in God. Afterwards they assembled in this valley, which from then on was named (perhaps re-named) the "valley of blessing." The Lord had again, as in chapter 16:9 shown Himself strong on behalf of those whose heart was perfect toward Him.

#### THE VALLEY OF THE SHADOW

Here in Psalm 23:4 our whole lifetime as believers is spoken of as the valley of the shadow of death. It does not refer merely to the time of departure from this life. 'Walk' is in the present tense, giving the thought of continuance. This suggests the need of His presence all along the journey of life. Humility is required if we are going to know His presence. The proud He knoweth afar off; and we can add, He keeps them there. This valley, without His presence is most undesirable..... "I will fear no evil for Thou art with me." What encouragement for the walk of faith.

---

## THE PROPHETIC PAGE

### THE DAY OF CHRIST

WE have sought to point out frequently, in these pages, the **FOUR DAYS** of Scripture, i. e. **MAN'S DAY—THE DAY OF CHRIST—THE DAY OF THE LORD—THE DAY OF GOD**. **MAN'S DAY**, of course, runs to the end of the last week of Daniel's vision, to the setting up and worshipping of the Man of Sin, the Antichrist, in the so-called Temple of God. This could mean almost anything save that it is **NOT** the future Temple to be built after the Son of Man returns in glory, as outlined for us in Ezekiel 40 to the end. **THE DAY OF CHRIST** commences with the rapture of the Church which may take place at any moment now, silently, secretly and suddenly, which is our "Blessed Hope". We have no intention of surrendering this precious **HOPE** for any vagaries of human ingenuity.

We heard it stated recently that the **DAY OF CHRIST** referred to the Return of the Lord (in a general sense) and the Millennial Kingdom. This is not so. The **DAY OF CHRIST** is entirely a "heavenly day" and has naught to do with earth except that the Church shall reign over the earth with Christ during the Millennial reign and shall be associated with Him in the matter of "judging" etc., as we find in certain portions of the word—cp. Matthew 19:28 with Revelation 21:12, 14. The city mentioned in this portion in Revelation is, of course, the abode of the Church—the bride, the Lamb's wife of verse 9. Note the 12 gates with the names of the 12 tribes of the children of Israel—the gate is the place of judgment or regulation, also note in verse 14 the 12 foundations "and in them the names of the twelve apostles of the Lamb." Thus the Church shall be in the place of judgment—cp. I Cor. 6:1, 3 etc. This, then, shall be the future position and association of the Church with Christ in His heavenly control over the earth during the 1,000 years of Millennial reign, but the **DAY OF CHRIST** is always a **HEAVENLY DAY**, never earthly. We must never confuse the **DAY OF CHRIST** with the **DAY OF THE LORD** which is always **EARTHLY**. Some do not seem to grasp this, therefore they must keep on changing their ideas to suit their interpretation of the Scripture as a new thought comes before them. The Judgment Seat of Christ, the Marriage Supper and the Manifestation are all connected with the Day of Christ which goes on into the heavenly scenes of glory.

Further confusion is caused by making the **DAY OF THE LORD** take place during the "tribulation period" of

the last week of Daniel's vision. This, too, will not stand the test of Scripture. MAN'S DAY ends and THE DAY OF THE LORD COMMENCES. This DAY OF THE LORD is ALWAYS earthly, never heavenly as above stated. It lasts for one thousand years and gives place to the DAY OF GOD which is the eternal Day.

So if young believers keep before them the fact that the DAY OF CHRIST has to do with the rapture of the Church at the secret Coming of Christ to the air, they shall be saved from many a conflicting opinion which will leave them with nothing certain as to the future and the probability of being taken in by the tribulationists, or by prophetic students who have missed the mark altogether and are accepting the writings of men, some of them even good men of the last century but, as we see unfolding before our very gaze the truth of God as to the last days, we must keep before us the precious promise of the Lord as to His return as in John 14:3—it shall prove to be a purifying and comforting hope.

To sum up this short paper therefore, we suggest:-

MAN'S DAY continues on earth until the coming of the Son of Man to destroy all His enemies, the beast and false prophet and all other.

DAY OF CHRIST—This is the consummation of our hope at His coming to the air and is the heavenly day He has been looking for with expectancy and joy.

DAY OF THE LORD—Begins with the Coming of Christ to the Mount of Olives in Judgment of nations etc., and continues as an earthly day for One Thousand years.

DAY OF GOD—This is at the end of the Day of the Lord and is the Eternal Day. The Editor

---

### THE STRIFE OF TONGUES

IT is no wonder that David knew how to thank God and pray as we have recorded in Psalm 31: 19, 20, since few know more than he did of the bitterness of his enemies. However, he had a sure resource and hiding place, as recorded in Holy Writ:-

“Oh how great is Thy goodness, which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men! Thou shalt hide them in the secret of Thy presence from the pride of man: Thou shalt keep them secretly in a pavilion from the strife of tongues.”

The above "strife of tongues" is a matter of deep concern to the godly for it shows the hidden canker which is "eating away" at the vitals of testimony, and the saddest part of this is that those guilty of such things keep up a "front" as if they were living in the presence of God whereas, we know, from the Word itself that such is impossible.

We heard recently, where many were gathered together at a Conference, of two professed servants of Christ, not young men at all, and unknown to them their conversation in between the meetings in the Hall was overheard by a listener who was very much grieved at their conversation as it was directed to another respected servant of Christ whom they were "tearing apart" as it were. The meeting commenced some time later and one of these two was the first with a hymn, then he jumped up and sought to minister—our informant stated that neither of these two had anything for the saints, and no wonder, for the Spirit of God was grieved and others also. We mention this, not to expose our nakedness but to show part of the reason for the dearth at times amongst His own. A solid confession of evilspeaking would surely be in order from any afflicted with a "bad tongue" but, if such do not give heed to the Word of God, then doubtless further measures shall be taken—"Our God is a consuming fire." Hebrews 12:28, 29.

We have known many beloved brethren in our more than sixty years in the fellowship of His own and such were always men of character, spiritual discernment and would never stoop to such an unworthy business as this. Let us test all things by the Word and let us also test the actions and words of men in private by the same precious Word of God. Lend no listening ear to the gossip of people or preachers or you will become like them and you shall be defiled by the defiling tongue. My dear father used to say often that "some men can preach like an angel and sin like a devil" and we must remember we are in the last days with many strange things happening. God is testing His people—we find this principle enunciated in the Word, both in the Old and New Testaments—cp. Deut. 13:1 and 2 Peter 2:1 etc. God permits such to cross the path of testimony to see who will stand for Himself against all who would, otherwise lead astray from the godly simplicity which is in Christ and occupy the mind with fleshly things or thoughts, rather than the precious Word. As we have often said in these pages, we NEVER knew a godly man to be a gossip or carrier of tales. It is a mark of self-seeking, self-entrenchment and self-interest. Let this be a warning against all such and our brethren, who have the care of the saints, know how to deal with such when it is known. W.H.F., Editor

## QUESTIONS and ANSWERS

**Question** — In the matter of Assembly problems, is it not true that prayer and relying upon the Word brings a solution in due time?

**Answer** — The solution lies here—in waiting upon God in prayer and submission, without selfwill and fleshly energy. As we look back over the many years of assembly testimony we can trace many of the troubles, and even divisions, amongst His own to the energy of fleshly men and minds, also an unwillingness to abide God's time and wait upon Him.

Problems shall always arise in our testimony and nothing is gained by a few acting out of fellowship with their brethren. To gain this oneness of mind, waiting upon God is essential and this is where the carnal man fails—he cannot wait, he must act.

When such a serious question arises and there is not this oneness of mind, it is a serious mistake to go ahead without this—it can only result in further trouble, often division and defilement of God's Assembly and this is a serious matter. Consider well I Cor. 3:17 and its implied hand of God against aggressors.

Sometimes the Lord's servants, serving Him in His work, are called into such matters—wise is the man who knows when to abstain from such. But, if he is, he must certainly know and act in unison with his brethren, otherwise he gets a blot against his testimony and further alienates brethren and accomplishes nothing but disorder. At times, younger and more or less inexperienced men will enter such fields, without due consideration, and hinder what otherwise could have been settled in a godly way.

There are matters which have, more or less, disturbed assemblies during the many years we have known of such and "hands off" is a good policy, leaving it to the local overseeing brethren to decide in the fear of God. And if they are NOT of one mind, then there is no harm in waiting further on God and, if it is a matter of reception into the Assembly of God their attitude shall be honored of God, otherwise the saints are in trouble, the assembly weakened and the Gospel suffers.

Of course where it is a matter of scriptural discipline, there is no other alternative than carrying out the Word of God and there must be an urgency about this as we have in I Corinthians 5 which brooks of no unseemly delay or prevarication.

**Question** — While we decry the evidence of immodesty in the dress of sisters frequently, is there not a reasonable approach to the fad of young men, and even older ones who would try to be young again, in the sideburns and queer arrangements of hair and beards, marking such out as fellow-travellers of the rebels against the establishment and the "free-thinkers?"

**Answer** — The answer lies in wise shepherding—if there are godly shepherds they can take such aside and point out to them, from the Word, that it is merely following the dictates of society today and without scriptural example. (The beards etc., of older brethren years ago cannot be raised up as condoning this practice of the present generation, as there was no desire on their part to be "like" the world—they rather were marked out as those who decried the fashions of the world—there was never anything unseemly or provocative about them).

If such godly advice and care does not meet the demand of true godliness, then some good ministry by responsible shepherds in the Assembly shall certainly make it more difficult for the devotees of modernity to perpetuate their queer turn of mind. We can see that many today are more or less fearful when it comes to the needful present-day ministry. Consequently Assemblies suffer and are depleted from lack of proper shepherding and godly care. Partiality has a lot to do with today's departure from scriptural principles.



**Question** — Why is there so little real study and acquaintance with the Scriptures manifested at many of our Conferences and Special Meetings?

**Answer** — We would say that lack of “proper gift from God” is without question at the root of the matter, also men taking a place God has not fitted them for. Taking the place of “teaching” without having been taught of God in God’s school only manifests the poverty of the mind and the desire to take another’s place. “To every man his work” is the record in the Lord’s statement in the Gospel and happy is the man who can stick to his work and do it for God without “seeking great things for himself” — cp. Jer. 45:5. Men speak of the prophetic word sometimes and it is quite evident that they are unacquainted with a subject that is precious to many but their deductions are given as if they carried the weight of Scripture, which they do not.

Again some sermons are time-worn and while “old truth” is always precious when ministered in the Spirit’s power, it is disheartening to hear lengthy, wearisome addresses which lack this. More time spent alone with God, in prayer and meditation, is necessary and we appeal to our younger brethren whose lives stretch out before them, not to be too anxious for the platform but rather learn of God in such a way that when the time comes, they can come forth from God with a message for the people of God. Such men are scarce amongst us today who have God’s message for the “present need.” May the Great Shepherd Himself supply the need, for we are weak.

**Question** — Is the question of “money” a reason why there is little or none of real and true pioneer work done in these United States today?

**Answer** — It is not a question of “money” but the proper use of it in prosecuting good and honest work for the Lord which is very scarce in our day. There is far too much running to and fro, using the “freeways” at 70 miles an hour to see much done for God. Souls are not reached through such “freeway travel”—the “freeways” are for the maddening crown, rushing here and there, pleasure seeking, dissatisfied, must be going somewhere—consequently we, too, may be carried away with the spirit of restlessness and it takes very little excuse to have one step into the automobile and away they go . . . “Let it roll” is the motto and the number of miles travelled in a day is the subject of comparison often . . . Not so the men of an earlier day — they were men who had districts laid on their hearts, they got there, very slowly and simply at times, but they stuck to it and saw work accomplished for God in “breaking up new ground.” This seems to be a lost art. Much travelling to and fro, much of what we intend to do etc, etc., consequently little done. Money is plentiful but we fear much of the Lord’s people’s hard-earned money goes to the Oil Companies etc., who love to have it so.

It is officially stated, more or less, that it costs 14c to 16c or more to have a car on the road, **every mile traveled**. This adds up tremendously—driving as some do up to 30,000 miles or more a year—this would amount to \$4500.00 a year, with about 600 hours behind the wheel of an automobile yearly. What would not this money do if used rightfully and as many of the saints think it is being used? We believe brethren who distribute the Lord’s money should look more carefully into the travels of those to whom they distribute the Lord’s money. After all, it is not their money, they are but stewards of it and many a poor saint, giving much, does not expect to see it squandered in highway travel or pleasure and a sincere and honest person would not do this, either. He could not have a good conscience. These are matters to stir up our thoughts and cause us deep exercise. Whole tracts have been opened up and assemblies planted with less than a fifth of this that has been spent on traveling alone. No wonder there is poverty in our ministry.

## THE PIONEER PAGE

### “THE FIELDS” not THE FREEWAYS

WHEN our Lord said to His disciples, in John 4:35 . . . “Lift up your eyes and look on the fields, He meant exactly what He said. He wanted their vision to embrace the needy fields, towns, villages, country spot etc., where there was work to be done for eternity.

We believe, in this our day, that the “freeways” demand far too much attention from laborers, the “fields” are neglected. There is no suggestion of work being done for God on the Freeways of U. S. A. They are for the busy, pleasure-seeking throng, for the mad rush to get somewhere in this world and to reach a point in the quickest way possible, but they are a snare to the servant who thus neglects the “field” he has before his vision.

To “lift up your eyes” means just that—get above the world and its worldly concept of rush, hurry to do things, to get somewhere, or worse still, just to waste time and seek to satisfy a restless mind. On the other hand “the fields” suggests another thought altogether. The word in the original suggests “A place” —“a spot” — a country or land or province, and further suggests the thought of a “particular place” which God has laid upon the heart. Also considering the word—“Look” — this suggests a beholding of it, an earnest consideration of it, a place which God has so laid upon the heart that we cannot take our eyes off it, nor satisfy the heart till we seek to reach it with the Gospel, sticking to the work for years if necessary, to see God working and something done for Him.

We came across, in our files, a letter from our esteemed brother John J. Parkinson of Australia, one of God’s men of that land, speaking of an article we had in W.I.S. regarding “Breaking up new ground” by the late James Campbell. He states:

“I enjoy this article by James Campbell on breaking up new ground. I enjoyed it seeing our home was the first in Queensland that he and John Blair entered in March 1896 and the last he left on October 9th., at midnight the same year. The night he and Blair came, my sister was saved and two hours before the train left, as they departed, I had changed masters. They were “breaking up new ground” for over six months, and in the morning we will see how many others were blessed. I heard of one, a sister still living in the far North.

On Thursday the 23rd., (this was written on Nov. 16, 1967) it will be exactly 85 years since the British India Steamer “Korma” brought five Parkinsons to this city (he writes from W. Gabba, Qld), and I still remember the landing and going to Bulemba Point and then to Dalveen and, later, to Warwick where my Father Clement Parkinson planted the first Assembly on the Downs. He got his training in Fishaw, Scotland from 1873 to 1882, which we left in September and arrived as aforesaid.

I close with warmest greetings, Yours in bonds eternal, John J. Parkinson-

**IS THERE NOT A FIELD, A SPOT, A COUNTY, A PROVINCE WHICH GOD HAS LAID UPON YOUR HEART WHERE YOU ENTER AND “BREAK UP NEW GROUND” AND SO EARN AN ETERNAL REWARD?**

**WHY REMAIN A “FREEWAY TRAVELER” AND COMPANY THE RESTLESS? SEEK OUT THE LONELY OUTPOST, THE NEGLECTED, THE POOR. GOD WILL REWARD YOU AND HIS PEOPLE WILL BE CHEERED.**

**Venezuela, S. A.** — Our brother Frith found it advisable to return immediately to his field of labor here account of visa problem etc., and is glad to record the goodness of God in bringing them back here safely. He visited Puerto Cabello and was returning to Duaca (note his new address above).

**Vancouver, B. C.** — Our brother Jas. D. McColl visited on the Prairies on his way West with his wife and daughters and is headed back to Australia, his chosen field of labor. May the Lord guide and bless him and make this short visit amongst us on this Continent fraught with good memories. His ministry has been helpful, encouraging and what we need, fresh, studious and heart warming.

**Garnavillo, Iowa** — The tent meetings at Strawberry Point have been very encouraging. The tent holds some hundreds and many coming out — at last report about sixty or more unsaved were coming nightly and God has been working — we trust it shall be a real encouragement to the saints of this place, also Manchester, and West Union etc. Our brother started May 24th, and we know nothing but hard work will accomplish much for God—we thank God for all “workers”—we need such not those seeking an easy path. They had a good all day meeting at Blue River, Wisconsin, the 28th of June. Bre. Mick and Norris were at Brodhead, brother Warke at Marion, Iowa.

**Venezuela, S. A.** — Our brother J. Walmsley hoped to be back here, leaving Ireland July 10th, with his little daughter Ramona, aged 7. So we know the Lord will guide him as to his movements there—he may visit the Valencia area or possibly Puerto Cabello. Many of our workers in Venezuela will be remembering our dear brother David Zuidema of Midland Park, N. J. who has been a constant friend to them all and many other missionaries and a succourer of many, ourselves also we can say. He is in hospital in N. Y. at this writing for extensive heart tests. Pray for them in this trial.

**Owen Sound, Ont.** — Four were baptized here May 10th., two had professed some eighteen months previously at meetings of brother Doherty. He and brother Beattie also had some meetings in Collingwood some time ago and two who professed then were to be baptized June 7th. We are always glad to hear of such progressing in the divine path.

#### CONFERENCES

**Sault Ste. Marie, Ont.** — The Joint Conference of Assemblies on both sides of the boundary will be held D. V. September 5th and 6th, in the Lakeway Collegiate (formerly Technical School), commencing with Prayer Mtg., Sept. 4th in the Gospel Hall, Spring and Wellington Sts. All other meetings in the above location. Corresp. S. H. West, 479 Albert St. E.

**Akron, Ohio** — The Annual Conference of the Akron Gospel Hall will be held D. V. as usual, Sept. 4th, for prayer at 7:30 p.m. continuing for ministry Saturday 5th at 2:30 p.m. and over the Lord's Day the 6th and 7th. The Hall is located at 1225 Wooster Ave. Coming by Interstate 77, take Wooster Ave., exit north. Corresp. Thos. Wright, 1571—17th St., Cuyahoga Falls, Ohio, 44223, Phone 928-2093.

**Arlington, Wash.** — Our Annual Conference will be held D. V. Sept. 5, 6 and 7, commencing with Prayer Mtg., Sept. 4 at 7:45 p.m. Servants of the Lord walking in the “old paths” welcome in ministry. Visitors freely entertained. Strangers coming please follow Hospital signs as the Hall is directly opposite the hospital. Corresp. Gerrit Terhorst, 902 E. Maple.

**Waterbury, Conn.** — Annual Conference in the Italian Gospel Hall, 53 Spencer Ave., will commence with Prayer Fri. Sept. 4th at 7:30 p.m., continuing over the 5th, 6th and 7th. Corresp. Anthony Orsini, 16 Barbara Drive, Wolcott, Conn.

**Waterbury, Conn.** — The Gospel Hall, 18 Spencer Avenue, will hold their Annual Conference God-willing on October 3rd and 4th commencing with Prayer Mtg., Fri. Oct. 2nd at 7:30 p.m. Please note this change of the Assembly Conference which usually was held the last weekend of Oct. Usual arrangements, welcome extended to visitors—Corresp. A. Van DenBush, Greystone Rd., R.F.D. 2, Terryville, Conn. 06786. This is their 48th.

**Clementsvalle, N. S.** — The Annual Conference will be held D. V. Sept. 6 and 7, commencing with Prayer Mtg., Sept. 5 at 7:30 p.m. Accommodations provided and the Lord's servants walking in the old paths welcomed in ministry. Corresp. Ronald Berry, R. R. 1.

**St. Thomas, Ont.** — Conference dates Canadian Thanksgiving D. V. We expect to have details for next issue.

**Orillia, Ont.** — Following shows change of date for the Annual Conference (for years convened on Labor Day). The Conference of Dominion Gospel Hall here will commence with Prayer Meeting Sat. October 10 at 3:30 p.m. with ministry at 7 p.m. On Lord's Day Oct. 11th, Breaking of Bread at 10:30 a.m. with usual arrangements following, also over Monday Oct. 12th at 10:30 a.m. and 2:30. No evening meeting Monday. Servants of the Lord walking in the "old paths" welcomed. Corresp. R. J. Pears, 74 Lahay Avenue.

**Hitesville, Iowa** — The Annual Conference of Christians will be held D. V. September 19th and 20th commencing with Prayer Meeting Sept. 18th. Usual arrangements will prevail and visiting Christians given accommodations freely. Correspondence to George L. Frey, Aplington, Iowa 50604.

**Midland Park, N. J.** — Annual Conference dates, D. V. will be Sept. 26 and 27, commencing with Prayer Mtg., Sept. 25 at 7:45 p.m. Usual arrangements. Correspondence to Edgar Chambers, 550 Franklin Terrace, Wyckoff, N. J. 07481.

## FALLEN ASLEEP

**Bryn Mawr, Pa.** — We regret that we have had no more details of the homecall of our dear brother James Cooper last February 24th. He was a worthy brother and acquaintance of our's who maintained a steady course and sought to maintain Assembly principles according to the Word. He had a godly care for the flock, first in N. Y. at 125th St., and 73rd St. Assembly and latterly here. We miss our dear brethren.

**San Diego, Calif.** — Our beloved brother Samuel J. Long "went home" June 13th, aged 44. Saved in Philadelphia when a lad of 15 he went on well for God and the Assembly. In the Front St. Assembly here for past 17 years—a happy and useful brother. His last and trying illness was an occasion of proving God and a testimony to His goodness. His wife survives also one son—his aged mother also is with us—we remember her even before their marriage years ago in Bryn Mawr, Pa., a worthy couple.

**Houston, Texas** — We have word of the homecall of Mrs. Grierson's sister, Mrs. Mary Patterson who "went home" in her 81st year after a long illness. Saved and in fellowship in the Gospel Hall Assembly for over 60 years, the niece of the late Mr. and Mrs. Joseph Jamison who were the first of foundation members of the Assembly here. The Jamisons were worthy Christians and when we were using a horse with our Bible Carriage in Michigan 52 years ago, they were amongst the first to supply the need in after years for the first motorized chassis for the Bible Van. Such exercise and fellowship we cannot forget.

**Taylor'side, Sask.** — Our dear brother Rupert Clarke "went home" lately in his 77th year following an automobile accident, a number injured and his wife in hospital at last report in Saskatoon. (Our correspondent has not given us the date of his death). Born in Huntsville, Ont., saved there when 17 and in assembly there for a time then here for over 50 years. Godly and knew his place in the Assembly, serving well to the end. Remember in prayer his wife, also a son and daughter. He was killed in the accident.

**Vancouver, B. C.** — Our dear sister Mrs. W. Stewart went to be with the Lord June 15th, aged 84. Born twice in Northern Ireland—saved under preaching of brother Alex. Lamb when 19. In the West End Assembly, Winnipeg for 30 years and past 32 years in Fairview Gospel Hall here. One son and two daughters survive. Rev. 14:13.

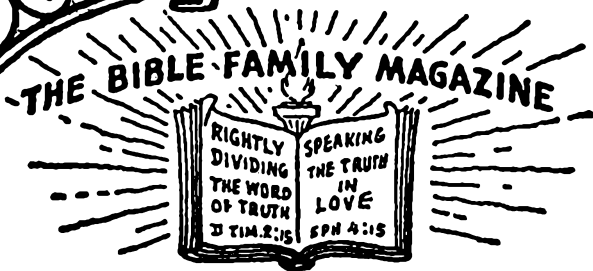
**Winnipeg, Man.** — On June 4 our dear brother Michael Prodeen "went home" aged 68. In fellowship in the West End Assembly here for about 20 years. Titus 2:13.

**Brodhead, Wis.** — The saints here lost two sisters, Mrs. Mary E. Gritzmaker on June 23rd, aged 82. She was saved in May 1949 at meetings of the late Walter Eltzes.

Also on June 29th, our sister Mrs. Esther Kneubuehl, aged 59. She was saved in December 1946 at meetings of the late Elgie B. Jamison. Titus 2:13.

**Westbank, B. C.** — Our sister Mrs. Bertha Webber "went home" April 25th., aged 85. Saved Feb. 20, 1917 in her home, later received into fellowship in Glenrosa, where the Assembly met then. Faithful to the Lord through the years. Her husband, three sons, six daughters survive, all saved.

# Words in Season



## IN HIS SHADOW

SHADOW and coolness, Lord, art Thou to me;  
Cloud of my soul, lead on, I follow Thee.  
What though the hot winds blow,  
Fierce heat beat up below,  
Fountains of water flow—  
Praise, praise to Thee.

Clearness and glory, Lord, art Thou to me;  
Light of my soul, lead on, I follow Thee.  
All through the moonless night,  
Making its darkness bright,  
Thou art my heavenly Light—  
Praise, praise to Thee.

Shadow and Shine art Thou, dear Lord, to me;  
Pillar of Cloud and Fire, I follow Thee.  
What though the way be long,  
In Thee my heart is strong,  
Thou art my joy, my song—  
Praise, praise to Thee.

“Rose from Brier”—A.C.

---

---

**SEPTEMBER, 1970**

---

---

## WORDS IN SEASON

Published monthly at 107 N. Main St., Waterloo, Illinois 62298  
EDITOR: William H. Ferguson, 1289 Chase Ave., Lakewood, Ohio, 44107

### SECOND CLASS POSTAGE PAID AT WATERLOO, ILL.

SUBSCRIPTION PRICE—\$2.00 (U.S. Funds) single copies or in bundles.  
We hold this price this year as able.

SEND ALL SUBSCRIPTIONS TO:  
MR. MATTHEW J. BRESCIA  
50 State Street, Room 44,  
HARTFORD, CONN. 06103

ALL OTHER MATTER should go to the Editor as formerly, Mr. Wm. H. Ferguson, 1289 Chase Ave., Lakewood, Ohio, 44107. Deadline for all notices the 10th.

ASSOCIATES: Matthew J. Brescia, Everett S. Glenney, Andrew McPhee, Fred E. Hill, Joseph Procopio, Charles J. Strom, Frank Tornaquindici.

### CORRESPONDENT ADDRESSES

**San Diego, Calif.** 92115 — Andrew M. Hall, 5168 Ewing St., for the Front Street Gospel Hall.

**Toronto, Ont.** — For the Bracondale Assembly — Mr. Robert Young, 8 Tefley Road, Willowdale, Ontario.

**Orillia, Ont.** — Reuben J. Pears, 74 Lahay Ave., for Dominion Gospel Hall.

**Forest, Ont.** — Correspondent for the Lake Shore Assembly now is Albin Hodgson, R. R. 3, Forest, Ont. His tel. no., 519-873-5724.

### REPORTS

**McKeesport, Pa.** — Our brethren Harold Clark and Minor Hawk had three weeks good Gospel meetings in Monongahela with some professing. They used an old building.

**Tent Meetings** — We have had reports of following—Bro. Paisley's meetings closed in Iowa with excellent interest and several professing. Brethren Elliott and Eric McCullough in La Porte City, S. E. of Waterloo. Bre. Brandt and Wahls at Fayette, Iowa., we heard. At Lake Shore, Ontario., bre. Pearcey and Krauss were having good numbers, some professions, also at Lobo, Ont., bre. Gray and Dobson have been seeing some blessings. These are our reports to date.

**New Brunswick** — Bro. Albert Ramsay was in Murray Corners here. This is the fifth summer they have spent some time here, having children's meetings in morning and preaching the Gospel at night. They have had about the largest turnout of children this year, living in the trailer where they have the mobile Hall. A young brother from Midland, Ont., helped him for a week and a brother from P.E.I. helped in bringing children in large bus on his two weeks' holidays. A good way to spend them! Bro. Ramsay states that his brother-in-law was baptized in June, saved a year ago, troubled for years. "In all labour there is profit."

**Clinton, Ont.** — Bro. Alves finished up here, ere returning to Vancouver, with meetings for the believers, several young in the faith, on Assembly truths with good interest and hall filled. May the Lord still work in this locality—much of the results have followed house to house work and labor for several years.

**Deckerville, Mich.** — Saints here have had recent visits from bre. Alves, Warke and the editor, the latter also visiting northern parts of Michigan. The Assembly here was planted about 50 years ago, we have had an interest in them from the beginning, the older ones all "at home."

**Scobey, Montana** — Our brethren Oswald MacLeod and Douglas Howard had three weeks here of late but little or no interest reported. A dear sister here has been anxious for work here for years, she left Glen Ewen, Sask., to homestead here, so our brethren tried this short effort. This whole State is without a worker that we know of in fellow-

# 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. 62

SEPTEMBER, 1970

No. 9

## INDEX OF LEADING ARTICLES:

CONVERSION OF WM. P. DOUGLAS.....	Edward Doherty
ROBBING US OF REWARD .....	Wm. H. Ferguson
CHURCH GOVERNMENT .....	John R. Caldwell
TRUSTING GOD IN PIONEERING .....	
AN EXTRACT FROM PIONEER PREACHING.....	
A WARNING TO OTHERS .....	M. G. C.
LACK OF POWER AND FITNESS .....	Anon
EXTRACTS FROM LETTERS .....	

### THEY WENT EVERYWHERE

Acts 8:14

AND thus the seed was scattered

And nothing else did matter:

For hearts were filled with joyful news

And messengers had naught to lose.

### THEY WERE SENT FORTH

Acts 13:4

The Holy Spirit touched them,

And filled with power and fitness

They preached the Word and laboured well,

Saw sinners reached and saved from hell.

### WHEN THEY WERE COME

Acts 14:27

The Church was gathered gladly

To hear how God had helped them:

Two years had gone without a word,

But here were men that knew their Lord.

### THEY ABODE A LONG TIME

Acts 14:28

No wonder they could linger,

And no one lift a finger

To tell them you are here too long,

We need you not, there's nothing wrong.

### THEY CAUSED GREAT JOY

Acts 15:3

On way to deal with trouble,

Their tongue was never double:

And so the saints along the way

Heard naught but what could give them joy.

And so a lesson we can learn

From early saints and early men:

These men were Holy Spirit's work,

And everywhere they left their mark.

W.H.F.

## CONVERSION OF WILLIAM P. DOUGLAS

APRIL 1876 brought Spring to New York City. Under an invisible power the drabness of Winter was giving way to a delightful and welcome change. Trees and grass bore bright green hues once again. Truly a pleasant sight to behold.

April 1876 brought even greater changes to New York. Mr. D. L. Moody was preaching there at the time. Souls who had been long dead in trespasses and sins were being quickened into life. Drabness and despair, drunkenness and destitution were giving way to joy and the assurance of salvation. Lives were being changed. A mother, concerned about her son's salvation, pressed her son William to attend the meetings and hear the great preacher. Bless God for mothers who have a concern for their sons. Thank God for sons who will still heed a mother's invitation and thus W. P. Douglas came under the sound of the Gospel.

Youth is a time when impressions are received, when influence is brought to bear, when decisions are often made that affect the whole course of life, and even the destiny of the soul. Just a youth at that time, but the work done that April 17th., was the turning point in his life. Mr. Douglas afterwards became a very useful servant of Christ, a soul winner, with a godly care for the people of God. He records his story as follows:

"Influenced by a mother who ever sought my spiritual welfare, I was induced to attend the evangelistic meetings being held then in the city. One night as I listened to Mr. D. L. Moody preaching from Genesis 3:9 . . . 'Where art thou?' the Spirit of God applied the question to my soul. That night, for the first time in my life, I discovered my whereabouts spiritually before God. I had entered the Hall a thoughtless, careless sinner. I left it with the arrow of God's quiver sticking deep and fast in my soul. My state as a sinner continued to give me trouble but at length God was pleased, in His love and grace, to make known to me His great salvation. After some weeks of soul trouble I found rest, peace and joy in believing His blessed Word in John 5:24 . . . '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 judgment; but is passed from death unto life.'

Many are like him, quite careless in youth, but the Gospel is still the power of God unto salvation. Note how God worked. Indifference was changed to concern, when God spoke to his soul. Troubled and concerned, he attended the



meetings but nothing was accomplished until God was pleased to reveal His plan of salvation: HEARING . . . BELIEVING . . . HAVING. Our own efforts, or those of well-meaning friends cannot avail. This is the work of God and is accomplished by His Spirit, through the Word of God. The sinner surely believes what God has said about His Son, and sees the value of His sacrifice on Calvary and the value of His precious blood and, believing this as meeting his need, is saved. Reader! Is this salvation yours? Rest, Joy and Peace, what a blessed portion! It may be yours through faith in the Lord Jesus Christ and His finished work.

Submitted by Edward Doherty

(Mr. Douglas was the first preacher we heard in the United States back in 1914—he was a true friend and confidant until he was called home—Editor)

---

### FAMILY PRAYER

IT was during the great revival of 1857 that a young married man, who lived in a fashionable quarter of New York City, was very happily converted. He determined that he would not be ashamed of his Lord, and said to himself, "Now I must obey God and honour Him in my family. I must set up family worship."

His family was comprised of his young wife and a worldly-minded sister. The tempter immediately suggested, "Wait, don't be in a hurry! Not tonight! You have never prayed in your life. Wait and learn how first!"

But he knew that he must start right away. That very night was the time. He did not know how his wife or his sister would take it, but he went into the library and asked his wife if she would object to his reading the Bible and praying, telling her about his conversion. She was polite about it, and said, "Certainly not, if it is your pleasure."

He first read from the Bible, then knelt down to pray, while his wife and sister sat stiffly in their chairs. Although he did not know the rudiments of prayer, he cried out with great earnestness and soon both listeners began to be moved. His young wife was the first to yield, weeping and falling down on her knees beside him with an arm about his neck. Soon his sister was on the other side, also crying. He prayed for them, they confessed their sins, and in a few minutes both had come to know Christ as Saviour. And family prayer was kept up in the home from that time on. But what if he had failed to obey God, had allowed himself to be defeated? What then might have been the story?

Adapted

## ROBBING US OF REWARD OUR HOPE

Wm. H. Ferguson

In Titus 2:13 the Personal, literal return of our Lord to the meeting place in the air for His own is spoken of as "Looking for that Blessed Hope" reminding us that the living saints shall be caught up to meet Him in the air (snatched out of this earth—Gr.) and with the righteous dead who shall be raised first, we shall together be with Himself as He shall escort us in through the gates of heaven—I Thess. 4:13, 18—John 14:3, I Cor. 15:51, 58 etc. We shall then be in glorified, incorruptible bodies fitted for the glory and shall stand before His "Bema" when each shall receive his own praise of God—I Cor. 4:5 and the life of the saint from salvation's day shall be properly evaluated and brought to light to himself, and this shall show the loss or gain which is the result of the life on earth for Himself and for His glory. This shall be totally for reward as there is no question of sin raised at the Judgment Seat of Christ—thank God that has been eternally settled and the "Bema" of Christ is no purgatory or dreaded tribunal, cp. I Cor. 3:12, 15 and 2 Cor. 5:10 and Romans 14:10 where the latter is a question of immature judgment and reminding us that our attitude to the weak brother shall likewise affect the matter of reward in the future.

We would be robbed of reward by failing to keep this DAY OF CHRIST before us and the Judgment Seat or "Bema" of Christ in our vision and permitting our hands to hang down and our testimony be lost. The Lord thinks a great deal of our testimony to His Name, sharing His reproach and reward shall be concomitant with such a path of rejection—Hebrews 13:13.

FALSE TEACHING as to "The Coming" can deflect our course.

FALSE FEARS as to our acceptance in "the Beloved One" can cloud our years and develop legalism and self-righteousness and make "works" a "fitness for this day." The life shall be fully shown to us but "our eternal salvation" does not for a moment depend on our faithfulness. We would be in a bad state to enter heaven if this were so.

FALSE AND EXTRANEIOUS ideas as to Satan being there to withstand us in the Devil's territory, is an anomaly and unworthy of any serious thought. It is a figment of a confused imagination.

LISTENING TO PROFESSED TEACHERS outside the assemblies, or even amongst us, who are not clear regarding prophetic events at His Coming and afterwards, can confuse, distress and rob us of joy relative to the appearing of our Lord and Bridegroom. Who ever heard of such a day (the meeting of Bride and Bridegroom) being a day of distress, uncertainty, fear and foreboding? Away with all such thoughts—we shall enter heaven in a glorified state, as we have above stated, in heavenly bodies fitted to enjoy glory and His blest Presence with all that such entails and never a cloud of sin shall obstruct the glory of His Presence. Penal judgment for sin is unknown in heaven and for all on earth who have rested their souls in His atoning blood, it has passed—"There is therefore now no judgment to them which are in Christ Jesus." Romans 8:1. Away with all such thoughts!

"That He might present it to Himself a glorious church not having spot, or wrinkle, or any such thing: but that it should be holy and without blemish." Ephesians 5:27.

Giving ear to the "tribulationists" who conjure up a mixture of Jewish trials with the Church's testimony, during the 70th week of Daniel's prophecy, can only rob you—never help you—it shall make you fearful and worthless in view of His soon return and you shall lose that "Blessed Hope." He is coming soon—MARANATHA.

### SETTLING DOWN

We may be robbed of our reward by a "settling down" comfortably in the world and making it our home, without due thought that we are really "sojourners" and just here for a little while. It is true that we have responsibilities to meet and our lives to live, so to speak, but the pilgrim character should so characterize us that we shall be known as "strangers" here. Unless we keep our eyes fixed on our Lord and our eternal home, we shall just become like good Egyptians, their ambitions, their education, their inventions etc., etc., shall so occupy our minds that we soon shall talk like an Egyptian and our speech shall "betray" us. How few today speak the language of heaven when we meet—how seldom can we have a heart to heart talk with one well versed in the Scriptures of Truth. We can talk of problems in the Assembly, questions and things that alienate, but the "heart talks" and the communion of a soul satisfied with Christ and His Word is greatly lacking. We can also talk of persons, but this is the work of the gossip and the slanderer, not infrequently, and is the mark of those who are on

good terms with the "father of lies." The soul starved, the spirits of the godly grieved and we have lost reward which, otherwise, might have been to our credit in that soon-coming day of manifestation.

### ROBBERY OF OUR TIME

How much idle time is wasted which might add to the reward in a coming day. Hour after hour spent at the wheel of an automobile will mean little, indeed, when we get home. The endless desire to be going somewhere, doing something, unsettled, restless, wasting precious moments—this is true robbery sure enough and, in later years, if left here, many a one regrets that they know so little of the Precious Word. Remember, we can never be true and devoted lovers of our Lord Jesus Christ unless we have a real love for His Word and Teachings. Both go together. We look at the writings of men and women of God of the past and we can only slightly appreciate the length of time and labor involved in writing, as well as in able ministers of the Word, preaching. It has been said that

READING MAKES A FULL MAN  
 PREACHING MAKES A READY MAN  
 WRITING MAKES AN EXACT MAN

We deprecate today the lack of good writing amongst us—by this we mean writing which is the result of devotional, doctrinal, prophetic study of a real kind. Much study demands intense interest in the subject, demands a humble mind to accept the "mind of God" as conveyed by the Spirit in the Scriptures and, usually, a dispensing with the books and writings of men as authority—the final authority is the Word itself and, while appreciating the works of men who were godly and devoted and able, yet we adhere to the precious fact that the Bible explains itself and the closer we keep to its blessed pages, the happier, more useful and more able we shall be. Ideas of men change, God's Word is like Himself, unchangeable. May we have grace to love it more, preach it more and show it more in our lives. The Chinamen said to a brother years ago — "What we need is not so much Christ in books, as Christ in boots." The walk tells the story.

---

If God sets the feet of His people in a narrow path, it is their part to keep in it if they would be in the path of blessing.  
 (Edward Dennett)

## CHURCH GOVERNMENT

By the late John R. Caldwell

AT a recent very large meeting of Christians one of the speakers expressed the following thought:-

“Substitute church government for meats and drinks in the 14th., of Romans, and you arrive at the same thing in principle.”

BUT there is a difference between what is called “Church Government” and “Meats and drinks” for God has plainly revealed His will concerning the order of His house, but concerning meats and drinks He has spoken on this wise “But meat commendeth us not to God: for neither if we eat are we the better; neither if we eat not are we the worse.”

“Church Government” is a term popularly given to all that department of divine truth which concerns the order, discipline, ordinances, ministry and worship of the Church of God. It has been in some one or other of its many and vastly important branches, the subject of conflict amongst all the sects of Christendom since the days of the Apostles.

The utmost ingenuity of Satan has been exercised to “darken counsel!”; to obscure the truth, to set at variance the minds of the children of God; to hinder by opposition and deceive by counterfeit at every point of this department of God’s revealed will. So hopeless is the confusion thus wrought that many true children of God see no resource whatever, no basis whereon to found Christian union, except the ignoring of such subjects entirely. Each one is thus to be left as in the matter of meats and drinks, or the observance of days etc., to be “fully persuaded in his own mind” to do “that which is right in his own eyes.” and leave others free to do the same. The most opposite and contradictory judgments are not only to be tolerated but respected; so long as they do not appear to subvert the Gospel or what are commonly held to be fundamental or essential doctrines.

Christians are thus left in the position of “agreeing to differ,” and the circle of divine truth regarding which they are actually “of one mind” is reduced to the smallest possible compass.

It is very far from the purpose of the present paper to depreciate those cardinal truths wherein all who are the children of God by faith in Christ Jesus are absolutely at one. Well were it for the souls of all believers if these were greatly more the theme of heart meditation and mutual in-

tercourse as well as of public ministry. A more thorough apprehension of foundation truth would doubtless clear the way immensely for the reception of the mind of God upon other subjects.

For Truth is one; it is a great unity of which Christ, the Truth, is the centre. All truth is connected with, and radiates from Christ, even as every line of truth leads to and converges in Him as its wondrous focus. And hence the difficulty of using aright such terms as "essential" and "non-essential." Who would apply these to the members of the human body? Some parts are indeed acknowledged to be vital and others not, but so closely is it knit together and inter-twined that the rending of some of the least vital members often produces fatal results.

Is it not the case that the use of the terms "essential" and "non-essential" betray a mind occupied with the need of the creature rather than the glory of the Creator? Too often the "essential" is only that which concerns man's salvation from hell; whilst infinite fields of truth owing to ignorance of which God's Name is dishonored, His Spirit grieved, His Church divided, His saints defiled and the world deluded, are complacently set aside as "non-essentials."

But how different is the manner in which the Lord Jesus spoke of the revealed will of God. He indeed acknowledges that there are the weightier matters of the law, but instead of ignoring the lesser duties, He thus beautifully conserves the whole "these ought ye to have done and not to leave the other undone." Matthew 23:23. Again "whosoever shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of heaven." Matthew 5:19. Again, "teaching them to observe all things whatsoever I have commanded you." Matthew 28:20. And, following the instructions of His Master, the Apostle shunned not to declare "all the counsel of God . . . kept back nothing that was profitable." Acts 20:20, 27.

He foretold that the time would come when men would not endure sound doctrine—that is, literally "whole doctrine." Men would endure parts of the truth, they would tolerate the ministry of some doctrines but others they would not consent to. Hence the truth—"they will heap to themselves teachers" those who would preach to please the hearers instead of preaching the Word of God sound and whole.

And this is the true and literal meaning of a "heretic" or "sectarian man." i. e. "One who chooses." Instead of allowing all the truth of God to have due weight with him he

chooses certain parts of the truth and rejects others. Hence the doctrine he makes choice of becomes his "hobby" and he soon gathers around him those who "choose" like himself. Self-will is the motive power and sectarianism is the result. That which began with the choosing of some particular truth to the ignoring of other truths, soon develops into positive error. The balance of the truth not having been maintained, shipwreck is the result.

One of the most plausible, most specious, most apparently spiritual, and most popular of modern compromises is that which consents to ignore "Church Government" and casts it out as a "bone of contention" to the refuse heap of "non-essentials."

Yet so it is, that the very line of truth thus set aside is specially guarded in Scripture and set forth as of the very highest importance. For it is in connection with the divine ordering of ministry in the assembly that the words occur . . . "If any man think himself to be a prophet or spiritual, let him acknowledge that the things I write unto you are the **COMMANDMENTS OF THE LORD**. "But if any man be ignorant, let him be ignorant." I Cor. 14:37, 38. From this passage two deductions can legitimately be drawn. First--that what the Apostle wrote in the 1st Epistle to the Corinthians concerning the order of God's Assembly or (to use the popular term 'Church Government.') is to be regarded as the will of the Lord Jesus Christ. Second — that to be in ignorance is culpable, and he who disregards the Apostolic injunctions is carnal notwithstanding apparent spirituality.

Moses was Jehovah's servant and entrusted by God with every detail of the construction and ordering of His dwelling place and service under the Old Covenant. To depart from the revealed will of God through Moses was heinous sin. See Heb. 8:5, Lev. 10:1, 2 etc. Even if done in ignorance—still it was sin, Lev. 5:17—for it was a sin to be ignorant of that which God had spoken.

But in the ordering of the New Covenant Moses the servant is set aside and **CHRIST** takes the place of authority as a **SON OVER HIS OWN HOUSE**. Heb. 3:6. Whether the commandments be from the lips of Jesus—as in Matthew 18:15, John 15:17 etc., or by the pens of His Apostles—the authority is the same. It is absolutely and without controversy the legislation of the Lord for His gathered saints.

Human devices, expediency, self-will are therefore excluded upon every point concerning which **GOD HAS SPOKEN**. To own Him to be Lord in His own House is spirituality; to set aside His authority and to be subject to

“the doctrines and commandments of men” is carnality and confusion.

Every revival under the Old Testament was essentially a returning to the law of Moses and that simply implied the acknowledgment of the LORD-SHIP of JEHOVAH. And what is revival under the New Covenant? Is it not a return to the written Word of God; a return to Apostolic doctrine; a return to the acknowledgment of the authority of the Lord Jesus Christ.

And now let the question be asked, Which is sectarianism? Earnestly to contend for the will of the Lord Jesus to be carried out in every department of the believer's life -- in the world, in the family, in the Assembly; or to maintain that the will of the Lord Jesus, though important in the Christian's walk in the world and important in his family life, is not to be contended for in the Assembly, but to be treated as “non-essential” and placed upon a similar footing to “meats and drinks.”

Alas! That such a compromise should find favor amongst the children of God! How can saints even aim at being “perfectly joined together in the same mind and in the same judgment,” if the mind and judgment of Christ be not the only acknowledged rule, the sole and ultimate appeal?

**Editor's note:** The above article is taken from one of the early years of *The Northern Witness*—the late Donald Ross being its first editor. Later, about 1879, Mr. Caldwell became editor and continued for years, during which time this periodical became *The Witness*. One can readily see by this article from the pen of Mr. Caldwell the character of ministry which characterized the *Witness* in these early days. That so much of present day ministry in various periodicals is so distinctly opposed to the early teachings we can only ascribe to the “declension” which has succeeded of later years and which is so manifest today, even leading the people of God which once stood for distinctive Church Government and order into more or less of the ecumenical spirit of the day which is also leading on to the apostacy from divine truth and into a compromise with a seductive ecclesiastical position of mutual concession, reminding us of the statement of a well-known figure . . . “Every compromise was surrender and invited new demands.” When we received the editorship of *Words In Season* 23 years ago we received it as a stewardship and have no intention of surrendering any of the truth of God learned and enjoyed for over 60 years. To compromise and surrender the truth is desertion in the battle and apostacy in its total outcome. Thank God that during almost 100 years of testimony, many still carry on as this article encourages us—may this continue “till He come.”

---

The backbiter is one who maliciously speaks evil of others; the babbler does so through lack of the thoughtfulness of love.



**A WARNING TO OTHERS**

My dear C. . . . . :

Please forgive me for taking the liberty of writing a few lines to you. My dear sister in her last letter wrote very sorrowfully of your engagement to an unsaved man. Dear girl, could I only see you to talk with you, I could tell you better what I would like to say.

I am married to a dear boy who is not saved. We love each other dearly and he has made a good husband but oh! dear C. . . . could I only make you understand what barrier there is between us.

He knows nothing of the love of Jesus. There is absolutely nothing in common except that pertaining to this world. To speak of anything relating to the Bible to him is like speaking to some one who is too far away to hear. Absolutely no spiritual fellowship at all.

My soul has become so empty and barren. I could just cry out for the fellowship of God's people at times. I feel starved for I know no other Christian near and when I do meet my old Christian friends I can hardly hold up my head for shame. My terrible sin of disobedience seems always to loom up between me and God so that I seem so alone and God's face turned from me. Yet I have my dear husband but he cannot help me in all this.

If he were saved what a difference! It seems so hard to make him see that forgiveness of sins is just a matter between himself and God. Our conversations always end up with him saying he thinks he will have as good a chance as anyone else, and oh! dear boy, he may never know different till it is too late.

It grieves me so terribly whenever I think how I turned my back on Jesus—Jesus who died and suffered on the cross for me. To think I would rather make Jesus suffer than a man who was trampling under foot the precious blood of this same Jesus whom I loved. It is just as though Jesus and R. had been held up to me for me to choose and I have chosen R. and now I am suffering for it with no remedy. How terribly grieved Jesus must have been.

Sometimes I think nothing but the actual experience of married life could ever have made me see things as they are but then it is too late.

Dear C. . . . , I have written these lines to you in the hope that I may help you avoid a life of bitterness of soul such as I have experienced through marrying an unsaved man. You may think now you will be happy and no doubt you would for a time, as I was, but it all seems to gradually fade away and only the bitterness of grieving God remains. From one who longs to warn you by her experience and for Jesus' sake.

M. G. C.

## AN EXTRACT FROM "PIONEER PREACHING"

AT Strathaven there was a man named Sandy Taylor who, along with others, after Holt and Geddes had left, preached night after night in the Square, and had an audience of about 2000, so mightily did the Spirit of God work. This man afterwards wrote in the following terms to the Evangelists, which may contain a suitable word for those engaged in the Lord's work today:

**"Dear Brethren, do keep humble, for I find that numbers of our popular preachers have been drawn aside, and have been robbed of their power and blessing. Have visited one popular brother preaching in Glasgow, and I am afraid he is falling into the vortex. Dear Brethren, the Lord Jesus Christ rode into Jerusalem on an ass, and the inspired penman tells us that the whole city was moved at His approach, and they cried out "Hosannah, blessed is He that cometh in the name of the Lord."**

The Lord acts exactly the same now, and if any true disciple of His will be content to be the humble ass, the Lord will ride upon him and towns and cities will be moved crying, "Who is this that cometh in the name of the Lord?" But if there be a temptation, and that yielded to, to be the fine prancing blood horse, so that the people may be taken up with the horse instead of the rider then in the midst of display of worldly wisdom and human eloquence the people will go home, not to battle with sin and troubled conscience and sigh for the blood of Christ to cleanse them, but to talk over a grand discourse and a grand preacher.

---

## LACK OF POWER AND FITNESS

A WELL-KNOWN servant of Christ was showing to some friend a building where work is carried on for the Lord. After showing them the various rooms where Gospel services, Sunday school, and such like were held, he said, "Now come this way, and I will show you the warming apparatus." The friends followed, expecting to see some gigantic stove or boiler; but when he opened the door, and went into the room, the found a number of Christian workers on their knees, pouring out their hearts to God. It was the prayer-meeting night; and there was that little company gathered to lay hold on God for blessing on their own souls, and for power to carry on the work of God. No doubt this is "the warming apparatus." When the heart grows cold, it is because the hour alone with God has been neglected; and when the work of conversion in the Sunday school ceases, and the workers tire and drop off, and everything gets cold and formal, it is high time to inspect the condition of the "warm-

ing apparatus." There is need to be asking, "How often have I been in the secret place with God this week?" How many were down at the prayer meeting the other night, and was there any warmth in it? No wonder that things grow cold and formal when "the warming apparatus" gets out of order.

Anon

### DEARTH OF TEACHING MINISTRY

**IN the past twenty or thirty years the thought seems to have been that MANY preachers (or ANY) is the answer to the definite "need" and that the ability of the Assemblies to take care of such in a material way is the proof of God's acquiescence. But this is not so - lack of exercise and the proper men thrust out (those who were not ANXIOUS to go forth but FITED for a work of God) is producing little devotional, or scriptural ministry. Exhortation from younger brethren leads to hypocrisy on their part and the decline of capable, gifted men is so noticeable today. Oh! for men of God to reach the heart and conscience of sleeping saints and drowsy herdsmen.**

W. F.

---

### EXTRACTS FROM LETTERS

Thoughts of Correspondents, Elders and others.

**AUSTRALIA:** I enjoy reading the extracts from letters you receive. It seems to bring those of a like mind closer, even though actually, in some cases, separated by thousands of miles.

**ILLINOIS:** How many times I have received help and encouragement from its pages and I would desire to see the work continue. Faithfulness in speaking the Word to His people is so greatly needed, since it seems to be seen less and less.

**ONTARIO:** May the Lord continue to bless in your labors for Him. I agree heartily with your stand on "professional preachers." It seems as if some of those starting out now are making the same mistake, as it is an easy path. (We believe some of our younger brethren have been misled and are pursuing this path around assemblies, receiving their fellowship week after week, even in visits to places where they have never labored, while neglecting the great unreached fields of Canada etc.,—Editor).

**MASSACHUSETTS:** The Magazine has often proved to contain "words in season" and you will never know down here how much it has preserved some who seemed to be hesitating. May the Lord richly bless as we wait to see the "Morning Star appearing in glory bright."

MICHIGAN: This is an appreciation of the ministry received through "Words In Season"—it has been 7½ years since I was received into the small Assembly in ..... Have been reading this magazine since that time. It is a source of encouragement especially when the world seems to have more and more influence on we who are Christians. We learned much and we hope we are still learning. Learning does not happen overnight and we would have much patience with all young believers regardless with what company of Christians they are found.

NEW ZEALAND: We do still value W.I.S. very much with its timely articles. May the Lord bless the up to date ministry till He should come, pointing young believers to the right way. It certainly takes courage to stand against the innovations that abound today.

AUSTRALIA: Many a problem has been solved by the articles and prayer. There is much need for the strengthening of the saint of God in these times, when you see the unsaved prosper in all they do. (Read Psalm 73:12, 28—Editor).

CALIFORNIA: It is wonderful to have a Magazine, one that always reminds us of the "old paths." The old and good days when there was a real line of demarcation between the world and those gathered to His Name. We have read your article recently—"Gathered or Coming Together" as it shows how far some assemblies have wandered from what they once professed to believe. This ecumenical spirit seems to be getting into some assemblies. How shameful and unscriptural are these "camp meetings" in professing to remember our Lord Jesus Christ for a little while in the morning, and then go around and enjoy the pleasures of the world. Surely the day cannot be far off when our Lord will come again—then everyone will be rewarded as his work shall be.

**Editor's note — The above extracts are to bring a little cheer from distant parts to our family of readers and should exercise us all.**

---

## YOUNG HELPERS

"In my class of Christian girls there are three very promising young workers. They are too young to have classes of their own, but they accompany me in visiting absent scholars, and take a share of my district in monthly tract distribution. They are godly girls, read their Bibles well, and I believe will yet be honoured workers for the Lord."

## TRUSTING GOD IN PIONEERING

The following extracts from a letter received by the Editor recently are given as a matter of further exercise regarding this whole matter of "professed work" for the Lord which is deteriorating so quickly that, unless there be some definite action in view, we shall soon see a complete capitulation to the materialistic methods of professed Christian and Evangelistic service. Please do not ask for the name or address of this brother—we will not divulge this.

"I thought I would write you a line, prompted in part by the Pioneer Page in ..... issue. Also because I wholeheartedly support your desire to see 'true, scriptural, humble service for God.'

One would long for God to shake the Assemblies out of their lethargy—so proud to be "walking in the old paths" and yet so materialistic . . . Month after month the same brethren visiting the same assemblies . . . the denominations put us to shame in their zeal to break new ground . . . I confess to falling short of what I should be but it will let you see even in this day and age that God still wants us to learn the hard way. If you see any of these 'professional preachers' you can perhaps stir them up to consider their ways, and some of the assemblies too.

First of all, no nice crowds in, instead meetings in homes around kitchen tables where every soul counts, where sound but simple teaching is vital for assembly order and growth. No clever preaching either . . . no fancy playing with words or pretty illustrations to make the people laugh. Then there is that aspect that I never mention but with which you yourself are perfectly familiar, that of living simply, and with what, if we looked to the world to help us, would entitle to assistance, and not for a week or a month but for years. When your family are ill you discover that you had better do without a doctor . . . Our eldest was vomiting continually, getting weaker and weaker. After a few days the situation seemed desperate. To call a doctor would have cost us . . . dollars . . . which we did not have. At times like this it seems difficult to understand and it was only by getting him to take teaspoonsful of soup etc . . . that his condition improved. That's the thing that is really tough to take, when God puts you in the crucible and SEEMS not to hear your prayers. That's the time to grit your teeth and bow your head in confession of utter helplessness. Those who say that God would never let His own suffer in that manner don't know much about the ways of God. Experience can't be bought and endurance is not obtained going from assembly to assembly. Indeed we bless our Father in heaven for these trials that we fear will overtake us, for they are designed

to stiffen our backbone and perhaps at the end we'll be a little stronger, a little bit more Christlike than at the beginning.

The work is lonely . . . the rewards? We look for none. It is thrilling to see saints growing in grace and the knowledge of Christ Jesus our Lord, to see growth in new lives. We baptized a young lady two weeks back. She was overjoyed at being able to obey the Lord in baptism and her bearing commends the Gospel. There is also the fellowship of the saints. To experience the love of those to whom one ministers the Word of Life and who have given of their own selves . . . the believers are not wealthy but generous, knowing full well the significance of the widow's mite. A few eggs, a packet of sugar, or a sack of potatoes, all express fellowship and affection in the Lord that cannot be purchased.

I don't travel much . . . I have a standing invitation to visit some of the brethren in . . . but I do not see my way clear for a long time yet . . . We still have much to learn and though, materially, we have lost everything yet spiritually I would not exchange our experience for anything.

So Mr. Ferguson don't relent in exhorting the saints to seek out new ground. The day of the Bible Carriage is perhaps over but there is still the need for the same breed of pioneer who doesn't rely on safe conventions to carry on the Word of God. We are morally strengthened by such exhortation, feeling a measure of fellowship with your thoughts. I have made mistakes and I am sure I will make many more but perhaps my clumsy efforts will be useful in thrusting out those more capable and fit than myself into the vineyard for the Master.

Again, I would like to say that in describing to you our labors and life here I do not wish or suggest that we have any needs . . . that is not a veiled request for material support . . . we are in the habit of making known our requests with thanksgiving to God, not to man."

**How refreshing is this in a day of much publicity, letter-writing with questionable reports or suggestive need in exaggerated reports suggestive of above type of work but, in reality, close by assemblies, getting their support and fellowship weekly etc. The above letter shows God is working in some hearts and such men shall be the future shepherds and teachers of God's people, if kept in His path—as we have stated we shall not divulge the whereabouts of this dear brother and family.**

Editor

---

One of the ancient philosophers once said: "When men speak ill of thee, live so that no one will believe them."

## FEEDING

### John 6:56-58

IT is said of a certain little insect, that it always exhibits the color of the leaf upon which it feeds. So is it with a Christian; it is very easy to tell upon what he is feeding.

Nature — to the mind attentive —  
 Teaches oft a hidden truth,  
 Even by a tiny insect,  
 Speaking, to our hearts, reproof.  
 Many a diverse plant will furnish,  
 Daily food the insect needs.  
 But it always takes its color  
 From the leaf whereon it feeds.  
 Christians — from the bread of heaven —  
 Oft times turn to carnal fare,  
 But a tell tale change of color,  
 To their shame, they always wear.  
 If on Christ, the Lamb, we're feeding,  
 We'll present the heavenly blue;  
 But the taste of Egypt's follies  
 Changeth to an earthly hue.

Let the world frown and friends forsake, keep in God's ways and you will be sure of God's protection: You keep God's precepts and He will keep your persons.

Adam said "The woman that Thou gavest me." The woman said "The Serpent beguiled me." Just so, we will blame either God or the devil it matters not which, so long as we justify ourselves.

Pride is the growth of blindness and darkness; humility, the product of light and knowledge; and whilst pride has its origin in a mistake or delusive estimate of things, humility is as much offspring of truth as the parent of virtue.

The tears of Christ are the pity of God. The gentleness of Jesus is the longsuffering of God. The tenderness of Jesus is the love of God. "He that hath seen me hath seen the Father."

You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs — they pass into laws — they pass into doctrines — they pass into consolations; but they never pass away, and, after all the use that is made of them, they are still not exhausted.

Divine help is the nearest when our misery is the greatest. Man's extremity is God's opportunity. When Mordecai is thoroughly humbled, Haman shall be hanged.

God has two thrones, one in the highest heavens, the other in the lowest hearts.

### QUESTIONS and ANSWERS

**QUESTION:** What about the practice of leaving the actual "Breaking of Bread" or partaking of the memorials to the last of the meeting, then a hymn or prayer and announcements with the assembly dismissed? No room for the opening of the Word of God at times? What about this?

**ANSWER:** The instructions for the "Supper" are very simple in the Word. The primary thought is, of course, the Remembrance of His death and Himself . . . "Ye do show the Lord's death til He come." The "upper room" was simple and furnished—nothing elaborate of course. It is a memorial feast.

Taking the Word as an example, there were words spoken before and after the institution of the "Supper"—they were solemn words concerning Himself, also words of comfort when He spake of seeing them again. After the Supper there were evidently some further words, some of warning and exhortation ere they parted with a psalm being sung, Mk. 14:26.

Ecclesiastical legislation for the Lord's Supper is valueless. But the fact of the simplicity does not lessen the importance of the "Breaking of Bread" as it lies at the very inception of the Church's testimony as in Pentecost in Acts 2 etc., Acts 20:7 reminds us that "Upon the first day of the week, when the disciplines came together to break bread." Paul preached unto them . . . etc. So from this and kindred portions of the Word we see that this was not a mere formal thing, to be hurried through, nor is there the slightest suggestion that the "Breaking of Bread" is merely a badge of "fellowship" which many seem to think it is and, consequently, their fellowship is practically restricted to this meeting, sad to say.

This, in this Laodicean day in which we live, is fast becoming a rare thing. Seldom is there any spiritual application of the Word to the "Sufferings" and the privilege of "entering the Holiest" before the bread is broken, and, afterwards, frequently the meeting closes without even the Word of God being opened. This is a commentary on the weak state of the assembly and the lack of true exercise and thanksgiving on the part of many. A hymn and a prayer, long pauses, another hymn and prayer and so on, then the bread is passed and a hymn sung afterwards and the meeting closed. This spells poverty, spiritually, and a lack of a true remembrance. Many seem to be satisfied with this, half an hour or so afterwards is spent in idle talk and conversation and social amenities which, latter, could well have been spent under the healthy Word of exhortation and comfort.

We have no sympathy with the restriction of the Word of God before the memorials are partaken of—it is a man-made restriction, we have seldom seen it in the sixty year or more that we have been in fellowship with God's people in assembly testimony—it is a Laodicean condition which betrays itself and should cause us all much exercise of heart, lest the lampstands be removed by the Lord Himself (He is the only One Who can remove such) but He warns against it by the leaving of the first love—Rev. 2:4.

### DEMEANOR AT THE FEAST

This, too, is important. Quietness, solemnity, yet gladness of heart should be the character of such. Loud clothing, fashionable, beads and foppery was never a characteristic of such when God was in the midst of His own in power—they show lack of real understanding of our purpose in gathering together unto Himself. Mini-skirts show evidence of adopting the world's fashions and no sensible Christian, with the fear of God in the heart, would think of appearing before God thus. The God Who said to Israel . . . "Neither shalt thou go up by steps unto Mine altar, that thy nakedness be not discovered thereon"—Ex. 20:26, is still the same God. Truly we can boast in position and act in disobedience to the plain commands of God.

**QUESTION:** The Day of God! What is its extent?

**ANSWER:** We believe, from the Word, that this leads us into the



Eternal Day, as it were—an eternity without end wherein God's gracious purposes and eternal thoughts shall be fully revealed and where the "former things of earth, with sin and "unrighteousness" shall be eternally shut out. The wicked dead shall have their portion in the eternal blackness of that outside place, spoken in Scripture as the Lake of Fire but the righteous shall have their eternal portion with Himself and the Church shall have its distinct place in the glorious future, united to her Lord forever. Happy prospect indeed!

You will notice from 2 Peter 3:10 that the Day of the Lord (which is the earthly day, we called the Millennium) shall end in the liberation of Satan and his going out to deceive the nations which have only yielded false subservience to the laws of the Kingdom) and the Day of God seem to merge with the dissolution of the heavens and the elements melting with fervent heat, and the Apostle continues in verse 13 . . . "Nevertheless we, according to His promise, look for new heavens (the third heaven is excluded as that is God's dwelling place) and a new earth, wherein dwelleth righteousness."

Again, in I Cor. 15:28 we read concerning the final rebellion and the complete victory of the Lord, into Whose hand God has given the work of judgment, the words—"And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all." In other words, the whole creation, in the DAY OF GOD, shall revert to that which God desired, (but which Satan and man ruined) and the Godhead—supreme, eternal as ever, in closest harmony, Father, Son and Holy Spirit, since there can be absolutely no dissolution of this blessed Divine Godhead, shall enjoy eternally that which has been the result of the best work of the CROSS AND THE PRECIOUS SACRIFICE OF CALVARY AND THE BLOOD OF CHRIST. Happy prospect indeed — all the redeemed shall share in this display of the power of God in THE DAY OF GOD.

We have heard erroneous statements regarding the eternal state, such as . . . "We shall not see God in eternity, just the Lord Jesus." All such reasoning is merely natural, without scriptural foundation and probably copied from some writer with imagination and desire to make an impression, or to mislead. Beware of all such fanciful interpretations of the Word of God.

The Scripture does not say much regarding this Day of God and where God is silent, it is our wisdom not to enlarge beyond that which is written.

**QUESTION:** Why does there seem to be so much antipathy and opposition to the truth of The Coming of the Lord and the Rapture of the saints of this dispensation and the righteous dead, and a lot of dissident literature denying it, even from professed Christian sources?

**ANSWER:** We can understand this, as many do not want Him to come, many are too mixed up with the religious Babylon, or the Stock Market and Egyptian progress, that it does not fit in with their plans and purposes.

ship with us and presents a challenge for any younger man devoted and self-sacrificing. It has over 147,000 square miles, a population of over half a million and such a brother could have the whole parish, with God to lean upon. A challenge indeed, but who will go?

**Calgary, Alt.** — Brother Harold Paisley has commenced tent meetings again here near Trans-Canada Highway, good interest to begin and brother David Speer is opening the meetings for him.

**Frostburg, Md.** — Brother Knieriem writes of the tent meetings in the district of New Creek, in W. Va., across from Cumberland in tent operated by R. Surgenor. He states "we have seen the good hand of God in salvation and in bringing in a nice number each night." Some professions and we trust this work shall be followed up.

**England** — Our brother John J. Stubbs has decided to remain in Britain. He states that the political situation and other things have

(Continued on Inside Back Cover)

## THE PIONEER PAGE

IT SEEMS that some do not understand what we mean by Pioneer Work—there has been very little of it done for several years in this country: we tell what we mean.

**DEFINITION** (Webster) . . . One who goes before, preparing the way for others to follow. Pioneering is preparatory work, the first of its kind . . . To open up a way for others to follow, also to discover or explore in advance of others. To act as a pioneer. (Roget) . . . Begin and then the work will be completed . . . He who has begun has a work half done.

### A GOSPEL PIONEER

He counts not the cost. God has laid the district, a needy one, upon his heart. It is away off in territory never worked before by assembly men. It takes determination, initiative, to thus go forth. Think of the early pioneers with the Gospel in the Acts of the Apostles, and even we could well consider the men of our early generation. They were gone months (it is never a matter of a week or two), doing steady, plodding work, removed from assemblies. They learned what it was to trust God—the modern assembly preacher has never yet learned this lesson as he is never a week away from some assembly, with its fellowship and care. These early brethren peddled the Gospel by day, gave away freely God's Word, preached at night in the open air, cottage homes and farm kitchens, log cabins etc., country schools, they hardly knew where they would sleep or eat—they had no luxurious trailer homes worth thousands of dollars. God tested them, proved their mettle and made them the forerunners of others and so the work was carried on.

It is possible to destroy a tree by parasites (vines hanging on and sapping the life and substance of the tree) and assemblies depleted by preaching to empty or near empty seats and hardened sinners, merely die off.

Would to God we could see good pioneers in these United States raised up of God who would prove God!

There's a legion that never was listed,  
That carries no banners or crest;  
But split in a thousand detachments,  
In breaking the road for the rest. Editor

guided us in remaining here. He has an exercise also to help brother Jack Ritchie in the south of Scotland where there are very few assemblies and little Gospel effort. Bro. Ritchie, commended from Shields Rd. Assembly in Motherwell, is not going round assemblies having campaigns, as is customary, but has stuck to the work and already a small assembly has been formed in the border town of Gretna. (This the type of work we can well endorse and commend to the prayers of His own—Editor). Brother Stubbs address is as follows: 50, Somerset Ave., Baildon, Shipely, Yorkshire, England.

**Arnstein, Ont.** — (An old note from Witness of 1906). Brethren F. Watson and J. Sylvester are here with a tent. They are 40 miles from a railway. Prejudice is breaking down and some have professed to be saved. (How we would love to report such pioneer work today—editor).

**Pennock, Minn.** — L. DeBuhr and Robert Orr here in tent for several weeks in encouragement in blessing.

## CONFERENCES

**Labor Day Conferences** — See last month's issue. Sault, Ont., Akron, Arlington, Clementsvalle.

**Midland Park, N. J.** — Annual Conference D. V. commences with Prayer Mtg., Sept. 25 at 7:45 p.m., continuing over Sept. 26 and 27. Usual arrangements and hospitality extended. Corresp. to Edgar Chambers, 550 Franklin Terrace, Wyckoff, N. J. 07481. All meetings in the Gospel Hall, 61 Prospect St.

**Clinton, Ontario** — Annual Conference will be held this year commencing with Prayer Meeting Oct. 2 at 8 p.m. in the Gospel Hall. Meetings Sat. and Lord's Day Oct. 3 and 4 will be held in the Huron Secondary School, Princess St., as last year. Accommodations for visitors will be provided and are welcomed. Those servants of the Lord walking in the "old paths" and teaching likewise welcomed in ministry. Correspondence to Douglas McDonald, Box 329. Breaking of Bread will be at 10 a.m.

**St. Thomas, Ont.** — Annual Conference will again be held D. V. in the Central Elgin Collegiate, Chestnut St., and First Ave., October 10, 11 and 12., commencing with Prayer Mtg., in the Gospel Hall on Erie St., Oct. 9 at 8 p.m. There will be no meeting Saturday morning. The Lord's servants walking in the "old paths" welcomed in ministry. Usual accommodations. Corresp. Allen McCandless, R. R. 1, Port Stanley, Ont.

**Orillia, Ont.** — Please note change of time for this Conference. There will be a Prayer Meeting in the Dominion Gospel Hall Saturday Oct. 10 at 3:30 p.m., ministry at 7 p.m. Meetings all Lord's Day Oct. 11 (Breaking of Bread at 10:30 a.m.) also Monday Oct. 12 morning and afternoon. Servants of the Lord welcomed who are walking in the "old paths" to minister the Word. Usual accommodations - Corresp. R. J. Pears, 74 Lahay Ave.

**Detroit, Mich.** — Annual Conference will be held D. V. commencing with Prayer Mtg., Fri. Nov. 6th at 7:30 p.m., continuing Nov. 7th and 8th. All meetings will be held in the Stark Road, Gospel Hall, 9280 Stark Road, Livonia. Ministering brethren walking in the "old paths" welcomed in ministry — Accommodations provided for visitors. Correspondence to Alexander Stewart, 14061 Shadywood Drive, Apt. No. 130, Plymouth, Mich. 48170. (Gospel Hall phone 425-4910).

**Hitesville, Iowa** — Annual Conference will be held D. V. September 19 and 20 with Prayer Meeting September Fri. 18th. Usual arrangements will prevail and visiting Christians given accommodations freely. Corresp. George L. Frey, Aplington, Iowa 50604.

**Chapman Valley, Ont.** — This Assembly and Parry Sound will have joint conference here Sept. 26 and 27 (three meetings daily) — commencing with Prayer Mtg., Sept. 25th at 8 p.m. Corresp. W. H. Horner, Box 2, Magnetawan, Ont.

**Ottawa, Ont.** — Annual Conference D. V. commences with Prayer Mtg. at 7:30 p.m. in the River Road Gospel Hall, 1087 River Rd., Oct. 2, continuing over Oct. 3rd and 4th, B. of B. at 10:30 a.m. The Lord's servants walking in the "old paths" and teaching the same welcome. Correspondence to K. E. Prince, 1246 Kitchener Ave., Ottawa 10. Phone 613-733-1668.

**Cleveland, Ohio** — Usual Conference will be held D. V. in the Monticello Gospel Hall, 4970 Monticello Blvd. Richmond Heights, commencing with Prayer Mtg., Friday eve., Oct. 23rd, at 7:45 p.m. continuing over Oct. 24 and 25 with usual arrangements prevailing — visitors welcomed and cared for. Corresp. John H. Smith, 34200 Ridge Road, No. 306, Willoughby, Ohio 44094, telephone 944-3974.

**Arnstein, Ont.** — Our 35th annual Conference will be held, God-willing, September 19 and 20, with Prayer Meeting Fri. evening 18th at 7:30 p. m. in the Gospel Hall. Servants of the Lord walking in the old paths of the Word welcome in ministry. Correspondence to Mr. Emil Culin.

**Manchester, Iowa** — Annual Conference D. V. commencing with Prayer Meeting Fri., October 2 at 7:45 p.m. in the Gospel Hall. Other meetings in the School Auditorium as usual October 3 and 4. Usual hospitality extended. Corresp. Dan Lubben, 505 E. Butler St., Phone 927-3532.

**Huntsville, Ont.** — We do not have word of Conference here yet as we send this in to printers—it usually is held second week in September after Labor Day weekend, but we suggest you contact Mr. George Cottrill, R.F.D. Huntsville, Ont.

#### FALLEN ASLEEP

**Cleveland, Ohio** — Our esteemed sister Mrs. Lionel A. Pile (Katherine Welker) "went home" to be with the Lord early Saturday July 11, aged 88. Born in Parma, Ohio. Awakened through Mr. Peterkin, a missionary, who quoted from Isaiah 53 and later sitting in her living room, with two little ones on her knee, she trusted the Saviour through verses 5 and 6 of Isaiah 53. Later she was baptized and in 1916 received into the Addison Road Assembly here, known now as Monticello Assembly. With her husband, who died August 26, 1960, she maintained a lively interest in the Lord's work and many of His servants and missionaries elsewhere abroad knew of their living hospitality and care. She leaves four sons, two daughters, all saved and many happy memories in her immediate circle and farther afield. May God still work. The "hope" shines ahead, Titus 2:13. She was saved Dec. 10, 1914.

**Kansas City, Mo.** — Our aged sister Mrs. Mary E. Littler was called home May 11th, aged 98. A practical nurse, she took care of dear William MacPherson, who lost his eyes and both hands, while in Colorado through a dynamite charge going off prematurely. Mr. MacPherson died in 1959, aged 92. It was a joy to visit them and see brother MacPherson read his large Bible with the "Moon Type" with his lips. He was a native of Invenness, Scotland where our father was born and a worthy believer—in fellowship in the Old Troost Ave., Assembly. He told the editor that he thanked God often for his loss as it brought him back to the Lord.

**Toronto, Ont.** — Our beloved sister Mrs. Wm. Young, Sr., was called home June 20 in her 82nd year. Saved 66 years ago in Scotland and gathered to His Name here. In Bracondale Assembly since its beginning and always in her place until illness hindered. Had the joy of seeing her husband and three sons saved and in Assembly fellowship. Prayer requested still for one son.

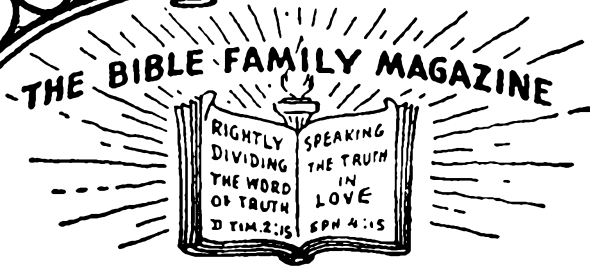
**Norfolk, Va.** — Our dear brother Morgan James Rockey "went home" to be with the Lord July 11, aged 74. Saved Dec. 8, 1912 at age 16 reading a tract by C. H. Spurgeon, while riding on a street car in Berea, Ohio. Baptized and received into the Addison Road Assembly and for 40 years sought to maintain a good testimony in assembly fellowship here, latterly in Matoaca, Va. A very faithful tract worker and open air preacher in early years in Cleveland etc. His wife survives, two sons and one daughter.

**Montreal, Que.** — Our dear brother Rolland Labonte "went home" after a long illness June 11, aged 58. Saved 34 years ago while a R. C. and was very faithful in seeking to reach the French people with the Gospel and amongst the French Assemblies. Saw many souls led to Christ. He leaves a beloved wife, two married daughters and a son, all saved. Much missed.

**Charlottetown, P. E. I.** — Our dear sister Mrs. Gordon Ramsay was called home to be with the Lord June 26th in her 78th year. With her husband, who predeceased her in 1950, both saved in Edmonton, in 1934 they purchased a tent and had it shipped to P.E.I. It was the beginning of a good work for God in P.E.I. amongst us and our brother Albert Ramsay was saved then. The first Assembly was formed in Crapaud that Fall. Her son Donald is correspondent of this Assembly, prayer requested for one daughter.

**Freetown, P. E. I.** — Our dear sister Mrs. John Stewart was called home June 16th in her 72nd year. Saved in 1951 in meetings held by the late Robert McCracken in Moncton, N. B. and Albert Ramsay and continued to bear a good testimony to the Lord's saving grace. One daughter in the Assembly here and seven sons and one daughter could well have our prayers that a mother's prayer might be answered.

# Words in Season



## THE LONG HOURS

So hard for us to understand the pain  
When we are strong;  
So hard to really grasp the later gain,  
When pain is long.

Yet borne, because we know it comes from Him  
Though days be long;  
We must just rest lest faith in Him be dim—  
He does no wrong.

Behind the suff'rer stands the One Who came,  
He Who was strong;  
To meet the need of sinful, needy men  
And give them song.

W. H. F.

---

---

**OCTOBER, 1970**

---

---

## WORDS IN SEASON

Published monthly at 107 N. Main St., Waterloo, Illinois 62298  
EDITOR: William H. Ferguson, 1289 Chase Ave., Lakewood, Ohio, 44107

### SECOND CLASS POSTAGE PAID AT WATERLOO, ILL.

SUBSCRIPTION PRICE—\$2.00 (U.S. Funds) single copies or in bundles.  
We hold this price this year as able.

SEND ALL SUBSCRIPTIONS TO:  
MR. MATTHEW J. BRESCIA  
50 State Street, Room 44,  
HARTFORD, CONN. 06103

ALL OTHER MATTER should go to the Editor as formerly, Mr. Wm. H. Ferguson, 1289 Chase Ave., Lakewood, Ohio, 44107. Deadline for all notices the 10th.

ASSOCIATES: Matthew J. Brescia, Everett S. Glenney, Andrew McPhee, Fred E. Hill, Joseph Procopio, Charles J. Strom, Frank Tornaquindici.

### SPECIAL NOTE TO ALL SUBSCRIBERS:

We have kept our costs the same for some years but must now make adjustment to meet the present course of events, of which we are all cognizant. For 1971 our Subscription cost will be:

\$2.50 each, in bundles of six or more to one address.

\$3.00 for each individual subscription.

We will accept British subscriptions, at One Pound sterling to make it easier handling etc.

Please make your adjustments accordingly and, from this date, the new rate will apply. THANKS!

ALL PERSONAL MAIL, also manuscripts, Work and Workers items should come to the Editor at 1289 Chase Ave., Lakewood, Ohio, 44107, also all questions.

### REPORTS

**Huntsville, Ont.** — God has helped and blessed the Assembly here, a number were baptized in July.

**Brazil** — Our brother Thos. Matthews has been laboring here the past three years. He came out with brother McCann from Lurgan. He has moved to Rio Pardo, a small assembly planted about seven years ago here has about 12 Brazilians in fellowship. A local brother with some gift has been helping him.

**Jackson, Mich.** — Bre. McBain and Murray McLeod had a few weeks under canvas a few miles north of here, we believe on brother Arch. Martin's farm.

**Longport, N. J.** — The Home here has had some valued help from exercised younger Christians this past Summer, some with nursing experience, with others willing to help in various ways as there are many such duties always requiring such help. All has been a real encouragement to the permanent workers here, relieving a little the constant onerous responsibilities. Continue to pray for our workers there and this work which fills a real niche in the responsibilities of Assemblies from which all the guests are drawn — we have sought to maintain an interest in this work from the beginning and commend it to the exercise of those anxious to be "helpers together." Our correspondent states when writing lately, speaking of the help given this past months . . . "Sweetness of memory follows these honorable workers in this needy field at Longport." We all have responsibilities, some heavy, but it is always a privilege to be sharers in any good work for His Name's sake.

**The Copper Country** — The Editor visited some of the old fields in Michigan of late and got as far north as Laurium in the mining country. Found the saints with a real desire for the good Word of God and a nice interest shown. As we passed by on the bus, it recalled the many years of country and village work and open air preaching in these neglected areas, recalling many travels, in which my wife shared in our Bible Carriage work for years, with none of present day conveniences, but we would gladly do the same today were we able, and we thank God for happy memories of His presence amidst loneliness.

**London, Ont.** — Brother Gray mentions a good season here in the tent, pitched at Lobo nearby — he and brother Dobson being responsible. some professed.

# Words in Season

A MONTHLY MAGAZINE

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

*Former Editors*

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

---

---

Vol. 62

OCTOBER, 1970

No. 10

---

---

**INDEX OF LEADING ARTICLES:**

CONVERSION OF ROBERT TELFER .....	Gospel
THE GODLY FAMILY IN THE LAST DAYS .....	W. H. Ferguson
A SWORD WRAPPED UP .....	Late John Ferguson
DIVINE FRUITFULNESS .....	Dennis O'Hare
HINDERING .....	W.I.S.
PRACTICAL POINTS .....	John Ritchie
THE DAY OF CHRIST .....	H. W. Soltau

## THE LONG LANE

The brother who drove us that night (India) through the rain along the dark road had been to Persia. He told us how the famous carpets were made by two sets of workers working towards the centre.

They sit on a bench on one side of the warp, which is hung from a beam above. The designer stands on the other. He holds the pattern in his hand and directs the workers by calling across to them, in a kind of chant, exactly what they are to do. Near them are variously coloured bobbins; they chant back to him the word that they have heard, cut from the appointed bobbin a length of thread, push it through the suspended warp and knot it. They see nothing of the pattern till the carpet is finished. Then the designer cuts off the loose threads and shears the pile down to the required level. The workers choose nothing, see nothing. Their responsibility is simply to listen and obey. But when the carpet is finished, the blending of colour with colour is seen, and how each several knotted thread had its parts to play in the design.

*"Rose from Brier"*

The above extract came to a devoted sister working in India from another bed-ridden companion in suffering. It helped to cheer her heart. The letter-writer wrote of "the long spell of pain which seems to be far from being over even now, though it is more than five weeks from the operation." She tells how she has gone daily to the hospital for the last three weeks for treatment, and "that may have to continue for a long time," she continued. However, the "long time" was shortened for she passed out of the reach of pain altogether a few weeks later—with Himself where pain and suffering never enter.

## CONVERSION OF THE LATE ROBERT TELFER

JUNE 1877, could he ever forget it! It was a sad month for young Robert Telfer. Destined as he was to be a preacher of the Gospel and a teacher of the Word, conversion was essential ere he could be used of God. Could it be that he, moral and upright, was lost? Religion he had, but he lacked salvation. Yes! June 1877 was a sad month for him, but thus is the way God works to awaken and show one their true condition. A whole month of soul trouble, prayers, and effort to better himself went by, but left him sad and disconsolate; but faith in Christ brought him peace and assurance.

Looking back over many years to that eventful day he recounts his history.

“I was religiously brought up. Never had I been intoxicated, nor had a swear word escaped my lips. I attended church regularly, and prayed twice a day. I thought I was on my way to heaven, or at least was almost sure of getting there. However, in the month of June 1877, I made the startling discovery that, with all my morality and religiousness, I was not on my way to Heaven, but on the contrary, I was going down the broad way like the open ungodly. For a whole month I tried to make myself fit for Heaven by more earnest prayers and more rigid rules for living. Finally, weary of trying to save myself, and at the end of my resources, I turned to Christ dying for me, as the sin-bearer, and by believing on Him as my own personal Saviour, I was at once saved. The Word had said . . . ‘That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.’ Romans 10:9. The work was done, my eternal salvation secured through the precious Blood of Christ—all was settled.”

Let me say that conviction of sin, necessary as it is, does not constitute conversion to God. No matter how deeply convicted a sinner may be, he does not become a child of God until Christ is received . . . “But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name:” John 1:12. It is evident that Lydia in Acts 16 was very different in character from the jailor of this same chapter, yet there had to be that distinct time when “the Lord opened her heart.”

Mr. Telfer often preached on the “Two Roads Chart” and referred to Matthew 7:13 . . . “Wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat.” From his own experience he knew the way was broad enough for a religious sinner like



himself, as well as those in open sin. Such may keep well apart on that broad way, but the end of that way is the same for both classes. It is foolish to seek to substitute ordinances for the New Birth. Some trust in their efforts or their religion but such do well to remember that Lydia, although in a prayer meeting, heard such words as led to a definite conversion . . . "Whose heart the Lord opened." This is essential.

If the reader of these lines be not certain that he or she is saved, flee to Christ now. Soon the Master of the house will rise up and close the door forever against you if you refuse His pleading. He died for sinners. He lives to save sinners. How can you bear the thought of living and dying without Him as your only Saviour? Time is short and life is uncertain, but "Now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2. Trust Him now, believe in Him, rest in Him, receive Him — all these imply a definite reception of Him as Saviour and Lord. You shall be eternally saved and secure against coming wrath.

Submitted by Ed. Doherty

---

### PLOWING IN THE TIME OF COLD

**"The Sluggard will not plough by reason of the cold."**

**Prov. 20:4**

THE ploughman must brave the wintry storm, if the ground is to be prepared for the seed. His is a most important task. Were the seed, however good, to be sown on the hard surface of the unprepared soil, there would be no sheaf for the reaper in the harvest. The Lord wants ploughmen who are not afraid to "break up the fallow ground." Hos. 10:12.

There is much preaching all around, of the love and mercy of God, to those who have never felt their need, or believed themselves to be lost. This kind of preaching is popular, and many are the professed converts who receive the word with joy, and believe for awhile. Luke 8:13. But when the testing time comes, where are they? This ploughing, however, is hard work, and must be done in the cold. It is not easy to tell a respectable friend or neighbor, for instance, that he or she is lost, and under condemnation, if not converted to God. Such plain dealing is sure to bring upon the faithful witness, cold and disdainful looks, if not a great storm of abuse. Yet this is the only true and abiding foundation of real gospel work, whither the work be done in public or in private.

A. W. P. S.

## THE GODLY FAMILY IN THE LAST DAYS

Wm. H. Ferguson

IT would seem, as we approach the final stages of the day of God's grace, that much emphasis is placed, in the Word, on the characteristics of the family life of the child of God. This would seem to be the distinguishing mark which the beloved apostle John outlines in his three closing Epistles. These were written, we would judge, after his liberation from the Isle of Patmos and constitute his closing messages to "the family" ere the Lord called him home to Himself. It is thought, and we believe rightly so, that the apostle John ended his days in the region of what we call Asia Minor today, perhaps in the district of Ephesus or nearby. This being so, these Epistles should have a distinct message for us today. The apostle saw the decline in full evidence at the end of the First Century but it gave him special joy to be able to write to those who had "overcome the world" and to the "young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one." I John 2:14. There were "fathers"—"young men"—and "little children."

As we turn to his Second Epistle we find him writing to "the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth." Further in verse 4 of this epistle it gave him much joy in her children . . . "I rejoice greatly that I found of thy children in truth" etc. In his Third Epistle, the Assembly was evidently in a bad way, through the machinations of Diotrephes (cherished by Jove or nourished by Jupiter), truly a dangerous character to any company of God's people. But, even here, the apostle could find some joy in contemplation of the family life of "the wellbeloved Gaius, whom I love (esteem or regard highly) in the truth." In the family of Demetrius he finds "a good report of all, and of the truth itself."

It gave the apostle much joy to look forward to seeing such and speaking face to face and enjoying their fellowship and love for the truth of God — 2 John v. 12 — 3rd., John v. 14. Thus we see that God is able, even in a day of declension and departure from the truth of God and the simplicity of Christ, to preserve those who shall still, with His help, continue to bear testimony to the things most surely believed amongst us. We would encourage all such in this evil day to continue thus as they shall, doubtless, have a special reward in a coming day when all shall be manifested. The Epistles of John have to do with manifestation and they are

very distinct in this fact, that the new life of the believer must be manifested in a distinct fashion in a world that hates Christ and despises the Word of God. This is where we are today in a special way and the "family life" is most important. We know that godly Assemblies are characterized by such. In fact, there can be no really godly and spiritual assemblies without this. The godly family is the backbone of the assembly.

As we look back to former years, when the assembly testimony was truly speaking loudly to the world, we can easily trace family after family characterized by this godly spirit. Today, with the departure from the Word, the godly family is a scarcity rather than the general rule.

### THE FAMILY LIFE

The godly family is evidenced when there is a godly father and a godly mother, bringing up their children in the fear of God. Such understand perfectly that they have been given this responsibility from God and are true to the stewardship. There is the constant reading of the Word of God, coupled with prayer and singing; also an absence of worldliness and empty talk and gossip and "lying" — as we notice in David's house in Psalm 101 . . . "he that telleth lies shall not tarry in my house." Such a godly family is known by the fact that their children are under control, they are respectful to the Word of God and the Lord's people, they are found with their parents in the Assembly meetings and sitting respectfully with their open Bible, listening to the Word as it is spoken in the Gospel or ministry. The fact that we see the opposite of this today is sad evidence of the decay of godliness in the family life and further deterioration of assembly testimony and compromise with worldliness. The presence of professing families, without a corresponding godliness, is so weakening to the testimony today that it causes deep concern to those who have right desires to honor God in such testimony and maintain a scriptural testimony to the Name of the Lord. What a strength it is to see and find godly families represented in the assembly meetings! Always in their place, unless with a real hindrance, not a miserable excuse, always with courtesy and a quiet demeanour and an evident interest in the Word of God. Too often, today, some "come and go as they please" and there is little done about this. Conditions are so weak in the assembly and the "rule of the assembly" so imperfect that it seems the "godly shepherding" of a former day has succumbed to the tolerant spirit which lets all such departure go unchallenged. We are weak indeed.

### THE GODLY FAMILY ON THE LORD'S DAY

True godliness manifests itself in many ways and one,

which is unerring in its manifestation, is the attitude of the family towards the Lord's Day — the first day of the week. Is it not very evident today that, despite all the outward profession of being gathered to His Name, there is a woeful departure here and a shameful disregard for this "day" especially set apart by the Lord for the remembrance of the Lord and the evidence of "resurrected men and women" who live a life different from the world? Pleasure, picnicing, automobile driving, working on the Lord's Day, swimming and boating on the Lord's Day, using the Day to spend hours on the highway getting home from a busy weekend at the lake etc., etc., all evidence that "the love of many has waxed cold" and an utter disregard for the Lord's Day has weakened the testimony to the extent that soon, in many cases, it shall die out altogether. There are no "second causes" with God and "God is not mocked" even by His own professing ones. He is gracious but He is also true to His Word . . . "them that honour Me I will honour, and they that despise Me shall be lightly esteemed." I Samuel 2:30. "Buying and selling and doing business on the Lord's Day" and otherwise falling in line with the worldly concept of this day constitutes a condition which has weakened the testimony and shall continue to further weaken it. The day when we should have learned more of God and His Word in quietness and study and prayer, as well as godly service, instead of being the characteristic of saints, is the exception. This is where the godly family is manifested and this what the beloved apostle John has in mind when he states . . . "I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father." 2nd. Jn. 4.

#### RELATIVE TO THE LORD'S WORK

Here, also, we see the effect of such a godly family life on the work of the Lord generally as it concerns a true pattern of service. This is especially brought before us in John's Third Epistle, verse 5, 8 etc. The godly family life here is seen as a real encouragement to "the brethren and strangers" who had gone forth for His Name's sake. "We ought to receive such that we might be fellowhelpers to the truth." v. 8. The apostle tells Gaius to bring such forward on their journey "after a godly sort" or worthy of God. This would imply that Gaius would KNOW those who were godly by their conversation, manner of life, and doing the work of God truly in a godly way. Today, money seems to be the chief objective when we consider the work of the Lord, but it was not so at the beginning, nor was it so with the men who laid the foundation of the work in this land and other lands where the Gospel has spread and assemblies have been planted. This is where godly families are important and valuable in the work of the Lord. The "great woman" of

Shunem in 2 Kings 4 had this godly discernment . . . "I perceive this is an holy man of God, which passeth by us continually." She waited to see what sort of a man he was. Not all who pass by continually are godly men, we are sure. Ulterior motives can exist in many of the visits made to assemblies and, if money were lacking in such cases, there would be few visits we are sure. Money plays an important part today in professed service, but the godly family waits to see something of God about the professed servant.

As we turn to the closing words of the Old Testament, the Spirit reminds us in chapter 3:18 of a condition, yet future when the Word was given, but showing plainly the lack of true work for God then, and with a lesson for us today . . . "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not." It seems difficult in "these last days" to be able to discern the difference between the true servant and the untrue, but the godly family, waiting upon God shall understand, as they wait on Him for guidance and pray about it. The godly family is important in the work of the Lord.

#### A FAMILY MESSAGE FOR THE YOUNG

As you read the above, may the Lord stir up your hearts to see to it that your family life shall be after godliness. May the Word of God be much in evidence in the home. May prayer and singing be the characteristic of your home. May the Word of God be poured into the ears and hearts of your young ones from the very beginning. May they be taught courtesy to elders, made to realize that our assembly life is part of our wilderness journeying and, as you seek thus to bring up your young ones in the nurture and admonition of the Lord, we are sure that you shall prove His blessing and joy in your lives.

We know many young families who have such desires today and we are hopeful that these shall prove to be the backbone of testimony in the days that we are left here, for the "family life" is most important as we have mentioned, relative to the Assembly of God. We have much reason for confession, instead of glorying in a position, that there has been a lack of such godliness and separation from the worldly concept of religious exercise. We have no reason to pride ourselves in a false position or condition, God is not mocked and the One Who said . . . "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee, and will remove thy lampstand out of his place except thou repent." Rev. 2:5, still walks "in the midst of the seven lampstands." and says "I know thy works."

NEVER permit "television" into your home and family life. It is disastrous and cannot characterize a godly family. When it comes in, godliness departs. It is a wicked device of Satan to corrupt the morals of the young, give license to immorality and free love etc., etc., and appeals to the basest lusts of the human heart. We firmly believe that those behind the whole theatrical displays etc., etc., etc., know that such "desires" lurk in the human heart and they will make a base use of such to further demoralize the young and the whole nation. We are on the decline now as a nation, witness the license for immortality, the lawless spirit that despises government and would enthrone violence and "glorify" base men and women living licentious lives. To all young couples with a desire to live godly in this life, we would say "SHUN TELEVISION."

---

### A SWORD WRAPPED UP

The late John Ferguson

IN I Samuel 21:9 we read . . . "The sword of Goliath, the Philistine, whom thou slewest in the Valley of Elah, behold it is here wrapped in a cloth."

#### A SWORD WRAPPED IN CLOTH

A remarkable thing! We think of a sword either in a scabbard or in the hand of a warrior, but here is one laid up, wrapped up in a cloth. This weapon had been very useful once. In the hand of David it had done good work; it had completed the victory over the giant of Gath by cutting his head off. Now it is wrapped up and useless.

There is many a sword today wrapped up in a cloth. The Bible is "the Sword of the Spirit, the Word of God." It has not lost any of its old-time sharpness, its keenness is ever the same. It has slain many an enemy and obtained many victories for the Lord. Alas! now with many it is wrapped up in a cloth. It is laid aside in many a home; it is seldom, or never, brought out there. Business, pleasure and all kinds of diversions, but no Bible. The old family altar, or worship, is almost gone. The Bible is wrapped up in a cloth.

Is it any wonder, then, that the tide of spiritual life is very "low?" Is it to be wondered at that so few are making progress in the things of God? The families of God's people are growing up unconverted. They are found joining in the things of the world. What a pity to see young men and women in the highway of life having no time, or even a desire to listen to the Gospel! How many are found absenting themselves from the Gospel Halls. This is sad indeed. When the cry is raised — "Back to the Bible," it is largely unheeded. Young people today are found carrying a hymn book instead

of a Bible. There are few conversions and Gospel Halls are more empty than filled. The children of believers are running riot with sinners. Why? The Bible is wrapped up in a cloth.

### IN THE ASSEMBLY

This is, sad to say, the case also in some assemblies. The Bible, especially on Lord's Day Morning, is wrapped up in a cloth. Lord's Day after Lord's Day, in some places, it is never opened. The form is gone through of a hymn and a prayer, repeated for about an hour, the Feast partaken of, but no Bible opened. It has been wrapped up in a cloth. It is known in some large assemblies, that out of the fifty two Sundays in a year, fifty were passed without the Bible being opened.

The Sword of the Spirit "wrapped up in a cloth." Was this the intention of the Lord and His apostles when the Memorial Feast was instituted? Surely not. It is safe to say that the Scriptures were read in the Worship Meeting. In Acts 20:7 we read, "When the disciples came together to break bread, Paul preached unto them." We are sure of this that Paul used the Word of the Lord as the foundation of His preaching. When writing much later to his son in the faith, Timothy, he said . . . "Give attendance to reading" and here the word is "public reading." By what strange device has the enemy succeeded in getting God's dear people to neglect this blessed practice? Truly in many a morning meeting the Bible is wrapped up in a cloth.

Let the wrappings be taken off. There never was a time when the Bible was more needed than today. Men are despising it. It has been banished from the colleges (and schools) and alas, from some of the churches. The good old "Sword of the Spirit" is still as keen as ever. It is still able to do service for God. Let it be used; it will work wonders; *it will obtain victories, and will hew down the enemies of Christ.* The Bible needs no defense. When C. H. Spurgeon was asked to defend the Bible, "Defend the Bible?" No; let the lion out of the cage and he will defend himself, he said.

Let there be a revival in the use of the Bible. Let the wrappings be discarded and the bright, clean blade be seen and used. May the homes and the assemblies where it has been little in use witness a real return to it and there will be "showers of blessing" and much glory brought to God.

**We are reprinting this article by request. The tide is low, the declension sharp and increasing. men don't like the Bible and its precepts. We need it more and more — its sharpness and keen blade many people and, even preachers, do not like and when many discard it, let us use it more, sharp and clean and in the hands of wise and noble men of God who fear no man but fear God. We have reached a stage when a stand must be taken or we become craven men, or compromisers for gain . . . Editor.**

## DIVINE FRUITFULNESS

Dennis O'Hare, France

THE Lord Jesus said — "Herein is My Father glorified that ye bear much fruit." Jn. 15:8. But what does God expect in the way of fruit? The Apostle Paul speaks of five aspects of fruitfulness in his epistles, which we might briefly consider with their relevance to ourselves.

### 1. SAINTLINESS

"But now being made free from sin, and become servants to God, ye have your fruit unto holiness." Romans 9:22. "Holiness becometh Thy house" not one day a week but seven, not just in the quietness of the early morning hour but in the hustle and bustle of every-day living. "Be ye holy for I am holy, saith the Lord." The Assembly is not a religious group but a gathering together of holy men and women unto the Lord. The author of Hebrews writes . . . "Wherefore holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus." He is the Holy One of God. God desires holiness that doesn't compromise the truth of God, Holiness that is the result of fellowship with Himself. Brethren! are you holy?

### 2. SELF-SACRIFICE

"Now He that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness; being enriched in everything to all bountifulness, which causeth through us thanksgiving to God. 2 Cor. 9:10, 11. "Not because I desire a gift; but I desire fruit that may abound to your account." Phil. 4:17.

The ungodly saint doesn't give, the lukewarm saint gives grudgingly, the unexercised saint gives indifferently, the lazy saint gives to the cause with the best publicity but the Corinthians gave bountifully and discerningly to God, the fruit of righteousness.

The curse of the age is materialism with its accompanying selfishness and sad to acknowledge that those who have gone forth to Him without the camp have not escaped. But, brother! your meanness won't hinder the work of God for those whom God has called will press on regardless of material difficulty. Only you are the loser, you have buried your talent, there's a sterile branch on your tree and only in 'that day' shall you realize what you have missed. May God give us to see what it means to be enriched in everything to all bountifulness.



### 3. SPIRITUALITY

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.” Gal. 5:22.

When we speak of fruitbearing very often our thoughts go uniquely to this well known passage, but notice it is one fruit, not nine that is in mind, it is all or nothing. If the unbeliever asks you to describe the Lord Jesus read him Galatians 5:22, the sweetest fruit this earth has ever seen. True spirituality is not in outward excitable manifestations, seen for-instance in the so called “tongues movement”. If we walk in the Spirit the result will be the ninefold fruit of the same Holy Spirit of God.

### 4. SEPARATION

“For the fruit of the Spirit is in all goodness and righteousness and truth; proving what is acceptable unto the Lord.” Eph. 5:9, 10 R.V. The context of the verse is separation from evil, discernment and testing. Light does not mix with darkness, God expects me to be separated to Himself and we have every right to expect this from those who profess to be saved. “By their fruits ye shall know them.” Thus the Light separates the child of God from evil and resultantly brings us closer into fellowship with our brethren, since the Word states . . . “If we walk in the Light as He is in the Light we have fellowship one with another.”

### 5. SALVATION

“The Word of the truth of the Gospel; which is come unto you, as it is in all the world; and bringeth forth fruit as it doth also in you, since the day ye heard of it and knew the grace of God in truth;” Col. 1:5, 6.

The last but not the least of the fruits that we intend to examine is the fruit of the Gospel. “Except a corn of wheat fall into the ground and die it abideth alone, but if it die, it bringeth forth much fruit.” Each soul saved is fruit for God. The Lord Jesus describes the fields as being white unto harvest, multitudes, multitudes in the valley of decision indeed. Thus we see that the death and resurrection of the Lord Jesus Christ has brought forth fruit in the salvation of an innumerable multitude of souls. Praise God that the Word of the truth of the Gospel never ceases to bear fruit, our labors may be insignificant, we may see fewer results but, nevertheless, God is **STILL WORKING**, souls are **STILL BEING SAVED**, we are **STILL IN THE DAY OF GRACE**. Let us then sow in hope, undeterred by difficulty and sorrow knowing that “they that sow in tears shall reap in joy. He that goeth forth and weepeth bearing precious seed, shall

doubtless come again with rejoicing, bringing his sheaves with him."

In this day and age there is a pressing need for the people of God to know what they believe, to have coherent thoughts about these things, to rightly divide the Word of Truth, and we trust these lines may provoke prayer and searching to know if we are bearing the fruit that God expects of us.

---

## HINDERING

"Lest we should hinder the Gospel of Christ." — 1 Cor. 9:12.

MANY an active and willing helper is too often an unconscious hinderer of the Gospel. Let us each try to find out how we may have hindered, that we may do so no more.

A vexation arises, and our expressions of impatience hinder others from taking it patiently. Disappointment, ailment, or even weather, depresses us, and our look or tone of depression hinders others from maintaining a cheerful and thankful spirit. We let out a fearing or discouraged remark, and another's hope and zeal is wet-blanketed. "What man is there that is fearful and faint-hearted? let him go and return into his house, lest his brethren's hearts faint as well as his heart." We say an unkind thing, and another is hindered in that day's effort to be meek. "Make straight paths for your feet, lest that which is lame be turned out of the way."

We yield an inch in some doubtful matter, and another is emboldened to take an ell. We do an inexpedient thing, and another improves upon the supposed example, and feels justified in doing an unlawful thing. "Abstain from all appearance of evil." "Let not your good be evil spoken of."

We miss an opportunity of speaking "a word for Jesus," and our pleasant, commonplace talk has checked a half-formed wish for something better, and hindered the light of the glorious Gospel from shining into a heart. We do not heed the thoughtful look on some household face, just after family prayer or public worship, and our needless chat about "earthly things" acts the fowls of the air. We make a critical remark about a preacher or write, and it is brought back by the enemy in swift temptation, at the very moment when a word in season was about to find entrance. "Them that were entering in, ye hindered." Oh, terrible condemnation! "Let not those that seek Thee be confounded for my sake."

We need, too, to be shown whether we are quite unconsciously hindering in even lesser ways; for many have little peculiarities of which they are hardly or not at all

aware, which nevertheless annoy, fidget, depress, or chill those with whom they have much intercourse, and thus hinder the calm reign of peace in their spirits. "Let not them that wait on Thee, O Lord God of Hosts, be ashamed for my sake."

How sadly, too, we may hinder without a word or act! For wrong feeling is more infectious than wrong-doing, especially the various phases of ill-temper, gloominess, touchiness, discontent, irritability — do we know how catching these are? If the Lord asks us, "Wherefore discourage ye the heart of the children of Israel" in this way? Should we not be utterly without excuse? What if He asked each hindered one, "Who did hinder you?"—are our consciences sure that our names would escape mention?

Shall we not watch and pray that this day we may only help and not hinder in the least thing, and that no one may have virtually to say to us, "Hinder me not!" May we never be helpers of the great hinderer! When "Satan hindered" the Apostle Paul, he probably found human agents.

Let us ask that the Lord Jesus would so perfectly tune our spirits to the keynote of His exceeding great love, that all unconscious influence may breathe only of that love, and help all with whom we come in contact to obey the Gospel of our Lord Jesus Christ. "And let us consider one another, to provoke unto love and to good works." W. I. S.

---

### PRACTICAL POINTS FOR ASSEMBLY LIFE

WHILE all believers are alike priests, and have equal access to God, all may not be fitted to express their worship audibly or to lead the assembly in its thanksgiving, praise or prayer. Right spiritual condition, scriptural intelligence and godly life are needed for the latter. While we sing, all are not qualified to lead the singing, nor should those who lack the ability to do so, attempt it, but leave it to such as God has fitted for this service.

The Gospel testimony of an Assembly should be heartily shared by all. This does not mean that all have equal rights to the platform, or that all who think they can preach, should have it in turn. Surely those who get and hold the people, whose ministry is in the power of God, manifested by sinners being converted, should preach as long or short as they are led, and not be hindered or hampered or set aside by human arrangements. Many a promising work of grace has been stopped or spoiled, by a preacher coming who had neither the power of God with him, nor a message to reach and hold the people.

A new preacher every Sunday is not, as a rule, a benefit in Gospel work. No link is formed with the people, impressions made are not followed up, and what one gathers, the next not infrequently scatters. When God gives any servant of His a grip of the people, he should be free to continue there, and no arrangements made before hand should be allowed to thrust him out. The blighting effects of "fixtures" made months ahead are in sad evidence where such a system obtains.

When the preachers are brought from afar all the year round, no local gift is or can be developed, the result being that those who have a heart for spreading the Gospel, and some gift in preaching it, have to seek other spheres, their help being practically refused and their gift suppressed by those "in charge," who in many such cases are jealous of their influence.

While all who are godly, and have a heart to win others to Christ, should be encouraged to "watch for souls," and seek to speak a word in season to interested and anxious ones after the preaching of the Gospel, it needs to be remembered that all are not fitted to deal with convicted souls, or to lead them to the Saviour. By far the most of the false professions we all mourn over, are made by unspiritual persons unduly urging a profession of faith upon those who either do not see their need, or do not accept Christ as their personal Saviour. Such persons, when their profession is dropped, are the most hopeless and hardened of all. And if they are accredited as converts, and brought into the assembly — which it is to be feared many such are, where entrance is easy and examination slight — they are a clog and a deadweight all the time they remain, as well as a source of danger and pollution to others — as the dead ever must be to the living. A serious responsibility lies with those who take the place of overseers and leaders, to examine with a godly care all whom they commend to the Assembly. The Lord will one day require them to give Him an account of their stewardship in this matter.

John Ritchie

**Some may think that we overly-emphasize some of the things we have brought before the saints, such as pre-arrangement for Gospel meetings etc., etc., on a fixed schedule and months ahead. This article, written in 1912 shows that our brethren, even then, were aware of the dangers inherent in this course. We heard, recently, of younger preachers, who should be out in the field doing pioneer work, making arrangements for Assembly meetings 3 or 4 months ahead. Little wonder that the Spirit is grieved and not working amongst us. It is, evidently, a method some have adopted to keep "employed" but it is not of God . . . Editor**

---

## THE DAY OF CHRIST

The late Henry W. Soltau

“EVERY man’s work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. I Cor. 3:11, 15. “The day” is an expression with which we are familiar. It refers to the Day of our Lord Jesus Christ, I Cor. 1:8 and 5:5, 2 Cor. 1:14 etc., and is contrasted with the darkness of the present night. “The night is far spent, the day is at hand.” Romans 13:12.

We, as believers in Christ, belong to that day, we are of it, we are children of it, 1 Thess. 5:5, 8. “The day” which we see even now approaching, Heb. 10:25, will commence with the Coming of Christ. It will be a day of manifestation when the secrets of all hearts will be revealed. Then each believer raised at the first resurrection in the glory and likeness of Christ, will appear before the tribunal of Christ, and his works in the service of the Lord Jesus will be tested. That which has been like gold, silver, precious stones, will abide, and he will receive a reward. That which has been like wood, hay, stubble, will pass away forever, consumed as by fire; and he will suffer loss, although his individual personal salvation will not be affected thereby.

Lot was as safe as Abraham during the overthrow of Sodom. He escaped from the doomed city with but little else than his life, whilst Abraham could look over the smoking plain with all his own possessions unharmed, surrounding him.

May we be found in that day to have laboured not in vain in the Lord. Taking heed to these warnings of the Word of God, lest we be ensnared in this day of expediency by the plausible arguments put forth by men. We live in a time when the rule is, not “what the Lord saith” but “what seems to be most desirable, or most expedient to human judgment or reasoning.”

---

## THE EXAMPLE OF RULERS

IN the Epistle to the Hebrews the apostle bids the saints remember their guides, “Who have spoken unto you the Word of God, whose faith follow, considering the end of their conversation.” (or manner of life)—Heb. 13:7. Probably the reference here is to those guides or leaders who had depart-

ed to be with Christ. They were to be remembered. Farther down in the chapter, those guides who were then living are spoken of. "Obey your guides, and submit yourselves, for they watch for your souls as they that must give an account, that they may do it with joy and not with grief: for that is unprofitable for you." The thought is that they may watch for your souls; not grieving, but with joy.

Those leaders who had departed, had left a light of faith which was to be followed or imitated. They had not only SPOKEN the Word of God, but they had EXHIBITED it in their ways and life, leaving an example to be copied. The Word of God had, as it were, LIVED before the eyes of the flock.

These rulers had thus made the light of truth to shine through the power of the Holy Ghost, and fragrant graces of the Lord Jesus (see Ex. 35:27, 28) had been cultivated by them in their fellowship with the saints. They had "brought oil for the light and sweet spices."

May there not be somewhat of a contrast between your rulers — v. 7 . . . "who have spoken and lived before you, but have passed away," and the verse that follows . . . "Jesus Christ (is) the same yesterday, and to day and forever." Others, however bright as examples and earnest as instructors, are gone . . . Jesus Christ ever abides. He is the One Author and Finisher of faith — unchangeable in His love, and ceaseless in His living care of His people. H.W.S.

**It is a mark of decadence that we have so few capable, earnest, loving guides amongst us. Those whose example is above reproach, always in their place at all meetings. Some seem to think "oversight" is exercised in business meetings only, but saints neglected, not fed with food convenient for them, can never have the same love and respect for guides who do not "GUIDE BY EXAMPLE." We have few real guides today and fewer "fathers."** Editor

\* \* \*

REBUKING PUBLICLY . . . Such are the tactics of unspiritual ones when it comes to personalities and even mentioning of names of some, publicly, as to offence. This ought to be done privately first, to win such back to God, if away from Him, or to further enlighten them as to their conduct. Very often such personalities are the result of pride, bad temper, and lack of the Spirit of God in the life or ministry, if we could call it that. True ministry is the unfolding of the Word of God, in fellowship with Him, to the awakening of the conscience and the correcting, by the Word, of that which is wrong, — "preach the Word" is the command of the Spirit and leave the results with God.

## FOOLISH TALKING

THERE is a habit of "foolish talking" and "jesting," which, it is to be feared, has become prevalent with not a few of the Lord's people. This light way of speaking is carried even into the things of God; and an easy, jocular, half-witty style is getting into use in speaking of the Lord's work, and the Lord's doings. This bombastic manner of speech passes current with many for zeal, enthusiasm, and the like, simply because it is indulged in by some prominent workers. But we find God's opinion of it, among other things in Eph. 5:4. It may be objected that God does not pay attention to words. But indeed He does. We are expressly told to "observe the form of sound words." Moreover, words are like straws on the stream—they show how the current flows; and if we are in real sympathy with HIM who WEPT over Jerusalem, or His servant who ceased not to warn night and day with tears, we shall have no heart for foolish talking or jesting—least of all shall we indulge in it when speaking of the things of God.

Surely it becomes us, then to be sober and watch unto prayer, to walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. "Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be, in ALL HOLY CONVERSATION AND GODLINESS?" 2 Peter 3:11. All slang, of course, is forbidden in Christian conversation, also using the Name of God, or the heavens, as used of the world in swearing is neither of God, or necessary. Godly conversation is declining in some quarters but should be our aim in daily walk and converse.

\* \* \*

PRAYER AND THANKSGIVING . . . Let such be short in public and long in private. Let us beware of mere repetition or seeming to be, in our prayer and thanksgiving, what we are not in reality. This is practising hypocrisy in the presence of God and the brethren and must be done only by those living out of touch with God altogether. Let the enjoyment of communion and the Word express itself in quiet, humble thanksgiving or prayer (yet loud enough to be heard by the hearers) and our manner and humility shall speak far louder than our words, be they ever so loud and forceful. The best of men we have known have been those who did not need to rely on loud speech and forceful manner to convey to the spiritual their message. "God was not in the wind."

### QUESTIONS and ANSWERS

**Question:** Could you give us scripture example for the reading of the Word of God before and after the partaking of the memorials on the Lord's Day morning in the Assembly?

**Answer:** Of course there were no "Scriptures" other than the Old Testament at the time the "feast" was instituted, or the Lord's Supper. But, if we follow the example of our Lord we find that He spoke words both before and after the institution of the Supper. We find this in John 13 which was prior to the actual partaking of the bread and the wine — Judas was present at this time, he was absent when the Lord instituted the Supper. John 14, 15, 16 and 17 were words spoken by the Lord, evidently before and after they had partaken of the Supper, as we read in John 18:1, which was immediately after the words of John 17 . . . "When Jesus had spoken these words, He went forth with His disciples over the brook Cedron," etc. We would much rather have the pattern of our Lord than the ideas of some uninstructed and misguided men who would "force" their opinions on the saints, without scriptural warrant.

Again in Acts 20:7 we read "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them" etc.

There is something beautiful about the simplicity and informality of the "Breaking of Bread" and any enforcement of rules and regulations by a few brethren are not only unscriptural, but dangerous, as they make way for the introduction of human thought instead of leaving all to the guidance and help of the Spirit of God Who is in control at the Lord's Supper. Our early brethren NEVER countenanced such ideas, nor did the brethren at the beginning of the testimony to His Name 140 years ago. There was a liberty, a humility, a beauty and an acquaintance with the Lord which is unknown amongst us today. WE HAVE LARGELY THE "FORM" WITHOUT THE PRESENCE OF AN UNGRIEVED SPIRIT. We are losers when we depart from scriptural example and percept.

**Question:** What about the truth of the "one body" promulgated by our Exclusive brethren? Is it true that ALL the "assemblies" gathered on earth to the Name of the Lord constitute the "one body?"

**Answer:** "Gathering on the ground of the one body" unfortunately has been made a "password" for many who accepted the teaching of some early brethren that ALL the assemblies thus gathered constituted the "one body in testimony" on earth at the particular time.

We must always remember, when evaluating any divine position, that we take such from the Word of God as, and when, written and with the mind of God when such Word was written and given to us as an example. The Word does not change with changing circumstances as to the testimony. In the first place, we are NOT gathered on the "ground of the One Body" — we are gathered by scriptural example to the Name and Person of our Lord Jesus Christ, as in Matthew 18:20 and other portions of the Word. The expression has been made a "fetish" more or less with many. Anyone would be hard pressed to explain how when the "body" is broken up by division etc., any one of such could claim to be the "One Body." This, of course, is the case with the old branch of the so-called original assembly and they claim final rights of testimony. This is a sad caricature of the divine example, or pattern.

Although gathered, as we are, in simplicity "to His Name" seeking to carry out His Word as revealed to us by the Spirit, there should be no room for boasting such as we have heard . . . "We are the only company in this State that carries out the Word of God" etc. This is empty pride of position (without corresponding spiritual state) and has, before now resulted in the ultimate loss of proper testimony to His Name.

There is only One Body when we consider Christ and His Church, but there are many assemblies (or churches of saints) outlined for us in the New Testament and our pattern we take from the Word, not from



the ideas of men, even good men of a former century, who knew God in a special way and were worthy men, many of them, BUT THEY WERE MEN.

**Question:** What about the present day lack of respect towards older folks and Christians evidenced by youngsters and young people calling such by their first names? I heard a four year old call her father by his first name. Worse yet, the child called a dear aged brother by his first name — WHY?

**Answer:** The answer lies with the parents, as you suggest. It shows bad training, or no training and is the hallmark of "ignorance" rather than propriety. It is so common in many of the assemblies. We hear young brethren giving their testimony, referring to the older servant or servants instrumental in bringing the Word to them and they call such by their first name. Christian parents should TRAIN their children, but, alas! this seems to be asking too much today. The LACK of training is all too evident. But it should be spoken against in ministry more often.

Visitors and strangers coming amongst us and listening to such from the platform and in common social meeting, must wonder what sort of a place this is, unless, of course, they have the same concept of things.

There would be no harm for older ones, or brethren of the same age groups practically, and old acquaintances, speaking to each other by first name or familiar one, but it should certainly be limited on the platform and forbidden by parents to their children. We are living in a corrupting world and the common decencies of life are being bartered for an alien social standard, but we, as Christians, do not succumb to this and should see to it that our families are TRAINED as they should be trained. "Ignorance is not a quality" but a detriment to the testimony and to a person's own standing amongst proper people.

We have heard youngsters belonging to a preacher's family calling older elders by their first name and they unsaved children at that. It shows woeful lack of training and we should stamp out the practice.

**Question:** Should letters of acknowledgment of fellowship be read to the Assembly and the names of the donees given, that is those who received the fellowship?

**Answer:** In every well governed Assembly this is the case. To refuse to do this suggests something is wrong somewhere. Perhaps partiality is there and the leaders do not want the saints to know how much, or to whom, or how frequently the amounts of fellowship are given. We must remember that the money entrusted to elder brethren to distribute is from the Lord's people in the Assembly, it is the Lord's money, not their's to do as they wish to do apart from waiting on God and proper scriptural understanding of the work of the Lord generally as it concerns themselves and those whose labors are known to be labors of God and worthy men. To conceal such matters suggests a measure of dealing that fears the light and, especially in money matters, it is essential that all be "above board."

We think of the words of the beloved apostle in 2 Cor. 8:20 . . . "Avoiding this, that no man should blame us in this abundance which is administered by us. Providing for honest things, not only in the sight of the Lord, but also in the sight of men." v. 21.

As we have stated frequently of late in our pages, it is time that Assemblies take a more definite stand rather than being too lenient in permitting the Lord's money to go where they do not know, or to remain in the dark as to how it is distributed. Where partiality rules and some are given an abundance, while others are neglected for partiality, or personal reasons, is rather bigoted and biased work. The Lord deliver us from all such — we have known of some inequality in our almost fifty two years of service for the Lord and His work. Let us remember that all such "hidden things" shall one day be revealed, to the loss of those responsible.

## ADVANTAGES OF PIONEER WORK

**OPPORTUNITY FOR INITIATIVE . . .** Man, as a rule, goes with the crowd. William Burns, the Chinese missionary, used to say . . . "Learn to walk with God alone." The lonely walk betokens fellowship with God. "Enoch walked with God." A lonely life as such leads to an eternal commendation. Lonely men of the Bible stand out—Abraham, the pilgrim, Joseph, the forerunner and saviour of his brethren, Moses the shepherd, Ezra the priest, Nehemiah the leader and protector, Jeremiah in the dungeon, Ezekiel the younger priest sent into the land of Babylon with the captives to "shew them the form of the House." — Paving the way for their return. None so lonely as our Blessed Lord . . . "Every man went to his house, Jesus to the Mount of Olives."

**ACQUIRING A KNOWLEDGE OF GOD! . . .** The pioneer stands out from others. He has something they don't have. Arnot, Crawford, Williams, the two former standing before 3,000 in the City Hall, Glasgow, command the audience and have their confidence. J. N. Darby, the lonely pioneer of the Continent and Britain and Ireland, at the close of his life, the lonely shepherd. They, and all like them, knew God in a special way.

**ACQUIRING ABILITY TO TRUST GOD . . .** It is so human to look to man, to Assemblies, to Conferences etc., for support and some find this easy way of working is fairly soon acquired, sad to say such are taught it by example of older ones who introduce them to it. Such seldom see God coming in with testing and deliverance in godly ways. We believe that many in the past quarter of a century have never learned to trust God — the pioneer servant acquires this ability in solitude with God alone. Prosperity is no help in pioneer work.

**OPENING OF TRUTH OF GOD TO SUCH . . .** They learn God in a different school, they are taught the divine mind, which others miss. They do not rely on books, often do not have access to these in lonely places and months — they are known as "men of the BOOK" — the ONE BOOK. Some rely on books, not on the Holy Spirit and pass off the scene and are lightly missed. The man who walks with God alone can detect error, avoids compromising the truth of God and cheers by example those who desire to walk the lonely path of reproach with their Lord. Pioneers are not trouble makers, or divisive and bring comfort, in later years, to many.

"Pray ye therefore the Lord of the harvest, that He would send forth workers (ergatas—hard-working, diligent, energetic) into His harvest." He says earlier "the workmen (ergatai) are few."

**SO!** To all our brethren with a heart for the lost, lonely and neglected, we remember the words of the Lord . . . "Launch out into the deep."  
**HE CANNOT FAIL YOU** when you do. W. F.

\* \* \*

**RAIN FROM HEAVEN . . .** It is within, or out of the heart, that those herbs meet for Him by Whom the soul is dressed, grow fragrant and beautiful, such as bespeak the virtue of that rain from heaven which has fallen upon it.

**Calgary, Alta.** — The tent meetings of brother Paisley were encouraging and fruitful, a number professing, he states . . . "Sometimes more strangers were present than saints — an unusual sight today. Brother Dave Speer opened for me every night, he has a real exercise to spread the Gospel in the Province of Alberta." It was interesting for us to hear through some of our Iowa brethren we met lately of the joy their recent meetings in the tent had brought the assemblies of that district.

**Sault Ste. Marie, Ont.** — Recent Conference a happy time over the Word, with we would trust something real to exercise all, hearers, those who serve in the Gospel, elders, etc. Seven preaching brethren gave help — many visitors.

**Wasaga Beach, Ont.** — Our young brethren with a desire for making the Word known in this Summer resort have had a good season doing just this — much better than lolling on a packed beach of a mixed company and eternity reveals the fruit of such efforts. Sunday afternoon was used as time of reaching the crowds with the Gospel.

**Arnstein, Ont.** — Our aged Correspondent Mr. Emil Culin asks us to kindly inform correspondents of assemblies, and others who sign Letters of Commendation, to sign legibly. These are handed to the one who makes announcements, without time to de-cipher the writing and it is rather embarrassing. We know this to be a fact by observation. Remember! the Lord's business demands our utmost attention and is not a matter of hurry and carelessness. We fear many do not understand this and we are happy to print our brother's request, that it may do good to all.

**Ragged Harbour, NFLD.** — There has been some fruit seen here — brother Gaius Goff has been working here and, possibly, others. They purpose moving out of tent into a building, this is good to "follow up the work." "Strike while the iron is hot" is a good motto — too many leave a work to disband. Two were baptized lately in Deadman's Bay (we trust they are really dead and shall rise again — editor) — another purposed for Musgrave Harbour. The "Northern Light" with her crew are on an island 20 miles from here. Brother Sam Hamilton gave us a call on his way back from Ireland. A motto we had early in our work for Himself has remained with us — "To the poor the Gospel is preached." Cp. Matt. 11:5 — "another rendering is 'poor men are taking to the preaching of the Gospel' — " Pray for all Maritime workers.

## CONFERENCES

**Blue River, Wisc.** — Annual Conference D. V. will be held here as usual, commencing with Prayer Meeting Friday October 16 at 8 p.m. continuing over the Sat. and Lord's Day Oct. 17 and 18. Usual arrangements of meetings and provision made for visitors. Correspondence to Raymond Studnicka, R. R. Boscobel, Wisc. 53805.

**Maidstone, Sask.** — Fall Conference will be held D. V. in the Gospel Hall, three miles north of Maidstone, commencing with Prayer Mtg., Oct. 9th., at 8 p.m. continuing over the 10th and 11th. There will be a meeting Oct. 12 at 10 a. m. for Bible Reading. Note M. S. Time. This is joint with Mervin and Louisville. Corresp. Harry E. McLaren, Box 354.

**Orillia, Ont.** — Conference D. V. will commence with Prayer Mtg., Sat. Oct. 10th., at 3:30 p.m. continuing over Lord's Day the 11th and Monday the 12th. (No evening mtg., Monday). Servants of the Lord walking in the "old paths" welcome. Corresp. R. J. Pears, 74 Lahay Ave. All meetings in the Dominion Gospel Hall.

**St. Thomas, Ont.** — Conference dates as usual Oct. 10, 11 and 12 in the Central Elgin Collegiate, Chestnut and First. Prayer Mtg., Gospel Hall Oct. 9th at 8 p.m. (No meeting Sat. a.m.) — the Lord's servants walking in the old paths welcomed to minister. Corresp. Allen Mc Candless, R R. 1, Port Stanley, Ont.

**Clinton, Ont.** — Conf. dates Oct. 3 and 4. See last month's issue.

**Cleveland, Ohio** — Annual Conference D. V. Oct. 24 and 25, commencing with Prayer Mtg., Oct. 23rd at 7:45 p.m. Usual arrangements and provision made for visiting Christians. All meetings in the Monticello Gospel Hall, 4970 Monticello Blvd., Richmond Heights. Corresp. John H. Smith, 34200 Ridge Road, No. 306, Willoughby, Ohio 44094. Phone 944-3974.

**Steubenville, Ohio** — Conference here (joint with Toronto, Ohio) commences with Prayer Mtg., October 30th at 7:30 p.m. in the Gospel Hall, Park and Adams Sts., continuing all day Oct. 31 and Lord's Day November 1st. Usual arrangements and hospitality. Corresp. H. E. Mizener, 210 Viola Lane, Follansbee, W. Va. 26037.

**Detroit, Mich.** — The Stark Road Gospel Hall, located at 9280 Stark Road, Livonia, will have, as usual, their Conference commencing with Prayer Mtg., Fri. Nov. 6th at 7:30 p.m. continuing over Nov. 7th and 8th. Ministering brethren walking in the old paths of the Word welcome. Visitors freely entertained. Corresp. Alexander Stewart, 14061 Shadywood Drive, Apt. 130, Plymouth, Mich. 48170. (Gospel Hall phone—425-4910).

**Oil Springs, Ont.** — Conference will be held D. V. in the Community Hall Nov. 14 and 15, with Prayer Mtg., in the Gospel Hall Nov. 13th at 8 p.m. Usual arrangements. Correspondence to George Metcalf, R. R. 1, Petrolia, Ont.

**Hartford, Conn.** — Conference dates here in the Charter Oak Gospel Hall, Nov. 21 and 22. Details next month's issue. Corresp. Matthew J. Brescia, 30 Ludlow Rd., Windsor, Conn. 06095.

**Vancouver, B. C.** — Annual Thanksgiving Conf., D. V. to be held jointly by Victoria Drive and Carleton Assemblies in the Technical Secondary School, 2600 E. Broadway Oct. 10, 11 and 12. Usual arrangements and hospitality extended. Corresp. to W. Hutchison, 4760 Little St., or S. R. Logue, 3168 Kingsway.

## FALLEN ASLEEP

**Winnipeg, Man.** — Our esteemed brother Samuel M. Vanstone "went home" August 12th in his 85th year after a short illness. Born in Exeter, England and born again there in 1904. He came to Canada in 1910, in Brandon, Man., until 1918 when he moved here and was associated with the West End Assembly. An excellent assembly man, a gifted shepherd and correspondent of the assembly about 25 years. After retirement from the Railroad in 1952, he spent much time in prayer daily, mentioning the names of many of the Lord's servants and the saints far and near — will be greatly missed in these parts. As a shepherd exemplary and able to minister the Word well and profitably. A brother we had high regard for.

**Niagara Falls, Ont.** — Our aged and esteemed sister, widow of the late William Pinches, was called home to be with the Lord July 25, in her 97th year. Born in Montreal, moved to Belleville with her parents and saved there at the age of seventeen. She was teaching in Windsor, Ont., while in fellowship in the old Central Hall in Detroit. There she met our esteemed brother and servant of Christ, William Pinches. Married in 1907, in Pittsburgh for 12 years, and since 1919 here. Our brother was called home while ministering the Word at the large Toronto Conference in 1939. Mrs. Pinches is survived by three daughters and one son, all in fellowship.

**Trenton, N. S. Canada** — Our aged and esteemed brother Jonathan Dalzell was called home July 13th. Born in North Ireland and saved there, under deep conviction, February 19, 1898, so he was "in Christ" 72 years. He leaves his widow, a son and two daughters. A faithful correspondent of ourselves, he was a lover of the "old paths" of the Word. He was buried in Worcester, Mass., where he had lived for about 40 years previous to coming here. He shall be missed, as are many of our aged ones who seemed to have a grasp of God's truth little comprehended by many today. The record is on high.

**Clyde, Ohio** — Our dear brother Ross E. Decker "went home" to be with the Lord August 22, aged 77. Saved in 1967 and in happy fellowship in this Assembly. The Correspondent states that we miss our dear brother — he grew in the few years he had been saved.

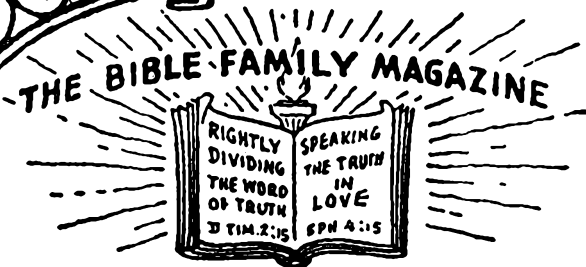
**Arnstein, Ont.** — Our dear brother G. Parolin was called home July 15, aged 87 years. Saved in 1932 in meetings of brethren Widdifield and Steen and in fellowship here since.

**Tampa, Fla.** — Our dear sister Mrs. Oma B. Snider went to be with the Lord July 26. Born in Valley Junction, Wisc., saved April 16, 1918 under preaching of brother Sam Hamilton, baptized the following year and received into fellowship in the Avondale Assembly, Chicago. Latterly in this Assembly. Her husband survives, in fellowship, also two sons. She was 72.

**Sarnia, Ont.** — Our aged sister Mrs. J. Friley "went home" July 26th, aged 90. Saved when 19 years of age and in fellowship here for many years, often at meetings when hardly able. She loved the Lord's own and had a kindly spirit.

(We regret some items held over account of space)

# Words in Season



## TO WIN CHRIST

Is this our aim amidst earth's strife?  
Does this control our daily life?  
Or think we more of matters here  
Than heavenly gain, or godly fear.

There is no grander, happier aim  
Than standing for His own blest Name;  
It transcends all of earthly fame  
'Gainst worldly dross which feeds the flame.

There never was a battle won  
Nor prize if course were not well run;  
So keep the eye fixed on the ONE  
Who waits to say to us . . . Well done.

W.H.F.

---

---

**NOVEMBER, 1970**

---

---

## WORDS IN SEASON

---

Published monthly at 107 N. Main St., Waterloo, Illinois 62298  
EDITOR: William H. Ferguson, 1289 Chase Ave., Lakewood, Ohio 44107

---

### SECOND CLASS POSTAGE PAID AT WATERLOO, ILL.

---

SUBSCRIPTION PRICE—\$2.00 (U.S. Funds) single copies or in bundles.  
We hold this price this year as able.

---

SEND ALL SUBSCRIPTIONS TO:  
MR. MATTHEW J. BRESCIA  
50 State Street, Room 44,  
HARTFORD, CONN. 06103

---

ALL OTHER MATTER should go to the Editor as formerly, Mr. Wm. H. Ferguson, 1289 Chase Ave., Lakewood, Ohio 44107. Deadline for all notices the 10th.

---

ASSOCIATES: Matthew J. Brescia, Everett S. Glenney, Andrew McPhee, Fred E. Hill, Joseph Procopio, Charles J. Strom, Frank Tornaquindici.

---

NEW SUBSCRIPTION RATES FOR 1971 — \$3.00 individual subscriptions — \$2.50 in bundles of six or more to one address. Send all subscriptions to Hartford, Conn., as above and ALL personal mail, manuscripts, new items, etc., to the Editor in Lakewood, Ohio. Please note this carefully. REMEMBER! Subscriptions to Hartford, Conn., all other correspondence to Lakewood, Ohio. You can help by notifying of ALL you have subscribed for last year and give your requirements for 1971! This makes the labor easier for all of us.

### CHANGE OF CORRESPONDENT

**Winnipeg, Man.** — Since homecall of brother Vanstone, the following is for the West End Gospel Hall, 492 Victor St., Mr. John Hull, 576 Home Street, Winnipeg 10.

### REPORTS

**Hantsport, N. S.** — Bre. McIlwaine and Hull continue the work in Prospect in children's meetings and Sunday night Gospel meeting — over a year since they first went there. God has been gracious.

**Lake Shore, Ont.** — Saints were encouraged in recent tent meetings and I believe work is going on by a few of our local brethren in Exeter—Clinton also giving help in latter place when able. Good to see the exercise of these brethren, one might say laboring day and night. It cheers the heart.

**Grandview, Iowa** — Bro. Brandt tells of a baptism planned here when writing last. He states also that Hitesville conference had the help of the Lord. The Sawords were visiting in the neighbourhood.

**East Lansing, Mich.** — Brother Warke has been able to visit some in Iowa, also Ontario, with appreciation for the good Word of God. His wife is not too well.

**Midland Park, N. J.** — Recent Conference a time of cheer to His own—the Lord gave the Word. Bre. McBain and Smith commenced meetings in Charter Oak Assembly in Hartford, Conn., following, also our brethren Gustafson and David Hodgkins continued at Brookfield, Conn. We were cheered to see Brother Zuidema at most of the meetings.

# Words in Season

A MONTHLY MAGAZINE

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

*Former Editors*

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

Vol. 62

NOVEMBER, 1970

No. 11

## INDEX OF LEADING ARTICLES:

THE SHIPWRECKED SON .....	Gospel article
THE DISCIPLE'S BALANCE SHEET .....	Wm. H. Ferguson
AARON'S GARMENTS FOR GLORY AND BEAUTY ..	Harold S. Paisley
POWER .....	The late George Gould, Jr.
THE DAY OF THE LORD .....	Prophetic page

## SOMETHING TO PONDER

THE average age of the world's great civilizations has been two hundred years. All the nations have progressed through this sequence—

FROM Bondage to Spiritual faith  
FROM Spiritual faith to great courage  
FROM Courage to Liberty  
FROM Liberty to Abundance  
FROM Abundance to selfishness  
FROM Selfishness to complacency  
FROM Complacency to apathy  
FROM Apathy to dependence  
FROM Dependence back into BONDAGE.

In just six years the United States of America will be exactly two hundred years old.

*"From Manage Magazine"*

It could readily develop that the United States has reached the zenith and is on the downgrade, as is evidenced by the spirit of lawlessness, the dissolving of proper marital ties and the abandonment of true moral behaviour as evidenced in the ways and development of the various cults advocating "free love" etc., and the almost complete refusing to give any place to the Word of God, with its principles of morality and human decency, upon which this nation was founded by free, intelligent men who relied basically on the only true guide for a prosperous and safe country and government, THE WORD OF GOD.

Further rapid decline and utter lawlessness shall soon cause us to lose any advantage concomitant with such high ideals, and replace the former with the Satanic delusion and illusion of license for unnatural behaviour, which has been the downfall of all nations.

The Editor

**THE SHIPWRECKED SON**

IN the north of England, in a small inland village, a lieutenant of the British Navy, after serving his country for many years, took up his abode. He had a pious wife, and six or seven children. He sent them to the village Sunday school; but the eldest, a boy of fourteen years, seemed determined to profit by neither maternal love, nor pious instructions at school. He played and mingled with a class of wicked idlers that infested the village, and would have been as bad as the worst of them, but for his father's rigid discipline. That, alone, restrained him from riotous excesses. But that father died, and left his widow to combat the idleness of her boy alone. No, not alone; for she sought the help of her heavenly Father.

The earthly father being dead, the son grew worse. He was ungovernable; and the afflicted widow wept, as with a broken heart, over her wayward child. Unable to restrain him, she adopted a mode very common in England of disposing of idle lads. She resolved to send him to sea. It was a painful alternative; but he could not grow worse there, she thought, and possibly the severe discipline of a ship might humble his proud spirit and lead him to reflection.

A ship was obtained for him. The bustle of preparation began and was over. Unknown to the youth, the mother placed a Bible in his chest, with a secret hope that its light might lead him to God, when he should be far off on the deep blue sea. Many were the prayers that mother offered for her son; many the counsels she gave him from the fullness of her heart. The day of separation came. Oh! it was a day of trial to all but to him who was the occasion of the sadness of that family. Warm were the tears she shed, as, pressing him to her bosom, she bade him adieu, and commanded his wayward heart to God.

Many years had passed, and the wanderer had not returned. The ship had perished at sea, and the widowed mother mourned her son as dead; and what was worse, she trembled for the safety of his soul. Could she have been assured of his salvation, her pained heart would have been at rest. But she wept over him as doubly lost.

It was a stormy night in mid-winter. The wind howled, the rain poured down in torrents, and deep darkness obscured the sky. The widow and her children sat beside the cheerful fire, and a chastened cheerfulness overspread the circle, though now and then a cloud of melancholy gathered over the mother's brow, as the driving storm reminded her of her lost son, when a slight tap was heard at the door. It was



opened. A sailor stood there, wayworn and weather-beaten. He begged a shelter from the storm. It was not in that mother's heart to refuse a sailor on such a night, and she offered him her fireside and her food.

When he had refreshed himself, she modestly questioned him on his condition. His tale was soon told. He had previously been shipwrecked. The widow asked him to tell the story of his sufferings.

He said that in a violent gale the ship ran ashore and went to pieces. The crew were either drowned or dashed to death upon the rocks. Himself and another were the only persons who reached the shore. They were thrown high upon the beach by a powerful wave. His companion was senseless at first, but at last revived—alas! but to die. "He was a sweet youth," the sailor observed; "once he had been the terror of the ship, for his excessive devotion to vice. But suddenly he had changed. He became a serious, praying man; as remarkable for piety now as for vice before. When revived a little on the beach," said the sailor, "he pulled a Bible from his bosom, and pressed it to his lips. It was this blessed book, he told me, that led him to change his mode of life. Rummaging his chest one day, he found a Bible; his first impression was to throw it away; but chancing to see his mother's writing, he paused to examine it. It was his name. It made him think of his mother; of her instructions and the instructions of his teachers; and then he saw his sins, and felt he was a sinner. Overwhelmed, he sunk upon his knees, beside his chest, and wept and prayed, and vowed to change his way of life. And he did change it, for he became a decided Christian. After telling me about this change," continued the sailor, "he gave me his Bible, and bade me keep it for his sake; and then falling back upon the sand, he expired with a half-uttered prayer upon his lips."

As the sailor concluded, the widow, who had listened with interest and feeling, inquired:

"Have you that Bible, my friend?"

"Yes, Madam," said he; and he took from his bosom what seemed to be a bunch of old canvas. Carefully removing several envelopes, he at last produced a small pocket Bible, and gave it into the hands of the lady.

Tremblingly and hastily she seized it. She turned to the blank page, and saw her child's name in her own writing. A death-like paleness overspread her usually pale cheek, as she made the discovery, and exclaimed, "'Tis his, 'tis his! My son, my son!"

The scene that followed needs no description.

Here, then, we see the idle Sunday-scholar, at sea, away from all godly atmosphere, suddenly profiting by the instruction of years past. His soul felt the seed a teacher had placed within it and grew ripe for paradise, when the teacher mourned his labor lost. How encouraging! How cheering! Labor on, teacher, in hope. Parents, despise not Sunday school instruction, for your child may, in like manner be saved.

“They that sow in tears shall reap in joy.”

“A Words In Season Gospel Tract”

---

### THE DISCIPLE'S BALANCE SHEET

Wm. H. Ferguson

“But what things were gain to me,

Those I counted loss for Christ.” Phil. 3:7.

THE man with a balance sheet is a wise man. He is taking nothing for granted. He knows what he is doing. He has a definite plan and purpose in mind and in order to secure the “ultimate” as to the future, he keeps before him constantly the true state of affairs and their relation to the definite objective of his life.

Such a man was the beloved Paul—the apostle—the sent one—the man with a mission and a message. In the passage quoted above, he states with unqualified clarity, and in a simple fashion, how to secure the true objective of his heart—CHRIST.

In drawing up his balance sheet, certain things which normally would be counted as a worthy part of his life, he discards totally. In verse 8 he tells us that he counted “them but dung (refuse—that thrown to the dogs) that I may win (or gain) Christ.” Some of these items of gain he thus casts resolutely away:-

His native pride

His circumcision or religious rites

His whole family and tribal distinction

His standing as a Pharisee or leader and teacher

His religious and zealous life

His legal observance, so pleasing to the people

His reputation

His prospects

His friendships

Such so-called assets, with many others, were entirely outbalanced by the true weight and eternal glory of the Living Christ, Who so heavily affected him and his whole life that it made all else worthless refuse. CHRIST WAS ALL. Nothing else mattered and to “win Christ” and gain the prize

of His approbation, he endured, suffered, was maligned, shamed and humiliated, counted as the very off-scouring of the world, but the balance sheet showed ONLY GAIN. He lost all else but he had HIM and his eternal fortune was secure.

### HOW FEEL WE ABOUT THIS?

Our paltry reputation—our pride of origin — our native extraction, (heavy is it not to some who have forgotten Phil. 3:20 etc., ?). Some of those who cross the ocean (mostly up in the air) leave us with the impression of superior knowledge . . . have they not reputation etc? But what we welcome and love to see in our ministering brethren is their all-consuming passion to “be found in Him” . . . “to win or gain Christ.” This, coupled with that deep humility which is not feigned, is so acceptable and we are sure pleasing to our Lord. We fear if the “almighty dollar” were not in view, or so lavishly spread around, we would have far less trans-ocean or trans-continental travelers. We do question very much if there shall be much eternal reward for this when there is so much of the native country and State and Province lying untouched, with never a thought for the neglected, lonely, isolated, perishing inhabitants. The late William Williams of Venezuela used to speak of some such, who seemed to know the “times and seasons.” May God deliver us from such either in our own land or from across the seas if their balance shows any such item. The beloved apostle, as in verse 10 desired certain weighty assets:-

That I may know HIM

The power of His resurrection

The fellowship of His sufferings (partnership)

Being made conformable unto His death

Are such objectives before us fully? That I may “know Him.” This is not “full knowledge” for we can never fully know Him down here. It is an ever-increasing and all-consuming passion to know HIM better. Not to be more successful—not to increase our earthly holdings (if we have any such, it must not develop the covetous spirit), not to be better thought of, not to seek reputation, not to boast in a false gift, but to KNOW HIM.

What about the “power of His resurrection” — the “out-resurrection?” Where is the power? We have an abundance of preachers, or so-called teachers etc., but NO POWER. What is lacking? It is the “resurrected life.” The life that lives in the “risen Christ.” “THE NEW LIFE.” We see the “old man” so much, not the “NEW MAN.” we see the “old man” with his old nature, so obvious, his old tendencies, his old slanders and lies, his old methods, his old envies and jealousies. There is NO POWER because there is not in evi-

dence the NEW or "resurrected man." He is very much alive, not dead and risen again, hence he lacks the vital quality that marks out a man of God, or God's man for the present. He is craven and cowardly when it comes to taking a stand, he can compromise, but cannot stand. He can qualify statements but not take a firm stand for God against the world. Some of the good men we have known, or know today, are not so highly gifted or thought of, or reputation-seekers, but the "Life of the Risen Christ" is seen in their lives, their actions, their speech, their kindness, their wisdom their willingness to step out on the promises of God in FAITH and ALONE. They have God with them, what else matters?

What shall we say about the "partnership of His sufferings?" Dare we say anything here in a day of luxury and self-seeking? These are not His atoning sufferings (for such were confined to the Cross), but His sufferings of reproach, shame, loneliness, obscurity, despisings. Are we anxious for this partnership? We fear not. It is not glorying in an "ecclesiastical position" since there is far too much of that today, it is not empty pride of face or race, or dress or fashion. How few! Will you seek this partnership? It is blessed, comforting, instructive, heart-warming. OH! Young and older believer, what a tragedy to see the spirit of the age and the world gripping you? SEEK HIM—seek this blessed partnership with a rejected Lord. You will feel lonely among the crowd, but as He whispers into your ear (and He shall in eternity, we believe, Rev. 2:17, i. e. the hidden manna) something of His life of suffering and reproach, hitherto unveiled, you shall have found a little of "heaven below" in this day of pride, ecumenical and false associations and the mixed yokes of the guilty world.

This process of conformity unto His death. Can we endure it? Can we be thought different? To die to earth, its claims and aims, its pride and knowledge, to take sides with the MAN they still cast out. This process of conformity unto His death can grow as we intelligently remember that the world we think so much of has its hands stained with the Blood of our best Friend, our Redeemer and our Saviour and Lord. Never clasp its hand in an unequal yoke. Never relish its pride and polish—remember — THEY KILLED HIM and have never repented of this dastardly deed, despite all their protestations of desire for peace etc., which seems to be a motto today for all kinds of sin and rebellion against God and authority.

And so, with the desire to "attain unto the resurrection out from among the dead" v. II, let us do some honest thinking, for the time is late. Look at the balance sheet and see how we stand. It shall be an eye-opener and "little children, it is the last hour"—I John 2:18, R. V.

## AARON'S GARMENTS FOR GLORY AND BEAUTY

Harold S. Paisley

The key to a right understanding of priesthood in the ways of God is given to us in Hebrews 5:1-3, "For every High Priest taken from among men is appointed for men in things pertaining to God." The High Priest then, entered into the presence of God on behalf of others. God gave Israel the Aaronic Priesthood and, according to Hebrews 7, this order was after the law of a carnal commandment. Those priests were imperfect and not able to continue because of death, and were constituted "without an oath." God's oath only stood connected with the Perfect and Eternal Priesthood of our Great High Priest who in all things is better than Aaron.

There can be no doubt, however, that Aaron is a beautiful type of the Lord Jesus Christ who is our Great High Priest and continueth ever, having an unchangeable priesthood. "But this man because He continueth ever, hath an unchangeable priesthood, wherefore He is able to save to the end, or completely, them that draw near unto God through Him", (Heb. 7:25 R. V.).

We understand that Aaron's robes for glory and beauty point to the dignity of the person of Christ, the glories of His offices, and the excellencies of His character, as He appears in the presence of God for us. The array of colours; Blue, purple, scarlet and fine linen, have symbolic meanings. The blue, the colour of the heavens, shall ever remind us of His Diety; the purple, the Royal colour of His Kingship; the scarlet of His sacrificial death; and the fine linen of His absolute perfections.

There are two important items which Aaron wore, which are often overlooked and yet are full of instruction and worthy of the prolonged meditation of His Own. We refer to the two girdles. The first is called "the girdle of needlework" and this was hidden from the eyes of men—only God could appreciate what it represented. The second is the "curious girdle of the Ephod", which every eye could behold.

The girding of the loins in the East was always in preparation for some strenuous task. Aaron was girded with these two girdles, one of which was invisible, covered by his robes of beauty, the other made of gold and fine linen with the colours mentioned interwoven, adding lustre to the Ephod itself. The girdle of needlework (Lev. 8:7), speaks of the righteousness of the Lord Jesus Christ in Holy Manhood down here among men. He who was the Eternal Son

of God came in lowly grace and, as was predicted and will yet be seen in Him, "righteousness shall be the girdle of his loins and faithfulness the girdle of his reins", (Isa. 11:5). In the upper room, behold the Mighty God "gird himself" and stooping down He washed the disciples feet. What wonderful service rendered, and example left, that we should serve one another for His sake. All His perfect pathway here was in the good of the girdle of intrinsic righteousness. It is interesting to note that each of Aaron's sons had only one girdle, while Aaron had two, (Lev. 8:13).

The second girdle, called the curious girdle of the Ephod is associated with the official duties and services of the High Priest. He who served here in perfect righteousness and has made the complete atonement on the Cross has now commenced His present session at God's right hand as our Great High Priest. In the midst of the assemblies He moves in glory "girt about the breasts with a golden girdle." The Lord Jesus as our Great High Priest intercedes for us that we may be sustained in the journey and is on the Throne to give seasonable help in each distressing hour. Thank God His work can never fail or cease, and the comfort of His abiding presence should fill our souls with joy. As Isaac Watts sang in his wonderful hymn:

With joy we meditate the Grace  
Of Our High Priest above  
His heart o'er flows with tenderness  
His very name is Love.

Touched with a sympathy within  
He knows our feeble frame,  
He knows what sore temptations are  
For He endured the same.

\* \* \*

### HIDDEN BITTERNESS

HIDDEN bitterness, hidden deep within the soul, is a far more fruitful cause of spiritual defeat and powerlessness in the lives of Christians, than we have any idea. It smoulders there for years on end - bitterness. A wrong was done you, either real or fancy, and instead of committing it to God you have allowed it to lodge in your heart and fester. By such undisciplined emotions we grieve the Holy Spirit.

P. S. Rees.

**POWER**

1 Cor. 4: 17-21

Geo. Gould, Jr.

MY mind has lately been dwelling on the subject of Power. I want to direct attention to verse 20. "The kingdom of God is not in word but in power."

You will notice that the apostle had very precious thoughts about Timothy. He had great confidence in this young man. He loved him for a two-fold reason. (1) Because he was his own begotten son in the Gospel. That ought to be enough to cause the dear apostle to love that young man whom he had seen saved under his ministry. He had a natural care for those who were saved through his ministry. One always has. It is more to a Gospel preacher to see one that was saved under his ministry going on with progress than to have his pockets filled with bills. It gives him great joy. Another reason why Paul loved Timothy was because he was faithful in the Lord. That is a great thing. You cannot trust everyone. The longer you go on in the Christian life the more you will find that to be true. Paul did not look upon Timothy as one whom he could not trust, but counted him faithful in the Lord. Oh that young men and women might earn that title, and be faithful in the Lord, for at the judgment-seat of Christ it will not be "Well done, good and successful," but it will be "Well done, good and faithful servant." Paul speaks about Timothy here, and says, "When he comes to you, he will bring you into remembrance of my ways which be in Christ," he knew that Timothy was well acquainted with him. He had walked and preached with him in sweet fellowship, and had learned his ways. Now Paul had confidence enough in him to be able to say "When Timothy comes to you he will bring you into remembrance of my ways etc," "And this will be the nature of what he will tell - as I teach everywhere in every church." Timothy's testimony of Paul, as a servant of Jesus Christ was this - "He was a man who was consistent in the ministry." Paul was no hucksterer of the truth of God. I may explain what a hucksterer is. It is a man who caters to the different tastes in the places he goes to. Paul preached the same in every Assembly that he went to. No matter what Assembly that was formed by him, it was founded upon the same foundation. He began when he formed that Assembly and went on. "I have laid the foundation and another buildeth thereon." One man lays the foundation stone of an Assembly, and he expects the men that follow to build on it the same kind of material. Yes, Paul was not a hucksterer. You will see his line of teaching here as you study this chapter. He brings before the saints at Corinth several lines of double truths.

He speaks of the coming of the Lord, and the Judgment-seat of Christ - two great events. He says "Judge nothing before the time etc." He speaks in this chapter of the within and the without in an Assembly. There was a within and a without in the Assembly at Corinth. But in these verses that I have read to you, he speaks about speech and power - two vastly different things. Do not mistake one for the other. Israel in a by-gone day suffered defeat. They took the ark down with them, and shouted with a great shout. But there was no power in their shout. We do well not to mistake speech for power. For the kingdom of God is not in word but in power. In the day in which we are living, many of God's people are falling for speech rather than power. How many really clever brilliant addresses we have heard, but did they not lack something? An address may be like the stars, perhaps, very clear and brilliant, but it has no heat. So you see, clever speech is not everything. We need the power to grip the heart; power to grip the conscience of both saint and sinner.

#### POWER OBTAINED - WHERE?

But now where do we get this power? Power belongs unto God for in Isaiah 40 we read: "He giveth power to the faint." We can lose that power, just the same as the man who is working with the axe, and suddenly the axe-head flies off. Of course I know that no man would go on working with the axe-handle and no axe-head, but it is possible for us to go on working, as it were, for God, and we have lost the power. The Spirit of God began to move Samson. See him as he piles those Philistines, heaps upon heaps with the jawbone of an ass. See him as he takes the gates of Gaza and carries them to the top of the hill. When I was a young Christian, I thought Samson must have been a tremendous man physically, but now I don't believe he was. I believe he was strong when God was with him. That which caused him to lose his power was he lost his separation. Alas, many of our young Christians today are doing this, getting tangled in the unequal yoke. Young Christians, be careful, be careful, the man who keeps right with God, and goes on, is a free man. "Stand fast in the liberty wherewith Christ hath made you free." But as soon as Samson entered the unequal yoke he lost his power. Turn to a few verses in the Gospel of Luke, chapter nine, verse one.

Here are the twelve disciples sent forth by the Lord Jesus, with power given them to cure diseases and cast out demons. No doubt as they went forth they were a mighty band. Where could you get twelve with such power? Jesus took them to Himself, and then sent them forth and gave them this power. BUT NOW read verses 39-40. Here, in one



chapter, they start out with power given them, not a feeble one among them. That is so with you and me. We are born strong. Why? Because we are born of the Spirit. This power was given you and me when we were sent forth born of the Spirit of God. In these two verses something tragic has happened. The Lord Jesus is on the mountain-top. Instead of glory being brought to Him, the disciples were demonstrating weakness and defeat. Now why the loss of this power? In the middle of this chapter a man brings his child to the disciples to have an evil spirit cast out. But they could not, they had lost the power. In verse ten we see the very first cause of their lack of power. They come back to Him, and start telling Him what they had been doing - the spirit of self-boasting, talking about the great things I have done, the great number that were saved through me, how much I know about the Word of God. This is one sure way to lose the power, by the spirit of self-boasting. If the disciples had only given Him the credit for doing it, but they came back flushed with victory. Let us beware, speaking about the great things we have done. The second cause of the loss of power is in verse twelve, selfishness in their hearts, unkindness in their heart. "Send the multitude away." Hungry, footsore, but send them away. And that can be done today. What about our desire to see souls saved? Are we sending them away? Have we the Gospel, the Bread of Life in our hand, and not giving it to them? What about our children who are not saved? In these days, parents would sooner have their daughters well married than married to Christ, it appears that way, at least. Then the young Christians, perhaps. Was there ever a day when there was more need for shepherds? Paul was one in his day. He says: "I have no man like-minded, who will naturally care for your state etc." I believe that many of the young drift today because that kind hand has never been laid on their shoulder calling them back into the paths of God. "Send them away." The spirit of selfishness. These are the things, two of them, anyhow, that go to show loss of power.

Now here are the disciples in the middle of this chapter. They had lost the power. One would think: "Certainly now that will be enough to get them to find out why and wherefore, and get it back again." But the root of the matter hasn't been found out yet. The real cause is not cured yet. In verse 46, we find them disputing about who would be the greatest among them. Now isn't that the case among us? If one Christian gets a little higher place than you, you just want to get a little step higher. "Who among us shall be greatest?" Just think, after them having lost that power, they were quarrelling who would be the greatest. The way to get the highest place is to get down. True greatness in the sight of God is very different to pride. The man who wants to be

truly great in the sight of God wants the lowest place, whether the brethren treat him as a door-mat or not. The solution of many of our difficulties would be to get down. Here's the third cause of their loss of power - "Who is going to be the greatest?" The lack of power whether in our individual life or assembly life can very often be traced back to the fact that we all want to be the greatest. The next cause is in verse 49 - the spirit of carnal bigotry had got into them. It would be the means of causing us to lose our power. They were trying to set up a new centre. There is only one true centre, that centre is Christ. We cannot make another centre. "Because they don't see eye to eye with us," because they don't gather with us," but Jesus said, "Forbid him not, etc." What a beautiful word! What a wonderful spirit in the Master! How He condemns the spirit that was in the disciples! The spirit of bigotry is a sure way to lose power. In verse 54 we see the next cause - the spirit of vengeance, the spirit of taking vengeance into our own hands, getting even with that person. There is a way to lose the power. Oh may the Lord exercise our hearts through the reading of these verses, and may our desire today, young and old be "Oh Lord, let a double portion of Thy spirit rest upon me." That was Elisha's prayer. Perhaps he wondered, "Will the people recognize me as God's prophet when they see me with Elijah's cloke on?" When the people saw him returning what did they say? They said: "The spirit of Elijah doth rest upon Elisha." What was the secret of Elisha's power? The first reason was, he kept his eye upon his master. The second one was that he rent his own garments, and made room for the new garment that was given to him. The old things of the flesh have to be dispensed with if we would have the power of God in our lives. If we have the spirit of Christ, the power of Christ, we will be like our Master. The man with the power of God will get all the honour that he deserves. May the Lord exercise our hearts to go in for having more of the power of God than we have had before!

---

## HEAVEN

LET us look through the eyes of a Christian and catch a glimpse of heaven. To Christians, heaven is a house, a dwelling place, a resting place, a hiding place, their everlasting home, their Father's house where there are many mansions. It is a house in the heavens that as far excels all the palaces of this earth as the heavens are high above the earth. It is a city whose builder and maker is God, and it is eternal in the heavens. The most marvellous thing about it is that God has prepared it for those who love Him!

Matthew Henry

---

**ALONE**

IT is human to stand with the crowd, it is divine to stand alone. It is man-like to follow the people, to drift with the tide; it is God-like to follow a principle, to stem the tide.

It is natural to compromise conscience and follow the social and religious fashion for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

“No man stood with me, but all men forsook me,” wrote the battle-scarred apostle in describing his first appearance before Nero to answer for his life for believing and teaching contrary to the Roman world.

Truth has been out of fashion since man changed his robe of fadeless light for a garment of faded leaves.

Noah built and voyaged alone. His neighbours laughed at his strangeness and perished in style.

Abraham wandered and worshipped alone. Sodomites smiled at the simple shepherd, followed the fashion, and fed the flames.

Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. Jesus loved and died alone.

And of the lonely way His disciples should walk He said: “Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it.”

Of their treatment by the many who walk in the broad way, He said: “If ye were of the world, the world would love his own; but because ye are not of the world, therefore the world hateth you.”

The congregation in the wilderness praised Abraham and persecuted Moses. The Kings praised Moses and persecuted the prophets.

Caiaphas praised the prophets and persecuted Jesus. The popes praised the Saviour and persecuted the saints. And multitudes now, both in the church and the world, applaud the courage and fortitude of the patriarch and prophets, the apostles and martyrs, but condemn as stubbornness or foolishness like faithfulness to truth today.

Wanted, today, men and women, young and old, who will obey their convictions of truth and duty at the cost of fortune and friends and life itself.

## PROPHETIC PAGE

### THE DAY OF THE LORD

THERE seems to be some confusion as to WHEN the Day of the Lord commences as outlined for us in the New Testament, relative to the One Thousand years of its course, so perhaps the following may be of some help, as we see it from the Word.

It has been suggested that the Day of the Lord commences in the middle of the 70th week or in the midst of these last seven years of Man's Day, but we do not believe so. We read in I Thess. 5:2, 3 that it will come as a "thief in the night," suddenly, overwhelmingly and entirely unsuspected. This could not be so if it happened in the midst of the "Breaking of the Seals" or "the Trumpets" etc. It seems men blaspheme God when the "great day of their (R. V.) wrath is come." Rev. 6:17. In spite of all their trials they work towards the fatal promise of "peace and security" promised by Antichrist, i. e. the Man of Sin only to be overwhelmed at the last by the sudden appearing of the Son of Man - Matthew 24:29, 39 etc. Note the words . . . "Immediately after the tribulation of those days."

We suggest a careful study of such Scripture as Joel 3:9, 16, also Zechariah 14:1, 4 in connection with the sudden beginning of the Day of the Lord and consequent destruction of ALL His enemies. We must learn to compare Scripture with Scripture.

### THE FINAL BATTLE

Many have thought that the final battle takes place at Armageddon in the Valley of MEGIDDO. It is a fact that the four great powers of the time of the end shall be gathered there, ostensibly to gain by force the land and its riches, Israel's Land. These four powers at the end are - The King of the North - the Kings of the East - the King of the South and the Roman Empire, headed by Antichrist who sits in the temple showing himself as "god" - he constitutes the power of the Roman Empire. However, while they are gathered together by Satanic power and delusion to the "Battle of the great day of God, the Almighty," we must remember that the hand of God is in all this to put an end to the pride and arrogance of Man in Man's Day, as we find in Joel 3:1, 2 and Zechariah 14:1, 3. They realize, at last, their conflict is with Israel's God and they go up against the Holy City to fight even with God. You will note the final battle is not at Megiddo, but before Jerusalem. "I will gather all nations against Jerusalem" God says, and in Joel 3:2 . . . "I will bring them down into the Valley of Jehoshaphat." This is where the final debacle of the nations takes place (representatively, no doubt, as to the number of their armies). It is

then, Joel 3:12, 14 that you find "multitudes, multitudes, in the valley of decision, or concision or threshing" verse 14 (margin) and it is then that the Lord "will roar out of Zion and utter His voice from Jerusalem" verse 16. Again, in Zechariah 14:3, 4 . . . "Then shall the Lord go forth, and fight against those nations," etc. "And His feet shall stand in that day upon the Mount of Olives," Zech. 14:4 and the words of Matthew 24:27, 30 shall be fulfilled and His coming in Judgment and the introduction of the Day of the Lord shall be "as the lightning cometh out of the East, and is seen (margin) even unto the West, so shall also the Coming of the Son of Man be." v. 27.

Man's Day thus comes to its destined, horrible and humiliating end at the appearance of the Son of Man when He returns to institute the Day of the Lord for one thousand years. It commences in utter darkness and judgment for the nations and godless world, along with the Judgment of the Living Nations as in Matthew 25:31, etc., and rises to heights of Millennial Glory of peace and tranquility, with removal of the curse from earth and beast, yet ends in the final rebellion of Satan when he is loosed from the bottomless pit, aided and abetted by the rebels of Gog and Magog (the communistic, infidel spirit of these days) who only yielded to the laws of the Kingdom of necessity, only to be devoured by fire from heaven and the Day of the Lord gives way to the Day of God, the Day of eternal felicity and eternal joy in which heaven and earth shall have full share. Remember - the millennial day is not one of universal salvation, for the children of those who entered the Kingdom at the beginning, may not necessarily yield true submission to the Lord nor are they saved ones unless they have yielded such vital submission, in faith, to the Lord. Thus there is a great multitude at the end of the Day of the Lord who willingly gather to the banner of Satan in his last, futile rebellion against the "beloved city" - Rev. 20:9, only to be devoured by fire from God out of heaven.

The Editor

---

### HANDLING THE ASSEMBLY'S FELLOWSHIP

We have had some requests, of late, as to a little advice as to manner of distributing the Assembly funds in fellowship with laborers and other needful cases of need - speaking now not of material and building needs, but of the practical fellowship of the saints, distributed by brethren in responsibility.

This is, of course, a matter of deep import and of a spiritual character. Such fellowship funds need not, necessarily, be held over for large amounts to be held in reserve. Laying aside, of course, for special needs etc., which are in our view, would seem to be

in order. The average preacher coming for a weekend need not necessarily be given large amounts, but he should not be allowed to go emptyhanded, if he is on a journey. How do we know whether he has his fare? It is not necessary to make large benefit - God's men are not of this stamp. They have learned to trust God, not the assemblies. If you give \$50 or \$100 for a weekend visit, you shall have no shortage of preachers - they will always have an "excuse" to be present etc.

It is encouraging to preachers who have labored amongst you for years to be remembered at other times, than when they come for a visit - some assemblies never remember such hardly, save when they see them. This sounds a natural instinct, not a spiritual approach at all.

We live in a special day, doubtless, but remember that the abundance of money being spent on the Lord's work, so-called, may not be an evidence of a spiritual condition, at all, but an evidence of a Laodicean indifference to the truth state of affairs in the Church, with a corresponding carelessness in such matters. Home and abroad could be considered in this connection. Amounts spent on many "missionary activities" is staggering when we compare such with the days of long ago when God was working mightily in opening up territories.

As one who has been in Assembly fellowship for sixty two years the above may be of some help to some of God's dear saints who have such problems. W.H.F.

---

## RECEPTION

**RESPONSIBILITY** as to who we ought to be in fellowship with is ours surely, and due attention ought to be given to it. A mistake in the matter is injurious to the one received - it inflicts a lasting injury on the meeting which receives him - it insults the head, the Lord Jesus Christ - and, eventually, it will prove an occasion of blaspheming by the ungodly for their own injury.

The three most common mistakes in receiving are:

1. Parents, because their children can give a nice story as to the way of salvation, press them forward; natural partiality doubtless affects their estimates of their children.

2. Lovers, when the one is saved, and the other is not. In order to make things square and agreeable, the unsaved

one assumes the religious cloak, and professes without possessing. The cloak will be torn off by and bye.

3. Benefactors are often imposed on in this manner by their "pensioners" who, for a continuance of kindnesses, wish to be received into fellowship. This is not an uncommon fraud wherever this "doing good" is in operation for any length of time. This is flattery to the "doer of good," while to the receiver of good it is only an additional spoke unto the wheel of fraud so generally practiced by unprincipled people on dear good souls.

Donald Ross

---

### TRIALS OF THE PIONEER

"And He (Jesus) said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, Who shall not receive manifold more in this present time, and in the world to come life everlasting." Luke 18:29, 30.

Our Lord thus portrays the measure of sacrifice connected with going forth for His Name's sake and the Gospel, into a world which is hostile; turning one's back on home comforts, friends, etc., etc., to sow the good seed of the Gospel in places hitherto unreachd. It is a path which has some trials, or testings:-

**LONELINESS:** One finds oneself alone - no kindly hand to provide what one thought to be necessary comforts. No comfort of friends to succour and cheer. Lonely days and lonely nights, trudging around the country in daytime and lying down in some makeshift bed at night. People don't understand you, don't trust, are suspicious etc., but there are manifold blessings in the "afterwards."

**FORGOTTEN:** It seems so at times. It is part of God's training school, a lesson to be learned. Out of touch with fellow-believers, out of touch with assemblies, wondering as the little stock of money (very meagre at times) for lodgings, meals, other expenses etc., runs low, and one seems to be forgotten. This is a testing time.

**DISCOURAGED:** One wonders at the indifference, the lack of evident results at first. Satan would suggest abandoning this pioneer work for the convenience of a Gospel Hall, or tent half filled with Christians there to cheer and support. Why persist in this lonely, difficult path, rather than the easier, more remunerative one. But the true man of God looks ahead . . . he is God's servant, not man's and his Master has given him this royal promise, as above. He is content.

**CREATURE COMFORTS MISSED:** All miss such who do this type of work. The Lord knew that. He promised only HIMSELF to fill the gap and His precious WORD to fill the yearnings of earthly friendships lost.

**IS IT WORTH WHILE?** Look to the end! Fasten the eye on the goal. Accept the promise of eternal recompense, and even in this life in days to come, see the marvellous intervention of the God of heaven and our gracious Master, and go forth into untouched regions with loneliness, ingratitude, discouragement and withdrawal of comforts as the necessary attendants and you shall have the pioneer's reward . . . HIMSELF . . . HIS CHEER . . . HIS VOICE . . . HIS COUNSEL . . . HIS APPROBATION . . . What else matters?

### QUESTIONS and ANSWERS

**Question:** We have heard it stated, of late, that if a man goes forth into the work of the Lord in dependence upon the Lord, if he is not well supported, he should consider going back to secular labor, evidently with the thought that this "support, so-called" suggests that he has God with him, or the opposite, if he is not supported it is evidence that he has gone forth without God. What about this?

**Answer:** We have come across the same lately and it is an entirely wrong conception of the work of the Lord, which is honorable and glorious. The beloved apostle states in Phil. 4:12 what is true of the man of God, in relation to earthly trials etc. . . "I know both how to be abased, and I know how to abound: everywhere and in all things I have been instructed (have been initiated into the secret) both to be full and to be hungry, both to abound and to suffer need."

We are living in a day of plenty in this land and we fear not a few take the "abundance of provision" to be a mandate to keep on, whereas in our judgment, we would rather question this matter from the other standpoint. If a man does not prove God in this way, and be brought into severe trial thereto, and see God's hand especially in deliverance, it is questionable if he is on the right track at all.

The abundance in Israel's case, of earthly blessings, could well mark their obedience and faithfulness, but this is not true when we come to the Church and the propagation of the Gospel. Assemblies today are kind and thoughtful and money is poured into certain districts and to certain ones. This may be taken as a mark of God's blessing, whereas it might only be a matter of partiality and lack of true exercise as to others who are doing a worthy work but whose names and work do not come before the saints as much as others. Letter-writing today is an "art" that some have learned well but does not convey, in many cases, the true state of matters and His own can be led astray from the path of exercise by such and kindred means to obtain the fellowship of the assemblies in a practical way.

Again, as we often state, the presence of preachers in an assembly every Lord's Day, often in a district visiting several assemblies in a circuit, does not lend itself to "trusting God" at all but the assemblies, and, at times, the Conferences which many attend who should be at their work for God. This was how it was in the former days and many of the best men we have known and who have been responsible for the work in this land, in the planting and sustenance of the churches of the saints, have undergone severe trials that some know nothing about.

So, if you have plenty of money in your pocket, do not figure it is God's blessing, it could be the opposite and could show the decadent spirit that thinks money is the sum-total of service for God. We could give many instances of the trials of men of God but forbear.

We commend to the consideration of all our readers the words of a true servant of Christ, a true shepherd, as found in 2 Corinthians II. Consider verse 27 . . . "In weariness and painfulness, in watching often, in hunger and thirst, in fastings often, in cold and nakedness."



One of the characteristics of Laodicea in Rev. 3:17 should speak loudly to any who have an ear for the Spirit's voice . . . "Because thou sayest, I am rich and increased with goods; and have need of nothing" etc., etc.

It is time to consider seriously the whole matter of "fellowship" in a practical way and for assemblies to have a more distinct understanding of the true state of affairs, rather than take the easy way out of things and just comb down a list and let it go at that, or consider that the weekly visits of preachers require liberal remuneration. It is easy to see where this leads and who takes advantage of it, if we "would anoint our eyes with eyeslave."

**Question:** What are the duties of the Correspondent of any assembly?

**Answer:** There are many, of course. Generally speaking, we think of him as the one who receives mail regarding the affairs of the assembly, or letters from brethren seeking to come along for meetings etc., likewise receiving letters acknowledging the practical fellowship of the assembly.

Quite often he also makes the announcements, though this is not necessarily connected with a correspondent's work. Making these announcements he should

Have a clear voice and a distinct manner.

This is godly order, as others must hear.

He is an elder and, therefore, must have the shepherd qualifications.

He should be easily contacted and his name and 'phone number listed.

(this ought to be visible also on the front of the building - or sign).

He should be readily available and constant in attendance.

His example should be commendatory in all things.

He should not be a young man, when elder brethren are available.

He should be a constant attendant at all meetings of the assembly.

He should be on good relations with his other overseeing brethren as well as other experienced of the Lord's servants frequently in their midst.

If he reads letters of acknowledgment (and all such should be read to all the assembly, with amounts given etc., etc.) in a clear and distinct manner.

He should be prayed for especially by the godly.

**Question:** What are the duties of an overseer?

**Answer:** There are many, and spiritual. Of course, his qualifications are outlined for us in the Word - I Timothy 3, Titus 1:7 etc. We suggest the following characteristics:

He is most exemplary.

Constant in attendance at assembly meetings.

A good visitor amongst the saints, seeking their spiritual welfare.

A praying man.

An ability to open up the Word, either publicly, or privately. Must be apt to teach, as we say, either publicly or personally and privately.

Must have good experience.

Must be able to control his temper. A man who gets soon angry forfeits the right to oversight in the assembly of God. This is important.

Must have a good assembly background.

### GROWING COLD

A PREACHER called upon a Christian who had been neglecting the week night service, and went straight up to the fireplace in the sitting-room, and with the tongs removed a live coal from off the fire, and placed it on the hearth, then watched it while it turned from the red glow of heat to a black mass. The person in question carefully observed the proceedings, and then said: "You need not say a single word, sir; I'll be there on Wednesday night."

OUR joy to be solid must rest on something immovable. Just as soon as we hang our happiness on circumstances or surroundings, we go up or we go down with the tide. The thermometer of our joy is at the mercy of outside circumstances. "Rejoice in the Lord alway: and again I say, Rejoice."

I never yet have heard of a good man having fallen when he was trying to do Christ's will and trusting on Christ's help. Every fall without one exception came from venturing upon sinful ground, or from venturing upon self-support.

GOD never permits "poor" men to do His work. This statement may startle some; yet it is true.

He can use men who are poor as to property, position, wealth, education, or personal qualities, but it is only those who are "rich in faith" Jas. 2:5, that He considers fit for His service.

Anyone "rich in faith" is never "poor."

\* \* \*

---

EXTRACTS from the sayings of the late Edmond Allen of Lurgan, North Ireland:-

---

Cars are very useful and I am always very thankful to possess one, but they can be abused, and we can spend much of God's precious time aimlessly driving around the country, when we should be at our Bibles and otherwise occupied in the things of God.

I would put no value on the overseer who does not pray for each member of the assembly every day.

The above last comment was made by our brother at ministry meetings in Bleary about seven years ago. He said that when he and other brethren were young and in the fellowship of the Bleary assembly, they formed the habit of praying for every member of the assembly every day, and as others were added they, likewise, were included in the list.

Submitted by T. M.

**Clinton, Ont.** — Recent Conference large and considered helpful, with practical ministry calculated to “strengthen the things that remain.” Good to see the young believers, reached this past year or so under the sound of the Word. House to house work, and continuing in a definite field of labor is the answer today. Transient preaching never seems to accomplish much that is lasting.

**Joliet, Ill.** — Remember the “all-day” meetings the second Lord’s Day of each month through month of May D. V. Those planning to attend should “adorn themselves in modest apparel”, as enjoined in I Timothy 2:9, 10. Bro. Saword gave them an appreciated call.

**La Crosse, Wisc.** — A young couple, saved at their last conference, were to be baptized last weekend of September, others later D. V.

**Waterbury, Conn.** — Recent conference of the Italian assembly here reported good. Only two preachers able to attend but the Lord gave help through local brethren from N. E. assemblies and the Word appreciated.

## CONFERENCES

**Detroit, Mich.** — Annual Conference of Stark Road Assembly on November 7 and 8, with prayer meeting Nov. 6. See last month’s magazine for further details.

**Hartford, Conn.** — Annual Conference of the Charter Oak Assembly will commence D. V. with Prayer Meeting Fri., November 20 at 7:30 p.m. continuing over Saturday and Lord’s Day Nov. 21 and 22. Breaking of Bread will be at 10 a.m. Servants of the Lord walking in and teaching the old paths of the Word are heartily welcomed for ministry. They will value the prayers of His own for blessing. Corresp. Matthew J. Brescia, 30 Ludlow Road, Windsor, Conn. 06095, Tel. 688-2388. Accommodations as usual.

**Avonport, N. S.** — Annual Conference will be held D. V. Nov. 14 and 15, commencing with Prayer Mtg., Nov. 13th. The Lord’s servants walking in the old paths welcomed in ministry. Visitors freely entertained. Corresp. A. E. Milligan . . . Phone 542-2306.

**Petrolia, Ont.** — Conference will be held D. V. in the Community Hall, Nov. 14 and 15, commencing with Prayer Meeting in Gospel Hall Nov. 13th at 8 p.m. Corresp. George E. Metcalf, Petrolia, Ont., R. R. 1. This is the Oil Springs conference, held in Oil Springs.

**Bryn Mawr, Penna.** — Annual Conference will be held D. V. November 28 and 29. The Prayer Meeting will be held in the Gospel Hall on Summit St., Bryn Mawr, but the other meetings Sat. and Lord’s Day will be held in the Radnor Sr., High School on Route 30 at King of Prussia Road in Radnor, Pa. Time of Prayer Meeting Fri., Nov. 27—7:30 p.m. Sat. and Sun., at 10:30 a.m., 2:30 and 7:30. All correspondence to William M. Parks, 581 Lindsey Drive, Wayne, Penna. 19087—Phone 688-0706.

**Omaha, Neb.** — Annual Conference held on Thanksgiving Day will commence with Prayer Meeting Wed., Nov. 25th at 7:30 p.m. continuing over Nov. 26th. Hall located at 5622 North 69th St., at Hartmen Ave. Corresp. S. Eadie, 4608 No. 90th, St., Omaha, 68134. Phone 572-7523.

**Boston, Mass.** — The Eighteenth Annual Conference of the East Boston Assembly will be held D. V. commencing with Prayer Mtg., Friday, December 4th at 8 p.m. continuing over Dec. 5th and 6th. All meetings will be held in the Gospel Hall, 35 Putnam St., East Boston. Visitors freely entertained and usual arrangements. Our brethren are looking to the Lord to send along exercised men, known amongst us as loyal to the truth of the Assembly and walking in the old paths. Believers Hymn Book with Supplement used. Corresp. Frank Procopio, 78 Falcon St., East Boston, Mass. 02128. Please bring your hymn book.

**Pennsauken, N. J.** — Annual Conference will be held D. V. in the Gospel Hall, 6530 Caroline Avenue, commencing with Prayer Meeting Thursday, Dec. 31st at 8 p.m. and continuing through Friday, Saturday and Lord's Day, Jan. 1st, 2nd and 3rd. Usual arrangements will prevail. All correspondence to Charles J. Strom, 4763 Poplar Ave., Merchantville, N. J. 08109.

**San Diego, Calif.** — Annual Conference here D. V. commences with Prayer Meeting Thurs. evening Dec. 31 at 7:45 p.m. continuing through Fri., Sat. and Lord's Day, Jan. 1, 2 and 3. Usual arrangements and visitors freely entertained. Corresp. Andrew Hall, 5168 Ewing Street.

## FALLEN ASLEEP

**Detroit, Mich.** — Our dear sister Mrs. Margaret Buchan "went home" to be with the Lord July 29, aged 93. Saved in early years in Scotland, in fellowship in Peterhead assembly there and in Detroit since 1926. In fellowship in old Central Hall for years, later in the fellowship of Stark Road assembly. Consistent in attendance, a quiet and godly sister who commended herself to all—her daughter Margaret survives.

**Lakewood, Ohio** — Our dear sister Miss Charlotte Montgomery, a niece of the editor's wife, fell asleep in Christ September 28, aged 40. She had a long illness, patiently borne, and was able to bear good witness to her associate social workers and nurses who often wondered at her peace during her many trials. She was saved at meetings of bre. Douglas Howard and Frank Pearcey in the old Addison Road Assembly in Cleveland, the editor baptized her there. Her mother and father survive, also one sister—Titus 2:13.

**Windsor, Ont.** — Our beloved and esteemed brother Duncan Ferguson "went home" suddenly October 5th. From Tillicoultry, Scotland — we believe saved there years ago and in happy fellowship here for years. With his good wife, who survives him, they had a most hospitable home—entertaining many of the Lord's servants, a succorer truly of many could be said of them, and ourselves also, their record is on high. Pray for his aged wife, quite poorly, and one niece for whom they cared for years. It was said of Bethany, the town of Mary and her sister Martha. We often think of Windsor as the town of Duncan and Hannah. The Lord does not forget.

**West Union, Iowa** — Our dear sister Mrs. Oran Nutting was called home, mercifully, September 1st, aged 58. Sadly missed by her husband and an unsaved daughter. Awakened at meetings of brethren Brandt and Warke in Clermont, later received Christ as her Saviour. In fellowship here and in attendance until laid aside.

**Vancouver, B. C.** — A late report tells of the passing of our beloved sister Mrs. Christine Amelia Morgan August 21st. Saved as a girl in Edinburgh, Scotland in 1903 and for many years in assembly fellowship here in Vancouver assemblies, latterly South Main. A kind and gracious sister who shall be much missed. We pray for sorrowing loved ones, also unsaved relatives.

**St. Thomas, Ont.** — Conference here was large, around 500 present, ministry by His messenger calculated to reach many departments of life, individual and assembly, shepherding etc. God gave help.

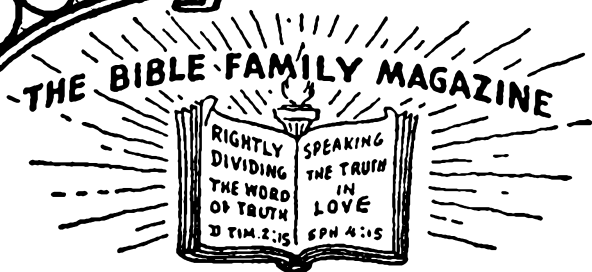
**Manchester, Iowa** — Conf., reported good, several of His servants present, usual large crowd.

... **Stout, Iowa** — All Day Conf., Thanksgiving Nov. 26th with meetings commencing at 10 a.m., usual arrangements prevailing.

**Madison, Wisc.** — Paul Elliott and E. McCullough here having meetings in an empty house.

**Waterbury, Conn.** — Conf., here reported good with seasonable help.

# Words in Season



## THE END OF THE YEAR

THE last of the year, how it touches the heart,  
We measure the months, and with old we must part;  
What's done has been done, and that we can't alter,  
But let us take heed lest our weary steps falter.

The road's rough at times and the spirit may quake,  
To save from mishap we must keep wide awake;  
The "MORNING STAR" riseth - behold in the sky  
This harbinger faithful tells us HE IS NIGH.

W.H.F.

---

---

**DECEMBER, 1970**

---

---

## WORDS IN SEASON

---

Published monthly at 107 N. Main St., Waterloo, Illinois 62298  
EDITOR: William H. Ferguson, 1289 Chase Ave., Lakewood, Ohio 44107

---

**SECOND CLASS POSTAGE PAID AT WATERLOO, ILL.**

---

SEND ALL SUBSCRIPTIONS TO:  
MR. MATTHEW J. BRESCIA  
50 State Street, Room 44,  
HARTFORD, CONN. 06103

---

ALL OTHER MATTER should go to the Editor as formerly, Mr. Wm. H. Ferguson, 1289 Chase Ave., Lakewood, Ohio 44107. Deadline for all notices the 10th.

---

ASSOCIATES: Matthew J. Brescia, Everett S. Glenney, Andrew McPhee, Fred E. Hill, Joseph Procopio, Charles J. Strom, Frank Tornaquindici.

---

PLEASE NOTE CHANGE IN SUBSC., RATE: \$3.00 per year—\$2.50 each in bundles of six or more. We will accept One Pound Sterling from Britain meantime until metric system takes effect there. Send all subscriptions to HARTFORD, CONN., as noted.

ALL OTHER MATTER—Manuscripts, Work & Workers items, Obituaries etc., and ALL PERSONAL MAIL must come to the Editor at 1289 Chase Avenue, LAKEWOOD, OHIO 44107.

WE APPRECIATE your efforts to make the Magazine known further amongst the Assemblies—it is probably the most widely read magazine in this country amongst us but there are some who don't receive it yet—think of some one who could profit by it. There are a few who show antipathy to the Magazine and its teachings—(very few we are thankful)—so you can step in where they would not think of having it amongst the saints. It has always been so through the fifty years and more we have known the Magazine, but God has helped and our resource is in Himself—we hold back no truth of God's Word that is profitable for the saints. We encourage ALL workers who stick to their districts and have a definite field of labor—we do NOT encourage younger ones who are going assembly to assembly or conference to conference and who do not trust God as did the early laborers in this land, by seeking "new fields" and continuing therein without the comforts and support of assemblies at hand. We do not think this is the proper training for younger servants, we are not happy to encourage it. Our former editors and men of God of a former day never did either.

## REPORTS

**Blue River, Wisc.**—The recent Conference here very helpful and encouraging, with large numbers attending—ministry practical and fresh for personal and assembly lives. Brother Saword and his wife left immediately after for the N. W. coast to Arlington, Wash. It was a joy for us to meet at this Conference our dear sister Mrs. Benno Brandt of Vienna, Austria, an old friend who, with her late husband, helped so much during the dark days after World War Two in Europe—our brother Mr. James Lees went to be with Christ from their home in Vienna and is buried there. Three were baptized here in September, two from Black Earth we believe.

**Cleveland, Ohio**—It was encouraging to saints here to see the Lord's hand in recent Conference at Monticello Hall—larger than last year and the Lord seemed to give the seasonable Word to all—a good representation from other parts.

# 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. 62

DECEMBER, 1970

No. 12

## INDEX OF LEADING ARTICLES:

CONVERSION OF DONALD ROSS .....	Gospel Article
ENCOURAGEMENT FOR REMNANT TESTIMONY .....	Wm. H. Ferguson
PREACHING WITHOUT WORDS .....	Frank Tornaquindici
THE SIXTEEN SOLDIERS .....	"Things concerning Himself"
CHOICE SAYINGS OF EDMOND ALLEN .....	
GLIMPSES OF HIS FACE AND PERSON .....	Selected
A LETTER FROM R. W. McCracken .....	
ADVICE FROM AN OLD PREACHER .....	The late Donald Ross

## THE LOOK ON YOUR FACE

YOU don't have to tell how you live each day,  
You don't have to tell if you work or play;  
A tried, true barometer stands in its place,  
You don't have to tell, it shows on your face.

The fake and deceit which we have in our heart  
Will not stay in place where it first got its start;  
Sinews and blood are thin veils of lace,  
What we have in our hearts will show in our face.

If we live close to God and His infinite grace,  
We don't have to tell, it will show in our face;  
But the bitter and bad, likewise easy we trace  
We may hide if we will, but it shows on our face.

H.R.M.

JOHN WESLEY wrote regarding dress, i. e. worldly dress and it stands today as a rebuke to many of his professed followers, and others amongst us, doubtless:

"The fact is plain and undeniable, it has its effect both upon the wearer and the beholder. You poison the beholder with far more of the base appetite than otherwise he would feel. Did you know that this would be the natural consequence of your elegant adornment? To push the question home, did you not desire, did you not design it should? You kindle a flame which at the same time consumes both yourself and your admirers. And it is well it does not plunge both you and them into hell."

Better a thousand times retain our modesty and please God, than to bow to the goddess of fashion and adopt a dress that verges on the immoral.

## CONVERSION OF DONALD ROSS

SCOTLAND has had, perhaps, more than its share of privilege, and most certainly has been blessed. Many of humble birth have been taken up by God, and used in a marked way. Such was the late Donald Ross, a worthy pioneer and true laborer in the harvest field. To his closing days he had the true pioneering spirit and passed away in Savannah, Georgia, in 1903, aged 79. Born in Alass, Ross-shire. The three preceding generations were all saved. The atmosphere of his father's home was characterized by a reverence for the Scriptures, which were read twice daily. Despite this, Donald Ross spoke of the inborn enmity to the things of God. He would feign sickness so as to stay in bed and miss morning reading, and pleaded as often as possible a headache, so that he might slip off before evening reading. But, by God's grace, he became a man of God and was mightily used of God in Scotland and also in these United States, where he saw God's hand and saw assemblies planted - as we say he was a true pioneer and went where he knew not a soul to greet him and sought to hold the fort for God. Such men, we fear, are largely gone from us. He was a gifted preacher, also an able writer in his day.

### HIS CONVERSION

"I was a moral boy, then aged 15, and read the Bible. I had to do so for my father made me. I had to go to meetings regularly too. To this I did not object but hated some parts of the Bible. I said my prayers twice a day although I did not like to. The fear of some judgment from God coming on me if I did not, kept me at it.

"I well knew I was not converted, as I saw the genuine godliness of my parents: however, I had no idea that I was lost and should ever be in Hell if I died in that condition. While at school at Inchdown, I received a letter from my father telling of the illness of my brother Duncan. It was feared that he would not recover and so I returned home. I went to see my brother, and looking upon him as he lay in his helplessness I concluded that he might die. Immediately I thought that if that were me, where should I go and answered myself that I would go to Hell and be lost forever.

"Returning to school on the Monday, the scene was fresh in my mind and I asked myself—why am I not saved? Is there not a Saviour? There is—then why am I not saved? What is the matter with me? Would Jesus save me? Yes! He would. I am a fool. I have attended to everything else first and foremost but neglected the most important of all. What a fool I have been! Did He not come to seek and save



the lost? Well, I am a poor lost boy. Soul trouble followed, and by the following Thursday, I concluded despite my previous privileges, I did not know any more than a Hottentot as to how to be saved. God ever brings the sinner to a realization of being lost and being unable to save himself."

That Thursday was the turning point for Donald Ross. He stated "that between 5 and 6 p.m. as I was taking a short-cut across a wooded hill, it came strongly into my mind . . . 'Why should I not be saved here and now?' At once I bowed my knees among the heather and cried to God for mercy but no relief came. Rising to my feet, I sighed . . . 'I am truly lost, I can do nothing.' This lesson must be learned, it is necessary for us. Then John 18:8 flashed into my mind . . . 'If ye seek Me, let these go their way:' . . . I thought on the cross and realized that there Jesus had poured out His life; a sacrifice for me. There He shed His precious blood on my behalf. Instantly I comprehended what substitution meant. The work was done. I closed with Christ there and then, as my personal Saviour. I trusted Him. I received Him. I rested on Him. The glorious truth flashed before me . . . CHRIST DIED FOR MY SINS."

Reader, will you not likewise trust this Saviour and be saved?

Submitted by Ed. Doherty

---

**"HE MUST INCREASE, BUT I MUST DECREASE."**

**John 3:30.**

CHRIST wants not only to indwell but to fill the heart and life and be in control. He wants to be Saviour and Lord. *Only in this way can the Lord really fulfil the purpose of His salvation in the individual and manifest Himself through that life to the world.* Only thus can the individual Christian know real victory and fulness of joy in believing. The capital "I" has no place in the Christian life and it must be "not I but Christ" if there is to be growth in grace and usefulness to God.

The living need to be fed, or to put it more directly, they need to be taught this tremendous but essential truth which is the very heart of Christian living.

"I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2:20.

L. A. T. Van Dooren

## ENCOURAGEMENT FOR REMNANT TESTIMONY

### The Maschil Psalms

Wm. H. Ferguson

**I**T seems these Maschil Psalms have a definite meaning for us relative to the trials and testings of a remnant people in view of the opposition of the enemy. You will notice this heading in the Psalms, beginning with Psalm 32—the last one mentioned is Psalm 142. The thought connected with the expression “Maschil” seems to be that this is for those who are intelligent enough with God’s mind, as conveyed in His Word, to have the faculty of apprehension, judgment, understanding or intelligence in the divine mind to see the meaning and receive comfort and sustaining grace from the promises contained in these Psalms. That they are pre-eminently so arranged to meet the need of a remnant people, before the Kingdom is instituted, is something that should give us encouragement who, although in a different dispensation, yet have the same God and the same source of comfort in trial, on which to lean and trust. This is the thought I have in mind here and would suggest for our consideration some of these Psalms, giving us the conditions prevailing and suggesting our source of comfort relative to the conditions. We are thinking especially of Psalms 52, 53, 54 and 55.

#### PSALM 52

One of the dangers that the spiritual man has to contend with in the latter days of testimony is the deceitful tongue, actuated by bitterness and cruelty. Such was the case with David here when Doeg, the Edomite, secretly conveyed to Saul the fact of David’s visit to Ahimelech the priest and so misconstrued David’s visit as to further incur the wrath of Saul against David. We see in this the bitter hatred of the man of the flesh against the man of the spirit and we must remember that Doeg, the Edomite (descendant of Esau) slandered David out of the bitterness of his heart. The late T. D. W. Muir of Detroit used to say . . . “Let us remember that Doeg, the Edomite, was also a liar.” The man of the flesh does not abstain from lying when it suits him. See 1 Samuel 21.

What was David to do in such a case? He must keep himself in a true spiritual state despite the enmity and devices of the wicked one — this we find in Ps. 52:8 . . . “But I am like a green olive tree in the house of God: I trust in the mercy of God for ever and ever.” It has always been a fact that those who despise God’s servants and show antipathy towards them, and evidently despise or reject their

presence, usually end far from well — God will not permit any mortal to “touch His anointed.” He can deal with His own but He does not permit others to do anything to His true servants with immunity. We may at times have occasion to disagree with some who would seem to have departed from the path of true testimony to His Name, but to harm them is fatal to the cause.

### PSALM 53

In this Psalm we have outlined for us the condition of the world, full of wickedness and hatred against God, denial of His Name and His Son, as we have today. “The fool has said in his heart . . . no God for me.” verse 1. What follows describes the world as we see it today in all its corruption and abomination — a corrupt society turning away from every semblance of any conformity even to the laws of decency and, of course, turning from the law of God as outlined in the Pentateuch as a rule of so-called civilized nations. We can expect worse and things shall not get better—the Lord is at hand.

What can the child of God do under circumstances? We have the answer in verse 6 . . . the earnest longing for the coming King . . . “Oh that the salvation of Israel were come out of Zion! When God bringeth back the captivity of His people, Jacob shall rejoice and Israel shall be glad.” The rapture of the Church which is getting nearer momentarily shall relieve us forever from the stain and evidences of corruption — a moment here, the next in the glory with Himself . . . FOREVER!

### PSALM 54

The heading of this Psalm reminds us of the incidents of 1 Samuel 26:1. In this latter chapter we have the treachery of the Ziphites, verse 1 and the danger of David from the treachery. But God delivers His servant and David shows that magnanimous spirit which truly characterized him, contrasted with the bitterness and hatred of Saul. See verses 5 to 25. We see in Psalm 54 David’s re-action to the treachery of such. He did not permit it to make him, like themselves or others of their kind, adopt worldly wisdom but according to verse 1, he turned to his source of help, God Himself. “Save me, O God, by Thy Name.” etc., “Strangers are risen up against me, and oppressors seek after my soul: they have not set God before them.” Selah . . . “God is mine helper.” vs. 3, 4.

In the face of treachery today, or worldly attempts to destroy the saints of God, let us always remember that we have God to lean upon and His strength and help in such a

time. Let us never descend to adopt worldly or carnal methods to obtain deliverance. Let us remember that "the heart of the king is in the hand of the Lord, as the rivulets of water He turneth it whithersoever He will." Prov. 21:1 . . . "If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences." Eccles. 10:1.

God has ways and means to help His own in varied circumstances of life in their laboring for a living, or in their status to government — we must remember that as those who have a heavenly citizenship in Phil. 3:20, 21 is our rule of life. We have a great God.

### PSALM 55

In this Psalm we have a different sort of treachery — it is treachery inside the house of God. It is more difficult to understand this, or even to combat it. Think of David when he considers this . . . "Evening, and morning, and at noon, will I pray, and cry aloud: and He shall hear my voice." v. 17. 2 Samuel 15:12 refers to Ahithophel, David's counselor and David says in verse 14 of this Psalm . . . "We took sweet counsel together, and walked unto the house of God in company." Yet he proved to be an inveterate enemy of David. It is not often one sees such a treacherous disappointment in a lifetime, but we have seen it, and doubtless others have also. The end of such a man is not good. David says . . . "O Lord I pray Thee, turn the counsel of Ahithophel into foolishness." 2 Samuel 15:31. Look at the end of this treacherous person . . . "And when Ahithophel saw that his counsel was not followed . . . he put his household in order and hanged himself." 2 Samuel 17:23.

How does David act under circumstances? Verse 5 states . . . "Fearfulness and trembling are come upon me, and horror hath overwhelmed me. And I said, O that I had wings like a dove! for then would I fly away, and be at rest." No doubt this is the language of some who are face to face with conditions in the church today in the face of treachery and uprisings within. We are not exempt, in these last days, from men creeping in, yes, and gaining a measure of control in certain circumstances, who have designs against the right ways of the Lord and would impose their will on the people, rather than the will of God. The latter course is always coupled with a humility, a meekness, a turning to the Word of God for counsel and an entire waiting upon God. We have known many who have gone home with more or less of a broken heart over the conditions which developed amongst His own when men of the wrong stamp took over control. It mattered nothing to them that the godly were crushed and broken-hearted as long as they got their own way. Is this not

the lesson of Laodicea? The people's rights and the conquerors of the people . . . yea, even Christ outside does not seem to affect the heart. How different from the godly man and godly waiting upon God for an answer to all problems.

However, whatever the state and no matter the treachery within against the truth of God and the right ways of the Lord, let us lean upon the Lord. David gives us this thought in verse 18 . . . "He hath delivered my soul in peace from the battle that was against me: for there were many with me." Let us never be discouraged. We remember the word to Elijah of old in 1 Kings 19:18 . . . "I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." There are many of God's spiritual people throughout the world who cry to God over the conditions and the state of things, even in assembly testimony and we believe there are those who do not have the clear light of the truth of the Assembly who have an exercise of heart over the state and seek to keep themselves and their homes clean for God. We read in 2 Timothy 2:19 " . . . Nevertheless the foundation of God standeth sure (or steady), having this seal, the Lord knoweth them that are His. And let everyone that nameth the Name of Christ depart from iniquity."

Thank God, we shall never be left alone and His own, amidst the changing conditions of these last days of remnant testimony, have a sure resource and, in communion with Himself, despite all the indifference of even fellow believers and the enmity of the world, we may still be found as the remnant of Malachi 3:16 . . . "Then they that feared the Lord spake one to another." etc. This we would do even until He come and and His coming is sure.

---

### KEEP ON SHINING

A judge who had been frequently annoyed by the sneers of a conceited lawyer was asked why he did not sharply rebuke his assailant. He said: "In our town lives a widow who has a dog, which, whenever the moon shines, goes out upon the steps and barks and barks at it all night." Stopping short he went on with his conversation. Finally one of the company asked: "But, Judge, what about the dog and the moon?"

"Oh," said the Judge, "the moon went on shining, that was all."

If I am one of the children of light, I must shine. Though dogs may bark, I must go on shining; that is all.

## PREACHING WITHOUT WORDS

Frank Tornaquindici

### CREATION REVEALING GOD'S SOVEREIGNTY—

Psalm 19:1, 6—Rom. 1:19, 20

### CHRISTIANS REMEMBERING THE SAVIOUR—

1 Cor. 11:23, 24

### COVERING SHOWING SUBJECTION—

1 Cor. 11:2, 16

### CONVERSATION REFLECTING SALVATION—

1 Peter 3:1, 8

## THE CREATION

FIRST let us consider how creation constantly preaches the sovereignty of God the Creator. God has never left Himself without witness, Acts 14:17, and even now the heavens remind us that "day unto day uttereth speech and night unto night showeth knowledge." They literally breathe forth His glory and His handiwork in an orderly way.

The Psalmist also says in Psalm 8:1, 2 that God has set His glory above the heavens — thus telling us that even as beautiful and awesome as the creation is, the glory of the Creator far transcends His creation.

Our verse in Romans 1:20 tells us that the "invisible things of Him, from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they (the so-called heathen) are without excuse." So His eternal power is manifest, not dormant power in action. The power of God is not only that which has created, but which maintains and controls this wonderful creation, and "by Him (our Lord Jesus Christ) all things consist." Col. 1:17. That is, the whole complex system is not only held up, Heb. 1:3, but held together in perfect coherence. The rain, the snow, cold and heat, seedtime and harvest, are all perfectly maintained and preach the sovereign power of God — Genesis 8:22. The same verse in Romans not only says that the power of God is manifest in the creation but that the Godhead (i. e. God as Creator) is manifest therein. We believe in One God, and that One being manifested in three distinct Persons, Father, Son and Holy Spirit. Many today deny the existence of a Triune God but Satan himself believes it and shall, in a coming day, set up his imitation and his own counterfeit, the Dragon, the Beast and the False Prophet — Rev. 13. Many who now deny the true Christ shall believe and worship the false.

But how does the creation reveal this wonderful truth? It would be well even for the children attending school to be instructed and grounded in this blessed truth that our God has been pleased to reveal Himself in creation itself; for while our verse mentions "invisible things" yet it states that they are clearly seen "being understood by the things that are made." Let us consider some of these things that are made and see how they manifest God.

All matter, we learn in school, consists in three forms only: solid, liquid or gas. Time is in three tenses: past, present and future. The heavens are divided into three portions: the atmosphere, outer space and the third heaven which is the dwelling place of God — Genesis 7:11, Genesis 15:5, 2 Cor. 12:2. Created beings in Scripture are only three: angels, cherubims and seraphims. Phil. 2 speaks of three spheres: "Things in heaven, things in earth and things under the earth." And 1 Thess. 5:23 instructs us that man himself is created body, soul and spirit. All these wonderful things in three's and many more, our God has, as a faithful Creator, sought to bring to all men a knowledge of His eternal power and Godhead, apart from anyone uttering one word.

No wonder we read that "that which may be known of God is manifest . . . so that they are without excuse." Therefore, while men may escape the preacher and the written Word of God they are still "without excuse" for they are responsible because of the revelation that God gives of Himself in Creation. The Psalmist in Psalm 19:3 reminds us that "there is no speech nor language where their voice is not heard." "Their line (rendered sound in Rom. 10:18) is gone out through all the earth and their words to the end of the world."

Oh! that men who, today, are so taken up with the study of the heavens would only listen to the "sound" proclaimed therein which clearly tells of His glory, His handiwork, His power and His knowledge.

---

### THE SIXTEEN SOLDIERS

TWO missionaries in Malaysia had to go to the nearest town which was a considerable distance away across rough country, to collect money which had come through to a bank there for them.

They set off on foot early one morning, hoping to return the same day. Having arrived at the town and collected the money, they set off again on their trek across the wild and lonely country, only to find that they were too tired and

too far away to reach their station that night. Committing themselves to God, they bivouacked there on the hillside and soon fell asleep, weary with the long toil and travel of the day.

Morning came and they, surprised that they had not been disturbed by bandits or beasts, went their way and arrived safely at their mission station.

Some weeks later a man came into the hospital for treatment. He stared at the missionary who attended him, and said: "I have seen you before."

"No," replied the missionary. "I don't think we have met."

"Oh, yes, we have," said the man. "You were camping out on the hillside at such and such a place a few weeks back."

"Yes, we were," said the missionary. "How did you know? We didn't see anyone."

"I followed you with some of my companions from the town — we had seen you go to the bank and knew you had money with you. We waited till dark to creep upon and rob you, but when we found you we daren't attack because of the soldiers."

"Soldiers?" The missionary laughed. "There were no soldiers with us, my friend."

The bandit was adamant. "There were — we counted them. There were sixteen, and each one had a sword."

The missionary humoured the man and dismissed it as a hallucination.

When we came on furlough to England some time later, he was telling the incident at a gathering in his home town. After the meeting a man came up to him.

"What date was it that you camped out on the hillside?"

"I can soon tell you that." The missionary turned to his diary. "It was such and such a night."

His questioner turned up his diary too. "That night we had our weekly meeting for prayer. Your name came up and every one of us felt the urge to pray for you in a special way." "And," he added, "there were sixteen of us at the prayer meeting that night."

"Things concerning Himself"



---

## SOME CHOICE SAYINGS

From ministry of the late Edmond Allen of Lurgan, N. I.

### COMMUNION

1. **GODLINESS** does not come overnight. It is rare and there is a price to be paid for it. Few are willing to pay this price. Most of those who set out on the path to godliness go on for perhaps five or ten years, but when they see the path becoming narrower and more costly, they become satisfied with an easier path and, while still engaging in the service of God, withal, fail to develop true godliness.

2. I have known many through the years who paid a high price for their obedience to God's Word but I never knew of one of them to say that the price was too high. It is only those who refuse to pay it that count it too high. It is a costly thing to obey the Word of God, but it is far more costly not to.

3. Where there is a true desire to serve God and to grow in godliness, God will always see to it that opportunities are given to fulfil those desires. The man who sets his heart on pleasing God may fail many times, but he will rise again, and by God's help will eventually attain his object.

4. God can be learnt in communion, but most of us need trials and difficulties as well. When trials come we are often quick to ask God to remove them, but few ever think of asking God **NOT** to remove the trial until the lessons intended for us have been learnt.

In early life I feared trials and feared to ask God to allow them though I knew them to be beneficial to the soul. However, the trials eventually came and I never seem to have been able to learn much without them.

5. The path of faith is a rugged path, but it is a blessed one. Faith, in the matter of God's dealings with the believer, often lays hold of a small thing. Thus Moses' parents saw something in the appearance of their child which seemed to indicate to them that God had a future for him. Acting on this they found their faith abundantly rewarded. Thus God, in guiding His people, often gives but small tokens of guidance which nevertheless are sufficient to stimulate faith and to lead the child of God on until God's path opens up clearly before him. For much of the time, he may seem to be hanging, so to speak, by a thread but when God is leading He never permits the thread to break.

6. Every Christian prays, but few know what it is to labour in prayer; to get into real contact with God. When the believer goes to God in prayer, he often finds it difficult

to get into contact with Him. First of all he searches his own heart and judges himself to see if the hindrance is there. Access may still be difficult which may be due to Satanic intervention in which case he needs strength from God to overcome the opposition and to have true liberty in prayer.

7. I know nothing that changes a man so much as communion with God.

(From selected sayings submitted by Thos. Matthews of Brazil, S. A.)

---

## GLIMPSES OF HIS FACE AND PERSON

For Those Who See Himself Through The Lattice

I HAVE been thinking what unspeakable happiness it will give to see the face of the Lord Jesus.

In the days of His flesh a peasant's garb, a workman's lot, could not disguise our Lord's greatness. By the irresistible royalty of His nature He drew men to Himself. At His call men left their wage-earning occupations to follow Him. Where He passed, men volunteered to accompany Him. Other men sought Him out in the quiet watches of the night: creatures of reproach dared the anger of the mighty just to be near Him: and in an apparent extravagance of emotion a woman wiped His feet with her hair. He lived His life among the people and ruled them from their own level.

He brightens the countenance because He unburdens the soul. He smooths out the furrows of care, for He relieves the loaded mind. His serenity within our lives creates the kindly face and the quiet eye.

Love is the secret of greatness: the greater the love the greater the likeness. On earth, at best the dim reflection: in heaven, at last, the perfect resemblance.

We cannot tell what manner of man He was, but His look left itself impressed upon the memory of His disciples. When they wrote of Him in the after years they remembered how He looked as His eyes lighted upon the rich young ruler and love glowed upon His face. He fixed His gaze upon Peter and the disciple went out and wept bitterly. No looks ever possessed such affecting power. His face was kindly, children were attracted to Him. It was tender: bruised and broken lives sought shelter by His side. It was strong: men quailed before its firmness. There is a portrait in this brief, pregnant sentence . . . "He stedfastly set His face to go to Jerusalem," Luke 9:51. It is the portrait of a resolute countenance. He does not speak His resolve. He does not need to speak. HIS FACE REVEALS HIS PURPOSE.

It is the glory of our faith that the spirit of our Master may become the spirit of His disciples. "His face did shine as the sun." It is difficult to conceive the full glory of the scene. "Shining like the sun" expresses brightness. "White as the light" suggests clearness. "Shining exceeding white, glistening," suggests dazzling radiance. But the greater part remains untold. The glory of Christ's transfigured hour was ineffable and inexpressible.

The intervals men spend with God are the formative periods of their lives. No man can form the habit of spending a certain portion of each day in the presence of the eternal glory and his whole life not be purer and stronger thereby.

John Macbeath

\* \* \*

### HIS MIND

Meek and lowly in heart; moved with compassion; grieved with the hardness of their hearts; gracious words out of His mouth; pleased not Himself; loved righteousness, hated iniquity; suffered being tempted, faithful to Him that appointed Him; touched with the feeling of our infirmities; for the joy that was set before Him endured the cross, despising the shame; endured contradiction of sinners against Himself; gracious; when He was reviled, reviled not again; when He suffered, He threatened not.

"Things concerning Himself"

\* \* \*

### THEY SHALL SEE HIS FACE—Revelation 22:4

THAT precious word — "they shall see His face," has caused me much joy; and if the anticipation affords so much happiness, who can tell what the fulness and reality of His wonderful presence will be? Surely we shall stand and look upon His glorious face, and enraptured as we gaze, exclaim, "THE HALF HATH NOT BEEN TOLD."

Selected

---

STAND in your place, and work around you; in your own home, in your own neighborhood, in your own town or county; and if God gives you the power and opportunity, "break forth upon the right hand and upon the left," but don't WAIT for a large field; cultivate the spot you have, and help your neighbors. A sound gospel tract given to a family may be to them a draught of the water of life; an evangelical book may be like furnishing them with a water pot of two or three firkins, or even a reservoir; but to supply them with the Bible is to open a fountain of living waters by the very hearthstone.

3273 E 103rd., St.,  
Cleveland 4, Ohio  
26th, December 1947

My dear sister in Christ Jesus:

This morning I received your lovely letter with its enclosed token of a tender Father's care and love, also of your kindness and fellowship. Please accept my unfeigned thanks in our Lord's worthy Name for \$—— enclosed.

Your letter also brought me much joy, as I can see signs of spiritual progress in your life. These signs are rare amongst our young folk today. I was noticing in Romans 14 this morning some of the great things in the life of the child of God, especially from verses 7 to 13. The first is the great danger. The danger of living unto ourselves. Our lives should be lives of devotion, self-denial and sacrifice, lives of cross-bearing and suffering. Second: the great aim or ambition in our lives. To live unto Him, that He might be Lord. To place Him on the throne of our hearts, vs. 8, 9. Third: the great manifestation in our lives, verse 10, standing before the Judgment Seat of Christ. Our service, life, motives etc., all reviewed in heaven's light by that Blessed One that is able to weigh all in the scales of the sanctuary. Fourth: the great purpose in our lives, verse 13, not to sit in judgment on others, but rather so to live that we will not be a stumbling block to others.

I trust God will soon give you the joy of seeing some of those for whom you are praying, led to Christ. He and He alone can do it, don't faint in praying, Luke 18:1.

I have not been too well, and for the past eight weeks have done practically nothing. I am getting some better and hope, God-willing, to soon be fit again. Pray for me.

Unfeigned love in Christ and prayer that you may indeed glorify God in your body and spirit which are His, your brother,

R. W. McCracken

\* \* \*

(We are happy to include this old letter which was given to us by this exercised sister in order that it might be an encouragement to others who have godly desires, and true exercise of heart. It may help to counteract the unscriptural, dangerous teaching of refusing to acknowledge the Word of God in true and scriptural giving to the Lord, and we are sorry some of our young folk, whom we have known from early years, have, through such wrong teaching, never been the recipients of such a letter from one of God's servants, missionaries, or the poor of God's people).

The Editor

---

## ADVICE FROM AN OLD PREACHER

The late Donald Ross, whose conversion is given in this issue, was in the habit of giving suitable advice and help to younger preachers and some of that advice was especially valuable to them, we are sure. The following is characteristic of this godly, well-equipped Gospeller and teacher :-

May 18, 1872

Your present preaching does not appear to me to be profitable in quality. Instead of preaching the central truths of the Word, you go off to the "chopping truth," and are now too apt to be taken up with the little things so as to magnify them to the exclusion of the big things. This is unprofitable.

Your preaching tastes to me and to others very dry, and seems without the Holy Ghost. If I am not mistaken, the Bible is become to you a magazine of truth instead of a mirror in which to see God. Then, your style and manner produce the feeling that you are animated by a vindictive spirit. There is lack of that softness and tenderness of feeling which seems to me essential to success.

Now, I beg you to get over it, and, in order to do this, you must get out of your intellectual and fanciful theories of truth, and begin to spend the half of the time you spend in your Bible in two things: first, speaking to the ungodly about their souls; and, second, on your knees with Jesus. I must say I never heard you say a good word about Him yet. Your truth is one-sided. This is a terrible mistake. No doubt whatever, your present style will lead you to be a "stucco Christian," without any heat or feelings at all. God keep you from it. This is hard writing, but God demands honesty at my hands.

**Editor's note . . . If we could be permitted to give a little advice to some younger brethren, if they would receive it from one who has been fifty two years in the Lord's work, we would suggest that, with some, there is too much readiness to be on conference platforms in teaching instead of seeking to give a short, devotional word which they have received from the Lord in their daily reading. We would suggest, too, that they hide away their ringed binders with their sermons in them, and their Greek suggestions, when they do not know that language and do some practical visiting among the people, not only passing out tracts, but contacting them in their homes and in prayer and solitude with God, learn OF HIMSELF. Their Gospel preaching is too hard, and indifferent, and does not reach the heart, and often, does not even tell the sinner how to be saved. Their sitting up with unsaved and urging them to a profession has been a crying evil among us. Our older brethren were willing to let God do His work in the**

souls of any exercised ones. The results are better.

Again, men getting up a conference (when they should be out doing good work for God instead of attending conference after conference) with older and respected servants of God's sitting before them, to whom they should give place, is an evidence of self-sufficiency and pride, instead of showing that humble spirit of many we know who prefer the "hidden life" before the "public" one.

Seek to reach the heart . . . warm-hearted preaching rather than theoretical, accomplishes far more, for it has the spirit of the Master and you will find future confidence, rather than present emoluments in this course. We are raising, it seems to me, mediocre teachers, rather than those who know much of God's presence and are intelligent as to present needs — the opening up of the Scriptures is a luxury we do not often have the privilege of listening to.

---

### NO SECRET AFFINITY

WHEN you see the world running after a professing Christian, to secure his co-operation in its schemes or its joys, one thing is clear: that Christian has LOWERED THE STANDARD. He may profess to be as much "on fire" as ever he was; he may keep up an outward semblance of activity in the Lord's work; but, if the world courts his favour, he may be certain that, to an alarming degree, he is of a kindred spirit with the world. It is simply impossible to avoid such a conclusion. There are certain chemical substances that MINGLE with each other readily, because there is so much of a kindred element in them all. Others, again, positively refuse to mingle the one with the other, because there is no affinity whatever between them. Thus should it be with the believer and the world; and thus SHALL it be, if he breathes the air of a heavenly separation, and feeds upon the bread of a heavenly communion. In such a case it takes no effort to be separate from the world. Between such a one and the world there is no secret affinity: therefore there is no outward association. There is nothing IN COMMON between them: therefore there is no COMMUNION between them; for to have something "in common" is the root idea of "communion." If, therefore, I find myself walking in the counsel of the ungodly, if I find them courting my favour, and wishing me to join them in their enterprises, let me know assuredly that I have DEPARTED FROM GOD, and, sooner or later, I must hear the message sent by the Lord to Jehoshaphat of old: "Shouldest thou help the ungodly, and love them that hate the Lord?" 2 Chron. 19:2.

### QUESTIONS and ANSWERS

**Question:** Would you take 1 Timothy 5:17 to mean that elders amongst us, i. e. overseers, should receive payment for their work, or money rewards?

**Answer:** We do not believe this is the meaning of the passage. To take this meaning out of it is to "force" altogether the true meaning of the words in the original meaning. If we followed this thought of remuneration, we would need to consider that there were "elders" and "ruling elders" for their are two words used to describe such . . . i. e. (protestants and presbuteroi — Gr.)

We must note especially the words . . . "especially they who labour in the word and doctrine." The idea of rule and authority given by God to such of His servants who qualify for this distinction is further given to us in 1 Thess. 5:12 . . . "And we beseech you brethren, to know them which labour among you, and are over you in the Lord (taking the lead of you in the Lord and admonishing you)." The same word is used here as to "taking the lead" and we would judge, from the scriptures of the N. T. that this could, and would apply, to those who were so identified with the work of God and the Word of God amongst His own, that they were worthy of double honour, and this latter is not to be taken as a reward of money etc., for their work. The "honour" comes from the evidence of God using such in the midst of His people to their welfare and edification and could, by no means, apply to certain today who are looked upon as elders in an assembly, but do not bear the characteristics of true leadership, nor are they capable men in the word and teaching, since both these expressions are used of their labors.

It is worthy of note, also, that the word (kopos—Gr) is very significant here. I quote the words of that careful student of the very words of scripture, Richard Chenevix Trench :-

This word "kopos" is found twenty times in the N. T., being not so much the actual exertion which a man makes, as the lassitude of weariness which follows on this straining of all powers he can exert to the utmost. It is well worth our while to note the frequent use which is made of kopos and of the verb "kopido," for the designating what are, or ought to be, the labours of the Christian ministry, containing as they do a word of warning for all that are engaged in it., John 4:38 — Acts 20:35 — Col. 1:29 — 2 Cor. 6:5 — 1 Thess. 3:5 and often others. Note especially the word in Acts 20:35 where the beloved Paul states, concerning the true labourer . . . remember the words of the Lord Jesus, how He said . . . "It is more blessed to give than to receive."

#### THE TRUE LABOURING MAN

He is not looking for a reward, or remuneration down here, and our good elders of the past would have "scorned" the idea of doing any work for the Lord for money, i. e. in connection with assembly activities, but the true "laborers" in the Gospel or in "the word and doctrine" who has the confidence of the saints in his godly care and well known by experience and work amongst them, is entitled to this "double honour" but he looks to God for his support and is not dependent upon any assembly. If assemblies desire to have fellowship with the true laborers amongst us, especially those well known and, by experience,

able to lead and guide God's dear people, that is their privilege but there is no such thing as "paid oversight" in God's Word. In fact, 1 Timothy 3:8, suggests that "greed for filthy lucre" denotes some could creep in amongst the saints, with the latter reward in view. From such God deliver us.

Let none fear to go on in God's ways, laboring in the Word and doctrine, God has His niche for them to fill and, when thus filling it for God, He is the One Who shall stand by them and take care of them, so that they shall have need of nothing.

**Question:** In the case of any disciplinary action, whether supported by the Word of God, or not, this is not our question now, is it allowable to call in the law, in the nature of injunction or, worse yet, police authorities, to enforce the assembly's action?

**Answer:** This is reprehensible, unscriptural, and an evidence of carnal approach to a serious matter which demands the broken heart, the weeping eye and the humble dependence upon God to come in and set His approval on the assembly's action. Where outside authority is called in, concerning this matter, there is grave doubt as to the scriptural action in the matter. Better far to wait on God and see God's hand in such matters than to adopt such a violent denial of the Church's true position as a witness to the world.

**Question:** What can be done about the sin of backbiting, slander and gossip that is hurting many of God's dear people and causing dearth wherever found?

**Answer:** Proverbs 25:23 gives us an antidote, but we fear the confirmed gossip and slanderer never considers this verse, nor its implications . . . "The north wind driveth away rain, so doth an angry countenance a backbiting tongue." David, the man of God, had his failure but this particular sin he was definitely aware of and did not permit it in his house, as we find in Psalm 101:5 . . . "Whoso privily slandereth his neighbour, him will I cut off: . . . he that worketh deceit shall not tarry within my house: he that telleth lies shall not tarry in my sight." David made short work of these deceitful workers, usually for their own good and advancement. We have repeatedly, in the pages of this Magazine, sought to warn against this evil, be it among brethren, or sisters, preachers or elders. Wherever it is found, stamp it out. It is soul-withering, hindering the blessing of the Lord, and indulged in by young and old who should know better. It has wrought untold evil, hurt godly men and women, affected some of our good and worthy preaching brethren and the slanderer gives us the thought that he might be a descendant of the Edomite we read of in Psalm 52. Read our comments on this Psalm in this issue. If a preacher, he is unworthy of the calling.

**Question:** Where it states in Numbers 6 . . . "When either man or woman shall separate themselves (or distinguish themselves) to vow a vow of the Nazarite, to separate themselves unto the Lord:" — How does this affect the woman?

**Answer:** We believe this applies to the man, with the woman concurring in the divine principle of separation involved in the vow, and in conjunction with her husband, if she had one, seeking to maintain a truly Nazarite life of separation and thus distinguishing herself, along with him, as God's separated people, distinguished by their determination to glorify God in this matter.



**ORDERING SUBSCRIPTIONS**

Please state correct address, also your Zip Number if living in U.S.A. This latter is important. Send all subscriptions to Matthew J. Brescia, 50 State St., Room 44, HARTFORD, CONN., 06103.

NAME .....

ADDRESS

NAME

ADDRESS .....

NAME .....

ADDRESS .....

NAME

ADDRESS .....

NAME .....

ADDRESS .....

**STATEMENT OF PUBLICATION AND OWNERSHIP:**

Published monthly by Price Printing Co., Inc., 107 North Main Street, Waterloo, Illinois 62298. Entered as Second Class Mail there.  
 Editor and Owner of Title — William H. Ferguson, 1289 Chase Ave., Lakewood, Ohio 44107.

Religious Magazine totally—No advertising.  
 Send all manuscripts and personal mail to the Editor.

	Average No. copies each is- sue preceding 12 months	Actual No. copies last issue
PRINTED	5500	5400
MAIL SUBSCRIPTIONS	5300	5300
TOTAL PAID CIRCULATION	5200	5200
FREE DISTRIBUTION	200	100
TOTAL DISTRIBUTION	5400	5300
OFFICE USE, ETC.	100	100
TOTAL	5500	5400

**Steubenville, Ohio**—The Conference, though not a large one, was considered helpful to the testimony here and in Toronto, Ohio, nearby. Not many older brethren present but a nice spirit prevailed and the ministry, for the most part, we considered profitable and Gospel preached faithfully.

**Old Bonalbo, Australia**—A note from brother J. C. Russell tells of attending the country Conference here which was good on the whole, some brethren from New Zealand helped. A large number of young people present and a young man professed after soul trouble. They miss, like ourselves, the help and presence of older servants of Christ. He also visited New Zealand earlier. He mentions . . . "One generally finds some stability where Words In Season is in the house. Your answer in recent magazine regarding open Gospel meetings was very timely and I have spoken to several who heartily endorse it . . . We don't mind so much when small assemblies leave it open, but when it becomes a divisive doctrine it is injurious."

**Vancouver, B. C.**—Bro. Noel Burden and his wife intend to return to the Maritimes, we understand, commended from this district. We met him at Huntsville Conference this Fall.

**Hamilton, Ont.**—The usual One-Day Conference will be held here in Kensington Avenue Gospel Hall New Year's Day. First meeting at 2:30 p.m., supper served at 5 and evening meeting at 7 p.m. Usual arrangements and hospitality extended to visitors. Corresp. N. Davidson, 206 Rosedale Ave.

**La Crosse, Wisc.**—Bro. S. Hamilton had some meetings here recently using Egypt to Canaan Chart which saints enjoyed. Brother S. Mick had two or three weeks in Lynsville assembly.

**Deckerville, Mich.**—Bre. Slabaugh and Metcalf had some weeks of meetings with the saints here this past Fall. There seemed to be some exercise with a little blessing reported.

**Hartford, Conn.**—Meetings here by bre. McBain and Smith had good attendance, with strangers but last report did not indicate any delivered. They visited Midland Park, N. J. following for a week or two of Gospel meetings. The Ridgewood open air meetings of Midland Park have been good this past summer.

**Shetland Islands**—Word from here tells of help given in house to house work by our bre. Jas. Moar, Wm. Ritchie and Jas. Thomson, the latter continuing later in S. E. parts, he is from Fifeshire, Scotland, like ourselves here, needs pioneers.

**El Salvador, C. A.**—Our brother Jack Saword continues at the work of plowing, sowing and caring for the work there in his appointed field. This is commendable work—pray for our brother.

**Florida**—Our brother Ed. J. Wickert continues his work amongst the Spanish speaking people here in the Tampa district.

**Hitesville, Iowa**—Bre. Elliott and Orr were in this Assembly in the Gospel—a good number of unsaved at last report, with loved ones of the saints. Trust God shall reach them at this time.

**Philadelphia, Pa.**—Remember in prayer our esteemed brother Caesar Patrizio in his weakness. Bro. Clay Fite had an interesting time in the Maritimes this past Summer which they enjoyed there. Ministry helpful to the saints.

**North Ireland**—Our brother W. D. Halliday expects to set sail for Africa again on January 29 D.V. Pray that his way may be opened for him aright. His wife and family will remain in Ireland meantime—His address we give—1 Ashley Park, Carryduff, Co. Down. The missionary family and education of children presents a problem to many.

**Youngstown, Ohio**—The editor had an interesting short visit with the small assembly here. The Lord had given them a little cheer through their local efforts—remember all such. He also was to visit Welland for a baptism November 14. The care of smaller assemblies has been precious to us and we feel it to be a needy work, especially today.

## CONFERENCES

**Pennsauken, N. J.**—Our Annual Conference will be held in the Gospel Hall here, 6530 Caroline Ave., God-willing, commencing with Prayer Mtg., Thurs. Dec. 31 at 8 p.m. with meetings continuing through Friday, Saturday and Lord's Day, January 1, 2 and 3. Usual arrangements and visitors welcomed. Correspondence to Charles Strom, 4763 Poplar Avenue, Merchantville, N. J. 08109.

**Picton, Ont.**—Annual Conference will be held D.V. in the Elk's Hall here, commencing with Prayer Mtg., January 1st at 7 p.m. and continuing over Jan. 2nd and 3rd, at 10:30, 2:30 and 7. The Lord's servants walking in the "old paths" welcomed in ministry. Correspondence to A. C. Davis, R. R. 2, Napanee, Ont.

**San Diego, Calif.**—Annual Conference here of the Front St., Gospel Hall, 3951 Front St., will convene D.V. for prayer Thursday Dec. 31 at 7:45 p.m. continuing over January 1, 2 and 3. Visitors freely entertained and usual arrangements. Corresp. Andrew Hall, 5168 Ewing Street.

**East Boston, Mass.**—The eighteenth Conference will convene D.V. in the Gospel Hall, 35 Putnam St., commencing with Prayer Mtg., Dec. 4th at 8 p.m. continuing over Sat. and Lord's Day, Dec. 5th and 6th. Breaking of Bread is at 10 a.m. Lord's Day. Usual arrangements and hospitality extended to visiting Christians and friends. Please bring your new Believers Hymn Book. Saints here look for ministry according to 1 Peter 4:11 from brethren known amongst them. Corresp. Frank Procopio, 78 Falcon St., E. Boston, Mass. 02128.

**Tampa Fla.**—Annual Conference D.V. in Gospel Hall, 12704 Marjory Ave., commencing with Prayer Mtg., Fri. Dec. 25 at 7:30 p.m., continuing over Dec. 26 and 27. The Lord's servants walking in the old paths welcomed in ministry. Corresp. Chas. Trask, 128 Connie Ave. Phone 813-935-9376.

## FALLEN ASLEEP

**Westerly, R. I.**—Our dear sister Mrs. John Kennedy "went home" September 18th, aged 83. A good and faithful sister and with her deceased husband a worthy pair with an open house for the Lord's own and His servants. She was mother of our sister Mrs. Harris Mizener of Steubenville, Ohio. She leaves another daughter, Jean. Titus 2:13.

**Grand Bend, Ont.**—Without details we wish to record the homegoing of our dear sister Mrs. Arnold Grattan of this Assembly—she had suffered a long time and is now at home and at rest. Remember in prayer her husband, well known amongst us, Arnold Grattan who has the "blessed hope" before him. Much missed.

**Chicago, Ill.**—Our dear sister Mrs. Hugh Boyd was called home to be with the Lord October 16th. Saved January 2, 1908 in Randalstown, N. I. in meetings of J. Stewart. Shortly after received into fellowship there and for many years in the old 86th and Bishop Assembly here. With her dear husband, who stood for the old truths we know and enjoy, went on well—their home open and kind and she is much missed. Her son John survives. She was a 'mother in Israel.'

**Sault Ste. Marie, Ont.**—Our dear sister Mrs. Janet Hurley "went home" Sept. 28th, aged 89. Beloved of all who knew her and in assembly fellowship here from early days, saved when 12. On October 1st, stepson died suddenly, Bertram Hurley, aged 72, leaving his wife, two sons and two daughters. Will be missed in the Assembly here where he was in fellowship for years.

**Matoaca, Va.**—Our beloved sister Miss Daisy Butler passed into the presence of the Lord Whom she loved October 14th, aged 92. Saved at tent meetings of Alexander Lamb and William Beveridge. A year or so later a Gospel Hall was built and she took her place in the Assembly for over 70 years. Never failing in attendance, very active until the last and she is greatly missed. Never one to seek the limelight, she served faithfully and well. It is said of Abel . . . "He being dead is still spoken of." So it is with some of God's own.

**Waubauskene, Ont.**—We heard, without details, of the homegoing of our dear sister Mrs. Thos. Touzeau—widow of our late brother and fellow servant. The twilight of life for many of such widows is something different from some who have not been so closely identified with the work of the Lord and we should remember all such in these "twilight days and hours." What an opportunity for some with time on their hands to visit such, or write them.

**Hitesville, Iowa**—Our beloved brother Lawrence Christopherson went home October 13th, aged 73. Saved June 16, 1926 at the first year of meetings held by the late Oliver Smith in Hitesville and in happy fellowship in the Assembly since its beginning. Had a good testimony.

**Lonaconing, Md.**—Our dear sister Mrs. Sarah McCormick went home to be with the Lord Sept. 27th. Saved Feb. 25, 1925 and in fellowship here. She was laid aside for a few years, now at home with Himself. Aged 80 years.

**Kansas City, Mo.**—Our dear brother Carl A. Minnear "went home" October 2nd. Saved in Nov. 16, 1916 and gathered in Troost Ave. Assembly for 50 years. Died suddenly, found by an elderly neighbour with the telephone in his hand. This neighbour asked if she could have Carl's Bible—pray for her. He used to love the Conferences in Iowa a number of years ago. He was 74.

**Black River Falls, Wisc.**—Our dear sister Mrs. Tillie Gunderson "went home" Sept. 27th, aged 82. She and her husband saved in 1934 in Melrose, Wisc., at meetings of our late fellow laborer Elgie Jamison—in fellowship in Pine Hill and a happy Christian.

**Hitesville, Iowa**—Our beloved brother Chris H. Uhlenhopp went to be with Christ Oct. 1st, aged 67. Saved Sept. 28, 1927 in meetings of bro. Oliver Smith here. Soon baptized and received into the fellowship of the Assembly where he continued until his homecall. Remember his wife Florence and a son, both in the Lord.

**Welland, Ont.**—Our dear sister Mrs. Rosaline Balinger "went home" October 12th, aged 74. Saved four years ago at meetings of brethren Klabunda and Baldwin, baptized and received into fellowship here. Left full instructions with her son that the brethren of the Assembly should look after her service.

**Toronto, Ont.**—Our dear brother George C. Craik of the Bracohdale Assembly was called home to be with the Lord August 2nd in his 83rd year. A true shepherd and a brother given to much prayer. Please pray for an unsaved son and his wife and family.

**Midland Park, N.J.**—Our dear brother William Brain was called home to be with the Lord Oct. 25th in his 80th year. Born in Paterson, N. J. and born again in the same city, saved through John 6:47—in fellowship many years there, later on in fellowship here. He is survived by three sons and four daughters and their families—another need for prayer.