

# Words in Season

A Monthly Magazine  
for ministry of the Word of God  
with accounts of work done  
for the Lord in accordance  
with His Word



January, 1920.

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## WORDS IN SEASON.

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## WORK AND WORKERS

**TORONTO, ONT.**—Mr. Adams, from South America, had meetings here telling of the work in that country.

**ORILLIA.**—Bren McClintock and Shivas have had good meetings, with evidences that God is working.

**THEDFORD.**—Bren. Fuller and Wilkie have had encouraging meetings, God working. There is no Assembly in this place.

**CAMPBELLFORD.**—J. Pearson and C. Summers are having a series of meetings with us.

**LYNDOCK.**—J. Lyon is having meetings in a new place five miles from here.

**LONDON.**—T. Touzeau and T. Dobbin are having meetings, with some blessing.

**GALT.**—W. Pinches is having special meetings.

**BOLTON.**—F. G. Watson has been here helping in the new Hall, and having meetings.

**WINNIPEG, MAN.**—J. C. Beattie had helpful meetings, on the Tabernacle, in the West End Hall. C. H. Willoughby has had meetings in the Bon Accord Hall. L. Sheldrake is expected, on his way to Edmonton where he and his family expect to locate for the winter.

**VANCOUVER, B. C.**—D. R. Scott is having meetings at Brush Prairie.

**HARBOR GRANGE, NEW FOUNDLAND.**—Bren. Brennan and Dickson are having very interesting meetings in an Orange Hall. There is a good hearing, and evidences that some are being reached by the word. This place is 75 miles from St. Johns.

**WESTERLY, R. I.**—The Conference here was a time of searching and refreshing. Wm. Matthews, Dr. E. A. Martin, and Mr. McLean, from India, ministered the word.

**STRATFORD, ONT.**—The Assembly is increasing in size, and the interest in the Scriptures is good. Mr. Binch makes this his home.

**LA MARQUE, TEX.**—R. A. Barr has seen a few souls saved in these parts. He is seeking to reach some places near Galveston, and Houston, that are not often visited.

**BRANDON, MAN.**—Mr. R. Gratias has moved here. His address is now 753, 13th St., Brandon, Man. He had a series of meetings in Portage La Prairie with good attendance.

**FLORIDA.**—For the sake of any who may be purposing to visit Florida we give the addresses of the correspondents for the Assemblies: **MIAMA, FLA.,** Mr. E. Warner, Care of Baker and Holmes. **TAMPA, FLA.,** Mr. Joseph Robinson, 705 Santiago Ave.

**PATTERSON, N. J.**—Bren. Bradford and McEwen had good meetings here. They also had some meetings at Irvington, N. J., which were much appreciated.

# Words in Season

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1920.

## GOD'S PRESENCE.

**W**E NOW enter the year 1920. The world conditions grow worse and worse: its principles more and more anti-christian: its opposition to everything that is of God more and more manifest. The Christian's path grows more and more intricate and perplexing. The "perilous times" are upon us. Whom shall we choose to guide us through the bewildering maze,—a protecting angel, or God Himself? At first sight the question may seem to be one easy to decide: but do we understand what is involved in our choice?

The children of Israel were brought to a point where it was necessary for them to make this choice. God said, "I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perazite, and Jebusite: unto a land flowing with milk and honey, for I will not go up in the midst of thee; for thou art a stiffnecked people; **LEST I CONSUME THEE IN THE WAY,**" Ex. xxxiii: 2, 3. "Lest I consume thee in the way." Is this what the presence of God involves? If they chose the angel they would not be consumed in the way but led safely on, triumphant over every enemy, into the land flowing with milk and honey. Would it not, then, have been wisdom on their part to have chosen the guiding angel?

But why did God say that if He went up in their midst He would consume them? Israel had "sinned a great sin." They had made a molten calf, and said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt..... and the people sat down to eat and to drink, and rose up to play." The fire of God's consuming anger burned against them and there fell of the people that day about three thousand men.

"Our God is a consuming fire," Heb. xii: 29. God is a holy God; and those who choose His presence must expect His signal judgments against outbroken sin. "For the Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be

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holy; that He see no unclean thing in thee, and turn away from thee." Deut. xxiii: 14. God will not sanction unholiness, nor wink at outbroken sin, in any company that is really gathered unto His Name. "Where two or three are gathered together in MY NAME, there am I in the midst of them," Matt. xvii 20, was spoken in connection with the execution of judgment upon an unrepentant sinning one in His Assembly.

Those who desire God's presence must be ready to carry out God's judgment upon the erring one. Moses said to the Israelites, "Thus saith the Lord God of Israel. Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor.....and there fell that day about three thousand men," Ex. xxxii: 27, 28.

What a solemn responsibility rests upon those who claim to be gathered unto the name of the Lord Jesus Christ, not only to keep themselves holy, but also to keep the Assembly holy, lest God see some unclean thing, and turn away. Men may gather in the name of Peter, or Wesley, or Luther, or Knox; they may form missions and call them by Bible names; they may gather in the unconverted, the unbaptized, the lawless and selfwilled: they can take part in the world's politics, form unequal yokes in business and marriage, sit down to eat and drink and rise up to play in all the world's pleasures; and yet see no signs of God's judging hand upon them: yea, may thrive and prosper and multiply as in a land flowing with milk and honey: and, if born again, will be in heaven. Unwittingly, these have chosen an angel's guiding presence, and not God's. Their day of reckoning will come bye and bye.

Moses said, "If thy presence go not, carry us not up hence." Is this the language of our hearts as we enter the year 1920? If we desire to walk in self-will; to permit known sin; to have those who are defiled and disobedient in the Assembly, then let us give up all thought of having God's presence in our midst; let us be content with an angel victory over our enemies, and a land flowing with milk and honey. But what are blessings apart from the presence of the Blessor.

The people of Israel had sense enough not to choose the angel, and to be unmolested in their evil ways, so they humbled themselves and stripped off their ornaments. Moses said, "If thy presence go not with me, carry us not up hence, (ver. 15). What would the "good land" amount to without the presence of God? Solomon was in the good land. He was king there. He made for himself great works, houses, vineyards, gardens, orchards, pools: he had servants and maidens, had great possessions of great and small cattle: he had silver and gold and the peculiar treasure of kings: he had men singers and women

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singers, and musical instruments of all sorts: in short he had all that the good land in the acme of its splendor could afford, and yet when he surveyed it all he was compelled to say, "all was vanity and vexation of spirit,"—a striving after wind. Blessings cannot take the place of the Blessor, not satisfy the heart. A guardian angel, a safe journey, victory over enemies, the good land, and an unclean camp, unholiness unjudged, alas for the man who would make this choice! Well might Moses say, "If Thy presence go not with us take us not up hence."

If we are to have more of God's presence this year than last, then we must have less of sin, less of self will, less of lawlessness: we must have a more godly separation from everything that displeases God: more whole hearted obedience to His holy word. We may feel the consuming fire of his holiness far more frequently than do those who choose a guardian angel, but it is against our sin He fighteth, "If ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." O that we might hear Him say: "My presence shall go with thee, and I will give thee rest."

E. A. M.

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## SHEPHERDING THE FLOCK.

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**W**E HAVE many preachers and teachers, but few true shepherds. Visits are made when saints go astray, often more of a judicial than a shepherd character; but there is little real shepherd work, and the lack of it is felt everywhere. A brief consideration of who is a shepherd in the flock of God, and what his qualifications and services are, will help us to see better where we are regarding this matter.

The Lord calls Himself "the Good Shepherd," and says He "giveth His life for the sheep" (John 10: 11). This is our pattern. If we are not prepared to "lay down our lives" (1 John 3: 16) for those we serve, not as martyrs but as shepherds and servants, we are disqualified for such work. The shepherd feeds and leads the flock—that is, he guides the sheep to where the food is, and watches over them while they partake of it. To feed and shepherd is his work (John 21: 16, 17.) It will be mostly private, generally individual, and as far as possible unobtrusive.

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### SUBSTITUTION.

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**I**N THE slope of Beacon Hill, a New-England author once made it a rule, in a school full of subtle thought, that, if a pupil violated its regulations, the master should substitute his own voluntary sacrificial chastisement for that pupil's punishment. The pupils were quite young, and for that reason the measure was effective among them. He was no dreamer. He would never have adopted this measure except with the sensitive. Nevertheless, the operation of these untutored, hardly unfolded, and therefore spontaneously natural hearts, indicates what man is. "One day," says Bronson Alcott, "I called up before me a pupil eight or ten years of age, who had violated an important regulation of the school. All the pupils were looking on, and they knew what the rule of the school was. I put the ruler into the hand of that offending pupil; I extended my hand; I told him to strike. The instant the boy saw my extended hand, and heard my command to strike, I saw a struggle begin in his face. A new light sprang up in his countenance. A new set of shuttles seemed to be weaving within him. I kept my hand extended, and the school was in tears. The boy struck once, and he himself burst into tears; and I constantly watched his face, and he seemed in a bath of fire, which was giving him a new impulse. He had a different mood toward the school and toward the violated law. The boy seemed transformed by the idea that I should take the chastisement.

What happened further in the school? Suppose that boy had been called up and punished a second time, after the master had been chastised, would that have been right? Would the school have said that was right? The master has accepted chastisement voluntarily; and now you cannot call that boy up, and punish him a second time. The school would say that is wrong. It is against all human nature to do that. Why? What has the master done? He has so substituted his own chastisement for the pupil's punishment as to remove the liability of the pupil to suffer in order to preserve the honor of the law of the school. Assuredly this case, on the human side, looks intelligible. I think I can understand that side. But do you mean to say that in the arc of that little example are involved principles that sweep the whole curve of the Atonement, or show in part how God's chastisement was substituted for our punishment? Yes, by more than a glimpse; for law is the same everywhere.

You wish to be born anew? Look on the Cross. You wish to take God gladly as your Lord? Look on him as your Saviour

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You wish to drop all the heart-burdens of slavishness, and you desire to come into the obedience of delight? Look on the Cross. You want glad allegiance to God as King? Look on the Cross. There is nothing that frees us from the love of sin like looking on Him who has delivered us from the guilt of it.

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### RECEIVE BY GIVING.

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**T**WO travelers in a mountain-pass were overtaken by a snow-storm. As the night drew nigh they were still far from their journey's end; their strength failed rapidly, and their limbs became stiffened by the cold. Their suffering soon changed into a feeling of lethargy, and they were about to lie down utterly exhausted without a hope of rising again, when they stumbled against an obstacle lying right beneath the snow. They stooped down, and, examining it, discovered, to their astonishment, that it was the body of a man. They touched it, and even they—cold as they were—could feel its icy coldness. Was it a corpse or a living body? They raised it from the ground, and upheld it in their arms; they breathed into its motionless lips; they chafed its frozen limbs, and lo! it breathed—it moved—its eyelids opened—its eyes looked upon them in wonder, and then in gratitude: the man was saved. Very weak he was, and still needing their help, and they bore him between them to their journey's end. Although they had not thought of it, they had saved, not only him but themselves also, for their exertions in his behalf had roused and warmed and animated them to active life again.

Christian brother, are you complaining that you are cold and feeble, and all but dead? Stop not to lament your weakness; your lamentations will only increase it. Go, help some fellow-traveler dying near you; bend over his fallen form in pity and in faith; pray for him, work for him, and you will, through God's grace, revive both his soul and your own.

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### GOD.

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God of all comfort. ii Cor. 1: 3.  
God of all grace. i Pet. v: 10.  
God of hope. Rom. xv: 13.  
God of patience. Rom. xv: 5.  
God of consolation. Rom. xv: 5.  
God of Peace. Rom. xv: 33.  
God of love. ii Cor. xiii: 11.  
God of glory. Acts vii: 2.

ALEX. MATTHEWS.

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### "TIME IS SHORT."

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BY R. McCRORY.

**B**UT THIS I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none: and they that weep as though they wept not: and they that rejoice as though they rejoiced not: and they that buy as though they possessed not: and they that use this world as not abusing it; for the fashion of this world passeth away." i Cor. vii: 29-31.

At this season of the year we are again reminded of how **quickly**, time flies. And God reminds us in His word of the **shortness** of time; not only at the end of the year, or at the beginning of a New Year, but daily, so that we might not be unduly occupied with anything down here.

This word may be viewed in two ways: First, as to our lives on earth, which are short indeed. "For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." Jas. iv: 14. Job in his affliction thought on these things and spoke of his days as the weaver's shuttle. How quickly it passes from one side of the loom to the other: and in a short time the web is woven. How like our lives this is: Each day, each joy, each sorrow, each prosperity, each adversity, passing from one side to the other as the weaver's shuttle. And thus God's design is being worked out, and soon the web will be woven, the life lived out, or may be cut short, to be opened out for inspection at the judgment seat of Christ and in view of this there is no time for trifling: no time to be unduly occupied the "things which are seen are temporal," for to be so will mean flaws in the web, and so loss at the judgment seat of Christ.

Secondly, this word, "the time is short" may be looked at in relation to the coming of the Lord. "For yet a little while, how little a while, and He that shall come will come, and will not tarry," Heb. x: 37. Again, "The night is far spent, and the day is at hand." And again, the apostle John tells us, "it is the last time," or, "the last hour" (Newberry). As if we had already arrived at the midnight hour just before the Morning Star appears. How short then the time is. Do we realize that this may be the last year? Yea, possibly the last day, or even the last hour? Surely if we did our lives would be different in many ways. Instead of the worldliness, the carnality and selfishness which is so apparent amongst us, we would be known as "spiritual," as "strangers and pilgrims," as "living not unto ourselves, but unto Him who died for us and rose again." "It remaineth that both they that have wives be as



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though they had none: and they that weep as though they wept not: and they that rejoice as though they rejoiced not: and they that buy as though they possessed not." Does this mean that we are to treat our wives unkindly, and neglect them? Does it mean that we are to be stoics, unmoved and without feeling in the various circumstances of life? Does it mean that we are to be slothful and negligent in business? Surely not. For has God not already answered these questions? He has told us that we are to love our wives even as Christ loved the church and gave Himself for it, Eph. v: 25. And as fellow-members of the body of Christ we are told to "weep with them that weep," and "to rejoice with them that rejoice." Then as to business, "not slothful," Rom. xii: 11. Much is said in the book of Proverbs commending the diligent, and condemning the slothful.

While we are in these bodies, linked up in earth's relationships, subject to the joys and sorrows, the losses and gains of life, God does not mean us to be unfaithful or negligent. What then is the meaning of this exhortation in view of the shortness of time? It is that the Lord should have the first place in our lives, and all else a secondary place. Everything of earth; its relationships, its business, its pleasures, its possessions, all are but for a moment. These relationships shall soon be broken: the fashion of this world passeth away: "change and decay in all around I see."

Why then allow these temporal things to have the chief place in our hearts, and thus influence our lives causing us to bear such an inconsistent character as is expressed in such words as worldly, carnal, selfish? God's purpose is that we should be the very opposite of these; and it is only as we remember daily that "the time is short," and see the true character of earthly things, that we shall look upon and set a proper value upon the things which are unseen and eternal. Seeking God's glory first: seeking those things which are above, as those who are risen with Christ. So shall we be "after Christ," and be according to the will and purpose of God.

Whichever view we take of the fact that "the time is short," surely the exhortation is seasonable. May the Lord so speak through His Word to our hearts, that we may hear and give heed. "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." This word, and the other scriptures, seem to indicate that a spirit of slumber will set in among the people of God prior to the day dawn. The wise, as well as the foolish virgins "slumbered and slept." We are exhorted by the Lord Jesus to watchfulness, lest coming suddenly He find us sleeping. Moreover this last hour of the night is characterized

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by coldness as well as sleepiness. "The love of many waxing cold." How all this must affect our blessed Lord; the faithful One! He changes not, but loves us today with the same intensity of love as when bearing our sins on the cross. Let these things grip our hearts afresh so that we may awake and "rise from among the dead," so that we may be found serving our generation by the will of God, as those who love His appearing.

We are face to face with the fact, not only that time is passing quickly, as we enter into another year, but the time is short, and "the end of all things is at hand." We think of the present after results of the awful war, agitation and unrest everywhere. Democracy and lawlessness on the increase. Apparently the only one who can lay his hand on capital and labor and unite both is the "Antichrist," that man of sin. And are not the conditions out of which he is to arise present with us? In Revelation the symbol which God uses in speaking of the nations in these last days is the sea, which surely represents the nations in that state of unrest and agitation so characteristic of the sea. Out of this condition the "beast" is to arise. Surely all these things ought to speak loudly to us!

I conclude with this word again, "But this I say, brethren, the time is short: it remaineth that they that have wives be as though they had none: and they that weep as though they wept not: and they that rejoice as though they rejoiced not: and they that buy as though they possessed not: and they that use this world as not abusing it; for the fashion of this world passeth away." "The things which are unseen are eternal." "The coming of the Lord draweth nigh." "Amen, even so come Lord Jesus."

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### THE PRAYER OF FAITH.

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Things that accompany the prayer of faith:

Heart obedience. John ix: 31.

Abiding in Christ. John xv: 7.

According to God's will. i John v: 14.

Without doubting. James i: 16.

Taking hold on God. Mark xi: 22.

His word abiding in us. John xv: 7.

ALEX. MATTHEWS.



Faith, which always acts according to the mind of Christ, stoops to no unworthy device for deliverance from trial, leaving consequences wholly with God.

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### BELIEVE—FOLLOW—LEARN.

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IT IS an interesting and profitable study to notice the words used in the scriptures when introducing the Gospel to the early disciples. Words easy to be understood, and yet used in an orderly manner, shewing that there is progress and growth in the Christian life.

To begin with we have the word "believe," that is faith, or trust. How is faith produced in the heart? The Scripture answers, "Faith cometh by hearing and hearing by the word of God. Now what is it that the word of God brings before us as that which we are to believe, rely upon, or trust? Surely it is a PERSON: none other than the living Christ of God. He is set before us as the SAVIOUR, not only from sin's penalty and doom but also from its power and dominion. He is also set before us as LORD, the one to whom we yield obedience, joyfully, willingly, instantly. Then He is our FRIEND in whom we confide, whom we love, to whom we can go for help, for guidance, for comfort, for strength, because He ever lives, and changes not.

Many benefits come to the one who thus believes in the Son of God. By believing we receive the right, privilege, power to become children of God. Such will not perish: they are no longer under condemnation: they have everlasting life: they shall never thirst, for they have within them a well of water springing up into life everlasting; and because of this there flows from them rivers of "living water" for the refreshing and blessing of others.

Next in order comes the injunction to FOLLOW the One in whom we have believed. The Lord becomes the LEADER, the Guide, the Shepherd: and as such He goes in front of the sheep, and they are expected to follow. Now what is meant by following Christ? If we look at a few passages where the word occurs, the meaning becomes plain. John xii: 20, shews clearly that the follower of Christ will serve the Lord in such a fashion that he will yield up life itself in order that the interests of the One he serves may be carried out. Luke v: 11, tells that they forsake all and follow Him. He was to have the first place in their affections, desires, pursuits, so they left their ships, their nets, their father; all, all were left behind and forsaken for the sake of the One whom they followed. Luke ix: 23, speaks of the follower of Christ denying himself, not merely in some things becoming self-denying but a denial of the whole self, everything that comes into conflict with the claims of Christ. They are to take up their cross daily, not

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shirking any pain or loss for Christ's sake. The word doubtless has its special application to those who devote themselves wholly to the work of the Lord. The follower of Christ not only is a child of light, but he walks in the light, and not in darkness, John viii: 12. He recognizes the voice of the Good Shepherd, and follows Him whithersoever He leads.

Those who thus follow are LEARNERS in the school of Christ, for the word is, "Take my yoke upon you and learn of me, for I am meek and lowly in heart." It takes most of us a very long time to acquire these necessary virtues. In order to learn we must take time to be much in the presence of the Lord, sitting at His feet, drinking in His word and becoming imbued with His mind and spirit. Thus shall we be moulded and conformed, even down here, in some measure to Him whose delight ever was to do the Father's will, and please Him in all things.

Direct, control, suggest this day  
All I design, or do, or say;  
That all my powers with all their might  
For thy sole glory may unite.

J. WARD WILSON.  
Wei Hai Wei, China.

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### QUESTION CORNER.

**Ques.**—Why don't you advocate the use of an organ at your Gospel Meetings?

**Ans.**—For the simple reason that we find no New Testament Scripture warrant whatever for it. In other words, 'e would be going back to Judaism and unscriptural for this present dispensation. No doubt, if preachers have no other attractions they need what you suggest in order to DRAW, but why not rather take the plain Scriptural way? "Be not drunk with wine wherein is excess but be filled with the Spirit, speaking to one another, (R. V.) in psalms and hymns and Spiritual songs, singing and making melody in your HEART, (not by an organ) to the Lord." Eph. v: 18, 19. This will draw.

If we could find any precept or apostolic precedent for the use of an organ, or anything else, we would gladly follow it, but in the total absence of these New Testament warrants 't would be following apostate Christendom's example instead of the Lord's authority, to do as you suggest, and whatsoever is not of Faith is sin. Rom. xiv: 11.

Let us rather be careful that we have something worth hearing and the presence of God's Spirit. That will DRAW.

D. ROSS, "Our Record," Sept., 1893.

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**What is the meaning of the Scripture, "No prophecy of the scripture is of any private interpretation"**

**T**O PROPHECY is interpreted by itself; that is, the interpretation of any prophecy must agree with all Scripture. Each prophecy is a part of one divine whole, and came, not by thy will of man, but as dictated by one divine person, the Holy Ghost. Therefore any interpretation that does not agree with all Scripture must be rejected. It is not of God.

### AN ADDRESS ON THE HOUSE OF GOD.

(Continued from Dec.)

BY PHILIP MAURO.

#### THE PILLAR AND GROUND OF THE TRUTH.

**T**HERE is a wonderful contrast between the religious systems of the world and the little "churches of God." Whereas the former are now the abode and the breeding places of all spiritual dangers, the latter are, without exception so far as I know or have ever heard, absolutely free from all taint or suspicion of higher criticism, new thought, liberal theology, larger hope, or any other heresy, whether ancient or modern. This, beloved friends, is truly a marvelous thing. What has thus protected these weak little assemblies, composed mainly of ignorant and unlearned men, with no organization, no paid ministry, and never a theological seminary graduate to preside over their gatherings and manage their spiritual concerns? What is it that has preserved these insignificant companies from being swept away by the mighty tides of apostacy? Why is it that, in everyone of them, will be found the preaching of Christ crucified and risen and coming again, Christ the only Saviour of sinners, in virtue of Whose finished Work the worst of men may find eternal salvation through repentance and faith? The reason for this marvellous fact is that "God is faithful." He has made the Church of the living God to be "the pillar and ground (or support) of THE TRUTH. (1 Tim. 3: 15). It follows that, wherever saints are gathered to the Name of the Lord alone He will see to it that "the truth" is found there. I have been in many assemblies of God on this side of the Atlantic, and also in England, Scotland, Switzerland, Germany and Italy. I have often found conditions that were far from what they should be—coldness, worldliness, divisions, and so on. But I have invariably found "the truth," that is to say, the preaching and teaching of Jesus Christ—His Person and His redeeming Work; and have always found the Word of Truth recognized as the only authority. It is a great thing to be able to say this. It is a great thing to know of a place of perfect safety from the spiritual perils that abound on every hand. Were I to preach in some "church" or mission or the like, and be the means of attracting some saints or sinners thereto, I would have an unquiet conscience, not knowing what they might hear should they go there again. But I have no such anxiety in preaching in the churches of God, but quite the reverse.

And what is "the truth" which, according to 1 Tim. 3:

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15 is to be grounded in the house of God, the Church of the living God? The very next verse declares it: "And without controversy great is the mystery of Godliness; God was manifested in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up into glory." This is the very essence of the truth of God. It is the great mystery of godliness—Jesus—Immanuel, God with us, the Word made flesh for the accomplishment of eternal redemption, Who, when He had finished the Work on earth and had by Himself purged our sins, was received up in glory to the throne of God. This truly is "the Testimony of the Lord," whereof Paul exhorted Timothy not to be ashamed (2 Tim. 1: 8); and it is safe so say that it will always be found in its integrity in the churches of God. And why? Is it because of any special excellence or merit on the part of the saints who are gathered there? Not so; but simply because God has chosen that place to put His Name and His Truth there. It is solely a question of THE PLACE of His choice. I am simply putting the one right place over against the thousand and more wrong places, and am trying to impress it upon my hearers that we are no more free to choose our place of gathering than we are to choose how we shall be saved. God alone is the chooser.

### BEARING HIS REPROACH.

Therefore, we have to consider first of all, the matter of pleasing God by accepting the place He has given us in His own House, and by bearing our individual share of the responsibilities thereof, and also bearing the reproach attaching to it. For there is no reproach attaching to "membership" in any one of the respectable denominations of the world. They truly "are of the world, therefore speak they of the world, and the world heareth them." But let me remind you that when the Lord was here as a Man among men there was no beauty seen in Him—"no form nor comeliness" to attract the natural eye. So it is with His true church. There is nothing of earthly attractiveness, no adornments of art or architecture, or display, or musical renderings, or ornate religious ceremonies, or popular preaching, or human eloquence. "For as He is so are we in this world." Let us guard against the danger of trying in any measure to make a show in the world. But just as the anointed eye sees all beauty in Him Who is the chiefest of ten thousand and the Altogether lovely One; so the anointed eye can see the heavenly beauty of the assembly. Outwardly there is nothing to attract, but rather to repel. But "the King's daughter is all glorious within; her clothing is of wrought gold."

Secondly we have to consider the matter of personal safe-

## WORDS IN SEASON.

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ty and eternal gain. The moment is near for the shaking of all things and for the removing of the things which can be shaken. Only the things which cannot be shaken shall remain. For He Who once spake on earth, and Whose voice then shook Mount Sinai, hath promised saying, "Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made." (Heb. 12: 26, 29). There is but one place of safety now; and it is a very serious position that saints of God are in who are connected with the denominations, or with any human system or institution. The Lord has solemnly declared that "every plant which My heavenly Father hath not planted shall be rooted up." I beg you to consider, therefore, whether you are connected with something which our heavenly Father has not planted.

"THAT THE WORLD MAY BELIEVE."

And lastly let us think of the testimony which the people of God should be unitedly giving to this perishing world. By the present divided condition of the people of God their collective testimony is weakened to the point of impotence. Scoffers and unbelievers point to these divisions as an argument against Christianity; and many an honest soul is doubtless stumbled and perplexed by them. And in this connection remember that it is the NAMES OF HUMAN ORIGIN that divide. Whenever a saint of God renounces every name and every fellowship that is not common to ALL SAINTS, he takes a step towards fulfilling the Lord's express desire "that they all may be one."

May the Lord give us the clear vision to discern the place of His abode on earth, and to realize that it is indeed the House of God, the gate of heaven, the place of the ladder set up on the earth, whose top reaches unto heaven. Soon we shall see the angels of God ascending and descending unto the Son of Man.

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## LETTERS OF COMMENDATION.

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**I**N THE early church, when Christians went from one place to another, they carried with them letters of commendation. To this godly custom the apostle alludes when he says, "Need we, as some others, epistles of commendation to you, or letters of commendation from you?" (2 Cor. iii: 1). Christians were not received on their own testimony; much less were ministers and teachers. In the present day, when the need is far greater, and the probability

## WORDS IN SEASON.

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of deception increased a hundredfold, Christian brethren move about in their own country, and sometimes set out for fields of labour in other lands, without even thinking it needful to carry with them the necessary credentials of Christian CHARACTER, if as simple Christians they seek fellowship with fellow-believers, or of Christian FITNESS for their work, if they go claiming to be evangelists, pastors, or teachers.

This want of consideration has sometimes resulted in much trouble and sorrow. Unproved men have pressed themselves into places of service, and thereby brought dishonour to the Lord, to the church, and to themselves. "Lay hands suddenly on no man" is one of God's words to all who desire to know how to behave themselves in the church of God in these days, when profession is so easy, and a steady, consistent life so difficult.

An impatient one may ask, "Am I to wait till my brethren commend me, when I feel sure God would have me go?" God's command is, "Be subject one to another," and we say to such an one, "Wait." If, however, this be not accepted as the will of God by the one anxious to go forth, by all means let him go; and if left alone with God, it will soon be seen whose judgment was right—his of himself, or his brethren's of him. If the former, God will stand by him; if the latter, God will make it manifest. We are responsible to God not to help unproved and unaccredited messengers; AND EVEN IF ACCREDITED, STILL NOT TO HELP THEM WHEN THEY DO NOT COMMEND THEMSELVES TO OUR OWN CONSCIENCE BEFORE GOD....

In bursting the trammels of man's systems in these matters, there has sometimes been a breaking loose from God's principles of service, which are fellowship together and mutual subjection; and this has ended but too often in men doing what was right in their own eyes, while claiming to be guided alone by God. When such claim is real, it stands the consequences; it looks to God alone, and expects nothing from the creature, or from fellow-Christians. But to claim to be directed alone by God, and then to be looking to the Church of God for support, and to feel grieved if that support does not come, is surely a serious mistake—a mistake which has grieved and wearied willing helpers, and has often tended to shut up their sympathy towards humbler and wiser labourers whom God would have had them aid.

Timothy did not start of his own accord uncommended to the work to which he consecrated his life. Probably converted on the occasion of the apostle's previous visit, Paul found him "WELL REPORTED OF BY THE BRETHREN that were at Lystra and Iconium;" and only after this double commendation does Paul propose that he should go with him in his mis-



## WORDS IN SEASON.

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sionary service. Timothy did not volunteer to go; nor did Paul, apostle though he was, propose his going except with the testimony of his fellow-believers as to character and fitness. Well would it be for most if they waited thus to be led into service, for such waiting years would not be lost. God will never charge anyone with slothfulness who, with a heart ready to do His will, is truly waiting upon Him for guidance.

We need probably a threefold witness to warrant our entering upon special, public service. (1) An inward conviction of God's will; (2) A collateral fellowship with our brethren in it; and (3) The evidence of God's outward providences; though it will need spirituality to enable us to read the latter aright. But where these three witnesses agree, we shall not be far wrong in going forward, "assuredly gathering" that God has sent us.

HENRY GROVES.

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## WHERE HE WAS HIDDEN.

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**A**FTER one of the revolutions in Poland the Archduke Constantine was eager to apprehend Michael Sobreski. He learned that the wife of the Pole was at home in Cracow, and he waited upon her.

"Madam," he said, speaking politely, for the lady was beautiful and queenly, "I think you know where your husband and sons are hiding."

"I know, sir."

"If you will tell me where your husband is, your sons shall be pardoned."

"And shall be safe?"

Yes, madam. I swear it. Tell me where your husband is concealed and both you and your sons shall be safe and unharmed."

"Then, sir," answered the noble woman, rising with a dignity sublime, and laying her hand upon her bosom, "he lies concealed here—in the heart of his wife—and you will have to tear this heart out to find him."

Tyrant as he was the Archduke admired the answer, and the spirit which had inspired it, and deeming the goodwill of such a woman worth securing, he forthwith published a pardon of the father and sons.

\* \* \* \* \*

Is Christ hidden in your heart?

Do you love the Lord Jesus Christ, who laid down His life for you?

## WORDS IN SEASON.

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### THE STORY OF THE CROSS.

What depth of mercy, grace Divine,  
What depth of love untold,  
The wondrous story of the cross.  
To sinners doth unfold.

Seraphic beings silent stood  
Methinks, in deep amaze.  
Before the scene on Calvary's height,  
Which met their downward gaze.

Their faces veiled in homage due,  
They bent before that One,  
Whose sacred head drooped low in death.  
Forsaken and alone.

Alone, He met the tempest shock,  
Alone, He braved the foe,  
Alone, He conquered death and hell.  
And we are pardoned so.

"'Tis finished," earth and heaven resound;  
Bright angels catch the strain:  
To meet the judgment due for sin  
The Lord of Life is slain.

He left the grave; He rose again;  
Exalted now, He lives:  
And every lowly, contrite one  
He welcomes and forgives.

Come, come, Oh! weary, burdened heart;  
Come! taste of Jesus' love;  
Come! share redemption's wondrous joy;  
Come! share His home above.

J. E. HUGHSON, Shetland Isles.

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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. v: 17).

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Be not willing to have that which may deprive thee of inward liberty, and gender to a spirit of bondage that shall undermine thy joy.

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Impatience under God's corrections only shows our need of the discipline He is pleased to visit us with.

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We can least bear correction when we most need it.

## WORDS IN SEASON.

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**SUMMIT, N. J.**—The monthly conference was well attended. Messrs. H. McEwen, S. McEwen and B. Bradford gave helpful ministry.

**HAMMONTON, N. J.**—C. Keller and C. Patrizio have been pioneering with the Gospel in this place. After two weeks well attended meetings they concluded to continue longer, and were encouraged by one professing to get saved.

**PITTSBURGH, PA.**—The conference was large, 277 remembered the Lord. Those who took part in the ministry were Bren. Ferguson, Bradford, McEwen, Oliver, McGeachy, McMullen, McCracken, Beveridge, Duncan, Armstrong and Winemiller. Bradford and McEwen remained for meetings.

**BOSTON, MASS.**—Mr. P. Mauro continues with two meetings a week, with some interest. Mr. McLean gave us a night in India.

**HOUSTON, TEX.**—Bren. Erskine and Keller had two weeks' meetings after the conference which were much enjoyed. Mr. Keller then went on to SAN ANTONIO, and had some excellent meetings there. From there he went on to TUCSON, ARIZONA, 500 miles from the nearest Assembly, where he distributed tracts from house to house, both in English and in Spanish.

**LAWRENCE, MASS.**—We had a real good conference. Brethren Mauro and Hunter ministered the Word.

**FRESNO, CALIF.**—Brethren Rolph and Olson had meetings in the Tent for three weeks, and then in the hall for a week. Three followed the Lord in baptism. Mr. Rolph took the regular meetings in CORNING, CALIF., during October and went through the town with tracts also. Bro. Davis, of San Diego, also distributed tracts through the town, and preached on the streets. They then went on to CHICO where there is a small Assembly, and are going from house to house with tracts and having cottage meetings.

**HARBOR GRACE, NEW FOUNDLAND.**—Bren. Brennan and Dickson have had very encouraging meetings for numbers and interest. The people are easy to talk to, but very dark as to eternal matters.

**MONCTON, B. N.**—Bren. Goodwin and Milnes had some meetings here in the hall where the Assembly now meets. They had also the privilege of having meetings in the Car Shops where as many as 70 men have sat and listened to the Gospel.

**HAMILTON, ONT.**—We had a visit from Mr. D. Oliver; also from our Bren. Johnson and Adams from Venezuela, S. A.

**AKRON, O.**—We had Brethren McCracken and McMullen with us for a few nights. They went on to Cleveland.

**PITTSBURGH, PA.**—The Conference was good. One man professed to receive Christ, and God's people were spoken to and refreshed.

**WESTFIELD, N. J.**—H. G. McEwen continues meetings here, some professing. A Sunday school has been started with a good attendance.

**SEATTLE, WASH.**—Opening meetings were held in the new hall Roy street and 4th avenue, November 30th. Strangers from neighboring Assemblies were with us, and the faithful word was ministered to both saint and sinner by Bren. Jas. Rae, Firth and Douglas.

**SPRINGFIELD, FIFE, SCOTLAND.**—Mr. W. G. Smith, who labored in Virginia, has begun a series of meetings here, a place where there is no Assembly.

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### FALLEN ASLEEP.

Mr. John Smart, of Hamilton, Ont., formerly of Berkshire, England, was taken suddenly while at his work on December 3rd, aged 65. He was saved twenty-five years and connected with the McNab street Assembly for about ten years, a quiet consistent man who leaves a good testimony. R. McCrory spoke at the funeral.

M. H. Leonard, of Waterbury, Conn., departed to be with Christ, November 21st, in his 50th year. He was saved for twenty-five years. Mr. B. Bradford spoke at the funeral.

**"To-day Shalt Thou Be With Me in Paradise."**

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**T**HE sweetness, the comfort, the rest of heart, which this assurance gives, is beyond all expression. There, with the Lord" and with loved ones who have gone before, the soul rests, clothed in light, and breathing *the air of heaven*. The Christian mother has found her first-born, long, long gone before her, but never forgotten. And oh! what a fresh spring to her worship! "O magnify the Lord with me and let us exalt His name together," will now be their joyous song. And there, too, the husband meets the wife of his youth, who was early called, but whose hearts were formed to love, not only for time but for eternity. True, human relationships will be unknown there, but hearts and loves remain forever.

But lest we should anticipate the resurrection-state, we leave—oh most contentedly leave—our dear, our loved, our cherished, departed ones, "with the Lord," and with each other, in that blooming garden of heaven's choicest delights. Now, we often travel by faith, between the dark valley and that bright Eden above; but soon, soon the Lord will come. Lord, Lord of that happy land, how soon? When, oh when, shall the cloudless morning come? "A little while," is the Master's own measure of His own absence. Then when the happy morning dawns, we too, shall say farewell to this vale of tears. Faith's work shall then be done; for "we shall see Him as He is." Hope, too, shall then be realized in the Person of the Lord, as it is written, "and they shall see His face." These all-important companions of the valley are no more needed. Faith, so long accustomed to the flight shall then and forever, "fold her wings." Farewell, "precious faith," but, oh, how much I owe thee! Hope, "blessed hope"—soul-sustaining hope, shall then be lost amid the glories of the Jerusalem above; but LOVE remains; yes, love, eternal love prevails through all the ransomed throng.

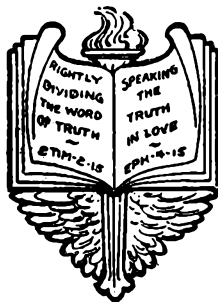
But what, my soul, what of the poor body that lies mouldering in the grave? The now humbled body shall, ere long, share eternal glory with the soul. Scripture is plain on this point.

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In the striving as to who shall be "greatest," it seems to be overlooked that he that ruleth his spirit is greater than he that taketh a city (Prov. xvi: 32). All who thus rule are truly great.

# Words in Season

A Monthly Magazine  
for ministry of the Word of God  
with accounts of work done  
for the Lord in accordance  
with His Word



February, 1920.

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## WORK AND WORKERS

**VICTORIA ROAD, ONT.**—The Conference at Christmas was a helpful time. All round ministry was given by Messrs. Douglas, McClintock, McCartney, Watson, Silvester, Shivas and Bruce.

**TILLSONBURG**—Our Convention is again over. It was very good, and the attendance about the usual. Those who ministered were: Bren. McCrory, Livingstone, McGeachy, Pearson, Summers, Lyon, Dobbin and Touzeau.

**WAUBAUSHENE**—F. W. Watson had some meetings here.

**OWEN SOUND**—The Conference though small was most encouraging. Good words were given by Bren. McClintock, McCrory, Pinches, McCartney, McMullen and Livingstone. Two professed conversion.

**MIDLAND**—The New Year's Conference was well attended, Douglas, Watson, Silvester, Lyon, Steen and Shivas taking part in the ministry.

**ORILLIA**—W. P. Douglas had a few nights here.

**BOSTON, MASS.**—The Conference was a very refreshing season, with about the usual attendance. Those who ministered the word were Messrs. Oliver, Matthews, Mauro, Telfer, Beveridge, Dickson, Scott, Morrison, Cameron and Martin.

**PHILADELPHIA, PA.**—The New Year Conference was the largest yet. Very helpful and refreshing ministry was given by Bren. Mauro, Scott, McClure, Ferguson, Dickson, Bradford, McEwen, Beveridge and others. Seven professed conversion. More than 600 sat at the table of the Lord. Mr. P. Mauro continued meetings in the Mascher St. Hall.

**NEW YORK**—W. J. McClure is giving lectures on "The Seven Churches," in the 125th St. Gospel Hall.

**PITTSBURGH, PA.**—Messrs. Bradford and McEwen had meetings in Pittsburgh, E. Pittsburgh and Homestead after the Conference.

**CLEVELAND, O.**—Bren. McMullen and McCracken had meetings in the South Side, with fair attendance; one professed.

**SEATTLE, WASH.**—God's presence and manifest power were felt at our all-day meetings. The Lord's people seemed to be refreshed under the reviving word of God telling of His grace and of our responsibility. The new Hall is well located, comfortable and airy, and the Assembly is encouraged to go on for God.

**VIENNA, ONT.**—Mr. Jas. Goodfellow has moved. His address is now Vienna P. O., Elgin Co., Ontario. His health is far from good.

**OAKLAND, CALIF.**—Mr. J. Monypenny was with us for a series of meetings, which were good.

**LONDON, ONT.**—Bren. Touzeau and Dobbin had six weeks' meetings here, which were attended with blessing from the Lord. The Assembly has a good Hall, and is increasing in numbers.

**ST. ANDREWS, MAN.**—The special meetings at this place were large and good. Those taking part were: Bren. Dickson, Fish, Rouse and

# Words in Season

Edited and Published by Dr. E. A. Martin.

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No. 2

## FROM VARIOUS AUTHORS

Our yet unfinished story  
Is tending all to this—  
To God the greatest glory,  
To us the greatest bliss,  
If "all things work together"  
For ends so grand and blest,  
What need to wonder whether  
Each in itself is best!

If some things were omitted,  
Or altered, as we would,  
The whole might be unfitted  
To work for perfect good.  
Our plans may be disjointed,  
But we may calmly rest,  
For what God has appointed  
Is better than our best.



A soul estranged from God will seek diversion in anything, yet find satisfaction in nothing save the Fountain of living waters which he has forsaken.



There was not one act for self in all Christ's life; He was always at the service of every one. It is difficult for us to believe in the love of Christ, we are so selfish. Love likes to serve selfishness to be served. Christ was love; He delighted to serve; He took upon Him the form of a servant; He took it as a man, and He never gives it up. Even in that day "He will come forth and serve" (Luke 12: 37). It will ever be His delight to do so.



The way not to be happy or healthy is to keep up an incessant grumbling. If you want to grow lean in soul and body, excite yourself continually about matters you know nothing about. Accuse other people of wrong-doing incessantly, and you will find but little time to see any wrong in yourself. We wish here and now to inform all men of irritable dispositions, that they will be happier and live longer if they only keep cool. Grumbling will kill about as quickly as anything we know.

THE PUTTING AWAY OF SIN.

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**Without shedding of blood is no remission. Heb. ix: 22. The blood of Jesus Christ His (God's) Son cleanseth us from all sin. I John i: 7.**

**T**HE gospel of God tells how sin is put away, by the precious blood of Christ, to the perfect satisfaction of a holy God, and also to the perfect satisfaction of the guilty sinner's conscience.

Satan has his gospels. These are all characterized by two things; the making little of sin, as if something less than the sufferings of Christ were sufficient to put it away; and the making little of the blood of Christ, as if it were not enough in itself to purge away sin, that some human merit must be added.

He tells some that there is no such thing as sin, sickness, death, or Hell; that these are all errors of mortal mind. Making nothing of sin, there is, of course, no use for the blood. But sin and suffering are such realities that but few are able to realize ease, either of body, or of soul, from this delusion.

He tells others that it is true that the world is full of wrong-doing, but that the Bible is only a deception concocted by a scheming priestcraft, that we each make our own Hell here upon earth: that whether there be a God or not, an eternity or not, nobody knows. More honest than the former class, these own that all is not right, but hope against fear that death will end all, that eternal darkness will cast a covering mantle over all. These like the Sadducees say, "There is no resurrection." By thus reckoning present suffering a sufficient punishment for sin, these also have no use for the blood of Christ.

But this dark agnosticism is not pleasing to all, so for others Satan has "The larger hope" gospel; that sin is not so serious a matter as to merit Hell, and that in spite of false beliefs, and wrong doings, that God will finally save all mankind: that He is too loving and kind to put any of His creatures into Hell. But somehow there is such a severity of punishment accompanying sin in this world, ever increasing from the cradle to the grave, that the awful question forces itself, "Will I not have to face, beyond the grave, the very same God that has linked sin and misery so closely in this world? And if I pass out of this world unchanged, to meet the unchanging God, will not my sinfulness continue, and demand an eternal continuation of torment such as, to say the least, seems to be the teaching of so many scriptures?" Thus the guilty conscience



## WORDS IN SEASON.

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refuses to be satisfied by making light of sin; by this despising of the blood of Christ.

But these gospels are far from being Satan's masterpiece. They deceive comparatively few. The expectation of the wicked is wrath. No such sophistries can remove this expectation. The conviction remains that sin merits the wrath of God, and that Hell awaits the ungodly. Impelled by this fear multitudes seek to avert this fate by endeavoring to be good, reasoning that if to sin be the way to Hell then to be good must be the way to Heaven. Upon this false reasoning Satan builds his most popular gospel. To the Catholic, to the Protestant, to the Jew, to the Gentile, the first sermon after the cradle, the last one before the grave is usually, "You must be good or God will never take you to Heaven when you die: God loves the good people and hates the bad." Who has not heard this from earliest childhood? Millions of religious workers propagate it, urging sinners, "To make a start for the kingdom,—to turn over a new leaf,—to get religion,—give your heart to God,—join the Church,—attend to the means of grace,—do the best you can,—continue faithful to the end,—do your part and God will do His,—decide to lead a Christian life." and all such like expressions, clearly indicating that their aim is to make bad men good and good men better, believing this to be the way to Heaven. To this, of course they would like to add somewhat of the merit of Christ, still the real thought of the heart is that eventually salvation or damnation will depend upon the kind of a life the person has lived. As a religious old lady once put it, "I expect to stand before the great white throne, my good deeds to be placed in one scale, my bad ones in the other. If the good outweighs the bad I will go to Heaven, if not, to Hell. I hope to go to Heaven, but I am afraid that it will be a mighty tight squeeze." Her words express the thoughts of multitudes of decent, respectable, moral, religious people, a people self-righteously deceived. A people who make light of sin, who despise the blood of Jesus. Could all the so-called goodness of the whole human race be concentrated, and made over to a single individual, who had sinned but once, that could not put away his sin nor save his soul from Hell. Could he descend into purgatory, were there such a place, and suffer for ages, that would not in the least erase his sin, nor earn for him the least fitness for Heaven. Could he get a second chance after the resurrection, as some vainly dream, under the most favorable circumstances, Satan bound and Christ reigning, and live a millennium of sinlessness, all this could not in the least atone for his sin: nor will all the sufferings of Hell and the Lake

## WORDS IN SEASON.

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of fire, for all eternity constitute him aught else than a sinner fit only for the wrath of God.

This is the only doctrine that does not make light of sin, the doctrine of God's Holy Word. The doctrine that the Holy Ghost makes a reality to the soul, in the work of repentance, causing the sinner to know that he deserves the wrath of God, that he can do nothing to better his condition, that he is undone, that he is a lost sinner. For all who accept this, God's judgment against themselves there is a remedy, an all sufficient remedy, the only remedy, God's remedy, **THE BLOOD OF JESUS CHRIST HIS SON**. It is not the blood and good works, that would be to make little of the blood, nothing that the sinner has done, is doing, or shall do must be added, redemption is wholly by the blood shed on Calvary. The blood of Jesus Christ His Son cleanseth us from all sin. It is needless to say that those who are cleansed will produce good works, these are the effects of God's salvation, and not the procuring cause, the outflow of that eternal life which is the gift of God to all who trust in the sin cleansing blood, and not the procuring cause of eternal life. Such works are no part of the redemption price. That remains eternally the same, the blood, the precious blood shed on Calvary. Here sin has found its full punishment, and so is put away to the perfect satisfaction of a holy God. Here the conscience of the sin burdened sinner finds perfect rest and peace.

Reader have you that perfect rest and peace?

E. A. M.

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## THE CENTRE OF ALL CENTRES.

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**P**ALESTINE is 160 miles long, 60 miles broad, and has been the **NERVE CENTRE** of the earth since the call of Abraham. It has been the **TRUTH CENTRE** of the world since the birth of Christ. It will be the **STORM CENTRE** of the globe in the awful day of the Antichrist and it will be the **PEACE CENTRE** of both hemispheres during the Millennial government.

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Shameful dispersions are the just punishment of sinful unions. Simeon and Levi, who had been brethren in iniquity, were divided in Jacob (Gen. xlix: 5-7.)

DECLINE IN THE CHURCH.

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**I**N THESE days of gradual defection from the truth, and abandonment of the divine principles of the Word, which have severed believers from the world and gathered them in simplicity to the Name of the Lord, it is frequently asked—"What is the relation of one who desires to honor the Lord and yield obedience to His word, to an assembly in which there is manifestly a withdrawal from the ways of the Lord, as they have been taught and practiced by godly men through whose service such assemblies were gathered, and for long maintained a testimony for God and His truth? Is the giving up of God's truth, and the introduction of many manifestly unscriptural practices, sufficient warrant for separating from such companies?" This as a serious question, which so far as we have light, we shall seek to answer.

Feebleness in testimony, carnality in condition, and even defection from the faith, call not, in the first instance, for separation, but for faithful and diligent ministry of the Word (see I Cor. iii: 1-3, xvi: 10-12), which is for "correction" as well as for "instruction" (2 Tim. iii: 16). By such means, restoration to God and to His ways has often been effected, in churches which had sunk into a backslidden and gravely doubtful condition (2 Cor. vii: 8-12). alike in morals and in doctrine. Even where the evil had grown to such an alarming extent, that the power to exclude faithful servants of the Lord, or silence their testimony to His truth, was retained in the hands of one man, who dominated the church, and by his clerical assumption brought it for the time being into bondage to his will (see what is said of Diotrephes in 3 John 9: 10), there is no call from God for the faithful at that stage of the evil to separation, simply because that company, notwithstanding its evil condition, still could be owned by the apostle as "the church," and might, still, as he hoped, be reached with the truth when he came to it, and the deeds of the evildoer remembered against him, and dealt with according to God. No doubt a condition may be reached—in some cases has been reached—even in a company who are all professedly the children of God, but who have so disowned the Lord and defiantly and persistently set aside His Word in their midst, generally led on in such a path under the influence of worldly-minded or sectarian leaders, as to alter the very foundations of their association, from an assembly of Christians seeking to own and give effect to the Lord's will, to that of a sect, and so force those who fear the Lord and humbly desire to honour His Word, outside their circle, to be where they can give effect

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to what they have learned of His truth, unhindered by the laws and commandments of men. But such a solemn crisis should never be hastened, or such a course taken, until every effort has failed to arouse the consciences of those who are immediately concerned, and the help of others sought to assist in bringing God's Word to bear upon them. The experiences of past years may well teach all who fear God, the wrong of precipitate action in such matters and the sad consequences of unscriptural and unwarrantable separation. Godly protest against wrong-doing, based on the authority of the Word, given by those whose course has been even, and against whose personal character no just charge can be made, will certainly have weight with some, and carry conviction to all; and even if it does not cause wrong-doing to cease, it discharges the conscience of the man who makes it from complicity with the evil, and separates him from it, so far as he is called upon by God to be at that stage of its progress. But there may come a time—unless repentance is wrought and the dishonoured Truth of God restored to its place—that the light which once shone there for God will be quenched (Rev. ii: 5), the Assembly character abandoned, the Lord denied His place, while men arrogate to themselves such lordship and rule as belong to Christ the Lord alone. Then separation becomes a necessity to the godly, while continuance under such conditions can only be regarded as participation in and sanction of the evil.

But there is an opposite danger, more subtle, yet none the less disastrous, where it gains the victory. Love of ease, the fear of being considered factious, or lacking in grace, may cause one whose conscience, enlightened by the Word, is exercised before God, to compromise with evil, and silently acquiesce in many things which he knows to be dishonouring to the Lord and opposed to His Word. This long continued, the light which once enabled him to discern the evil becomes gradually less, until it is eventually lost altogether, and the conscience once sensitive becomes so sluggish or seared, that it ceases to trouble, leaving its owner like Eli the priest, with dimmed eyes, as one with whom the Lord has no further communication, but raises up a Samuel to pronounce the judgment of God on the evil, and to continue the testimony which had failed in Eli's hands. The evil of unwarrantable separation has often been pointed out, but this more common, yet no less God-dishonouring course, is by many held in honour. It suits the spirit of the age, which even among Christians is manifest in their desire to please and be counted pleasant, to stand high in the estimation of their fellows, rather than to honour God and yield strict, unhesitating obedience to His holy will,

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as clearly set forth in His eternally abiding Word. (An extract from the Believer's Magazine, year 1904).

The above article on present day difficulties is both sane and seasonable. It contains much sound advice, that will be a help to many who are perplexed and distracted by the increasing strife of tongues: besides, it is free from recrimination. "Striving about words to no profit," seeking to bring godly brethren into disrepute by deriding them and calling them names is not of God. It cannot be denied that many assemblies are on the down-grade. Worldliness and lawlessness are on the increase; and it behooves those who have a heart for God and His truth to "earnestly contend for the Faith;" and that means the whole truth of God. There are certain practical truths that are vital to our collective testimony, which are being let go, and consequently, local collective testimony is being annulled. May the Lord have mercy on us, and enable us to carry out the exhortation of Jude 20: 23. "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of Our Lord Jesus Christ, unto eternal life. And of some have compassion, making a difference. And others save with fear, pulling them out of the fire, hating even the garments spotted by the flesh."

E. B. ROY.

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## THE WATER OF SEPARATION.

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**O**NE offering, Christ, settled forever the question of guilt between God and the sinner. This question can never be raised again. But uncleanness, or defilement contracted by the way must be met, as typified in the provision of Numbers xix, by the water of sanctification, or there can be no communion or fellowship enjoyed. Fellowship must be maintained in the light: if not maintained declension sets in and manifests itself by complaining and discontent. Self becomes the object around which everything revolves, not Christ. If this continues without the cleansing by the word we will soon separate ourselves from those with whom we ought to walk. But the word of God pierces, penetrates, and sanctifies, fitting us for His presence, and enabling us to learn of Him.

ALEX MATTHEWS.

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This is our business—to conquer self, and daily to advance in holiness.

## WORDS IN SEASON.

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### "TOGETHER."

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BY S. MCEWEN.

**"We know that all things work together for good to them that love God," Rom. viii: 28.**



WO things seem to us to be needful if we are to see the force of this word "together." First, to believe His word in spite of all that seems to nature to be contrary to the statement that all things work together for good to them that love God. Second, to link all God's ways with us together; and not to single out one trial, or experience, through which we pass, and allow it to discourage us by giving nature with its reasoning a place, causing us to be cast down and ready to cast away our confidence in God, His care, and His word.

Israel in Egypt, under cruel masters, making bricks without straw, may be taken as an illustration of this. How they did chafe under the trial, and find fault with Moses, and with their circumstances! Thus it ever will be with us if we single out a trial into which God is leading us, before we see the end He has in view. But look at that same people afterward, sitting feasting on the roast lamb, sheltered by the blood, and protected by Jehovah. When we put the two scenes together we see the good that God had in His purposes for them.

But, alas, how soon they forgot the lesson! At the Red Sea, with mountains on either side, and the Egyptians behind them, they were again to prove the care and power of Jehovah. But nature is blind to His leading, and they complain. "It had been better for us to serve the Egyptians than that we should die in the wilderness." And thus it must ever be with us if we single out any trial in the school of our God. But link the trial with the deliverance: God causing the waters to go back all that night so that Israel passed through on dry land; and then to return destroying the enemies. Israel sang their song of triumph. When we link the trial and the deliverance together then we see the good our God had in His heart for those who were the called according to His purpose. How sad to see what little comfort the Lord's people seem to have when called to pass through trials!

Another example. Lazarus was sick, and Mary and Martha sent word to the Lord, but He did not come. Lazarus died. What a trial for the sisters! What an opportunity for Satan to fill their hearts with unbelief as to the love and care of the blessed Lord Jesus! How this is manifested in those words, "Lord if thou hadst been here, my brother had not died."

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But link this trial with the scene at the grave: the stone rolled away: Lazarus raised and given back to them: around the table in the home, feasting and rejoicing. Where these things are linked together we see the good that God had in His heart for those sorrowing sisters of Bethany.

O for grace when called upon to pass through sorrow, or trial of any kind, to remember that the hand that was nailed to calvary is the hand that is guiding through the trial and working all things together for our good.

Again. The disciples are in a ship: the Master asleep: the waves were splashing over the sides and filling the ship. What a trial for faith! Unbelief fills their hearts, and they say to the Lord, "Carest thou not that we perish? We would be ready to find fault with them did we not know that we have often failed in like manner, when passing through trial needed to conform us to the image of His Son. In unbelief we have thought, if not said, What's the use? Who cares? And we are ready to give up. But the Master awakes: He speaks peace to the troubled waters; and there is a great calm. In the trial taken alone we see nothing but destruction, but taken together with the deliverance we see all things working together for our good.

Paul and Silas were falsely accused and cast into prison, feet fast in the stocks. What a sore trial for these two servants of God. But faith overcame:—they prayed and sang praises; and Satan had no room to cast his fiery darts of unbelief into their hearts. They were in fellowship with God. As we read of the jailor being awakened; saved; washing their stripes; obedient to the word; rejoicing; setting meat before them, we see how all things were working together for good to those that loved God.

In these days when so many are called upon to pass thru sorrow and trial, what a balm for the weary saint to look confidently past the present trial and know that ere long he will have cause to thank God because of the other experience that is linked up with the trial manifesting that all things work together for good to them that love God.

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If we would aim at a holy and useful life, let us learn to redeem time.

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Every event in our life is a messenger from God. Each has a mission to fulfil. Therefore let us reverently enquire: "What message, O Lord, hast Thou in this for me?"

## WORDS IN SEASON.

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### LOVE IN THE TRUTH.

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**T**HAT we are to love all God's children with a pure heart, fervently, is the teaching of God's word. In manifesting love to God's children we manifest love to Christ for is it not said, "Every one that loveth Him begat, loveth him also that is begotten of Him?" i John v: 1. The love which we bear to Christ enables us to shew love to all who belong to Him: and "We love Him because He first loved us."

In ii John v: 1, we read, "The elder unto 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." These words tell out the kind of love that God desires us to have for fellow believers—love in the truth. There is much that passes for love that is not real love: and we require to be on our guard against a spurious love. "Love in the truth" must be love according to truth. A wise mother loves her child: and that love often manifests itself in denying the child that for which it craves. A mother, in a railway car, whose nurse held her child in the seat behind, heard the child crying for something; and without looking around she called out peremptorily to the nurse, "Let the child have what she is crying for." The next moment a piercing shriek of agony came from the child. She got what she was crying for—a wasp. This was not true love.

There are a good many of the people of God who are walking in outward disobedience to His word; how are we to shew our love to them? Would it be loyalty to Christ to fraternize with them in their disobedience? Would it be love to them to condone their evil ways? Surely, if we truly love them, we will seek to exercise their consciences as to their flagrant disobedience to God's word. Love in the truth will warm the erring one: and, if needs be, cease to walk in such close intimacy with him as would be construed to condone his sin. This is God's path for His servants; but every praiseworthy attempt to walk in it meets with the scorn of carnal Christians. Let the trumpet of truth ring out with no uncertain sound; and where the lamp of grace burns low through worldiness, and departure from the paths of separation, there will be a cry raised against those who maintain God's testimony, as narrow, and sectarian, and lacking in love.

These are days when the siren voice of the world is heard on every hand seeking to lure God's pilgrims from the narrow path. Bypath meadows may seem fair, but it is enchanted ground. We are in the last lap of the race, and the prize can only be won by striving lawfully. Let us walk in the truth, and



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then our friendship will be according to "love in the truth." Ecclesiastical friendship has been a disappointment to some, because seeking for love not in the truth. Love in the truth cements friendship. Who has not found his heart go out in love to Christians who, seeing the evils of sectarianism, have come out to Christ alone? Who, on meeting such an one for the first time, has not felt that a fresh bond of love, as well as that which binds in common to Christ, has been formed? Yes there is such a thing as "love in the truth." A special love that goes out to those who manifest a desire to walk in the truth. This real love will warn the one who trifles with God's truth. It will discourage every attempt to make little of the words of the blessed Lord. "I have no greater joy than to hear that my children walk in the truth," are the words of one in fellowship with God. What joy it must give God to see His word honored in a day of declension! Let us then see to it that our love is "love in the truth," "For the truth's sake which dwelleth in us, and shall be with us," ii John 2.

JOHN FERGUSON.

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### THE ABIDING PRESENCE OF THE LORD.

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TRANSLATED FROM THE GERMAN BY WM. MILLERCHEN.

Hebrews iii: 13.

**A**LL DEPENDS on the present moment, therefore look not far ahead, but concentrate your whole desire, attention, and ambition to be to-day in the presence of the Lord, and in communion with Him; to listen to-day in everything to His voice, to walk to-day before His face. One day thus lived before the Lord and in communion with Himself will quickly bring a succession of such days. Each day works towards the formation of the coming day, and each succeeds the other.

Neglect prayer and the Word of God, in communion with the Lord to-day, it will be more difficult to find access into His presence to-morrow. If you give your little finger to sin or the world today, to-morrow they will seek to get your whole hand; if you are overcome by temptation to-day the enemy will seek to tempt you into greater sin to-morrow.

Therefore resist him manfully to-day by faith, and by the grace of God your faith-power will be greater to-morrow if you look to the Lord, therefore we ought to seek and abide in His presence every moment; for in Him only have we righteousness and strength.

“THE TEMPLE OF THE LIVING GOD.”

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(ii Cor. vi: 16.)

**T**HERE are many wonders in the universe of creation; many in the universe of grace; and who can tell what are the wonders in the universe of glory? The greatest thing that ever shall be, the greatest thing that the putting forth of God's power, providence, grace, and glory, shall construct shall be the temple of the living God.

But what is a temple? I will begin lower down. What is a mansion? A mansion is a place where a rich man dwells, collecting around him all that his wealth can provide, and he dwells there surrounded with all he admires and loves. What is a palace? A palace is where a king dwells. It is more beautifully furnished, decked with more costly gems, and more valuable pictures; that is a palace. What is a temple? A temple is where Jehovah dwells; where He surrounds Himself with His purchases, hangs His pictures; where He resides, surrounding Himself by the objects He loves, the reflectors in which He is seen and glorified. This, and a great deal more than this, is God's temple. “Ye are the temple of the living God.”

When God built a house for man, poor puny man, how did he do it? You are all lovers of nature, more or less. What a splendid house creation is, what beautiful carpeting, what a lovely ceiling, what variety of fragrance there is in man's house! What a glorious home! If God made such a house for the wayfarer, what sort of house? What sort of mansion? What sort of palace? What sort of Temple do you think He is building for Himself? The whole visible creation is but a platform that God may build upon it.

Men have tried to build, and plans have been formed; but God will sweep them all away, and by and by the living stones, taken out of many nations will be ready for their place in the great temple of God. Then the scaffolding shall be taken down, and the temple, the wonder of heaven and earth shall be seen amid shoutings of “Grace unto it,” and God will make known the height and depth and length and breadth of what His love and power and wisdom could do, and shall display to a wondering universe, his manifold wisdom in building that temple in which He shall dwell for evermore.

The builder is God. There is not a particle from the foundation to the topstone of which God is not the builder, and there is not a single stone of that temple about which every attribute of God is not engaged. If His wisdom can devise, it will be a good place; if His power can execute what His wis-

dom devised, depend upon it, it will be well executed; if glory can furnish it, it will be well furnished; if the love of God can fill it, it will be filled to overflowing. The Father is occupied in building it; the Son is occupied in building it; the Holy Ghost is occupied in building it; and every one that has the love of the Father, or the grace of the Son, or the unction of the Spirit, longs to see the top-stone laid, and to hear the shouting of Grace, grace, to welcome it.

This temple is intended for God's masterpiece. God has done many wonders in providence, and in grace, but this is His masterpiece. It is wonderful that He should take the lowest dust of earth to construct it. When He dwells there in all His power, He shall point to each of us and say, There is my masterpiece. If angels want to see His power, or to see what His grace could do, He will point to you and me and say, There it is. If they want to know how much love there is in God,—how much holiness—He will point to this His masterpiece. When He created the world it was by the word of His mouth; but when He came to erect His temple it cost Him the life-blood of Him who was the "Brightness of His glory, and the express image of His person?" and more than 6000 years God the Father, Son, and Holy Ghost have been engaged in constructing this temple in which He is to dwell eternally. It is not yet finished; but what will it be by and by?

In the wilderness God said "Let them make me a sanctuary that I may dwell among them." What a sound in the ears of those who were in the wilderness when God—looking down in love, not merely to rain manna from heaven for them—announced His intention of dwelling among them. That tabernacle was but a passing earnest of what was afterwards more fully developed in the temple that Solomon built. Who can tell the wealth that was there? There were gems from many a mine, the gold of Ophir was there. Never under the sun was there such a building as that at Jerusalem. But it was only a picture; for if God is to dwell with man it is not in a house that men can build. God must take the manhood with Him ere He can dwell with man, and so we read of another temple, the temple of His body. The Word was made flesh and dwelt among us, tabernacled among us. The humanity of our Lord Christ was a perfect temple. God was dwelling in man as in the temple of old. There was an altar, incense, fragrance to God; there was prayer, there was praise, and there was entire and absolute consecration to God. God's eyes and heart rested there continually.

Oh! what a splendid lamp was that which God kindled when Christ took our nature upon Him. But man with whom God once dwelt in amity and friendship preferred the devil's

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lie and he was ruined. The Lord had come down to dwell with man, but before he could build himself a house He must conquer man, and sin, and death, and hell. Oh, think of it, brought down to the dust of death. That beautiful lamp that shone out in our world is extinguished, the incense is scattered, and the thunders of God fell upon that sacrifice, and He bowed His head and died. The earthly veil was rent shewing that sin was put away; but God's blessed temple was down in Joseph's rocky tomb. On the third day that temple was raised; then was fulfilled what was spoken by the Spirit, "Behold I lay in Sion for a foundation-stone, a tried stone, a precious corner stone, a sure foundation," and we have another temple, the temple of the Holy Ghost, built upon this sure foundation.

God hath laid, in a risen Jesus, the foundation stone of this temple in which He is about to dwell for ever and ever. And the Holy Ghost has come down to quarry the stones, to square them, to take them one by one and put them into the place where they shall glorify God most. Every individual believer is a temple of the Holy Ghost. There is an altar in each heart in which the Holy Ghost dwells from which incense goes up to God, but these are also being builded together on the one foundation and when the last stone is brought into the position intended for it all will be one splendid divine temple; and the fulness of the Father, Son, and Holy Ghost shall be in it forever.

In Revelation xxi, when John writes of the city he says: "I saw no temple therein for the Lord God Almighty and the Lamb are the temple of it." Strange, he saw everything of glory, but no temple; it had become so identified with God that nothing but God was seen. No stone as a stone, no pillar as a pillar, no altar, no temple, but the Lord God was everything. What an idea of unity this gives, all centered in God Himself.

All this has a practical bearing. God does not inhabit dead stones we ought to be alive, acting, speaking, working for God. if we be the temples of the living God. And remember the temple is the place where He manifests Himself, where God will manifest Himself to you, the meeting place where you ought to meet with God and God with you. God wants consecrated temples; do not go half way with the world. Let no merchandise of earth desecrate the temple of God. Let praise and supplication go up to the High God from you, and when the world sees you, compel it to say that God is walking in you. God delights in our service and God will be glorified, and we will be blessed.

ADAPTED.

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Some temptations are best withstood by fleeing from them.

## WORDS IN SEASON.

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### QUESTION CORNER.

**To whom do verses 6, 7 and 8 of Romans 2 apply? Do they refer to the Gentiles spoken of in verse 15?**

**C**LEARLY the whole passage refers to both Jew and Gentile, which verses 9 and 10 prove. The Jew, having the law, had broken it in every point. The Gentile, having not the law yet possessing some standard of right, though crude in many instances, had come short also of that rule. In chapters 2 and 3, both alike are proven of God to be "under sin" and "inexcusable." But amongst the mass obeying unrighteousness, were those of verses 7 and 10, who had become the objects of God's grace.

The "well doing" of verse 7, and the "worketh good" of verse 10, must be interpreted in the light of the respective offerings of Cain and Abel (Gen. 4: 3-5) From the beginning no man was ever accepted of God unless he offered on the altar a spotless victim, typical of Christ the sacrifice. No man does "well" or "good" in God's sight, otherwise. A heathen man requires to be justified "through faith" (Gal. 3: 8); and so does a Jew, for there is no difference (Rom. 3: 22); moreover without faith it is impossible to please God (Heb. 11: 6).

The persons in verses 7 and 10 must, therefore, be regarded as true believers, taken from Jew and Gentile, accepted on the ground of atoning blood, which was understood and acted upon by faith since the world began. It must not be imagined that "glory and honour and immortality (i.e., incorruptibility), eternal life," are given as the reward of "patient continuance in well doing," for that would be salvation by works and not of faith (Rom. 4: 4-5). Rather must we understand that it presents a saved soul, divinely taught the vanity of all that is corruptible, and instead of seeking any longer after vain things, now seeks with whole desire the full apprehension of all that comes from God. Seeking eternal life is simply seeking to enter into all it implies. We begin with possessing this life; then we follow on to know it in its fulness.

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### A STARTLING FACT.

**W**E HAVE the inspired statement that "one sinner destroyeth much good," and it is abundantly illustrated by facts along the ages.

One of "the angels that kept not their first estate," a leader in the revolt, made "war in heaven," and there commenced a destruction of good that continues to this day, and will not soon cease.

One man, standing at the spring-head of our race, by apostasy poisoned the character of all his descendants, and we see and feel that he was the destroyer of much good.

Along the centuries of human history, men in high stations, and of great capabilities, have been the scourges of earth—deluging it with the gore of the slaughtered, wringing with anguish the hearts of millions, and loading the winds of heaven "with mourning, lamentation, and woe." Many a great captain might be named who has wrought widespread destruction of good.

One author has done a largely destructive work, by cor-

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rupting the literature of his period, and sending deadly streams down the ages, baleful in their influence long after he has gone to his account.

One teacher of christianity, by diffusing pernicious error, or by moral delinquencies, has done immense mischief through a large circle.

One vicious youth, by misleading his purer associates, has accomplished injury not easily repaired.

One sinner of the other sex, whose "house is the way to hell," has damaged humanity to a fearful extent.

The impenitent sinner destroys a soul of infinite worth and helps by his personal influence and example, to destroy others.

\* Now, if ONE destroys much, then by what arithmetic shall we compute the sum of good destroyed by the countless millions of sinners who have lived?

How fearful is human responsibility! Man cannot do wrong without doing injury to himself and others. He cannot recall the act; it has gone forever on its mission of harm.

How fearful will be the revelation of the final judgment!

How stupendous the work of the Son of God, to atone for the sins of a world, to counteract the destructive agencies, to save "a multitude which no man can number!"

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### LET US DRAW NEAR.

Why stand I lingering without,  
In fear and weariness and doubt,  
When all is light within?  
O thou, the new and living Way,  
The trembler's Guide, the sinner's Stay,  
My High Priest, lead me in!

I know the mercy-seat is there  
On which thou sitt'st to answer prayer;  
I know the blood is shed;  
The everlasting covenant sealed,  
The everlasting grace revealed,  
And life has reached the dead!

Not the mere Paradise below;  
The heaven of heavens is opened now,  
And we its bliss regain.  
Guarded so long by fire and sword,  
The gate stands wide, the way restored,  
The veil is rent in twain!

Without, the cloud and gloom appear,  
The peril and the storm are near,  
The foe is raging round;  
Then let me boldly enter in,  
There end my danger, fear and sin,  
And rest on holy ground.

HORATIUS BONAR.

## WORDS IN SEASON

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others.—J. J. Rouse has been at West Bank, B. C., and other places, and purposes going on to Kenora, Ont.

**BRANDON, MAN.**—R. J. Dickson had two week's meetings which were well attended though the temperature was 20 or 30 below zero.

**INDIANA, PA.**—D. L. Roy has been encouraged in his meetings, with the Two Roads Chart, in Indiana and Punxsutawney. One was gathered unto His name and the hearts of His people were cheered. He hopes to get into some of the little towns around here where the Gospel has not yet been carried in its simplicity.

**YALE, MICH.**—Mr. Charles, of Detroit, had a number of week's meetings here, and a week at Melvin, but had to discontinue on account of the cold.

**PORTAGE LA PRAIRIE, MAN.**—C. H. Willoughby had encouraging meetings here and also in Winnipeg.

**TRACTS FREE**—For the furtherance of the Gospel, and to encourage the distribution of Gospel tracts, I will furnish the same free, as God enables me, to any who ask for them and will prayerfully distribute them. Would the Lord's people pray for this effort, that God may be glorified in it. Address, Louis Gabler, 621 Laurel St., Elgin, Ill.

**GLAD TIDINGS TRACT DEPOT**—Bibles and Scriptural literature tracts, calendars, etc., can be had at a moderate price from Mr. D. Suiter, Glad Tidings Book and Tract Depot, 6133 Catherine St., Philadelphia, Pa.

**CALIFORNIA**—The attendance at the Conferences in Los Angeles and Monrovia was about as in past years; in Pomona the attendance was very large taxing the capacity of the Hall. Those who took part in the ministry were: Messrs. Keller, Roy, Hillis, Grierson, Dempsey, Rolph, Monypenny, Greer and Waugh. The ministry was practical and edifying throughout. Saints were present from Long Beach, Oakland, Alameda, Fresno, Corning, Santa Barbara, Redlands, Rialto, etc. Hillis and Grierson left for Texas, Greer to San Dimas, Waugh to San Diego, Rolph to Fresno, Keller and Roy to Redlands.

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## FALLEN ASLEEP.

**Mr. Thos. Moody**, at Weston, Ont., Dec. 30th, in his 75th year. He was saved in Claireville forty years ago, through the preaching of Mr. John Bain, and was connected with the Claireville and West Toronto. He was a quiet consistent Christian.

**Mr. Geo. Crane**, at Toronto, on Dec. 29th, aged 48 years. He was saved in Orillia twelve years ago, and was connected with the Assembly there, and in East End, Toronto. A steady, consistent Christian.

**Mrs. Westaway, of Brandon, Man.**, passed into the Lord's presence, November 27th, after a third stroke. She was a good woman and will be missed. The funeral service was in the Gospel Hall, R. J. Dickson speaking.

**Mr. John Firm**, of Stubenville, O., on Jan. 11th, after an illness of over two years, passed peacefully into the presence of the Lord. He was awakened through the preaching of D. L. Moody, and trusted Christ while in a coal mine in Toronto, O., through Luke 19: 20. He was gathered to the Name when Messrs. Campbell and Matthews first visited Toronto, O., in 1888. Mr. G. Duncan spoke at the funeral.

**BOOK AND TRACT DEPOT**—Mr. Ebenezer Wallace, 222 Lorena street, Los Angeles, Cal., has opened a Bible, Book and Tract Depot, and will be glad to hear from any who desire books or tracts.

THE COMFORTER.

Extract From a Letter written in 1856, by the late Mr. J. Code

**W**HEN I read your letter the lines of the hymn occurred to my mind—



'Man may trouble and distress us,  
'Twill but drive us to Thy breast;  
Life with trials hard may press us,  
Heaven will bring us sweeter rest.  
Oh! 'twere not in grief to harm us,  
While Thy love is full and free;  
Oh! 'twere not in joy to charm us,  
Were that joy unmixed with Thee.'

"Ah yes! Christ is the Great Remedy—the Blessed One eternally predestinated by the Father to be the only Source of consolation to His dependent creation. There is not a joy, nor a sensation of pleasure, nor a moment of relief for mind or body, but must spring from the Son of His love. This is illustrated by the woman that had the issue of blood. When she touched the hem of His garment, 'she FELT in herself that she was healed.' But was that all—was all the pleasurable feeling confined to her experience? Ah, no! 'I PERCEIVE that virtue is gone out of Me,' was the word of Christ. Which had the greatest delight, Christ, or the woman? The Healer, or the healed? I do assuredly believe it was He who said, 'It is more blessed to give than to receive.' What a busy time and a happy time had Christ in heaven, ministering consolation, and healing, and help to so many, many breaking hearts, and sustaining so many through the changes and chances of this mortal life, in this sad, very sad earth. What a portion has Christ for ever! God is love, and Christ the only-begotten, which is in the BOSOM of the Father—"the Son of the Blessed,"—will delight Himself in letting out His heart to His body the Church in that place where we

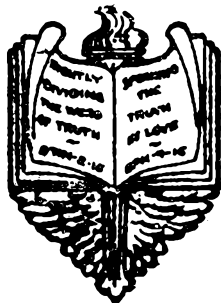
'Shall never, never sin,  
But from the fountain of His grace  
Drink endless pleasures in.'

Go into company and join in amusements where God is not, and his honor is disregarded, and then will the presence of the Holy Spirit be lost to you, and His gifts will be powerless in your hands. Do you say "I only go to harmless amusements, I mean no ill. O God Thou blessed, Thou precious, Thou eternal God how can it be Thou art not to the souls Thou hast created, the sweetest, the most beloved, the most glad and blessed joy! And rather than enjoy Thee will the soul turn to the sad dark polluting deadly pleasure and enjoyment of this poor world, there to find peace and joy. You say it does you no harm—go and say that to God, for if that is true, your case is sorrowful indeed. It is that you have no delight in Him, and see no beauty that you should desire Him.



# Words in Season

A Monthly Magazine  
for ministry of the Word of God  
with accounts of work done  
for the Lord in accordance  
with His Word



March, 1920.

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## WORDS IN SEASON.

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### WORK AND WORKERS

**EXETER, ENGLAND.**—Mr. J. K. McEwen has been having meetings in S. Wales where he began a work some years ago; the Assembly now numbers about 100. He had thought of coming over to this country, but Mrs. McEwen's health hinders.

**TUCSON, ARIZONA.**—S. C. Keller has returned here from the California conferences, and is visiting from door to door with tracts. He had some cottage meetings in Phoenix where he hopes an Assembly may soon be formed.

**GROTON, CONN.**—H. R. Mackenzie and others continue the Gospel meetings and Sunday school, with some interest.

**CONQUEST, SASK.**—C. H. Willoughby had meetings here which were enjoyed, some apparently under conviction.

**REGINA, SASK.**—W. Wilson has had encouraging meetings at Benson, and also at Regina and Meredian. He purposes visiting Oxbow and Estevan.

**GRINDSTONE, MICH.**—L. Sheldrake and D. McGeachy had a week's meetings here.

**EMERY JUNCTION, MICH.**—W. Ferguson and L. Sheldrake and J. Goven had meetings here with some interest. J. Goven is now devoting all his time to the Lord's work.

**POMONA, CALIF.**—Mr. E. B. Roy has moved here from Monrovia. His address is 1472 N. Garey St., Pomona, Calif. An Assembly has been formed in Redlands, and Mr. Roy has pitched his Gospel Tent there and is having a good attendance. It is a city of about 12,000. Mr. Greer is helping in the Tent. Mr. Waugh is having meetings in Los Angeles.

**TORONTO, ONT.**—Pearson and Summers had a few nights' meetings here in January.—D. H. Oliver has begun meetings in the West End Hall.—Bren. Watson and McGeachy had meetings in Niagara Falls after the Hamilton Conference.—The Conference in Hamilton was quite large. All round wholesome ministry was given by Messrs. Oliver, Douglas, McCorry, McGeachy, Pearson, Watson, Livingstone, Scott, Touzeau, Summers and Telfer.—W. P. Douglas and D. Scott are having meetings in the McNab St. Hall, Hamilton.—R. Telfer is having meetings in Montreal, Que.—Fuller and Wilkie are having meetings in Wanstead.—J. McCarty was in Sunnidale for meetings.—McClintock and Shivas are being encouraged in Victoria Road.—R. McCrory is in Midland.—Watson and Steen are in Arnstein.—R. Bruce is having meetings in Bolton.—A. Livingstone had four meetings in East End Hall, Hamilton.—Brennan and Milnes are having meetings in a country school house near Pugwash, N. S.

**BRANDON, MAN.**—The meetings have been well attended of late, and two were baptized, and one restored to fellowship.—R. Gratius has been holding cottage Bible readings in Virden where there are a few who

# Words in Season

Edited and Published by Dr. E. A. Martin.

Vol. 12

MARCH, 1920

No. 3

## FROM VARIOUS AUTHORS

—  
"Just before God by faith,  
Just before men by works,  
Just by the works of faith,  
Just by the faith which works."  
—



Humble obedience to God's word is the secret of unity, just as pride and self-will is the secret of division.

There are many ways of promoting Christian wakefulness. Among the rest, let me strongly advise Christians to converse together concerning the ways of the Lord. Christian and Hopeful, as they journeyed towards the Celestial City, said to themselves, "To prevent drowsiness in this place, let us fall into good discourse." Christians who isolate themselves and walk alone are very liable to grow drowsy. Hold Christian company, and you will be kept wakeful by it, and refreshed and encouraged to make quicker progress on the road to heaven.



Strange as this statement may seem, we believe it to be true, and are prepared to stand by it. Men naturally do not wish to go to heaven. True, they don't wish to go to hell; but when they talk of going to heaven, they do so because they think heaven would be preferable to eternal torment, not because they desire to be there. They look upon the matter pretty much as a choice of evils, and prefer heaven very much in the same sort of spirit that a pauper prefers the poorhouse to starvation. Take a man of the world, just as he is, and transport him to heaven, and he would be miserable. He would not find his accustomed pleasures; he would not find the company he generally associated with; everything would be strange; and the very atmosphere would be filled with that which on earth he dreaded—an all-pervading sense of the presence of God.

## WORDS IN SEASON

### SOUND WORDS.

BY D. MCGEACHY.

**"Hold fast the form of sound words,"** ii Tim. 1: 13.

**"Holding fast the faithful word as he hath been taught,"** Tit. 1: 9.



THE FIRST of these two admonitions was written to one who was exhorted to do the work of an evangelist. The second was written to Titus as one of the necessary qualifications for an overseer who is to have a godly care for the Lord's people. If this exhortation was necessary when the epistles to Timothy and Titus were written, how much more necessary in our day when the prophecy of ii Tim. iv: 3, 4, is being fulfilled on every hand, and creeping into Assemblies professedly gathered unto the name of the Lord. Probably there is no line of ministry where it is more needed than in declaring man's condition by nature before God; and his relationship to the arch enemy, the Devil.

When sin entered into the World, God, in speaking to the Serpent, (one of the three names given to the Devil, in Rev. xii: 9), said "I will put enmity between thee and the woman, and between thy seed and her seed," Gen. iii: 15. Two seeds are distinctly spoken of here, "thy seed," and "her seed." The latter undoubtedly speaks of the "Man Child," born of the virgin, having been "conceived by the Holy Spirit." "Therefore also that holy thing which shall be born of thee shall he called the Son of God," Luke i: 35. But to whom does the term "thy seed" refer? The Lord Jesus said to Nicodemus, "Except a man be born again he cannot see the kingdom of God." He also said, "That which is born of the flesh is flesh." (see John iii: 3-6). In Romans viii: 7, we read, "The carnal (fleshly) mind is enmity against God, for it is not subject to the law of God, neither indeed can be. This ought, surely, to help us to understand who the seed of the Serpent is, for the same nature is here said to be in the carnal mind, as is in the Serpent and his seed, against the woman and her seed, in Gen. iii: 15. We have this confirmed when the Lord Jesus in speaking to the Jews said: "Ye are of your father the Devil, and the lusts of your father ye will do," John viii: 44.

The natural man's history may be thus summarized:

Hir origin,—**"Ye are of your father the Devil,"** John viii: 4; Matt. xiii: 38.

His works,—**"The lusts of your father ye will do."**

## WORDS IN SEASON.

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His destiny,—“Everlasting fire prepared for the Devil and his angels. Matt. xxv: 41.

There should be no doubt in the minds of any regarding this solemn subject. The unconverted are children of the devil; children of the wicked one; children of wrath. The Spirit of God puts it thus, “Little children let no man deceive you; he that doeth righteousness is righteous even as he is righteous. He that commiteth sin is of the devil, for the devil sinneth from the beginning,” i John iii: 7, 8. Again in verse 10, “In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.”

One can hardly conceive how any can advance the theory that men become children of the devil by accepting some of the modern heresies, as has been done. Cain is spoken of as being “of that wicked one, and slew his brother, And wherefore slew he him? Because his own works were evil, and his brother’s righteous,” i John iii: 13. One can scarce conceive such a stretch of imagination as to believe that Cain became a child of the devil by accepting one of the modern heresies. His wicked works proved him to be a child of the wicked one. As men do not gather grapes of thorns, or figs of thistles, so natural men can only produce the fruit of the nature of the devil received in the fall, “enmity against God.”

In the light of these solemn truths how necessary the new birth! “Marvel not that I said unto thee, ye must be born again.” The Lord enable us to hold fast the form of sound words. “The Lord preserveth the simple.”

Error, like a sugar coated pill, is easily swallowed if only it be covered by catchy words. In a pamphlet that has had a wide circulation, and that advocates what is falsely called “household baptism,” we read the following words:—“The word “sown” in imitation yet in real opposition to the truth, produces under a Christian name and dress a host of real enemies to the truth and to Christ, “children of the wicked one” (ver. 38).. not mere children of nature, however fallen, but the devil’s own, begotten by his word, as God’s children by His.” (Mysteries of the Kingdom of Heaven,” by F. W. G.)

That “tares” are children of the wicked one is plainly stated in Matt. xiii: 38. But that other sinners than those that pass “under a Christian name and dress” are not children of the wicked one is not stated. All the devil’s children are not “tares”, that is empty professors. “The fearful, and unbelieving, and the abominable, and murderers, and whoremongers and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death,” Rev. xxi: 8. Who will be bold

## WORDS IN SEASON.

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enough to say that these are not all children of the wicked one? We make bold to say that the Scriptures do not teach that sinners are born into the devil's family by believing some special doctrines out of the many lies whereby he deceives the whole world. None were more orthodox than the Pharisees, to whom the Lord said, "Ye are of your father the devil, and the lusts of your father ye will do," John viii: 44. And these were not tares either. Cain was of that wicked one, and he was not a "tare." "He that committeth sin is of the devil for the devil sinneth from the beginning," i John iii: 8. We believe in the total depravity of man by the first birth, and that there is no new, nor more depraved nature received from the devil no matter what doctrines men believe. Our brother's paper on this subject is most timely, and we trust will deliver any of the Lord's people who may be in danger of imbibing this heresy.

(EDITOR).

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### WHAT IS WANTED.

**T**HE HOLY Spirit is able to make the Word as successful now as in the days of the Apostles. He can bring in by hundreds and thousands, as easily as by ones and twos. The reason why we are not more prosperous is, that we have not the Holy Spirit with us in might and power as in early times. If we had the Spirit sealing our ministry with power, it would signify very little about our talent. Men might be poor and uneducated; their words might be broken and ungrammatical; there might be none of the polished periods of Hall, or glorious thunders of Chalmers; but if the might of the Spirit attended them, the humblest evangelists would be more successful than the most learned of divines, or the most eloquent of preachers. It is extraordinary grace, not talent, that wins the day. It is extraordinary spiritual power, not extraordinary mental power, that we need. Mental power may fill a chapel; but spiritual power enlarges the Church. Mental power may gather a congregation; spiritual power will save souls. We want spiritual power. Oh! we know some, before whom we shrink into nothing as to talent, but who have no spiritual power; and when they speak, they have not the Holy Spirit with them; but we know others—simple-hearted, worthy men, who speak their country dialect, and who stand up to preach in their country-place, and the Spirit of God clothes every word with power. Hearts are broken, souls are saved, and sinners are born again. O Spirit of the living God! we need Thee. Thou art the life, the soul, the source of Thy people's success. Without Thee they can do nothing; with Thee they can do everything.

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### ALONE.

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**I**T 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 neighbors 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 church in the wilderness praised Abraham and persecuted Moses. The Church of the Kings praised Moses and persecuted the prophets.

The Church of Caiaphas praised the prophets and persecuted Jesus. The church of the popes praised the Savior and persecuted the saints. And multitudes now, both in the church and the world, applaud the courage and fortitude of the patriarchs and prophets, the apostles and martyrs, but condemn as stubbornness or foolishness like faithfulness to truth today.

**Wanted, to-day, 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.**

### JUSTIFICATION, AND ITS RESULTS.

---

BY C. S. SUMMERS.

**I**N THE third and fourth chapters of the Epistle to the Romans justification by faith is explained: and in the first eleven verses of the fifth chapter its results are seen.

In the first two chapters of this epistle the apostle charges the whole race, both Jew and Gentile, with being under sin, and the charge is fully sustained, and a double seven-fold verdict is rendered as to man's state and condition before God, (Rom. iii: 10-18). In verse 19 his mouth is stopped, and he stands guilty before God.

The natural state of man being so, justification by works, before God, is out of the question. The only thing that the law found in man was sin. "By the law is the knowledge of sin." Rom. iii: 20. "How then can man be justified with God? Job. xxv: 4. First of all, it must be by grace, "Being justified freely by His grace." If something good had been found in man God would have been obliged to have justified him, not as grace but as debt, for "to him that worketh is reward not reckoned of grace but of debt." God acts in sovereign grace in man's justification. It is all of Himself.

But there had to be more than grace. Christ Jesus had to be set forth as the "propitiation" that God might be just and the justifier of him that believeth in Jesus. The blood of Christ is the only righteous basis upon which God could act in grace in justifying an ungodly sinner.

Then again, justification is by "faith." "We conclude that a man is justified by faith without the deeds of the law," Rom. iii: 28. This is the principle upon which God's provision is available to the sinner. It could not be by works of law, "it is of faith that it might be by grace, to the end the promise might be sure to all the seed," Rom. iv: 16.

The truth of justification being established we pass on to the result of justification. "Therefore being justified we have **peace with God**, through our Lord Jesus Christ," Rom. v: 1. None but believers know what this inward peace is: and it comes as the result of the sin question being settled. The conscience that once accused is now silenced by the application of the blood of Christ: and the soul is at rest. Not only so, "**we have access** by faith into grace wherein we stand." God's great storehouse is at our disposal. Why is it that we are so often poverty stricken? In another place He tells us to come boldly to a throne of grace, that we may obtain mercy and find



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grace to help in time of need. God has made this provision for us, and it is out of place for us to excuse ourselves when we fail. Then again, we "**rejoice in hope** of the glory of God." Before God saved us we were without hope, and without God in the world: but now we rejoice in hope of His glory. God's people are the happiest people because they have the most to be happy with. But what is the next result? "We glory in tribulations." If we entered more fully into the other things—peace with God, access by faith, and rejoicing in hope—we would not be found murmuring and complaining when called to pass through trial. Then we should remember that God is training us for a place of honor in the coming glory by these very trials. God, our Father, desires to see patience cultivated in us, and so sends trial. Then after patience comes experience. The word "experience," here, is worthy of note. The R. V. renders it "probation," and reminds us that after the probation comes the approbation. What a blessed thing it will be to get His approval on that day! Surely it is worth while going through the little tribulation to get that! But what a sad thing it would be to be disapproved, having our works all burned up and we saved so as by fire!

Then we have "**the love of God** shed abroad in our hearts by the Holy Ghost." This is a truth of great importance though but little entered into by many of us. It is God's love that is poured forth into our hearts, and the character of divine love is told out in verses 6-8. Human love will go out to a "good man," one who is kind to you and will stand by you in a difficulty, but scarcely for a righteous man will one die, but "God commendeth His love toward us in that while we were yet sinners (not good nor even righteous) Christ died for us." Well might the apostle John exclaim, "Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins." This is the love that is shed abroad in our hearts; and God desires that His love be perfected in us. "If we love one another God dwelleth in us, and His love is perfected in us," I John iv: 12.

The next result of being justified is the assurance of final salvation, "Being now justified by His blood we shall be saved from wrath through Him." The believer in Christ can speak of having been saved in the past, of being saved in the present, and of going to be saved in the future. All this is assured to us by His death on the cross, and His life at God's right hand.

Another blessed result is spoken of in verse 11, "**We joy in God.**" It is a great thing that the child of God can rise to this. To get away from himself and the world, and even from his blessings, to joy in God. This is real worship. When we meet on Lord's day to remember Him we think of our

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failures, and of what comes to us by His death; but how seldom our hearts and minds get filled with Himself! He is the living water springing up unto everlasting life, that is rising to its own level. We have seen that justification was of God. He is of the source: and now we have the justified one joying in God. This will be our occupation throughout eternity. May we be enabled to enter into it more fully now, for His name's sake.

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### BOSTON CONFERENCE.

Dec. 24-28, 1919.

Prayer Meeting, Dec. 24th.

Hymn 118. Behold the throne of grace!  
The promise calls us near,  
To seek our God and Father's face  
Who loves to answer prayer.

Brethren Beveridge, Matthews and Telfer prayed.

Mr. Oliver read Psalm 99: 6. "Moses and Aaron among His priests, and Samuel among them that called upon His name; they called upon the Lord and He answered them," Mr. Oliver then referred to 1 Samuel 7 as an example of God's answering the cry of his people. They had been worshipping strange gods but now they were lamenting after the Lord. They put away the strange gods, gathered to Mizpeh, drew water, poured it out before the Lord, fasted and said: "We have sinned against the Lord." The Philistines heard of it and they also gathered to Mizpeh, and the children of Israel were afraid, and said to Samuel, "Cease not to cry unto the Lord for us that He will save us out of the hand of the Philistines." And Samuel offered a sucking Lamb and cried unto the Lord and the Lord heard him. The Lord thundered with a great thunder that day upon the Philistines and they were smitten before Israel. The lack of blessing is not on God's side. The trouble, when there is no blessing, lies with ourselves. When Israel humbled themselves, God blessed them. The same thought is in Malachi iii. There the faithful remnant, that God had brought back from Babylon, were robbing God. They had not brought in the tithes, and were offering the lame and the blind for sacrifice, but God gives them another opportunity. "Bring the tithes and I will pour out a blessing." We cannot expect blessing without humbling ourselves. We know that and often think that we would like to humble ourselves but cannot find the way. We ARE like water spilt upon the ground, and we are like the sucking lamb, both types of weakness. It is true we are in the dispensation of grace, but God's principles change not.

Prayer by Mr. Oliver.

Mr. Telfer read Psalm 107: 41. "Yet setteth He the poor on high AFTER affliction" (margin). This is the first psalm of the fifth book of Psalms, the book that corresponds with the fifth book of the Pentateuch, and this psalm has five sections. In each section there is distress, but the ear of God is open, and He setteth the poor on high AFTER the affliction. First there is the bitter and then the sweet. AFTERWARD chastening yieldeth the peaceable fruits of righteousness.

Dr Martin read Ezra 9: 4-6. "Then were assembled unto me every one that trembled at the words of the God of Israel, because of the trans-

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gression of those that had been carried away; and I sat astonished until the evening sacrifice. And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God. And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens." Contrast this with Luke 4: 28. "And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust Him out of the city, and led Him unto the brow of the hill whereon their city was built that they might cast Him down headlong." We have come professedly to hear the word of God; and if it is ministered faithfully in the power of the Holy Spirit, bringing our sins and failures before us it will give us red faces—the blush of shame, as in the case of Ezra; or the red face of anger, as with those who rejected the words of the Lord Jesus. In Jer. 8: 12 we read of some that could not blush, "They were not at all ashamed, neither could they blush." These were ripe for the judgment of God. If the word of God is taken in so that humbling of ourselves is brought about God will be gracious: but if the word of God is rejected God will require it.

Prayer by Dr. Martin and Mr. Mauro.

Mr. Gill referred to the first verse of Psalm 107, "O give thanks unto the Lord, for He is good: for His mercy endureth forever. Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy," and said: "I went to the South Station one time to meet Mr. Munro when he was coming to Boston. The first thing he asked me was, 'Well, Brother Gill, how is your soul?' I answered 'God is good.' 'Oh, he said 'any godless man could say the same.' 'Yes' I replied, 'but the Word says 'Let the redeemed say so' and I am one of the redeemed.'" He then gave that sweet smile of his that encouraged me, but his question laid hold on me all the same.

This is the 43rd Conference, and here is only a small company after so many years. Still there is enough for us to thank God for and take courage. In that 107th Psalm it is trouble after trouble. In the 6th, 13th, 19th and 28th verses we have trouble and distress. They cry in their trouble and He hears them, and "Oh that men would praise the Lord" not in their trouble—He does not expect it then—but afterward.

Mr. Stressinger said: "This is a favorite Psalm of mine. I have often remarked that there is a different kind of trouble in each of the five divisions, but no matter how different, the place of refuge is the same."

Thursday, Dec. 25th.

Prayer by Mr. Matthews and Mr. Telfer.

Hymn 3.           A mind at perfect peace with God,  
                          Oh what a word is this.  
                          A sinner reconciled through blood.  
                          This, this indeed is peace.

Mr. Oliver read Job 36: 22-24. "Behold God exalteth by His power. Who teacheth like Him? Remember that thou magnify His work." He also read 2 Cor. 4: 1-7, and said "What I have in mind is what we read of in Luke 14. When bidden to a feast, don't take the highest place for it is hard to back down. And remember that thou magnify Him. I heard recently that a speaker in an address used the capital "I" 117 times in referring to himself and his family. That reminds me of the story of the little boy who was fishing and getting plenty of fish although his pole and line and hook were of the poorest kind, while near by was a gentleman rigged out in all the best and latest apparatus for catching fish, and dress-

## WORDS IN SEASON.

ed up like a sportsman, and yet he caught nothing. He went to the little boy to find out the reason, and the little chap answered. "Man, dae ye no ken the secret. Kepp out o' sight." The Lord Jesus says, "I, if I be lifted up, will draw all men unto Me." We must keep out of sight.

In Luke 18: 9-14 we have two cases. One of these two men God thought so much of that He has given us his picture. He notes even how he stands. He would not so much as look up. But the Pharisee stood and prayed with himself. He told God how good he was and how bad the other man was, he asked nothing and got nothing. Here we have a picture of two men, an honest man and a hypocrite. God says "I will not give my glory to another." Remember that thou magnify Him. Remember to magnify God and forget yourself. In Romans 7 there are twenty-seven capital "I's" and the chapter ends with "O wretched man that I am." In the 8th chapter he rises up to "no condemnation in Christ Jesus" and there are only two capital "I's" in that chapter.

Mr William Matthews read John 3: 16.

The Lord here is speaking to a most religious man. "Art thou THE master of Israel and knowest not these things?" Although a leader yet here he is at a standstill, knowing not the simplest lesson about entering God's kingdom. In the Old Testament you have God loving Jacob and hating Esau, and entering into a covenant with Israel and leaving out the nations, but here you have God so loved the world that He gave His only begotten Son, and by believing on that Son there is everlasting life. Life that is in Christ is ours, not merely eternal existence. And Love, not the love of parent or friend, but a love never before known on earth,—God's love manifested in giving His Son for poor sinners.

Now read Rom. 5: 6-8. God is here commending His love. John Smith was passing along a street in Aberdeen in deep soul trouble and God reached him with His love. This scripture came to him and he received God's commendation of His love and passed from death unto life. Consider the three classes: UNGODLY, the negative side, not like God; SINNERS, the positive side, against God and ENEMIES, worse still. And yet the worst sinners can be reconciled to God by the death of His Son.

Look at Rom. 5: 5. "The love of God is shed abroad in our hearts." Not my love to God but God's love to me is shed abroad in my heart. The same love that is in God's heart, and God is love, that same love is shed abroad in my heart. We love Him because He first loved us, but this is more—His love to me, not mine to Him.

Turn now to 1 John 2: 3-7. The perfecting of God's love in our souls. At the close of a Conference like this, often God's people say, "I did not know I was so far away from God as He has shown me by His Word." The longer you go on in the Christian life, the more you will realize how worthless you are.

John 3: 16. God so loved the world.

Rom. 5-8. God commending His love to us when we were sinners.

Rom. 5: 5. That love shed abroad in our hearts.

1 John 2. 3-7. The perfecting of God's love in our souls.

WITH THE HEART man believeth. If thou believest WITH ALL THINE HEART. THE AFFECTIONS MUST be engaged.

Hymn 215.

O patient spotless One,  
Our hearts in meekness train  
To bear thy yoke and learn of Thee,  
That we may rest obtain.

(Continued.)

## WORDS IN SEASON.

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### MONEY.

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**A** VERY candid and competent observer of our times will admit that the pursuit of money is the chief concern of the day, and that money occupies the first place in the regard of the majority of men and women in the centres of the civilization of our time. Money is more and more filling the place of a god in the thoughts and affections of man. The adoring tributes paid to Science, Evolution, Liberty, Peace, Fraternity, &c., are largely sentimental. The devotion paid to Mammon is heartfelt, practical and intensely real. It carries with it the thoughts, hearts and energies of its devotees. Into the pursuit of money the Mammon-worshipper throws himself with an intensity of passionate devotion; and in his thoughts about money he sets practically no limits to its powers.

God demands the first place in the hearts of His people. To love God with all the heart and soul and mind, is the first and great commandment. Money is, therefore, made a god by all who give it the first place in their affections. It has, moreover, such a power of laying hold of the affections and confidence of men, that the Lord's people need to be searched by the light of His truth to see whether they love Him more than their money, and desire Him more than they covet the money of other people.

Money is also a god to those who put their trust in it; and seek it, not for the sake of securing supplies to meet their bodily needs and desires, but for the power and influence it confers upon its possessors.

Furthermore, money is a god in that it bestows honors, dignities, and rank upon those who serve it best. The aristocracy of today is not so much that of rank, or of brains, or of culture, as that of wealth. What separates humanity into distinct classes is the fact of their having or not having money. Small wonder is it then that we see the multitudes zealously and fervently engaged in the service of Mammon, the financial interest taking the foremost place in the affairs of the world, and the nomenclature of money becoming that part of human language which is most in use. There are probably no two substantives that are more frequently used in the conversation of the day than "money" and "business."

This idolatry has infected the Lord's people, who have often been seduced to set their hearts upon, and put their trust in uncertain riches, rather than in the living God. When anything is to be done, the first thought often is not "Is that the Lord's mind?" though He will surely supply the need of

all His own work, but, "How much money will it take?" In many ways, of which it is not necessary to multiply instances, the thought is expressed that, if only there were enough money, this or that result could be accomplished for God.

But the need of the Lord is not for money. His need is rather for willing hearts and fully consecrated lives. It is for the lack of these that His work lags, and the Gospel is not carried into "the regions beyond." God is not straightened in His finances, but in the hearts of His people. Oh that they who have received His unspeakable gift might realize that they are debtors "both to the Greeks and to the Barbarians, both to the wise and to the unwise" (Rom. i: 14), and might diligently seek opportunity to discharge that debt by communicating to those on whose behalf they have received the Gospel in trust, the knowledge of the salvation that is in Christ Jesus!

The service of Mammon is utterly incompatible with the service of God, for the Lord has said, "Ye cannot serve God and Mammon" (Matt. vi: 24); and none have greater need to understand this than those who justify in their own eyes the pursuit and love of money by the vain thought of using it in the Lord's work. It is to His own People that Christ addresses this warning.

Extract from "The Number of Man." P. MAURO.

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### BAPTISM AND NEWNESS OF LIFE.

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BY H. THORPE.

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- 1st. Believer's baptism,—Acts viii: 37; xviii: 8.
- 2nd. All believers—Acts ii: 41.
- 3rd. A sample baptism—Acts viii: 38-39.
- 4th. Typical teaching of Baptism—Rom. vi: 5.
- 5th. Baptism imperative—Matt. xxvii: 19, 20; Acts x: 48.
- 6th. Buried and risen in baptism—Col. ii: 12.
- 7th. The memorable fact signified in baptism. i Cor. xv: 3.



**A** GOOD healthy exercise for us is to ask ourselves at times, What did I profess when I was thus "Buried with Christ by baptism?" Is it true of me that I am living in "newness of life" now? We may be able to talk of dispensational truths, shewing in a correct manner the order of events after the Lord comes for His Church; what shall become of those who are left on earth: may be able to explain the difference between the "beast" that is to arise "out of the sea," and the one that is to "rise out of the earth:"

## WORDS IN SEASON.

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to speak of the acts and power of each: their awful influence over the earth: to explain prophecies concerning the Jews: to speak of the great day of Jacob's trouble: of the coming of the Lord in power and great glory. We may be able to speak convincingly of the fulfilment of Scripture in the happenings at Jerusalem at this present time; and of the doom of the two great men who are to be raised up and energized by Satan: of the acceptance of the Lord Jesus as the Messiah: of His millennial reign with all its accompanying earthly blessings: of the end when men will flock to Satan's banner even after such a privileged age: and of the final downfall and doom of Satan. We may even believe and advocate that all believers should be immersed: able to prove this from the word of God: able to shew from the word of God that while some believed WITH all their house, they did not believe FOR all their house: that each one should be baptized because personally a believer in the Lord Jesus Christ. We may even speak of separation, and of how we gather to the Lord's Name, and rightly and Scripturally uphold this position: and much more we can hold, yet all this will not of itself prove a strong enough anchorage to keep us from drifting, if we forget, or set aside that "newness of life" set forth in baptism.

The devil hates believer's baptism because it pictures the death, burial and resurrection of the Lord Jesus Christ. This means that he hates the Gospel which we preach, for we preach Christ crucified, buried and risen again. The believer rejoices knowing that while Jesus was delivered for our offences He was also raised again for our justification. We have confidence in the day of judgment, for as He is, so are we in this world. Satan hates believer's baptism because it reminds us that we are new creatures in Christ Jesus, and this calls for a walk in newness of life.

May we then not belie our baptism!

"Death to the world we there avow.  
Death to each earthly lust.  
Newness of life, our calling now.  
A risen Lord our trust."

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## QUESTION CORNER.

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**Is demoniacal possession to be regarded as madness or lunacy?**



**C**ERTAINLY not. The possession of an individual by an evil or unclean spirit may cause madness, as it caused deafness and dumbness in Mark ix: 25, 26, but must not be confounded with it. Besides, in Matt. iv: 24, diseases, possessions of evil spirits, lunacy, palsy, &c., are mentioned as distinct forms of human suffering.

## WORDS IN SEASON.

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### EXTRACTS FROM LETTERS.

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**Y**OU are aware, no doubt, that nearly every station in life is organizing and making preparation to protect "their rights." In the vain imaginations of the thoughts of their hearts, they hope to so arrange matters (without God) that they will have a little paradise on earth, with abiding peace and plenty.

Well they have been trying to get me entangled in the snare, but I tell them that their ideals are among the "strong delusions of the last days;" and that I can pay homage to none except the Lord Jesus Christ who loved me and died for me.

The time is fast approaching when, if you do not have the mark, you can neither buy nor sell: but it has no alarm for me so far, for I know that He who is for us is greater than he who is against us. And then the Lord Jesus will take us out of the scene to be with Himself before the pandemonium of men and demons breaks forth in all its fury. Ours is a blessed prospect—to be forever with Him in the glory, and to be like Him. I sometimes picture in my mind the great throng of those redeemed by precious blood, singing "Unto Him that loved us and loosed us from our sins with His own blood," and I find myself on the very outskirts of the worshippers, but keenly longing to get closer, that I may fall at His nail-marked feet, and look up into that precious face, once marred more than any man."

—O—

"Dear Brother: Another year will have finished its course before you get this. As I look back there are two things that stand out prominently—my own failures; and God's abounding grace. Not only has "goodness and mercy followed me," but the patience and loving kindness of our God also. The kindnesses He makes me daily prove assure me that having loved me when I hated Him, and saved me at such an infinite cost, He will love me unto the end; and perfect that which concerneth me. We shall be satisfied when we awake in His likeness. And He seeing us, as the fruit of His own travail, will also be satisfied.

One wonders what the coming year has in store: but the morrow must take care of itself, because of the sufficient evil of the day grace sufficient is given day by day."

—O—

"Our reading has been in Hebrews. Our attention is called to the blessed truth that Christ is better than the angels. His



offices, offerings, and work is better than all that has gone before. And yet we rejoice to see that God does not sweep aside the saints of the Old Testament, nor condemn their works. In chapter xi He records their names, and specifies their works to encourage us to go and do likewise—"Whose faith follow." Our history is being recorded on high to be rehearsed in our ears, and the ears of others in the coming day. May the Lord enable us so to live that it will be pleasant reading to the Lord and to us.

—O—

"This is the last day of another year. I have to mourn my unfaithfulness and lack of heart before God. When we see the lawlessness on the one hand, and the carnality on the other we feel like throwing up our hands and saying, What's the use. But when we see the faithfulness of God and His forbearing grace, putting up with our ill manners in the wilderness, as a faithful Father chastening us betimes, causing us to be humbled in His presence; and yet saying, "When they cry, I will hear, I will deliver," I cannot but say, Bless the Lord, O my soul! He hath done great things whereof we are glad."

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### "I STEEP IT."

**T**WO GARDNERS were talking together one day about the progress of their various plants and seeds. "I don't understand how it can be that your beds are so much further advanced than mine, for I remember the seed of mine was sown on the very same day as yours." The other gardner smiled and said in reply—"I do not know, unless it be because that I steep it before I sow."

As I overheard the remark, I thought to myself the same principle might apply to those who sow the seed of the Word. Some who go forth "bearing the precious seed" are constantly cheered by a speedy and a fruitful return of their labour. They see results quickly and abundantly from the seed sown. They are not only sowers but reapers; they have the joy of seeing sinners saved as the result of their preaching or circulating of the Gospel everywhere. The secret is "they steep it." They pray over what they scatter, and God gives the increase. Others sow the same seed, but it has little or no visible result; they do not "steep it." The truth is spoken, and the tract is given, but it is with an unexercised soul. It is not preceded and followed by earnest believing prayer. Their ministry may be quite orthodox, but it is very dry; the truth is there, but it lacks "moisture." Do not forget, dear fellow-worker, to "steep it."

## WORDS IN SEASON.

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### HER LOVE WAS GREAT.

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**F**ROM China comes a touching story of a native woman whose love for her Saviour was so great that she gladly sacrificed a part of her life for the privilege of being able to tell others of Him.

At the Canton hospital, one woman who was very ill, heard of Christ and learned to love Him. One day she asked: "Doctor, how much longer can I live if I stay in the hospital?"

"About four months," was the doctor's reluctant reply.

"And how long if I go home?"

"Not more than two months."

"Then I am going home."

"But you will lose half of the life which is left to you," the doctor objected.

A glad light flashed over her face, and she cried in a tone of exultation:

"Do you not think I would be glad to give half of my life for the sake of telling my people of Christ's love?"

She accordingly left the hospital, and went home to spend the short span of life left to her in spreading the glad tidings which had been such a source of comfort to her.

(SELECTED.)

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### THE SAVIOUR.

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Behold the Saviour of mankind  
Nailed to the shameful tree;  
How vast the love that Him inclined  
To bleed and die for me.

Hark! how He groans, while nature shakes,  
And earth's strong pillars bend!  
The temple's veil asunder breaks,  
The solid marbles rend.

'Tis finished! now the ransom's paid,  
"Receive my soul!" He cries;  
See—how He bows His sacred head!  
He bows His head and dies!

But soon He'll break death's iron chain,  
And in full glory shine,  
O Lamb of God! was ever pain—  
Was ever love like Thine?

## WORDS IN SEASON.

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were once in Assemblies, and who may soon establish a testimony to the Name.

**SYDNEY MINES, C. B.**—There was a Conference here, Brethren John Martin and R. Milnes ministered the good word.

**DES MOINES, IOWA.**—The Assembly has moved into their new Hall. Mr. T. Black was with them for a few days. Mr. D. Horne was with them for two nights.

**CAMP HILL, PA.**—W. Armstrong and G. Winemiller, after a long siege in Connelsville, where some souls were saved, were resting up a little. God has been rejoicing their hearts by saving some at Everett.

**MISSOULA, MONT.**—J. Monypenny was with us for two meetings, and several of our neighbors came in. We have joy in the children that come to the little Sunday school. We would be pleased to have one of the Lord's sent servants locate in this needy place for a time, I. J. Beach 334, S. 5th St., W. Missoula, Mont.

**CHICAGO, ILL.**—J. Ferguson had some meetings in 69th St. Hall, with fair attendance.

**FLINT, MICH.**—There is a good attendance at the meetings, and two were baptized and added to the assembly recently.

**CLEVELAND, O.**—S. B. Adams, who has labored in Caracas, Venezuela, for nine years was with us for some time. Caracas is the capital, and an important centre for missionary work. There is a small Assembly of native Christians.

**SEATTLE, WASH.**—Mr. Jas. Rae is having a series of meetings in the Gospel Hall, Fourth Avenue and Roy Street.

**LAWRENCE, MASS.**—J. Dickson was here for a few meetings.

**PETERSBURG, VA.**—S. McEwen had well attended meetings for four weeks, some professed to be saved. He hopes soon to go to Tampa, Fla., for Tent work.

**S. MANCHESTER, CONN.**—W. J. McClure was here for a few meetings.

**ST. CATHARINES, ONT.**—Bren. Douglas, Goodfellow and Scott have been with us for meetings. We had the joy of seeing four baptized and added to the Assembly, the result of a work started by our dear departed brother, Winsor Chase, and saved when W. Beveridge was with us.

**PHILADELPHIA, PA.**—Tracts, in Italian can be had from Mr. Filiberts Trulli, 2323 So. 13th St., Philadelphia, Pa.—Mr. P. Mauro's meetings in the Mascher St. Hall were well attended by outsiders, the ministry helpful and refreshing.

**HAMMONTON, PA.**—Keller and Patrizio continue in this place with an interest among those who have been groaning under sectarian bondage.

**SAN ANTONIA, TEX.**—T. Dempsey has had meetings here and in Houston.

**KEEWATIN, ONT.**—J. J. Rouse has had meetings with good interest and some have professed conversion.

**WASHINGTON, D. C.**—The Assembly has moved to 1421 H. St., N. E., Washington. Correspondent, F. Reubsam, 5224 Illinois Ave., N. W., Washington, D. C. Visitors will please take notice. Mr. B. Bradford was with them for some meetings.

**STEUBENVILLE, O.**—Mr. H. Gilliland, Foot Plum St., Pleasant Heights, Steubenville, O., is correspondent for the Assembly here.

**FAIRHAVEN, MASS.**—Mr. T. Black has returned home after an extended trip to the West, visiting many Assemblies and scattered saints.

**NOVA SCOTIA, CANADA.**—Mr. A. Goodwin has been to Cape Tormentine, N. B., visiting isolated Christians.—R. Milnes has been at Moncton having Bible readings and seeking to help the young Assembly there.

## WORDS IN SEASON.

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**DETROIT, MICH.**—W. J. McClure was here on his way to the Coast.

**CEDAR COTTAGE, B. C.**—R. J. Dickson is having meetings here.

**DESERONTO, ONT.**—J. Lyon had meetings here some strangers attending.

**FORT MORGAN, COL.**—Mr. J. O. Brown extends a hearty invitation to the Lord's servants who may desire to labor in the Gospel here. His address is, R. R. 3, Box 35, Fort Morgan, Col.

**BRECHIN, SCOTLAND.**—W. G. Smith has had encouraging meetings in villages in these parts. He hopes to return to the Southern states for Tent work this year.

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## CONFERENCES

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**RICHMOND, VA.**—The Conference will be held here as usual at Easter, beginning by a prayer meeting April 2nd, 7:45 p. m., and continuing April 3, 4 and 5. Circulars may be had from Mr. E. Claiburn, 3928, Williamsburg Ave., Richmond, Va.

**S. MANCHESTER, CONN.**—Our 5th Annual Conference will (D. V.) be held in the Gospel Hall, Spruce St. Prayer meeting Thursday, April 1st. The meetings will continue over Lord's day. J. Serpliss, 65 Walnut St.

**TORONTO, ONT.**—The conference in Toronto, will be held, D. V. April 1st, 2nd, 3rd and 4th. Further particulars by circular or by addressing R. Telier, 13 First Ave., Toronto, Ont.

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## FALLEN ASLEEP.

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**Mr. Thomas Dowkes**, of Medicine Hat, formerly of Meredian, Sask., on January 25, aged 69. He had been to the morning meeting and ministered the word from Nehemiah viii: 1-12, and gave out hymn 128. He was at the Bible class in the afternoon, and had returned home and was sitting speaking to his wife when he fell forward and was at home with the Lord. He will be much missed. J. McKenzie and W. T. Flemming spoke at the funeral at Medicine Hat, and at Meredian, where he was buried. W. Wilson and W. T. Flemming spoke to a large company. He was 52 years in Christ.

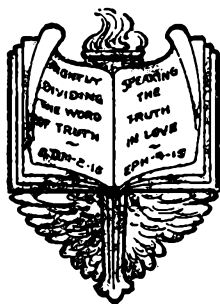
**Mr. John Rae**, passed into the presence of the Lord whom he loved and served, on January 28th, at his home in Estevan, Sask, aged 82 years. The body was shipped to Vancouver, B. C., where the funeral service was held in the Seymour St. Gospel Hall. R. J. Dickson, O. C. Fish and others spoke at the Hall in Estevan to a large audience. Mr. Rae was well known on both sides of the Atlantic, highly esteemed and loved by the Lord's people. We hope to be able to give more particulars about his life in our next issue.

**Mr. G. Somical**, at Arnstein, Ont., January 27th, aged 27 years. He was saved fifteen years ago at the beginning of the work in Arnstein, baptized and received into the Assembly. He has gone on well. Last words, "I am going home." E. B. Steen spoke at the funeral.

**Mr. P. Carrol**, of Hamilton, Ont., on January 29th, aged 62, from pneumonia. He was saved in 1884, and has been in fellowship with those gathered unto the Name ever since,—a godly man, he will be greatly missed. Bren. Douglas and Scott preached the words to a large company at the funeral.

# Words in Season

A Monthly Magazine  
for ministry of the Word of God  
with accounts of work done  
for the Lord in accordance  
with His Word



April, 1920.

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## WORK AND WORKERS

W. Ferguson is having meetings at **APPLEGATE, MICH.**—J. Ferguson in **DESMOINES, IOWA.**—L. Sheldrake and J. Govan in **STANDISH, MICH.**—W. H. Hunter had a week in **S. MANCHESTER, CONN.** W. J. McClure has returned to **OAKLAND, CALIF.**—Mr. J. K. McEwen, from Exeter, England, is in this country, and will visit scenes of former labor.—T. Dempsey had meetings in **SAN ANTONIO, TEX.**, one professed.—J. Dickson and H. McEwen had meetings in **PETERSBURG** and **MATOACA, VA.**—Bradford and McEwen are in Florida for meetings.—Bren. Roy and Greer are still under canvas in **REDLANDS, CALIF.**, with good interest. Five have been baptized.

**BALTIMORE, MD.**—An Assembly gathered unto the name of the Lord Jesus, now meets in the home of Mr. Moses T. Barlow, 20 Gibbons Ave. Breaking of bread, 11 a. m. Lord's day. Strangers will bring letters of commendation, please.

**STEUBENVILLE, O.**—The correspondent for the Assembly is Mr. A. Cusley, 1309 Euclid Ave. Through a misunderstanding we gave a wrong name last month.

**TUCSON, ARIZONA.**—S. C. Keller continues Gospel work here. He also visited **NOGALES**, on the Mexican border. Mail sent care of 3006 N. Third St., Harrisburg, Pa., will be forwarded.

**PHOENIX, ARIZONA.**—There is now a small Assembly here. Correspondent, Mr. E. James, 337 N. 6th Ave. Any of the Lord's people who for any reason require to move to a warm, dry climate will do well to take this into consideration.

**A WARNING**—A brother writes that quite a number of the Lord's people are being deceived by what is called "The Concordant Version of the Sacred Scriptures," which makes great claims for itself. When the Lord's people learn that there are no versions of the Scriptures more accurate than those in common use: and none so good as the "Holy Bible," without man's comments bound up with it, they will have learned a valuable lesson. Men's comments require to be revised continually, and are often misleading. When you read the word of God, let the word of God speak for itself, and it will speak to meet your need. In men's comments you only get it second-handed: and too often only something for the brain, and not for the heart. Many of the modern versions are tinged with "higher criticism," non-eternity of punishment, &c. The Bible Society made a wise decision when it decided to print the Bible without note or comment. Why bind up man's erring notions in the same cover with the unerring word of the Living God!

**EBENEZAR, STREAM ROAD, BARBADOS, B. W. I.**—Mr. H. Thorpe has begun special meetings on the "Two Roads Chart." He hopes later to have meetings in **BELOW ROCK** and **LODGE ROAD**, where God has been working of late and has saved some. Mr. Thorpe writes,

# Words in Season

Edited and Published by Dr. E. A. Martin.

Vol. 12

APRIL, 1920

No. 4

## FROM VARIOUS AUTHORS

“Time as it is cannot stay,  
Nor again as it was can it be:  
Disappearing and passing away  
Are the world, and its ages,  
And we.”



A weak believer and his strong Saviour are able for all that will meet them.

\*

Nothing in the Gospel excuses sin; nothing in it affords toleration for lust or anger, or dishonesty or falsehood.

\*

Every cross is turned into a crown, every burden becomes a blessing, every sacrifice becomes sacred and sublime the moment that our Lord and Redeemer writes on it “For My sake.”

\*

The greatest damage has been done, through God's people and servants seeking to imitate the world. We can do the world no greater injury. The wider the gap between us and the world, the better for the world and ourselves too. We need not the world to satisfy us. We have joys and expectations of our own, and they are enough. God has a theatre. (1 Corin. iv: 9, margin).

\*

In humble obedience, the Lord and his will are found. Obedience is the means to knowledge. “If any man will do his will he shall know of the doctrine.” (John 7: 17). The only path in which positive knowledge is promised is the path of obedience. Obedience is the only unerring means of knowing. The disobedient people of Christ's day could not understand him, and he says of them, “Why do ye not understand my speech? Even because ye cannot hear my word.” Disobedience closes the ears and understanding, and obedience opens them to hear and understand.

## WORDS IN SEASON.

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ceived a letter from one of the Lord's servants, whom he esteemed very highly, saying that he and a fellow laborer were to pass through on a certain day and would stop with him for dinner. He was delighted at the thought of seeing them, and began to pray that God would meet the need in His own way. He watched the mail, but the last mail brought him nothing. It looked as if God was going to fail him. However, he had planted potatoes in his garden and he wondered if he might not find some large enough to use. So he took his spade and went to his potato patch and turned over a shovel full of earth, and he could scarce believe his eyes, there lay a fifty cent piece. He picked it up with joy in his heart, and, praising God for the deliverance, he went down town and secured the things that were necessary for the occasion.

Having purchased his deliverance from sectarianism at considerable self-sacrifice; and having known the blessedness of the outside place, he had no desire to return there again, nor had he any sympathy with what some are advocating in these days of departure from God, the permitting of sectarian Christians to break bread in an Assembly gathered unto the Name whenever it pleased them to do so. When some advanced this theory to him thinking that he would probably agree with them he replied, "My Father does not keep a boarding house," and walked away. He was not one that despised godly order in the Assembly.

In 1884, he and his family moved to Canada making his home in High Bluff, Man., and later in Portage La Prairie. Mr. J. Smith joined him and they labored in several parts of Manitoba, and as usual, souls were saved and gathered unto the Lord. He afterwards moved to Brandon which was his centre for many years. He would load up his buggy with books and tracts, and start off visiting farmers' homes, seeking out solitary saints and small companies of the Lord's people, preaching the Gospel in school houses, and barns, in halls, and in homes as he had opportunity. His gracious way, and loving messages made him a welcome visitor to the homes of many of the unsaved even, and many looked longingly forward to his next visit.

As a result of advancing years his natural strength slowly failed; but his spiritual vigor and freshness remained to the very end. He looked forward with joy to the time when he would be present with the Lord. For one week he was confined to the bed, and on the morning of January 28th, having suffered very little pain, he passed quietly into the presence of the Lord. Above many, he might well be spoken of as a man who had, to use the words of his first confession, a "supreme love to Christ."



THE SERMON ON THE MOUNT.

BY PHILLIP MAURO

1

ITS DISPENSATIONAL PLACE.



HAT there should ever have been a question among the people of God as to the dispensational place of the Sermon on the Mount—that is, as to whether it is God's message to His people in this age or to those of some other age—is a cause both for surprise and also for deep concern. For if there can be uncertainty and contrariety of opinion as to a matter so plain as that, how can we be sure that we have understood **anything** aright?

Nevertheless among the "divers and strange doctrines" by which saints of God have been "carried about" in these unsettled times, there has sprung up latterly the idea that the words of the Lord Jesus Christ commonly called "The Sermon on the Mount" are not the Father's message and His instructions to His children (as they appear to be, and have always been taken to be from the beginning until within recent years), but are the principles of "the Messianic Kingdom," that is to say, the earthly kingdom promised to the Jewish nation and which will be established in the age to come. It is said that the Sermon on the Mount gives "the divine constitution for the righteous government **of the earth;**" and "that whenever the kingdom of heaven is established on earth, it will be according to that constitution." (Scofield Ref. Bible, note on Matt. v.)

Those who uphold the doctrine to which we have referred do indeed allow that in the Sermon on the Mount "there is a beautiful **moral application** to the Christian." (id.) But such statements in this case, are worse than meaningless; for they serve only to disguise the fact that the commandments of Christ, which He has given to the children of God in their Father's Name, are being taken away from them and handed over in their entirety to some supposed earthly Jewish subjects of a faraway "Messianic Kingdom." The words "beautiful moral application" are so vague and cloudy that it is unlikely that anyone would ever even attempt to ascertain their meaning. We know just what would happen if the people of this country were told that the laws of the United States are not for them, but for another domain altogether, although there was nevertheless "a beautiful moral application" to them. The effect would be simply that the laws would be wholly ignored.

The plain and simple fact of the matter we are considering

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is this: God the Father has given His children certain laws by which their conduct is to be shaped while they sojourn on earth in the midst of the persecutions, revilings, evil speakings, and despiteful usage of a dark and hostile world, the grand object of those commandments being that they should be "The children of their Father which is in heaven," (Matt. 5: 45) or in other words should be **like Him**. But there have of late years risen up among us men of learning and strict orthodoxy, (whereby they have gained the confidence of many of the saints) who seek to take away the Father's instructions from His children, boldly declaring, (notwithstanding the plainest evidences to the contrary), that these are not the Father's words to His children, but are laws intended for the subjects of a kingdom that was two thousand years in the future when Christ spake them to His own disciples. It is impossible we submit, to conceive of any reason why the laws of a remote kingdom should have been spoken by the Lord to those whom He had come to save from their sins; or why such laws should have been recorded by the Holy Spirit at the beginning of the New Testament. And harder still is it to conceive why the Lord should have spoken those laws to His personal disciples, saying to **them**: "Blessed are **ye**," and "I say **unto you**, Swear not, resist not evil, love **your** enemies, bless them that curse **you**, after this manner pray **ye**, lay not up for **yourselves**"—and so on to the end. Again we are utterly at a loss to conceive why, if the Sermon on the Mount is the constitution for a remote earthly kingdom, there is **no record** of that important fact, and no hint of such a thing in the Scriptures. And how is it that the extraordinary facts we are discussing are known only to a few theologians of modern times? And where did they get their information?

What then is the inevitable effect of this new teaching? Clearly it tends to defeat the purpose God intends to accomplish in giving this message to His children; and it tends also to work incalculable harm to them. The subject therefore is one of the highest importance, and it should receive the most earnest consideration of every child of God.

Let us remember then that, in the Sermon on the Mount, it is **the Son of God who is speaking**. That fact alone invests this particular message with special interest to those who confess him as **Lord**. But more than that, the message has a character all its own, which distinguishes it from all previous communications from God to men. And of special moment is the fact—so often declared by the Lord Himself—that the words which fell from His lips were not His own words, but the words His Father had given Him to speak. It is **God Himself** who is speaking in the Person of His Son. For, as de-

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clared in Hebrews 1: 1, "**God hath in these last days spoken unto us by His Son.**"

But of still greater importance is the fact that the Lord Jesus in speaking these words, is **making His Father known to those who received Him (Jesus) in faith as the Sent-One of God, and to whom He gave power to become the children of God.** (John 1: 12). So what we have here is a vital matter indeed.

One mission which the Son of God undertook to discharge in coming into the world, a mission which none other could discharge, was to declare the **Father's Name**. So important is this feature of His work, in God's eyes, that it was announced in the 22nd Psalm in the midst of that marvelous foretelling of His death on the cross, where we read in verse 22 the words: "I will declare Thy Name unto My brethren; in the midst of the congregation (the church, as quoted in Heb. 2: 12) will I sing praise unto Thee."

To declare the Father's Name is to reveal the Father Himself; for the **Name**, in Scripture, is commonly used for the **Person**. Thus to believe on **the Name** of the Son of God is to believe on the Son Himself. (John 1: 12; 3: 18; 1 John 5: 13, etc., to call on the Name of the Lord (Rom. 10: 11, etc.) is to call on the Lord Himself.

Here then was something that **only the Son of God could do**. Angels could make God known in a measure; but the Only-begotten Son, Who is in the bosom of the Father, alone could reveal **the Father**; for none other knows Him. The Lord Jesus Himself declared, "Neither knoweth any man the Father but the Son, and he to whomsoever the Son will reveal him." (Matt. 11: 27). And again, "**No man cometh unto the Father but by Me.**" (John 14: 6).

In the Sermon on the Mount therefore, the Son of God **from** heaven is revealing the Father **in** heaven to those who, in wondrous grace, have been brought into the family of God on the footing of children. He is teaching them, and sharing with them, **the very Name** by which He alone could address God. He had come to be the "Door" which admits repentant and believing sinners into the family of God; and we see Him here upon the mountain, with His disciples gathered around Him, making known to them what it means to be under the Father's Government, and to enjoy the Father's care; and showing them what is required of those who have been brought, by God's amazing grace, into the blest relationship of children to Himself. (5: 45-48).

(To be continued)

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Covet not that which thou mayest not have.

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### JABEZ.

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**T**HE STORY in 1st Chron. 4: 9, 10 of Jabez and his prayer, is but one of a number of similar digressions which occur among the genealogies of this book, and by comparing it with some of the others we will the better understand it. For example, in the end of the same chapter there is the story of a successful war waged by certain Simeonites, and in chap. 5: 18-22 of another one fought by the tribes dwelling beyond Jordan. These campaigns were for the purpose of taking possession of the land which God had promised them, and were therefore according to His will. In chap. 5: 22 we read that "the war was of God," and in verse 20 of the same passage it is said, "They cried to God in the battle, and He was intreated of them, because they put their trust in Him." Here, as in the case of Jabez, we have a prayer answered; and when we note that it was for a victory which meant the enlarging of the borders that these tribes occupied, we have a key to what Jabez sought when he asked that his "coast" or border might be enlarged. It was not that his little farm should be increased at the expense of those belonging to his brethren, or to his Israelite neighbours; but doubtless that he might be helped and enabled to dispossess the Canaanites from some more of the land to which they still clung, and which God meant His people Israel to have.

It was thus that Jabez was "more honourable than his brethren" (verse 9). They, very likely settled down on what had been won for them by the valour of their predecessors, and thought that if they held it intact they were doing very well. But Jabez believed in making progress, and went in for it wholeheartedly.

The statement that he called on "THE GOD OF ISRAEL" and the first clause of the prayer itself, "Oh that Thou wouldst bless me indeed," both take us back in thought to the one from whom the name Israel was derived, and who, on the very occasion when he got that name, had cried, "I will not let Thee go, except Thou bless me" (Gen. 32: 26-28). To that same one, at an earlier time, God had given a remarkable blessing, consisting mainly of two great promises. One of these was that the land would be given to him and to his seed, and that they would spread abroad to the west, and to the east, and to the north, and to the south; the other was that God Himself would be with him and keep him. Now it is an interesting fact that the prayer of Jabez contains two requests which are exactly parallel to these two parts of Jacob's blessing. He seems to have had that blessing before his mind as he prayed, and to

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have realized that, since God meant Israel to be a spreading people, there was a responsibility resting on him, Jabez, to do some of the spreading. Therefore he asks, "Oh that Thou wouldest bless me indeed, and enlarge my coast." And realizing further that "the presence of the God of Jacob" (Psa. 114: 7) with him could alone give him success, he adds, "that Thine hand might be with me, and that Thou wouldest keep me from evil." Thus he claims the fulfilment to himself personally, of both the promises of Gen. 28, showing himself to be a true son of Jacob, though strangely enough, his actual genealogy is entirely omitted from the passage.

But if Jabez looked for the fulfilment of the blessing of God which "ADDETH·NO SORROW" (Prov. 10: 22), he also dreaded His curse by which EVIL and SORROW are inseparably linked together. In Gen. 3 Adam and Eve experienced this to their cost. God's curse on them was, "In sorrow thou shalt bring forth children," and, "In sorrow shalt thou eat of it." The mother of Jabez had felt in her turn something of this sorrow, and the name Jabez which she had given him, and which was formed from a word kindred to those used in Gen. 3 for sorrow, was a constant reminder of the fact. So he ends his prayer with, "that Thou wouldest keep me from evil, that it may not be to my sorrow" (R. V.) Another in Psa. 139 had asked somewhat similarly, "Try me,..... and see if there be any way that causeth sorrow in me."

Having come to understand with some measure of clearness the circumstances and meaning of the prayer of Jabez, we shall be better able to draw from this little paragraph, set like an oasis in a desert of hard names, what God would have us to learn. In the first place, we may be sure that He means His people today to be a spreading people, just as He did Israel, though not in the same sense. It is His will that those who have received life from heaven should use every opportunity to pass the message of life on to others, that they in turn may receive it too. It is also His will that His saints should be continually learning more and more of His purposes concerning them, that they should explore in its length and breadth the good land into which He has brought them. Are we doing these things, or have we sat down to enjoy that for which others have laboured, feeling no responsibility ourselves at all? We need to beware of this, for when the Israelites ceased to spread, it was but a short time till the nations around them began to take away from them what they already had, and it may be that something of a similar kind is taking place among the people of God today. Are the truths which were learned and held fast in years gone by, prized now as they used to be? Are our assemblies increasing in numbers and in spirituality as they once did? Are they not in at least some cases dwindling almost

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to the point of extinction? Yet it is in circumstances like these that a Jabez has the opportunity to prove himself "more honourable than his brethren," by taking his stand upon the promises of God to His people, claiming their fulfilment to himself, and thus continuing to make progress where others go back. The hand of God will ever be with such, as it was with the Jabez of 1st Chron. 4.

We need too to be reminded that the link between evil-doing and sorrow has not been severed; though, to judge by their actions, some of the Lord's people seem to believe that it has. They persuade themselves that they will be able to do a wrong thing, or to take a wrong step, and yet escape the penalty. Like the man in Deut. 29, they say, "I shall have peace, though I walk in the imagination of mine heart." But let us not forget that it is to New Testament saints it was written, "Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap."

If, on the other hand, we are anxious, like Jabez, to be kept from evil, that it may not cause us sorrow, there can be no safer path for us than that in which he sought to walk, the path of progress in God's ways and in His work. He who is at a standstill, or is idle, is an easy prey to Satan; but he that is busy enlarging his border, has no time to get into mischief.

WM. RODGERS.

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Suppose a man is going to the temple with an offering to lay upon the altar. As he comes to the door, he remembers some man outside who can point the finger of scorn and contempt at him, who knows of a wrong relationship which exists between him and one of his fellows. What must such as his do? Is he to go into the temple and pray that God will send a great wave of religious enthusiasm over him, in which all the moral uneasiness will be lost? "No," said Jesus, "leave.... thy gift.... and go thy way; first be reconciled to thy brother." A man has no gift for God in his hand who has some dis-honour in his heart.



Someone tells of a noted violin maker who always went into the forests himself and chose his violin wood from the north side of the trees. Is not this a precious suggestion to those living in the north rooms of the school of experience, working out the problems of faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity? Be of good cheer, beloved! The work of the world is being done by those toughened in the storms of life. God knows where His choice bits of timber grow.

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### BOSTON CONFERENCE

December, 1919.

Mr. Telfer referred to Luke 18, and observed that there are five prayers narrated in that chapter, bringing before us different classes of prayer.

1. The widow's prayer. Importunity. This is where we most fail. If you were to time yourself in regard to your private prayer, you would be surprised at the very short time you spend, even when you think that you are long on your knees.

2. The Pharisee's prayer. Hypocrisy in prayer. Like the Laodiceans he needed nothing, asked for nothing, and got nothing. In his short speech he has five "I's."

3. The publican's prayer. Thorough honesty in prayer. He smote upon his breast, as if singling out his heart as the seat of all the trouble.

4. The young ruler's prayer. Not prepared to pay the price. Many of our prayers are not answered because of the very thing; we are not prepared to pay the price.

5. Blind Bartimeus' prayer. Earnestness and directness in prayer. And note the expression. "Jesus stood still. When Joshua prayed on one occasion the sun stood still. Here is another time when the Sun stood still, not earth's sun, but the Son of God.

Hymn 279.

There is a fold whence none can stray,  
And pastures ever green,  
Where sultry sun or stormy day,  
Or night are never seen.

Mr. Mauro read Psalm 43:

The first message of this Conference was, "Magnify His Work." Magnify the work and the Worker.

If this Boston Conference had chosen one Psalm each year, this would have been the Psalm for this year, for this is the 43rd Psalm and the 43rd year of this Conference.

There are many scriptures in the New Testament connected with this Psalm, but notably Galatians 4: 4, and i John 1: 5; 2: 3.

This Psalm occurs in the second Book of Psalms. As you know there are five Books of Psalms, and they are easily identified by their endings. Every Book ends with the double Amen, except the Fourth which ends with Hallelujah and the Fifth which ends with the double Hallelujah. This of Moses, has to do with the cry of the godly Israelites in the land of Egypt. If you think of the condition of the godly in Egypt, where there was no water but that from the foot, you can understand the cry in the third verse. "Send forth Thy Light and Thy truth," for this is the place of darkness and the lie. If we put ourselves in his place we get the experience of one down in Egypt.

In the beginning of the third book (corresponding with Leviticus) we get the Sanctuary. The fourth Book gives us the man of God, Moses, and the Fifth corresponds with the Book of Deuteronomy.

Here we have this Psalm of five verses, and in the middle verse the cry, "Send forth Thy light and Thy truth." This is not a natural cry. Our natural cry would be the cry of the man who lived in the tombs, "Let me alone." Therefore if there is such a thought, it must be the work of the Spirit of God. And naturally a man does not want to be led. We naturally seek to go our own way. So when the heart of any man is willing to be led it is wonderful. He does not say where he wants to be led. He knows they will lead him to the altar.

I am thankful, at this time of the year especially (Christmas), that I

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am delivered from all this sham. God is the God of reality. This is the point in all ministry. "Send forth Thy light and Thy truth, Let them lead me." Now read Psalm 15. "Lord who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness and speaketh the truth in his heart." God is sending forth His light and His truth for a purpose, not to drive men but to lead them with cords of love. This is God's word for this age. God sent forth the light and it found us. We saw our sin and darkness. Some think they enjoy the light of science. This is to me the worst kind of darkness. God's light shows such men to be stumbling in darkness.

First, the light will lead us to the altar, the cross of Christ. The light LEADS us, we are not driven nor forced, but led by the gentle means of light, a ray of light. In Luke 1: 78 we have the dayspring from on high. "I am the light of the world, he that followeth Me shall not walk in darkness." "The path of the just is as the shining light, that shineth more and more until the perfect day." Have you accepted the light? Have you followed the light? I do not know whether you have accepted the light, but God has sent it. If the heart follows something else the feet will soon go.

Christ is the Light and the Spirit is the Truth. Of course Christ is the Truth also, but the Spirit is the Spirit of Truth." When He the Spirit of truth is come He will guide you into all truth." The same thing again. He will lead. "As many as are led by the Spirit of God they are the sons of God." We often hear people say they are led by the Spirit to do certain things. We can tell if a man is thus led, by his following the Word of God. The light cannot lead in one direction and the truth in another.

Now read the passage in Galatians 4: 4. "When the fulness of time was come, God sent forth His Son." "Send forth Thy light." Then in verse 6 "God hath sent forth the Spirit of His Son into your hearts." He sent forth the Son into the world, but He sends the Spirit into our hearts. Christ prepared a place for the Spirit that He might bring us to God. Let them Lead me, let them bring me "Because ye are sons, God hath sent forth the Spirit of His Son into our hearts, crying, Abba, Father." He makes God known as Father. God cannot be intelligently known as Father without the Spirit.

In i John i : 5, ii: 3; we have not only light but also how we are to behave. The scriptures speak not only of truth, but DOING the truth. Men love darkness rather than the light because their deeds are evil. "Evil deeds" and "doing the truth," "What is doing the truth?" It is keeping His commandments. In ii John verse 4, "I found of thy children walking in the truth," If God sent forth His light and His truth, this is the purpose, that we should walk in them. Where do they lead us? To His own dwelling place, the place that God chose to put His name. I remember the time that God saved me, but I found also that He had a place for me with His people gathered to His name. He did not drive me there, nor arrest me by a policeman, but He drew me. All God's people should be here, and why are they not? It is a question of paying the price. We are told to buy the truth and sell it not. Buy at any price, no matter how high, and sell it at no price. Six years ago He led me. He will lead but not drive you. He has a place for you here.

Hymn 309.

Walk in the light, so shalt thou know  
That fellowship of love  
His Spirit only can bestow  
Who dwells in light above.  
(Continued.)



THE SONG OF THE SAINTS.

BY J. FERGUSON.

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**T**HERE were two places where Israel had no song,—Egypt and Babylon. In Egypt, their bondage was too great, in Babylon their sorrow was too deep. It required the salvation of God to cause a song to rise from the hearts of the people. God heard that song, and remembered it. In the book of Hosea, where the restoration of Israel is foretold, God says: “Ye shall sing there as ye sang when I brought you up out of the land of Egypt.”

This song reminds us of the one we sang when we first knew the salvation of God. What a happy day that was! Well do we sing: “O happy day that fixed my choice, on Thee my Saviour and my God.” We were ready then to obey God, and our ready obedience gave joy to His heart. Let us ask ourselves, How is it now with us? Are we as happy now as we were then? Do we find as much pleasure in being alone with God? The true test of spiritual progress is not our ability to speak in public, but the desire we have to be alone with God. What joy it gave us when newly saved to get a word from God for our souls! How is it now as to our desire to read His word? It is by this that we may know where we really are. Is the song we once sang in our hearts and on our lips? If the heart has departed from God it has no song. We may, as Rehoboam did when he substituted the shields of brass for the shields of gold, try to keep up an appearance when in reality there is no song in the heart. God sees into our hearts, and, if we are not feeding on Christ, He hears no song that delights His Heart.

In Babylon they had no song. They said, “How can we sing the Lord’s song in a strange land?” There are many of the Lord’s people spiritually in Babylon. It is our happy privilege to be gathered unto the Name, outside the religious, sectarian, Babylonish confusion that abounds on every hand. How sad to see some who were once outside all this making as if they would like to return thither! True, they still keep up a form of separation, but their conversation, their dress, their manners, their company all shew that in heart they have returned to Babylon. They no longer abhor the sins of sectarianism: they say, Oh, we must not be too separated; we must go in and help them; our children must have something attractive; we cannot deny them innocent recreations and pleasures. Worldliness is encouraged. The leeks, and onions, and garlic of the former life are yearned for. The tendency

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to return to the things of Egypt and Babylon speaks all too plainly that the heart is not satisfied with Christ.

Let the clarion call of the word fill our ears, "Come out from among them." Let us see to it that more, not less, separation marks our path. We cannot get too far away from Egypt and Babylon. When we are satisfied with Christ, His word is sweet to our taste: and the song that we began with will be heard still: and the poor worldling will see that we have a portion to which he is a stranger, and be attracted by the blessed Gospel that has brought such joy to our souls.

A fresh look at Calvary will retune the cold heart. The sorrows of the tree are enough to make our souls rejoice. Oh for a fresh vision of Calvary: then shall our song ascend into the Saviour's ears, and make His heart glad.

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## CHRISTIANITY IN PARENTS.

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**T**HE OTHER day I chanced to enter a friend's house, He did not know I was in the parlor, and I overheard his conversation. He was very harsh in dealing with his child. He was 'out of sorts' that morning. 'The wind was east,' and the east wind blew into his lungs and into his soul, and soured his mind, and soured his heart; and so, like a base miscreant as he was he vented his bad temper on his wife and children. It is a habit some men have. This man was talking in a hard, unchristian tone, talking as no father should talk. He had lost his temper. He was saying what he would be sorry for in a few moments. And then the servant announced my presence. Mind you, the man would have said he could not help it: 'The boy teased me. He did what I cannot endure, and, on impulse of the moment, I spoke my anger; I could not control myself.' There was a frown on his face; but when I was announced—being more or less of a stranger, demanding of him certain courtesies,—he at once smoothed his face, as though nothing had happened—as though the sun was shining brightly in the heavens, and the wind were south and not east. He came into the room where I was, and, in the most cordial and courteous way possible, gave me his hand, and smilingly bade me welcome. He could not control himself, simply because he did not think enough of his boy; because he did not sufficiently appreciate his family; and because he thought that his home was a den, in which he could roar with impunity, and not a sanctuary for God to dwell in.

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### FAITH HEALING.

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A LEAF FROM HUDSON TAYLOR'S DIARY.



ONE THING was a great trouble to me that night. (The night of a storm at sea.) I was a very young believer, and had not sufficient faith in God to see in and through the use of means. I had felt it a duty to comply with the wish of my beloved and honored mother, and for her sake to procure a swimming belt. But in my own soul I felt as if I could not simply trust in God while I had this swimming-belt, and my heart had no rest until on that night, after all hope of being saved was gone, I had given it away. Then I had perfect peace, and strange to say put several light things together, likely to float at the time we struck, without being conscious of any inconsistency or scruple.

Ever since, I have seen clearly the mistake I made; a mistake that is very common in these days, when erroneous teaching on faith-healing does much harm, misleading some as to the purposes of God, shaking the faith of others and distressing the minds of many. The use of means ought not to lessen our faith in God, and our faith in God ought not to hinder our using whatever means He has given us for the accomplishment of His own purposes.

For years after this I always took a swimming-belt with me and never had any trouble about it; for after the storm was over, the question was settled for me through the careful study of the Scriptures. God gave me then to see my mistake, probably to deliver me from a great deal of trouble on similar questions now so constantly raised. When in medical or surgical charge of any case, I have never thought of neglecting to ask God's guidance and blessing in the use of appropriate means, nor yet of omitting to give thanks for answered prayer and restored health. But to me it would appear as presumptuous and wrong to neglect the use of those measures which He Himself has put within our reach, as to neglect to take daily food, and suppose that life and health might be maintained by prayer alone.

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“I am afraid that all the grace I have got out of my comfortable and easy times and happy hours might almost lie on a penny. But the good that I have received from my sorrows and pains and griefs is altogether incalculable. What do I not owe to the hammer and the anvil, the fire and the file? Affliction is the best bit of furniture in my house.”—SPURGEON.

## WORDS IN SEASON.

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### QUESTION CORNER.

What is the difference between being sons by adoption, and sons by birth?

**T**O THEM gave He power to become the children (literally) of God, even to them that believe on His Name, which were born, &c." (John i: 12, 13.) "That we might receive the adoption of sons" (Gal. iv: 5). These and other texts shew that we are children by birth, and also sons by adoption. To be born again is to become a child of God, and this was known in measure before Christ died; not so the adoption, or spirit of sonship, which is a distinctive Christian privilege, whereby we cry "Abba Father." Sonship is in distinction to being a servant, from which, although a child, the Jew before the Christ differed nothing. Read Gal. iii: 24; iv: 7.

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### THE JOY OF INTERCESSION

"Helping together by Prayer."—2 Cor. i: 11.

I like to feel that though on earth  
We never meet,  
Yet we may hold heart-fellowship  
At God's dear feet.

I like to feel in all the work  
Thou hast to do,  
That I, by lifting hands of prayer,  
May help Thee too.

I like to think that in the path  
His Love prepares,  
Thy steps may sometimes stronger prove  
Through secret prayers.

I like to think that when on high  
Results we see,  
Perchance thou wilt rejoice that I  
Thus prayed for thee!

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Let us leave no time for coldness and indifference to grow upon us, else we shall find that, once established in the heart, they shall pave the way for evils we should shudder to think of now.



Never seek to find out if some forbidden thing is a sin or not, and whether it may not in some way be reconciled to conscience. Let it be enough that God has forbidden it.



When thou shalt come to this, that tribulation shall be sweet unto thee for Christ, then think it well with thee; for thou hast found a paradise on earth.

## WORDS IN SEASON.

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"I was asked to visit the home of one of the S. S. girls lately. The father is in fellowship, the mother not saved. The father said to me when I entered the home, 'Mr. Thorpe, we have great sorrow, Ula is very ill.' The mother sat near me in the little hut which is the home of thirteen children, and the parents. The mother called the girl over to her, and shewed me a part of her body: and then came the sad words which I shall never forget, 'Mr. Thorpe, the doctor has pronounced Ula a leper.' I then observed the many spots on the body, and the long white patches on the legs. I could not express myself as I realized all that it meant to the poor father and mother. I was broken down and could only weep with them. The girl who is about twelve years was at our Sunday school the week previous. There was submission to God's strange dealings: and I do pray that the mother may be reached through this sorrow. In less than two days the girl was taken to the Leper Asylum, about eight miles away, never more to return home. I hope to visit this poor leper from time to time. Pray for Ula that she may be saved."

(We trust that the above will stimulate the Lord's people to pray for this poor girl: and for our brother Thorpe in his self-sacrificing work amongst these poor people, whose souls are precious in God's sight.—EDITOR.)

**PAWTUCKET, R. I.**—Mr. Philip Mauro has had a series of meetings here which were much appreciated by the Lord's people; and quite a few outsiders heard the Gospel. We have been encouraged by two professing to get saved recently.

**BOSTON, MASS.**—Mr. John Gill has been quite ill since the Conference, but was gaining slowly last word.—Mr. Wm. Matthews has not been able to get out to many meetings this winter owing to the extreme cold.

**CEDAR COTTAGE, B. C.**—Two have been saved here recently. R. J. Dickson has had a month's meetings, and we have enjoyed the ministry.

R. Telfer had three nights at **OTTAWA**, and three nights at **PETERBORO**.—J. Lyon had meetings at **PETERBORO** and **CAMPBELLFORD**.—W. P. Douglas in the East End Hall, **HAMILTON**.—Fuller and Wilkie had to close their meetings at **WANSTEAD** because of sickness.—C. H. Willoughby had meetings in **EDMONTON, ALTA.**—Touzeau and Dobbin had meetings in **SIMCOE**.

**TORONTO, ONT.**—D. H. Oliver had good meetings in Central Hall, and in **WEST TORONTO**.—Scott and Watson had meetings in East End Hall, some professing.—A. Livingstone is in East Toronto.—J. Monnypenny is in the Central Hall.

**WESTFIELD, MASS.**—The Gospel Hall is Room 8. Commercial Block. We will be pleased to have the Lord's servants visit us. Correspondent, W. H. Emerson, 15 Madison St.

**PITTSBURGH, PA.**—The correspondent for the Assembly is Mr. Jas. Wilson, 4917 Friendship St. We had S. B. Adams, of Venezuela, also Bren. Johnson and Wills, of the same field, for meetings.

**SHEBOYGAN, WIS.**—Mr. P. Reinbold, 1322, N. 16th St., wishes to state that he believes that there is an opening for the Gospel if some one could come with a Gospel Tent. Prayer is asked concerning this.

J. J. Siegrist, 3243 Lee St., Philadelphia, has a good supply of the Believers Hymn books, small size; also of books, tracts, &c.

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## FALLEN ASLEEP.

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**Joseph Crompton**, of Hamilton, Ont., departed to be with Christ, February 21st, aged 56 years. He was saved thirty-six years ago, and

## WORDS IN SEASON.

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gathered unto the name of the Lord in Little Leven, near Bolton, England. Mr. R. McCrory spoke at the funeral.

**Mrs. Priscilla Pyfrom**, of Miami, Florida, departed to be with the Lord; February 20th, aged 61. She was saved at the close of the Tent meetings held by Bradford and McEwen last year. C. W. Roder spoke at the funeral.

**Mrs. C. Domeck**, of Detroit, Mich., aged 26. She was saved some years ago. Mr. T. D. W. Muir spoke at the funeral.

**Mrs. W. E. Collier**, of Detroit, Mich., on February 9th. Saved six years ago.

**Mr. J. M. Ormord**, of Bay City, Mich., on November 1st, aged 78. He was saved about forty years ago. J. Govan spoke at the funeral.

**Mrs. James Kennedy**, of Toronto, Ont., aged 68, fell asleep in Jesus after a short illness. She was saved forty-two years ago in Morris-ton, Ont. She has been indentified with the Assembly in Central Hall, Toronto, for over thirty years; and was a quiet, consistent Christian.

**Mrs. Wheatley**, of Pawtucket, R. I., March 7, aged 32. She was saved about eleven years ago.

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APARTADO 57, PUERTO CABELLO, VENEZUELA, S. AMERICA.

MY DEAR BROTHER IN CHRIST;

We received the November Words in Season, and the article by P. M..... on the House of God came as a voice from God to my soul. It is difficult for our brethren at home to understand our position here regarding God's House. There are four missions working in Venezuela, beside the B. F. B. S. and as we are in the principal port leading to the interior, these missionaries often pass through, and we have always held our house open for them, for they are converted men, and most of them much better than the systems to which they belong. We have so far treated them personally as brethren in the Lord, but have not allowed them to minister nor to take part at the Lord's table, trying to shew them why from the Book. Recently I have been asked to go and preach among their people; and one dear man of the Norwegian Alliance Mission stayed with us for a few days on his way to Barquisimeto and he did want us to **line up** and have a special Gospel campaign in the state where he works. These things drive one to again examine their position regarding God's House and ways; and the article came so timely that I had decided to write and suggest that we believe it would be very profitable to have it put in pamphlet form. Now with the last mail we have received a copy in pamphlet form. I think that it ought to be well circulated.

Our Annual Conference is just over, and the Lord's hand has been so manifestly with us that we cannot find words to express our thanks to our loving God and Father who has so freely given us all. On Lord's day morning we had a fine meeting, and we never saw so many sit down in Valencia. The Lord's presence was felt; and I felt my heart soften to see the visible fruit of that glorious death on Calvary's cross.

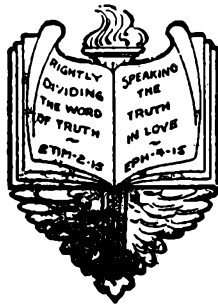
At the Conference our attention was called to Luke v, where the Lord asked Peter to lend Him His boat, and to **"thrust out a little from the land."** Humanly speaking Peter could have excused Himself by telling the Lord that he was busy washing his nets, and that they had toiled all night and caught nothing, and that he needed the boat to go fishing. But, no, Peter let the Lord have the boat and obeyed the first command and thrust out a little. God will be no man's debtor. When we thrust out a little for Him then comes the second command, **"Launch out into the deep."** The Lord paid Peter so richly for time lost that he not only was satisfied, but resolved to give himself—his all—for we read: "They forsook all and followed Him. May we know more and more what it means to hold all for our blessed Lord Jesus Christ. Whatever our ship may be, let us give it to Him freely when He asks for it, be it time, or talents, or means. [He is worthy of our best, our all.

Yours heartily in Christ,

W. WILLIAMS.

# Words in Season

A Monthly Magazine  
for ministry of the Word of God  
with accounts of work done  
for the Lord in accordance  
with His Word



May, 1920.

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## WORK AND WORKERS

**SOUTH MANCHESTER.**—The Conference was a season of real refreshing to the saints. Messrs. Black, Mauro, Cameron, Martin and Hanle ministered the word.

**PETERSBURG, VA.**—J. T. Dickson and H. G. McEwen had three week's meetings in MATOACA, and then began in Petersburg. They also visited Newport News. Three professed conversion.

**ARLINGTON, WASH.**—C. H. Willoughby had a few meetings in the hall, and out in the country; and then went on to SEATTLE. There is a very promising Sunday school here, and many homes are reached through the children. Mr. W. also visited TACOMA for meetings.

**SOUTH MANCHESTER, CONN.**—The Assembly here has a Gospel Tent, and would be pleased if the Lord would exercise some one to operate it this coming tent season.

**TAMPA, FLA.**—Bren. Bradford and McEwen are having a good interest in the Tent meetings here some have professed.

**KERRIEMUIR, SCOTLAND.**—W. G. Smith had meetings here. He purposes sailing for New York June 5th.

**CAMPBELLFORD, ONT.**—The Assembly has moved into a new Hall. J. Pearson was there for a series of meetings.

**REDLANDS, CALIF.**—S. Greer erected a Gospel Tent here and had meetings for eight weeks, E. B. Roy and others helping. Two professed; several Christians have been led outside the camp; five have been baptized, and eight received into the Assembly. The correspondent for the Assembly is Mr. L. Leest, 807 Central Ave., Redlands, Calif. The Gospel Hall is 5th St., near Citrus.

**SAN DIEGO, CALIF.**—A. McDonald is here for meetings.—J. Waugh is in LONG BEACH.—W. J. McClure is in OAKLAND.

**PAWTUCKET, R. I.**—Mr. W. Matthews spent a Lord's day here, and took the Gospel meeting which was large and good.

**WATERBURY, CONN.**—Dr. F. A. Martin was with us for a week's meetings. A very encouraging work is carried on among the Italians of whom there are quite a number in the Assembly.

**DES MOINES, IOWA.**—Jas. Erskine has moved; his address now is 1353 E. 12th street. He recently visited OTTOMWA, IA., where there is a company gathered unto the Name. Some have been saved recently.

**BOSTON, MASS.**—Mr. P. Mauro had well attended meetings in Lorimer Hall.

**DECKERVILLE, MICH.**—R. A. Barr is having meetings near here with a fair interest. There is a company of twenty or more who desire to be recognized as outside the camp. gathered unto the Name.

**DULUTH, MINN.**—Sheldrake and Goven had meetings in the SOO, MICH., with encouragement; and purposed having meetings here also.



# Words in Season

Edited and Published by Dr. E. A. Martin.

Vol. 12

MAY, 1920

No. 5

## FROM VARIOUS AUTHORS

The wisest will is God's own will;  
Rest on this anchor and be still;  
For peace around thy path shall flow  
When only wishing here below  
What pleases God.

\*

Faith is a plant that can grow in the shade, a grace that can find the way to heaven in a dark night. It can walk in darkness and yet trust in the name of the Lord. Faith's language is, "I believe on Christ, not on any axiom or proposition even of the word of God." The word of God doth direct our faith to Christ, and terminates it upon Him; called therefore, a "coming to Christ," a "receiving of Him," a "believing on Him." The promise is but the dish in which Christ, the true food of the soul, is served; and, if faith's hand be on the promise it is but as one that draws the dish to him. The promise is the marriage ring on the hand of faith. Now we are not married to the ring, but with it unto Christ. "All the promises are yea and amen in Him." To run away with a promise and not to close in with Christ, and by faith become one in Him, is as if a man should rend a branch from a tree, and lay it up in his chest, expecting it to bear fruit there. Promises are dead branches severed from Christ. But when a soul by faith becomes united to Christ, then he partakes of all His fatness; not a promise but yields him sweetness.

\* \* \*

Christ did not redeem and save poor sinners by sitting in majesty on His heavenly throne, but by hanging on the shameful cross, under the tormenting hand of man's fury and God's just wrath. He was born to die; He was sent into the world as a lamb bound with the bonds of an irreversible decree for a sacrifice.

\* \* \*

Abraham went indeed he knew not whither, but he did not go with he knew not whom. The God of glory had appeared unto him.

## WORDS IN SEASON.

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### FIRST LOVE.

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BY J. T. DICKSON.

A recent letter from a young believer contained the following confession and question:

"I must confess with a sad heart before God, that I have left my first love. Oh, how can I get it back? I long for those first days when all was love and joy and peace."

From many a heart this same confession might well burst forth; and if such confession be the outcome of deep exercise in His presence there will be a longing for a restoration to the joy of first-love. There is a peculiar sweetness about first love,—Christ the supreme object before the mind; His love-welling up in the heart; the mention of the name of Jesus thrills the soul: His holy life, wondrous cross, resurrection and ascension to God's right hand; finding delight in every new thought of Him; meditating on His word: by life and lip shewing forth His excellent virtues. A tender conscience about right and wrong is present so that a hasty word or unkind act becomes a heavy burden until confessed. A holy hatred of sin, and a continual fear of bringing dishonor on that precious name is another accompaniment of first love.

For those who have experienced such happy days, and then for any usurper to take the place of Christ, and the life become blighted, and the Holy Spirit grieved, is surely a terrible fall. We have the solemn message from the risen Head to the Church at Ephesus, "Thou hast left thy first love," Rev. ii: 4. They had much to their credit; truths that they had learned long ago they still held dear, and for this they were commended, but that One whose eyes are as a flame of fire saw something that grieved His heart—they had left their first love. The Lord Jesus filled the throne of their hearts no longer: they had parted with the sweet fellowship that had ravished their hearts for something of earth, and He would not take a second place.

The Holy Spirit has recorded the early days of these saints at Ephesus in Acts xix., and true marks of conversion are very evident in those who received the Gospel message. (1). "They believed." The truth proclaimed in the Spirit's power awakened those dead in sin, for such was their sad condition; by nature children of wrath, fulfilling the desires of the flesh and of the mind, "having no hope and without God in the world." To these the glorious Gospel was preached, and the eyes of their understanding were enlightened, and they were saved by grace through faith. (2). They came and confessed. The new life begun could not be hid. They were the workman-

## WORDS IN SEASON.

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ship of Christ, and though bitter persecution was raging, yet in the warmth and glow of the Saviour's love, they confessed Him as their Lord. (3). They shewed their salvation by their deeds. They burn publicly the books that had instructed them in curious arts, through which, doubtless, they had flourished by deceiving their fellow men. They began at the foundation openly condemning their past lives thus shewing their repentance. The devil's bait for some is the novel, for others, pleasure, evil habits, evil companions, or it may be an empty form of religion that blinded the heart and mind; but true repentance causes a clean cut separation from such things. The past may be summed up in the words of the apostle, "those things whereof ye are now ashamed," Rom. vi: 21. When the epistle to the Ephesians was written it is very evident that they had not then left their first love, for only spiritual Christians could relish such an epistle from the pen of a prisoner for Christ, the work of the Holy Spirit.

As Deuteronomy unfolded to Israel the riches of Canaan, so Ephesians unfolds the unsearchable riches of Christ. Canaan was a land flowing with milk and honey, wells digged, vineyards, goodly cities, hills and valleys, all for their possession. But they were to be a separated people waging conflict with the nations around them. In this epistle we have a spiritual people with spiritual blessings, to which grace has made them heirs and their walk and warfare as the people of God. Moreover there are warnings against unholy conversation, bitterness, fellowship with the unfruitful works of darkness, and all such things. The Christian's armour for his conflict with the devil is fully described. They were to know the love of Christ which passeth knowledge." Nothing can compare with that love burning in the soul, by its constraining power keeping the soul in communion with God so that He can open up the riches of the heavenly Canaan, causing "melody in the heart to the Lord," v. 19.

But alas, a day came when the melody ceased. The form went on as usual. Their zeal had not abated. Their discernment was still seen: they could test and expose false teachers. But heaven's fair One was less attractive to them. And is this not the sad experience of many of the Lord's people in these days? Worldliness, unequal yokes, divisions, bitter feelings, hard speeches, and such like things, indulged in, and little conscience about it. In the Old Country there is a little songster that builds her nest in the meadow: in the morning sunshine of spring she rises from the earth and begins to sing, the sweetness and melody increasing as she ascends, and when lost to the eye its voice fills the air with music; but as it descends the song begins to wane, then ceases altogether and

## WORDS IN SEASON.

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the bird drops in silence to the earth. Does this not picture the past and present of many a saint? The higher they rose from the earth, the more manifest their separation from this poor world, the sweeter their song: but the allurements of earth have brought them down and robbed them of their sweet song: and robbed God of the joy that it gave Him to come into His garden and eat His pleasant fruit.

Praise God, there is a way back to first love: and for this three things are necessary. (1). "Remember from whence thou art fallen," Rev. ii: 5. The memory becomes active and brings up that for which we parted with our first love, the idol that usurped the place of Christ, the ambition that gained supremacy in our hearts. Oh for honest dealing with ourselves before God: what discoveries we would make! (2). "Repent." This word sank into hearts as John the Baptist preached, and as Paul preached to sinners; but how much more deeply should it sink into our hearts as it comes from our risen Lord; not now to those dead in sin but to saints who have left their first love! When the book of the Law was read by Nehemiah to a backslidden, but exercised people, it caused sorrow and weeping: and repentance inwrought by the Holy Ghost will surely cause sorrow now also. (3). "Do the first works." Back to the cross, and to the things that flooded our souls with joy at the beginning: and the clean-cut separation that marked our early days will again be seen in every department of life: and a yielding of ourselves to God will again take place. "I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown. Israel was holiness unto the Lord, and the first fruits of His increase," Jer. ii.

May the Lord exercise and stir our hearts, that our love to the Lord Jesus may be very manifest, leading us out after Himself in separation, in holiness of life, and in first fruits freely given to Him.

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### QUESTION CORNER.

Is the "body" in verse 24, and 29, the same. If not what is the difference?

**T**O BE "guilty of the body and blood of the Lord" is disrespect to it. Suppose I spat upon my mother's picture, in spirit I would be spitting upon my mother; it would be doing scorn to my mother, and so it would be in this case; to be guilty of it means to be guilty in the way you are dealing with the body and blood of Christ. "Not discerning the Lord's body" is that a person takes it as his own or common bread and wine, perhaps drinks and gets tipsy. Carousing would not be discerning the Lord's body. Without doubt the "body" is the same in both verses.

## WORDS IN SEASON.

### BOSTON CONFERENCE

December, 1919.

(Continued from page 60.)

Dr. E. A. Martin read Heb. xii: 25-29. We have been hearing that "God is love," also that "God is light," and now we have another statement as to what God is—"Our God is a consuming fire." In the epistle to the Hebrews God is speaking to those who profess to be His sons, though some were not really sons, but "bastards" as they are called in verse eight. These false children were not subject to the discipline of sons, nevertheless in due time the judgment of God fell upon them, and all such are in hell. Those who were really sons of God were chastened by the Father betimes, not for their destruction, but in order that they might be partakers of His holiness. And those to whom God grants most of His manifest presence will be most subject to the purifying discipline of Him who is a consuming fire, for He cannot manifest His presence otherwise than as a God in whose presence sin will not be tolerated.

Turn to Exodus, xxxii: 34, 35; xxxiii: 1-4. "I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizite, Hivite, and the Jebusite: unto a land flowing with milk and honey; but I will not go up in the midst of thee; for thou art a stiffnecked people; lest I consume thee in the way." The Israelites might have chosen a guiding angel who would have guided them safely into the land flowing with milk and honey, and, at the same time they might have indulged in many a sin that the presence of God would not tolerate: albeit for those sins God would have called them to account some day; "nevertheless in the day when I visit I will visit their sin upon them." Why did God speak as He speaks here? Israel had sinned. When Moses came down from the mount he found the people singing and dancing around a golden calf. They sat down to eat and drink and rose up to play. Fun is the devil's substitute for the Joy of God. Sometimes the Lord's people say, "You cannot put old heads on young shoulders." True! we cannot; but God can. He can make a young Christian happy without the world's pleasures. Those who are not happy without the world's pleasures might well question whether they are saved at all. Here three thousand fell as the result of this religious feast and fun. "Our God is a consuming fire." Not only is our God a consuming fire, but those also who are in fellowship with Him become a consuming fire to execute the judgment of God. "Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor," xxxii: 27. If a husband in an Assembly gathered unto the Name commits a sin that calls for discipline and the wife keeps quiet about it, she becomes a partaker in his sin. Natural affections must not be allowed to hinder the discipline of God.

The children of Israel humbled themselves and put off their ornaments; and Moses said "If thy presence go not with us carry us not up hence." What use victory over enemies, and a land flowing with milk and honey, without the presence of God? Read Eccles. ii: 1-10. Here we have King Solomon in the land flowing with milk and honey, and he gathers around himself everything calculated to gratify the senses, proved it all, and pronounced it "vanity and vexation of spirit."—a striving after the wind. The heart refuses to be satisfied with anything less than God Himself.

Some of God's people seem to choose a guardian angel rather than God's presence. They join the most respectable religious denomination:

## WORDS IN SEASON

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they prosper in the world: they enter into the unequal yoke: they go in for the world's respectable fun: and differ but little from a mere worldling: and God does not seem to interfere with them in any way: and they will be in heaven. Yes, but "saved so as by fire." Their life-work all consumed: no reward from His blessed hand: no "Well done thou good and faithful servant, enter thou into the joy of the Lord." Sectarian Christians can do about as they please, and God does not presently appear to them as "a consuming fire;" but it is not so with those who in reality are gathered unto the Name of the Lord Jesus Christ: who know what it is to have His presence in the midst; they cannot do these things without soon being made to realize in truth that "our God is a consuming fire." Moses said, "Wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth." More of God's presence means more separation from everything that is contrary to the word of God: and more separation from every person who is not willing to have his ways judged by the word of God. This may be called narrow and sectarian, but it is the only way to be enlarged and unsectarian. Less of association with uncleanness; less of sin, and more of the presence of God can never lead into sectarianism, but ever further and further out of it. How careful Israel had to be to see to it that the camp was kept clean; that their persons were kept clean; that their food was clean. The nations around could eat what they pleased, wear what they pleased, do what they pleased and God did not seem to interfere; but Israel's God was a consuming fire and would not tolerate uncleanness. Israel chose the presence of God, and how frequently their after history was one of judgment after judgment from the hand of God because of unholy ways. "If we would judge ourselves we should not be judged: but when we are judged we are chastened of the Lord, that we should not be condemned with the world," i Cor. xi: 21, 32.

The sin judged, the chastening over, Moses pleads for more of the presence of God. "Shew me now Thy ways." "I beseech thee shew me Thy glory." And God answered his requests. "There is a place by me, and thou shalt stand upon a rock. And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock and will cover thee with my hand while I pass by. No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" Heb. xii: 11. How blessed, then, it is indeed that "our God is a consuming fire."

Hymn 77. How firm a foundation, ye saints of the Lord,  
Is laid for your faith in His excellent word.  
What more can He say than to you He hath said,  
Ye who to the Saviour for refuge have fled.

David Morrison:—Read Luke v: 18,32.

Here we have a man who is not able to do anything for himself, but he has friends who know the value of the name of Christ. These four men had him on their heart, and they set out to do what is on their heart and they do it heartily and properly. We read the Lord wept over the city of Jerusalem. How often do we weep over our unconverted children? They could not get into the house, and so they lifted the roof. The first thing that the Lord said was: "Thy sins be forgiven thee." I would like to ask, do we all here realize that our sins are forgiven. Next naturally is the fault-finding. Then comes the command, "Rise and walk." The first thing that follows the forgiveness of sins is the power to walk. And then he went into his own house. Why were our sins forgiven? I

## WORDS IN SEASON.

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remember bearing of an old Christian who got a number of young believers together for the purpose of helping them, and he began with that question. One answered, "That I might be happy." Another answered, "That I might go to heaven." The old Christian replied to each such answer that that was true, no doubt, but not the real reason. He got his answer however from a little girl whom he next asked, and who replied, "That He might get all the glory." And so it was in the case of this man, "he went to his own house, glorifying God." Now note what is said of the call of Levi. The Lord found him sitting at the receipt of custom. When the disciples went out they were not bankrupts, but their business was flourishing. God does not send out bankrupts into his service. Levi first straightened up his business and then went off with a better Master. And at the beginning of his service he made a great feast and invited a great company of publicans and others to meet the Lord. Here is the divine order then: first, the forgiveness of sins, then the power to walk, glorifying God, and then the great feast.

(Continued.)

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### THE ANSWER FOR THE FOOL.

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HERE is practical wisdom in the old adage, "Answer a fool according to his folly." Logicians would call this sort of reply by a softer name—the ARGUMENTUM AD HOMINEM, an argument addressed to the particular temperament or circumstances of the individual confronted. Men of coarse temper and low tastes can be met and mastered by a crisp, curt, common-sense manner of presenting truth by confounding error. In such cases the objector is answered according to his folly, or relative lack of wisdom.

Years ago a preacher had been discoursing in a Western town on the value of Christianity when, on the conclusion of the service, a half-drunken fellow staggered forward and demanded, "Parson, tell me who made the devil?" Unabashed, the preacher, using the ARGUMENTUM AD HOMINEM, replied: "I'll answer that question if first you will tell me who made that red nose on your face?" Thereupon the objector slunk away discomfited. He might have resisted a metaphysical apologetic, but he could not stand up against an exposure of his personal failings.

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He is truly great that is great in love.

Dispose thyself to patience rather than to comfort.

Revelation, like the Sun, must be seen by its own light.

Look upon yourself as the servant of all, but without making any public proclamation that you are such.

I know that chary covereth a multitude of sins; but it does not call evil good; because a good man has done it.

THE SERMON ON THE MOUNT.

---

BY PHILLIP MAURO

If, in reading these chapters, we would but keep in mind the form and the character of the messages which God sent to men in times past, especially the form and character of that message which His own Voice spake to the Israelites from Mt. Sinai, we will assuredly be struck by the marvellous contrast which the Sermon on the Mount presents to all that had previously been communicated from God to men. The differences are many and great, the points that are mainly impressed upon the writer's mind at this moment are (1) that the Sermon on the Mount deals with **family-matters**, that is to say, with matters pertaining to "the household of God" (2) that **for the first time in the history of the universe** we have the **Father's words to His children**; and (3) that those words came from the lips of Immanuel, God with us, Jehovah-Jesus, the Word made flesh and tabernacling among us.

"For the law was given by Moses; but grace and truth came by Jesus Christ. (John 1: 17).

In the Sermon on the Mount, therefore, we find the characteristics of Grace and Truth displayed in a conspicuous way. We take it that "Truth" in its essence is the full revelation of God in Jesus Christ; for "in Him dwelleth all the fulness of the Godhead in bodily form." (Col. 2: 9). As He Himself said, "I am **the Truth**" (John 14: 6). To the same effect it is explained in 1 Tim. 3: 15, 16, that "the truth" is "**God manifest in the flesh.**" Moreover, the next verse of John's Gospel to that containing the words "Grace and truth came by Jesus Christ," gives an explanation to that statement in these words: "No man hath seen God at any time; the Only-begotten Son which is in the bosom of the Father, **He hath declared Him,**" that is to say, hath fully told Him forth. This is equivalent to saying that the Truth is the full revealing or manifestation of God the Father in His Son. But this full revealing of God in Jesus Christ made flesh is **grace**, as well as **truth**; and it is to this quality of Divine grace as displayed in the Sermon on the Mount that we wish now to call attention.

What we would specially point out is the marked contrast between the law given at Mount Sinai and the grace exhibited in the Sermon on the Mount. The contrast between law and grace will be clearly seen by noting the following points. 1. The position or relationship which the Lord offered to the children of Israel at Mount Sinai was **conditional upon their obedience**. The offer was made in these words: "Now therefore,



if ye will obey My Voice indeed, and keep My covenant, **then** ye shall be a peculiar treasure unto Me above all people; for all the earth is Mine. And ye shall be unto Me a kingdom of priests, and an holy nation." (Ex. 19: 5, 6). And thereupon "All the people answered together, and said, All that the Lord hath spoken we will do" (V. 8). This constituted the covenant (or as we would say the contract or agreement) of law.

2. In the Sermon on the Mount, however, the Lord is bringing those who "**came to Him**" into the **known relation of children to God** and is making known to them their Father in heaven. Moreover, and this is of the greatest importance, He does this without any requirement to be fulfilled by them, or any obligation to be assumed by them. For **there is no condition here**. In other words the place of a son in the family of God is bestowed as the gift of God's grace; and hence that place and all it involves is eternally secured to those who receive it by faith in Jesus Christ. Thus we see a vast and immeasurable difference between "law" and "grace," and nowhere is that difference more plainly exhibited than in the contrast between the law of Sinai and the Sermon on the Mount. The quality of the latter is **pure grace**.

In fact grace could do no more for the most deserving of God's creatures than to bring him into the family of God on the footing of eternal sonship. But the marvellous and amazing character of the grace of God which came by Jesus Christ, is seen in the fact that the exalted place of sons is bestowed upon **sinners**,<sup>4</sup> that is to say, upon creatures who had forfeited all claim to the very least of God's mercies, and had incurred His righteous indignation and wrath.

Grace is seen then in the position of eternal dignity and glory to which the Lord Jesus Christ brings **those to whom this message belongs**. Grace is further seen in the fact that the position is **freely** given them, without any condition whatever to be fulfilled by them. And grace is still further seen in that the commands which the Father here gives to His children are coupled with the promise of rich **rewards** to those who keep them. (Matt. 5: 19; 7: 24, 25).

It is safe to say, therefore, that in no portion of the Holy Scriptures is the quality of God's amazing grace more plainly stamped than upon the Sermon on the Mount. And how could it be otherwise? Are not these the Father's words to His own children whom He had chosen in Christ Jesus before the foundation of the world? And were they not spoken by the blessed One of whom it was said prophetically, "Grace is poured into Thy lips" (Ps .45: 2)?

God has borne further witness to the importance of the

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Sermon on the Mount by the place He has given it in the New Testament Scriptures. We find it near the beginning of the first Gospel, although it appears from the statements of chapter 4: 23-25 that it was not spoken at the beginning of the Lord's ministry. The obvious purpose is that those who are converted through the gospel and regenerated by the Holy Spirit, and who have at once the inborn desire for the Word of God, should find this message at the very beginning of the New Testament. For when a sinner has been brought, by the operation of God's Word and Spirit, to repentance toward God and faith towards our Lord Jesus Christ, and when he has received pardon and life through His death and resurrection, the first question of that redeemed sinner's heart would naturally be the same that Saul of Tarsus asked when he was converted on the Damascus road, "Lord, what wilt Thou have me to do?" Therefore the New Testament is so arranged in Divine wisdom that when the new born babe takes it into his hands it finds **at once** the teaching of His Father in heaven brought to him by the Son of God come down from heaven.

That utterance of the Lord does not contain **all** the Father's will for His children, and it does not purport to do so. It is however, the **rock-foundation** upon which the christian life is to be builded. (7: 24-27). Such being the character of "these sayings" of our Lord (and He Himself has declared it in one of the most forceful figures to be found in all the Bible), what an **unspeakable calamity** it would be to ignore it, and to pass it by! And what an **unspeakable injury** is done to a child of God by any teaching which leads him to think that the Sermon on the Mount is not for us, but belongs to another people and another dispensation altogether!

Therefore the statement that "The Sermon on the Mount is law and not grace" (Scofield Ref. Bible, Int. to The Four Gospels) is a serious error. The **gravity** of this error must be conceded if it be indeed the fact that the Sermon on the Mount is God's message for His own children. Therefore every believer in the Lord Jesus Christ is bound to decide this question of fact in accordance with the evidence contained in the Word of God. And happily the proof is both clear and abundant. It is enough for the proof of what we allege in this regard that those to whom the message is spoken are called throughout the "children" of God; and that the One from Whom the message comes is called throughout their "Father which is in Heaven." But those conclusive facts are absolutely blotted out in the notes of the "Reference Bible" referred to; and the "Father's" words to His "children" are said to be (though not a word of proof is given in support of the assertion) the governmental principles of a far-off earthly kingdom,

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which could have had no interest or significance to the hearers of that message. Next therefore to the wonder how such a notion should ever have entered the mind of man is the wonder that any could ever have been misled by a statement so palpably false. If a trustworthy messenger should come to a family separated by a great distance from the father of that family, and should say to them "Your father says thus and so, and he bids you do this and not that; and he further says that if you carry out his wishes thus made known to you you will receive a rich reward, but otherwise you will incur great loss," would that family allow any one, even a learned doctor or professor to persuade them that the message was not for them at all, but was in reality the governmental code of some society which their father intended to organize at an indefinite time in the remote future? Yet this is just what has taken place. Surely it is time the children of God were aroused as to what is going on.

(To be continued)

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### THE MINISTRY OF GLORY.

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**T**HE EFFECT of being under the ministry of glory is to be transformed into the likeness of the blessed one in whose face the glory shines. The law never did that. The law never made a man like itself, holy, righteous, and good. It condemned him for his unlikeness. It cursed him on account of his shortcomings. What is it then that suits a poor, wretched creature in the consciousness of his inability and sinfulness? Just this, that the very thing that he had not for God, God has for him. Man had no righteousness; God gives him righteousness. He was under bondage; God gives him liberty. He could not stand in the presence of God; God ministers glory to him.

I ask you, are you in the liberty of that ministry? Do you know in your soul and in your conscience the liberty that comes from being under that ministry? That you have a righteousness that is suited to the presence of God. That the One in whose face the whole glory of God shines is just the One who suits you? As you look at that blessed One in all the glory of God where He is, do you know the transforming power and effect of that vision producing in its feeble measure—because of the vessel upon which it acts—something of the likeness of Christ, "changed into the same image from glory to glory?"

The thought of God is to have a people on this earth in the likeness of His own Son. If we apprehend that

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God's thought is to have a heavenly people, a people in their practices, and ways, and walk, and character, and relationships, heavenly, then we cannot possibly go on with the world. I do violence at once to the purpose of God if I do. If we mean to go on with the world it would be far more honest if we said, "No, God has not such a thought in His mind at all. His thought is to have a people here to enjoy the world as much as they can." It is better to say so at once and then go hard and fast with the world. There is nothing so miserable and detestable as a sort of trucking with this wretched, polluted world, taking just as much of Christianity as you think will suit you. This is just what many are doing. They take just as much of the truth of God as they think will put some sort of status upon them; but the part that cuts them, that strips them of the thing their heart clings to, they turn it aside. They take just as much as will make their consciences easy to go on with the devil and the world; but the part that cuts them asunder, that exposes them for their worldliness, that brings them in as short of this purpose, that shews them up with the light of God streaming upon them in all its brightness, they turn aside from that. But you cannot mix Christianity and earthly religion; it is the destruction of the testimony of the people of God where they try to do it.

To apprehend by faith the rejection of Christ upon earth, and the glory of Christ in the heavens, opens my heart to all the liberty that is up there, but equally shuts me up to the narrowness of His path down here. The reflection of Moses face as he came down from the Mount with the law was the reflection of the condemning power of that law which man could not stand, but here is a more brilliant glory; a glory that shines, not from the face of a poor weak man like Moses, but the whole glory of God, the unsullied radiancy of His glory, the shining forth of the knowledge of the glory of God in the face of His own son. Is not this a wonderful thing, that I am positively capable of looking at the radiancy of the glory of God as it streams from that blessed face? Capable of gazing at it! Why? Because I have got righteousness under my feet instead of condemnation, and the Holy Ghost in me instead of my being in bondage; and every ray of glory that shines from that blessed face in the heavens is the reflection to my soul of the completeness, and sufficiency, and fulness of His finished work—the eternal pedestal of blessedness He has set me upon.

But there is more than this. As I look at glory it has a **FORMATIVE** power in me. What we all stand in need of is to be long enough in the presence of that blessed Christ who is glorified to catch His features and have them engraven upon the

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"fleshy tables of our hearts." That is what is wanted. It is not an EFFORT. You might try to be like Christ until you were worn out with trying, and you would not catch one feature of His. I do not believe that it is possible to convey to another what it is to sit engrossed with that blessed One who is in the glory, and yet it is a reality. It is a reality that the person who sits in the presence of the glorified Christ, insensibly to himself, contracts moral likeness to Him. You know perfectly well what it is to meet a person who gives your heart a sense that he has been with Christ, who reminds you of Christ. But how few they are! What one mourns over is that, even in the best of things, we leave so much the impress of OURSELVES upon them, instead of Christ. Let me ask you How much time and leisure have you, not merely from the business of the world but even from service for the Lord, to really sit down before the Lord? Do you not know that in order that there may be great outgoings, there must be great incomings? There will be no outshining if there is not the in-shining. What a privilege to walk through this world and as we meet each other in our business, or in our households, to remind each other of that One in the glory, to have the fulness of that Christ in measure reproduced in poor, wretched creatures like you and me. It is a most blessed thing, the most marvelous ministry that could be conceived.

There are three things in connection with this ministry that we might speak of—the "treasure," the "earthen vessels," and the excellency of the power." These are three wonderful things to get before our thoughts.

"This treasure," what is it? The treasure is God's estimation of Christ. How did that treasure come into the vessel? "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ," ii Cor. 4: 6. God in His wonderful, blessed, sovereign way of dealing, God Himself, who commanded that out of darkness light should shine, is the God who has shone in our hearts in all His blessed illuminating power," for, or in order to, the shining forth of the radiancy of the glory of God in the face of Jesus Christ." Saul of Tarsus, a persecutor who had never had a good thought of Christ, suddenly in a moment, without the slightest warning, saw "a light from heaven, above the brightness of the sun," and a Saviour in glory was revealed in his soul. He is the living instance of the way this blessed treasure is deposited in a man's soul. You cannot understand one single thing about the glory of God save as it is revealed to you," in the face of Jesus Christ." The moment you have to do with God and Christ you are convicted, and the earliest expression of your heart in

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the presence of that glory must be, "I abhor myself." And yet this leads to confidence, and is the only thing that is **FORMATIVE** in our hearts.

Next, observe where this treasure is placed, "We have this treasure in earthen vessels." God takes His treasure, the costliest thing, the most valuable and precious to Him and puts it in the most contemptible vessel that you could conceive, that is, a poor, fragile vessel of clay, an earthen vessel. He has a purpose in doing this: His delight is to make everything of the treasure. And there is not only the surpassing **GLORY** of the treasure but also the surpassing **POWER** with which He works in the vessel the vessel broken to atoms; indeed not worth anything until it is broken to pieces. The whole power of God goes along with the poor vessel, into which He puts this treasure; "We have this treasure in earthen vessels that the surpassingness of the power might be of God and not of use God breaks the vessel; but we must keep the sentence of death upon it as well. You cannot have power otherwise; and there is no manifestation of Christ except as this vessel is entirely as clay in the hands of the Potter.

How little of affection there is in our hearts to enter into the purpose of God that, in a world which rejected His Son, cast Him out, despised Him, nailed Him to the cross, there should be those who should be the expression, the manifestation, of that blessed One whom the world rejected, but whom God glorified. Oh the blessedness and rest of having through grace common mind with the Lord in any little measure! God and His people of one mind about those things that relate to the glory of His Son. It is most wonderful grace on His part to bring us into such a place that we can have like mind with Him, and to enable us by such surpassing power.

Suppose I see one turning his back upon everything in the world, who looks for nothing in it, who has no interests here, who does not expect anything, and would not take anything from the world: I say, What surpassing power is displayed in that man! If I see a poor feeble creature lying on a bed of sickness, racked with pain, the poor body pressed down with disease, morn, noon and night, and one who might be tempted to say, What good am I, a trial to every one about me and a burden to myself?—yet if I see, amid all the weariness and pain, instead of complaint, satisfaction, instead of querulousness, rest and quietness, instead of quickness, of temper the blessed manifestation of Christ in meekness and endurance, I say, What a surpassing power there is there!

This is what this ministry is able to do, and this is God's desire for us. There is not a circumstance in life too hard for the one who is satisfied to be as clay in the hands of God's

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surpassing power. And it is in these very circumstances Christ is endeared to us, for He alone is our sufficiency for all. Also it is WHERE WE ARE, not where we would be, that the blessed God desires to have His Son seen in us, Oh for that manifestation of the truth, that exhibition of Christ, which would stop the mouth of the rejector, and would commend itself to the conscience of every man!

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### CONSCIOUS AND UNCONSCIOUS TESTIMONY.

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**D**ANIEL Webster was a firm believer in Divine revelation, and a close student of its sacred pages. On one occasion, a small company of select friends spent an evening at his house. Tea over, the Bible, and the relative beauties of its several parts, became the topic of conversation. Each one of the guests had a preference. When the turn came to Webster, he said: "The masterpiece of the New Testament, of course, is the Sermon on the Mount. That has no rival, no equal. As to the Old Testament writings, my favorite book is that of Habakkuk, and my favorite verses, chapter iii: 17, 18: "Although the fig-tree shall not blossom, neither shall fruit be in the vine—the labor of the olive shall fail, and the fields shall yield no meat—the flock shall be cut off, and there shall be no herds in the stall—yet will I rejoice in the Lord, and joy in the God of my salvation." This continued Webster, "I regard as one of the sublimest passages of inspired literature. And often I have wondered that some artist, equal to the task, has not selected the prophet and his scene of desolation as the subject of a painting."

When in Paris, some years ago, continued Webster, I received an account of a French infidel, who happened to find in a drawer of his library some stray leaves of an unknown volume. Although in the constant habit of denouncing the Bible, like most infidel writers, he had never read any part of it. These fugitive leaves contained the above prayer of Habakkuk. Being a man of fine literary taste, he was captivated with its poetic beauty, and hastened to the club-house to announce the discovery to his associates. Of course they were anxious to know the name of the gifted author, to which inquiries the elated infidel replied: 'A writer by the name of Hab-ba-kook, of course, a Frenchman!' Judge of the infidel's surprise when informed that the passage he was so enthusiastically admiring was not produced by one of his own countrymen, nor even by one of his own class of so-called Free-thinkers, but was penned by one of God's ancient prophets, and was contained in that much despised book—the Bible.

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### ROOM FOR GOD.

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“**C**OME away,” said a certain company of believers to a servant of the Lord; “come away—there is room here for you to speak.” “Ah,” he replied, “I do not want room for myself: I want to see ROOM FOR GOD.” This was powerful testimony to that religious body. The Lord’s servant laid the axe to the root of the tree, and applied a test far more searching and comprehensive than the mere question, “Is there room for ME.” What although there may chance to be room for ME, if there is not room for God? “Room for me,” may be very flattering to human vanity; but there must be room for God, if HIS name is to be glorified. There is a danger in being satisfied when we find room for self; instead of setting self aside, and asking if there is room for Him whom we call Lord and Christ. There may be room for MAN in the midst, while there is not room for JESUS in the midst.

\* \* \* \*

It is dangerous to speak all the good of a man that is true; but to speak good of a man that is not true, may prove his ruin.



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

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### HAVE FAITH IN GOD.

Through faith in God,—our hand in His—  
No ill betides; no good we miss:  
We taste of heaven’s unsullied bliss  
Through faith in God.

Through faith in God we firm shall stand  
Though judgment-arrows sweep the land;  
All power is at our God’s command:  
Have faith in God.

Have faith in God, though hills remove  
Omnipotent He reigns above,  
Whose every thought toward us is love:  
Have faith in God.

Have faith in God; it is thy shield:  
Opposing hosts are in the field:  
But we shall conquer—never yield—  
Through faith in God.

MISS J. E. HUGHSON.



## WORDS IN SEASON.

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**FOREST GROVE, OREGON.**—Mr. Arnold purposes working the Tent in these parts. He would be thankful for a God sent fellow-worker.

**TORONTO, ONT.**—The Easter Conference was large, about 2,000 at some meetings, and 1,050 sat down to remember the Lord. Twenty-seven who devote their whole time to the Lord's work were present. Those who ministered the word were Messrs. Oliver, McCrory, Douglas, McGeachy, Livingstone, Pearson, Chas. Keller, Moneypenny and Silvester. Some professed conversion during the Conference. J. Moneypenny followed with meetings in Central Gospel Hall. Silvester and Beattie at the Junction.

**VANCOUVER, B. C.**—J. Ferguson is having well attended meetings in the Seymour St. Gospel Hall.

**ST. CATHERINES, ONT.**—J. Silvester had a week's meetings.

**HAMILTON, ONT.**—W. P. Douglas had meetings in the East End with some blessing.

**SUNNIDALE.**—Bren. Scott and Watson have had a series of meetings here.

**WANSTEAD.**—Fuller and Wilkie are having encouragement in meetings here.

**EDMONTON, ALTA.**—C. H. Willoughby has moved here from Saskatoon. His address is now 10718, 80th Ave. E. Edmonton, Alta, Canada.

**WATERLOO, IOWA.**—Hillis and Grierson are having meetings with some blessing in conversions.

**PHILADELPHIA, PA.**—Chas. Keller and C. Patrizio continue the work in New Jersey.

**REGINA, SASK.**—Some encouragement in the Assembly, with fruit among the Sunday school scholars. God sent servants will be welcomed. Communications to Dr. H. W. Scott, 2130 Broad St., Regina, Sask.

**HAMILTON, ONT.**—The time of the Hamilton Conference will be Canadian Thanksgiving and not in the early part of the year as heretofore. Notice will be given in due time.

**MEDICINE HAT, ALTA.**—By mistake Mr. Flemming was mentioned as speaking at the funeral of Mr. T. Dowkes; it ought to have been Mr. H. Clifton. Bro. Clifton has had meetings in Regina, Meredian, Estevan and Swift Current. Mr. Clifton hopes to spend the summer carrying the Gospel to new places. His home address is 271, 13th St., Medicine Hat, Alberta. R. J. Dickson was here for a few meetings on his way home from the Coast.

**RICHMOND, VA.**—We had a happy Conference. Bren. Muir, Duncan, Keller, Dickson, J. K. McEwen and S. McEwen all took part in ministering. Bren. J. K. McEwen and Muir went on to Petersburg; Duncan to Barrington, N. J.

**PHILADELPHIA, PA.**—D. H. Oliver, Muir, Dempsey and Beveridge were in the various Assemblies here.

**LOWELL, MASS.**—The Conference was well attended and good. W. Matthews, D. Oliver, T. Black, P. Mauro, W. Hunter, J. T. Dickson and Dr. Martin ministered the word.

**NEW BEDFORD, MASS.**—S. B. Adams was here telling of the Lord's word in Venezuela. He also visited Pawtucket, Boston and other places.

**PAWTUCKET, R. I.**—J. T. Dickson and H. G. McEwen have begun a series of gospel meetings here.

**SACRAMENTO, CAL.**—The two days Conference was well attended. Christians from Oakland, Long Beach, Fresno, Corning, Stockton, Chico and other places being present. Bren. McClure, Rolph, Davis,

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McIntyre, Talbot, Roberts, and others gave seasonable words. One professed to be saved.

**TAMPA, FLA.**—The correspondent for the Assembly here is Wm. G. Davis, R. F. D. 2, 12th St.

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## CONFERENCES

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**WINNIPEG, MAN.**—The 21st Annual Conference will, D. V., be held May 22, 23 and 24, in the Scott Memorial Hall, Princess St., Correspondent, Jas. Boyd, 238 Simcoe St., Winnipeg, Man.

**ROSEISLE, MAN.**—The 19th Annual Convention will, D. V., be held in the Gospel Hall, May 28, 29 and 30. Address all communications to W. J. Stevenson, Rose Isle, Man.

**SARNIA, ONT.**—The dates set for the Annual Conference are, June 11, 12, and 13, with prayer meeting Thursday evening, June 10th. The meetings will be held in the Gospel Hall, corner College and Davis streets. Communications may be addressed to Mr. D. McGeachy, 112 Kathleen Ave., Sarnia, Ont.

**BAY CITY.**—Our Annual Conference will, D. V., be held in the Masonic Temple, corner of Broadway and 31st streets, May 29th, 30th and 31st. Prayer meeting Friday evening in the Gospel Hall. Correspondent, R. A. Mowat, 1308 Webster St., Bay City, Mich.

**DES MOINES, IOWA.**—The Annual Conference will, D. V., begin with a prayer meeting, May 28th, and continue Saturday, Sunday and Monday. Accommodations provided for those from a distance. Correspondent, Thos. McCully, 246 Astor St., Des Moines, Iowa.

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## FALLEN ASLEEP.

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**Miss Eva R. Wadge**, of Westfield, Mass., departed to be with the Lord, March 29th. Saved about six years ago, her life has been one of quiet consistency both in the home and in the Assembly. Her cheerful, happy presence will be missed by all. Mr. P. Mauro and Dr. E. A. Martin spoke to a large company at the funeral.

“Blessed hope in the word God has spoken,  
All our peace by that word we obtain,  
And as sure as God's word ne'er was broken,  
We shall meet with our loved one again.”

**Mr. Brant**, of Deseronto, Ont., passed into the Lord's presence March 12th aged 39. A beloved brother and faithful. He is the last of three Indian brethren that were in fellowship, all called home inside a year.

**Wm. Caithness**, of Vancouver, B. C., aged 63. He was saved over thirty years ago in the Prairies, through the ministry of Mr. J. Rae, Sr. R. J. Dickson and Jas. Rae spoke at the funeral, in the Cedar Cottage Hall.

# WORDS in SEASON

A Monthly Magazine  
for ministry of the Word of God  
with accounts of work done  
for the Lord in accordance  
with His Word



June, 1920.

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## WORK AND WORKERS

W. P. Douglas had a week's helpful meeting in **GALT** and then went on to **SARNIA**.—J. Pearson had some good meetings in the new hall in **CAMPBELLFORD**.—D. McGeachy had meetings at **LAKE SHORE**. R. McClintock spent a week end in **WARMINSTER**, the word was much appreciated.—J. McMullen had meetings in **CRAIGHURST** and in **VASEY**.—A. Livingstone and G. Shivas had some meetings in **NIAGARA FALLS**.—J. Silvester saw some fruit in meetings in **ST. CATHERINES**. J. Moneypenny visited **HAMILTON, BRANTFORD** and **GALT**.—Bren. McCrory and Wilkie are having encouragement in meetings in **PARIS**. D. R. Scott and F. G. Watson had meetings in **DEER LAKE**; F. G. Watson also visited **HUNTSVILLE**; D. R. Scott had a week's meetings in **SEVERN BRIDGE**; and visited also **SUNNIDALE** and **CRAIGHURST**. Brethren Silvester and D. R. Scott purpose going on to Nova Scotia soon.—Bren. McClintock and Shivas had encouraging meetings in **ORILLIA**; seven were baptized.

**TORONTO, ONT.**—J. McCartney and R. Telfer have gone to the Canadian North West to visit the Assemblies and to attend the various Conferences. J. C. Beattie had helpful meetings in **WEST TORONTO**. J. Moneypenny had good meetings in Central Hall. A meeting was held in **CENTRAL GOSPEL HALL** to commend to the Lord our fellow believers, Mr. and Mrs. Gordon Johnstone, William Wills and Miss Benwick who are going to **SOUTH AMERICA** in the Lord's work. Miss Renwick and Mr. H. Fletcher are to be married shortly.

**REDLANDS, CALIF.**—E. B. Roy had four meetings a week here, on his chart "The Feasts of the Lord;" and one night in San Demas.

**POMONO, CALIF.**—J. Waugh visited Pomona, Fresno and other places and purposes returning East again soon.

**LOS ANGELES, CALIF.**—A. McDonald has begun meetings here. He had meetings also in San Diego.—Mr. S. Greer has moved. His address is 1781 W. 25th St., Los Angeles, Calif. He and E. B. Roy may again pitch a Gospel Tent in another part of Redlands where God has been working.

**BAY CITY, MICH.**—R. A. Barr finished meetings in **DECKERVILLE**, and is now having meetings in Bay City and Midland, Mich.

**BOSTON, MASS.**—D. H. Oliver had meetings in Lawrence after the Lowell Conference; then in Boston. The ministry was much appreciated.

**PAWTUCKET, R. I.**—Three were baptized and added to the Assembly recently.—J. T. Dickson and H. G. McEwen are having encouraging meetings, with fruit in conversions.—S. McEwen was with us for a night and then went on to **NEW BEDFORD** for meetings.—We regret that the notice of the Pawtucket Conference, May 29, 30, 31, was crowded out last month: circulars have been sent out as usual.—Dr. E.

# Words in Season

Edited and Published by Dr. E. A. Martin.

Vol. 12

JUNE, 1920

No. 6

## FROM VARIOUS AUTHORS

I do not ask my cross to understand  
My way to see:  
Better in darkness just to feel Thy hand  
And follow Thee.

\* \* \*

Holy living involves daily dying.

\* \* \*

Love alone maketh every burden light, and "beareth all things."

\* \* \*

"Doubts and fears are the prolific offspring of the wicked insinuations of the beguiling serpent. Faith's stronghold is the word of God, in which it rests."

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"A man may possess all the learning of the schools; he may bask in the most brilliant light that science can pour upon his understanding and his pathway; he may garnish his name with all the honors which his fellow mortals can heap upon him; but if there is the breadth of a hair between him and Jesus—if he is not in Christ and Christ not in him—if he has not believed on the name of the only begotten Son of God, he is involved in death and darkness."

\* \* \*

"In the coming glory, individual approval by Christ will be among its most precious joys. The secret name on the white stone will give secret delight. The church may fail, but individuals in the midst of a corruption will overcome. Hidden manna, and a white stone, are to be given them. It is Himself the blessed Giver gives, for He is the manna that will eternally satisfy. And that stone a white one, all perfectness with a new name. Our souls will be ravished with His love, which cannot do too much for us."

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### THE FAITH OF MOSES.

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BY WM. RODGERS.

#### Part I.

Three acts of faith on the part of Moses are recorded in Hebrews XI, and three considerations which led to them are mentioned.

The first is his great choice, in which he disowned relationship to Pharaoh's daughter, turned his back on the treasures in Egypt and the pleasures of sin, and cast in his lot instead with God's people, to suffer with them the reproach of Christ. The reason given for his doing this is that "HE HAD RESPECT UNTO THE RECOMPENSE OF THE REWARD."

The second is his braving of the king's wrath in the matter of leaving Egypt, and his firmness therein is ascribed to "SEE-ING HIM WHO IS INVISIBLE."

The third is the keeping of the Passover at God's command, which we are told he did "LEST HE THAT DESTROYED THE FIRST BORN SHOULD TOUCH THEM."

Thus we learn that in Moses' creed were at least three great articles; 1st, that God's rewards are worth going in for; 2nd, that God Himself, though invisible, can be counted on as a very present help in time of trouble; and 3rd, that God's judgments are to be dreaded.

Have these truths the same power over us that they had over him? I ask not if we believe them, for that we profess to do. But does our belief in them influence us when we have a choice to make, to such an extent that no earthly consideration is of any weight as compared with them? Does it hold us steadfastly to a course of action when everything outward pulls us in the opposite direction? Does it make obedience to God's command a matter of course with us? All this it did in the case of Moses, but when we measure ourselves alongside him, most of us come very far short.

How often in our decisions we have been guided almost exclusively by business gain, or social advancement, or some other form of self-pleasing, and the question of what the Lord will reward most in the coming day has had very little to do with them. How often, even when we have decided on a right and godly course, we have allowed ourselves to be turned from it by the fear of man, or by the difficulties of the way, whereas if we had realized that the invisible God was with us, these things would have shrunk very small in our eyes. How often on the other hand when we have turned from what the Lord plainly commanded us to do, we sought to persuade ourselves

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that somehow or other we would escape the bitter reaping of what we had sown. If we measure our faith by the foot-rule of James, the actions induced by it, some of us will be almost led to wonder are we real believers at all.

As it was with Moses, so it was with Enoch, Noah, and others of Hebrews XI. They believed in a God WHO IS, One who abundantly rewards those that seek Him, and Who punishes those that turn their backs to Him. And what their beliefs led them to do this chapter has placed on record.

So it was also with the apostle Paul. He "looked not at the things which are seen, but at the things which are not seen," and since his light (?) affliction was working for him a far more exceeding and eternal weight of glory, he welcomed it, and gloried in it. He saw the Lord, not alone on the Damascus road, but many a time afterwards, and the consciousness of His presence with him held him to a path, from which both the trials he knew to be before him, and the persuasions of his brethren, might well have turned him. (See Acts 20: 22-24; 23: 11; etc.). He knew too "the terror of the Lord," and it helped to keep him walking in the path of obedience.

May we be imitators of the faith of such men, as we consider the issue of their lives. Thus shall a like "good report" be obtained by us in heaven's reckoning to that which they obtained; and thus shall we be able to sing in truth:—

"By faith in a glorified Christ on the throne,  
We give up the joys of the world to its own:  
As strangers and pilgrims we plainly declare,  
Our home is up yonder, but WILL YOU BE THERE?"

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## HAPPY DAYS.

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**T**HE SECRET of happy days is not in our outward circumstances, but in our own heart life. A large draught of Bible taken every morning, a throwing open of the soul's windows to the precious promises of the Master, a few words of fervent prayer, a deed or two of kindness to the first person you meet, will brighten your countenance and make your feet "like hind's feet" for the day's march. If you want to get your aches and your trials out of sight, bury them under your mercies. Begin every day with God, and then, keeping step with your Master, march on toward home over the roughest road, or in face of the hardest winds that blow. Live for the Lord Jesus by the day, and on every day, until you come where "the Lamb is the light thereof," and there is no night there!

THE SERMON ON THE MOUNT

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The Character of Its Contents.

(Continued from May.)

BY P. MAURO.

**T**HE LORD'S words concerning the sixth and seventh commandments also exemplify that perfect righteousness which God requires in His children, and which He undertakes to work in them through His Word and Spirit (Phil. 1: 6; 2: 13; Heb. 13: 21). For God's "purpose" is to conform them "to the image of His Son that He might be the Firstborn among many brethren" (Rom. 8: 28, 29). But since Christ is the image of God (2 Cor. 3: 4; Col. 1: 15; Heb. 1: 2), the Lord's words in Matt. 5: 43-48 strongly declare this purpose; for they in effect bid the children of God to be like their Father in heaven, and particularly that they manifest likeness to Him in loving their enemies (even as God loved us when **we** were His enemies), in blessing those that curse them, and in doing good and praying for those that spitefully use them and persecute them. The same lesson is given by Paul in Ephesians 5: 1, where he says: "Be ye therefore followers (lit. imitators) of God as dear (or beloved) **children**."

If therefore we see this, and it is hard indeed not to see it, then we shall realize that there is a blessedness in living even in this present evil age, in that it affords opportunities, which the millennial age will not present, of glorifying our Father in heaven by exhibiting His grace to others through the power of His indwelling Spirit.

And incidentally, the words of Matthew 5: 43-48, even if there were nothing else to enlighten us, make it absolutely impossible that the Sermon on the Mount could be for "Jewish disciples" in the millennial age, or for the Subjects of the earthly kingdom of Israel at any period of its history,<sup>f</sup> either past or future.

We would here impress upon our readers a point which should be kept in mind (for some through forgetting it have been misled); namely, that the **written** Word, as divinely arranged and given to us, is complete in itself, and that each part is to be interpreted by every other part, and **not by things outside of the Scriptures**. Those who had the **spoken** Word from the lips of the Lord, and of John<sup>f</sup> the Baptist, and of the apostles, heard **many things** which have not been recorded for us. In fact but a **very small** part of the



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oral message given to the people of Israel has been preserved in the written Word, which is given to the church (See Luke 3: 18; John 21: 25). We therefore, who are "the children of God by faith in Jesus Christ," and into whose hearts God has "sent forth the Spirit of His Son" (Gal. 3: 26; 4: 6), are to read the Sermon on the Mount for the purpose of learning what is the will of our Father in heaven (Mat. 7: 21), and are to seek to do His will (as there revealed to us) in the power of His Spirit; and moreover we are to read that message in the light of the gospel, which has shown us how a sinner becomes a child of God.

Some have, we say, been led into error through attempting to interpret the Sermon on the Mount, and the message of John the Baptist, in the light of their own surmises as to what was in the minds of those who listened to their preaching, and as to what those hearers "understood" was meant by them. Thus one writer undertakes to construe the message of John the Baptist by trying to imagine what we would have understood had we been with the crowd on the banks of the Jordan; and had listened to his preaching. Such a method of interpretation could not do other than lead to erroneous conclusions; for in the first place it casts aside the only proper method of interpreting the Scripture (when it **needs** to be interpreted) which is by the Scripture itself; and furthermore it undertakes to do what is impossible, for we cannot put ourselves in imagination in that crowd and conjecture what we would have understood from what they heard, for the simple reason that not a hundredth part of what they heard has been recorded for us. We may be sure that whatever was needed to the understanding of the **Spoken Word** was said to those who heard it; just as **all that is needed** for the understanding of the **written Word** is given to us **in that Word itself**. We have no warrant for resorting to conjecture or surmise; and in any case we could not do so, because the information we should require is altogether lacking.

Passing on to the sixth chapter of Matthew we find the Lord's directions to the family of God concerning the important matters of giving to the poor, prayer, and fasting. That there will be any poor or almsgiving during the Millennium is questionable at least: and that there will be no fasting is certain from Matthew 9: 14, 15. Moreover, the pattern of prayer in verses 9-13 is plainly for this present age. It could not be fitted, by any possibility, into another dispensation.

In a note on the words "and forgive us our debts as we forgive our debtors" the "Scofield" Bible says: "This is **legal ground** (cf. Eph. 4: 31, which is grace). Under law **forgiveness** is conditioned upon a like spirit in us; under grace

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we are forgiven for Christ's sake." etc. This is a gross and most deplorable misrepresentation of the truth. The evidences that the Sermon on the Mount belong to the era of **grace** stand out with the greatest distinctness in every part of it. But those clear evidences are wholly ignored, and the foregoing attempt is made to brand the discourse as "legal," and to make it appear to be in contrast with the teaching of Ephesians. It is a matter of the greatest surprise that the editor should thus fail to distinguish between **God's forgiveness of the sins of a repentant sinner and the Father's forgiveness of the trespasses of His children**. The former takes place **once for all**, at conversion, when he becomes a child of God. The latter is needed every day thereafter. Such confusion is annoying. It is a matter also of the deepest regret that, by this and other like mis-statements of the truth of Scripture, thousands are being misled as to the doctrine of our Lord Jesus Christ.

What is meant by the words "as we forgive our debtors" and by verses 14, 15, is that **under grace forgiveness must be free and without limit**. Therefore we may not ask forgiveness of our debts so long as we refuse forgiveness to our debtors. There is the most perfect harmony with the teaching of Ephesians 4: 32.

The Sixth Chapter of Matthew, in our judgment, is one of the most important, if not the most important chapter in the whole Bible for the children of God. That it could not apply to any other than they, or to any other age than this, is as plain as day. What this chapter presents is the choice we must make between God and Mammon. This is like the choice presented in the sixth of Romans between serving God and serving sin. But the Lord's words go deeper than those of His servant Paul; and moreover He speaks to our hearts concerning our Father's all-seeing eye and all-providing and tender care, as only He can speak. It is a shame and cruel wrong to brand these words as "legal," and thus to cause unsuspecting saints to slight them and to cast them aside. And the effect of it can be seen all around us. Since many of the household of faith have been taught (may the Lord pardon those who are responsible for this wrong) to put aside the words which Christ brought them from the Father, we find that the unconverted masses in the apostate "churches" of the day have taken them up and apply the name "heavenly Father" freely to themselves. Thus has come to pass the **very thing** the Lord warned against in this **very** discourse, when He said, "Give not that which is **holy to the dogs**" (Mat. 7: 6).

We are not attempting in this article to give an exposition of the **Sermon on the Mount**; but merely calling attention to

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some of its prominent characteristics. We close therefore with a few comments on chapter 7.

The words "Judge not" etc. show that the commands are for this age. For the next age, when the Lord comes, will be the day of judgment. As Paul says "Therefore judge nothing before the time until the Lord come." To love all, to forgive freely and without limit, and to judge none but ourselves, are the great things that God requires of those who are "under grace."

The words of verses 13 and 14 about the strait gate and the wide one, the broad road and the narrow one—the one leading to destruction and the other to life—are, beyond any doubt, for this age; for "destruction" is the judgment at the end of this age, and "life" is the condition of those who then enter into endless blessing.

So also the warning to beware of false prophets (verses 15: 20) applies only to this age. It could not possibly apply to the millennial age. Moreover, that warning is repeated by Paul, who expressly says that the "grievous wolves" would come after his departing (Acts 20: 29). Peter repeats this warning (2 Pet. 2: 2).

Finally, the concluding words, foretelling the test which will be applied to all men "whosoever" shall hear **those sayings** ("those sayings of Mine"), are sufficient in themselves to show with absolute certainty that the entire discourse applies in and throughout this present age. For the judgment of the believers' works will take place at the coming of the Lord (Mat. 16: 27; 1 Cor. 3: 13-15 and 4: 5).

Most earnestly therefore do we exhort our fellow saints to give heed to the message which God has in these last days spoken unto us by His Son, and to beware of all teachers and teachings of our day which seek to turn us away from those priceless words of knowledge.

**"Cease my son to hear the instruction that causeth to err from the words of knowledge."**

Prov. 19: 27. Cf. 1 Tim. 6: 3, 4).

(Continued.)

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## SUFFERING.

**E**VERY child of God is apt to think it is unkind of God to try and test him. God wants the sweet savor of simple confidence in Himself. What brings out that sweet savor of confidence in God? It is simply being tried. Some of you remember Gideon's fleece, there was a bowl of dew taken out of it by squeezing. Many of the Lord's people just need a little squeeze to bring out the sweet savor of simple confidence in the Father.

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6th and 7th. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire," etc. If it is glory to Him to give us a squeeze, then we say let Him do so. If it brings glory and honor to Him and draws out the sweet savor of the Divine life in the soul, then let Him squeeze, knowing well that blessed scripture in 1 Cor. x: 13. "He will not suffer you to be tempted." God knows when the thing is just about squeezed dry. "He will not suffer you to be tempted above that ye are able, but will \* \* \* \* make a way to escape." Dear child of God, it is a most blessed thing to have "manifold temptations," that the trial of our faith may be more precious than of gold that perisheth.

The sufferings of Christ have taken place, but the glory that should follow has not as yet. The lion and the lamb have not lain down together, (Isaiah xi: 6). This is an interval between the sufferings and the glory. In the fourth of Acts we read that word "until"—that Jesus entered into His glory and remains there "until." The Jews stumble at it and they ask the question, "What about the lion and the lamb feeding together." The people who have never understood the coming of the Lord the second time, never can meet an intelligent Jew over this Old Testament scripture. The glory has not appeared, but the glory has been promised. Meanwhile He is rejected. In Jeremiah xxiii, we read, "Do not I fill both heaven and earth?" When God would fill earth with His own Jewish people, the devil interferes, and meanwhile God is preparing and providing a people to fill heaven, and by it will be manifest that the devil has been a great fool, for heaven shall be peopled by a heavenly people and the earth by an earthly people.

God is now preparing the heavenly people to be forever with Himself.

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### MUST BE TESTED.

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**J**EREMIAH xvii: 9 tells us that "the heart is deceitful above all things, and desperately wicked." These words apply to a wider circle than the unconverted. They are true of the natural heart of the believer. If your path is smooth, and circumstances all that you could desire, there will be very little to try you. But, depend upon it, the testing time will come. God never gives grace without testing it. If we are not continually abiding in Christ, the enemy will trip us up before we have time to flee to the great Hiding-Place. If we are not constantly clad with "the whole armour," he will have us wounded ere our hand can seize the sword: we shall find ourselves in the mire, ere we can grasp the shield.

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### AT JESUS FEET.

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ADDRESS OF MR. R. J. DICKSON.

- Luke 10: 38-42. "Mary...sat at Jesus feet, and heard His word.  
John 11: 32-36. "Mary...fell down at His feet."  
John 12: 1-3. "Mary...anointed the feet of Jesus and wiped  
His feet with her hair."  
John 13: 21-26. "Now there was leaning on Jesus's bosom one  
of His disciples, whom Jesus loved."  
John 19: 25-27. "When Jesus therefore saw His mother, and  
his disciple standing by, whom He loved, He saith  
unto His mother, "Woman, behold thy son!" etc.  
John 21: 20-22. "What shall this man do?" "If I will that he  
tarry till I come, what is that to thee? Follow thou  
Me."



**W**E MIGHT paraphrase the Scriptures we have been reading into two sentences and speak of them as, "At Jesus' feet," and "On Jesus' Breast." Here are three scenes in the life of Mary, and three scenes in the life of John. First, in connection with Mary, it is recorded that she sat at Jesus' feet; and of John it is recorded that he leaned on Jesus' bosom. What a good place to be—at His feet, how safe! and then on His bosom—On His breast. These two places are open for each one of us who are the Lord's. It is comforting to know that it was not only for Mary to sit at His feet or for John to lean on His bosom, but it is for God's people here and now; and if, by Grace and purpose of heart, we are enabled during the year we have just entered (if the Lord tarry and we are spared) to keep at His feet and to lean on His bosom, our lives will be really happy, holy and blessed. It will be a happy, holy, fruitful year—a year that will tell for God down here in our life, and then for us up yonder at the Judgment Seat of Christ.

Mary sat at His feet and heard His word. This is in **THE HOME LIFE**. There is nothing that tests one like the home life; **WHERE** people are seen as they really are, and where we are usually **WHAT** we are. At the meetings Christians are not seen as their natural selves. Here is Mary in the home; just connected with home life; attending to the things concerning the home. Lazarus, her brother, would likely be well and healthy, and coming in for his meals, and we can understand just how she would feel and be, but it is recorded of her that she sat at Jesus' feet and heard His word. That was her business; the purpose of her heart and hobby of her life—to sit habitually at the feet of the Lord Jesus Christ hearing His word, and we find that she was found fault with by Martha

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who was cumbered about much serving; careful and troubled about many things, and Mary had chosen that good part which should not be taken away from her. Now the Lord help us today afresh to make this choice, by His grace and with purpose of heart, that we will sit at His feet; and the Lord Himself said that this would never be taken away from her. There is something very blessed in this. Our service on earth as the Lord's people is going to cease, but here is something that will go on throughout the eternal ages—"sitting at His feet." Sometimes God's people get weary and tired of what is called the "home life;" they imagine that if they were in some other part of the world it would be better; sometimes we are guilty of living in a "fool's paradise," and imagine that if we were only in some other place we would be able to do better for God. God knows that we are in the very best circumstances into which He could put us; He could not put us in any better, and it is for us to be satisfied and contented; seeking in our home life to glorify and please Him, and we shall do this by sitting at His feet. Whatever our responsibilities, whether as parents, or children, or servants, we will fill them to His glory if we know what it is to sit at His feet. So we trust the Lord will speak to our hearts through this word—"Sitting at His feet"—in the home life; seeking to glorify Him, content to fill a little place if He be glorified.

The next is the "TOMB SCENE." This beloved brother, whom Mary had seen in health and strength, and whom she loved, had been taken away in death, and this Scripture in John 11 brings before us her grief and sorrow. When Jesus came to Bethany Martha went out to meet Him, but Mary sat still in the house—she waited until she was called. How had she attained to that quietness and composure of spirit? Through sitting at His feet. She remained in the house until Martha told her. "The Master is come and calleth for thee," and when she got to Him she fell down at His feet; her heart was broken; her grief was real, but she gave the Lord Jesus His place and before ever she uttered a word she was down at His feet acknowledging Him as her Lord and Master, and after that she told out what was in her heart. "Lord if thou hadst been here my brother had not died." She had learned that stillness of heart at the feet of the Lord Jesus Christ—how blessed it is when we learn our "still lesson." We were recently reading about a little Quaker girl who had to sit still for half an hour every day without speaking a word. When asked by a visitor what she was doing she replied that she was learning her "still lesson." Mary learnt that lesson at Jesus' feet. When Jesus saw her weeping and the Jews who were present, He wept to sympathize with that one and then went on to the tomb and raised her brother.

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In the 12th Chapter we have the "FEAST SCENE." There was a supper made for Him, and we have Martha there serving—likely in the right state of soul now; Lazarus also was there, who had come out of death. He seems to keep the secret locked in his own heart of what was after death. He is now at the table with the Lord. Mary is again found at His feet; she takes the box of ointment of spikenard, breaks it and pours it on the feet of this blessed One; she anointed His feet and wiped His feet with her hair, and the house was filled with the odor of the ointment. This aroused the feelings of Judas, who was quite an accountant, an authority on financial matters and good at reckoning. He figured that the ointment was worth three hundred pence, or a workingman's wages for a whole year, not counting the Sabbath, and allowing a penny a day. But God's Son put a far greater estimate than that upon this act of love. "Against the day of my burying hath she done this." Here she is as a worshipper; down at His feet, that precious costly box was broken; those feet were anointed and wiped with her hair, and the house was filled with the odor of the ointment. Not only was it poured out on Him, but all those around discerned the fragrance of this wonderful thing that Mary had done.

So we have had brought before us three things in her life:

(1) A learner—at His feet  
(2) In her sorrow; before ever she opened her mouth—at His feet.

(3) As a worshipper; anointing His feet for the burial. There were those who came and anointed His body when He was dead, but this is better—she does it beforehand—before ever the Cross was erected and He was nailed to it.

Bethany means the "House of affliction"—of trouble, and if the Lord spares and keeps us we may be sure of this, there will be trouble on every hand and in every way, but if we know what it is to be at His feet in connection with it and discern His blessed Person we will give Him His place and we will have discernment of the times and know what God's people ought to be and do, and we will thus honor that blessed One.

Then there are the other three scenes in connection with John, the one who leaned on His bosom, right close to His heart; and when a question came up, and they wanted to know something, Peter said to John, "You are the one to ask the Lord who it is that will betray Him," and so John, leaning on Jesus' bosom, asked the Lord, "Who is it?" and he got the answer. There was John drinking in the love that filled the heart of the Lord Jesus Christ—not a mere sentiment; not just some kind of a feeling stirred up, but love that would lead Him to live for and honor the Christ of God; love as we see it in his epistles in connection with the light, and which exposes

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all unrighteousness and that which is of the devil; he was able to speak of these things because he had leaned on Jesus' bosom.

In the 19th Chapter we find that John remains true to Christ; all the other disciples, like a lot of frightened sheep, had run away and left Him; Peter had denied Him; Judas had betrayed Him, but not so with John—he was at the cross; he is right where God's Son is in rejection, in crucifixion, being murdered, and he is there watching the dying agonies and sorrows of the blessed Son of God; and whilst there the Lord Jesus Christ commits a service to him. He sees His mother. That sword, which old Simeon had spoken about, is now piercing her soul as she sees her son nailed to Calvary's Cross. Probably Joseph is dead, and she needs someone to care for her. So the Lord Jesus, in His dying agonies, did not forget His mother and He committed her to John, saying: "Woman, behold thy son," and to John He said, "Behold thy mother." So here is John at the cross bearing the reproach of Christ, for we are told in the same chapter that Jesus, therefore, went forth bearing His cross, and in Hebrews 13th we are exhorted to "Go forth therefore unto Him without the camp bearing His reproach." What is going to enable us to follow Him? Will human love do? No; Peter was full of human affection for God's Son and he failed. There is only one kind of love that will enable us to follow Him outside the camp, and that is DIVINE LOVE. Where will I get it? By leaning on His bosom and drinking in that love that fills Him, and the Holy Spirit will pour into the believer the love that is in that breast. And so at the time that the Lord Jesus wanted comforters John is there, and he had this blessed service committed to him of looking after the mother of the Lord. Likewise the Lord will find a service for each one of us. Far better to be engaged in the service that He has given us, walking in His path and way in connection with His reproach and rejection, than in any other service, however fruitful it may seem. Far better to have service at His hand, if it is connected with that blessed One whose reproach at the hands of the world we are exhorted to share, for we are also reminded that "here have we no continuing city, but we seek one to come."

In the 21st chapter the Apostle John is spoken of as the one who leaned on Jesus' breast, and he is following; that is the last glimpse we have of him in the Gospel. Peter turned about and saw John following. John had just heard the Lord Jesus say to Peter, "You feed my lambs and sheep." Was he jealous? Not a bit; he was quite content to let Peter have his place and hear the Lord say to Peter, "You do this and that," and he was simply following. And Peter turned round



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and said, "And what shall this man do?" The Lord replied "What is that to thee? follow thou me."

These things are written for our instruction; for our health and encouragement; our warning and our blessing, and the Lord help us to know more and more of the blessedness of being at His feet, and the blessedness of being on His bosom, taking in His love, and then we will have strength to stand against the world, and the departure on every hand, about which we have been telling God in prayer—the departures and declensions. What is going to preserve us, what is the safeguard? Love to Himself; to his Blessed Person, and if we have that we will be willing to share His reproach; we will be glad that we are counted worthy to suffer shame for His blessed Name, and it will be for our blessing and joy and gladness now and up yonder at the Judgment Seat of Christ it will tell to our account.

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### GIVING.

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**T**HE GIVING of money to God for His work, or the help of His people, by one in fellowship with God, ranks high in the service of God. The people of God need to be taught and exhorted concerning the "grace" of giving, (ii Cor. viii: 7). The apostle appeals to the most powerful motives that can move the human heart in order to stimulate the saints to a freeness and liberality in giving, in ii Cor. viii, and ix.

He holds up to them the example of others; presses them no longer to delay in the fulfilment of their promises; warns them of the injury that a penurious spirit will assuredly do them; dwells much upon the blessings, both spiritual and temporal, which follow upon bountiful liberality; but he grounds his highest and strongest appeal upon their knowledge of the grace of Him who, though the richest of the rich, became the poorest of the poor, and that "for your sakes."

In i Cor. xvi: 2, we notice that the subject of giving opens out under five distinct heads:—

1. Period—"Upon the first day of the week."
2. Persons—"Every one of you."
3. Practise—"Lay by him in store."
4. Proportion—"As God hath prospered you."
5. Purpose—"That there be no gatherings when I come.'

Surely no child of God can sit down before such a clear and searching word as this without feeling its force and authority, for although the particular circumstances which drew out the command have passed away, yet we have DIVINE PRINCIP-

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LES laid down which are meant to govern and regulate the contributions of God's people at all times and in every place.

When the heart is rightly exercised before God, and the conscience properly enlightened by His word, the placing of a coin in the collection box upon the first day of the week, in the Assembly, will be regarded as a solemn offering to the Lord, and as a very real part of the united homage and worship rendered to His holy Name.

The laying aside periodically of a fixed part of one's wages, or income, as in a special sense devoted to the service of God, in no wise contradicts the wider truth that ALL we have belongs to him, but acts as a special test of our obedience and sincerity; provides a fund ready at hand out of which one can draw what may be felt to be right to give toward each particular case as it arises; and cultivates the delightful sense of the privilege of giving ungrudgingly and without pressure.

The principle applies to all, irrespective of amount, and whether it be a penny or a dollar that is offered, how wondrous it is to remember that that which God looks upon as "filthy lucre" When used for selfish and ungodly purposes, He accepts as a "sacrifice well pleasing unto God, an odor of a sweet smell," when presented to Him from a grateful and humble heart.

It has been well said that the true character of most individuals can be discerned in the way in which they use, or misuse, money. The Christian's purse should be tied with a bow rather than with a double knot, for talk is cheap, and sincerity of one's belief must be tested by the sincerity of one's actions. May God grant unto us the excellent gift of an unselfish heart for Christ's sake.

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### QUESTION CORNER.

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**Should a man who is a "Freemason," be received into an Assembly gathered unto the Name of the Lord Jesus Christ?**



OST OF those in the Assemblies know so little about "Freemasonry" that a few points from one of their own books, "Manual of the Lodge," (Mackey) may not be out of place. "Freemasonry claims to be a religious society, (page 12), hence in the opening ceremonies the Master "is to address a prayer to the Supreme Architect of the Universe." This prayer "is to be participated in by every brother," and at its conclusion the audible response of "so mote it be: Amen," should be made by all present," (page 13). "The lodge is then declared, in the name of God and the Holy Saint John, to be opened in due form, &c." The name of the Lord Jesus Christ is excluded from the ritual which proves its religion to be anti-christian.

In "The Shock of Entrance," (page 20,) we read: "There he stands without our portals, on the threshold of this new Masonic life, in dark-

## WORDS IN SEASON.

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ness, helplessness, and ignorance. Having been wandering amid the errors and covered over with the pollutions of the outer and profane world, he comes inquiringly to our doors, seeking the new birth, and asking a withdrawal of the veil which conceals divine truth from his uninitiated sight." Again, "There is to be, not simply a change for the future, but also an extinction of the past; for initiation is, as it were, a death to the world and a resurrection to a new life," (page 21). And again, "It is the symbol of the agonies of the first death and of the throes of the new birth," (page 21). How any Christian could subscribe to this passes our comprehension.

Of those who are members it says: "We have justly assumed the title of "Sons of Light," (page 29). They sing the following ode:

"Hail! Masonry divine! Glory of ages shine, Long may'st thou reign; Where'er thy lodges stand, May they have great command, And always grace the land; Thou art divine." (page 145).

Very much more might be added, but as it is not our business to fight "Freemasonry," but to protect the Assemblies gathered to the name of the Lord Jesus from such Anti-christian institutions; and from those who fellowship in such mockery of divine things, we consider what we have already given quite sufficient.

"Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread. Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? What say I then? that the idol is anything, or that which is offered in sacrifice to idols is anything? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. YE CANNOT DRINK THE CUP OF THE LORD AND THE CUP OF DEVILS: YE CANNOT BE PARTAKERS OF THE LORD'S TABLE, AND OF THE TABLE OF DEVILS. Do we provoke the Lord to jealousy? are we stronger than He?" i Cor. x: 14-22.

This is God's answer to our correspondent's question.

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### GUIDANCE.

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Oh for a vision and a voice to lead me,  
To show me plainly where my work shall lie!  
Look where I may fresh hindrances impede me,  
Vain and unanswered seems my earnest cry.

Hush! unbelieving one; but for thy blindness,  
But for thine own impatience and self will,  
Thou would'st see thy Master's loving kindness,  
Who by those hindrances is leading still.

He who of old through Phrygia and Galatia,  
Led the Apostle Paul, and blessed him there,  
If He "forbid" "to preach the word in Asia,"  
Must have prepared for thee a work elsewhere.

## WORDS IN SEASON.

---

Courage and patience! is the Master sleeping?  
Has He no plan, no purpose of love?  
What though awhile His counsel He is keeping,  
'Tis but maturing in the world above.

Wait on the Lord! In His right hand be hidden,  
And go forth in haste to strive alone;  
Shun, like a sin, the tempting work "forbidden;"  
God's love for souls, be sure, exceeds thine own.

The Master cares! why feel, or seem, so lonely?  
Nothing can interrupt real work for God:  
Work may be changed; it cannot cease, if only  
We are resolved to cleave unto the Lord.

None are good works for thee, but work appointed  
Ask to be filled with knowledge of His will,  
Cost what it may—why live a life disjointed?  
One work throughout, God's pleasure to fulfill!

But if indeed some special work awaits thee,  
Can'st thou afford the waiting time to lose?  
By each successive task God educates thee,  
What if the iron be too blunt to use?

Can walls be builded with untempered mortar?  
Or fish be caught in the unmeddled snare?  
Must not the metal pass through fire and water  
If for the battlefield it would prepare?

O thou unpolished shaft! why leave the quiver?  
O thou blunt axe! what forest can'st thou hew?  
Unshapen sword! can'st thou the oppressed deliver?  
Go back to thine own maker's forge anew?

Submit thyself to God for preparation:  
Seek not to teach thy Maker and thy Lord!  
Call it not "zeal!" it is a base temptation:  
Satan is pleased when man dictates to God.

Down with thy pride? with holy vengeance trample  
On each self-flattering fancy that appears?—  
Did not the Lord Himself for our example,  
Lie hid in Nazareth for thirty years?

Wait the appointed time for work appointed,  
Lest by the Tempter's wiles thou be ensnared;  
Fresh by the oil wherewith thou art anointed;  
Let God prepare thee for the work prepared.

## WORDS IN SEASON.

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A. Martin spent a Lord's day in **FALL RIVER**; and one also in **WORCESTER, MASS.**

**VANCOUVER, B. C.**—J. Ferguson's meetings in Seymour St. Hall were well attended and some fruit was manifested in conversions. He went on to **SEATTLE, WASH.**, where the meetings were the most encouraging that they have had in the district of the new Hall; and one professed faith in Christ. The meetings ended with a kind of week end Conference at which many of the Lord's people from surrounding places assembled. Mr. F. then went on to **TACOMA, WASH.**, for a week before returning home again.

**MIAMI, FLA.**—Mr. B. Bradford visited us again, and was encouraged by one professing at the first meeting. Those saved at previous meetings were greatly encouraged by the ministry.

**EAST PITTSBURGH, PA.**—W. Armstrong and G. Winemiller had three week's meetings in Homestead, with fruit in conversions. W. Armstrong then had some good meetings in E. Pittsburgh.—Mr. J. K. McEwen had meetings in **PITTSBURGH**. He purposed visiting **HOUSTON, TEXAS**.

**MONCTON, N. B.**—Brennan and Milnes had a few weeks here with encouraging meetings. Mr. Brennan had some meetings in School houses in Kent county.

**PHILADELPHIA, PA.**—Mr. P. Mauro had well attended meetings in the Mascher St. Hall.

**WATERBURY, CONN.**—Bren. C. Patrizio and Chas. Summers have had some meetings here. Mr. Patrizio had meetings in Italian.

**HAMMONTON, N. J.**—C. Keller is still helping here. Twelve were baptized, and an Assembly of 18 or more formed.

**PETERSBURG, VA.**—Mr. B. Bradford called on his way home from Florida, where there seems to be openings for the Gospel.

**MEDICINE HAT.**—Mr. H. Clifton purposes going out into Saskatoon country places to have meetings in School houses as the way may open. His address is 271, 13th St., S. E. Medicine Hat, Alberta, Canada.

**HARRISBURG, PA.**—W. Beveridge had meetings here with some fruit in conversions.

**FLINT, MICH.**—W. Ferguson hoped to start out with his Gospel van about the third week in May. He had some good meetings in Applegate; and some cottage meetings near Yale.

**CLEVELAND, O.**—Mr. R. McCracken has gone over to the old country for a few months.

Mr. John Blair and wife purposed sailing for this country about May 5th.

**WESTERLY, R. I.**—Mr. D. H. Oliver had a series of meetings here.

**SUMMIT, N. J.**—J. Money Penny visited the Assembly here.

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## CONFERENCES

**SASKATOON, SASK.**—The Seventh Annual Conference of Christians gathered unto the name of our Lord Jesus Christ will, D. V., be held on June 11, 12 and 13, in the Gospel Hall, corner Avenue F and 20th st reet. Communications may be addressed to Mr. W. Gratias, 614, Avenue North.

**EDMONTON, ALTA.**—The Annual Conference of Christians will, D. V., be held in the Gospel Hall, 9315, 103 Ave. (Boyle St.), June 18, 19 and 20. Bren. McCatrney, Telfer and others expected. Correspondent R. W. Carson, 12008, 101st St.

**SARNIA, ONT.**—D. V., the Conference will be June 11, 12 and 13. Gospel Hall, Corner College and Davis streets. Communications may be addressed to Mr. D. McGeachy, 112 Kathleen Ave., Sarnia, Ont.

## WORDS IN SEASON.

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### FALLEN ASLEEP.

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**Mrs. H. Newbury**, of Leitches Creek, C. B., March 12th, after a short illness with pneumonia. Saved about eight years ago in C.B. She went on well and finished well. Mr. A. Goodwin preached at the funeral.

**Mr. Charles Munro**, at Forest, Ont., May 7th, after a long illness. Mr. Munro was born in Sutherlandshire, Scotland. His Bible contains the following on the fly leaf: Born 1830, Born again 1847. He came to Park Hill fifty-two years ago last fall; and was identified with the work of the Lord in the hands of his brother, the late Donald Munro, both in Park Hill and Forest, when identification with God's Assemblies meant persecution. He went on steadily for the Lord and was loved by the saints. Of such it can be said, "Whose faith follow." Mrs. Munro is far from strong and requires the prayers of the Lord's people.

**Miss A. Caldwell**, of New Bedford, Mass., aged 67. She was led to Christ in Glasgow, Scotland, forty-seven years ago; and two years later was led outside the camp by the ministry of Mr. J. Ritchie; and has been connected with the Assembly in New Bedford from its beginning forty years ago. W. H. Hunter and D. McGill spoke to a large company at the funeral.

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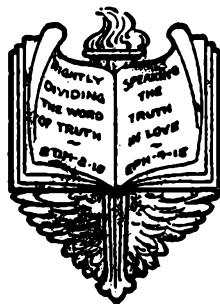
Last week while on our way to a village we passed crowds of people wending their way to the huge festival, nearly all of them with either a calf, buffalo, sheep or fowl to offer as a sacrifice. At this festival dozens of people come to pay their vows, and one vow is, that they lock their jaws for 24 hours, and the next day they stand at the temple doors, and the priest unlocks them. This vow is performed by running an iron or silver skewer through each cheek and then bending it under the chin, and fastening it like a safety pin. Before me on this table lie two of the torture instruments, still with blood on, which I secured from this festival.

Passing these people we entered a village and a hymn soon gathered a crowd. Just then we heard the sound of timbrels and a fakir arrived carrying HUNNAMUNTHA the monkey God. He taught the people that when one god ran away with another god's wife, that this monkey crossed over to Ceylon and brought his wife back. We then pointed out the weakness of a god who could let his wife be stolen and the wickedness of a god to steal another man's wife. This silenced him and the crowd listened to the story of true God who sent His Son to die for sinners. By the side of us was the temple with its door locked, and when I asked why the door had such a huge lock on, the people told me they were afraid of the god being robbed during the night. What a weak helpless god to trust in. It is among such we live, and seek by all means to take the "Light of the World" for India has yet to learn that there is no other Name given under heaven whereby man must be saved, and as we are your representatives and have gone forth in your stead, please remember your obligation to pray that we may not only preach Christ in the power of the Spirit but also live the life in the Spirit. "The life was the light of men."

W. KING, Gunjur, Whitefield, S. India.

# Words in Season

A Monthly Magazine  
for ministry of the Word of God  
with accounts of work done  
for the Lord in accordance  
with His Word



July, 1920.

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## WORDS IN SEASON.

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## WORK AND WORKERS

**PAWTUCKET, R. I.**—J. Dickson and H. G. McEwen had over four week's meetings. The Lord's people were refreshed and a number professed conversion.—The Annual Conference was the largest yet, as many as 450 being at some of the meetings. W. Matthews, J. Blair, J. Moneypenny, P. Mauro, B. Bradford, S. McEwen, H. G. McEwen were with us.

**NEW BEDFORD, MASS.**—S. McEwen and B. Bradford are having a series of meetings. Quite a number have professed conversion.

**BOSTON, MASS.**—J. Moneypenny and J. Blair have each had a few meetings here.

**BARRINGTON, R. I.**—Messrs. Blair and McMullen were with us for a few nights.

**WORCESTER, MASS.**—Dr. E. A. Martin was with us for a couple of Lord's days. Mr. P. Mauro was also with us for a Lord's day.

**BYFIELD, MASS.**—The Conference here was not large, but the word was enjoyed. Bren. J. Pearson, Chas. Summers, J. Stressenger, and W. Farquhar took part. C. Summers purposes going to the Old Country on account of poor health. J. Pearson purposes working a Gospel Tent in **PORTLAND, ME.** this summer.

**DENVER, COLO.**—The Assembly has moved into another Hall, 427 E. 19th Ave. The correspondent is Mr. Fred E. Kenny, 3409 Zuni St., Denver, Colo. Jas. Waugh has been having a few meetings there recently. He also called at Phoenix, Ariz., and at Pueblo, Colo.

**FLINT, MICH.**—Mr. J. Ferguson is accompanying his son in the Bible Van for a time. They find plenty of opportunity for distributing tracts, open air meetings, &c.

**BAY CITY, MICH.**—The Conference meetings were as large as usual, and good. Bren. Muir, McGeachy, Ferguson, Duncan, Goven, Sheldrake, Barr, and W. Ferguson were present.

**REDLANDS, CALIF.**—Bren Greer and Roy have again pitched their Tent in this city: meetings not large.

**WINNIPEG, MAN.**—We had a good conference here this year. Bren. Telfer, McCartney, Livingstone, Willoughby and Dickson were with us. Mr. Willoughby went on to **SALTCOATS, SASK.** for meetings. The other brethren went on to **ROSE ISLE** Conference, which was quite well attended.

**LONACONING, MD.**—J. Conaway was with us for eleven weeks meetings, a number professed and some were baptized and received into the Assembly.

**PUGWASH JUNCTION, N. S.**—It is expected that the new Hall will be ready for the Conference (July 2, 3, 4). Brethren Brennan and Milnes are exercised about pitching the Tent in Moncton this season.



# Words in Season

Edited and Published by Dr. E. A. Martin.

Vol. 12

JULY, 1920

No. 7

## FROM VARIOUS AUTHORS

God lives! there rest, my soul;  
God hears! before Him bow;  
God sees! and can control;  
God leads! then follow thou.  
God gives and loves,—  
Look up above!  
O heart, be done with all thy care!  
You shall live with Him there.

\* \* \*

We know that in "the person of His Son we are as near as He." This is true as regards our position in Christ. But DOCTRINE is not EXPERIENCE. Whereabouts are we in our experience of that blessed truth?

\* \* \*

"I think a Christian can go ANYWHERE." "Certainly she can," said her friend. "But I am reminded of a little incident that happened last summer. A party of friends went with me to explore a coal mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her she appealed to the old miner who was to act as guide to the party. 'Can't I wear a white dress down into the mine?' she asked petulantly. 'Yes'm,' returned the old man; 'there's nothing to keep you from wearing a white frock in going down, but there'll be much to prevent it in coming back.'" Yes, a Christian CAN go anywhere, but not without risk of defilement, a bad conscience, and in the end a fall.

\* \* \*

The day of God's long-suffering is rapidly drawing to a close, and the day of wrath is at hand. The wheels of Divine government are moving onward with a rapidity truly soul subduing; human affairs are working to a point. There is an awful crisis approaching; precious souls are rushing forward along the surface of the stream of Time into the boundless ocean of Eternity. In a word, "the end of all things is at hand" (1 Pet. 4: 7). "The days are at hand, and the effect of every vision." Now, seeing these things are so, let us ask each other, How are we affected thereby? What are we doing in the midst of the scene which surrounds us? How are we discharging our fourfold responsibility to the Lord, to the Church, to perishing sinners, to our own souls?

THE KINGDOM OF GOD,  
and  
THE KINGDOM OF HEAVEN.

Paper i.

(By E. A. M.)

**T**HE VERY mention of the word 'kingdom' sets my head all in a whirl," said an intelligent Christian in my hearing recently. And no wonder, seeing that there are so many diverse teachings about the kingdom. No doubt the teaching of the Scriptures is plain and simple. If our thoughts are in a whirl it is because we have not yet comprehended God's thoughts about the kingdom. May this not be because we have neglected God's word on this important subject? God is king, and we should know something of His authority. God has a dominion and we should know something of its extent.

A kingdom is a domain governed by a king. The "Kingdom of God" is the domain ruled by God. The expression, "Kingdom of heaven," tells us where the seat of His government is. God's throne is in heaven. As long as God rules from the heavens the terms "Kingdom of God", and "Kingdom of heaven," are, so far as we can discern, interchangeable. But God has not always ruled from the heavens in the past, nor will He in the age to come, for "out of Zion shall go forth the law," therefore the term "Kingdom of heaven" is limited in a way that the term "Kingdom of God" is not. "Kingdom of heaven" is never applied to the millennial reign: "Kingdom of God" is. Both are applied to the present age.

God rules in more than one sphere. He is creator of all things, and He exercises a world-wide rule over all His creation. Then, as the Redeemer, he has a special rule over the redeemed—His new creation. When we think of God ruling all creation how vast is His Kingdom! The sun never rose and shone but on a corner of it. Its provinces are not countries, nor even continents: it stretches from shore to shore, from star to star. Its extent was never surveyed; its inhabitants never numbered. Over this kingdom that includes heaven and hell: the angels which kept, and those which kept not their first estate; all things visible and invisible, Jehovah reigns; glorious in counsel, fearful in praises, doing wonders. Sole monarch of this empire, He has made all things for Himself, yea, He hath made the wicked for the day of evil.

There ought not to be any question as to God's sovereignty: His absolute authority over every part of His creation; and over every creature in it at all times, and in all dispensations.

## WORDS IN SEASON.

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Satan, of course, would have men disbelieve this. He took the Lord Jesus up into an high mountain and shewed Him all the kingdoms of the world in a moment of time, and said unto Him, "All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it." Luke iv: 6. Satan is a liar from the beginning, and we might well question how much truth there was in this lie. Most of his lies have a grain of truth to increase their deception. We do not read that everything has been delivered into Satan's hands: on the contrary, we read, "The most High ruleth in the kingdom of men, and giveth it unto whomsoever He will, and setteth up over it the basest of men," Dan. iv: 17. Even the Lord's people are too ready to concede to the devil that which he claims. His promises glitter like soap bubbles in the sun, but leaves the hand that grasps them empty. Satan is a rebel in God's kingdom, but not a rebel broken loose to do as he pleases, but a rebel under control: he cannot make a move without God's permission. (See Job i, ii). God in His inscrutable wisdom permits him to work out his evil designs to a certain length, and withal overrules them for His own glory.

What is true of Satan is also true of every rebel in God's kingdom. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain," Ps. lxxvi: 10. What an amazing truth! Consider the millions of men that dwell on earth, and what a multitude of imaginations will pass through one mind in a day, and yet not one escapes God. If these were all loyal and willingly obedient we might conceive more easily how they might be governed: but to set bounds to, and to overrule the unruly hearts of men, the most of whom are continually plotting against God, so that in the end all concur to glorify God is indeed wonderful. God is absolute monarch of men's hearts and works out His purposes even when they do most to dishonor Him. "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done," Acts iv: 27, 28. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain," Acts ii: 23. How this act of man's wickedness has been overruled by God for the blessing of countless millions, and for His own glory, is readily understood by those who are under the shelter of the precious blood. "We know that all things work together for good to them that love God, to them who are the called according to His purpose," Rom. viii: 28. What confidence in God this knowledge ought to beget! What rest of heart! How it ought to lift the child of God above every

## WORDS IN SEASON.

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circumstance, and guild the darkest cloud with heavenly light.

"I do not ask my cross to understand  
My way to see:  
Better in darkness just to feel Thy hand  
And follow Thee."

Not only does God govern angels and men, He governs the earth upon which we live, and all that is in it: and the heavens above with all their innumerable host. "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches," Ps. civ, 24. "This Psalm speaks of this earth almost entirely; of the light, the clouds, the wind, the hills and valleys and the springs on the hill-sides; of the wild beasts and birds; of the grass and corn, and wine and oil; of the sun and moon, night and day; the great sea: and all this to be sung in the temple in Jerusalem before the throne of the Living God. As another has well said:—

"The Psalmist is not speaking about God but to God. Thou deckest thyself with light as with a garment. All the beasts wait on thee; when Thou givest them meat they gather it. The Psalmist looked upon the earth as God's earth: we are too apt to look upon it as man's earth, or nobody's earth, or Satan's earth; but to David the whole creation was full of meaning; it spoke to him of God who governs all things both great and small.

The earth! man can earn money by farming it; he can enjoy himself in it, and that is about all most men know about it. But David knew something more; something which made him feel very weak, and yet very safe: very ignorant and yet very honored with knowledge from God. Men say, the light shines but David says more, "Thou, O God, adornest thyself with light as with a curtain." Men say, the clouds fly and the wind blows, as if they went by themselves: David says, "God makes the clouds His chariot, and walks upon the wings of the wind." Men talk of the lightning as electricity, and make machines to grind it out in a small way: but the Psalmist says, God makes the winds His angels, and the flaming fire His ministers. God's angels those thunderclouds, and the roaring thunder-clap is the voice of God that shakes the cedars of Lebanon. Men say, the lion roars, the Psalmist says, "The lions roaring after their prey do seek their meat from God." God paints the lilly and feeds the ravens, and counts the hairs on our heads. The creator God governs all His creatures for His own glory."

Why do we dwell upon these things? Because we are in danger of thinking that the wild beasts, and birds, and fishes, and the innumerable creatures of all kinds govern themselves, or are governed by man, or by Satan, and thus rob God of

## WORDS IN SEASON.

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the glory due to His name; and rob ourselves of that rest of heart that comes when we know that He works all things after the counsel of His will. Our business is to keep ourselves in the love of God, and we need fear nothing in the heavens above nor in the earth, nor in the underworld. "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine: thine is the kingdom, O Lord," (1 Chron. xxix: 11.)

(Continued.)

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### "BE SURE YOUR SIN WILL FIND YOU OUT."

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Numbers xxxii: 23.

**T**HIS STORY was told on the death-bed of one who had been much used of God, as he handed a piece of paper to his sister, as a treasure he had long valued, and that had been the means of leading him to Jesus forty years before.

He was only a little boy when one day he stole from the cupboard a piece of cake he had been expressly told not to touch. He took it to bed with him, but whilst eating it he fell asleep with the half-eaten cake between his fingers.

Later on, when his good mother came for a good-night look and kiss, there was the little sinner caught red-handed.

In the morning when he awoke he found the cake was still in his fingers, but neatly folded in white paper.

On it in his mother's handwriting he read the solemn words, "Be sure your sin will find you out" (Num. xxxii: 23).

Not a word was said—never till the close of his life did he mention it, but then he told his sister, as he gave her the paper, how he had kept it hidden deep in his desk. Years had passed away, and still the solemn words had remained until he sought to know "the Way" (John xiv: 6) in which sin, so sure, so certain to find the sinner out, could be forgiven, and the memory of it blotted out.

He learned in due time that One Who had never sinned, and was without sin, had taken the sinner's curse (Gal. iii: 13), and borne the sinner's sins (1 Pet. ii: 24), and that for His sake the sinner turning to God in His name received forgiveness, and the sin was blotted out. Sin found the sinner out, but the Saviour found the sinner, and having borne his sins, bade him believe the testimony of God, which says, "Their sins and their iniquities will I remember no more for ever."

## WORDS IN SEASON.

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### THE FAITH OF MOSES.

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#### Part 2.

**B**UT THE faith of Moses went further than the truths which we have so far considered, as we will now show. To the sufferings of the Israelites in Egypt there is applied in Hebrews XI a remarkable expression, "THE REPROACH OF CHRIST;" and it is used of them in such a manner as implies that Moses somehow connected it with them, for how else could it be said that he "esteemed the reproach of Christ grater riches than the treasures in Egypt."

Now in what way can these Egyptian afflictions be termed the reproach of Christ? There appear to be only two possible explanations. One is that their history was typical of the history of Christ. Of this there are many proofs, among them being the quotation by Matthew from Hosea of "Out of Egypt have I called My son." In the Hosea passage it plainly refers to Israel, yet Matthew just as plainly applies it to Christ. But that their sufferings were to be a type of the afflictions of Christ could scarcely have been present in Moses' mind, and therefore we must look for something more.

In reading the Old Testament it becomes evident that God unfolded His purposes as to the coming Deliverer gradually, and that this is particularly true of the line of descent through which He was to come. It is also noteworthy that as God's purpose in this respect was made known, each revelation seemed to give Satan a fresh opportunity of trying to thwart that purpose, by venturing his rage on the line or individual indicated. Thus the promise made to Eve of "the seed of the woman" followed by the murder of Abel by Cain, "who was of that Wicked One." The promises to Abraham, Isaac and Jacob are followed by the destruction of the male children in Egypt. The promise to David is followed by many attempts against David's line, the more important being the wiping out of the seed royal by Athaliah in which only one little babe escaped, and the confederacy referred to in Isaiah, in the reign of Ahaz, to dethrone the house of David, and set up an individual called "the son of Tabeal" instead. Similarly, when the birth of Christ did actually take place, we have the destruction of the children of Bethlehem by Herod.

This leads to the thought that the afflictions of the Israelites in Egypt were the outcome of Satan's rage against the people from whom the Deliverer was to arise, and were to that extent "the reproach of Christ." And while it is unlikely that Moses understood their typical teaching, he could, and

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evidently did, enter into the thought that these suffering slaves were the people with whom the promise was linked, and that it was better for him to take his stand with them in their misery, as one who looked for the coming Redeemer, than to enjoy, for the little span of his earthly life, the best that Egypt could give him, and then die without hope.

Thus we see in Moses not only those definite beliefs about God, and His power to reward and punish, which have been already pointed out, but also a real looking forward by faith to the fulfillment of His promise in the appearing of the Messiah. It was indeed this which energized those other truths with a living power that controlled his actions, and made him live for God and eternity; and the same is true of all the men of faith of Hebrews XI.

Many there are, even in these days of unbelief, who hold sound doctrines, and yet have never set their hope upon the Christ of God. This is manifest from the little power the doctrines have over them. They live and act and die, as those who belong to earth, and their sound doctrines will not save them from the eternal judgment of God, in the day that is coming, any more than they are able to save them from their sins while here.

Reader, do the doctrines which you hold, hold you? If not, is it because you have never been linked in life with God's Great Deliverer?

WM. RODGERS.

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Ezekiel in his prophecies is styled ninety times, and more, by this appellation, Son of man; and surely not once oftener than there was need for. For he had more visions than any one (not to say than all) of the prophets of his time. **It was necessary, therefore, that his mortal extraction should often be sounded in his ears, Son of man, lest his frequent conversing with visions might make him mistake himself to be some angel.** Amongst other revelations it was therefore needful to reveal him to himself, Son of man, lest seeing many visions might have made him **blind with spiritual pride.** Lord, as thou increasest thy graces in me, and favours on me, so with them daily increase in my soul the monitors and remembrances of my mortality. So shall my soul be kept in a good temper, and humble deportment towards thee.

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It is down in your diary in black and white that His mercy endureth forever.

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### SOME THOUGHTS ON THE RIGHTEOUS MAN, AS SEEN IN THE BOOK OF PROVERBS.

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**T**HROUGHOUT the word of God two classes of the human family, the saved and the lost, are carefully distinguished by such words as "the righteous," and "the unrighteous." There is however a more restricted use of the term "righteous" as applied to the saved, in connection with the life and walk. The judicial—the Lord our Righteousness—will be reflected in the every day life by a righteous walk. "In Christ" for position, and "Christ dwelling in your hearts," for condition, will make for a just balance. Before me are quite a number of precious texts on "The righteous," which I will briefly notice, hoping that they will stir up our pure minds by way of remembrance.

1st. "The root of the righteous shall not be moved," Prov. xii: 3. This suggests the fact of conversion to God, or of salvation possessed. How blessed to have such a root; or to be able to say of another, The root of the matter is in him: in other words, that he has Christ.

2nd. "The prayer of the righteous," Prov. xv: 29. Having been converted, prayer is now acceptable seeing that a relationship is established by God. Prayer should be our happy service all the day long. Pray without ceasing...Continue in prayer, Col. iv. Praying always with all prayer and supplication in the Spirit, Eph. vi: 18. Instant in prayer, Rom. xii: 12, or as we have it in Luke xviii: 1, Men ought always to pray and not to faint. The flesh would rather be occupied with anything else than in secret prayer to God; rather split hairs over doctrinal points; or discuss some Assembly matter of discipline; read novels, or newspapers; or do any other thing than to wait upon God. What blessings might attend us were we ever before Him inquiring in His temple! There is not a spiritual man on earth who does not pray much.

3rd. His testimony. The righteous are as bold as a lion. Prov. xxviii: 1. The house of the righteous shall stand, Prov. xii 7. Uprightness of life and walk, private and public, gives one all courage in the things pertaining to God and men. He is not afraid of the wicked, for examples, see Peter in Acts iv: 13; Stephen in Acts vii; Paul in Acts xvii: 16; and our Lord and Saviour Jesus Christ before Pilate, i Tim. vi: 13. A conscience void of offence toward God and man will result from living a righteous life; and our testimony among our fellowmen will be with power. Indeed the standard that the man of the world sets up is so easily attained that Christians should be ashamed when their behaviour leaves them open to criticism, for instance, going to questionable places of amusement,



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going into debt and unwillingness to meet just obligations, loss of temper, levity, &c.

4th. His desire. The desire of the righteous is only good; and it shall be granted, Prov. x: 24. This recalls to mind the well known verse in Ps. cxlv: 19. What a range this opens up to the vision of the soul, of possibilities to be accomplished. A multitude of things press the mind as we think of how our coasts might be enlarged, and of how we might recover lost ground. (See i Sam. vii: 14.) We should be found praying more than ever: reading and delighting in God's holy word: practicing increasing self-denial: giving more and more to Him, heart, time, money, energy, so that we might be more and more over-comers than we have been in the past. Of that virgin host of an hundred and forty and four thousand it is said, "These are they that follow the Lamb whithersoever He goeth." O to follow Him more ardently than ever, and to find our all in Christ! Depend upon it, any other motive in worship, or service, is a mistaken one, and is in principle what we see in Diotrefes, a setting up of anti-christ—self or some other thing. Christ is all, and is to be the motive of all our doings.

5th. His hope. The hope of the righteous shall be gladness, Prov. x: 28. This surely suggests His coming again. It is a gladsome hope. We look for the Saviour, the Lord Jesus Christ. So wrote the apostle in Phil. iii. He is our hope, i Tim. i: 1. Every intelligent saint must see that the iniquity of the Amorites (the world around) is full, Gen. xv: 16, and calls for the judgment of God. The violence and corruption that marked the days of Noah are on every hand. The private and public life nation-wide is honeycombed with sin. "Peace and safety" are common-place words today, but to the spiritual mind they point unerringly to the expected deluge of wrath and judgment coming upon this scene subsequent to the coming of the Lord for His own. When they shall say Peace and safety; then sudden destruction cometh upon them.....and they shall not escape, i Thess. v: 3.

Throughout the darksome night, in which we are, we have the sure and certain hope to cheer us on; we look for the bright and Morning Star which will herald the dawning of a new day for this poor groaning world. May we watch and be sober: watch, not for the budding leaf of the fig tree, nor for signs and seasons, which are Israel's, but watch for Himself, the One who loved us and gave Himself for us. Heaven itself, much less an earthly paradise, could never satisfy the heart that has tasted His love. May we cultivate and cherish affection for Himself, and allow nothing to come in between, not even labor for Himself nor the conversion of children and rela-



THE SERMON ON THE MOUNT.

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Part 2.

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THE CHARACTER OF ITS CONTENTS.



THE CHARACTERISTIC word in the Sermon on the Mount is the word "Father." It occurs seventeen times in the three chapters. This remarkable and significant feature of the discourse is the more emphatic because never before had God addressed a company of people in this way, calling them His children, and Himself their Father.

The use thus made by our Lord of the word, "Father"—that wonderful Name by which only the Son knows Him or could address Him—should make it an impossibility, we should think, for anyone to mistake the character of the discourse. And how can we account for the astounding fact that in the "Reference Bible" already mentioned the notes on the Sermon on the Mount contain **no comment whatever** upon the all important matter that we have here the revelation of the Father by the Son? What explanation can there be for this complete silence concerning what is—as spiritual commentators have pointed out again and again—the most characteristic feature of the discourse, and for the fact that we have instead the wholly unwarranted statements that the message contains the "principles" of the future earthly kingdom, "the divine constitution of the righteous government of the earth" etc? Manifestly such ideas never would have been conceived except by one strongly biased in favor of a theory which requires the distortion and misrepresentation of the Lord's discourse, because the plain sense and meaning of the latter would utterly destroy it. For if the **family of God** be found in this part of Matthew's gospel the teaching of the editor of this "Reference Bible" would have to be abandoned.

The message begins with nine "Beatitudes" (Matt. 5: 3-12). These are quite enough in themselves to forbid the idea that the Lord is here promulgating the laws of the millennial kingdom. Never were such "words of grace" uttered in the hearing of men. God's **best** things are here promised to the most undeserving ones. But what is specially to the point is that the fulfilment of these promises is placed **in the coming millennial day**. It is then that "the meek shall inherit the earth," and they that mourn shall be comforted, etc. Hence these words are not for those who shall have entered hereafter into millennial blessing. Nothing could be clearer. Such words as "great is your reward in heaven" could be spoken **only** to those who are enduring on earth the persecutions and other

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sufferings that are common to the children of God in **this** age and from which the millennial age will be entirely free. How can anyone close his eyes to a matter so plain as that? And how can we account for the fact that these wonderful words of life, than which there are none more wonderful even from the Saviour's own lips, are passed over in the aforesaid "Reference Bible" without a word of comment? Is it not clear that to comment thereon would have exposed the error of the editor's theory?

From the beginning of the discourse to the end those to whom our Lord is speaking, and to whom He is giving His Father's commandments, are seen—not in millennial conditions but—surrounded by the darkness and the enmity of this present evil age. There can be no mistake about that if we but pay the slightest attention to the Lord's words. In this discourse He is speaking to those who are exposed to oppression, hatred and spiteful usage; to those who have to depend upon their heavenly Father for daily bread; to those who are called upon to pray for the coming of his kingdom, and have need to ask continually for the forgiveness of their trespasses, and are required to show His grace to their enemies.

Moreover, it is in this age, and this age only, that the children of God are "the light of the world" (Matt. 5: 14; and comp. Eph. 5: 8; Phil. 2: 15). It is now "the night" of Christ's absence (Rom. 13: 12). He himself will be the light and the glory of the coming "day." But in the midst of the present darkness His people are to show themselves as truly "the sons of God" by shining "as lights (or luminaries) in the world" (Phil. 2: 15). The Lord's words "that ye may be the children of your Father Who is in heaven" (Matt. 5: 45) are repeated in substance by Paul, "that ye may be the sons of God without rebuke" (i. e. unblamable) in the midst of a crooked and perverse nation."

It is worthy of special note that the Lord's reference to the sixth and seventh commandments does not modify them or add to them, but simply **unfolds their true meaning**. He does not give **new** commandments, saying: "Thou shalt not be angry," or "Thou shalt not lust;" but shows that the law of God as given at Mount Sinai is so spiritual in character that not the commission of the actual crime only, but the sinful impulse that might lead to it, is a breaking of God's holy law.

What then do these words of the Lord tell us? They show that we are all **as guilty in God's eyes as David was**. God took His hand off His servant David for a brief time, leaving him thus to follow the promptings of his own heart; and God had a tremendous and far reaching purpose in this; for David was to stand for all time, and **particularly for this age of**

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**grace**, as the monument of God's power and will to pardon the repentant sinner.

Here we have then a most impressive fact. The Son of David, through Whom salvation was to come, is here unfolding the true meaning of the two commandments His father David so flagrantly broke; and in so doing He is making it plain that **we** are just as guilty as David was. It follows then that we too are condemned and hopelessly lost unless we also are made the sharers of "the sure mercies of David" (Isa 55: 3). And this the sharing by grace alone in the blessedness of sins forgiven is **the very essence of the gospel**. (Rom. 4: 6-9).

Therefore the Lord Jesus Christ, in giving this message to the children of God, is showing what His amazing grace has done in so dealing with their sins that He can righteously receive them unto Himself on the footing of children. The Lord here shows us our real nature, and also our need, as only He could do it Who perfectly knows the depths of the corruption of the heart of man (Jer. 17: 9, 10; Heb. 4: 12, 13). The Sermon on the Mount does not tell us **how** our need was met by Him through the sacrifice of Himself. For this is not God's Gospel to **sinner's**; it is the Father's message to **His children** who have been **already** born again through the gospel. It is intended to be read by the "little children" whose "sins are forgiven for His Name's sake" (1 J. 2: 12). Therefore we are not told in this message how the Lord met our deep need and made complete atonement for our sins, so that God could, and did when we were converted, freely pardon and justify us by His grace. We do not need to be told that; but we **do** need to be reminded constantly of what we were by nature, and what all men are, even though their outward life and behaviour were quite moral and respectable.

Let it be carefully noted then that the Lord's words in Matthew 5: 21-28 contain no law or command whatever; but that they show, more strongly perhaps than any other words in the Bible, the guilt of every human being, thus making it clear that there is indeed "no difference," and that the best and most moral equally with the worst and most depraved, are wholly dependant upon the mercy and grace of God. Those words proclaim with tremendous force the absolute need, for every man, of regeneration. They tell in the strongest way why a man, whoever he may be, **must be born again** in order to see and enter the Kingdom of God. The Lord had declared that foundation truth concerning man's condition in His interview with Nicodemus, which was the earliest of His recorded utterances in point of time (John 3: 3-5). It is evident that the Lord gave prominence to this truth in all His teaching. (See Matt. 7: 17, 18; 22: 33; 15: 19, etc.). Such being the case, when we find a message from the Lord's lips spoken to those

who are expressly named the "children" of God, we know that repentance and faith have been wrought in them through the gospel, and that they have been regenerated by the Holy Spirit; for there is no other way whereby one can become the child of God.

PHILIP MAURO.

### JOB THE KEY TO THE BIBLE.

**I**N THE YEAR 1872 an Englishman remarked to me: "Mr. M..., did you ever notice this, that the book of Job is the key to the whole Bible; if you understand Job you will understand the entire Bible?" "No," I said, "I don't understand that. Job the key to the whole Bible! How do you make that out?" He said: "I divide Job into seven heads. You know ministers generally have a great many heads to their sermons. The first head is: A perfect man untried. That's what God said about Job;—that's Adam in Eden. He was perfect when God put him there. The second head is: **Tried by adversity**; and Job fell as Adam fell in Eden. The third is: **The wisdom of the world**. The world tries to restore Job; the three wise men came to help Job. That was the wisdom of the world centered in those three men. "You cannot," said he, "find any such eloquent language or wisdom anywhere in any part of the world as these three men had; but they didn't know anything about grace, and could not therefore help Job." And that's just what men are trying to do and the result is they fail. Take the scientific men of our day who talk against the Bible. Have they made the world any better? The wisdom of man never made any man better. These three men did not help Job; but made him worse. Some one has said the first man took him and gave him a good pull, and then the second and third did the same and the three of them had three good pulls at Job, and then flat down they fell. Yes, my friends, and a good many men fall when they get into an argument. Very unprofitable things these arguments are. Job could stand anything better than those three men: he could even have stood a scolding wife better than his three friends. "Then in the fourth place," said he: "In comes the Daysman," that is **Christ**. Then in the fifth place, **God speaks** and in the sixth **Job learns his lesson**. "I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes, And then down came Job flat on the dunghill. "I abhor myself," and down he went in the dust; and had learnt his lesson. "And the seventh head is this; that **God restores him**." Thank God, my friends, it is so with us, and **our last state is better than our first.**"

### QUESTION CORNER.

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#### Is it right for a Christian to join a Trade Union?

BUSINESS becomes more and more intricate every year, and unless the Lord's people are on their guard they are sure to be tripped up by the wiles of the devil. The rising generation is accustomed to having every whim gratified, so that when converted they know but little of self-denial. To have every want gratified requires plenty of money; and in order to have plenty of money one must not be too scrupulous as to just how it is obtained.

Human wisdom in its blindness sees the advisability of "Unions" so as to obtain more money for less work: and on the other hand, of "monopolies" to obtain higher prices for their merchandise. So higher prices follow higher wages in a vicious circle that sooner or later must throw the business world into a panic. The "high cost of living," the lawlessness and discontent that is on every hand, we believe to be the result of these unions and monopolies that have increased at such a pace the last few years. The end is plainly foretold in the word of God. The antichrist will cause all "to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast," Rev. xiii: 16, 17. This will entail great suffering, even unto martyrdom, upon God's faithful remnant: and bring down the swift judgment of God. The following article on "Buying and Selling," may prove helpful.

"The Apostle James, in warning his readers against making arrangements about going to a city and continuing there a year and buying and selling and getting gain (chap. 4: 13), uses a very unique word, (*emporeusometha*), to convey his meaning. It only finds one other usage in Scripture, and that is in 2 Peter 2: 3, where "false teachers through covetousness shall with feigned words seek to make merchandise of you."

The fault is not in buying and selling, but in the exercise of self-will which would seek to do things, completely ignoring the Lord and the declaration of His will. And this disregard of the Lord's will leads naturally and immediately to the disregard of the good and rights of others. The meaning of the word is to make great efforts to do business, that is, to start an emporium, or to become a universal provider to get gain, (*kersdomen*), literally, to do so craftily, as the fox snatches his prey.

In the ancient world the tip-top exercise of self-will in defiance of God's will was evinced in the erection of the Tower of Babel, and now the chief mark of the times in which we live is that used as descriptive of the Laodicean church, "rich and increased with goods, and having need of nothing." That does not necessarily mean what the world calls rich. A very poor man may answer the description very well.

These conditions are heading up for the time when no one will be allowed to buy and sell but those who have the mark of the beast (Rev. 13). It is instructive to see that the latter, buying, (*agorasai*), and selling, (*polseai*), have a different shade of meaning. These touch the very rudimentary conditions of civilized society. The first word literally means "to buy in the market place," while the second is "to hawk with a horse from door to door," so that those who have not the license of the religious commercial syndicate symbolized by the "beast" will be denied the basal privileges of humanity.

It is, however, comforting to know that before the private trader shall have been entirely eliminated the Lord will have come and snatched up His saints out of the world. Meanwhile we do well not to seek to emulate the universal provider, the consummate product of self-will in the commerce of man's day.

The worldly trader who shuts God out of His reckoning in getting

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gain, but illustrates one phase of defiance in material things; it is, however, worse still to make "merchandise" of the saints in spiritual things.

The final climax of enriching oneself at the expense of the will of God is exhibited in the final rebellion of man, which will forbid even commonplace trading to get the means of subsistence."

To enter into any unequal yoke by joining a "Union," or co-operative society, or to enter into partnership with the unsaved is to seek to enrich oneself at the expense of the will of God, and is, in principle, the taking of the mark of the beast. "Be ye not unequally yoked together with unbelievers," ii Cor. vi: 14.

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Those who follow after falsehood have a secret monitor within which tells them that theirs is a weak course, and that truth must and will prevail over them. Let them alone; the beating of their own hearts will scare them.

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The more God blesses you, the less you shall see of any adequate reason in yourself why you should be blest.

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### IN ROYAL SERVICE.

E'er Thou canst use me for Thy glory, Lord,  
I must be clean.  
Clean hands, clean life, on which no ugly stain  
Of worldliness is seen.

If I would be a vessel, gracious Lord,  
For service meet,  
Self-emptied, broken, I must choose the place,  
Dear Master, at Thy feet.

If I would be a shining light for Thee,  
I must be true:  
One great ambition mine:—Thy smile to meet,  
The desert journey through.

If I would bring to bleeding hearts the balm  
Of love divine,  
Mine own must bleed, and I must deeply drink  
Of that dark cup of Thine.

If I would, 'mid this world's sad sin and strife,  
Live just for Thee,  
I must be lone—the heights the few attain—  
But Thou wilt be with me.

Lord, be it mine to suffer, serve, and live  
For Thee alone:

Until the cloudless glory shines, and I  
Shall hear Thy sweet, "Well done."

J. E. HUGHSON.



## WORDS IN SEASON.

**FRAMINGHAM, MASS.**—We had a very refreshing ministry of the Word Monday evening, from Brother J. Money Penny.

**SAULT STE MARIE.**—Bren. Sheldrake and Govan saw some blessing here and in **DULUTH**. They also visited **HIBBING, MINN.**, and **NEWBERRY, MICH.**, distributing many tracts.

**CLEVELAND, O.**—D. L. Roy has rented an empty store in **KNOXDALE, PA.**, 40 to 50 have attended. He finds joy in street preaching and distributing tracts in the out of the way places.

**LAKE SHORE, ONT.**—The Conference was larger than usual and the ministry good. Bren Douglas, McCrory, Pinches, Ferguson and others were there to minister the word.

**PETERBORO, ONT.**—R. McClintock visited **DESERONTO**, and was here also for a few meetings.

**HARRISBURG, PA.**—We have seen a little blessing in our midst through Cottage meetings. S. C. Keller baptized four recently in the river and quite a crowd gathered and listened to the word. D. H. Oliver was with us for a few meetings speaking practical things as to the soul's prosperity, and the mad ambition to get on in the world that has the sentence of death stamped upon it.—W. Beveridge has had some meetings here, in **BETHLEHEM** and **NEWTON**, where the few saints are not often visited.—S. C. Keller has returned from the West and is seeking to help the saints.

**WINNIPEG, MAN.**—Bren. McCartney and Telfer had some good meetings in Bon Accord and W. End Halls before the Conference. Bren: Telfer and McCartney went on to **ESK, SASK.**, for a week's meetings before the **SASKATOON** Conference. They purpose going on as far as to Edmonton.

**DESERONTO, ONT.**—A very helpful Conference was held here over May 24th, Bren. McClintock, Black, Scott, Silvester and Pearson ministering the word.

**TORONTO, ONT.**—T. Black had some helpful meetings in East End Hall. J. K. McEwen is having encouraging meetings in Central Hall.

**MONTREAL, QUE.**—Bren. Scott and Silvester are having special meetings here.

**SHAKESPEARE, ONT.**—We had some meetings by J. Lyon.

**FOREST.**—Bren. Douglas and McMullen had meetings here and at the Lake Shore. Mr. Douglas was also at **SARNIA** and **MISSOURI**.

**DEER LAKE.**—E. B. Steen is holding meetings here.—Robert Bruce had meetings in **PARRY SOUND**, and also in the country.—G. L. Shivas was at **CHAPMAN VALLEY** for meetings.

**LANNAGAN, SASK.**—Bren. Telfer and McCartney had some much appreciated meetings here.

**BRIDGEPORT, CONN.**—J. Blair was here for a few meetings.

**WATERBURY, CONN.**—Mr. C. Patrizio has the Tent pitched here and is preaching the Gospel in Italian.

**CONNELSVILLE, PA.**—An Assembly has been formed in Connelville where Bren. Armstrong and Winemiller have labored much. The Hall is 121 S. 8th St. Correspondent, Mr. C. C. Fite, 508 E. Crawford Ave., Connelville, Pa. Several from Homestead and Pittsburg were at the opening meeting, and it was indeed good to be there. Bren. Armstrong and Winemiller purpose working the Tent in the city again this year.

**NEW WESTMINSTER, B. C.**—On May 24 the all day meetings were well attended, and the ministry was fresh and with power, speaking to hearts.

**A WARNING**—Circular letters are floating around the Assemblies, asking for contributions to build a Gospel Hall. Most of the Assemblies to which Words in Season goes would neither commend to nor receive

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letters of commendation from that company if its character were known. Beware of begging letters of all kinds.

**NOVA SCOTIA.**—Bren. Scott and Silvester visited **PORT HOWE, NEW SCOTLAND, MONCTON** and other places ministering the word.

**NEW YORK.**—Mr. J. Monnypenny sailed for the home land, June 19th, after a year in this country, visiting many Assemblies, refreshing the saints and being refreshed. His address is, 28 Hertford Drive, Lis-card, Cheshire, England.

Mr. John Blair and wife are now in this country, visiting the Lord's people and seeking the salvation of the lost. His mail can be addressed to him care of Mr. J. Orr, Route 4, Independence, Iowa.

**WESTFIELD, N. J.**—Mr. H. G. McEwen is under canvas again in this city. Mr. J. Dickson purposes helping in the word here for a time, with the thought to end the season in Brookline, Mass.

**BALTIMORE, MD.**—W. Beveridge is thinking of trying the Tent in this great city this season.

**PORTLAND, ME.**—J. Pearson and C. S. Summers have pitched the Tent here, but Mr. Summers is not able to go on with the work, so purposes crossing over to the other side to see if it will not recover his health. Dr. E. A. Martin purposes joining Mr. Pearson for the Tent work.

**SUMMIT, N. J.**—Our regular monthly meeting for believers will be at 4 p. m. the third Sunday of each month. Bren. Monnypenny, Blair, and Bradford were with us in May.

**TORONTO, ONT.**—R. McClintock and F. G. Watson have pitched the Tent in North-East End, and the attendance is good.

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## CONFERENCES

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**SPRINGFIELD, MASS.**—The Believer's Conference will, D. V. be held here on Labor day, as usual. Full particulars later.

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## FALLEN ASLEEP.

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**Mrs. Hains**, of St. Thomas, Ont. Saved about a year before through Isa. liii: 5. D. McGeachy spoke at the funeral.

**Mrs. Jackson**, of Simcoe, on June 1st. Saved about thirty years ago through Mr. John Davidson: has been in the Assembly ever since.

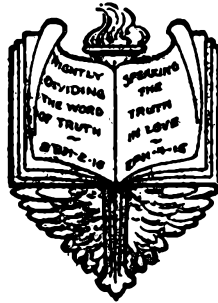
**Mr. Robert Lowther**, of East Leceister, N. S., on March 14th. Saved over two years he led a quiet, consistent life. He was in his 19th year.

**Mr. T. Buntell**, of N. Chelmsford, Mass., on April 26th, aged 20. He was a good help in the Assembly and in the Sunday school. Bren. Hunter, Hanle and Warley spoke at the funeral.

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# Words in Season

A Monthly Magazine  
for ministry of the Word of God  
with accounts of work done  
for the Lord in accordance  
with His Word



August, 1920.

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letters of commendation from that company if its character were known. Beware of begging letters of all kinds.

**NOVA SCOTIA.**—Bren. Scott and Silvester visited **PORT HOWE, NEW SCOTLAND, MONCTON** and other places ministering the word.

**NEW YORK.**—Mr. J. Monnypenny sailed for the home land, June 19th, after a year in this country, visiting many Assemblies, refreshing the saints and being refreshed. His address is, 28 Hertford Drive, Lis-card, Cheshire, England.

Mr. John Blair and wife are now in this country, visiting the Lord's people and seeking the salvation of the lost. His mail can be addressed to him care of Mr. J. Orr, Route 4, Independence, Iowa.

**WESTFIELD, N. J.**—Mr. H. G. McEwen is under canvas again in this city. Mr. J. Dickson purposes helping in the word here for a time, with the thought to end the season in Brookline, Mass.

**BALTIMORE, MD.**—W. Beveridge is thinking of trying the Tent in this great city this season.

**PORTLAND, ME.**—J. Pearson and C. S. Summers have pitched the Tent here, but Mr. Summers is not able to go on with the work, so purposes crossing over to the other side to see if it will not recover his health. Dr. E. A. Martin purposes joining Mr. Pearson for the Tent work.

**SUMMIT, N. J.**—Our regular monthly meeting for believers will be at 4 p. m. the third Sunday of each month. Bren. Monnypenny, Blair, and Bradford were with us in May.

**TORONTO, ONT.**—R. McClintock and F. G. Watson have pitched the Tent in North-East End, and the attendance is good.

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## CONFERENCES

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**SPRINGFIELD, MASS.**—The Believer's Conference will, D. V. be held here on Labor day, as usual. Full particulars later.

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## FALLEN ASLEEP.

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**Mrs. Hains**, of St. Thomas, Ont. Saved about a year before through Isa. liii: 5. D. McGeachy spoke at the funeral.

**Mrs. Jackson**, of Simcoe, on June 1st. Saved about thirty years ago through Mr. John Davidson: has been in the Assembly ever since.

**Mr. Robert Lowther**, of East Leceister, N. S., on March 14th. Saved over two years he led a quiet, consistent life. He was in his 19th year.

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# Words in Season

Edited and Published by Dr. E. A. Martin.

Vol. 12

AUGUST, 1920

No. 8

## FROM VARIOUS AUTHORS

Thou knowest all—I lean my head;  
My weary eyelids close;  
Content and glad awhile to tread  
This path, since JESUS KNOWS!

\*

A heart-memory is better than a mere head-memory. Better to carry away a little of the love of Christ in our souls, than if we are able to repeat every word of every sermon we ever heard.

\*

“The mind casts a shadow just like the body. This is absolutely true. As we pass through this world our mind, our personality, unknown to ourselves, and without an effort or desire, is ever casting shadows for good or evil on all whom we meet.”

\*

The Christian soldier must obey orders; though the army be on earth yet the council of war sits in heaven; and to do more, or use other means than God commands, though with seeming success against sin, surely such shall be called to account for their boldness. God is very precise on this point: He will say to such as invent ways to worship Him of their own, “Who hath required this at your hands?” Who will pay that man his wages that is not set to work by God? God’s thoughts are not man’s, nor His ways as ours. If man had the ordering of the march out of Egypt surely his wisdom would have directed an easy course, but God will have them come out through the sea and on foot, and Moses keeps close to His orders; When horses were taken in battle, because God commanded they should be houghed, they obeyed, though to their seeming disadvantage. It was God’s war that they waged, and therefore reasonable they should be under His command. They encamped and marched by His order as the ark moved or rested. They fought by His command; the number appointed by Him; the means and weapons they used, all prescribed by God, as in the assault of Jericho. And what is the teaching of all this? God hath an eye that in our marching to heaven, and our fighting with these cursed spirits and lusts that stand in our way, we should fight lawfully, using those means which we have from His mouth, in His word.

WHERE DID HE GET THAT LAW?

**I**N A CITY in one of the northern states lived a lawyer of eminence and talents. He was notoriously profane. He had a negro boy, at whom his neighbors used to hear him swear with awful violence. One day this gentleman met a Christian, who was also a lawyer, and said to him, "I wish, sir, to examine into the truth of the Christian religion. What books would you advise me to read on the evidences of Christianity?"

The Christian, surprised at the inquiry, replied: "That is a question, sir, which you ought to have settled long ago. You ought not to have put off a subject so important to this late period of life."

"Is it too late," said the inquirer. "I never knew much about it, but I always supposed that Christianity was rejected by the great majority of learned men. I intend, however, now to examine the subject thoroughly myself. I have upon me, as my physician says, a mortal disease, under which I may live a year and a half or two years, but not probably longer. What books, sir, would you advise me to read?"

"The Bible," said the Christian.

"I believe you don't understand me," resumed the unbeliever, surprised in his turn: "I wish to investigate the truth of the Bible."

"I would advise you, sir, to read the Bible. And I will give you my reasons. Most infidels are very ignorant of the Scriptures. Now to reason on any subject with correctness, we must understand what it is about which we reason. In the next place, I consider the internal evidence of the truth of the Scriptures stronger than the external."

"And where shall I begin?" inquired the unbeliever. "At the New Testament?"

"No," replied the Christian; "at the beginning—at Genesis."

The infidel went home, and sat down to the serious study of the Scriptures. He applied all his strong and well-disciplined powers of mind to the Bible, to try rigidly but impartially its truth.

One evening the Christian called, and found the unbeliever at his house, or office, walking the room with a dejected look, his mind apparently absorbed in thought. He continued, not noticing that any one had come in, busily to trace and retrace his steps.

"You seem, sir, to be in a brown study. Of what are you thinking?"

"I have been reading," replied the infidel, "the moral law."

"Well, what do you think of it?"

"I will tell you what I used to think," answered the infidel. "I supposed that Moses was the leader of a horde of banditti; that having a strong mind, he acquired great influence over a superstitious people: and that on Mount Sinai he played off some sort of fireworks, to the amazement of his ignorant followers, who imagined, in their mingled fears and superstition, that the exhibition was supernatural."

"But what do you think now?"

"I have been looking," said the infidel, "into the nature of that law. I have been trying to see whether I can add any thing to it, or take any thing from it, so as to make it better. Sir, I cannot. It is perfect."

"The first commandment," continued he, "directs us to make the Creator the object of our supreme love and reverence. That is right. If he be our Creator, Preserver, and Supreme Benefactor, we ought to treat him, and none other, as such. The second forbids idolatry. That certainly is right. The third forbids profanity. The fourth fixes a time for religious worship. If there be a God, he ought surely to be worshipped. It is suitable that there should be an outward homage, significant of our inward regard. If God be worshipped, it is proper that some time should be set apart for that purpose, when all may worship him harmoniously and without interruption. One day in seven is certainly not too much, and I do not know that it is too little. The fifth defines the peculiar duties arising from family relations. Injuries to our neighbor are then classified by the moral law. They are divided into offences against life, chastity, property, and character. And," said he, "applying a legal idea with legal acuteness, I notice that the greatest offence in each class is expressly forbidden. Thus the greatest injury to life is murder; to chastity, adultery; to property, theft; to character, perjury. Now the greater offence must include the less of the same kind. Murder must include every injury to life; adultery, every injury to purity, and so of the rest. And the moral code is closed and perfected by a command forbidding every improper desire in regard to our neighbors.

"I have been thinking," he proceeded, "where did Moses get that law? I have read the history; the Egyptians and the adjacent nations were idolaters, so were the Greeks and Romans; and the wisest and best Greeks or Romans never gave a code of morals like this. Where did Moses get this law, which surpasses the wisdom and philosophy of the most enlightened ages? He lived at a period comparatively barbarous, but he has given a law in which the learning and sagacity of all subsequent time can detect no flaw. Where did he get it? He could not have soared so far above his age as to have devised it himself. I am satisfied where he obtained it. It came down from heaven. I am convinced of the truth of the Bible."

THE KINGDOM OF GOD,  
and  
KINGDOM OF HEAVEN.

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(Paper ii.)

**T**HIS KINGDOM is an everlasting kingdom, and thy dominion endureth throughout all generations. The Lord upholdeth all that fall, and raiseth up those that are bowed down. The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thy hand, and satisfiest the desire of every living thing," Ps. cxlv: 10-16.

God is a great king. His dominion includes the heavens and the earth; and extends throughout all generations. Evil may be on every hand: Satan, "the prince of the power of the air, the spirit that now worketh in the children of disobedience," may seem to be having his own way; but God is, and has always been, the great Overcomer, ruling all things according to the counsel of His own will. The fact that the kingdoms of this world are to become "the kingdoms of our Lord and of His Christ," does not mean that God has not been "the living God, and an everlasting king," Jer. x: 10; or that His dominion is not "an everlasting dominion, and His kingdom from generation to generation," Dan. iv: 34. The kingdom of God will then be in manifest power and glory: now it is one of the mysteries which only the initiated can understand, and even they understand how small a part! The mystery of God ruling and yet allowing Satan, demons, and wicked men seemingly to have their own way; evil prospering and righteousness trampled under foot, will then be finished. "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets," Rev. x: 7. The first prophecy told of the bruising of the head of the Serpent. All subsequent prophecies have as their goal the same great end. Soon the mystery will be finished, and the Son of man will send forth His angels to bind Satan and cast him into the bottomless pit. He shall take the throne and reign in manifest power over the whole earth, and sin and sorrow and sighing shall flee away. Under His glorious reign the whole earth shall break forth into singing, and enjoy her sabbatic rest. In the meantime, to the world, God's kingdom is a mystery. Faith sees God upon the throne and says "Thy will be done," even when it cannot understand why He allows this or that evil. It is now the time



## WORDS IN SEASON.

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of "The kingdom and patience of Jesus Christ," Rev. i: 9. But the kingdom and patience of Jesus Christ is none the less the kingdom of Christ than will be the kingdom and power.

In creation God wrought for six days, and rested on the seventh. Sin came into the world, and for almost six thousand years God has been working. "My Father worketh hitherto, and I work," John v: 17. The millennium will be God's sabbatic kingdom, and the whole earth will be at rest; but the rule of God during the millenium cannot be separated from God's rule during other dispensations without serious loss of truth. It is the final form of God's rule, but not the only form. A brief review of God's ways with man may not be out of place at this point.

In Eden God made Adam His viceroy to have dominion over the earth, "Replenish the earth and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth," Gen. i: 28. God pronounced a curse upon the ground because of Adam's transgression. Sorrow, toil and death became man's portion; and the lower creation suffers with him. "The creature was made subject to vanity, not willingly (of its own will, R. V.) but by reason of Him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body," Rom. viii: 20-23. The creatures travail, and are not able to fin c uside of Eden, that which will satisfy the natures given them of God. They unite in one harmonious concert of groans that cannot be hushed until the day of the manifestation of the sons of God. We also, who have the first-fruits of the spirit, groan in sorrow, pain, and death; our groans being intensified by homesick longings as we watch and wait for Him, who has borne our curse, to accomplish our adoption, to wit, the redemption of our bodies.

The fall of Adam did not cause God to vacate His throne: nor did it give the devil dominion over God's creatures. The fall constituted them rebels against the throne of God: and God called them into His presence and pronounced sentence against them as such. It was not the devil that pronounced the curse upon the earth, but God as punishment for sin. But God who subjected the creature to vanity "hath subjected the same in hope," Rom. viii: 20. The deliverer, the Seed of the woman, was promised at the very time that the curse was pronounced. How blessed that God still rules! When the promised Seed was

## WORDS IN SEASON.

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on earth everything, but man, seemed to know that He was Lord of all. He rode upon a colt the foal of an ass: at His command the fishes entered the net: at His word the boisterous winds and swelling waves were hushed to rest: at His rebuke the fruitless fig tree withered away: the demons cried out "Thou art Christ the Son of God," Luke iv: 41: the devil might tempt, but he dare not disobey. Instead of the fall giving the devil, and men, more dominion it took away part of that which had already been entrusted to them. We do not say these things to make little of the devil's power to work lawlessness and corruption; to cause misery and destruction; to deceive and blind men and lead them into every idolatrous and wicked thing, but to remind ourselves that he is not omnipotent; and that God is. God permits the "mystery of lawlessness" to work until "the mystery of God" be accomplished; but He never vacates the throne, nor passes His dominion to another.

When corruption and violence had reached the limit of God's forbearance in the antediluvian world, He swept the rebel earth by the flood, withal preserving His testimony through Noah and his house. To Noah God again entrusted the dominion of the earth. Every beast, every fowl, all that moved upon the earth, all the fishes of the sea were delivered into his hand. Moreover the sword of government was committed to him. Before the flood men had no right to restrain their fellow-men from corruption and violence. When Cain killed Abel God put a sign on him lest any should kill him; but to Noah God said, "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man," Gen. ix: 6.

Anarchists, and all who are against governments do well to remember that their theories have had their day. For over 1500 years there was no form of government, and "the earth was filled with violence," Gen. vi: 13. Anarchy can never lead to any other end. The worst form of government is infinitely better than none. One of the ominous signs of the approaching end of this age is the decay of government, not only in the world but also in Assemblies professedly gathered unto the Name. Every man thinks that he has a right to do what is right in his own eyes, and to go where he pleases: and any attempts that may be made, by those who have a care for the honor of God's name, at discipline are frowned upon by the lawless element. In the world kings must be kings only in name: and presidents must stand helplessly by and see the laws of their country trampled under foot by mobs and Unions that cannot be controlled. And why this condition of things? Because the authority of God is set to one side. Infidelity can never produce a law abiding people. O that Christians

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were awake to the fact that God rules; that He is a great King; that His laws call for the obedience of faith; that He will chastise the disobedient; and reward those who diligently seek Him! O that they would teach their children the word of God, and impress upon them that they must give an account of themselves to God! then might we expect law abiding citizens; and Assemblies where there would be godly order, and power for discipline, if necessary.

(Continued.)

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### "HE BEING DEAD YET SPEAKETH."

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(Extract From a Letter by the Late Chas. G. Munro.)

**E**NCLOSED please find a postal note for renewal to Words in Season. There never was a time in the history of this world when it was more needed to set before the Lord's dear people the pure unadulterated Word of God. We need to know more and more what we are by nature still; and what we are by grace since God saved us by the death and resurrection of His own Son, our blessed Saviour and Lord Jesus Christ. We need to learn more and more what the Son has done for us already, and what He is doing for us now at the right hand of the Majesty on high.

In the Epistle to the Hebrews the Holy Spirit, through the Apostle Paul, we believe, has given interesting instruction and knowledge in addition to what had already been written regarding the Son of God. In these last days God has spoken to us by His Son whom He hath appointed heir of all things. By the Son, God made the worlds; and the Son is upholding them by the word of His power. When by Himself He had purged our sins (redemption's work on Calvary's cross) He sat down on the right hand of the Majesty on high.

One more precious word about the Son, "For it became Him for whom are all things, and by whom are all things, in bringing many sons unto glory to make the Captain of their salvation perfect through sufferings. For both He that sanctifieth and they who are sanctified are all of one," Heb. ii: 10. They are all of God; (compare John 17: 21-23; i Cor. 12: 12; Eph. i: 22-23.)

Let me yet add another quotation, "Wherefore in all things it behoved Him to be made like unto His brethren that He might be a merciful and faithful high priest in things pertaining to God to make RECONCILIATION for the SINS OF HIS PEOPLE. What a mercy for us His own people who are daily liable to sin in thought, word and action, that we have an intercessor, our High Priest up there sitting at the right hand of the Majesty on high making intercession for us.

A BONE TO PICK.

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**A**T AN OPEN ~~air~~ meeting some <sup>thirty</sup> years ago Mr. Donald Ross stepped upon the platform, after listening to several who presented the Gospel in story telling form, and said that he for himself "liked a bone to pick." He then opened his big Bible and read plain gospel Scriptures and gave his message while the audience drew near and listened with deep attention.

It has been said "The closer to the bone the sweeter the meat." I wish to communicate some of the morsels that I have gotten from a bone of Scripture, Prov. x: 20-22. "The blessing of the Lord, it maketh rich, and He addeth no sorrow with it." The R. V. gives "and toil addeth nothing thereto." This gives us a grand thought that the blessing of the Lord is all of grace. The apostle was surely full of this blessing when writing, by the Spirit, the epistle to the Ephesians. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." How very poor, forlorn, helpless and lost we were before the new birth! But having heard the Gospel of our salvation, and having received Christ as our Saviour, from that eventful moment we became spiritually rich, and destined to enjoy the unsearchable riches of Christ throughout the ages of eternity. The righteous channel through which the Lord's blessing reaches us is, "the redemption that is in Christ Jesus." Rom. iii: 24. It was at Calvary where He gave the great ransom, His life's blood, the atonement for the soul.

"The tongue of the just is as choice silver." Silver was the divinely chosen type of the soul's ransom. (See Ex. xxx: 11-16.) The half shekel of this chosen metal would represent three things, (1st), that which is solid and imperishable: (2nd), chaste whiteness, or purity: (3rd), that which is of value, or a price paid. It sets forth the man Christ Jesus, the pure and spotless one "who gave Himself a ransom for all," i Tim. ii: 6. Moses was instructed by the Lord to give the people a very definite command as to the ransom of their souls. "This they shall give, every one that passeth among them that are to be numbered, half a shekel, after the shekel of the sanctuary, (a shekel is twenty gerahs), an half shekel shall be the offering of the Lord." The ten gerahs, in type, would cover all the demands of a broken law in its ten commandments. "The rich shall not give more and the poor shall not give less than half a shekel, when they give an offering to the Lord, to make an offering for your souls."

Ex. xxxviii: 25-28, shews us the use that the silver was put to, namely, to make the sockets of the sanctuary, and the

hooks for the pillars. Another has well said, "The whole massive frame-work of the tabernacle stood, as to its foundation, upon the atonement money of the children of Israel. Each man could affirm that the very dwelling place of God rested on the ransom money which He had paid for his soul. The unspeakable value of the cross will be proclaimed throughout eternity, from every part as well as from every inhabitant of the heavenly city. The kingdom that cannot be moved derives its stability and firmness from the foundation on which it rests. Thus the whole tent of the congregation would proclaim one blessed testimony, viz, that atonement had been made; that a full price had been paid, and accepted by God; that a sufficient sin offering had been slain; and therefore a place of reconciliation, a meeting place between God and the sinner had been established, in which He could abide in the midst of them, notwithstanding their waywardness, mumurings, and shortcomings; and to which they might with confidence draw nigh at any time."

With what strict exactness the Lord would have His servants deal with their fellow men in regard to the ransom of the soul! Every Israelite would have to see that his half shekel was the exact weight according to the divine standard, the shekel of the sanctuary. The soul that now trusts in Jesus alone for salvation and acceptance with God enters immediately into rest, with the knowledge of the forgiveness of all offenses. "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace," Ephs. i: 7. Thus the believer is viewed as standing on redemption ground, with a new song in his mouth, even praise unto our God. God has ordained redemption to be the theme of the poem of eternity. The apostle John presents this in a most solemn and inspiring manner. "They sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. And hast made us unto our God Kings and priests: and we shall reign on the earth," Rev. v: 9, 10.

JOHN MARTIN.

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### BEHOLD THE LAMB OF GOD.

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"**B**EHOLD the Lamb of God." (John i.) Who is this Lamb which takes away the sin of the world? Who is He, that Man of sorrows, coming into the world and saying that He is able to take up the question of sin and settle it? No mere man could do that. Who then is this One? If we turn to the beginning of the chapter we shall find a whole string of glories as the answer, connected

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with that Lamb—the Lord Jesus Christ. One has often seen persons carrying a string of beads, having so many prayers to go through in connection with each bead; and one has thought Ah! if the glories of the Lord Jesus were seen by His people as a string of pearls, so that they knew how to count over those glories, what far happier hearts and faces the people of God would have! One cannot turn from titles of highest glory to titles of humiliation without seeing a depth of moral glory coming out, God having to stoop very low because going to touch this question of sin; He alone being competent to do it: "Behold the Lamb!" The words were like a living touch to the hearts of those who turned and followed Him. Their hearts were laid hold of by this Christ, this Lamb of God, who was drawing them to Himself. He is at work just in the same way now; people cannot tell how it is, but they are drawn and constrained to go seeking this Lord. They find Him melting their hard hearts, and they are drawn on to follow Him; still a man, though now in glory instead of being down here. He has left the door of heaven open, that the glory may be seen, and we can enter in through the rent veil. We can enter by a new and living way into the place where He is—can follow Him into heaven itself.

Unless the heart is on fire from having seen Jesus, how any little thing turns it aside from the glory of that Lord! How that little word "Nazareth" came between Nathanael and the Son of God! But when he sees Jesus, he finds that Philip has not said half enough, and falls down in worship at once. How one simple word from this Christ could unravel the deeper glory which Nathanael saw and owned.

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### "SO IS HE."

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**A**S A MAN "thinketh in his heart, so is he" (Prov. xxiii: 7). This is a rule that applies to saint and sinner alike. It does not say, "As a man PREACHES, so is he;" or "As a man PROFESSES, so is he." Both professing and preaching may be in the highest heaven, while as to actual experience the man may be far away in heart from God. The state of a person's HEART declares what he is. He has only to know his own thoughts in order to know who he is.

Let us cease from measuring ourselves by the extent of our service, and flattering ourselves that we have a good reputation among our brethren. Let us rather sit calmly down and ask the question, "How much of God is in my professed zeal?" Let us shut out external things, and apply the test to our own hearts. What are the thoughts thereof? MAN may see much seeming earnestness on the OUTSIDE: does God see reality WITHIN?

## WORDS IN SEASON.

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### “THE PATTERN PRAYER.”

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(Matt. vi: 9-13.)

NOTES OF AN ADDRESS AT LEOMINSTER, BY THOS. NEWBURY.

**A**TTEMPTS have been made to rob us of this precious prayer, as a thing of the past which we have left behind; but notwithstanding all the misuse of “Pater-noster,” let us hold to these blessed words that fell from the lips of our Lord.

This prayer is both a pattern and a form, and is well adapted to give the key-note to our prayers. It is a marvellous prayer, taught to His disciples by the great Master of prayer and therefore divinely perfect. We may compare it with the breast-plate of the high priest, containing the Urim and Thummim. These Urim and Thummim, or lights and perfections of the divine mind, are twofold. They may be discovered and learned from the heart of our great High Priest, who is the wisdom as well as the power of God; and they may also be discovered and learned from the original Scriptures, which are the counterpart of that heart, and its outward record.

Let us then consider this precious portion of Scripture, commonly called “The Lord’s Prayer,” with careful attention to some particulars in the original Greek.

“After this manner pray ye”!

“OUR FATHER.” The Word “our” is a very large word; it embraces the whole household of faith, and takes in every fellow-believer. It is not only good to enter into our closet, and shut our door; but, says the psalmist, “I was glad when they said unto me, Let us go up into the house of Jehovah” to worship in the great congregation of all the redeemed.

“Our Father.” There is no article in the Greek, and God’s fatherly character is thus indicated.

“WHICH ART IN HEAVENS.” With the article, and in the plural. Heaven is here presented as a locality, and in all its vastness. It was in this temple Paul bowed his knees when he prayed unto the Father of our Lord Jesus Christ, of whom every family in the heavens and on the earth is named; not only the redeemed family of man, but the angels also, who are styled sons of God, and every intelligent creature throughout the universe.

In our Father’s house are many mansions. In verse 10 we read, “Thy will be done on earth, as it is in heaven.” There heaven is looked at, not as a locality, but characteristically. It is the character of heaven that God’s will is done there, and therefore the word is without the article, and in the singular. There is but one will in heaven. I love to contem-

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plate heaven in this aspect. I would never be left to my own choice. I love to serve, and I love my Master. Oh the repose of soul, when everything is left to the Divine will! Gabriel never asks himself, "What shall I do next? Where shall I go?" (See Ezekiel i: 19, 20, 21, 24, 25.) "When they stood, they let down their wings. And there was a voice from the firmament." So "the angels that excel in strength do His commandments, hearkening to the voice of His word." Thus we get light to discover one of the perfections of the Word—the distinction between "the heavens" (with the article, and in the plural) and "heaven" (without the article, and in the singular). Having got this light, let us look for further perfections.

THUS INTREPRETED, EVERY CLAUSE OF THIS MARVELLOUS PRAYER PRESENTS HEAVEN IN A DISTINCT ASPECT.

I. OUR FATHER, WHICH ART IN HEAVENS. Here heaven appears as the Father's house, the dwelling-place of God, with its many mansions, and with the secret apartments of the Son. Jesus says, in John xiv: "I go to prepare a place for you"—not many mansions, but one place; no more divisions, and no separations there. We have had enough of this on earth, and too much. "And if I go and prepare for you a place, I come again"—not "I will come;" nothing is put between the soul and this blessed hope. Here is another perfection. "For you a place," not "a place for you." "You" is emphatic. This place is the apartment of the Son, where His glory dwells, where He will have His Bride with Himself, in that place which He is gone to prepare. He will show her His secret place also. He has asked permission of His Father for her to be there: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world." (John xvii: 24.) There He will show her this glory, which He had with the Father before the world was.

II. "HALLOWED BE THY NAME." This presents heaven as the temple of God, where the seraphim with covered faces cry, "Holy, holy, holy, Jehovah God of hosts." A temple with only a rent veil between the holy and most holy place, into which the High Priest hath Himself entered, there to appear for us. A temple, not only with its ample floor and many worshippers thereon, but with its galleries above, its white-robed choir, and multitudes beyond; so that when the Lamb leads the song, not only do the elders and living creatures join, but the angels take it up, and every creature joins the chorus.

III. "THY KINGDOM COME." Here heaven appears as the palace and throne of God. "Jehovah is in His holy temple." "Jehovah's throne is in heaven." I hear a voice from heaven. Do you hear it? It is the voice of our beloved, "Come up



## WORDS IN SEASON.

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hither." Are you ready? Let us go together. Look around, what do you see? A throne set in heaven, and One sitting on the throne, and only One. One will in heaven, and only one.

"Thy kingdom; come"—what does this mean? It means "Thy will be done as in heaven" (heaven in the singular shows the kingdom is but one). When God's will is done in us, the kingdom of God is within us. When God's will is done on earth as it is in heaven, it will be heaven begun below. If God's will were done on earth today, every sinner would be saved. God seldom swears, except when the importance of the case or the unbelief of our hearts requires it. God wills all men to be saved, and to come to a knowledge of the truth, and swears it: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Ezekiel xxxiii. II.) Why are not all saved? Because man has a will of his own. He will die; he will not come to Christ that he might have life.

### IV. "THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN."

Heaven is here the centre and source of power to the universe, setting and keeping all in motion and in order, the mighty moving central power of the vast machine of universal action. Earth is a revolted portion of the kingdom, a part of the machinery out of gear. There is a screw loose, and mischief is going on; as there was once in a steam-vessel in a storm on the Atlantic; there was something wrong; the engine would not work; a screw was out. Who will put it in? The captain said to the engineer, "You are the fittest person." He goes down among the heat and steam, puts in the missing portion, and now the vessel rights, and goes onward through the storm. Such was the fact, and the application is simple.

### V. "GIVE US THIS DAY OUR DAILY BREAD."

Here heaven appears as the great storehouse of divine bounty to the universe; the "Bethlehem," the house of bread, to the whole kingdom. Every good and perfect gift comes down from thence and flows forth from thence.

"Our daily bread." "Our" takes in every needy one of the household; "bread" not only for the body, but for the soul. Every spoken word is manna with the dew upon it, if God's voice is heard as speaking from heaven.

VI. "AND FORGIVE US OUR DEBTS." Here heaven appears as the holiest of all, with its blood-stained mercy-seat, and the blood sprinkled with the finger upon it (pointing to it), and "seven times" before it "eastward," between the eye of Him that sitteth between the cherubim and the worshipper. (Lev. xvi: 14.) The scarlet sins are seen through the crimson blood, and appear white as snow.

VII. "AS WE FORGIVE OUR DEBTORS." Here heaven is

## WORDS IN SEASON.

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the school of God, where we learn to forgive, as God in Christ forgave us; becoming thus sons of our Father which is in heaven, perfect as He is perfect.

VIII. "AND LEAD US NOT INTO TEMPTATION." Here heaven appears as the paradise of God, with its tree of life, and river of living water, where the Lamb leads, and God wipes off every tear; but without a tempting serpent. No temptation there, from within or from without. No serpent's venom within; no serpent's voice without.

IX. "BUT DELIVER US FROM EVIL." Here heaven appears as "the city of the great King," the heavenly Jerusalem, into which nothing which defiles enters. All is transcendent holiness. Every defilement is outside. One sight only is lacking in order to enable us fully to comprehend what heaven is. When we have seen that, then shall we fully know from what we have been delivered, and what heaven is as deliverance from evil. That sight is the lake of fire—a sight too fearful to be seen by mortal man; but once seen, it will stamp on the soul for ever the sense of the evil of sin. The greatness of our deliverance, and what heaven really is, will be seen by contrast.

X. "FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER, AMEN." The prayers of the Lord Jesus are progressive, as in John xvii, taking in the whole compass, from everlasting through all time to everlasting; so here. This completes the scene.

In the various petitions we have: 1. The prodigal's return to the Father's house. 2. The temple filled with glory. 3. The throne established. 4. Almighty power operating without impediment. 5. The storehouse of divine bounty opened. 6. Sin put away for ever. 7. The children, having completed their education, home for their eternal holiday. 8. Paradise restored. 9. The city shining out in its purity. Sin, death, and Hades cast into the lake of fire. No adversary nor evil occurrent.

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Lord, I read of the two witnesses, and when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. They could not be killed whilst they were doing, but when they had done their work; during their employment they were invincible. NO BETTER ARMOUR AGAINST THE DARTS OF DEATH THAN TO BE BUSIED IN THY SERVICE. Why art thou so heavy, O my soul? No malice of man can antedate my end a minute, whilst my Maker hath any work for me to do. And when all my daily task is ended, why should I grudge then to go to bed?

OUTSIDE AND INSIDE.

**T**HE ATTEMPT has been made to come outside the camp on Lord's day forenoon, and to go back inside the camp in the afternoon. The question has been asked: "Can we not have the Lord's Supper outside of the denomination, and then go back and hear the clergyman in the afternoon?" Those who ask such a question have surely never learned the significance of the words, "BE YE SEPARATE, SAITH THE LORD." Many are quite willing to have the Weekly Feast, and generally everything good that's going outside the camp; BUT they "reserve liberty" to sit under a clergyman, and to go wherever they may feel disposed to go. But Scripture grants no such liberty. If we sit at the Lord's Table today, and mingle with the world's worshippers tomorrow, we thus make the Memorial Feast a mere convenience, to minister to our ideas of religious comfort. The FIRST thing to be done is to obey the command, "Come out from among them, and be ye separate." THEN the Lord says: "I will receive you." There may be a zeal to obey the command, "This do in remembrance of Me." But the same Lord also said, "Come out from among them." The spirit of loving obedience will be as zealous for the one command as for the other. Pharaoh suggested that the Israelites could worship God in Egypt. But Moses replied that they must first COME OUT. Thus in Scripture, we have a SEPARATED people before we have a WORSHIPPING people. So it was then, and so has it ever been. They who are truly separated unto God have no desire to return to the thing from which the word of the Lord has separated them once and for ever.

BELIEVER'S TREASURY, Jan., 1889.

FOOLISH TALKING.

**T**HERE is a habit of "foolish talking" and "jesting," which, it is to be feared, has got 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. v. 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

## WORDS IN SEASON.

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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 Pet. iii: 11).

### QUESTION CORNER.

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**What is the relationship of Assemblies toward each other?**



**T**HIS IS A question that cannot be answered properly in a few words, but to be brief we might say that the Scriptures speak of each Assembly as complete in itself without regard to any circle of fellowship outside itself. The Apocalypse does not speak of "the Church of Asia;" there were a number of Assemblies, but they are addressed as "The Churches of Asia." The ecclesiastical unity is the Assembly walking in obedience to the word. Corinth was not charged with the sins of Galatia, nor Galatia with those of Corinth, but each Assembly must give an account of its own doings.

These several units are seen united in a more general fellowship it is true, but never so as to supercede the proper Church character of each without regard to the rest. So far as we see, the Scriptures know of no Churches, but the individual congregations whose fellowship with each other is maintained not by any ecclesiastical bond, or creed, written or unwritten, but by the fact that each is to be subject to the same rule, the word of God. Two Assemblies each walking in perfect obedience to that word would of necessity find themselves in perfect fellowship with each other. When an Assembly departs from the word of God it departs from fellowship with those Assemblies that hold to, and obey that word. Assemblies can apostatize as well as individuals. A letter of commendation from an Assembly that has apostatized would be of no more value than a letter from a sect or mission: and no Assembly that has the welfare of souls at heart would write a letter of commendation to any company of people, professedly an Assembly, where they have good reason to believe that the one commended would be corrupted from the ways of God.

### GOD'S PERFECT WAY.

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Say not, my soul, "From whence  
Can GOD relieve my care?"  
Remember that Omnipotence  
Has servants everywhere.  
GOD'S help is always sure,  
His method seldom guessed;  
Delay will make our pleasure pure,  
Surprise will give it zest.  
His wisdom is sublime,  
His heart profoundly kind;  
GOD never is before His time,  
And never is behind.  
Hast thou assumed a load,  
Which few will share with thee,  
And art thou carrying it for GOD,  
And shall He fail to see?

## WORDS IN SEASON.

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**SARNIA, ONT.**—The Conference here was large, as many as 4000 being at some of the meetings. The ministry was practical, and edifying. Bren. Douglas, McCrory, Ferguson, Black, Duncan and others took part.

**ESK., SASH.**—Bren McCartney and Telfer had a week of good meetings in the school house here.

**SASKATOON, SASK.**—Bren. Dickson and Livingstone had a week's meetings here after the Edmonton Conference.

**CARBON, ALTA.**—Bren. Telfer and McCartney had a week's Gospel meetings here. They purposed going on to Vancouver, B. C.

**GLENROSA, B. C.**—J. J. Rouse visited a number of places on the Prairies on his way home from Ontario. He visited this place for a few meetings and purposed going on to KILLAM, Alta., for the summer's Tent work.

**ST. CLAIR, MICH.**—R. A. Barr has his Gospel Tent pitched here, (12 miles from Port Huron). It is a new place, and so far is not very encouraging. Mr. Barr's home address is, Box 4. Port Huron, Mich.

**PHOENIX, ARIZ.**—The Assembly now meets in the banquet room of the Odd Fellows Hall, 3rd Ave. and Adams St. Correspondent, Mr. Jas. Brown, 825 N. 9th Ave.

**NEW YORK**—Italian Christians from Waterbury, Byrn Mawr, Brooklyn, Hoboken and other places met for their first Conference. About 80 remembered the Lord in the breaking of the bread. The services were all in Italian. God is moving amongst the Italians, pray for the work.

**STEUBENVILLE, O.**—W. H. Hunter purposed working the Gospel Tent here this season.

**CONNELLSVILLE, PA.**—Bren. Armstrong and Winemiller are working their Gospel Tent here this season.

**BALTIMORE, MD.**—W. Beveridge, J. Conaway and W. Foster are in the Gospel Tent here, audience not large yet, but hope to see more when the weather settles somewhat.

**MISSOULA, MONT.**—There is now an Assembly meets in the home of Mr. I. Beach, 634 South 5th St. West. Mr. A. McDonald purposed working a Gospel Tent here this summer, D. V.

**LA CROSSE, WIS.**—S Hamilton has been in Hoddard, Coon Valley, Whereby and other places holding gospel meetings.

**NEW YORK**—The Assembly (Colored) in 134th St. highly commend Mr. B. M. Nottage (Colored) who purposes devoting his time to the Lord's work amongst colored people in this country. His address now is 67 West 131st St., New York. His brother, Whitfield Nottage, is already engaged in the Lord's work in Richmond, Va.

**WASHINGTON, D. C.**—Mr. B. Bradford is working a gospel Tent in this city.

**PORTLAND, ME.**—J. Pearson and Dr. E. A. Martin are in the Gospel Tent in S. Portland. They purpose moving to another part as the people are not coming out very well.

**SALTCOATS, SASH.**—Two have come out from the Methodists have been baptized, and a woman has professed to be saved during meetings held by Bren. Willoughby and Livingstone.

**NEW SCOTLAND, N. B.**—We had a visit from Bren. D. R. Scott and J. Silvester, with some manifest interest in the meetings. One woman was baptized by Mr. J. Martin recently.

**LOWELL, MASS.**—We have had good times since the Conference: four from N. Chelmsford have been baptized, and two from Lowell. S. McEwen was with us for one night.

**NEW BEDFORD, MASS.**—The Conference will, D. V. be held as usual, Sept. 4, 5 and 6. Correspondent D. McGill, 193 Blackmere St.

## WORDS IN SEASON.

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### CONFERENCES

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**SUMMIT, N. J.**—The Conference will, D. V. be held Sept 4, 5 and 6, in the Gospel Hall, Summit Ave. Communicate with J. McClay, Summit, N. J.

**SYDNEY MINES, C. B.**—The Conference will, D. V. begin with a prayer meeting Sept. 4th, and continue the 5th, 6th and 7th. Communicate with Mr. J. Richmond, Drawer E., Sydney Mines, C. B. (Gospel Hall, Pitt St.)

**CLEVELAND, O.**—The Annual Convention will, D. V. be held in the Gospel Hall, 1477 Addison Rd., Sept. 4, 5 and 6, with prayer meeting Sept. 3. Circulars from A. G. Lawrence, 10510 Superior Ave.

**SAULT STE MARIE, MICH.**—Our Annual Conference will, D. V. be held Sept. 5th and 6th. Correspondent, W. E. Dixon, 323 Peck St.

**GALT, ONT.**—The Annual Conference will, D. V. be held in the City Hall, beginning Sat., Sept. 4th, 2:30 p. m. and continuing over Lord's day and Monday, Communications of "Conference" 61 Barrie St., Galt, Ont.

**ORILLIA, ONT.**—Our Annual Conference will, D. V. be held on Sept. 4, 5, and 6, in Dominion Hall, with a preliminary prayer meeting Sept. 3. Correspondent, S. Shivas, R. R. 4, Orillia, Ont.

**LA CROSSE, WIS.**—The Annual Conference will D. V. be held on Sat. Lord's day and Labor day, Sept. 4, 5, 6, in the Gospel Hall, Clinton St., N. La Crosse. Correspondent, C. O. Dahl, 1113 Gillette St., La Crosse, Wis.

**SUMMIT, N. J.**—A Conference (D.V.) will be held in the Gospel Hall, Summit Ave., near Morris Ave., beginning with a prayer meeting Sat. evening, and continuing over Lord's day and Monday, Sept. 4, 5, and 6. Correspondent, J. McClay, Summit, N. J.

**SPRINGFIELD, MASS.**—The Annual Conference for Christians will D. V. be held in the Memorial Church House, near the Carew St. car barns on Sept. 5 and 6. Communications may be addressed to J. Simmons, 53 Montmorenci St., Springfield Mass.

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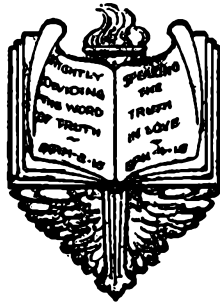
### FALLEN ASLEEP

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**MRS. WM. SNIDER**, of La Crosse, Wis., on June 11th, aged 52 years. She was saved about 27 years ago at Nodine, Minn. at meetings held by Mr. A. Matthews. Mr. S. Hamilton spoke at the funeral.

# WORDS in SEASON

A Monthly Magazine  
for ministry of the Word of God  
with accounts of work done  
for the Lord in accordance  
with His Word



September, 1920.

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## WORK AND WORKERS

**BOSTON, MASS.**—Brethren Dickson and McMullen have had a good hearing in the Tent in Brookline. Mr. J. K. McEwen had a few meetings in Boston, also in Lawrence, Lowell, New Bedford, Waterbury, and other places before sailing for the Old Country.

**W. ASHEVILLE, N. C.**—Bren. Curry and Smith had their Gospel Tent stolen, but continued their meetings in a Hall with fair interest.

**KENORA, ONT.**—We had the joy of baptizing and receiving into fellowship four who were saved last winter.

**TORONTO, ONT.**—Bren. McClintock and Watson are being encouraged in the Tent in the East End, and some have professed. W. P. Douglas had some appreciated meetings in the city.

**CAMBRAY.**—Bren. Steen and Shivas purposed working this new field with the Tent.

**ST. MARYS.**—Bren. Lyon and McMullen have had a fairly good attendance in the Tent here.

**MONTREAL, QUE.**—C. R. Keller and J. Silvester have been encouraged in the Tent here; tent well filled on Sunday nights.

**PORT HURON, MICH.**—McGeachy and Govan have a Tent here: attendance not very encouraging.

**GLEN RAE, ONT.**—Bren. McCrory and Wilkie are having good meetings in a School house.

**DAWN TOWNSHIP.**—V. Fuller has a Tent in this district. Mr. T. Black purposed joining him in the work.

**VANCOUVER, B. C.**—Bren. McCartney and Telfer are encouraged in Tent meetings in S. Vancouver.

**MONCTON, N. B.**—Bren. Brennan and Milnes are having good meetings in the Tent here.

**PUGWASH, N. S.**—Bren. Scott and Silvester had meetings in a number of places in these parts. Mr. Scott is on his way West again. The Conference was largely attended, and the ministry searching and good. Bren. Scott, Silvester, J. K. McEwen, Goodwin Brennan and Milnes were present.

**EDMONTON, ALTA.**—C. H. Willoughby had meetings in a School house near Battleford.

**WINNIPEG, MAN.**—A. Livingstone had meetings in the West End Hall.

**PENTICTON, B. C.**—An Assembly, gathered unto the Name, was begun here in July; in fellowship with the surrounding Assemblies. Christians will please bring letters of commendation. Correspondent, Geo. S. Davis, Penticton, B. C.

**NORFLOK, VA.**—Bren. B. Bradford and S. McEwen find an increasing interest in the Tent here.

**FLINT, MICH.**—W. Ferguson is out in the Bible van again, calling at every home on the route taken, and leaving good literature, and preaching



# Words in Season

Edited and Published by Dr. E. A. Martin.

Vol. 12

SEPTEMBER, 1920

No. 9

## FROM VARIOUS AUTHORS

Reflected on the lake, I love  
To see the stars of evening glow,  
So tranquil in the heaven above,  
So restless in the waves below.  
Thus heavenly hope is all serene;  
But earthly hope, how bright soe'er,  
Still flutters o'er the changing scene  
As false, as fleeting, as 'tis fair.

Did we heartily renounce the pleasures of this world, we should be very little troubled for our afflictions; that which renders an afflicted state so insupportable to many is because they are too much addicted to the pleasures of this life, and so cannot endure that which interferes with them.

\* \* \*

Affliction is a thorn, but still it is from God, and by it He pierces through the leaves of pride. Many trees grow better in the shade than in the sunshine. O, if God only be with us then the furnace is changed into a fire of joy, a prison into a pleasure ground, an earthquake into a cheerful dance. Even the rod of His anger, like Aaron's rod, blossoms and bears almonds; or, like the staff of Jonathan, brings honey on its point.

\* \* \*

Man has two minutes and a half to live—one to smile, one to sigh, and a half to love—for in the middle of this he dies! But for the Christian the grave is not deep: it is the dark path by which an angel leads him into the paradise of God. When the unknown hand throws the fatal dart, then boweth he his head and the dart only lifts the crown of thorns from his wounds.

\* \* \*

How fast we learn in the days of sorrow! Scripture shines out in new effulgence, every verse seems to contain a sunbeam; every verse stands out in illuminated splendor; things hard to be understood become in a moment plain. How often the psalmist begins as if the dark waters were about to overwhelm him; but soon he is riding in the chariot of God and singing Jehovah's praises as a delivering God.

### THE TWO MEPHIBOSHETHS, AND WHAT RIZPAH DID.

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BY CHAS. SUMMERS

**W**E often hear the Gospel preached from Mephibosheth, the son of Jonathan; but it is seldom that anything is said about Mephibosheth, the son of Saul: and it may be that many of the Lord's people scarce know that there were two Mephibosheths.

The son of Jonathan was called Mephibosheth because he had a fall and was left lame on both his feet, (ii Sam. iv, 4). The meaning of Mephibosheth is "shamefull thing." He is a true picture of each one of us by nature. "All we like sheep have gone astray;" "Their feet are swift to shed blood." By reason of the fall our feet are all wrong. Man at his best estate is a Mephibosheth,—a shameful thing.

But if the son of Jonathan speaks of the sinner, of whom does the other Mephibosheth speak? This was not a very desirable name, especially for a king's son. As far as the record goes he was without blemish; and the only thing that is mentioned about him that would answer to his name was the manner in which he was put to death. He was hanged up before the Lord. He was put to shame, and in this way speaks to us of the Lord Jesus as made a curse for us, (Gal. iii, 13). He was hanged to make atonement for Saul and his bloody house, (ii Sam. xxi, 3). The sacrifice of Mephibosheth, and the other six sons of Saul, was so satisfactory that Saul and his house became the offended, and the people of Israel the offenders. An injustice was done to Saul in that neither he nor his sons had received a proper burial.

The curse of God hangs over every one by nature, as it is written, "Cursed is every one that continueth not in all things which are written in the book of the law to do them," (Gal. iii, 30). But the Lord Jesus endured that curse. He was hanged on Calvary on account of our sins. The place He occupied on the cross was what a Mephibosheth, a shameful thing (what we are in ourselves) should have occupied. He went to the cross so that he that believeth on Him should not be confounded, or put to shame, (i Pet. ii, 6). The believer in Christ will never be put to shame. Has the reader yet believed on Him? If not the curse of God is hanging over you: and you will have to endure that curse for all eternity, (John iii, 36).

Israel seems to have settled down to a state of indifference concerning the indignity that was being done to Saul whom the Lord did choose; (2 Sam. 21:6) and the seven men that were hanged up before the Lord, in that they were not properly buried; but Rizpah, the daughter of Aiah, evidently entered into God's thoughts about the

## WORDS IN SEASON.

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matter, and we the Lord's people can learn much from what Rizpah did.

"And Rizpah the daughter of Aiah took sackcloth and spread it for her upon the rock, from the beginning of harvest until water dropped on them out of Heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night." (ii Sam. xxi, 10). This rock, or "the hill" as it is called, had nothing naturally to attract Rizpah to it. All Israel despised it. There was nothing but the remains of those dead men there, yet that place had an attraction to this woman. All that was dear to her on earth, her two sons, had been hanged there. Israel was occupied with other things, but Rizpah repaired to that place of reproach. That hill speaks to us of the place where our Lord was put to death for us. Calvary means "the skull", (Luke xxiii, 33. John xix, 17). They took Him out to the place of a skull, and there they crucified Him. There is nothing at the cross to attract us naturally; yet if the Lord Jesus has won our hearts no other place will satisfy us.

Calvary is enshrined in many hymns, but its meaning is often missed. We sing "To Calvary Lord in spirit now", and it is blessed to thus sing, but if we sang "To the skull O Lord in spirit now" the truth would be more clearly before us. The cross has separated us from the world. Rizpah could not enjoy the harvest song in Israel while the objects of her love were on that hill subjected to indignities, so she spread her sackcloth upon the rock.

How much do we know about spreading sackcloth for ourselves on the rock? Here we have an illustration of the right CONDITION as well as the right POSITION. The sackcloth would speak of contrition and poverty of spirit. It is to such the Lord looks, and with such He dwells, (Isa. lvii, 15. lxvi, 2), Then we are to "go forth unto Him (the Lord Jesus) outside the camp bearing His reproach," (Heb. xiii, 13). The sin-offering whose blood was brought into the sanctuary for sin was burned without the camp (Lev. iv, 12,) in a "clean place", where the ashes were poured out. The Lord suffered for us without the gate; and there is our altar, (Heb. xiii, 10). There is our place of worship, so far as the world is concerned. Israel had to go three days journey into the wilderness to worship God, else they would have sacrificed the abomination of the Egyptians: and it is only as we are in the clean place, despised indeed by the world, yea, "where the ashes are poured out," that we can worship God. There has to be a clean place and a clean people as well.

Rizpah was not just an occasional visitor to the despised place: she stayed there from the "beginning of harvest until water dropped upon them out of heaven." She was steadfast; and she was rewarded. That hill where the scene of shame had been enacted was the place where the water dropped "out of heaven" for there was a

## WORDS IN SEASON.

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famine all around; and it was not till after Saul and those seven men were properly buried that God was entreated for the land.

It is only when we get to Calvary, the place of a skull, despised by the world, that we experience real blessing from God. The heavens are shut and as brass to this poor world, but there is a line of communication at Calvary. May the Lord ever keep us near the cross!

Though in this place of blessing and communication with heaven we require to be watchful. The "birds of the air" and "the beasts of the field" have to be kept away. Rizpah watched both day and night; and woe unto us when we go asleep! The birds of the air speak of Satan, (Mark iv, 15). He would take God's word from us; and his fiery darts have to be quenched with the shield of faith. The beasts of the field might speak of the allurements of the world. How we need to guard against them! As the time went on it would become more and more difficult for Rizpah to keep awake: and surely as the coming of the Lord draws nigh, and iniquity abounds it becomes us to stir ourselves and to exhort one another, and so much the more as we see the day approaching (Heb. x, 25). What Rizpah did spoke to David: and no doubt had a good deal to do with God being intreated for the land.

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### FALSE AND TRUE

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BY L. SHELDRAKE

**T**HE Lord Jesus warns us that there shall be false Christs and false prophets; and that they shall shew wonders; and declares that these false prophets shall be well spoken of. (See Matt. xxiv, 24; Luke vi, 26.) The chief priests and elders sought false witnesses against Jesus, and found two who, from twisting the words of the Lord Jesus, or from misunderstanding them, gave the priests the material to make the accusation against Him, as the law required testimony at the mouth of two or three witnesses.

The Lord Jesus witnessed a good confession, "Jesus held His peace." The accusation needed no refuting. But when challenged as to whether He was the Christ, He answered by saying that they would see the Son of man sitting on the right hand of God, thus maintaining the claims so often made in public, and to His disciples. (See John xvi, 15; xxviii, 29.) Peter, in reply to the Lord's question (Mark viii, 29) said, "Thou art the Christ." Now as Satan, and man in his natural state, never changes, the same spirit of opposition to the work of God the Holy Spirit, is seen in our day, as was seen in the days succeeding the ascension of the Lord when Stephen sealed his testimony with his blood, (Acts vii, 59-60). The same spirit was also seen among those who claimed to be in the church, envy and malice, those darts of Satan, were often hurled at the apostle Paul.

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In i Cor. i, 1, the reading should be, "Paul, a called apostle." This is in contrast to the false apostles, and deceitful workers of ii Cor. xi, 13, who were not called, but who had transformed themselves into the apostles of Christ. Not only were there false apostles, there were also false brethren, ii Cor. xi, 26. Was it their propoganda that made the Corinthians question Paul's apostleship thus forcing him to defend himself by referring to his calling? Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? . . . the seal of mine apostleship are ye . . . Have we not power to eat and to drink? Have we not power to lead about a sister, a wife? . . . Have we not authority to forbear working? was there not a cause for all this opposition? There was. Men love darkness rather than light. That this was the condition of many in Corinth is plainly seen in ii Cor. xii. 20-21.

"Father forgive them they know not what they do," Luk. xxiii, 34. The Lord had compassion on the sinful ignorance of His persecutors; and we doubt not, if they turned in faith to Him, all would be forgiven. Paul, the Lord's called apostle, writes the backslidden Corinthians, "I will very gladly spend and be spent for your souls, though the more abundantly I love you, the less I be loved," ii Cor. xii, 15, (marginal reading).

We read of "false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage," Gal. ii, 4. In this way the corruption has worked, is working, and will work. The Lord Jesus testified, "My Father worketh hitherto and I work." None could stop our Lord, though Satan used one of the called ones to seek to discourage, (Matt. xvi, 22-23). As the Lord's service was of the Father, so Paul's was of the Lord, and while earnestly seeking the fellowship of saints, his encouragement was in the Lord who called him, (Gal. i, 17-19). Neither false apostles, nor false brethren, could turn him from his course. Before Agrippa he could say, "Having obtained help from God I continue until this day, witnessing to small and great," Acts xxvi, 22. Later to his beloved Timothy he wrote, "I have fought a good fight, I have finished my course, I have kept the faith," ii Tim. iv, 7. The reward that the apostle looked for was from the Lord. He sought His approval and not the favor or substance of men. All such workers will find opposition, and often from unexpected quarters. There are those ready to find fault, and hinder the work of the Lord, though not able to stop it, even as Achan hindered Joshua. How often have the Lord's servants been accused of lack of power, even by men who later were themselves proved to be the real cause of weakness in the testimony! Under all circumstances the Holy Spirit's words are good, "Fight the good fight of faith, lay hold on eternal life whereunto thou art called." "Faithful is he who hath called you, who also will do it." i Thess. v 24..

THE KINGDOM OF GOD,  
and  
THE KINGDOM OF HEAVEN.

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E. A. M.

(Paper iii.)



OD called Abraham out from the degenerate descendants of Noah, and made him the third great covenant head through whom the whole world was to be blessed. "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee: and in thee shall all the families of the earth be blessed," Gen. xii, 2-3. God, and not the devil, still holds the government of the world in His hand, and He gives it to whomsoever He will. To sight Abraham, called out to walk by faith, would look most unlike a man to be a governing factor in the world's history. But the man of faith was a mighty factor because he took hold upon the mighty God. Melchizedec recognizing this said, "Blessed be Abram of the most high God, possessor of heaven and earth," Gen. xiv, 19. And God said, "Thou shalt be a father of many nations . . . and kings shall come out of thee," Gen. xvii, 1-6. One might think that having called Abram out, God would leave the nations to themselves; but not so, He spoke to king Abimelech and threatened him with death, because he had taken Sarah, unless he would restore her to Abraham. Moreover God had "fast closed up all the wombs of the house of Abimelech, because of Abraham's wife." Gen. xx. The sovereignty of God is a great reality, and while He rules over His own in a special way, yet none can escape from His dominion.

Moses was the fourth head through whom God entered into covenant relationship as establishing a new phase of His government in the world, a fourth dispensation of God's kingdom, if we might so call it. Through Moses God revealed Himself as Jehovah to Israel, and He entered into an unconditional covenant with them, as told out in the seven great "I wills" of Ex, vi. Having delivered them from Egypt He gave them His laws from the holy Mount. He took up His abode in their midst to govern them: and through them to make Himself known to all the nations of the earth. To Israel God was a very real king. "Thou art my King, O God: command deliverances for Jacob," Ps. xlv, 4. "When Israel went out of Egypt . . . Judah was His sanctuary, and Israel His dominion." Ps. cxiv, 1-2. Their government was purely theocratic, both as to their politics and religion. They needed not to frame one law, God was their great law-giver.

In David, the king, we have a fifth covenant head, through

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whom another dispensation was introduced, a new form of God's rule. Israel said, "Make us a king to judge us like all the nations," i Sam. viii, 5. God told Samuel to hearken to the voice of the people saying, "They have not rejected thee, but they have rejected me that I should not reign (be king, R. V.) over them." Saul, the man of their choice, had to be set aside, and David, the man of God's choice, was anointed king. "He hath made with me an everlasting covenant, ordered in all things and sure," ii Sam. xxiii, 5.

It must not be thought that because God took Israel to be His special kingdom, that He relinquished His rule over the Gentiles. King David, in his festive song said, "Let the heavens be glad, and let the earth rejoice, and let men say among the nations, The Lord reigneth," i Chron. xvi, 30. Jeremiah, in comparing God with the heathen idols said, "There is none like unto thee, O Lord; thou art great, and thy name is great in might. Who would not fear thee, O King of nations . . . . the Lord is the true God, He is the living God and an everlasting King: at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation," Jer. x, 6-10. Israel was God's special kingdom; but He was also "King of the nations."

Nebuchadnezzar, we reckon, as the God-appointed head of the sixth dispensation, "The times of the Gentiles." "Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven hath He given into thine hand, and hath made thee ruler of them all," Dan. ii, 37-38.

The Gentiles were usually idolaters, and enemies of Israel; and to the God of Israel: and now that they had desecrated His temple, and carried His people captive they were not likely to own that all the authority that was in their hands came directly from the "God of heaven."

Nebuchadnezzar had a dream that troubled him, so he called in his wise men requiring that they should tell him his dream and interpret it for him. This they were not able to do, though magicians, astrologers, and sorcerers. They were very much like the clairvoyants, mediums, and astrologers of our day, clever to deceive but ignorant of the future. All that is known about the future is that which God reveals. Daniel and his companions desired mercies of the God of heaven concerning the dream, and God made it known to them. Daniel told the king that "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days," Dan. ii, 28. When Daniel had told the king his dream and interpreted it the king said, "Of a truth it is that your God is a God of gods, and a Lord of kings," Dan. ii, 47. But his acknowledgment of God as God of gods, and a Lord of kings,

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seems to have been very superficial for when Shadrach, Meshach and Abednego, the servants of the true God, refused to bow to Nebuchadnezzar's great image, he threatened them with the fiery furnace, saying "Who is that God that shall deliver you out of my hands?" Dan. iii, 15. With all boldness they answered, "Our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king." God having delivered, Nebuchadnezzar again owned God as supreme, saying "Blessed be the God of Shadrach, Meshach, and Abednego . . . . because there is no God can deliver after this sort," Dan. iii, 28-29.

It took a third lesson to teach Nebuchadnezzar that God did indeed rule. In his unbroken pride he said, "Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" Dan. iv, 30. A voice from heaven rebuked his pride and folly. "The kingdom is departed from thee: and they shall drive thee from men, and thy dwelling shall be with the beasts of the field; they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will," Dan. iv, 31-32. At the end of the appointed time his understanding returned to him. It seems as if he has really learned his lesson, for he says, "I blessed the Most High, and I praised and honored Him that liveth forever, whose dominion is an everlasting dominion, and His kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, "What doest thou?"

How soon men forget that God rules! Belshazzar feasted and praised his gods, and drank wine out of the vessels of gold and silver that his father had taken out of the temple in Jerusalem. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall, "God hath numbered thy kingdom and finished it. . . . Thy kingdom is divided and given to the Medes and Persians," Dan. v, 26-28. Daniel pressed home upon the king his sin in not acknowledging the authority of God. Belshazzar was slain that very night, and God gave the kingdom to the Medes and Persians.

Darius passed a decree that none should ask a petition of any God or man, save of himself, for thirty days, under penalty of being cast into the den of lions. Daniel did not obey this decree, but prayed as usual, so he was cast into the lion's den. Darius having taken Daniel out of the den unhurt wrote to all people, and nations, and languages, "I make a decree, that in every dominion of my kingdom men tremble and fear before the God of Daniel: for He is the living God, and steadfast forever, and His kingdom that which shall not



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be destroyed, and His dominion shall be even unto the end." Dan. vi 26.

Why do we dwell upon this? Because we are living in the "times of the Gentiles," and God would surely have His children take heed to the lesson that He took such pains to make so plain at the beginning of the dispensation. It is so easy to forget that the kingdoms of the world all belong to our God and Father, and that He sets over them whomsoever He will. The world talks about the "Huns", the "Turks", the "Bolshevik", talks about their guns, their aeroplanes, their submarines; of liquid fire, and gases, but who amongst them thinks for one moment that it is God that sets up kings, and marks the boundaries of their dominion? And Christians are caught in the trap, and rush to shed the blood of their fellow men, lest God turn the throne to another king. When will we learn what Daniel and his companions, knew; learn it in such a way that a burning fiery furnace or a lion's den will have no terrors for us: learn it in such a way that we shall not tremble though thrones totter; and the waves of lawlessness sweep everything before them. God will overturn, overturn, overturn it: . . . until He come whose right it is; and will give it to Him," Ezek, xxi, 27.

(Continued.)

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## SICKNESS IN THE CHURCH

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BY HENRY GROVES

**W**E all recognize that sickness and death are the results of sin, and that had sin not entered into the world we should never have known the one or the other. Hence He who came to bear sin, bore all its penalties, and consequently to the child of God neither sickness nor death are *penal*. Their whole character is changed. Before the believer came in faith to the cross of Christ, every consequence of sin partook of a penal character and was to him as the droppings of the wrath to come; but no sooner is the hand of faith laid on the head of the Sacrifice of God than all this is changed. Death becomes an entrance into the presence of Christ, and sickness and sorrow becomes the hallowed and profitable discipline of a heavenly Father, who thereby trains His children as each may need, and chastises as our shortcomings may require. The bitterness of the curse is removed from all these trials, and by the blessed power of the cross of Christ everything is transformed. Of death we can say, with Paul, it "is far better;" for "a name" (one written in the book of life) "is better than precious ointment; and the day of death than the day of one's birth;" and we are told "it is better to go

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to the house of mourning, than to go to the house of feasting." (Ecc. vii. 1, 2.

The believer dies, but he does not taste the bitterness of death, and therefore the Lord says, "If any man keep my word he shall never see death." The same is true of sickness and other calamities which befall the Christian as they befall the unsaved. Yet is Psalm xci. fulfilled to every believer; for while the arrow may slay him or the plague lay him in his grave, he meets neither the one nor the other as the "reward of the wicked." (v. 8.) Thus the martyrs suffered, and gloried in their sufferings. They died by sword or fire by famine or pestilence, it mattered not which; in either case, like Stephen under his stoning, the glory shone from above, and the pit beneath opened not her mouth. They were "more than conquerors" through Him that loved them. The saint of God triumphs over sickness and suffering as over death itself; while the wicked find in *their* troubles the premonitions of their doom.

It is of immense importance not to misread the purpose of God, nor to confound that from which we are redeemed as saved sinners with that to which, with an unredeemed body and unredeemed surroundings, we are still liable, and to which we must remain subject till the change come. It is this partially unredeemed condition that causes our redeemed spirit to groan with the creation around, and to await our adoption, even "the redemption of our body," when we shall not "die any more," when "there will be no more death, nor sorrow, nor crying, neither any more pain: for the former things are passed away."

That sickness, as well as other suffering, is a normal condition at present (by reason of the abnormal circumstances in which we find ourselves), we have abundant proof from the teaching of the New Testament. Let us look a little in detail at cases in point, which come to mind in this connection, and let us begin with that of the apostle Paul. In 2 Cor. xii. this blessed man of God tells us what occurred fourteen years before, when, because of the abundance of the revelations vouchsafed, he was afflicted with a thorn in the flesh. He speaks of this afterwards as his bodily infirmity, which the good hand of God allowed to befall him, or rather was "given" to him, as a part of the necessary discipline that was to keep him humble; for the seeds of self-exaltation lay in his heart still, and needed only a fitting opportunity to manifest themselves. God foresaw this, and in infinite grace allowed the "messenger of Satan" to afflict him, lest his apostolic ministry should be marred through pride or some other manifestation of self; and so, immediately after, he classes these "infirmities" with reproaches, necessities, and persecutions, as things in which he took pleasure, although he had thrice asked the Lord to remove the thorn, thinking no doubt, it terribly interfered with his work. God thought otherwise, and refused his prayer, but promised what was far better—His all-sufficient grace.

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It is thus we see the apostle arriving in Galatia, suffering through the "infirmity of the flesh," which he touchingly calls his "temptation which was in the flesh." It was that which was calculated to make him despicable in the eyes of others, and might have appeared a hindrance to his usefulness. But God sees hindrances to our usefulness much more in ourselves than in our condition of bodily health, or in our outward circumstances. Did we all remember this, we should be less anxious about our bodily health and surroundings, and more anxious about our *spiritual* condition.

The sickness of Epaphroditus is dwelt upon in Phil. ii. 25-30. We have more said of the sickness of this man of God, this "brother, fellow labourer, and fellow-soldier" of the apostle Paul, than of any other in the New Testament after Pentecost. Of the severity of the illness the apostle speaks in these tender words, "For indeed he was sick nigh unto death; but the Lord had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow." And then further down he gives us the cause of his sickness in these words, "Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me." What precious, costly service was thus rendered to the Master, at the cost of health and at the risk of life, in service to His servant Paul! It was like the devotion of those three worthies who, without waiting to be told, went and drew water from the well of Bethlehem for David, when he was thirsty, so that David's grateful heart called the very water their blood, and poured it out as a loving oblation to his God, who alone deserved such devotion. Was God testing the reality of Epaphroditus' love to Christ in allowing him to sink so low? Did He say, "I will see if he can stand the test, and whether love will make him willing to yield up his life if needed?" Did the Lord want to give another proof to meet Satan's taunt, "Skin for skin; all that a man hath will he give for his life"? Perhaps it was so, and in this willing suffering of sickness nigh unto death Satan was again defeated by one who from love to Christ loved not his life unto the death. In a martyr spirit and with a martyr's faith did this blessed servant in his sickness make his very sick-bed fragrant with heavenly perfume of self-renunciation, of patient endurance, yielding songs of joy to the praise of God. Truly this sickness was not unto death, but for the glory of God, and He has told us more of Epaphroditus' sickness than of his labours. We little know what glorifies God most, our active toil or our patient suffering; let us therefore leave it with God to appoint whatever He sees fit.

A spared life is a mercy, whether it be a toiling one or a suffering one; for our life is to yield fruit to God, and *perhaps no fruit is so costly and so fragrant as that which comes from the sick-bed of one who has been brought low*, like Epaphroditus, for "the work of Christ," and not in self-willed labours, or from careless disregard

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of the body's claims. We want martyrs, not devotees who immolate themselves; and there are many of the latter whom the devil persuades that it is for the work of Christ.

We have another case of bodily infirmity in Timothy—Paul's genuine son in the faith—to whom he writes in divinely-recorded and loving sympathy (1 Tim. v. 23), and says, "Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities." There is here no putting forward of *faith* for a miraculous cure of the often-recurring sickness and weakness of this servant of God. Paul had known the value of bodily weakness too well, rashly to advocate anything beyond the godly use of ordinary means and care.. This he enjoined by an inspired command, which left the result absolutely in the hand of God. Hence we learn that life and health are to be preserved and strengthened by any means conducive to that end, and it is well to remember that the Spirit of God gave Timothy no further instruction in the matter. Would that sick ones and their friends could quietly rest here more frequently. How would many a chronic ailment in a child of God be then calmly brought under requisition to glorify God, and the sufferer would become a bearer of fruit which eternity would reveal. A well-known writer tells out a true and blessed experience in these words—

"On Thy compassion I repose  
In weakness and distress;  
I will not ask for greater ease  
Lest I should love Thee less:  
Oh, 'tis a blessed thing for me  
To need Thy tenderness!  
"While many sympathizing hearts  
For my deliverance care,  
Thou in Thy wiser, stronger love,  
Art teaching me to bear,  
By the sweet voice of thankful song,  
And calm, confiding prayer."

Again, when Paul speaks of his loneliness, and of one companion as having gone to one place, and another gone back to the world, and others as scattered about he adds, "But Trophimus have I left at Miletus sick." (2 Tim. iv. 20). There is something particularly touching in this simple little record. Trophimus had gone with Paul to Jerusalem, and it was because the Jews *supposed* that he had brought "Trophimus the Ephesian" (that is, a Gentle) into the temple, that the uproar arose which led to the apostle's prolonged imprisonment and voyage to Rome; and now that he was a second time going to Rome, probably in arrest, he came to Miletus, and there had to leave his friend behind him. Had Paul's miraculous powers of healing failed him? He who was so soon to close his mighty ministry, and whose martyr crown was so near at hand, could he not now raise up Trophimus, his only companion beside Luke? We answer not; but we see a divine calmness in the simple utter-

ance that he had left Trophimus sick at a port near his native city, and we discern a bowing to a divine purpose as with holy hands *Paul leaves his Gentile brother in the hands of Him who does with us what He will.* There is more in these simple recitals than we are prepared to allow, and Trophimus and Paul accepted what infinite love ordained, and the sick saint allowed the blessed apostle to go on without him, and gave him his last farewell on earth, because God had so appointed it, and sought no miraculous interference.

We would further notice that, except in the raising of Dorcas, and the bringing to life of Eutychus, it is not easy to find in the apostolic ministry an instance of a miracle of healing performed on one inside the pale of the Church. Miracles were rather for those outside, as attestations of that which the Church already knew.

Another aspect of this subject remains for our future consideration.

(Continued.)

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### AFFLICTION

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**A**FFLICTIONS are God's most effectual means to keep His people from by paths on their way to the heavenly rest. Without this hedge of thorns on the right hand and on the left, we should hardly keep the narrow way to heaven. If there be but one gap open, how ready are we to find it, and turn out at it! When we grow wanton, or worldly, or proud, how much doth sickness, or other affliction, reduce us! Every Christian may call affliction one of the best schoolmasters, and with David may say, "Before I was afflicted I went astray; but now have I kept thy word." Many thousand recovered backsliders may cry, "O healthful sickness! O comfortable sorrows! O gainful losses! O enriching poverty! O blessed day that ever I was afflicted! Not only the green pastures and still waters, but the rod and staff, they comfort us. Though the Word and the Spirit do the main work, yet suffering so unbolts the door of the heart, that the word hath easier entrance. It were well if mere love would prevail with us, and that we were rather drawn than driven. But, seeing that our hearts are so bad that mercy will not do it, it is better to be put on with the sharpest scourge than loiter like the foolish virgins till the door is shut. O, what a difference there is betwixt our prayers in health and in sickness! betwixt our repentings in adversity and in prosperity! Alas! if we did not sometimes feel the spur, what a slow pace would most of us make toward heaven! Since our natures require it, why should we be unwilling that God should do us good by sharp means? Judge, Christian, whether thou dost not go more watchfully in the way to heaven in thy sufferings than in thy more pleasant and prosperous state.

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### UNITED PRAYER

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WHEREVER the blessing of the Lord has been given in rich effusion, it has always been connected with the united prayers of the people of the Lord; and it may be observed with equal truth, that where prayerlessness prevails, there is barrenness and drought. The logic of this is not very difficult to understand; there is no mystery at all about the matter. The solution is simply this, that when God's people are in downright earnest about sinners being saved, when there are sighing and crying for a real revival among the saved, and a spiritual resurrection among the unsaved, they are driven to God, the living God, for both. They know full well that "vain is the help of man," in bringing this about. God alone can raise the dead; God alone can revive the souls of the living. Therefore, to Him they go; on Him alone they call; to His Almighty hand they look. Prayer is made unceasingly to Him—importunate, believing prayer. Not the dreary round of words and phrases that one gets weary listening to, in season of death, when it seems difficult to fill up the "hour of prayer." No, not these; but the outpouring of burdened, longing hearts that, with inexpressible desire, are seeking unto the Lord in their conscious need. God has never failed to answer such prayers; He never will. Explain it away, or cavil at it as men may, the fact remains, with abundant proofs in the experience of those who have known it that when in united prayer the saints draw near to God, He opens His hand wide in grace and blessing. There the stream of life will flow; there the dew of heaven will fall. It may seem good to God to test His people's faith, and to keep them waiting and watching, as Elijah did on Carmel's height of old. But the "little cloud" will at last appear and presently "there will be showers of blessing." May the Lord stir up His saints to "give themselves" to prayer, to seek the Lord unitedly as one man.

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### A LONG JOURNEY FOR A BIBLE

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Two men came one night to Mr. Ellis, the missionary of Madagascar. They had walked a hundred miles out of their way to visit him.

"Have you a Bible?" asked Mr. Ellis.

"We have seen it, and heard it read," one man said; "but we have only some of the words of David, and they do not belong to us; they belong to the whole family."

"Have you the words of David with you now?" asked Mr. Ellis. They looked at each other, and would not give answer. Perhaps they were afraid; but Mr. Ellis spoke kindly to them. Then one of the men put his hand into his bosom, and took out what

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seemed to be a roll of cloth. He unrolled it; and after taking off some wrappers, behold, there were a few old torn, dingy leaves of the Psalms, which had been read, passed around, lent, and re-read until they were almost worn out. Tears came to Mr. Ellis' eyes when he saw them.

"Have you ever seen the words of Jesus, through John, or Paul, or Peter?" asked the missionary.

"Yes," they said, "we have seen and heard them, but we never owned them."

Mr. Ellis then went and brought out a Testament, with the book of Psalms bound up with it, and showed it to them.

"Now," he said, "if you give me your few words of David, I will give you all his words; all the words, of Jesus, through John and Paul, and Peter."

The men were amazed and delighted; but they wanted to see if the words of David were the same in Mr. Ellis's; and when they found they were, and thousands more of the same sort, their joy knew no bounds. They willingly gave up their poor tattered leaves, seized the volume, bade the missionary good-bye, and started off upon their long journey home, rejoicing like one who had found great spoil. Did not these poor men prize the Bible? And had they not found a treasure?

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## QUESTION CORNER

**How are we to regard the "Sermon on the Mount"?**

It contains the principles of the kingdom of God and its code of laws. It forms the rule of Christian life for us, to whom the kingdom of God is not meat and drink; but righteousness, and peace, and joy, in the Holy Ghost. May nothing rob the Church of these most precious chapters of precept and of promise; for the Lord here unfolds the character of God as Father, in a way He does nowhere else, and of this He says in John xvii: "I have declared unto them Thy name, and will declare it." The precepts of Matt. v. vi. vii. are very clear, and they cut very close. The sword is two-edged, sharp, and piercing, separating and dividing, and the flesh trembles as we read it. But the higher the calling, the profounder will be the preceptive word that is connected with it, and the richer and the sweeter the promises. Let us not get drawn away from the unworldly simplicity of Christ shown us in those chapters, and may the prayer the Lord has therein taught be our model and our guide in matter, in order, in character, and in end.

H. GROVES (1877).

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**That They Might Be Taught War.**

(D. MUNRO.)

"I have been observing the two reasons why the Lord did not drive out at once, the Canaanites before the children of Israel, as given in Judges 3: 2, 4. 1st, That they might be taught war. 2nd, To prove them, to know whether they would have respect unto the commandments of the Lord. So that the Lord meant the presence of the Canaanite in the midst of Israel in the land for blessing, and such they would have been, had they only known how to use them. And surely that we should be called to fight the devil and his hosts, now, whether as the roaring lion or as the angel of

light, must be for blessing too. These fiery conflicts must be among the ALL THINGS that work together for good to us who are the called according to His purpose. They may be hot, severe and long sometimes. David said, 'I shall one day fall by the hand of Saul.' So we may be ready to say about ourselves, but the Lord's anointed did not fall by the hand of Saul, nor shall we. For greater is He that is for us than all who can be against us."

How beautiful the picture of our conflict and victory in Ex. 17: 9-13. Though Israel had to use the sword in the plain, yet victory depended upon the hands of Moses being upheld. And so the intercessory hands were held up by Aaron of the priestly tribe, and Hur of the royal tribe. A picture of our intercessor at the right hand of God, who is the Royal Priest, and whose hands will never become heavy.

See Luke 24: 50, 51, and 'He lifted up His hands and blessed them, and it came to pass while He blessed them, He was parted from them and carried up into Heaven.' So the hands that were lifted up to bless on the Mount of Olives, are still lifted up on the throne of God. Well may we say 'Who shall separate us, etc.'"

### THE PSALMIST'S SEVEN QUESTIONS ANSWERED.

**I**N deep depression he wrote, "Will the Lord cast off for ever?" Answer: "Him that cometh to me I will in no wise cast out." John 6:37. "Will He be favorable no more?" Answer: "Hail, highly favored, the Lord is with thee," Luke 1:28. "Is His mercy clean gone forever?" Answer: "God who is rich in mercy," Eph. 1:4. "Doth His promise fail for evermore?" Answer: "All the promises of God in Him are yea, and in Him Amen, unto the glory of God by us," 2 Cor. 1:20. "Hath God forgotten to be gracious?" Answer: "My grace is sufficient for thee," 2 Cor. 12:9. "Hath He in anger shut up His tender mercies?" Answer: "Being now justified by His blood, we shall be saved from the anger of God through Him," Rom. 5:9. "My soul is also sore vexed, but Thou, O Lord, How long?" Ps. 77:7-9; 6:3. Answer: "Surely I come quickly," Rev. 22:20.

J. H. BROOKES.

### I HAVE NO CARES

I know not what it is to doubt;  
 My heart is ever gay;  
 I run no risk, for come what will  
 Thou always hast Thy way.  
 I have no cares, O blessed Will!  
 For all my cares are Thine;  
 I live in triumph, Lord! for Thou  
 Has made Thy triumphs mine.  
 And when it seems no chance or change  
 From grief can set me free,  
 Hope finds its strength in helplessness,  
 And gaily waits on Thee.  
 He always wins who sides with God,  
 To him no chance is lost;  
 God's will is sweetest to him when  
 It triumphs at His cost.  
 Ill that He blesses is our good.  
 And blessed good is ill,  
 And all is right that seems most wrong,  
 If it be His sweet will.

F. W. FABER.



## WORDS IN SEASON.

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to numbers in the little towns as opportunity affords. He was accompanied by his father for a couple of weeks.

**LAKE GENEVA, WIS.**—Mr. J. Ferguson is doing some open air work here, with some interest.

**STEUBENVILLE, O.**—W. Hunter was working the Tent here for a few weeks: he was followed by Mr. B. Bradford who continued the Tent work. Mr. John Conaway, who was saved here some years ago, has gone out in the Lord's work, commended by his brethren.

**BALTIMORE, MD.**—W. Beveridge, J. Conaway, and W. Foster found it up hill work in the Tent here. Mr. Beveridge returned home to Harrisburg on account of sickness.

**NEW BEDFORD, MASS.**—W. H. Hunter and W. McClure have begun meetings in a Tent here.

**SIDNEY, N. Y.**—Mr. P. Mauro had a good hearing on the street, and in a Hall. Some have turned away from sectarianism..

**HAYWARDS, CALIF.**—Mr. D. Becker has rented a Hall in this place and purposes trying some Gospel meetings.

**CAMPBELLFORD, ONT.**—T. Black had meetings here, also in Trenton, and Deseronto.

**PORTLAND, ME.**—Bren. Pearson and Martin continue in the Tent here with encouraging children's meetings each night from 7 to 7:45. The meeting for adults is small, but some are interested. Mr. Wm. Matthews is also helping occasionally as health permits..

**BRANDON, MAN.**—Three were baptized, and added to the Assembly. Two professed to be saved recently. Roy Gratias (753 13th St.) visited the Treherne Assembly, and had some meetings in a School house.

**BELFAST, IRELAND.**—Mr. Jas. Marshall, his wife and family, have booked to sail for Boston on Sept. 18th, hoping to make his home in the U. S., for the Lord's work. His address for a time will be care of Mr. J. T. Dickson, Barrington, R. I.

**HARRISBURG, PA.**—S. C. Keller, and others, are working the Tent in this city, with a fair number attending.

**NORTH VANCOUVER, B. C.**—Owing to increasing attendance at Sunday school we have moved to a larger Hall situated at cor. 4th St. and Lonsdale. Correspondent, Chas. Osborne, 321 Fourth St., W.

**PORT BURWELL, ONT.**—Bren. Touzeau and Dobbin have pitched their Tent here this summer.

**KITCHNER, ONT.**—There have been quite a few additions to the Assembly here. The meeting place is 49 Brabacker St. The correspondent is Mr. John Danberger, 217 Lnacaster, E. Kitchner.

**TORONTO, ONT.**—Mr. J. McMullen's address is now 7 Palmerston Gardens, Toronto.

Mr. Jas. Lyons' address is now, 260 E. Main St., Galt, Ont.

**PUERTO CABELLO, Venezuela, S. Amer.**—We left New York April 21st, and reached here May 3rd. From La Guaira we went up to Caracas and were in time for a little meeting in Bro. Struther's house. We remembered the Lord with the saints there, leaving shortly after in an auto for the boat. It was a most exciting trip down those hills around so many quick turns. At times the descent was so great that we ran for a couple of miles with the engine shut off. The sights were most interesting and delightful; but when the eyes were taken off nature's wonders and beauties, they rested on those poor souls in darkness and sin, and consequent unhappiness. How weak one feels in the midst of all this! Surely we need God with us to overcome. For the greater part those needy souls feel no need whatever. As we drew near to the wharf we saw a large group of the Christians gathered to welcome us in a quiet, hearty way. The night after our arrival a special meeting was held as a sort of welcome, and anew we sought, while preaching the unsearchable riches of Christ, to tell the peo-

## WORDS IN SEASON.

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### ANNOUNCEMENT

Owing to another advance in the cost of publishing Words in Season we are obliged to increase the subscription price somewhat. For the year 1921 the price will be 75 cents. For five, or more, copies to one address 65 cents each.

For countries using British currency, single copies, three shillings and sixpence; five or more copies to one address, three shillings. British postal notes are not payable in the United States, so it is necessary to use the "Foreign money orders."

Those who have already paid for 1921 need not remit the increase in price.

The subscription list of the magazine has steadily increased from the first, and never more so than this year: this encourages us, (D. V.), to continue its publication. Many have written of receiving help from its pages. We trust that those who have received blessings will continue to pray for it; and bring it to the notice of their friends so that they also may be edified in the most holy faith. We take this opportunity to thank all who have been fellow-helpers by pen, or otherwise, in connection with Words in Season.

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### WORK AND WORKERS

**SUMMIT, N. J.**—The Conference (Labor day) was larger than last year. The ministry was practical. Those who took part were Messrs. J. K. McEwen, W. Beveridge, P. Mauro, A. Livingstone, J. Waugh, C. Keller and Conaway.

**NEW BEDFORD, MASS.**—The Conference was larger than usual, and the ministry good. Those who ministered were Bren. Matthews, S. C. Keller, J. Dickson, W. J. McClure, McMullen, Hunter and Morrison.

**SPRINGFIELD, MASS.**—The Conference was large and good. Bren. J. Pearson, Dr. H. A. Cameron, Mr. Hanle and Dr. Martin ministered to edification.

**PAWTUCKET, R. I.**—Six were baptized here recently and added to the Assembly. We had a short visit from Brethren J. Pearson and S. C. Keller.

**NORTH CHELMSFORD, MASS.**—S. C. Keller gave us a few meetings after the New Bedford conference.

**BOSTON, MASS.**—Dickson and McMullen were so encouraged by the attendance in the Tent in Brooklyn that they continued after most of the Tents had been taken down.

**LA CROSSE, WIS.**—Mr. Hamilton had a Tent here: meetings encouraging. Bren. McGeachy and Scott were a few nights with him before the conference.

**MEDICINE HAT, ALTA.**—Mr. H. Clifton has been spending the summer in different school houses holding forth the word of life. On the whole he has had a fair hearing, and some fruit remains. He visited CHAPLIN,

# Words in Season

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No. 10

## FROM VARIOUS AUTHORS

### THREE GATES OF GOLD

"If you are tempted to reveal  
A tale some one to you has told  
About another, make it pass,  
Before you speak, three gates of gold—  
Three narrow gates. First, 'Is it true?'  
Then, 'Is it needful?' In your mind  
Give truthful answer. And the next  
Is last and narrowest—'Is it kind?'  
And if, to reach your lips at last,  
It passes through these gateways three,  
Then you may tell the tale, nor fear  
What the result of speech may be."

\* \* \*

If I be content to be nothing, I cannot take offense; and when I am really humble, and know myself a worm, I shall not complain if trampled on.

\* \* \*

We cannot honour God more than by casting all our concerns upon Him, trusting implicitly in Him, and endeavoring at all times to obey Him; let us therefore seek to leave all with God, trust for all to God, and in everything aim to please God.

\* \* \*

We must live as beggars upon the love of Christ; we are never safe from snares but as we are thus poor in spirit. The self exalted person as much degrades himself in God's sight, as he exalts himself in his own. We sink into nothingness as we grow up into Christ. To grow in poverty of spirit is truly to grow in grace: "Without Me ye can do nothing."

\* \* \*

Murmurers always extol times past as better than the present. The people in Egypt groaned by reason of hard bondage. Having passed the Red Sea they sang the song of redemption; but how ready were they to say one to another, "Let us make a captain, and let us return into Egypt" (Num. xiv, 4). Had Moses desired to shame them he might have asked: What said you under Pharaoh's yoke? It is not by change of circumstances that we can be made happy; but by submission to the will of God. This submission is manifested by our steadfast purpose to mortify the will of the flesh, and by our contending against everything that offends God.

FROM ME IS THY FRUIT FOUND

Hos. 14:8

BY H. THORPE

**M**AN may plant, independent of the Holy Spirit who convicts of sin, of righteousness and of judgment, but not "trees of glorified." Jesus said, "Every plant which my heavenly righteousness," the planting of the Lord that "He might be Father hath not planted shall be rooted up," Matt. xv. 13. What is not of God shall come to nought.

There are, however, trees of God's planting which have borne fruit in time past, but have ceased to produce: and there are young trees where blight appears soon after blossom. Let us consider, 1st. The hindrance to fruitbearing. 2nd. The secret of renewed fruitbearing. 3rd. The blessings which accompany fruitbearing.

We have no hesitation in saying that Israel's barrenness was caused by departure from God, and His ways. Hosea lived in an evil age: he was contemporary with Isaiah. Hosea signifies "salvation," and that was what he aimed at for Israel. He was a prudent man and foresaw the coming evil, and labored for their deliverance from it. He already saw the terrible effects of departure from God. He faithfully condemned the evil, and warned God's people. He as faithfully and lovingly appealed to the people. Sad indeed to note that Israel was callous to every endeavor to lead them back to God's paths. The false prophets misdirected them, and "the people loved to have it so." What an awful condition! Why was it so? They loved their sin: therefore there was no fruit from Israel acceptable to God. "Israel is an empty vine, he bringeth forth fruit unto himself." Bitter fruit they found it to be later on. Amos described it as, cleanness of teeth; want of bread; rain withheld; dissatisfaction; the vines, fig trees and olives devoured with palmerworms; pestilence; and death. (See Amos iv, 6-10.) They had gone far from God since the days of Jereboam, who made Israel to sin by leading them away from Jerusalem, God's centre, to Dan and Bethel. For about a century and a half, until Hosea writes, things had gone from bad to worse. This is inevitable if we pursue man's way in opposition to God.

We can see history repeating itself, in our day, in men who knew the truth and practised it, now leading the Lord's people astray. Some seem to think that in order to be more "aggressive" in Christian work they must leave the old paths. They desire "more scope"; and they get it at the expense of obedience: and barrenness sets in as a result of this departure from the ways of God. This will soon be manifest in the lives of those who are led astray, as well as in lives of those who lead them. Christian energy should be coveted by all: would that we saw more of it! but the energy

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of the flesh is to be deplored. Jereboam was energetic, but bitter fruit was reaped as the result of his energy. (See ii Kings xiv, 7-16: xvii, 17-23.) What a contrast the Christian energy seen in the apostle Paul! What he charged Timothy to do, he practised himself.

We turn from this dark picture, to consider the secret of renewed fruit bearing. Note first, God's earnest entreaty, "return," Hosea xiv, 1. This is the clue: we must get back to where we went astray. God states Israel's condition as "fallen by thy iniquity." Verse 2 shows the heart of God in its desire for the wanderers; but He looks for a confession of their sin—even tells them what to say in their approach unto Him. How good God is! We confess; He forgives, (i John 1, 9). "He will take away all iniquity and receive us graciously.." Thanksgiving will follow. How beautiful! This is surely fruit at once, "So will we render the calves of our lips," that is, acceptable praise. When is praise accepted? After confession and restoration, not before. This was David's experience in Ps. li, 12-19—confession, restoration, service, and sacrifice acceptable to God. The calves of our lips is also seen in Heb. xiii, 5; while we have in verse 16, what we might term, the calves of our hands—the giving of our substance. Some are more ready to move the lips than the hands, but God wants both, "with such sacrifices God is well pleased." However this comes after a return, if there has been wandering, and no such good deeds can take the place of confession.

"Asher shall not save us," (ver. 3). The world with all its up to date religious methods will not save us from barrenness. Asher was the second son of Shem, from whom came the Assyrians, who destroyed rather than helped, (ii Kings xvii, 6). Backsliding brings wounding (ver. 4). The enemy's fiery darts have reached the target. We cannot expect God's protection in disobedience.

When there is a return unto God there will be renewed fruit-bearing. "I will be as the dew unto Israel. (ver. 5). Vegetation would suffer but for the refreshing dew. The godly man is fresh, and cannot but refresh others. He shall "grow as the lily,"—God's beautiful handiwork. He shall "cast forth his roots." Roots may be hidden, but fruitfulness depends upon them; and if anything is wrong with the roots it soon manifests itself in the branches. We live in an age when people are more concerned about spreading branches to make a show, while little attention is paid to the hidden roots. "Here, and there, busv footsteps coming, going, little time for prayer." To be rooted in the faith there must be time for meditation on God's word. "His beauty shall be as the olive tree," the symbol of peace and prosperity. Soul prosperity is not to be counted in dollars and cents. "His smell shall be as Lebanon." Lebanon might speak of the fragrance of communion, "Come with me from Lebanon," Song. iv, 8. Come UNTO Me speaks of salvation; come AFTER Me of service; come WITH Me of worship. What a fra-

grant place we have on the Lord's day morning! No fruitful Christian would wilfully neglect this refreshing place. Lebanon signifies "white"—"let a man examine himself and so let him eat." It was a lofty mountain, and we are "Shut in with Him, far, far above the restless world that wars below." O that we might carry the fragrance of Lebanon with us! "They that dwell under his shadow shall return," (ver. 7). They shall lie down, or lodge there. "They shall revive as the corn." What was withering takes on new life. "They shall grow as the vine, the scent thereof shall be as the wine of Lebanon," (ver. 7). Wine is the emblem of Joy. They are filled with the joy of God. The very remembrance of such persons, their influence, words, care, brings joy long after they have passed away. "What have I to do any more with idols?" Let us settle before God what the idols that have caused our barrenness have been, and be done with them forever.

In closing God says, "I have heard, I have observed." He hears our feeblest words; and sees our weakest efforts to escape from everything that would cause barrenness; and bids us remember that "from me is thy fruit found." He is the source of all fruitfulness. Israel, in a coming day will acknowledge this; but what awful sorrow has befallen them because of their departure from God!

"Who is wise, and he shall understand these things; prudent (practically wise) and he shall know them, for *the ways of the Lord are right.*"

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### "CAST OUT EVERY IDOL!"

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When Mahmoud the Conqueror came to Amritsa, the Brahmins implored him to spare their one great idol. He might take all else: they would give him wealth untold, but spare their idol.

Looking at their tremendous bribe, he was inclined to waver, hesitated, but only for a second. Seizing his battleaxe, he began to smash the idol, when wonder of wonders! at every blow a shower of priceless jewels, diamonds, rubies, emeralds poured from it.

The image had been the colossal repository of priests' wealth, exacted from the poor, blind, superstitious worshippers.

How often the cunning adversary says to the young Christian, "Spare this one idol. Don't be extreme. Don't slaughter everything belonging to the old life." Happy is he if resisting this he hews down all rivals to his Lord, for every idol broken God makes to bring us riches of joy and peace and conscious well-pleasing of Him.

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Christians might avoid much trouble and inconvenience if they would only believe what they profess—that God is able to make them happy without anything else. They imagine that if such and such a dear friend were to die or blessing be removed, they would be miserable, whereas God could make them a thousand times happier without them. In my own case, God has been removing one blessing after another, but He has come in and filled their places, and now that I am crippled and not able to move, I am happier than ever in my life before.

THE KINGDOM OF GOD,  
and  
THE KINGDOM OF HEAVEN.

---

E. A. M.

(Paper iv.)



SAW in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed," Dan. vii, 13-14.

He whose right it is to rule, is the seventh, and last, great dispensational head with whom God enters into covenant relationship. The domain over which Christ is to rule is none other than that which was entrusted to Adam, and to the others down to Nebuchadnezzar, the head of the "times of the Gentiles." In Daniel vii, we see its continuity from Nebuchadnezzar to Christ. "These great beasts which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even for ever and ever," (verses 17-18). The kingdom is to pass to the rightful Heir and to His saints. "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever," Rev. xi, 15. This will be the kingdom in manifest power and glory. But the "kingdom and patience of Jesus," Rev. i, 9, is none the less His kingdom. God has always ruled the nations even when allowing men to mis-rule. He has always been "King of nations." In the days of their dark idolatry, we read, "Who would not fear Thee, O King of nations? for to thee doth it appertain; forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto Thee," Jer. x, 6-7. The nations were making idols to be their gods. Of these the prophet says, "they cannot do evil, neither is it in them to do good"; but of God he says, "The Lord is the true God, He is the living God, and an everlasting King." We have God again called the "King of nations," in connection with the end of the "times of the Gentiles," before the millennium. "Just and true are thy ways, thou King of nations," Rev. xv, 3. (R. V. marg.). We believe this to be the true rendering. W. Kelly says, "King of nations, I must say, for King of saints is a thing unknown in any part of the Bible. But King of nations as given in the margin is most true. It is a reference to Jeremiah x. This reading is supported by

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Alex. Porph. and Vat. uncials, forty-five cursives, the Aethiopic, Arabic of the Polyglotts, Coptic, not to speak of the correction in the Sinai Ms., Slav. Greek, and some Latin fathers. If I apprehend aright, the reason why 'nations' are introduced here is that these vials were about to be poured out very particularly upon the Gentiles. . . . He is King of the nations—not merely of the Jews." (Kelly, on Rev. xv.) J. N. D. and W. Lincoln also give "nations." God is King of the nations at their very worst; and there is not one rebel in all His kingdom but will be dealt with in due time. The Lord Jesus is called "the faithful witness, and the first begotten of the dead, and the prince (ruler, R. V.) of the kings of the earth," Rev. i, 5. He is this now, even though not manifestly as He will be in the future day.

What a day that will be when the Lord Jesus takes earth's throne, openly and manifestly, and puts down all mis-rule! How the lower creation has groaned under the hand of those to whom it has been subjected! Could the beasts but speak how often would they have rebuked the madness of man! When the Son of Man takes the throne, then "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together: and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. . . . They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of God, as the waters cover the sea," Isa. xi, 6-9. Then men shall need no "league of nations" in order to keep the sword from devouring. "They shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more," Isa. ii, 4. The devil that deceived the whole world will be shut up in the bottomless pit. The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away," Isa. xxxv, 10. All dominions shall serve and obey the Lord Jesus Christ.

After that the end. "He shall have delivered up the kingdom to God even the Father: when He shall have put down all rule and all authority and power. For He must reign till He hath put all enemies under His feet . . . that God may be all in all," i Cor. xv, 24-28. This is the end toward which God has been working from the beginning. All will be accomplished by His beloved Son. "Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created," Rev. iv, 11.

Having taken this brief survey of God's government of His creation, His kingdom, over which He is King, we will close this paper in the language of Ps. xciii, language as applicable to one age



## WORDS IN SEASON

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as to another, for His throne is established of old, and He it is that sets kings, even the basest of men it may be, on their thrones, or removes them at His will. The sovereignty of God is a truth to be held, not merely in the head, but also in the heart: a truth to mould and shape our lives bringing us into submission to Him who makes all things to work together for good to them that love God.

“The Lord reigneth, He is clothed with majesty; the Lord is clothed with strength, wherewith He hath girded Himself: the world also is stablished, that it cannot be moved.

“Thy throne is established of old: thou art from everlasting.

“The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves.

“The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea.

“Thy testimonies are very sure: holiness becometh thy house, O Lord, forever.”

(Continued)

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## SICKNESS IN THE CHURCH

### II.

Turning to another side of the question of sickness, we find it among the means whereby God chastens His children when they fail to exercise self-judgment. From I Cor. xi, 30 we learn that, in consequence of disorderly behaviour at the Lord's table, God had manifested His displeasure on the church at Corinth, and, as the result, the apostle writes: “For this cause many are weak and sickly among you, and many sleep.” Sickness and death had come in to avenge the Lord's dishonour, because they had not judged themselves. In the matter of sickness, as in every other form of discipline, exercise of soul is demanded, and there is, we fear, far too little of it in the Church of God now. Without it the peaceable fruits of righteousness are not yielded, and the careless soul either sinks unblessed under the trial, or rises out of it but to fall under the rebuke and sorrow of another, or to prove the truth of that solemn word, “Ephraim is joined to idols: let him alone,” and then passes away to the judgment-seat of Christ, there to learn with an eternal loss what might have been learned here with an everlasting gain.

That sickness is a natural result of sin, as well as a divinely-appointed infliction, we learn from our Lord's words to the sick man in John v., “Sin no more, lest a worse thing befall thee;” and this it is interesting to contrast with what our Lord says of the blind man in chap. ix., “Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him.”

These we may take as typical cases, showing two totally different causes to which sickness and suffering may be traced: (1) directly, because of sin in the creature; and (2) indirectly, that God may be glorified in the creature. The former we see illustrated in the sickness and death that befell some of the Corinthians; and the latter in the bodily ailments of Paul, Epaphroditus, and others, already alluded to.

We will now briefly consider, in connection with this subject, the oft-referred-to passage in James v. 13-20. In verse 14 we read, “Is any sick

## WORDS IN SEASON.

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among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord."

In the first place we would say that the "let him call for" is permissive, as in the previous verse—"let him pray," "let him sing psalms," and cannot be looked on as imperative. The sending for the elders of the church is the act of the sick man himself, and it then rests with \*them to anoint with oil and to pray.

The gracious design of God seems to be to draw out sympathy and prayer in this way on behalf of the sick members of the family of faith. The anointing with oil is what Mark tells us the apostles did in healing the sick (chap. vi. 13), and prayer to God, in holy submission to His will, ascends to the throne according to the command to pray for one another; and then there is the waiting for the yea or the nay of that blessed God, who is ever ready to grant us all He can. Thus according to verse 14, there may be the anointing, the praying, and the waiting; but faith has no absolute promise from the word of God on which to rest for healing; for, as we have seen, to Paul God's answer was, "No;" and to Timothy the command was neither to anoint nor pray for healing, but to use a little wine, and patiently bear all that a living God saw fit to allow in the way of sickness and suffering.

So far only does verse 14 go, but now we come to what follows in verse 15, which we think is by most very feebly understood. James says, "And the prayer of faith shall save the sick, and the Lord shall raise him up." The real question is, What IS "the prayer of faith?"

Faith must be based on God's word, or it must come as a direct gift from God in any matter of which God has not spoken. In reference to any ABSOLUTE promise of healing, we say at once that none can be shown on which faith can be put in exercise. There are general promises of answer to prayer, but we have in all such cases to accept the answer as the blessed Giver sees fit to give it, yet will it ever be found true, as one has said, that "God always gives what we ask, or something better;" and this something far better than healing, may be patience to suffer and preparedness for dying.

Of faith as the gift of God we read, in I Cor. xii. 8, 9, "To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another FAITH by the same Spirit; to another the gifts of healing by the same Spirit." Here faith is a direct gift from God, and differs from that saving faith which belongs to all the family of God, and which rests upon the written Word. It is distinctly to this gift of faith that we would attach the thought of "the prayer of faith" in James v. 15. Had there not been a very special force intended to be given to this faith, the passage might have read thus, "And prayer shall save the sick." To designate as "the prayer of faith" all prayer for objects outside the direct revelation of God, is presumption. In any matter in which faith is exercised, it is given by the Spirit "as He will."

We assuredly know that the prayer of faith WILL SAVE, because no prayer of faith can come but from God direct in reference to any matter about which His word has not spoken, and this it has NOT in regard to any individual case of sickness.

Another observation we would make on this passage in James is, that sickness is not regarded necessarily as the result of direct sin—"IF he have committed sins, they shall be forgiven him"—and this confirms what has been already stated.

In conclusion, some remarks are necessary on Matt. viii. 17, from which most unwarrantable conclusions have been drawn, alike contrary to clear Scripture statements and to facts and experience—conclusions which have made the hearts of many of the Lord's weak ones sad, and cast a dark cloud over the bright hours of happy fellowship with God in times of suffer-

## WORDS IN SEASON.

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ing and sickness. One writer on this passage says, "He bore, and you need not bear the sickness. It is not the bearing of sympathy, but of substitution, the bearing of which takes all the burden, and leaves you for ever free. And not only did He take our infirmities, but He kept them; He carried them. He has not dropped them back on your path or on your shoulders. His redemption is complete and lasting." This is a sample of what is being taught in regard to sickness, thus placing the bearing of sickness as a part of the bearing of sin in atonement. When Christ is said to bear sin, the meaning is, He bore its penalty and punishment. So absolutely does God identify SIN, THE PUNISHMENT OF SIN, and THE ATONING SACRIFICE FOR SIN, that in the Hebrew language one word suffices for all three. The sin is ours, the penalty is His. This is substitution in the language of Scripture. Death and sickness, sorrow and tears, thorns and briars, are the result and consequences of sin, and the blessed Lord bore the full penalty, even to the crown of thorns that pierced His sacred brow. It was because of this sin-bearing that He could, as Son of man, forgive sin (Matt. ix. 2); and for the same reason, as Son of man, He healed the sick, cleansed the leper, and raised the dead; for there could be no uplifting of the results of sin but by Him who came to meet sin's claims and to discharge sin's debt. But because He bore our sin, is sin eradicated? is death set aside? If not, why should sickness and disease be singled out alone as that from which we are left "for ever free." Blessed be His holy name, death's penalty and sting are gone, yet death remains. The penalty and sting of sickness are removed, but the sickness remains, like death, a legacy and a blessing. Death, as we have said, becomes the portal into the presence of the Lord, and sickness and pain a heavenly discipline, leading into yet deeper and richer fellowship with God. The cross of Christ has transformed death and sickness, and made them instruments of blessing to us. "All things" are ours, even "death" itself.

But this error lies deeper; for it assumes a present redemption of the body, which is not true. We are still waiting for our sonship in the redemption of our body (Rom. viii, 23) as that which lies before us in the resurrection. The spirit is raised, not the body; the spirit is created anew, not the body; the spirit can walk in unclouded sunshine, but the deeds of the body have to be mortified, and it has to pass through the corruption of the tomb or the change of transformation at the coming of the Lord. Therefore, with all creation around, we groan within ourselves, waiting for the glorious liberty of the children of God, called by the apostle "our adoption" or "sonship," even though now, in the new man, we are sons of God and joint-heirs with Christ.

Is there then no such thing as the prayer of faith to heal? Surely there is, and there will be more and more, as self-sacrificing devotedness to God takes the place of worldly conformity and carnal self-indulgence. But there are terrible delusions abroad, wherein false doctrine and bottles of oil go hand in hand, and "faith healing" is made a panacea and a snare to beguile unstable souls and to unsettle the minds of the weak. It is against this we raise a warning cry; and while rejoicing over the realities of those things that are of God, we can but warn against a false dogma and a suspicious practice which are destroying the divine landmark of God's word and plunging souls into fanaticism.

It is well to be reminded that the devil can work miracles (Duet. xiii.), and that magicians could turn their rods into serpents (but we do not read that they could turn them back again); and our only safety is in adhering very closely to the written word.—Henry Groves. (From the "Golden Lamp." 1884.)

\*The anointing with oil belongs to days when God is "bearing witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost," (Heb. ii, 4), as He did in the days of the apostles; and as He will do

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again in the great tribulation through His two witnesses, (see Rev. x, 3-6). The Lord's people do well to leave the anointing to those who claim to have apostles, prophets, gifts of healing, tongues, interpretations, miracles, etc. The tongues movement, and faith healing fads, bring bitter disappointment on those who go in for them; and dishonor on the word of God. God does not stand behind Scripture misapplied.—(Editor.)

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### PRAYER IN COURT

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Judge R— relates the following incident as occurring in the course of his practice:

'He was trying a petty case, in which one of the party was not able to pay counsel-fees, and undertook to plead his own cause; but he found, in the course of the trial, that the keen and adroit attorney who managed the case for the other party, was too much for him in legal strategy, evidently making the worst appear the better cause. The poor man was in a state of mind bordering upon desperation, when the opposing counsel closed his plea and the case was about to be submitted to the justice for decision.

'May it please your honor,' said the man, 'may I pray?'

The judge was taken somewhat by surprise, and could only say that he saw no objection. Whereupon Mr. A— went down upon his knees, and made a fervent prayer, in which he laid the merits of the case before the Lord in a very clear and methodical statement of all the particulars, pleading that right and justice might prevail.

'O Lord thou knowest that the lawyer has misrepresented the facts, and thou knowest' that it is so and so—, to the end of the chapter.

Arguments which he could not present in logical array to the understanding of men, he had no difficulty in addressing to the Lord, being evidently better versed in praying than in pettifogging.

When he arose from his knees, Esquire W—, the opposing counsel, very much exasperated by the turn the case had taken, said:

'Mr. Justice, does not the closing argument belong to me?'

'You can close with prayer if you please,' replied the judge.

Esquire W—, not seeing the propriety of connecting his prayer with his practice, wisely forbore, leaving poor A— to win his case, as he did, by this novel mode of presenting it."

We fear that a good many lawyers who profess Christianity would hesitate about closing some of their pleas with prayer, and would hardly dare to tell the Lord the stories which they try to make judge and jury believe. And it is probable that a good many of their cases which are supposed to be decided and finally settled, are liable to come up again before One who shall not judge after the sight of the eyes, neither reprove after the hearing of the ears, but with righteousness shall he judge the people, and reprove with equity for the meek of the earth, and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

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*The raw material for a devil* is an angel. The raw material for the son of perdition was an apostle; and the raw material for the most horrible of apostates is one who is almost a saint. I say no more than I mean, and than history can prove. There have usually been splendid traits of character about men who have been unfit to live.

NEHEMIAH'S PRAYERS

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By W. RODGERS

PART I.



IN the book of Nehemiah there occur a number of short prayers. They are found set in abruptly, in the midst of various portions of the narrative, and there is nothing quite like them elsewhere in the Scriptures. They give one the impression that Nehemiah, no matter what he was engaged with at the moment, could immediately turn round and speak to God about it, as to One Who was ever by his side. The incident in Ch. 2-4 very clearly shows this, and though it does not contain the actual words of prayer used, it forms a fitting introduction to the passages that do. The great king of Persia had asked Nehemiah a question, and in the presence of such a man it would be unwise to show any hesitancy about answering. Yet between the inquiry and Nehemiah's reply, he found time to ask God about the matter. The result of thus continually consulting God about everything, was that, although he was one of the most simple-minded of men, and quite devoid of craftiness, Nehemiah was more than a match for all the plotters and schemers who sought to compass his ruin, and the overthrow of the work.

We will consider his prayers in an order that will link them together, and will first look at three in which he speaks to God about other people.

1. In Ch. 4:4, he tells Him about the scorn of the enemies.
2. In Ch. 6:14, he speaks to Him of their plots.
3. In Ch. 13:29, he tells Him of the misbehaviour of the priests.

Now for us, as for him, there can be no better course, if in connection with our work and testimony for God, we meet with things which dishearten us, than to talk to God Himself about them. They will shrink smaller and smaller while we converse with Him, until, as with Caleb, the very giant becomes a loaf (Num. 14:9).

It is no small thing to be despised and scorned. Some at least of us could stand a blow almost more easily than a sneer. And it is particularly unpleasant to be despised and sneered at, just when we have been laying ourselves out to do some little service for the Lord, and fancy that we have been succeeding very well. Nehemiah and his fellows in Ch. 3 had set to work at the wall with much earnestness and diligence; but now they hear the criticism of these would-be architects, "feeble Jews" . . . "make an end in a day" . . . "even a fox shall break down their stone wall." It was very discouraging, and to make it worse, some of the builders themselves began to talk in the same strain. But Nehemiah was like the cat

## WORDS IN SEASON.

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we have read of in our schooldays, which had only one way of escape from the hounds, where the fox had ten.. He had none of the craft of the fox, but he had one resource in every kind of difficulty, and to this he turned. In a few words he brought the affair before God, and then he went on quietly with his work..

Well it would be for us if we ever acted in the same wise way. All who have tried to do work for God, know what it is to be slighted and snubbed. You have been doing your best, and then some one comes along and criticizes. You have not gone about the business in quite the orthodox way. You have shown lack of wisdom. Your preaching has been a failure. Your grammar has not been as correct as it might have been. And sometimes, to make it more galling, your detractor is an armchair critic, one who makes no attempt, either good or bad, to do the work himself.

Nor is it alone at the start of your course that such things will occur. You may expect experiences of a similar kind all the way; and if your skin is a bit thin, you will find many an occasion for having a talk with God about them. After all it is His servant you are, and if you build the wall to please Him, the other critics do not matter. They have not the paying of you, and the One Who has, knows well when you have been doing your best.. It was not to be expected that an "apothecary," or a "goldsmith," such as we read of in Neh. 3:8, could build as well as a skilled mason; for gold-beating and stonesquaring are but distantly related, and so with the mixing of ointments and of mortar. But in doing what they could at the work of which they saw the need, even though it was not in their own line of things, they were assuredly pleasing God, and so will you and I be, if we act on the same principle. Some brethren have far too much spiritual trade-unionism, and cannot be persuaded to do anything that lies outside of their own little routine, however big the need is.. "WHATSOEVER THY HAND FINDETH TO DO, do it with thy might."

Of course the reproach and scorn from without, correspond more nearly to what we have in Neh. 4, than the criticism of our brethren does, but I have dwelt on the latter as being the more bitter of the two to bear, and the same remedy suits both. Whether it is your brethren who slight you, or the unsaved world that pours its scorn on you, tell God about it, and get on with your work.

Coming to Ch. 6, it is not mere sneers at the work which are the trouble, but deeply laid plots against Nehemiah; plots to get him to stop the work to consult with certain outsiders; plots to turn him from it that he might seek to vindicate his character from evil reports; plots to cause him to relinquish it through pure fear of his life. Nehemiah, as usual, saw through these plots at once, and simply told God of them, committing all to Him. Then as before he went on with his building, leaving God both to vindicate his character, and to protect Him.

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Now for our feet also, plots and snares are being laid, just as they were for Nehemiah. Some are laying them consciously and deliberately, like Sanballat and his associates; others are being used as tools unknown to themselves. But in both cases Satan is behind it all, seeking to cast us down from our excellency. They wanted to get Nehemiah, as he tells us, to SIN; and the Devil wants to get you and me to sin, that our testimony for God may be spoiled. Failing that, he will try to occupy us in self-vindication, or self-preservation, or some other form of self; and if we at all yield to him, he will give us stories about ourselves to clear up, and dangers to avoid, by the score, until he gets us to waste our whole time and energy with such things. Let us therefore keep in close touch with our God, and tell Him everything. So shall we detect and escape from plots of which our own skill would never warn us. And so shall we, under His protection, be enabled to go on with our work in spite of the snares, leaving our character and our keeping in His own hands.

In Ch. 13: 29, the trouble was of yet another kind, the unscriptural and worldly behaviour of the priests. It was too bad that the very men on whom Nehemiah should have been able to rely as helpers, were fit only to get into mischief. Think of the family of Israel's high priest becoming allied with that of Sanballat, the Jews' mortal enemy, and of the other priests following suit. No wonder that Nehemiah in his simple way says, "I chased him from me."

Much evil of a similar type exists today among God's people. There are families being brought up and educated, as though it were for the very purpose of being allied with the Sanballats and Tobiahs of our time. Sometimes when the mischief is done and past recall, parents appear to be shocked and grieved, while it does not seem to occur to them that they are simply reaping what they have sown. Indeed some, even then, instead of being grieved, look as though they were quite proud of what they have accomplished. What an honour, to be sure, to be the son-in-law of the great Sanballat, or to have, as the daughter of Meshullam had, Tobiah for a father-in-law. Meshullam himself was one of the builders of Ch. 3, but it is remarkable that it is said of him that he built "over against his chamber"; whilst in every other similar note the words are "over against his house." Connecting it with the statement in Ch. 6: 18, that his daughter married the son of Tobiah, one might wonder is it a hint that poor Meshullam was not master in his own house at all, and that his chamber was the only part of it that could be called his own. If so, he is not by any means the last of God's people who allow the children to rule both themselves and their houses.

Such was the sort of thing that confronted Nehemiah, and it confronts us still. It is even more disheartening than the sneers of Ch. 4, or the plots of Ch. 6, when we find the very men we would have counted on as helpers in the work, dropping down so low, that

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they wish to link themselves with the world, in every way they can. I fear we shall be faced with more and more disappointments of this kind, as the days go by, until we may be in the end left wondering is there reality in anybody. Well for the one who, in such circumstances, knows how to make use of Nehemiah's resource, and tell God about it. Tell Him of the failure and the sin. Tell Him of its weakening effect upon yourself. Talk to Him about it, until your soul gets occupied with Himself, and you feel that, whoever else may fail you, He never will. Thus you will be able to go onward in your path of testimony for Him, even though no man stands by you. As Paul says, "At my first answer no man stood with me, but all men forsook me, . . . . Notwithstanding the Lord stood with me, and strengthened me, that by me the preaching might be fully known."

(Continued)

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### QUESTION CORNER

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Does "He shall rule over thee," Gen. iii, 16; and "the head of the woman is the man," I Cor. xi, 3., imply that the husband has all to say in regard to her work in the house?

We notice that the margin reads, "thy desire shall be subject to thy husband and he shall rule over thee." The wife may express her desire, or wish, but she subjects that desire to the husband, if he wills differently. "Hannah . . . said unto her husband, I will not go up until the child be weaned . . . and Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the Lord establish His word," 1 Sam. i, 22-23. A wise husband will weigh a wise wife's desires, and grant them where it does not interfere with the establishing of the word of the Lord. A Christian husband should rule in love and not as an imperious boss or slave driver: he should nourish and cherish, as Christ nourishes and cherishes the church, (Eph. v, 22-33). In regard to a woman's work in the house, there ought to be some very good reason for not saying "Do what seemeth thee good," when she expresses her desire.

Queen Vashti refused to submit her desire to her husband, and was deposed from being queen. The queen had not "done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces," Esther i, 16. How far reaching the sin of refusing to submit to a husband's authority. The king's decree was that "every man should bear rule in his own house, and that it should be published according to the language of every people." Let husbands remember that they must give an account of their rule at the Judgment seat of Christ: and wives as to how they have subjected their desires to their husbands.

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"There are four safe ways the Lord guides us—first, by His Word; second, by His Spirit; third, by His Providence; and fourth, by our own yielded and consecrated judgment. Where these four ways agree, we may rest content in having the will of God."

Some things want doing gently, and telling a man of his faults is one of them.



GLORY FILLED THE TABERNACLE

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**I**N the 40th chapter of Exodus we come to the completion of the construction of the Tabernacle. "Moses finished the work." The first time we meet this word "finish" in the Bible is in connection with the seven days of God's handiwork (see Gen. 2. 1, 2). We meet it again connected with Noah's Ark. It is found also in connection with the temple built by Solomon (1 Kings 6) and also in Ezra 6 in connection with the house built by the returned remnant. Perhaps the most interesting occurrences of this word are those connected with the Lord Jesus (John 4.34; 5.36; and 17.4), and most glorious of all (John 19. 30), the reverberating words of eternal victory uttered by the dying Saviour, "It is finished."

As we read verse by verse in Exodus 40, starting from verse 18, we see the Tabernacle with its court reared up and finished, and then at verse 34 Jehovah manifests His approval and satisfaction by covering the tent with the cloud and filling the Tabernacle with His glory. The Shekinah glory of Jehovah rested upon the blood-sprinkled mercy-seat. Notice the good foundation laid in verse 18. The portable character of the ark with its mercy-seat in verse 20 is worthy of attention. A merciful God provided staves so that on their shoulders His priests might carry His ark along with them in their wanderings. One thinks of the scene at Bethany when Christ commanded His disciples first to take away the stone, and then when Lazarus came forth, "loose him, and let him go." Human responsibility and divine power working together like the staves in the rings of the ark. In verse 22 we seem to hear Him say, "I am the Bread of Life," and in verse 24 we think of that other word, "I am the Light of the World." In verse 28, again, we hear His voice say, "I am the Door," and in verse 30 we think of that other word as we stand looking into the courtyard and thinking of all that is inside the court and the Tabernacle, "I am the Way, and the Truth, and the Life; no man cometh unto the Father but by Me."

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WORRY

By a Missionary

**W**ORRY 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 any 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

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no bread in the cupboard, and hungry wife and bairns in the house." Here is God's balm for such care 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."

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THE PROMISES.—"*All the promises of God in Him are yea, and in Him, Amen, unto the glory of God by us*" (2 Cor. i, 20). At the beginning of the nineteenth century, Abraham Newland was cashier of the Bank of England, and all the notes issued by the bank were signed by him. Without his signature not one could be cashed. This is a simile of the promissory notes contained in the Word of our God. Out of Christ not one single promise can be claimed; not one prayer, however earnestly offered, can be answered. But in Him, and coming to God in His name (John xiv, 13) all are *yea and Amen*. Thank God for the "*exceeding great and precious promises*" ever inviting our use. When at home with the Lord, believer, in looking back over your life's story, you will be able to say, as did Solomon long ago, "*There hath not failed one word of all His good promise.*"

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Charles the Second, hearing Vossius, a celebrated free-thinker, repeating some incredible stories about the Chinese, said, "This is a very strange man. He believes everything but the Bible!"

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ACTIONS.—The actions of men are like the index of a book; they point out what is most remarkable in them.

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Art thou a pilgrim? Dost thou travel straight  
By Calvary's cross, to find the narrow gate?  
Is Christ thy hope, thy trust? Yea, day by day,  
Thy guide, thy staff, thy lantern, and thy way?  
Canst thou for Him renounce thy worldly pride?  
Is He thy riches? Is all dross beside?  
Is He thy sword and shield in peril's hour?  
Thy rock, thy refuge, thine abiding tower?  
If, with thy wealth around thee, thou canst bend,  
And seek with all thy soul the sinner's Friend,  
A beggar still at mercy's open door,  
Then art thou rich indeed—if not, thou'rt poor.

## WORDS IN SEASON.

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**HAZLET, EYEBROW**, where there was much opposition from the "holiness" people, but God saved a man of 83 years.

**CEDAR COTTAGE, B. C.**—Telfer and McCartney closed the Tent work after several weeks of good meetings, and some fruit in conversions. D. R. Scott has returned home after his extended trip East. Mr. Telfer purposed going on to Arlington, Wash., for meetings, and for a Conference.

**TORONTO, ONT.**—Messrs. McClintock and Watson had a good Tent season. G. Garratt and J. Ferguson helped for a few nights at the close of the season.

**CAMBRAY**—Steen and Shivas had good Tent meetings here, with some encouragement.

**ST. MARYS.**—Lyon and McMullen were encouraged by attendance and interest.

**MONTREAL, QUE.**—Keller and Silvester had encouraging meetings in the Tent.

**DRESDEN, ONT.**—Fuller and Black held very encouraging meetings in the Tent near this place.

**WATFORD.**—McCrorry and Wilkie had a good hearing in the Tent meetings here.

**MERIDIAN, SASK.**—R. J. Dickson had meetings here after the Saskatoon conference.

**COSY NOOK, SASK.**—C. H. Willoughby has had a good attendance at meetings in a Schoolhouse, and some have professed to be saved.

**MONCTON, N. B.**—Brennan and Milnes were encouraged in the meeting in the Tent this summer.

**DIGBY, N. S.**—Bren. Goodwin and Allen are visiting and having meetings in this section.

**DAYTONA, MICH.**—W. Ferguson has found the Bible Carriage work interesting and encouraging this summer. He had the joy of baptizing two, and a young man is to be baptized later on. He finds good opportunities at the fall fairs to distribute tracts, and to speak to the people.

**NORFOLK, VA.**—S. McEwen was joined by Mr. Smith in the Tent work: the meetings were fairly well attended, with some fruit in conversions.

**STEUBENVILLE, O.**—The Tent has been moved to another part of the city and the people are attending Mr. Bradford's meetings very well.

**EVERETT, PA.**—G. B. Winemiller visited this place after the Tent season was over, and was cheered to see a number seeking to go on for God. W. Armstrong remained in Connelsville after the Tent season, having meetings in the Hall.

**MISSOULA, MONT.**—Mr. A. McDonald had the Tent pitched here. On the whole the meetings were encouraging; three professed, some seem troubled, some exercised about the truth; and some throwing stones at the Tent, but no one injured.

**WATERBURY, CONN.**—J. Pearson visited S. MANCHESTER, and Waterbury for a few meetings after the Springfield Conference.

**CLEVELAND, O.**—Mr. W. P. Douglas whose home has been in Peterboro, Ont., for a number of years, has now moved to Cleveland, O. His address now will be, 1387 E. 39th St., Cleveland, Ohio.

**SAULT STE MARIE, MICH.**—The Conference was good: those who ministered the word were Messrs. Beattie, Sheldrake, R. McDonald, and Govan.

**MANCHESTER, N. H.**—J. Pearson gave us a short visit on his way home to Deseronto, Ont.

**MOUNT FOREST, MICH.**—Mr. J. Govan is at Mt. Forest for some meetings: they expect to have a baptism of some who were saved when he was there last winter.

**PHILADELPHIA, PA.**—Mr. H. G. McEwen has not been able to leave

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home since the Tent season on account of ulcers on cornea of his eyes. We trust that by the time this is printed he may be back to his accustomed health.

**WORCESTER, MASS.**—The Assembly have had to move, and now the Gospel Hall is 119 Chandler St., Worcester. Correspondent, J. Dalzell, 42 Lewis St., Worcester, Mass.

**COLLINGWOOD, ONT.**—Mr. Geo. Garratt has located here. He has had three weeks well attended meetings. Three have professed. His post office box is 821.

**WINNIPEG, MAN.**—Christians coming to Winnipeg will do well to bring letters to West End Gospel Hall, cor. of Ellis and Beverley Sts., or to Bon Accord Hall, room 106, Bon Accord Bldg., Logan Ave. and Main St.

**SYDNEY MINES, C. B.**—The Conference was well attended. Bren. Martin, Goodwin, Brennan and Milnes spoke the Lord's messages. Bren. Milnes and Brennan left for Newfoundland.

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### CONFERENCES

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**PITTSBURGH, PA.**—Our Annual Conference will, D. V., be held at "Thanksgiving season," Nov. 25, 26, 27, 28, in the Gospel Hall, 4917 Friendship Ave.

**CLIFTONDALE, MASS.**—Our eighth Annual Conference will D. V. be held in the "Odd Fellows Hall," Cliftondale Sq., October 12th. Address E. Gibbs, Jr., 5 Grove St., Cliftondale, Mass.

**DETROIT, MICH.**—The Annual Conference will, D. V. be held Oct. 22, 23, 24. Particulars by circular. Address T. D. W. Muir, 866 Lawton Ave.

**RICHMOND HILL, L. I., N. Y.**—The Conference will, D. V. begin on Saturday, Oct. 30th, with prayer meeting, 7:45 p. m., continuing Lord's day, Monday and Tuesday. Visitors will be entertained. Address D. Morrison, Lefferts Ave., Richmond Hill, L. I. N. Y.

**FOREST, ONT.**—The Conference will be at the Canadian Thanksgiving.

**HAMILTON, ONT.**—The Conference will be held, D. V. Oct. 16, 17, 18, in the I. O. O. F. Temple. Prayer meeting in Gospel Hall Oct. 15th. Communications may be addressed to Mr. A. Best, 206 Bay St.

**OAKLAND, CAL.**—The Conference will be held, D. V. at Thanksgiving time, Thursday, Friday, Saturday and Lord's Day. Communications may be addressed to Mr. A. Fair, Fredericks Apartments, Oakland.

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### FALLEN ASLEEP

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**MR. JOHN SEVIER**, of Moore's Junction, Mich., on July 30, aged 85. He was saved 45 years ago in Forest, Ont. Respected by all who knew him. L. Sheldrake spoke at the funeral.

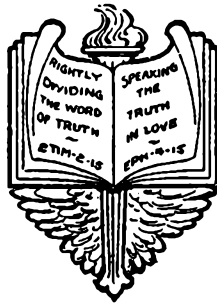
**MRS. HUNTER**, of Pawtucket, R. I., on Sept. 5th, in her 68th year. Mrs. Hunter came from HOWWOOD, Renf. Scotland, and was saved there over 30 years ago, and received into the Assembly. For several years she has been connected with the Assembly in Pawtucket, R. I. Messrs. Hunter, Martin and Keller took part in the funeral services.

**MR. R. MCKELLIN**, of Paterson, N. J., Aug. 16th, aged 61. He was saved in Belfast about 50 years ago: and for many years connected with the Assembly in Newark, N. J. W. J. McClure and J. Clark spoke at the funeral.

**MRS. A. MEEK**, of Forest Grove, Oreg., on Sept. 3rd, after much suffering, but great joy in the Lord. Mr. Arnold spoke to a goodly number at the funeral.

# Words in Season

A Monthly Magazine  
for ministry of the Word of God  
with accounts of work done  
for the Lord in accordance  
with His Word



November, 1920

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## WORDS IN SEASON.

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### WORK AND WORKERS

**BARRINGTON, R. I.**—Mr. Jas. Marshall, and family have arrived from Ireland. Mr. Marshall purposes remaining in this country for the Lord's work. He has visited New Bedford, Pawtucket, Boston, Lynn and other Assemblies. Present address is care of Mr. J. T. Dickson, Ferry Lane, Barrington, R. I. Mr. J. T. Dickson is home again after a long siege of Tent meetings in Brookline, Mass. The meetings were very well attended.

**NEW BEDFORD, MASS.**—Several were baptized here recently, and will be added to the Assembly.

**FALL RIVER, MASS.**—W. H. Hunter spent a Lord's day with us. He purposed going to Barrington, N. J., for some meetings. Dr. E. A. Martin was with us for a Lord's day.

**ABERDEEN, SCOTLAND.**—Mr. Chas. Summers, who went across to the Old Land on account of poor health, is somewhat improved, but has not been able for many meetings so far. He finds things much changed since he left there some years ago, but not for the better. Hobnobbing with sectarianism is now quite common.

**WESTERLY, R. I.**—Dr. E. A. Martin was with us for a Lord's day recently.

**TORONTO, ONT.**—Tent work has closed with further encouragement e'er it came down. The new Gospel Hall on Pape Ave. in connection with the East End Assembly was opened recently. It is commodious and convenient.

**ORILLIA.**—The Labor Day Conference was large and good. Ministry was given by Bren. Ferguson, Silvester, Bruce, Steen, Shivas and Garratt.

**COLLINGWOOD.**—Mr. Geo. Garratt and his family have located here. He hopes to labor in this Northern part. His address is Box 821, Collingwood, Ont. He has had a series of meetings here with a good attendance and interest, and some have professed faith in Christ Jesus.

**GALT.**—The Labor Day Conference was quite well attended, and was a time of refreshing. Bren. McCrory, Walker, McMullen, Lyon, Goodfellow, Wilkie and others took part.

**BRANDON, MAN.**—We had a visit from R. J. Dickson which was much appreciated.

**COSY NOOK, SASK.**—C. H. Willoughby has had meetings: some have professed to be saved, and others were baptized.

**VANCOUVER, B. C.**—Bren. Scott and McGeachy are having good Gospel meetings in Victoria Road Hall: God is working.

**ARLINGTON, WASH.**—There was a helpful Conference held here over Labor Day. Saints came from Tacoma, Bush Prairie, Sumas and Vancouver. All round ministry was given by Bren, McCartney, Scott, Jas. Rae, Alex. Matthews and R. Telfer. Bren. McCartney and Telfer continued after the Conference.

**SEATTLE, WASH.**—R. Telfer had two weeks' meetings here. Bren. Jas. Rae and P. Mauro came along and had part in the meetings. The Roy St. Gospel was well filled on Sunday p. m. The word ministered was refreshing.

# Words in Season

Edited and Published by Dr. E. A. Martin.

Vol. 12

NOVEMBER, 1920

No. 11

## FROM VARIOUS AUTHORS

We wait for Thee—Thou wilt arise  
Whilst hope her watch is keeping;  
Forgotten then in glad surprise,  
Shall be our years of weeping.  
Our hearts beat high, the dawn is nigh  
That ends our pilgrim story  
In Thine eternal glory!

The only reason why so many are against the Bible is because they know the Bible is against them.

\* \*

Christian parents, beware lest you shrink from any part of your duty towards your children because it is painful. Because the rod has so often been raised in anger, and inflicted in a wrong spirit, you are in danger of forgetting that it is a means ordained of God for the pain of the flesh that the soul may be saved from hell. Foolishness is bound up in the heart of a child—it is a part of his very nature. The rod of correction is God's means of getting rid of it. Use the Lord's means, and we can then do what otherwise we cannot do—wait in faith for the promised blessing. There is no punishment so humbling as the rod, and therefore none so enriching. There are very few children who do not need the rod; many need it often. In after life many have looked back to the benefits wrought by it, while others have lived to regret the false tenderness that withheld it. If remonstrance fail, use the rod; but let your child feel that love raises your hand to give him pain; and let this discipline be a matter not talked of in your family, but a matter between you and your child. Let him feel that it causes you pain; and let your prayer be, "Lord, do Thou be pleased to strike in with every stroke, that the rod of correction may be a rod of instruction."

## SERVICE THAT COUNTS

There is more in the "cup of cold water" than appears on the surface. In Eastern lands the water is drawn up from a well in the court, or else fetched from a distance. The housewife usually provides a supply in the morning, and lets it stand ready for use. As the day goes on, the water gets warm. It would be easy for her to give a cup of this water to a thirsty friend or stranger, but "a cup of cold water" implies the kindly thought that would lead her to take the trouble to draw it or fetch it straight from the well, perhaps in the heat of the day. So often we give tepid water to save ourselves labour, but it is the "cup of cold water" that "shall in no wise lose its reward."

THE NEW BIRTH, OR SONSHIP WITH GOD

By F. HUNTER, New Zealand



SONSHIP with God is not a natural prerogative: God is the Creator of all men, but the Father of only those who are born again, "As many as received Him (Christ) to them gave He power to become the sons of God. . . . born not of blood, nor of the will of the flesh, nor of the will of man, but of God," John i, 12-13. When we were born of God we were made partakers of the Divine nature just as really as we were made partakers of the human nature at our first birth. The second birth joins us to the "last Adam" as vitally as our natural birth joined us to the "first Adam."

In the third chapter of the Gospel by John we have the fullest exposition in Scripture of the new birth. The Lord Jesus not only impressed Nicodemus with the necessity of the new birth, but also unfolded to him the divine method whereby he could be born again, or obtain eternal life. He shewed him by means of a historical illustration from the Scriptures that coincidentally with the exercise of faith in the Saviour lifted up upon the cross, as the brazen serpent was lifted up in the sight of the bitten dying Israelite, regeneration would take place. He further declared unto him the infinite depth of love in the heart of God toward man, which constrained Him to give His only begotten Son to come into the world to suffer and die for sinners that all, whether Jew or Gentile, by believing on Him might obtain eternal life.

*The Holy Spirit* is the divine agent whereby the new birth is accomplished. It is He who convicts of sin, (John xvi, 8), awakening the sinner to a sense of his lost, ruined, guilty, and hell-worthy state before God: and to a sense of God's wrath. This distress of soul is in the case of some prolonged; while with others, as Lydia, "whose heart the Lord opened that she attended to the things which were spoken by Paul," it seems to have been very brief. It is the Holy Spirit who reveals Christ, and His substitutionary work on the cross, to the soul, enabling the penitent sinner to appropriate Him by faith, and to say with full assurance, "He loved me and gave Himself for me," Gal. ii 20.

*The word of God* is the chosen instrument which the Holy Spirit uses in bringing about the new birth. (See i Pet. i, 23. Jas. i, 18.) It not only reveals to us the extremity of our need, but also the sufficiency and suitableness of the sacrifice of Christ to meet our need, (i Pet. iii, 18). The Scriptures are called the "word of life," Phil. ii, 16. for they are used by the Holy Spirit to give life to those dead in trespasses and sins, (John v, 25). It is not by persuasive words of man's wisdom, nor by touching anecdotes which appeal to



## WORDS IN SEASON.

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the emotions, that dead souls are brought to life, but by the word of the living God, applied in the power of the Holy Spirit, (i Thess. i, 5). In apostolic days they went forth everywhere preaching the word, (Acts viii, 4).

The key note in the apostolic preaching, whether in Jerusalem or at Athens, whether to Jews or Gentiles, was "God now commandeth men everywhere to repent," Acts xvii, 31. The Lord Jesus shall be revealed from heaven in flaming fire taking vengeance on them that obey not the Gospel; therefore sinners ought to repent and believe the Gospel when it is proclaimed in their hearing, "for it is the power of God unto salvation, to every one that believeth," Rom. i, 16. The apostle of the Gentiles went from place to place testifying alike to Jew and Gentile "repentance toward God, and faith in our Lord Jesus Christ," Acts xx, 21. Many hearing, believed, and were saved and baptized. The apostle in writing to these reminded them that in Christ Jesus he had begotten them through the Gospel, (i Cor. iv, 15). Could this have been if regeneration preceded faith, and was effected independently of it and the Gospel, as some falsely affirm? Other Scriptures might be mentioned, but these are enough to shew the unscripturalness of the theory that a person can be "born again" without repentance and faith in our Lord Jesus Christ, and independently of the Gospel of our salvation: or that a person can be "born again" without receiving the forgiveness of sins, without being saved and becoming a son of God.

O for fidelity to God's word: more zeal for the honor of Him who redeemed us by His precious blood, so that we may unhesitatingly turn from all that is contrary to sound doctrine, and the Gospel of Christ!

*"For bought with blood and born again,  
O what amazing grace!  
Rebels, in God's own house obtain  
The sons' and daughters' place.*

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## THE ALPHA AND OMEGA OF THE CHRISTIANS LIFE

### PSALMS 116

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BY J. WARD WILSON.

**B**EFORE a person can say, "I love the Lord," (Ps. 116:1), he must have exercised faith in the Saviour. This order must be insisted upon, first believe, then love, as too many are found exhorting children, and even grown-ups to love the Lord; an impossible thing for an unbeliever, for how can we love one that we do not know, or have not yet trusted? David exclaims, "I believed, therefore have I spoken. Many Christians

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think that we should never mention our love to the Lord as it is such a poor thing in comparison to His great love for us. That, is no reason why we should not be exercised as to where we stand in this matter, until we are able to say with David, "I love the Lord because, because!"

In the New Testament we have the solemn searching word, "If any man love not the Lord Jesus Christ let him be Anathema, Maranatha," i Cor. 16: 22. The Lord probed to the heart's core one of His apostles, and asked him point blank, "Lovest thou Me? not once, nor twice, but three times: and each time from Peter an answer is given. I wonder how we would fare if we were put to the same test!

The personal note runs throughout the Psalm. It is a personal testimony for the benefit and help of the people of God. There are not a few ways of manifesting our love to the Lord. Where there is a real love for the Lord, we shall love all who are begotten of Him, i John 5.1, even to the laying down our lives for the brethren. Help will be rendered to all needy saints in a very practical way, thus making it evident that ours is no mere "tongue love," but love in *deed* and in *truth*. The extent of our love also clearly seen by the measure of our obedience to the word of God, "If ye keep my commandments ye shall abide in my love." Love delights to be tested, and is ever ready to render implicit obedience at all costs.

There will also be manifest love for a perishing world, for which God gave His Son. If we have no heart for the perishing around us, what right have we to be called Christians? Alas! what little heart for God and His Gospel is being shewn by many of the Lord's people; and how little fellowship is given compared with what there might be, in Gospel service if love to Christ were kept fervent, i. e. at boiling point. Is it not too evident that with many the words have become true, "Thou hast left thy first love." We need to get back to the place where we lost it, and have it restored, and our hearts filled anew with the love that is very patient, very kind; love that knows no jealousy; love that makes us peaceable; gives itself no airs, is never rude, never selfish, never irritated, never resentful: love is never glad when others go wrong; love is gladdened by goodness; always slow to expose; always eager to believe the best; always hopeful; always patient.

Love springs from a realization that we are loved by God the Father; redeemed by the precious blood of Christ; and sealed by the Holy Spirit of promise. The measure in which these truths grip us and hold us, will be the measure of the outshining of that love which is without measure and without end.

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Well may we be called brethren, for we are redeemed by one blood; we are partakers of the same life; we fed upon th same heavenly food; we are united to the same living head; we seek the same ends; we love the same Father; we are heirs of th sam promiss, and we shall dwell forever together in the same heaven.

THE KINGDOM OF GOD,  
and  
THE KINGDOM OF HEAVEN.

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E. A. M.

(Paper v.)

**H**AVING traced God's rule over the world through all dispensations, we now turn to consider more closely His rule during the Church period of the "times of the Gentiles." The Gospel of Matthew is in a special way the Gospel of the King, and of the kingdom. The word kingdom occurs in it thirty-two times. This Gospel, though closely connected with the Old Testament as part of the "all Scripture," marks a *new beginning* in the dealings of God with the world. It is the beginning of the *New Covenant*. The New Covenant differs in many important points from the Old. It turns the thoughts from present earthly blessing, such as will characterize the millennium, to spiritual blessings in heavenly places: from blessings flowing in a favored line by natural birth, to blessings connected with birth from above: from father Abraham to our Father which art in heaven: from a righteousness of the flesh through the law to an imputed righteousness: from looking for fruit unto God from the flesh to fruit unto God by the Spirit: from reigning in the world to suffering and persecution: from that which could not make perfect, to perfection in Christ Jesus. This being so we would expect to find in this Gospel the things of Judaism waxing old and ready to vanish away. It is in this sense that the Gospel of Matthew is Jewish, for in it their hopes of present earthly blessing were continually being disappointed.

In the beginning of this Gospel we have the Messiah born, not with pomp and glory as a Jew would expect, but of humble parentage, and in a stable. We have the strange sight, the King of the Jews worshipped by the Gentile magi from the East, while the rulers of the Jews sought His life: we have Him carried into Egypt for the safety that was denied Him in the Holy Land. What a dark prelude to the "Jewish" Gospel!

John the Baptist came preaching that the kingdom of heaven was at hand: he warned them to "flee from the wrath to come," and called them to repentance. He struck at the very root of their national pride, saying, "Think not to say within yourselves, We have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees, etc." Matt. iii, 9-10. John they beheaded.

"Jesus began to preach and to say, Repent for the kingdom of heaven is at hand, Matt. iv, 17. In speaking thus was Jesus speak-

ing of the millennium, as an expounder of the Old Testament? or was He speaking as the great Prophet, of the present age? In the Old Testament the reign of Christ is often spoken of, but never as the "kingdom of heaven," although in the book of Daniel we have a very similar expression, "the heavens do rule." The expression "kingdom of heaven" is peculiar to the times of the Gentiles, when God has no visible throne on the earth, but rules from the heavens. It takes in the Church period of the times of the Gentiles, and also the great tribulation following, which will close up the times of the Gentiles. Sometimes the kingdom of heaven is spoken of as including only those who are born again, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven," Matt. xviii, 3. Sometimes it is used in a much wider sense, including "the field," the whole world, as we trust to shew later on. God has a spiritual, or redemptive kingdom over which He rules: He has also the wider sphere, the natural or creatorial kingdom, as we have already seen. The Lord in His ministry as recorded in Matthew's Gospel was continually turning the minds of the Jews from thoughts of millennial blessing, to heavenly blessing, to that which is characteristic of the present age. John closed the door to earthly blessing on those who traced their pedigree to "Father Abraham." Jesus opened the door to heavenly blessings to those who are sons of the "Heavenly Father." A writer in the "Christian Witness" (at the beginning of the movement with which we are connected, 1838), has well said:

"The personal ministry of the Lord, was with very few exceptions, confined to Israel, 'I am not sent but unto the lost sheep of the house of Israel'; but His ministry to them was chiefly IN TESTIMONY AGAINST EVIL, and all the while He was testifying unto them as the sent of God, and last witness to them, HE TREATED THE NATION AS APOSTATE; and frequently intimated the change in dispensation which was about to be introduced. Among the first notices of this, we may remark the sermon on the Mount; every line of which went against a strictly Jewish feeling. I mean the feeling of one who considered himself as under the law, and therefore that law, i. e. the assertion of right, was the rule between himself and others. Law properly speaking knows nothing of mercy; the asserter of it must necessarily take the place of one who has not swerved from the rule of right himself, and therefore has the title to deal with others who have transgressed that rule, in the way of retributive justice. 'The people were astonished at His doctrine, for He taught them as one having authority.' It was His own authority as the Law-giver, set against that which was said to them of old, and unless even now we see distinctly, how completely the genius of the present dispensation is diverse from the former, we are necessitated to charge God foolishly, and to set God speaking by Moses, against God speaking by His Son; or to do that which is now so commonly done, to confound, and therefore to neutralize both. The principle is 'the priesthood being changed, there is made of necessity a change also of the law,' Heb. vii, 12. So now the kingdom being changed from an earthly to a heavenly one, the law of necessity is changed also. While God dealt with a people under a dispensation of righteousness of law, that is, that their earthly blessing (and the law as given by Moses knew no other) depended on their obedience to it, 'for he who despised it died WITHOUT

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MERCY,' whilst the tenure of their blessing 'if ye will obey my voice indeed, and keep my covenant, then shall ye be a peculiar treasure to me above all people, FOR ALL THE EARTH IS MINE, and ye shall be unto me a kingdom of priests and an holy nation;' whilst this was the case, God made His own principle of conduct applicable to His people, He was dealing with them ostensibly in law, and therefore He sanctioned that same principle, even law as between man and man. But WHEN GOD CHANGED HIS PRINCIPLE OF DEALING WITH MAN FROM LAW TO GRACE, THEN WAS A NEW PRINCIPLE OF MAN'S CONDUCT TO MAN NECESSARILY INTRODUCED ALSO. 'The law was given by Moses, but GRACE and TRUTH came by Jesus Christ;' and He by whom grace came, could say, not as disannulling or falsifying what went before, (for surely not one jot or tittle shall pass away until all be fulfilled), but as intruding this great mystery of the grace of God. It was said to them OF OLD, but I say UNTO YOU. Our calling is not now to prospective blessing, or continuance of blessing under conditions to be performed, 'but God hath saved us and called us with a holy calling, NOT ACCORDING TO OUR WORKS, but according to His own purpose and grace; which was given us in Christ Jesus before the world began.' And therefore OUR CONDUCT TO OTHERS MUST BE REGULATED BY THE PRINCIPLE OF GOD'S CONDUCT TO US. The principle of God's own kingdom, even the kingdom of heaven, which is grace, is the only one allowed to the children of the kingdom; so that which might be right and fitting to those of old, would be wrong and sinful in a disciple of Him who only is to be called Master. Hence we discover the reason why Christians so naturally cling to law as their principle of action, since it allows their dealing towards others on a principle that went to secure earthly blessing, whilst grace applies only to heavenly."

We have given this lengthy quotation because there are some who think that this application of the sermon on the Mount by those in Assemblies gathered unto the Name is something just recently sprung up whereas it is not. It was much more commonly taught by those whom we have every reason to esteem of a bygone generation than of recent years. Andrew Miller in his "Meditations on the Beatitudes" says, "The Beatitudes present to us the main features of the Saviour's character, and consequently that which ought to characterize every Christian." The Old Covenant had its *law of love*, demanding perfect love from those in whose hearts love was not, under penalty of the curse. The New Covenant is based on *love as a law*, the love of God the Father, manifested by God the Son, flowing out to loveless sinners under the curse. To as many as received Him to them gave He power to become the sons of God. Into the hearts of these He sheds abroad the love of God by the Holy Ghost which is given unto them; and through them that love flows forth in grace to even their enemies. Love is the fulfilling of the law, and against love there is no law; no curse, but heavenly blessings from our Father which art in heaven. *In the sermon on the Mount we have the Son and the sons under the eye of the Father.* He was poor in spirit: He knew what it was to mourn: He was meek, righteous, merciful, pure, peaceable: He was persecuted, reviled, spoken evil against. These things characterize the sons of the Father. The heavenly Father's heavenly blessings are for these heavenly ones: and they will be rewarded in proportion as they have

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followed their beloved Master. Theirs is the kingdom of heaven: they shall be comforted: they shall inherit the earth as joint heirs with Him. (See Rom. viii, 17.) They hunger after righteousness and they shall be filled: they shall obtain mercy: they shall see God: they shall be called the sons of God: great is their reward in heaven. As sons of God they are to let their light so shine before men, "that they may see your good works, and glorify your father which is in heaven," Matt. v, 16. Broad gate sinners; thorn and thistle sinners; "Lord, Lord" sinners doing wonderful works; sand-foundation sinners, abound on every hand to persecute and oppose. But the sons of God are to love their enemies, bless them that curse, do good to them that hate, and pray for those who despitefully use and persecute, "that ye may be the sons of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good. . . . Be ye therefore perfect, even as your Father which is in heaven is perfect." (See Matt. v, 17-47.)

It is surely not of the millennial age that all this is spoken! Could anything fit the present dispensation of the love and grace of God better? O that as sons of God we but entered more fully into that which should characterize us, a heavenly people left here during the time of the rejection of the Son of God, to represent Him and exhibit His love and grace! We profess to be a heavenly people, but, judging from the way we are glued to the things of earth, we act as if we had rights here that we must stand up for; ambitions that must be attained; a reputation to maintain, so that we are unlike the early Christians who took joyfully the spoiling of their goods knowing in themselves that they had in heaven a better and an enduring substance. That the Jews should require such a sermon to turn their thoughts from earthly to heavenly blessing is not to be wondered at, but that we who were aliens from the commonwealth of Israel and strangers from the covenants of promise, and who know the love of God, and are recipients of His grace should be so slow, and shall I say so unwilling to make the "beatitudes" our very own, is a marvel indeed. May God by His Spirit arouse us to a sense of how we are fallen; and stimulate in us a desire to be more and more conformed as sons of the Father to the image of His beloved Son.

(Continued.)

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David saith, "My times are in Thy hand" (Ps. 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.

NEHEMIAH'S PRAYERS

BY W. RODGERS  
PART II.

**T**HERE are still five other little prayers to consider, and in them Nehemiah tells God some things about himself. He speaks to him,

1. In Ch. 5.19, about his care for the people.
2. In Ch. 13.14, about his care for the temple.
3. In Ch. 13.22, about his care for the Sabbath.
4. In Ch. 13.31, about his care for separation and purity in God's service.
5. In Ch. 6.9, about his own weakness.

We see from these that Nehemiah was not above talking of his own good doings. But whereas some of us would perhaps incline to tell our brethren about them and gain their praise, Nehemiah did a wiser thing, he told God. He never looked for much from his brethren, although he willingly spent himself on their behalf. When you next feel that you deserve to be patted on the back for something you have done, do not go to your brethren at all. They may, on the one hand, give you a good setting down, instead of praise, or, on the other, they may be led to believe you to be a far greater man than you actually are. Instead of this, just tell God how well you have been doing for Him. You will not do yourself much harm that way. And if you come from telling Him, with soberer thoughts about yourself, and your deeds, you will have been let down to that point far more gently than your brethren would have done it.

But what were these good deeds of his, concerning which Nehemiah spake to God? Have you got any like them?

First there was his care for God's people. His words in Ch. 5 show us that his service was certainly not for filthy lucre's sake. With him it was give all, and ask nothing. Is our care for the children of God like that? What have we to tell Him of in this connection? What proportion of our energy and of our money is really and actually spent in being a help to them. Nehemiah helped his brethren out of debt. Do we stand over on the other side, and read them a lecture on their folly; or do we, like the Quaker in the story, put our hands in our pockets to measure how much we feel sorry for them?

Then what about hospitality? I do not suppose that in this at least you or I will reach Nehemiah's standard, (Vs. 17, 18), but what are you doing? Are the strangers allowed to come and go in your meeting, without anything more than a formal announcement, and a formal shake of the hand? I can answer for some meetings that I know of, that it would be a struggle as to who would first get possession of the stranger to show hospitality to him. But

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there are others that have still a good deal to learn in this respect. Oh, you say, I have nothing fit to set before a stranger. And my house is not as trim as it might be; I would not care to bring anyone into it. There is generally nothing of God, but much of self, about excuses such as these. Is it not that your pride would suffer, if a stranger were to see the plain house you live in, and the plain food you eat? Why not simply do what you are able; neither God nor man can expect anything more from you. Share what you have, be it little or much. You do not know what you are missing by the neglect of this. You may not entertain angels unawares, like Lot, but you will get many a bit of help for your own soul, as well as having many an opportunity you would not otherwise have, of passing on a bit of help to the souls of others. And you will never reach the workhouse, or a pauper's grave, by that road. Have no fear of it.

In Ch. 13.14, Nehemiah's little word with God was about his care for the temple. One in Ch. 6, had endeavoured to get him to desecrate it by using it for his own purpose. But Nehemiah had too much respect for it, and too low thoughts of himself, to fall into that snare. Now others had desecrated it, even bringing Tobiah into it. So he makes it his business to cleanse it, performing an act, and manifesting a spirit, similar to that of Christ Himself, when eaten up with zeal for His Father's house, He drove out the money-changers and dealers, together with their property. Have you and I any experience of these feelings that were in the Lord, and also in His servant Nehemiah? Have we the reverence for God's presence that we ought to have, reverence in prayer, reverence in worship, reverence in everything pertaining to the Lord, and a horror of what is irreverent?

As in Ch. 5 it is God's People, and in Ch. 13.14 it is God's place, so in Ch. 13.22 it is God's time, the Sabbath. The two last are linked together in Lev. 26, "Ye shall keep My Sabbaths, and reverence my Sanctuary; I am the Lord." Nehemiah saw to it that God's time was given Him, and he had no easy job, for every device which could be tried was tried, in order to get a little worldly business done on the Sabbath. They brought in fish, thinking perhaps that such a perishable article of food would at least be admitted to market. And with the fish they introduced many other wares. When he refused the merchants entrance, they attempted to conduct the business outside the gates. But Nehemiah did his work thoroughly, and it had to cease.

Now what would you and I have to tell God about this matter? How much time does He get from you? You give Him a little time on the Lord's day morning, and possibly in the evening as well, but what of the remainder? You say you have much to do. But do you realize that God should have first place in the distributing of your time, just as in the expending of your money? This is true of the Christian with a big business to look after, or with long hours



## WORDS IN SEASON

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to work, just as it is of those who are free from these. We are all God's servants, and the time for serving Him down here is short at the best. Let I Cor. 7 speak to each of us, "The time is short; it remaineth, that both they that have wives be as though they had none; and they that weep as though they wept not; and they that rejoice as though they rejoiced not; and they that buy as though they possessed not; and they that use this world as not abusing it; for the fashion of this world passeth away." Let us honestly test what we can say to God, about our zeal in the using of His time for Himself, and then perhaps, like Nehemiah, we will be able to get others of His people right about the same matter.

Ch. 13.31 comes in after a reference to Nehemiah's care for the separation and purity of God's people, and here too we may learn much from him. Real separation from the world is not so characteristic of the saints of God as it used to be, and the evil results are to be seen in many ways, and especially, as has already been pointed out, in their families. Two solemn facts stand out in this connection, and we would do well to face them squarely. One is that if we fraternize with the world, we shall bring up our children for the world; the other, that if we bring up our children for the world, we are bringing them up for hell. If we realized this, we would surely be exceedingly careful of our associations, and we would, like Nehemiah, do all that lies in our power to maintain the separation of God's people generally from the world.

The last passage mentioned, that in Ch. 6.9, shows that, with all Nehemiah was able to tell God about his good deeds, he was very conscious of his weakness. He was a man of like passions with ourselves, and the sneering and plotting without, and still more, the failure and sin of those within, had its effect on him, just as it would on us. But as we have shown, he knew where to turn for strength to meet his need, and it never took him long to do it. So in the New Testament we find Paul, while lying in prison and in danger of death, while brethren all around were seeking their own, and some of them preaching Christ of envy and strife, while the very Philippians, formerly so kind, seemed for a time to have forgotten him, is able to say in the midst of it all, "I can do all things through Christ that strengtheneth me."

Here is the secret of continuance. Here is what will enable us to maintain our testimony in the most difficult of circumstances. Here is what will give us wisdom which no adversary will be able to resist. Instead of pitting our own strength against that of our opposers, and matching our own wisdom with theirs, let us keep in such close touch with God that we can in a moment consult Him on anything, and get strength from Him for every need that arises. In two things did the greatness of Israel consist, we are told in Deut. 4, and one of the two was that they had the Lord their God nigh unto them, in all things that they called upon Him for. This is our glorious privilege also; let us see that we make more use of it.

*and August* COURTSHIP AMONG CHRISTIANS

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**I**T is with some exercise of soul that I write a few words on this delicate subject, but, to use the words of David, "Is there not a cause," ii Sam. xvii, 29.

How dishonoring to God and how painful to the spiritual minded is the conduct of some of the young people in the Assemblies, who behave as if we had no divine guidance in this matter, but seek their partner in life in the same manner that the worldlings do. Too often, when God is not consulted in the matter, the affections are won, and then the person thrown aside with a bleeding heart: it may be disappointed and stumbled, to drift out of the Assembly and marry some unconverted person. These things ought not to be.

Abraham's servant in seeking a bride for Isaac sought for guidance from God. Not only could he say, "I being in the way the Lord led me," Gen. xxiv, 27., but both Laban and Bethuel, the brother and the father of Rebekah, could say "The thing proceedeth from the Lord." Where courtship leads to departure from God what can we say but that the thing proceeds from the devil?

Isaac was not unexercised in this important matter either. We read, "Isaac went out to meditate in the field at the eventide,"—the margin reads "to pray," (ver. 63). God is just as willing to guide His people today as in the past. His word says, "In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God," Phil. iv, 6.—T. R.

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**"HELP SALLY TO COUNT FORTY!"**

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**U**NCLE Ichabod C. lived in one of the New England States, and was an earnest, active, praying man, who had quite a notable way of speaking his mind, upon all needful occasions.

He was at a meeting one day, where the members of the society were all expected to be present and to make some statement of their personal experiences and their religious state.

"Sister Sally," a maiden lady of uncertain age, was a member of the society, who used to earn her living by spinning stocking yarn for the neighbors, for which she was paid so much per knot, a knot being—as some of our old lady readers know, and as some of our *young* lady readers are *not* likely to know—a thread of yarn long enough to go forty times around the reel, and which was then knotted, or tied around with a thread to keep it separate from the rest.

Mysteriously, Sally's knots of yarn were said to be very liable to lack the requisite number of threads when counted, and this kind

## WORDS IN SEASON.

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of mistake, it was said, occurred too frequently, and was too commonly in the spinster's favor to escape the remarks of those who were deficient in charity.

The meeting referred to progressed, till at length sister Sally's turn came, and she proceeded to relate the story of her sorrows and trials, which, unhappily, were very numerous. She confessed she did not make that progress she desired, and had many temptations and trials; and went through a somewhat ordinary and commonplace acknowledgment of sins, and desire for sympathies and prayers, when the monotony was broken by the ringing voice of uncle Ichabod, saying:

*"Lord, help sister Sally to count Forty!"*

The effect of this prayer must be imagined;—it may reasonably be concluded, however, that if it was answered, *some* of Sister Sally's troubles and trials would diminish just in proportion as her threads of yarn increased in number, till they reached the legal standard of an honest woman's work.

Uncle Ichabod is dead, but when listening to the dreary platitudes of persons who bewail their sins, and still hide and persist in little cheating tricks and petty meannesses, we are reminded of his pointed prayer, and feel as if they need some one to pray the Lord to help them "to count forty," or fifty, or a hundred, as the case may be, or to do an honest day's work, or measure an honest bushel of corn, or an honest yard of cloth, or pack an honest barrel of apples, or tub of butter; and we really think this would be a great deal better than talking about "temptations and trials" which is not accompanied by fruit, meet for repentance.

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*Teach me thy way, O Lord, and lead me in a plain path. Ps. xxviii, 11.* Oh, beware of your own way! Follow the Lord fully. Take no path that conscience tells you is doubtful. If God's smile is not on it abandon it forever. Christians bring sorrow of heart upon themselves, darkness of soul and loss of peace, not so much by taking wrong paths as by taking doubtful ones.

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I have heard a great deal about evolution and development, but I am afraid that if any one of us were to be developed to our utmost, apart from the grace of God, we should come out worse than before the development began.

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Let the question of eternity have a monopoly in you. It is an intensely personal question, but instead of making you selfish, it will expand your heart. He who has never felt for his own soul cannot feel for another's.

## WORDS IN SEASON

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### PRAYING FOR OTHERS

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**I**n the first place, praying for others can only happily follow in a heart at rest about itself, and knowing in itself the value of the desires which it expresses for another. It could not be true or happy in praying otherwise. Secondly, if I am praying for another, according to the will of God and in current with the Spirit, I must receive from association, fellowship with the Spirit, the effect and influence of His society. It is not whether my prayer is successful, I have been in company with the Spirit of Christ in the prayer, and my own soul is invigorated by the very passage of His thought through my mind. I cannot have His desire for another awakened in me, but by His Spirit, and elaborated there, I am sensible, on account of it, of the strength and bliss which belong to Him whose thought and desire is passing through my heart and mind, not after man's judgment. Therefore, when a simple spiritual desire is awakened, and occupies your heart touching any of His people, you are not only invigorated by the stream of divine thought passing through you, but you may rest assured that God will effectuate it in some way, but in a way manifestly of Himself.

I am always thankful when I remember any, as I believe, and feel my Lord thinks of them. (What good is anything else?) May we abound therein; we should, if the Lord be our strength, and the armour is on; (Eph. vi.)

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### QUESTION CORNER

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**What ought to be the character of ministry before the "breaking of bread?"**

All ministry ought to be ministry in the Holy Ghost: and the Holy Spirit is not bound to any one line of ministry. He, no doubt, leads those who are in fellowship with God to minister that which is suitable to the spiritual condition, or need, of some one or more present. It may be a word that will stir up the conscience to self examination lest we eat and drink judgment to ourselves: "Let a man examine himself and so let him eat of that bread and drink of that cup." For such ministry those who are not harboring sin will be truly thankful. It may be a word that captivates wandering thoughts and directs them to the Man of Calvary. It may be some unfolding of the riches of the New Covenant that makes the heart to overflow in praise: or it may be a word that shews us more of the exceeding sinfulness of sin, and of our great deliverance from so great a death at such a cost, even the precious blood.

Some desire only ministry that will not make any person present uncomfortable. Whether it should be the ministry or the person's life that should be altered so as to avoid the discomfort depends upon whether the ministry is ministry in the Holy Ghost or not. A morning meeting where those who are living carnal lives are comfortable is one without much of God in it. It is possible to come together for the worse and not for the better.

Those who map out lines for the Holy Ghost to run on, and would only

## WORDS IN SEASON.

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have a certain kind of ministry at the morning meeting will find that they are cultivating an uncomfortable critical spirit, and continual vexation, because scarce a meeting will pass without some one transgressing their prescribed limits.

That all ministry is in the Holy Ghost is far from true. There are those who must have a preach whether they have anything from God or not; and no matter how orthodox their ministry, it grieves those who are in fellowship with God. With some men every line of ministry leads up to the cross, while with others every line seems to lead from the cross. Some will lift you into the presence of God: others will minister on the same line and take you out of God's presence. The spiritual will be best able to discern what is of the Spirit. We need scarce say that there are many lines of truth that an intelligent believer would never think of bringing into the remembrance meeting.

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### SUFFERING FOR CHRIST

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The *figures* in the Pentateuch. The *feelings* in the Psalms. The *facts* in the Gospels. The *fruits* in the Epistles.

"God . . . will not suffer you to be tempted *above* that ye are able" (1. Corinthians v. 13).

The machinist who has turned out a fine locomotive would be foolish to immediately put on enough steam to burst the boiler. You are God's workmanship in Christ. Every trial is carefully measured and adapted to your strength. The Divine object is to *use* you, not *kill* you; to *make* you, not *break* you.

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Baron von Welz, who renounced his title and estates, and went as a missionary to Dutch Guinea where he filled a lonely grave, said as he gave up his title: "What to me is the title 'well-born' when I am born again in Christ? What to me is the title 'lord' when I desire to be a servant of Christ? What is it to me to be called 'your grace' when I have need of God's grace, help and succor? All these vanities I will away with, and all else I will lay at the feet of Jesus, my dearest Lord, that I may have no hindrance in serving Him aright."

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Slowly, very slowly, does this mighty truth lay hold of us. "REDEEMED," "BOUGHT," "RANSOMED," are words familiar to us all, but how little are we conscious of what flows out of them! In eternity we shall fully know and rejoicingly own that *redemption* means, and what it is to be "bought with a price": meantime it becomes us to lay the matter deeply to heart, and to seek special help from God, that with spirit, soul, and body redeemed, we may love and serve Him who loved us and gave Himself for us.

## WORDS IN SEASON.

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### THOUGHTS ON II CORINTHIANS VIII

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What a mighty contrast between the deep poverty of the saints, their limited power to do yet that power used to its limit, giving beyond their ability; and the riches of Christ and His unlimited power which He used to its limit—"Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

It is more a mark of grace for a rich one to become poor that others may benefit thereby than it is for the poor to give of their poverty. The Lord was rich in glory, yet He became poor to suffer shame: rich in praises yet He became poor to be scorned: rich in comforts, yet He became poor to sleep on the mountain side, that we might be rich in all His riches. It may well be called "the grace of our Lord Jesus Christ." S. K.

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During the Reformation controversies in the sixteenth century, Joachim II., Elector of Brandenburg, said to his ambassadors, who were deputed to attend the religious disputation at Worms, "See that you bring back that little word, 'ALONE'; do not dare to return without it."

Both disputing parties were prepared to acknowledge that salvation was obtained "through faith in Jesus Christ," but the Reformers insisted on the addition of the little word Alone—salvation through faith alone in Jesus Christ.

There are many people today who are trusting to salvation to the work of Christ, but they say something else is needed. They think some good works, or prayers, or religious observances must be added to the work of Christ; but if we are to be saved, it must be by the work of Christ alone, for we read, "By grace are ye saved through faith, and that not of yourselves; it is the gift of God."

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### DISCIPLINE

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The world can neither give nor take,  
Nor can they comprehend,  
The peace of God, which Christ has bought  
The peace which knows no end.

The burning bush was not consumed,  
While God remained there;  
The three, when Jesus made the fourth,  
Found fire as soft as air.

God's furnace doth in Zion stand;  
But Zion's God sits by,  
As the refiner views his gold  
With an observant eye.

His thoughts are high, His love is wise,  
His wounds a cure intend;  
And, though He does not always smile,  
He loves unto the end.

SELINA, COUNTESS OF HUNTINGDON

## WORDS IN SEASON.

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**TACOMA, WASH.**—J. McCartney had two weeks' meetings with us. J. Telfer followed; and J. McCartney went on to Seattle.

**MINNEAPOLIS, MINN.**—Bren. Scott and McGeachy had some good meetings here, and saw the Lord's hand at work.

**LA CROSSE, WIS.**—The Lord's people had a refreshing time at the Conference here over Labor Day. Bren. Dickson, McGeachy, Hamilton and Upton took part.

**LOS ANGELES, CAL.**—Mr. S. Greer had eight weeks' meetings in his Tent in Los Angeles, Mr. E. B. Roy helping. The meetings were well attended. A number were saved and some baptized and added to the Assembly. The Tent is now up in **FRESNO, Cal.**

**ORVILLE, O.**—R. A. Barr had two weeks' meetings in the Town Hall here, which were well attended, and one professed to receive Christ.

**EVERETT, PA.**—An Assembly gathered unto the Name of the Lord Jesus Christ now meets in a Hall, 214 W. Main St., Everett, Pa. They will welcome visits from the Lord's servants. This is the fruit of several years' visits and ministry of Bren. W. Armstrong and G. V. Winemiller. Twenty-five persons sat down to remember the Lord the first Lord's day of the Assembly, and it was a precious season.

**MANCHESTER, N. H.**—Mr. J. Pearson was with us for a short time on his way home to Deseronto.

**YORK, PA.**—For Bibles, Books and Tracts write Mr. E. E. Raffensperger, Grace Publishing House, 325 W. North St., York, Pa.

**MEDICINE HAT, ALTA.**—Mr. H. Clifton purposed going to Eyebrow and Chaplin for meetings. There was a good interest when he was there last time.

**TAMPA, FLA.**—We have secured a Hall near the centre of the city, 503 Polk St., De Soto Hotel Bldg. Tourists and others will kindly bring letters of commendation. We have had cottage meetings with a good interest; also street meetings. Wm. G. Davis, R. F. D. 2, 12th St.

**PHILADELPHIA, PA.**—Bro. H. G. McEwen is visiting a few places around here. His eyes are much better, but he is not able for regular meetings as yet. W. J. McClure had a few meetings here.

**WINNIPEG, MAN.**—Strangers coming from a distance should bring letters of commendation to either of the following Assemblies, those meeting in West End Hall, cor. of Ellis and Beverly Sts., or to Bon Accord Hall, Room 106, Bon Accord Bldg., Logan Ave. and Main Sts.

**KEYSER, VA.**—W. Armstrong had over a week's meetings here with good interest. He also visited a number of towns and villages in this district distributing many tracts and preaching the Gospel on the streets.

**SYDNEY MINES, C. B.**—The Conference was well attended; Bren. J. Martin, A. Goodwin, W. N. Brennan and R. B. Milnes ministered the word. Bren. Brennan and Milnes have left for Gospel work in Newfoundland. Remember this work, in a new field, in prayer.

**RICHMOND HILL, L. I. N. Y.**—Mr. D. Morrison, who has had a serious operation is convalescent.

**BAY CITY, MICH.**—Bren. Sheldrake and Goven have had a series of meetings here.

**DESERONTO, ONT.**—Mr. J. Pearson has been home for a rest after Tent work. M. Thos. Black was with us a few nights.

## WORDS IN SEASON.

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### CONFERENCES

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**OAKLAND, CAL.**—It was decided to hold a Conference again this year, as in former years, at usual Thanksgiving time, Thursday, Friday, Saturday and Lord's day. Communications may be addressed to Mr. Aubry Fair, Fredricks Apartments, Oakland, Cal.

**FOREST, ONT.**—The Conference here is to be held November 13, 14, 15. Circulars will be issued in due time. Correspondent, Mr. J. Kay, Forest, Ont.

**PHILADELPHIA, PA.**—The 34th Annual Convention of Christians who gather unto the name of the Lord Jesus Christ, only, will D. V. be held in Bethany Brotherhood Hall, 2115-23 South St., beginning with a prayer meeting Thursday, Dec. 30th (in the Gospel Hall, 20th and Dickinson Sts.), and continuing over Lord's day, Dec. 31st, Jan. 1st and 2nd. Circulars from Mr. D. P. Harry, 1035 Robbins Ave., Lawndale, Philadelphia.

**WESTERLY, R. I.**—The usual Annual Conference will, D. V. be held here Thanksgiving day. Correspondent, W. Jessinan, 32 Moss St., Westerly, R. I.

**DULUTH, MINN.**—A Conference will be held here D. V. Nov. 12, 13 and 14. Correspondent, Mr. J. G. Brown, 1012 N. Central Ave., Duluth, Minn.

**LOS ANGELES, CAL.**—The Conference here will be held, D. V. 24, 25 and 26. The **MONROVIA** Conference will follow on Jan. 1 and 2. For further information apply to Mr. J. T. Scarr, 3127 East Side Boulevard, Los Angeles, Cal.

**FOREST, ONT.**—The 36th Annual Conference will be held in the Gospel Hall, Main St., Nov. 13, 14, 15, with prayer meeting, Nov. 12. Correspondent, Mr. J. Kay, Box 617, Forest, Ont.

**WESTERLY, R. I.**—The Conference here will, D. V. be held on Thanksgiving day, with a prayer meeting the preceding evening.

**TILSONBURG, ONT.**—Tilsonburg Convention will be held, D. V. Dec. 31st, and Jan. 1st and 2nd, with a prayer-meeting Dec. 30th. Correspondent, John McCormack, Tilsonburg, Ont.

**LAWRENCE, MASS.**—Our Annual Conference will, D. V. be held in the Gospel Hall, Centre St., Methuen, Mass., Thanksgiving time, Nov. 25, 26, 27 and 28. Correspondent Mr. Thos. Wilkinson, Brown St., Methuen, Mass.

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### FALLEN ASLEEP

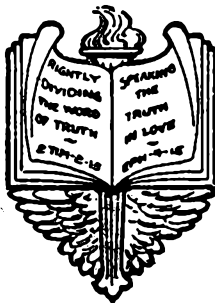
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**MRS. A. MEEK**, of Forest Grove, Oregon, Sept. 3rd. She suffered a good deal, but was bright and happy to the last, testifying to all who came to see her of the preciousness and saving grace of the Lord Jesus Christ. Mr. Arnold spoke to a goodly number at the funeral.



# Words in Season

A Monthly Magazine  
for ministry of the Word of God  
with accounts of work done  
for the Lord in accordance  
with His Word



December, 1920

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Notes of Conferences, etc., should reach us by the 12th of preceding month.

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**Entered as Second Class matter at the postoffice, Lewistown, Pa.**

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### WORK AND WORKERS

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**TORONTO, ONT.**—S. Keller is having good meetings in the East End Hall; some have professed to be saved. A. Livingstone had meetings in East Toronto; and also in the Central Hall. Bren. Dickson and Marshall had meetings in Central, and West End Halls.

**PETERBORO.**—The Thanksgiving Conference was well attended. Wholesome ministry was given by Bren. McClintock, Pearson, Walker and others.

**HUNTSVILLE.**—The Conference (September) was a helpful time. Bren. McClintock, Watson, Silvester, McMullen, Shivas, Bruce, and Steen were present.

**CHAPMAN VALLEY.**—Bren. McClintock, Beattie, Watson, Silvester, Steen, Shivas, Bruce, and Garratt gave helpful ministry at the Sept. Conference.

**HAMILTON.**—The Conference at Thanksgiving was the largest ever held here. Those who ministered the word were Bren. Oliver, Bradford, Keller, McClure, Black, Marshall, Dickson, Ferguson and others.

**ST. CATHERINES.**—D. H. Oliver has had some refreshing meetings here.

**SAULT STE MARIE.**—E. B. Steen has had meetings here.

**DOE LAKE.**—R. N. Bruce has had meetings in a school house here.

**COLLINGWOOD.**—The Thanksgiving Conference was large: goodly words were given by Bren. Pinches, Beattie, Shivas and Garratt: one professed conversion.

**SEVERN BRIDGE.**—McClintock and McMullen, had meetings here in October.

**EAST TORONTO.**—R. Telfer, who has just returned home from the Coast, has begun special meetings in the new Hall here.

**NEW WESTMINSTER, B. C.**—Bren. McGeachy and Scott are having special meetings here, and are encouraged. They also had meetings out from Cedar Cottage where Sunday School is carried on. The Conference at Cedar Cottage was real good.

**UBLY, MICH.**—R. McDonald is having meetings in a School House near here. He spent most of the summer in out of the way places preaching, with some encouragement.

**WELLAND, ONT.**—W. Pinches had the Tent here this summer; and followed with Bible readings in a home. Some were interested. Later he and Bro. Garratt had well attended meetings at Sunnidale.

**STRATFORD, ONT.**—Mr. D. Bridgeford (with whom our aged Bro. Binch makes his home) has moved. His address is now 38 Avon St., Stratford, Ont. There has been quite an effort in the Gospel around here by the local brethren, with good attendance.

**WINNIPEG, MAN.**—R. J. Dickson visited **LA CROSSE, MINN., CLAYTON, GARNAVILLE** and **MINNEAPOLIS.** Bren Telfer and McCartney spent the week-end with us on their way home from the Coast. Well attended and helpful meetings were held in the West End Hall on Thanksgiving day; local brethren taking part.

# Words in Season

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Edited and Published by Dr. E. A. Martin.

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Vol. 12

DECEMBER, 1920

No. 12

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## FROM VARIOUS AUTHORS

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Thoughts of the Christ should rise at every turn,  
And hold us all day long—  
Alone, or in a crowd, our hearts should hear  
HIS NAME as the sweet song;  
E'en pain and sickness make Him to our hearts  
Nearer and dearer seem,  
Till life becomes a story sweet, though sad,  
Of which HE is the theme!

---

When Peter meant his best, he found out what a wicked heart he had. When he did his worst he found out what a blessed heart Christ had.

\* \* \*

Open your ears and you will hear from the camp of the world the infernal war-cry, "Away with Jesus and the doctrine of His cross!" Phenomena, such as those which meet us in the present day, were never before seen in the world in such antichristian atrocity and massiveness. The traitor, Judas, is again visible on the stage, full of deadly hatred to God, in a thousand colossal antitypes. The prophetic expression in the Revelations is about to be fulfilled, "The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." The pentecost of hell is about to be accomplished, and its spirit already pours out over mankind like a shower of fire and brimstone, and its shield-bearers and apostles shoot up from the earth, like the fungus, in a night. He that is not openly for the Lord today, may tomorrow be found opposed to Him, and carrying the banner of Satan. Neutrality is a forlorn position. He that enters but half-way into the prevailing tendency of the day may finish his course before he is aware, in spite of his best resolutions, in the snare of the devil. And he that touches the spirit of the times with the tip of his finger may rest assured that soon his whole hand will be polluted by it. Come out of her, my people, and be yet separate: and touch not the unclean thing.

\* \* \*

God requires us to give credit to the truths which He reveals, not because we can *prove* them, but because He *reveals* them.

### THE PICTURES IN THE SEASIDE COTTAGE

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"What! only a dollar a week for that charming little place—and in the season too? What is wrong with it? Is it haunted?"

The agent smiled at Mr. Munro's astonished face. "No, sir, it is not haunted, but there is one condition. The owner, instead of having pictures, hangs the walls of his house with framed Scripture verses. The tenant has to sign a paper that he will not remove them. That is the condition."

Mr. Munro smiled and left the agent's house, and consulted with his wife, who was waiting.

"We won't turn down the cottage, because of this unique decoration, will we, dear?" "Certainly not, in extremity we could turn the texts to the wall," she said. If the outside had charmed them, the inside was more attractive still; it was quite different from the usual seaside cottages, the furniture was fine, the texts were real works of art and beautifully framed.

So the Munros took the house for a month. Their party included a young married couple, a Miss B., and a young man named Allan Wood, all gay young men and women, without any thought or care beyond this world. They intended to have a merry month, and they gave and accepted invitations, and welcomed guests with open hospitality.

At first, the "new pictures," as the texts were called, were solemnly read out by one and another at meals, when the sacred words caught their eyes, and then banter and laughter would follow; but by degrees the laughter became strained and avoidance of the texts became noticeable.

"My bedroom art gallery is a corker," said Allan Wood, one morning at the end of the first week. "I am about held up with that text over the mantelpiece."

"Poor, dear Allan," said Miss B., laughing. "He is the first to succumb. Turn its face to the wall tonight, my dear boy."

"I am blest if I don't," said Allan.

When night came, he felt ashamed to carry out his intention; yet even in the dark he seemed to see those words in front of him. He tossed over to his right side, and opposite him he knew that these words were hanging: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."

On the left of him he knew was, "Neither is there salvation in any other; for there is none other Name under heaven given among men, whereby we must be saved."

Unable to bear them any longer, Allan crept out of bed in the dark and turned each frame round, then got into bed again and pulled the clothes over his head. What a relief to know that those worrying texts would not greet him on awaking.

He slept fitfully, and awoke unrefreshed, although his waking

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thoughts had a sense of relief about them. And yet, what had happened? He rubbed his eyes and stared! Had he dreamed it all? Surely he did get out of bed last night and turn those frames round? He could have sworn that he had, and yet—there they hung exactly the same as before! A shiver passed over him! He approached the mantlepiece and peeped behind the frame. Ah, there was some trick, was there? He examined the others. Yes, each one was the same on both sides!

"I've had enough of this uncanny place," he murmured. "Guess I will join Jim Barnes on his tour North."

During the next week, Mr. and Mrs. D——decided that the air disagreed with them also, and a few days later the owner received a note from Mr. Munro, stating that the place did not suit his party, so they would have to forego the remaining half of their stay there.

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"You do not know me, sir, and I ask your pardon for intruding, but I am one of a party who intended to spend a month at your seaside cottage, but I left it after one week."

"The place did not agree with you, I believe," said Mr. H——, with a keen look at the young man. "I was sorry."

"It was not the place, sir. It was God's Word that disagreed. My conscience was awakened, and I sought to stifle it, but could not. After a time of misery under conviction of sin, I just did what I was told to do by that beautiful Gospel verse that hung over the dining-room mantlepiece. You know it, sir. 'Come unto Me all ye that labour and are heavy laden, and I will give you rest.' Yes, I just came with all my sins and guilt, and told the Saviour all my trouble. You can guess what happened. Did He receive me? Oh, yes, yes, peace and rest was mine at last. And so, sir, I had to come and tell you about it, because, in a way, it came about through you."

The old man held out his hand and clasped Allan's warmly, and said, "For this, and all His other mercies, God's holy Name be praised!"

Then the old gentleman went on, "I myself was converted as a pleasure-loving careless man of the world through a single verse of God's Holy Word.

"Three years ago I conceived the idea of having a house at the seaside, and furnishing it lavishly, and renting it for a mere trifle on conditions. I am not a poor man, thank God, and for three years this has been my hobby. I always go round the rooms after each party has left. In some cases the frames have not been touched—in others, generally in bedrooms, one or two have been tampered with. With regard to your party the texts had been reversed in every room with the exception of the maid's. You see I can tell, because the frames work on a patent of my own. And that is my story."

"And a most interesting one it is, sir," said the young man heartily. "May God bless and prosper the Seaside House Text Mission."

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### SEVEN RESTS

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BY W. P. DOUGLAS



HERE are seven distinct RESTS spoken of in the word of God; four in the Old Testament and three in the new: Creation rest, Sabbath rest, Canaan rest, Millennial rest, rest of Salvation, rest of Communion, and Eternal rest. Read Gen. i. 31: ii. 1-3.

Here we have God resting in the midst of his fair unsullied creation work. In the first part of the chapter we have God in His work of creation, and in the latter part we have God putting, as His masterpiece, man in this fair scene. God said, "Let us make man in our image," and in the image of God created He him." In the second chapter we have God putting man as his representative in the midst of His unsullied and sinless creation. He gave man power over all, made him lord over the fowl of the air and the beast of the field and the fish of the sea. Into the hand of man God placed the sceptre of authority and dominion and rule and power, and as God looked upon that fair and beauteous scene, as it came from His own hand, He rested; and God enjoyed the rest that He had in the midst of His creation; but it was soon marred and disturbed by the entrance of sin. You will remember when He set man in the garden He gave him authority over all that was there and restricted him to one thing only and that was he was not to eat of the tree of knowledge of good and evil for "in the day that thou eatest thereof thou shalt surely die." We are all acquainted with the story of Eve's temptation and when Eve fell she beguiled her husband and he also fell and God's rest was disturbed, for we cannot conceive of a holy God resting in the midst of a sin stained creation. In an after day one could say, "My father worketh hitherto and I work" and by reason of the work that God gave his Son to do and that work having been finished to God's perfect and entire satisfaction God rests now, not in the work of creation as He did at the beginning, but He now rests in the work of redemption, so that every believing sinner enters into that same rest and can sing:

Sin atoning sacrifice,  
Thou art precious in mine eyes,  
Thou alone my rest shall be  
Now and thru eternity.

God's rest in creation was disturbed because His work was marred, but now, redemption work having been perfectly finished God rests there, and every believing sinner finds rest and satisfaction in that work.

(2nd.) Read Ex. xx, 1-2: 8-11.

Here we have a day of rest given unto the people God had brought out of the land of Egypt and out of the house of bondage.

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The Sabbath was given unto Israel and is purely a Jewish institution. Some speak of the "Christian Sabbath," but scripturally speaking there is no such day. The Sabbath is a day set apart by God for the rest of His people Israel, the 7th day. Some may say has not the Jewish Sabbath been changed to the Christian Sabbath? The Jewish Sabbath admitted no change. This, I believe, is proved in Exodus 31, 13-16, very conclusively.

God's word is written to three distinct parties, the Jew, the Gentile and the Church of God, and Paul in writing to Timothy said, "Study to show thyself approved, rightly dividing the word of God," and if we give to Israel what pertains to the Church we are not rightly dividing the Word, so that in Exodus 31, particularly verse 16, we have these words addressed unto Israel. We might turn to Math. 28. Here are two distinct days mentioned, first the "Sabbath" and second the "first day of the week." Let us ask, "where were those to whom the Sabbath was given?" Where were they on the Sabbath after our Lord was crucified? We make bold to say they were going through their religious routine. They were engaged in temple worship while the victim of their wrath and hate lay in Joseph's new tomb, but on the morning of the first day of the week God put forth His mighty power and raised His Son from the dead. He was delivered for our offenses and raised again for our justification. What blessed associations and memories centre around the first day of the week. Can we not say, "This is the day that the Lord has made, we will be glad and rejoice in it." While the Christian is not under law to Moses yet we believe he is under law to Christ and we should seek as far as lies in our power on the first day of the week to abstain from doing what we can do on the other days of the week. The Lord exercise our hearts about this blessed truth and lead us to see the distinction God makes regarding the Jewish Sabbath and the first day of the week.

(3rd.) Read Lev. xxv, 1-5, 18-22.

Here we have God instituting a law in connection with the land. When Israel came into their inheritance God instituted a law in which the land was to have rest for the 7th year. No plow was to go into the field of the Israelite on the 7th year and no land was to be sown. God evidently forestalled what might occur to the mind of some in Israel "If we shall not work then we cannot eat," but God graciously and wisely ordered it that if they kept His Word then on the 6th year the land would bring forth sufficient to keep them over the 7th and 8th years and right on into the 9th year. This was contained in those words, "I will command my blessing upon it." Sometimes as we entered the homes of God's dear people we have been forcibly impressed that something is wrong. We are struck with the thought that God is not there and yet in some such homes what is called the bread-winner brings in big money and likewise two or three grown-up sons contribute to the family exchequer

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every week, and yet everything seems to be out of order. What is the matter? God is not given His place, God is not honored and God's blessing is withdrawn from the home. What can make up for the lack of the blessing of the Lord? "The blessing of the Lord it maketh rich and addeth no sorrow thereto." Again, frequently have we gone into the home of some godly widow, whose income is very meagre and we have been invited to stay for tea and there was nothing lacking, and there seemed to be a quietude and godly atmosphere that as soon as we enter the house we might say "The Lord is here." Why? The godly widow has honored Him, and God has honored her, and God has commanded His blessing upon her. Better, far better, have \$5.00 with God's blessing upon it than \$50.00 lacking the blessing of the Lord. Dear brethren and sisters, what do we know about seeking to honor God? "Them that honor me I will honor." And, can we wonder sometimes at the condition of things in some professed Christians' homes when we think of how little God has His place there and how little He is honored. The Lord speak to our hearts in connection with this and may we seek to please him. Sometimes we see in homes the words "God first." It is well to have these words in our homes, but it is infinitely better to have them inscribed by the spirit on our hearts and to live in the power of them. In prospect of the Lord's coming what about our responsibility to God first?

(4th.) Read Isa. xiv, 1-3.

Here is the rest that Israel is going to enjoy by-and-by. At the present time and during the times of the Gentiles right on to the coming of the Lord we know that Israel's place has been, is now, and will be a place of servitude, and there has not been a so-called Christian nation that has not afflicted Israel: but the time is coming when they will no longer be the tail, but the head, and the nations will yet serve Israel, and Israel will rest from their bondage and servitude.

(Continued.)

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### THE PROPHETESS NOADIAH

Neh. vi, 14.

BY J. FERGUSON



HERE are names in the Scriptures which have come to us with an aroma of blessing. To these the Lord's people owe a debt of gratitude. There are others to whom a bad savor is attached. In the passage before us we have two of the latter, Tobiah, and Sanballat, whose names have become a proverb indicating opposition to the work of the Lord. We have also a woman's name, Noadiah the prophetess. It is not often that a woman figures, in the Scriptures, with evil men though there are



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a few instances. Noadiah had joined with Tobiah and Sanballat to seek to hinder the building of the wall. It is sad indeed to see a woman thus helping the enemies of God.

In our day there is some times a Noadiah busying herself in seeking to hinder the servants of the Lord in their blessed work. Such a woman does not always appear in public. Her work may be done in a sly and hidden way. She makes it her business to cast aspersion on one who stands for the right, and refuses to be moved away from the path of truth and loyalty to Christ. We do not read anything commendatory about Noadiah: no works of faith or charity, but subtle scheming and planning: a sad contrast to some of the noble women whose names are given us in the Scriptures.

Women have been a great blessing to the Church. Many attribute their salvation to the prayers and godly life of mothers and sisters. The mission fields witness to their self-sacrificing labors. There was an Anna who served God day and night in the temple: and a Phoebe who is called a servant of the Church: and many others.

It is well for sisters to take warning, and see that they are not in any way reproductions of Noadiah. A woman can be a hindrance to the work of the Lord by idle and foolish talking. It is very easy to fall into the habit of speaking evil of the servants of Christ, of their work and of their families: and it may be into harmful and wicked gossip. Hearts have been made sore; and Christian communities blighted by the tongue of one woman. The same may be said of brethren, but we pass on the word of warning to the sisters. All remember the sad case of Miriam. She made a good start. When standing on the shore of the Red Sea she led the victory song for the people of God. But alas, that it should be said that this dear woman used her tongue against her brother Moses, and was the means of hindering the onward march of the whole camp of Israel for seven days.

Sister, beware, do not be a Noadiah. Do not by word or action join hands to hinder the blessed work of the Lord. Let the functions and services peculiar to women be used to the glory of God, and to the furtherance of the Gospel. We never hear again about Noadiah. Her name is shrouded in oblivion save for this one mention to be known as a hinderer of the work of the Lord. She is not counted as worthy of any place among the noble women who were loyal to God. Let the name of Noadiah speak loudly to all as a beacon of warning to those who engage in idle gossip and are hinderers of the work of the Lord.

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Well may we be called brethren, for we are redeemed by one blood; we are partakers of the same life; we feed upon the same heavenly food; we are united to the same living head; we seek the same ends; we love the same Father; we are heirs of the same promises, and we shall dwell forever together in the same heaven.

THE KINGDOM OF GOD,  
and  
THE KINGDOM OF HEAVEN.

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E. A. M.

(Paper vi.)



THE Lord Jesus presented HIMSELF to Israel as their Messiah king, but He gave them no hint that He had any thought of restoring the kingdom to Israel at that time. For those who received Him He had something higher and better. "He came unto His own, and His own received Him not, 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: Which were born, not of blood, nor of the will of the flesh, nor the will of man, but of God," John i, 11-13. Earthly relationship, as the seed of Abraham, and earthly blessing, must give place to the heavenly, whether few in Israel or many received Him. What manner of behaviour ought to characterize these "sons of God" while passing through a world that rejected the Son of God; and would reject and persecute them: with the encouragements of a heavenly Father's care over them, and a reward from His hand for faithfulness, we have already had in the sermon on the Mount.

That this heavenly blessing was not to be confined to Israel was shewn by the Lord commending the faith of the Gentile centurion, saying, "I have not found so great faith, no, not in Israel," Matt. viii, 10. Not only so, in a most significant way He marked the transfer of that which the children of Israel despised and loathed to others who would gladly receive it. "Many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob, in the kingdom of heaven: But the children of the kingdom shall be cast into outer darkness: there shall be weeping and gnashing of teeth." By such plain teaching did the Lord Jesus seek to shew the Jews that for the present He purposed to set them aside. Again in the next chapter He tells them that He has not come to put a piece of new cloth on the old garment, nor new wine into their old bottles. (See Chap. ix, 16-17.) Such teaching was the complete subversion of every fondly cherished hope on the part of the Jews that their expectations of present earthly blessing was to be brought to them by the one who was in their midst, their long promised Messiah.

In the next chapter we have the disciples sent forth to preach, "The kingdom of heaven is at hand," to the "lost sheep of the house of Israel." (Matt. x.) According to God's fixed principle the Jew is first; and the kingdom of heaven must first be preached to the Jew. But the kingdom preached was not the kingdom that they

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were looking for, and the preachers were fore-warned that they would be rejected and persecuted. "Think not that I am come to send peace on earth, I came not to send peace, but a sword," (ver. 34). "He that taketh not his cross, and followeth after me is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it," (vs. 38-39). How different all this from the Jews' thoughts as to the earthly kingdom! How true of the followers of the Lord Jesus during the present phase of God's rule over the earth—the kingdom of heaven!

In chapter xi, we have the greatness of John the Baptist, with the astonishing contrast between him and a disciple of the present age, "he that is least in the kingdom of heaven is greater than he." The least Christian has a higher place than the greatest Jew because of the difference in the dispensations in which each is found. The bride of Christ has a nearer place to His heart than the friend of the bridegroom. In the meantime the King is rejected. Saul occupied the throne in Israel while David was hiding in the cave of Adullam. The kingdom in those days suffered violence and the violent held the sceptre by force. Even so is it now "from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force," (ver. 12). The Jews said, "This is the Heir, come let us kill Him, and let us seize upon His inheritance, and they caught Him and cast Him out of the vineyard, and slew Him," Matt. xxi, 38-39. They wanted the earthly inheritance, but they did not want the Heir. The unconverted know that the earth was created by, and for, the Lord Jesus. How greedily they seize upon the things of earth! How completely they get rid of all thoughts of Him to whom it belongs! They want dollars that they can call their own and use as they like; not as belonging to Him, and themselves His stewards. They want pleasures, but it is the pleasures of sin; not "joy unspeakable and full of glory," such as they could have in fellowship with Him. To all intents and purposes men kill the Heir, and seize the inheritance when they grasp the world, its riches, pleasures, honors, or religion while rejecting Him. This chapter goes on to shew how completely the Jews rejected the Heir. They said concerning John the Baptist, "He hath a devil," concerning the Lord Jesus, "Behold a man gluttonous, and a winebibber, a friend of publicans and sinners," Matt. xi. 18-19.

All the Lord's mighty works were in vain, the Jews would not repent. They would not have the offered heavenly blessings. They would none of the kingdom of the heavens: nor of the King; and now He pronounces "woe" upon them more intolerable than that of Sodom in the day of judgment. Notwithstanding their rejection of Him He sees the Father's counsels being fulfilled, "I thank thee, O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent, and hast revealed them unto babes. Even so Father for so it seemed good in thy sight. All

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things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him," (xi, 25-27). How characteristic of the kingdom of heaven! His Father is *Lord of heaven and earth*, in spite of all man's rebellion and sin. And the Father reveals the Son and the Son the Father. But to whom is this revelation granted? "Come unto Me *all ye that labor and are heavy laden, and I will give you rest.*" He puts His yoke upon such, and in learning His meek and lowly spirit they find rest. In this, Judaism is swept entirely to one side, and the sweet invitation is to all, everywhere, who are heavy laden. Blessed rest! How many millions of Gentiles have availed themselves of it; and have had the Father and the Son revealed to them!

In chapter xii the Pharisees held a council against Him how they might destroy Him. He had taken one thing after another from them, in which they trusted, until now nothing is left: and now He tells them that the blessing is to flow out to the Gentiles quoting the saying of God by the prophet, "I will put my spirit upon Him, and He shall shew judgment to the Gentiles . . . and in His name shall the Gentiles trust." He calls the Jews a "generation of vipers," speaks to them of the sign of the prophet Jonas, and of how the men of Ninevah will rise up in judgment against them; and likens them to a house "empty, swept and garnished" into which the wicked spirit that had gone out would re-enter taking with him seven other spirits more wicked than himself, and their last state be worse than the first. He then turns from his mother and brethren in the flesh to claim as mother and brethren "whosoever shall do the will of my Father which is in heaven."

In these first twelve chapters of the Gospel by Matthew we have had a constant setting aside, for the present, of the things of Judaism, in order that the New Covenant might be established. The disciples were turned from thoughts of earthly to heavenly blessing: from thoughts of millennial blessedness to a path of rejection and suffering with a rejected Lord. In the thirteenth chapter we have a prophetic forecast of the present epoch of the times of the Gentiles. One has well said: "It was a distinguished moment in the Lord's ministry. Things new and old were before Him, the mysteries of the kingdom of heaven. The kingdom of heaven itself, the rule of the God of heaven over the earth and its nations, was no new thing. Daniel had told of such a kingdom distinctly, and all the prophets gave witness to it, in their way and measure. But the kingdom under such conditions as the Lord presents it in this chapter, was altogether a new thing, foreign to all the thoughts and intimations of the prophets. Blindness of eye and hardness of heart executed upon Israel, and during that season, the seed of God, the word of grace and truth, sown in the distant 'field' of the 'world,' there passing through such a history as this chapter gives it—this, surely, was a

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new thing. Known unto God are all His works from the beginning of creation; but some of His saints have to wait till the due time for their disclosure to come—and such a time for the telling out of some of them was the time of this chapter. The Lord, for a moment, in spirit leaves Israel, and we, in anticipation are introduced to our own Gentile history.” (J. G. Bellett.)

The rule of the heavens, politically, remains the same as when committed to Nebuchadnezzar at the beginning of the times of the Gentiles. God's people are still to be subject to “the powers that be,” for they are ordained of God for our good—unless, of course, where they seek to interfere with the carrying out of God's will. In this chapter we have what is going on in the kingdom of heaven religiously. The scope of the kingdom, political and religious is the same, the whole world. To seek to limit the kingdom in this chapter to born again people, or even to Christendom is a source of much error. “That the kingdom of heaven was merely the true *invisible* Church of God is an explanation which cannot for a moment be maintained, consistently with a single statement of these parables, and of analogous ones. That it was merely the *visible* Church of God is neither consistent with what we find in this chapter, nor any adequate representation of the matter.” (J. N. D.)

When the Lord Jesus establishes His kingdom on earth, in power as it will be in the future, it will embrace the whole world, though in a special way He will be manifested as the “King of the Jews.” During the time of the kingdom and patience of our Lord Jesus He is King of the Jews, and He is more. He is King of nations, as we have already seen. He has purchased the field, and the field is the world. This is the extent of His kingdom, and into it He sends His word, “the word of the kingdom,” Matt. xiii. 10. The word of the kingdom is the word of Him who said, “All authority is given unto me in heaven and on earth, go ye therefore and make disciples of all nations,” Matt. xxviii, 18. The Gospel is for the whole world, and is not limited, as was the Old Testament, to any one people. The Gospel does not make the kingdom, it is the word of the kingdom. A man conquers a kingdom by the sword, or receives it by inheritance, and when it is his, and not before, he has a right to send out his laws and enforce them as the laws of the kingdom. Some obey those laws, and are true children of the kingdom, others rebel against those laws, and it may be, have to be expelled from the kingdom. The kingdom exists, then the king sends out his word to those in it. So it is here as we shall readily see by referring to the parables, which we shall consider in our next paper.

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Let the question of eternity have a monopoly in you. It is an intensely personal question, but instead of making you selfish, it will expand your heart. He who has never felt for his own soul cannot feel for another's.

### THE CHRISTIAN AND THE TRADES UNION

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ONLY a blind and foolish prejudice would deny that the working man has had in the past, and may still have, many grievous causes for complaint, and if he has nothing beyond and outside this world we do not wonder at his discontent and his endeavour to secure for himself better conditions of life.

We know at the same time that if he could gain at once every advantage for which he has combined in Unions he would still be an unsatisfied man, for in Christ only is true life found, the life that satisfies, and makes a man rejoice with a joy that is not dependent upon his circumstances. We also know that selfishness and sin characterize this world out of which Christ has been cast, the only One who could have righted its wrongs, and turned its turmoil into rest and peace; and whether it be the Capitalist who grinds the workman to increase his gains, the agitator who exploits the workman to satisfy his own ambition, or the workman himself who rebels against present conditions and casts envious eyes upon those whom he thinks to be more fortunate than himself: all alike are moved by the same motive and power—selfishness and sin.

But the question is, should the Christian working man, the man who has Christ as his Saviour, life, pattern, and hope, and who has God as his Father, join a Trades Union? The answer to the question will be very simple if we ascertain the aim and character of the Union.

Let us go to the Scriptures for our guidance: "And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do THE NATIONS OF THE WORLD seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God: and all these things shall be added unto you. Fear not, LITTLE FLOCK; for it is your Father's good pleasure to give you the kingdom." (Luke 12. 29-31.)

Two classes are here brought into striking contrast: "the nations of the world," and "the little flock." And the things they pursue are equally striking in their contrast. "These things"—food, clothing, earthly things—and "the kingdom of God." "The nations of the world" are the unconverted, those that know not God, whose hopes and desires are bounded by things of the world and the present time; "the little flock" are they who can call God their Father, and He must be supreme with them; their faith and hope is in Him. His things are the things they seek, and while they follow after these, He will see that their earthly needs are met, for He careth for them.

What is the object that the Trades Unions have in view? There is but one answer. Trades Unionism avowedly seeks after the things

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of this life; it seeks after them seven days in every week, for Sunday is the day for all its greatest demonstrations. And if a movement is to be judged by its aims, then, without question, this one comes under the head of "the nations of this world," in which are also included every society and individual, whether rich or poor, that does not give the things of God the sovereign place. Consequently we do not see how the "little flock"—those who know God as their Father and rejoice in His care for them—can consistently and happily throw in their lot with Trades Unions.

No! Their motives and aims are different, their roads lie in opposite directions. How can they walk together? Will "the nations of the world" tread the heavenly way and seek the things of God? Unless they are converted they cannot. Then if the child of God walks with them at all he must go their way entirely.

It may be urged that unless a man does join the Union he will be prevented from earning his living. Well that is only the manifestation of the tyrannical intolerance of the world, in spite of its boasted progress and love of freedom, and it ought to make the Christian glad that he does not belong to it, and the more determined to keep clear of it; we cannot see that it makes a good argument for the Christian to surrender the dignity of his independence of it, and the path of faith, and throw himself into it. The spirit that animates it is the earnest of that which is yet to come when that great and powerful personage called the beast, in Revelation 13 shall cause all, "both small and great, rich and poor, free and bond, to receive a mark in their right hand and in their foreheads: and that no man might buy or sell, save he that had the mark of the beast, or the number of his name" (vers. 16, 17). We do not believe that any Christian living today would say that the people of God who shall be put to that severe trial ought to yield to the power of the beast and join his vast union of all classes of mankind; neither can we believe that any Christian should yield to that which bears so striking a resemblance to it now. That the refusal to receive the mark of the beast in the future day of trial receives God's full approval is evident from Revelation 20., where we read, "And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years" (ver. 4). And we believe that those who, believing in the living God, stand clear of these present day movements will also be approved of Him; indeed, for our encouragement it is said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." The prize and the reward are on before, and meanwhile, in the midst of the trial, God is the refuge and resource of His children.

If the Christian workman serves a hard master, the Scripture

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instructs him how to act: "Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if . . . when ye do well, and suffer for it, ye take it patiently, this is acceptable with God" 1 Peter 2. 18-20. (See also Eph. 6. 5; Col. 3. 22; 1 Tim. 6. 1; Titus 2. 9). But the Trades Union says, "You must not be subject, but 'down tools.'" If the Christian's circumstances and conditions of life are hard, again the Scripture instructs. "But GODLINESS WITH CONTENTMENT is great gain. For we brought nothing into this world and it is certain we can carry nothing out. And having food and raiment let us be therewith content" (1 Tim. 6, 6-8). "Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13. 5, 6). But Trades Unionism preaches discontent. This lies at the root of all its doctrines, and to men who are contented it has nothing to offer. In its doctrines and commands then it is opposed to the Word of God, and no man can serve two masters; if a Christian who is in a Trades Union obeys its commands, he will run many a time counter to the Word of God; if he is subject to the Word of God he must often refuse to obey the commands of the Union. Let him chose then whether he will obey God or man.

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### "THE SHADOW OF THE ALMIGHTY"

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OD is our refuge and strength, a very present help in trouble" (Psa. xlvi.)

Is it not a very curious thing that the tendril of a climbing plant will not turn, like a leaf, to the light, but away from the light to the shadow?

Why is this?

Because the shadow tells it, in some wonderful and mysterious way, that some object around which it can twine is casting the shadow near it; whereas if light is all around it, that shows that there is no solid object round which it can twine near at hand to intercept the light and cast a shadow. Therefore, the tendril has learned by experience to turn always to the shadow for support.

And so, dear troubled child of God, your trouble will reveal to you the presence of the Mighty One, Whose shadow it is, and you can lean all your weakness on His Almighty strength. Let your whole life be a turning to God, Who is all your salvation, and should be all your desire.

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I have heard a great deal about evolution and development, but I am afraid that if any one of us were to be developed to our utmost, apart from the grace of God, we should come out worse than before the development began.



## WORDS IN SEASON.

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### THE TONGUE

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By JOHN MARTIN



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

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

What a happy difference when the tongue is under the control of the Spirit of God, and directed in the truth. "The tongue of the wise is health," Prov. xii, 18. "The tongue of the wise useth knowledge aright: and a wholesome tongue is a tree of life," Prov. xv, 2-4. The apostle James uses the figure of a fountain to shew that with our tongue we should yield nothing but the fresh, or sweet water of blessing. Brother John Smith told me that he never once met brother D. Munro without getting his soul enriched and refreshed through his conversation. We may be too often like a pump that has lost its priming, with no suction to draw from the depths, so requiring water to be poured into the cylinder from the top: then by using the handle a fresh supply will gush forth freely. So we need to keep in constant priming with the love of Christ, that by our life and conversation we may be enabled to communicate blessing to others. A special provision for the maintenance of this refilling is the weekly gathering in the Assembly for the observance of the Lord's supper, which brings with it the necessary exercise of cleansing our ways, from all that would hinder communion, and the refilling of His love in our hearts as implied in the words of Ps. xxiii, 5, "Thou anointest my head with oil; my cup runneth over." Paul writing of his purposed visit to Rome, could say, "I am sure that when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ," Rom. xv, 29.

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### QUESTION CORNER

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**Is it Scriptural to pray for the conversion of the unsaved?**

We judge that this question has risen in the mind of the questioner in connection with the doctrine of election. If God has foreknown, elected, and

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predestinated, then what is the use of praying for the salvation of any? How to harmonize God's electing grace, with man's responsibility baffles the acutest minds, but faith believes both doctrines because they are both taught in God's word. The truth of either of them does not depend upon our being able to adjust and explain them, but simply upon God's declaration concerning them. He has revealed both, and it is not for us to ask HOW can both of these be true, or to refuse to admit one of them, because it appears to our reason inconsistent with the other. We know so little of the things of God, and are so utterly unable to reconcile many things much plainer than these, that it becomes us to be silent. God commands men everywhere to repent and believe the Gospel, yet He says, "No man can come to Christ unless it be given him of the Father." It is sad indeed when men will not believe what God tells them, unless their own reason can approve of it. There can be little reverence for God when men will not receive His revelation unless borne out by the demonstrations of their own erring reason. There can be little reverence for the Bible when men will not admit one of its plainest statements because they cannot see how it accords with another, to which they happen to be particularly attached. There is perfect harmony though we cannot see it. God's harmonies lie deep, so deep that to the careless, or perverse ear they may sometimes be taken for discord.

A man has a right to elect a woman for a wife; to win her affections by deeds of kindness: and when he has bound her by bands of love he asks her if she will be his wife: is she not free to accept or refuse? Her freedom harmonizes with his electing grace, when she has been overpowered by his love. So is it with those who are subjects of God's electing grace.

We may not be able to explain how the prayers of God's people move the hand of God, any more than we are able to explain election, but we have the plain word of God to pray for those things that we desire to see accomplished, and that is enough for faith. "In every thing by prayer and supplication with thanksgiving let your requests be made known unto God," Phil. iv, 6. That God hears and answers prayer is too plainly taught in the Scriptures to be denied: and too often proved in the lives of His children to be questioned. When the disciples could not cure the lunatic the Lord Jesus said, "This kind goeth not out but by prayer and fasting," Matt. xvii, 21.

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### THE LORD KNOWETH HOW

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He knoweth how to cheer me, when I am sad and lone:  
He knoweth how to comfort, when every hope is gone:  
He knoweth how to save me from out the tempter's snare:  
Why should I fear and tremble when I am in His care?

He knoweth how to shield me from every rude alarm:  
A wall of fire about me is His almighty arm:  
He knoweth my temptations, and lest my footsteps slide,  
He binds me closely to Him, and keeps me by His side.

He knoweth how prone to wander is this poor heart of mine;  
To seek earth's broken cisterns, instead of joy divine:  
And so He gently severs from all to which I'd cling:  
And then He sweetly teaches the broken heart to sing.

He knoweth how I would serve Him—a vessel pure and clean:  
More loyal to His honor than I have ever been.  
He knoweth how to mould me: and so I would be still,  
Nor murmur at His method to work His perfect will.

—J. E. Hughson.

## WORDS IN SEASON.

**ARNSTEIN.**—Bren. Silvester and Watson had some encouraging meetings here in October.

**ABERDEEN, SCOTLAND.**—Chas. Summers has visited New Deer, and other places, taking part in the Gospel meetings. He purposes sailing for America in Dec., D. V. Mr. J. Petrie, who has been preaching for some years, may accompany him.

**WATERBURY, CONN.**—Dr. H. A. Cameron having left Waterbury for the present, correspondence for the Assembly may be addressed to Mr. J. H. Chambers, 49 Plaza Ave., Waterbury, Conn. We had a visit from Bren. Dickson and Marshall. They also called at **BRIDGEPORT**, and **S. MANCHESTER**.

**BARRINGTON, R. I.**—Bren. Marshall and Dickson have had a series of meetings here, with an encouraging number of strangers coming in.

**GROTON, CONN.**—H. G. McEwen was with us for a series of meetings. God is working, and several have professed.

**LYNN, MASS.**—The Conference here was a refreshing time. The word was ministered by Bren. Matthews, Dickson, Marshall, Black and Martin.

**NORFOLK, VA.**—Bren. McEwen and Smith have been much encouraged in tent work here the past summer, and are continuing the meetings. Quite a number have professed conversion, and an Assembly has been formed. The Assembly meets at 90 Southampton Ave., Atlantic City, Norfolk, Va. Correspondent, Mr. C. H. Johnson, 44 Walnut St., Norfolk, Va.

**HARRISBURG, PA.**—J. Waugh has had several weeks' chart lectures here. W. Beveridge had some meetings at **SHEPHERDSTOWN**; one professed.

**RICHMOND HILL, L. I., N. Y.**—The Conference here was the largest yet; and the word of God seemed to find a response in many hearts. Those who took part were Messrs. Matthews, Beveridge, Martin, McEwen, Dickson and Marshall.

**CEDAR COTTAGE, B. C.**—The October Conference was the largest yet. One professed to be saved. Bren. Telfer, McCartney, McGeachy and Scott ministered the word. Five were baptized recently, and added to the Assembly.

**MIDLAND, ONT.**—The Annual Conference will not be held at the usual time on account of the severity of the weather at that season.

**REDLANDS, CAL.**—The correspondent for the Assembly is Mr. Leonard Leest, 1144 Alta St., Redlands, Cal.

**DETROIT, MICH.**—The Conference was large, and very good. Bren. Dickson, Marshall, Black, McCrory, Ferguson, Goodfellow, Duncan, Ross, Hunter and others were present.

**PUGWASH, N. S.**—Bren. Brennan and Milnes have just returned from a Gospel tour into Newfoundland. They scattered Gospel literature through St. Johns, where they had two weeks' open air meetings, and one week in a fisherman's kitchen. In Harbor Grace they had three weeks in an Orange Hall. Pray for blessing on the seed thus sown.

**WINNIPEG, MAN.**—Mr. R. J. Dickson has moved. His address is now 388 Home St., Winnipeg, Man.

**SAULT STE MARIE, MICH.**—Mr. Leonard Sheldrake has moved here from Standish. His address is 656 Bingham Ave., Sault Ste Marie, Mich. J. Ferguson had a week's meetings here.

**DULUTH, MINN.**—The Conference was good, Bren R. J. Dickson, J. Ferguson and Hamilton ministering the word.

**FLINT, MICH.**—T. Black was with us for a week.

**VANCOUVER, B. C.**—Mr. A. McDonald's address is now 1756 McSpadden St., Vancouver, B. C.

**FRESNO, CAL.**—S. Greer and E. B. Roy had Tent meetings and a number professed. Mr. Greer continued in the Hall with good interest.

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### CONFERENCES

**STEBENVILLE, O.**—The Conference dates are. Dec. 24, 25, 26, with a prayer meeting Thursday night, Dec. 23. Communications may be addressed to Mr. A. Couslev, 1309 Euclid Ave., Steubenville, O.

**OWEN SOUND, ONT.**—The Conference will, D. V., commence with a prayer meeting Thursday, Dec. 30; and continue over Lord's day, Jan. 2nd, 1921. All welcome.

**SEATTLE, WASH.**—There will be a Conference, D. V. in the new Gospel Hall, cor. of Roy St. and Fourth Ave., beginning with a prayer meeting Friday, Dec. 24, and continuing Dec. 25 and 26. Correspondent, Mr. G. A. Morrison, 4418 Woodlawn Ave., Seattle, Wash.

**TILLSONBURG, ONT.**—Our Convention will be held, D. V. Dec. 31st, and Jan. 1st, and 2nd, with a prayer meeting Dec. 30th. Correspondent, Mr. J. McCormack, Box 322, Tillsonburg, Ont.

**BOSTON, MASS.**—Our Conference dates are. prayer meeting Friday evening, Dec. 24th; Saturday and Sunday, three meetings each day; Sunday School annual meeting Monday evening, Dec. 27. Correspondent J. F. Black, 9 Ellis St., Roxbury, Mass.

**PHILADELPHIA, PA.**—The 34th Conference will D. V. be held in Bethany Brotherhood Hall, 2115 South St., on Friday, Dec. 31, continuing over Lord's day and Monday. Prayer meeting Thursday evening, Dec. 30, in Gospel Hall, 20th and Dickinson Sts. Correspondent, D. P. Harry, 1035 Robbins Ave., Lawndale, Philadelphia, Pa.

**LOS ANGELES, CAL.**—The Conference will be held D. V. in the Gospel Hall, 1225 W. Jefferson St., on Dec. 24, 25 and 26. **MONROVIA** will follow on Jan. 1 and 2.

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### FALLEN ASLEEP

**MR. JOHN McCLAY**, of Summit, N. J., on Sunday, Oct. 24th, aged 61. Mr. McClay was saved 46 years ago in the Victoria Hall, Belfast. He came to America when 22 years of age, and through his influence the Assembly was begun in Summit about 23 years ago. He was sick but a few hours. W. H. Hunter spoke at the funeral.

**MRS. JAS. REED**, of Fall River, Mass., on Oct. 17th, aged 50. She was converted in Glasgow when quite young. Mr. Wm. Matthews and Dr. E. A. Martin spoke at the funeral.

**MISS MARY DOUGLAS**, of Peterboro, Ont. (daughter of our esteemed brother, W. P. Douglas), on Lord's day, Oct. 17th, after but a few days illness. She was saved, and in the Assembly for a number of years, and respected by all. Bren. Pearson and McClintock spoke to the friends in Peterboro, and the body was taken to Cleveland where Bren. Muir and McCrory spoke to a large number of sympathizing friends.

**MRS. McLAURIN**, of Brandon, Man., Oct. 13th. She had been in fellowship with the Assembly in Brandon for about 30 years. Bren. Dickson and Fish spoke at the funeral.

**MRS. J. MORRISON**, of Sydney Mines, on Oct. 29th, aged 78. She was saved in the "59 revival" in County Armaugh; later she was in the Cumberland Hall Assembly, Paisley, Scotland. A patient sufferer for 9 years.

**MR. J. KLINE**, of Glendale, Cal., on Nov. 4th. Mr. Kline was formerly of Detroit, Mich., and was highly esteemed by all in the Assembly there, in which he took an active part for many years.

**MR. ALBEN EMBURY**, of Jackson, Mich., on Oct. 8th, aged 64. He was saved in Standish and was in the Assembly there for many years.

**MR. THOS. CARTER**, of Sarnia, Ont., on Oct. 9th, aged 48. A man of good report. W. P. Douglas spoke at the funeral.

**NOTICE.**—Subscribers will please note the slight increase in price for 1921, as per inside of first cover. By renewing promptly you will help us materially in our work. Thanks.