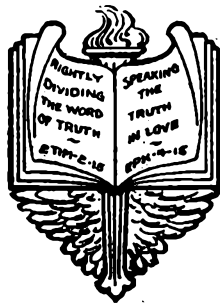


Words in Season

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



January 1927

CONTENTS

	Page
1927	1
Peace	3
Without Spot or Blenish.....	4
The Annual Deception Season.....	6
Thoughts From the Gospel According to John.....	7
"With One Mind".....	9
Five Marys	11
Worldliness	14
Question Corner	15
Work and Workers.....	ii, iii, iv

WORDS IN SEASON

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Notes of Conference, etc., should reach us by the 12th of preceding month.

Entered as Second Class matter at the postoffice, Lewistown, Pa.

WORK AND WORKERS

WESTERLY, R. I.—The Hall was well filled at the conference. Bren. Beveridge, Marshall, Ferguson and Martin gave helpful messages.

LAWRENCE, MASS.—The Conference was well attended and Bren. Scott, Hunter and Thorpe were the ministering brethren.

LONDONDERRY, NOVA SCOTIA.—Mr. A. Goodwin writes: "Today completes our third week here, has been good from the first and is increasing. There is much land to be possessed in these parts. Alas, how few there are who seem to know the Gospel of God. Some of the older ones tell us, 'We heard these things years ago.' The younger ones tell us, 'We never heard the plain simple Gospel before.' Can it be that Satan's emissaries are so much more active in his service than the followers of the Son of God are in His? Surely it is high time for us to awake out of sleep."

Another writes, "We are asking the Lord to send some real, young men of God, who will take an interest in souls in Nova Scotia. So many come and stay for a while, and then go where things are more congenial for the flesh; but what is needed is for some to come and live here. There are now only three evangelists amongst us living between Toronto and Labrador, and the need is very great. Satan's agents, both men and women, are going into every nook and corner here with their poisonous literature deceiving souls, while those who have the life-giving message are going in for an easy time down here, and not reaching out into the regions beyond in Canada. May the Lord exercise our hearts to go in for spreading the Gospel the little while that remains."

VANCOUVER, B. C.—Bro. O. C. Fish has had meetings in North Vancouver.

ORANGE, N. J.—The Italian Assembly formerly meeting at 297 Henry Street, will now meet at 53 South Day Street, Orange, N. J.

DESERONTO, ONT.—F. G. Watson had three weeks' meetings with good interest.

MONTREAL, QUE.—Bren. Silvester and H. Harris have had good times here, a good many professing salvation.

COLLINGWOOD, ONT.—Bro. Widdifield had meetings at Redwing, and is now here with Bro. Shivas. Meetings are good.

GRIMSBY.—Bren. Steen and McCartney are having meetings with interest.

TORONTO.—Mr. McCrory is having meetings in West Toronto: Mr. Muir in Swanwick Ave., Bren. Gillespie and Nugent in Bracondale. Some have professed at each place. Mr. J. Pearson had a Lord's day in Lansing, and two nights in West End Hall. Bren. McKelvie and Bunting, just out from the North of Ireland, had a night in Central Hall, West Toronto, and West End Halls: ministry appreciated. They purpose going to labor in the Western Provinces.

ST. CATHERINES.—Bren. Baillie and Winters are encouraged in a Hall nine miles out, some having professed: Mr. Oliver is expected.

SARNIA.—Meetings held by Bro. D. Oliver have been good.

YALE, MICH.—Bren. Govan and Klabunda had meetings out in the country: bad weather hindered the attendance.

Words in Season

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1927

Happy the man who is able to say as he enters the New Year, "My Beloved is mine, and I am His: He feedeth among the lilies. Until the day break and the shadows flee away, turn my Beloved, and be thou like a roe or a young hart upon the mountains of Bether, (separation)," Song 2:16-17.

My Beloved is Mine

Who is this Beloved? He is the mighty Creator of heaven and earth; the sustainer of all things: by Him all things consist or hold together—the omnipotent One. He is the Redeemer, the One who came down from Heaven, the sinless One who shed His precious blood to redeem sinners from the thralldom of sin: to unite them unto Himself in the bonds of love—love strong as death, love that many waters cannot quench, neither can the floods drown it, this is our Beloved. Such is His love to me; but such also is my love to Him. The strength of Omnipotence is His: and His is the tenderness of perfect love. Leaning upon His arm there is no mountain of difficulty I cannot scale; no valley of sorrow I cannot pass safely through. My Beloved is mine for 1927, what shall I fear?

And I Am His

Think of His riches of glory in a past eternity; He left it all to be born in a stable: to be poor, and despised; rejected and nailed to a cross of wood: to die for my sins that He might make me His very own: oh how precious we must be to His loving heart! He says, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand," John 10: 28. O my soul, take in the word, "I am His." My Beloved is mine, and I am His.

He Feedeth Among the Lilies

He has many lilies. "I am the rose of Sharon, and the lily of the valleys." Will He rebuke me for claiming such beauty? Oh no, hear what He says, "As the lily among the thorns, so is my love among the daughters," Song 2: 1-2. His blood bought are His lilies: all others are thorns. We were thorns but He transformed us by the new birth into lilies, and amongst His lilies He finds His heart's delight. Oh how pure and spotless His lilies seeing that their scarlet sins have been out-died by His scarlet blood! Shall we delight His loving heart during the days, or

WORDS IN SEASON

weeks or months of 1927 that may be allotted to us, by keeping our garments unspotted by the flesh: unwrinkled by crooked ways: in separation from the thorns who wove the crown of thorns for His blessed brow when He went to Calvary to redeem us Himself?

Until the Day Break

This is the world's night which they fondly dream is day. The Sun of righteousness is hidden from their view, and unrighteousness mounts higher and higher in their heavens while they dream of making the world a fit place to live in. The midnight is past, but the darkest hour is before the dawn. The world was never so dark as it now is with scientific infidelity. Antichrists are on every hand corrupting the word of God. Evil men and seducers shall wax worse and worse. We look for the bright and morning Star. We shall be caught up to be with Him and like Him ere He pours out the vials of His wrath upon the dark world that is guilty of His death. Then shall the day break upon this sin battered world: then shall the shadows flee away: then shall His blood-bought church reign with Him: and Israel "the ransomed of the Lord 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. 35: 10.

Turn My Beloved, Be Thou Like a Roe Upon the Mountains

of Bether

Bether means separation. Our Beloved is spoken of as "holy, harmless, undefiled, separate from sinners, and made higher than the heavens," Heb. 7: 26. He walked the heights of unbroken communion with God. And "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth fruit in his season, and whatsoever he doeth shall prosper," Ps. 1: 1-3. God would have us to walk in the footsteps of our beloved upon the mountains of Bether. "If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth, For ye are dead, and your life is hid with Christ in God," Col. 3: 1-3. May we know more of heart separation from the world and its ways: more of what it means to go forth unto Him outside the camp: more of the mountains of communion the little while until He takes us into His own blessed presence.

"Shut in with Thee far, far above
The restless world that wars below;
We seek to learn and prove Thy love,
Thy wisdom and Thy grace to know."

WORDS IN SEASON

PEACE

"Therefore being justified by faith we have peace with God through our Lord Jesus Christ," Rom. 5: 1.

What is the character of this peace? It is a peace established upon righteousness. A real peace which cannot be disturbed must be established upon the foundation of righteousness. "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever," Isa. 32: 17.

How does this righteousness come to a sinner? God said to Abraham, "Look now toward heaven, and tell the stars if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord, and He counted it to him for righteousness," Gen. 15: 5-6. Perhaps you think that in this righteousness Abraham stands alone, but not so; "Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification," Rom. 4: 23-25. All that was against us He cleared away by His death upon the tree. "He hath made Him to be sin for us: Who knew no sin, that we might be made the righteousness of God in Him," 2 Cor. 5: 21.

Thus "Peace with God" has been made through the blood of His cross, (Col. 1: 20); and is preached to us by Him (Acts 10; 36. Eph. 2: 12); for He is our peace, (Eph. 2: 14). Thus the believer's peace is built upon the very righteousness of God. The effect of this righteousness is "quietness and assurance forever," Isa. 32: 17. So this peace with God has the righteousness of God as its foundation: quietness and assurance as its fruits: and eternity as its duration.

Being justified by faith let us enjoy this peace with God. "The kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost," Rom. 14: 17. "Let us therefore follow after the things which make for peace, and the things wherewith one may edify another." This can be accomplished only as the indwelling Holy Spirit has His own way with us, for "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts," Gal. 5: 22-24. C. E. M.

Peace, what a precious sound!
Tell it the world around;
Christ hath made peace!
Our souls are brought to God
By His atoning blood,
And crowned with every good:
Christ hath made peace!

WITHOUT SPOT OR BLEMISH

By Oliver C. Fish



have been constrained somewhat to think of our Lord Jesus Christ as in 1 Pet. 1: 18-19. "As of a lamb without blemish and without spot." We tread on holy ground when speaking of the person and work of Christ; and it is wise to seek humbly to be as the oracles of God, and to minister as of the ability which God giveth when the subject is of Him whose Name is as ointment poured forth. Surely also we should learn spiritually to feed on the Lamb whose blood has redeemed us.

What was the general testimony of our Lord and Saviour in the days of His flesh?

He, like the typical passover lamb, was kept up for a period of time under the close scrutiny of God, demons, and men: and there was, if I may so speak, constraint in testimony, for heaven opens upon Him at His baptism, as He fulfills all righteousness. God has at last found a perfect man: and God must own this out of the pleasure of His heart. Out of the abundance of the heart the mouth speaketh, "This is my beloved Son in whom I am well pleased."

No blemish or spot mars this sacrifice of peace offering. A demon must also own Him as the "holy One of God," Mark 1: 24. And Pilate finds no fault in Him; and Pilate's wife sent unto him saying, "Have thou nothing to do with this just man," Judas, into whom Satan entered, betrays "innocent blood." A repentant malefactor declares that "This man hath done nothing amiss": and even a Roman centurian must glorify God saying "Certainly this was a righteous man."

"O! spotless Lamb of God, in Thee
The Father's holiness we see:
And with delight thy children trace,
In Thee, His wondrous love and grace."

Are we, beloved, partakers of this divine nature? How would others testify of us? Are we forming in this wondrous light, whose future shining is like unto a stone most precious, and "having the glory of God?" Rev. 21: 11. Are we unspotted from the world? Are our garments, or habits like His coat, speaking of His spotless life, "without seam woven from the top throughout"? May the Holy Spirit ungrieved be allowed to teach us far more than ordinary standards of present day holiness. Our example is this perfect Lamb of God. And as compared with Him, how much on us is soil and spot? There are others, too, needing help; to be saved with fear pulling them out of the fire; hating—not excusing—the garment spotted by the flesh, Jude 23.

These are days of departure. The current of things, both in the world and in the professing church, is away from God. Clean

WORDS IN SEASON

men, and "vessels sanctified" whom God would use, are surely in demand. Are we found among the few who have not defiled their garments? to "walk with Him in white, for they are worthy," Rev. 3: 4. May we have respect unto the recompense of the reward.

Turn to that wonderful Scripture, Eph. 5: 25-33; and this is our Lord Jesus' present work for us. Christ loved the Church and gave Himself for it: that He might sanctify and cleanse it with the washing of water by the word. Do we sufficiently use the water of the word? Peter in refusing the water would have lost the cleansing. Give attendance to reading; meditate on these things. Do this thy part, and Christ will surely do His. What is cleansed now will not have to be repeated at the coming judgment seat. Live in view of reward, not of mere adjustment. He, however, will surely finish the work He has begun. "The Lord will perfect that which concerneth me," Ps. 138: 8.

Having begun a good work in you, He will perform it until the day of Jesus Christ, Phil. 1: 6. What is not done now will have to be done then e're He presents us unto Himself a glorious Church not having spot or wrinkle, or any such thing. What will it be? Grace now or fire then? Fire burnt up Lot's works and associations: while faith and grace kept Abraham's unspotted. May He keep us from falling, as He will surely present us faultless before the presence of His glory with exceeding joy—our joy surely, and His, too. This we see in mystic garb when Isaac meets Rebekah, loves her and is comforted, Gen. 24: 67.

And now a word of warning, for the Lord's work must not be done deceitfully, nor the sword kept from blood. We are told of "spots in your feasts when they feast with you," Jude 12. Spots they are and blemishes sporting themselves with their own deceivings while they feast with you, 2 Pet. 2: 13. Men who creep in unawares, grievous wolves entering in, not sparing the flock. How the beloved apostle with tears sought to warn the overseers at Ephesus to take heed unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers. Where are the walls and the gates, the locks and the bars, and the porters to keep them in these evil days and perilous times? Are there no modern Great-hearts like Phinehas to use faithfully the sword of the Spirit, the word of God? Let me say, a spot is more easily contracted than eradicated. A leprous spot might prove in a garment to be a "spreading plague" only to be burned with fire, Lev. 13: 57. And one unclean stone in a house might carry with it a fretting leprosy, Lev. 14: 44, to the breaking down of the house.

The coming of the Lord draweth nigh. The day of the Lord with all its accompaniments of judgment and blessing, so that the apostle Peter who writes of the Lamb without blemish and without spot also says, "Wherefore beloved, seeing that ye look for

WORDS IN SEASON

such things be diligent that ye may be found of Him in peace without spot and blameless," 2 Pet. 3: 14. May He give us indeed this holy diligence that we may not be ashamed before Him at His coming.

THE ANNUAL DECEPTION SEASON

Is upon us. The so-called ministers have begun their hypocrite making season ten days ago. Few Christians, either in the old world or in the new, have any conception whatever of the absolute and total anti-Christian preaching, specially on this coast, by those hired for that work.

The general idea of Christianity, both preached and believed, is "the advantages of Christianity in this life, which, as explained by them, amounts only to an outward morality, a general intelligence in the constitution of the government, so as to vote the straight ticket, whether Republican or Democrat, a sufficient amount of inventive capacity and corresponding energy to make money and get rich, so as to be great."

The ruin, the wickedness and the degradation of our race is entirely ignored, and the substitution, etc., of the Lord Jesus Christ is entirely out of sight, and so is the everlasting future punishment of the wicked. The people in thousands are deceived by this spurious conversion, which amounts, at most and at best, only to a resolution to lead better lives, give their hearts to God and serve Him. This miserable imitation may last for a time, but surely the sooner it goes the better. It is not from above.

We append a short article from the leading daily press of Oregon, *The Oregonian*, in reference to this spurious revival in progress, which is correctly stated by the writer from his standpoint, i. e., as he hears it:

"The evolution of the Christian idea from the thralldom of creed is noted in the elimination of vengeance from the purposes of God toward His creatures as presented by the ministers now engaged in conducting revival services in this city. The declaration that 'the old notion that God had any pleasure in the suffering of His rebellious children is an inheritance from fables or fancy, tradition and mythology' would have brought upon a minister making it the wrath of the elders and the discipline of the church half a century ago. Now it is accepted as in just accord with human reason, which sturdily declares that nothing can be good in the Creator that is reprehensible in the creature. And so the world moves, and the theology that makes fierce, implacable vengeance and bitter, cruel jealousy prominent attributes of the divine character is out-dated by humanity itself and scouted by the ministers of Christ who hearken to its teachings."

Of course, as might be expected from an unconverted writer, he misstates the case. It never was held or preached that God

WORDS IN SEASON

had any pleasure in the sufferings of the lost, neither has it ever been stated so, as far as we know, nor has it ever been penned, as far as our knowledge extends, that God's children had any future suffering before them. Those who suffer in the future are the children of the other family, whose father is the Devil, the enemies of God, with increased condemnation to those rejecting Christ.

The people, speaking generally—probably nineteen out of twenty—have imbibed this unholy thing, and "Seventhday Adventists" have taken the lead in this unholy "no future punishment" heresy. Of them, reader, beware.

The result on the people is disastrous. In general they rebel against God's truth for which they have no more conscience than a gate post.

Evangelistic and Gospel work among such is about as difficult a work as is in this planet today, but God is faithful.

Ordinary efforts are not of much use: none excepting those who live in the presence of God and go forth in His might can avail at all.

Moreover, the effects of these heresies on God's own people is quite disastrous; perhaps described in Is. i. 8, "And the daughter of Zion is left as a cottage (booth) in a vineyard, as a lodge in a garden of cucumbers, as a besieged city," so that instead of making inroad on the darkness, the ungodliness makes inroads on her.

Pray for the Pacific coast. It would be well if those who spend their time in dividing God's saints were at this work for a little while; they might get cured.

Revive Thy work, O, Lord.

Donald Ross, 1893.

THOUGHTS FROM THE GOSPEL ACCORDING TO JOHN



have been enjoying the reading of the Gospel by John, in fact I read the whole Gospel in one sitting. What a terrible ordeal that would be for an unsaved person! But, thank God, we can enjoy His word the same as the unsaved do their fiction. In reading this Gospel thus I noticed things that I had never seen before. The Lord Jesus is so often found addressing the Jews, his brethren according to the flesh. It is not so much moral sin that He brings before them as it is the sin of **unbelief**, and the rejection of Him as the Son of God—the Gospel to religious people without Christ—"Of sin because they believe not on me," John 16: 9. He urges the Pharisees to believe on Him: to receive Him as the sent One from God: to believe His works as proof of His assertion that He was the Son of God.

The way the Gospel begins reminds us of the first chapter of Genesis, when in the beginning God created the heavens and the

WORDS IN SEASON

earth: only here **He was before the beginning** of the natural creation. "In the beginning was the Word that spake and it stood fast, (Heb. 11: 3). Both the natural and spiritual creations are brought into existence by the Word of God. All things were made by Him, and for Him, (Col. 1: 16-17; Eph. 3: 9; Heb. 1: 2). If in Genesis we have the account of the natural creation, so in John we have in chapters 1, 2 and 3, the **spiritual creation**. And as in Genesis we have physical darkness dispelled by physical light, so here we have spiritual, or moral darkness made manifest by **spiritual light**, in the person of our Lord Jesus Christ, John 1: 4-9. And as in Genesis there is no life without light, so in John life and light are brought in, in the person of Christ, John 1: 4. In Genesis we see Adam as head of the natural creation, Gen. 1: 26-28, the first Adam, the first man (1 Cor. 15: 45-47); so in John's Gospel we have the **Second Man, the Head from Heaven**, John 13: 3; 16: 28. Adam brought sin and death into the world: Christ brought in **life and righteousness**, (John 3: 14-17; Rom. 5: 18-19; Heb. 2: 9). In Genesis we see Adam receiving life from God: Here eternal life is received by faith, through Jesus Christ, John 3: 16. By gazing on the brazen serpent on the pole the dying Israelites received natural life: by gazing on the Lord Jesus on the cross we received life eternal, John 3: 14-15.

In this Gospel we have the "**new birth**" introduced to us by the Lord Jesus Himself: its absolute necessity: its origin: how communicated, and how sustained. We have the doctrine of death and resurrection; both physical and spiritual, John 5: 21-29. This is typically seen in Lazarus, John 11: 45; and spiritually in Nicodemus; in the woman at the well; in the impotent man, and in the blind man, (John 3, 4, 5 and 9).

We have also true **worship** ascending through the Lord Jesus, John 4: 20-24. We learn where to worship—in heaven: whom to worship—the Father: and how to worship—through the Son, by the Spirit. The true worshipper must be a saved sinner; one who has believed in Christ, as did the woman at the well of Sychar.

The doctrine of **fruitbearing** is illustrated by the vine, (Chap. 15), The secret of fruitbearing is to abide in Him.

The doctrine of the **Holy Spirit** is opened up to us—a Divine Person: in the world to convince of sin: in the believer as the comforter: and in the Church as the Guide.

I also noticed the absence of parables, especially of Mark 13: 34-37, though I think that we have the exposition of this parable here—the man taking a far journey (John 13: 1), where He was going, (14: 1-3); what He is doing (14); what we should do (15); the Porter to watch for His return.

C. Domick.

WORDS IN SEASON

“WITH ONE MIND”

(Notes of a Conference Address, Cedar Cottage,
Vancouver, B. C., 1926.)

Read 1 Cor. 1: 10-11; Phil. 1: 27-28; 2: 3-8; 4: 8.



In these portions of God's word we are exhorted unto a condition of soul which, if obeyed, would do much to prevent quarreling, partyism, and division; and bring us benefit in many ways.

There is, perhaps, no other evil that has wrought so much damage to the testimony of late years as divisions, internal and external. Many hearts are groaning to God for a cure. And God has manifested Himself as Jehovah-Ropha—(I am the Lord that healeth thee)—and cured some very painful bruises. Nothing, indeed, is too hard for the Lord. Still, is not a preventative much more to be desired than a cure? We have Scriptures given which, if practised, will act as preventatives of division.

Read again please: "Only let your conversation be as it becometh the Gospel of Christ, that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel . . . which is to them an evident token of perdition, but to you of salvation and that of God." The "which" here refers back to the becoming conversation, standing fast in one spirit, and striving together in one mind. And is it not so, dear children of God, that if our testimony would embrace these three manifestations of the new life, it would indeed be an evident token of perdition to the ungodly, and of salvation to you?

But let us look at the tokens separately: (1). "Only let your conversation be as it becometh the Gospel of Christ." "Only here takes the force of "by all means," and conversation in the original has a larger meaning than in the English, meaning "manner of life." This would teach us to keep a good conscience by giving no needless offense. And if in my haste I give offense, confess it to God and to my fellow man: and if another confesses his fault to me, to forgive him freely. An advocate sought to arbitrate a dispute by seeking to justify the one who seemed to him most right. According to Scripture his method was wrong. (Rom. 3: 10; Job 6: 25.) Had he persuaded each to approach the other with confessions, they would no doubt have cast up the heap of witnesses that is called Galeed, Gen. 31: 47.

But how shall I live out the Gospel? I would say that Rom. 6: 11-13 gives us the answer. "Reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body . . . neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead." I am not to yield my mouth unto foolishness, frivol-

WORDS IN SEASON

ity, or falseness: nor mine eyes unto covetousness. And how could one that is dead unto sin live any longer therein: or how could one who is alive to God forbear testifying for Him sometimes?

(2). "Stand fast in one spirit." The spirit here does not refer to the Holy Spirit, but to our attitude toward God and His truth while under fire. Satan often uses our fleshly zeal to make us stand in various spirits. Only when two are agreed can they stand together: and to be agreed in the things of God both must know the word of God and be abiding in Christ: thus together shall they prove what is that good and acceptable, and perfect will of God, (Rom. 12: 2). To be of one spirit in error cannot profit, nor please God.

(3). "With one mind striving." The faith of the Gospel can only be fully carried out in an Assembly of God. Neither the Eunuch nor yet Nicodemus, the Pharisee, were exhorted to "strive together" for the faith of the Gospel, yet both were reached and saved by the Gospel; it was the Assembly at Philippi to whom this exhortation was given.

One mind in an Assembly paves the way for action in receiving, putting away, arranging for special meetings, dispensing funds, etc. Not that every person in an Assembly must be asked their opinion by those taking oversight, but where there are objections by any these should be looked into and oneness of mind sought. No Godly oversight will lord it over God's heritage by acting contrary to the mind of the Assembly: they will wait upon God for that oneness of mind which will leave no murmuring, nor internal division in its wake. In 2 Cor. 2: 6, Assembly discipline is called judgment which was inflicted of many; but the "words of many" mean the whole, and not a majority of the Assembly.

One-mindedness is a precious fruit of the Spirit in an Assembly, and should be prayed for and sought after. In Phil. 3: 15 we are exhorted to be thus minded—of one mind—and if in any thing ye be otherwise minded, God shall reveal even this unto you. In verse 16 we read, "Let us walk by the same rule (the word of God), let us mind the same things. In chapter 4: 2, the exhortation changes to a beseeching of individuals that they be of one mind in the Lord.

The secret of one-mindedness, no doubt, is in lowliness of mind let each esteem the other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus: who being in the form of God thought it not robbery to be equal with God. But made Himself of no reputation, and took upon Him the form of a servant . . . humbled Himself and became obedient unto death, even the death of the cross."

WORDS IN SEASON

To love good is to hate evil. May God help us to hate strife, and division, except where the division is of God as in 1 Kings 12: 16-24. This evil has discouraged many hearts, and made us barren and unfruitful in some locations. These portions shew us a preventative, and should stir us up to a practising them that our profiting might appear unto all. That God may exercise our hearts unto this practise giving us right thoughts we turn to the last verse read. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things."

May these meditations bring us all into the mind of Christ, and lead to the one mind, that the God of peace may be with us, to give us peace by all means, Phil. 7: 9; 2 Thess. 3: 16.

Roy Gratias.

FIVE MARYS



S Christians gathered to the name of the Lord Jesus Christ we are sometimes accused of giving the sisters a very secondary place; and as they do not pray and preach in public, they are looked upon by many as unfortunate victims of a system of spiritual bondage.

Now it has been truly said that, "Order is Heaven's first law." God is not the author of confusion. On that fair morn, when He saw that it was not good for man to be alone, God made him an help meet, not a head, he had that already: but He gave him a meet help to complete and supplement the graces which he lacked.

Eve becomes the "mother of all living" and is the first woman. The last specifically mentioned in the Bible is Jezebel, which means "no habitation," a sorry commentry of how she used those womanly graces to seduce to fornication and idolatry; an enemy of God and His people. Inciting her husband to rob the habitations of others, she herself dies an outcast and is thrown to the dogs in spite of all her gaudy paint and powder.

Women occupy a very important place in holy writ. In fact their influences and graces are in the warp and woof of the lives of great men; but where these influences have been prostituted, we see women the apt tool of hell to convert an Abram into a liar; bore out the eyes of a Samson; make the "sweet singer of Israel" an adulterer and a murderer; cause the Baptist to loose his head; make a Peter deny his Lord; and an Ananias lie to the Holy Ghost. When women keep their God-given sphere, their influence for good is incalculable; when they usurp man's place they become the devil's sharpest tool to cut through law and order.

WORDS IN SEASON

Let us notice some incidents in the lives of five Marys mentioned in the Word. In Ex. 15: 20-21, we have a beautiful picture of Miriam, which is the Hebrew form of Mary, leading the women of Israel in a song of praise and thanksgiving. Some in their effort to find a Scripture for women preaching cite Ps. 68: 11 as the expression "of those that published it" is in the feminine gender in the Hebrew; but this verse does not refer to women preaching at all, but to Miriam and the company of women whom she led in her song of deliverance.

Women who can guide their sisters in a song of praise as the desert journey is entered upon, need special grace not to envy their brother's position and want to take the lead. In Numbers 12, the scene is quite changed; Mary has got away from God. She covets Moses' place; enlists her elder brother's sympathy, and together, she being named first, they seek to defame the meekest man on the earth. How sad to see that one who in Ex. 15 used her tongue in heavenly worship and praise, now using that little member in the devil's service, not even sparing the godly man Moses, implicating her brother Aaron and hindering all God's people a whole week.

Opinions vary much, as to the number of Israelites who went up to Caanan, but a modest estimate would be a million. Suppose each man lived on an average 3,300 weeks, then over 300 lives were wasted by that one week of waiting by a million people. How much precious time, how many valuable lives are wasted, through the evil speaking of sisters.

We now come to Mary, the mother of our Lord, who holds a unique position among women. She was the vessel chosen by God to be the mother of the perfect humanity of Christ. We are creatures of extremes and perhaps, in combating Romanism with its degrading mariolatry, we have been so constantly called upon to use and meditate upon those Scriptures which prove her very human and very fallible, that, perhaps, we have lost in measure that respect and veneration due to her whom Gabriel thus addressed: "Hail, thou art highly favoured, the Lord is with thee: blessed art thou among women." Lk. 1: 28.

In my mind the incarnation of our Lord by a human mother, was the most stupendous fact the old world had ever seen. That helpless babe made heaven sing and hell tremble; it proved God true and every man a liar, that Holy Thing in swaddling clothes in a crude manger, was none other than the Son of God, clothed in human form which He carries to this day.

The devil beguiled Eve and sin entered Eden's fair scene, but let not man abhor women for this cause, for God has forever enhanced her sex by making her the mother of the human nature of that marvelous God-Man. But let it be known that by type and figure, God early made clear that in His incarnation, the Son of God borrowed nothing from the virgin mother but His human

WORDS IN SEASON

body. "Thou shalt not seethe a kid in his mother's milk," Ex. 23: 19. The kid needed not its mother's milk to make it acceptable to God and man. Yet fain would the natural heart say, "Blessed is the womb that bear Thee, and the paps which Thou hast sucked," Lk. 11: 27. This is the slogan of Romanism, de-throning the Christ of God, and enthroning the virgin mother; and it is this gross abuse by Rome, which has ever caused evangelical Christians to look askance at Mary's rightful place and honour.

Then we have that beautiful character, Mary, the sister of Martha. In Luke 10: 38 we find the diligent Son of Man in a certain village, and a certain woman Martha received Him into her home. This was very good, for He was a homeless stranger and it was surely a high privilege to offer Him a shelter. But all this could be done in the energy of the flesh, and poor Martha missed the mark and was cumbered about much serving. She got all flurried, and in her fleshly zeal accused the Lord of disregard and forgetfulness. She was out of sorts with the Lord, Mary and all the rest. How many Marthas there are today, bustling creatures, full of fleshly zeal for the visible things of the kingdom, but alien to that meek and quiet spirit which in God's sight is so highly esteemed.

Mary is introduced here as sitting at Jesus feet, hearing His word. Happy position; happy condition! His word to her was more than meat and drink. She sat there to learn and she got that good portion which could not be taken from her. Look at her in Jn. 11: 32, at His feet again in supplication. Then notice her in Jn. 12: 3 at His feet in worship and adoration, offering Him her very best. She seems to be the only one who knew that He would rise from the dead, for she does not go to the sepulchre, and her gift was not post-mortem. She gave Him her best in life. Nicodemus is sometimes praised for his big hundred pound gift, but it was post-mortem. It was unnecessary to anoint and embalm Him for He could not see corruption. Had Nicodemus sat at Jesus feet he would have learned like Mary that Christ was going to rise the third day. His big gift was too late and unnecessary, and we are afraid that post-mortem gifts to the Lord and to His work will get but scant recognition at the tribunal of Christ. It is the things done in the body, not out of it which shall have His approval. Mary only offered a pound, but it was her best, given spontaneously and intelligently. It cheered His heart, won His approval and still fills the house with its pristine fragrance. Nicodemus gave one hundred pounds. It was a big gift; but it does not say that it was costly to him; nor do we read of the Lord's approval of it; although no doubt He could appraise the motive of the timorous ruler. It never filled the cemetery with its odor, and for once we hear of Nicodemus' hundred pounds of aloes and myrrh, a hundred times we are reminded of Mary's one pound of spikenard.

WORDS IN SEASON

We now come to Mary Magdalene. The first Mary speaks of women's part in leading and influencing her sex. The next speaks of how God has so signally honoured womankind in choosing Mary to be the mother of our Lord. The third shows that women are in no way inferior to men in their perception of the divine will. While our present Mary Magdalene gives a beautiful example of that love and devotion in which our sisters excel.

She was the first at the sepulchre, while it was yet dark. When His body could not be found the others might go away again to their homes; but she remained weeping. Then she saw two angels, but angels cannot satisfy us when we go to see our Lord. "Sir," she said, "if thou have borne Him hence, tell me where thou hast laid Him and I will take Him away. Her loving heart was full of Him, it was all Him. Oh, that it were so with us when we come to remember Him. How often we are satisfied with seeing the place where He lay, or the clothes, and most of us would think that it would be grand to see two angels. But real love and devotion seeks more than mere amulets, forms and ceremonies; it requires a person and we miss the mark every morning meeting, when we do not see and hear Himself. "He satisfieth the longing soul and filleth the hungry soul with goodness." He graciously revealed Himself to seeking Mary Magdalene thus conferring upon womankind the honour of the first revelation of Himself in resurrection glory.

We now come to our last Mary. Her biography is very brief but it is very blessed. "Greet Mary, who bestowed much labor on us." Rom. 16: 6. Here we see how sisters can co-operate with the Lord's servants in rescuing the perishing.

There is a large field for services and abundant scope for them still to earn that precious commendation, "Greet Mary, who bestowed much labor on us." In these closing days then, when godly order is set at naught and the tendency is for sisters to be led astray by the error of the wicked let them follow the example of those godly women of old, and thus not only save themselves, but also them that hear them.

William Williams.

WORLDLINESS

One often stands still in amazement at the worldliness that goes on among professing Christians. Even in the midst of high profession, one is startled to find worldly conformity to an alarming degree. With many, alas! the line between the church and the world has got so faint that it can scarcely be seen. There may be an appearance of activity and work, or there may not. But, on going a little below the surface, you start back on finding that the disease is an inward one. There is something wrong at heart. But could it be otherwise? We are convinced that this is where to look for the cause of all the worldliness that abounds among the

WORDS IN SEASON

saints. Joshua wondered how it was that Israel fled before their enemies in the attack upon Ai; but, when the Lord showed him the accursed thing in the midst of Achan's tent, Joshua ceased to wonder. And we may be sure of this: if spiritual life is low and worldliness on the increase, there is something wrong in the midst. You may commence by an outward trimming to get up the appearance of godliness: but all is vain so long as there is something wrong in the midst. There has been departure in heart from God. Yet how often is this denied, and the worldliness of the saints explained and justified; and too often, alas! is some leading brother pointed to and the remark made, "Mr. So-and-so does it, you know." Simple inquirers after God's ways are thus stumbled, and, in many cases, put asleep. The disease is cloaked over for a time. Thus many go on "rich and increased with goods," and like Samson, shorn of the locks of his separation, they know not that the power has departed? Ah! beloved, it is surely time we called things by their right names. It is surely time we called worldly conformity by the name which God gives it, and traced it to its proper source—departure from the living God. And when there is departure from Him, we need not be surprised to find departure from His word, although there may be (as in Saul's case) a great profession of having obeyed the voice of the Lord. Let us be imitators of a leading brother, or any one, provided he is following the Lord, as it is written, "Be ye followers of me, as I also am of Christ." Let us not excuse the spiritual coldness we may find around or in ourselves. Let us not reason out our worldly ways to be right after all. Why should not the power of the Holy Ghost be flowing through us like a river? Why should not the word of God have such power over us, that His smallest precept would only have to be known to be obeyed? Why should not the word spoken be indeed the ministration of the Spirit? Why should God's dear ones be often wearied by ministry in the flesh, when theirs should be a goodly portion? Why should the world be able to point to us and say, "These are the people who are going to heaven, and they have as much display and as much of the world about them as we have"? Why should they not rather be won by our heavenly manner of life? These are practical and solemn questions, beloved. But another question answers them all: "Is anything too hard for the Lord?" God is able: are we willing?

QUESTION CORNER

What does it mean when it says, "wherein few, that is, eight souls were saved by (through, R. V.) water. The like figure whereunto even baptism doth also now save us (not the putting away the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ. Who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto Him," 1 Pet. 3: 20-22.

WORDS IN SEASON

The lives of eight people were saved, by the ark which passed through the judgment waters of the Flood. This salvation was a figure of the salvation of those who are in Christ who passed through death's dark waters of judgment when He endured the curse and wrath of God against sin—died, was buried, and rose again, "Who is gone into Heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him."

Baptism is a like figure of the salvation of those who are in Christ Jesus, our Ark, who passed through death and burial up into resurrection, having triumphed over every foe. Those of us who have appropriated the death, burial and resurrection of Christ by faith, belong no longer to this death-doomed scene; in Christ we are risen and citizens of heaven. (See Col. 3:1-3; Rom. 6:1-9.) Baptism puts our bodies in the place of death; buries them; and brings them up resurrection bodies, in figure. Hence it is that baptism saves—but in figure only. Baptism is connected in a special way with the body. It was the Lord's body that was buried, and that rose again the third day; and in baptism we in figure place our bodies in the same tomb with His and come forth in resurrection: that is how faith reckons in spite of the fact that we know that baptism has wrought no change upon our bodies whatever. Baptism is not the putting away of the filth of the flesh; the flesh remains just the same.

The baptized is to "Sanctify the Lord God in his heart, and be ready always to give an answer to every one that asketh a reason of the hope that is in him with meekness and fear." (See verse 15). And the baptized one has the answer of a good conscience toward God himself in baptism, (Ver. 21) dead, buried and resurrected, in Christ is a perfect answer to every enquirer from without, and a perfect answer to my own conscience. Satan's corruptions of baptism, whether sprinkling, pouring, or immersing of the unconverted, whether babies, adults, or households is as meaningless as it is false, and it is simply an acted lie.

THE SHRUNKEN SINEW.

Gen. 32:25.

Once, a sinful sinner
Of Jacob's mould and clay;
But at the cross of Calvary
I saw the Shining Way:
Angels of God descending;
Heaven and earth in one,
Glory to God in the highest,
Peace, and good will to men.

Now, a wrestling Christian,
Weakened: but clinging still,
Till God, the God of Jacob,
Renames me "Israel."
Thus strong in conscious weakness,
A "prince with God and man,"
I glory in the fulness
Of Him, the perfect One.

Not by my strength, or wisdom;
Nor by some chance unknown,
But by the God of Israel
Guided—by Him alone.
His is the "grace sufficient,"
The strength, in weakness strong,
So—though with shrunken sinew—
Prevailing, I press on.

E. A. M.

WORDS IN SEASON

BOYNE CITY, MICH.—"Bro. Mehl gave us a Gospel meeting recently, our Hall was filled. We enjoyed visits from Ferguson and Smith, Shelburn, Sheldrake and Johnson this last summer. For the present the Assembly Testimony will have to discontinue as one after another has had to move away to get work."

PAWTUCKETT, R. I.—Jas. Marshall had several weeks' well attended meetings, one professing faith in Christ. He then went on to Worcester for a Lord's day.

BOSTON, MASS.—D. R. Scott spent a couple of nights at Lawrence, then visited N. Chelmsford, Lowell, Pawtucket, Barrington and Brockton. He had meetings here also. Mr. Wm. Matthews keeps fairly well, though feeble.

BEETOWN, WIS.—An Assembly now gathers to the Name of our Lord Jesus Christ here. Fifteen from Beetown and Cassville with G. Gould, and son, Millar, Mick and Hamilton were all present at the beginning. Gould and Miller remained for 10 days' meetings then went on to LaCrosse. We had an all-day meeting Thanksgiving, Bren. G. Gould, Wm. Pinches, E. Miller, O. G. Smith, A. Cotton and Mr. Pollard ministered the word. The correspondent for the Assembly is Mr. Elgie Janison, Beetown, Wis.

ALTOONA, PA.—Bren. Winemiller and Armstrong have been using a rented Store for a couple of months, attendance not large. They purposed having a baptism of some recently saved and some longer.

EVERETT, PA.—The Assembly at Everett has purchased a property making a very suitable Hall to be opened with a Conference Dec. 18 and 19.

PITTSBURGH, PA.—The Conference was quite large, and the ministry searching: by Bren. Dickson, Reiner, Armstrong, Winemiller, Curry, W. Ferguson, Hazelton, Conaway, Duncan and Patrizio.

PHILADELPHIA, PA.—Mr. J. Ferguson purposed beginning meetings in the Olney Hall, Dec. 12th.

DETROIT, MICH.—Bren. Chas. R. Keller and L. McBain have had a series of meetings in the East Side Hall.

STOCKHOLM, SWEDEN.—Word from Bro. Jas. Lees tells of illness from stones in the kidney. He purposed going through an operation, but developed pneumonia, but was slowly recovering. His permanent address is 22 Dalziel St., Hamilton, Scotland.

GRAND BEND, ONT.—R. Telfer has had several weeks on the "Two Roads" chart with a nice interest and attendance.

HAMILTON, ONT.—Bren. Bradford and Rankin had a series of well attended and interesting meetings after the Conference.

VANCOUVER, B. C.—Mr. J. F. Pearson began meetings in the Fairview Hall, Dec. 5th, about 225 being present.

EL PASO, TEX.—Mr. S. C. Keller goes on steadily here: not large numbers, but a good steady interest.

GALT, ONT.—Mr. A. R. Crocker who has been exercised about the Lord's work for some time, is now out laboring in the Gospel, with the commendation of the Assembly here. His address is R. R. 3, Galt, Ont.

CARBON, ALTA.—Bren. Dickson and McGeachy had meetings here which were good. They purposed visiting Waseca, and perhaps Taylorside.

BYFIELD, MASS.—We were greatly refreshed by a visit from Bro. D. R. Scott.

GRIMSBY, ONT.—The correspondent for the Assembly is Mr. Bernardo. Five have professed conversion here recently.

PAW PAW, W. VA.—Mr. Conaway and a young brother spent some time around these parts putting tracts into every home, and speaking to the people personally.

NOTICE.—Mr. Louis W. Gabler writes, "We shall be pleased to send out Gospel Tracts free of charge, as the Lord enables us, to those who will carefully and prayerfully distribute them. Also the monthly Gospel papers "Words of Peace," and "Grace and Truth," to unsaved relatives and friends of those who will send us their addresses, continuing those already on our list unless notified. L. W. Gabler, 617 Laurel St., Elgin, Ill.

WORDS IN SEASON

WESTBROOK, MAINE.—H. Thorpe spent a few days in New Bedford; then came up here for meetings.

FLINT, MICH.—J. C. Beattie and J. Govan had meetings here.

MIDLAND, MICH.—Bren. Stewart and Klabunda have seen a little interest here.

BAY CITY, MICH.—Bren. Keller and McBain have had meetings here and in Saginaw.

SAULT STE MARIE, MICH.—W. Pinches was with us for some meetings.

CONFERENCES

BRIDGEPORT, CONN.—We purpose D. V. holding our Annual Conference in the Gospel Hall, 441 Bishop Ave., Feb. 19, 20 and 21, with prayer meeting Friday evening, 18th, 7:30. (S. Rainey, 975 Connecticut Ave., Bridgeport, Conn.)

FALLEN ASLEEP

MRS. DONALD JOHNSON, of Leitches Creek, Cape Breton, Sept. 6. Saved at meetings held by Bren. Brennan and Dickson in 1911; baptized the next summer and received into the Sydney Mines Assembly; lived to adorn the doctrine of God our Saviour. The Gospel was preached at the home by Bren. D. Scott and A. Goodwin, and at the cemetery by Mr. McCullough.

ERIC KITCHER, of Central Hall, Toronto, Ont., aged 29. He fell about 13 ft. from a scaffold where he was painting, on Nov. 29th, and died the following Wednesday. Saved when 13: took a lively interest in the Bracondale work; as a conscientious objector received a 10 year sentence. Bro. McCrory spoke at the house, and Bren. Telfer and Muir at the Hall to a large company.

DAVID SUITER, of Philadelphia, Pa. He was born in 1870: saved one Sunday at a meeting in the first Hall used, on Broad St., lived for over 30 years serving God and His people, and will be greatly missed. Wrote and printed Gospel tracts, and papers for Christians; and Glad Tidings Calendar. He began the monthly magazine "Words in Season," but finding that he was not able to continue it for lack of time, he passed it over to the present editor. He was buried Wednesday, Nov. 24th, Bren. McClure and H. G. McEwen preaching the word.

MRS. WM. JOEZE, of Arlington, Wash., passed into the presence of the Lord Oct. 1904, aged 48. She was highly esteemed. A husband and eleven children survive her. The Gospel was faithfully preached by Bren. Burr and Graham.

MR. JUSTIN COLBURN, of Arlington, Wash., died Nov. 15th, aged 84. Born again at the age of 60 through the ministry of Mr. Alex. Matthews. Mr. Chawner spoke the faithful word at the funeral.

MRS. GEO. PATTERSON, of Toronto, Ont., on Dec. 5th. Saved in Aberdeen, Scotland 14 years ago, and was in St. Paul St. Assembly: here she was in Pape Ave. Assembly. Died as she lived, a happy consistent testimony. Bren. McCrory and McMullen spoke the word to a large company at the funeral.

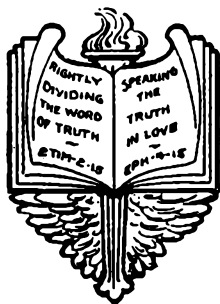
MRS. J. A. WILSON, of Albia, Iowa, on Sept. 22nd. Born in Woodside, Scotland: came to this country in 1904: lived in Kansas City for a time, then in Albia, and later in Lovilia. She was converted Jan. 6th, 1903, and lived a consistent Christian life. W. E. Holland spoke at the funeral.

RICHARD P. CAMERON, of Sterling, Mich. Born again about five years ago, and added to the Assembly. He leaves a wife and two daughters. J. Govan spoke to a large number at the funeral.

D. MCKENZIE, of North Vancouver, B. C., aged 40. Saved in Glasgow 18 years ago. An example of suffering affliction and patience: a godly testimony. J. Rae 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



February 1927

CONTENTS

	Page
From Various Authors.....	17
The Atheist.....	18
"This Poor Man".....	19
The Lord's Supper.....	21
Eli.....	22
Earth's Wonderful Story.....	23
A Bondman in Egypt.....	25
Keep Very Quiet.....	27
The Place of the Name.....	28
For the Furtherance of the Gospel.....	30
The Sabbath and the First Day of the Week.....	30
Question Corner.....	31
Work and Workers.....	ii, iii, iv

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WORK AND WORKERS

COSY NOOK, WASECA, SASK.—We are much encouraged by seeing a testimony commenced in **LASHBURN**, on Dec. 5th, in fellowship with **Cosy Nook**, nine breaking bread. (W. H. Broadhead, **Cosy Nook**, **Waseca**, **Sask.**)

ROCHESTER, N. Y.—A. Livingstone was with us for a week's meetings, followed by D. H. Oliver for a week. We are expecting C. R. Keller and Mr. McBain.

WASHINGTON, D. C.—The Assembly is located at 245 15th St., S. E., Washington, D. C. (Frank G. Reubsam, 5224 Illinois Ave., N. W., Washington, D. C., is correspondent for the Assembly.)

BRANTFORD, ONT.—We had the privilege of having Mr. G. Smith for a week, and Bren. Barr and Crocker for three weeks.

HARTFORD, CONN.—We had W. Beveridge with us for meetings; and Rocco Capiela for meetings with the Italians. Five were baptized Nov. 20th, four Italians and one Swedish.

HOBOKEN, N. J.—Cesare Patrizio has had a series of meetings for Italians: several have professed conversion, and some Christians have been restored, and desire fellowship again.

PORTAGE LA PRAIRIE, MAN.—After some meetings in Taylorside, D. McGeachy came on here for meetings which have been refreshing.

BOSTON, MASS.—The Conference was about as large as usual, and the ministry varied. Sixteen of those giving their time to the Lord's work were present, and most of them ministered the word. Telfer and Watson remained for two nights.

HOPE TOWN, ABACO, BAHAMAS, B. W. I.—We have had three dreadful storms, one on July 26th, another Sept. 16, and the worst of all Oct. 20th. Many of the people's homes were carried away. The sea rose 15 feet higher than its usual "Spring Tide" mark. In one town only about three houses were left. Three of our Gospel Halls were blown down. One in Long Island was badly damaged: so far we have not been able to rebuild them. The Lord's people in the States and Canada have been sending clothing for the people, and their need has been so fully met that we would ask that no more be sent for the present (Ex. 36:4-7).

There is a work of grace going on in Hope Town where we now live. Jas. Fraser, Hope Town, Abaco, Bahamas, B. W. I.

WESTERLY, R. I.—We had appreciated visits from Bren. D. R. Scott, and J. Dickson.

BRIDGEPORT, CONN.—James McCullough, who now resides at 255 Remington Ave., Bridgeport, Conn., had a month's meetings at Milford with some interest. We had a visit from J. Dickson which we appreciated.

PARK HILL, Ont.—We enjoyed two week's meetings by Bren. Barr and Crocker.

W. ASHEVILLE, N. C.—Mr. W. G. Smith has taken up his home here. His address is P. O. Box 3054, W. Asheville, N. C.

NIAGARA FALLS, ONT.—Several of the Lord's servants have called for a few meetings recently. Five were baptized and added to our number, and one professed faith in Christ. Address correspondence to R. J. Hartley, 607 Nelson Crescent, Niagara Falls, Ont.

BAY CITY, MICH.—Mr. R. A. Barr's home address is now 1301 Broadway, Bay City, Mich.

Words in Season

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FEBRUARY, 1927

No. 2

FROM VARIOUS AUTHORS

"They dwelt with the king for his work." (1 Chron. 4: 23.)

* * *

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

Toil on, and in our toil rejoice,
For toil—comes rest; for exile—home;
Soon shall we hear the Bridegroom's voice
The midnight peal, "Behold I come!"

* * *

We can always count upon the love of Christ. He has unveiled the glory of His love by going into death. That death is the end of me, but it is also the revelation to my heart of what He is. **The greatest Person in the universe loves me, and has expressed His love in death.** The more I think of all His greatness—the Creator, the Heir of all things, the Firstborn, the Son of the Father's love—the more I see the glory of His love which would go into death. That love lives in His heart today. We have the present reality of it in Himself alive for evermore, and we prove it in His unfailing sympathy and support all along the pathway here.

* * *

Yes! the long-drawn battle between the "Two seeds" is rapidly approaching its climax, and the world-stage is being prepared for the closing acts in the great drama which will be consummated in the return of the King Himself. Well will it be for us, if we are found on the winning side "**in that day.**"

Now the Bible shows us that the nearer we approach the final victory; the more the dangers will multiply, and that the longed-for shore is beset by many rocks and shoals. But, thank God! He has put a **lighthouse on everyone of these—even the "More sure word of Prophecy"**; thus converting the danger-point into beacons of safety—**if only the lights are kept burning.**

* * *

When Abraham tarried at Charran, God waited for him; when he went down into Egypt, He restored him; when he needed guidance, He guided him; when there was a strife and a separation, He took care of him.

THE ATHEIST



YOU are a danger to society; and the sentence of the court is that you go to prison for fifteen months, with hard labor."

With these words ringing in my ears I left the dock of the Glasgow sheriff court, after being found guilty of seven charges of sedition. Although amazed and a little staggered by the length of the sentence, I was enjoying the exuberant ecstasy which comes to every one of us with the fulfilment of a great desire. At last I was a martyr, and that counts much in the revolutionary movement today. I was an atheist blind to everything that was pure, good, and divine: alive only to the desires of my animal nature, thinking in terms of revolution with its attendant horrors of bloodshed and chaos—in short, an atheist at war with society and with God.

From that day to the day of my liberation a card hung over my cell door with the word "Atheist" distinctly marked upon it. I will not dwell on my prison sufferings: the awful loneliness, and the mental torture.

On March 1st, I was liberated: and on the following day (Sunday) I again stood upon the revolutionary platform giving expression to the soul destroying doctrines of communism and atheism; for the two go together. On I went for several weeks influencing, instigating, and enrolling recruits for "the Day."

During the six weeks following my release I addressed over thirty meetings. Then I accepted the offer of a fortnight's holiday at Dunoon. I was now on the threshold of the greatest event in my life, but I was unaware of the fact, except for a growing restlessness of spirit.

I attended the funeral of a young woman, and at the graveside the hymn was sung that God used to bring me into the kingdom. "Safe in the arms of Jesus" rang out as the coffin was lowered, and instantly an overwhelming appeal for that security rang out from my soul, and reached the ear of Him who sitteth at the right hand of God the Father—the crucified One. The stupendous sense of unseen realities at that supreme moment, and my burning desire to know more about the Lord Jesus cannot here be described. I was conscious of my awful sinful state; and knew that the righteous indignation of a holy God constantly rested upon me. But that day, standing by that open grave the whole story of God's love for sinners in the gift of His Son to the cross of Calvary passed in review before my bewildered mind. I rested my soul for time and eternity on Jesus Christ and His atoning work, and I entered into peace, (Rom. 5: 1). The age of miracles is not past. I had been an avowed atheist pouring down ridicule upon God and His blessed Son: yet here was I down on my knees committing myself, body and soul to Him whom I had scorned and derided. Blessed be God: and blessed be that scene

WORDS IN SEASON

at Dunoon, for I arrived there an unbeliever, and I left "Safe in the arms of Jesus."
(T. H.)

"THIS POOR MAN"

By J. Gunn, Nirgua, Venezuela



Y E 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," 2 Cor. 8: 9.

As the eternal riches of Christ are beyond our comprehension, so is the poverty to which He stooped in order to save us. That inestimable wealth shews by contrast the depth of privation to which He descended in going to the cross. From being ministered to by heavenly intelligences He descended to be born amongst the poor: from heaven's throne to rest His weary head upon the mountain side. Joyous hosts proclaimed Him King of Glory: men treated Him as a usurper and crowned Him with thorns. The Creator of worlds became the crucified of Calvary.

Many of the Psalms of David express beautifully the internal feelings of the Lord Jesus Christ as the poor and needy One, as for instance 40 and 41. Some believe Psalm 40 to be the meditation of David as he fled from Absalom, betrayed by Ahitophel, and cursed by Shimei. But many of the expressions are far beyond David's experience. Verses 1 to 3, bring before us the thought of resurrection: from the horrible pit to the solid rock: from the miry clay to the established way. Resurrection often occupied the thoughts of Jesus, "From that time forth began Jesus to shew unto His disciples how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day," Matt. 16: 21. In Gethsemane He sweat as it were great drops of blood, and prayed more earnestly, but He looked beyond it to the resurrection. He was delivered for our offences and raised again for our justification—blessed fact. Well may we sing with joy:

"Up from the grave He arose

With a mighty triumph o'er His foes."

Consider Him dedicating Himself for His work on earth, "Lo I come . . . I delight to do thy will, O my God," Ps. 40: 7-8. This characterized the path of Jesus as He went about the Father's business. "I do always those things that please Him." "Not my will but thine be done." The Father's will was the accomplishing of our redemption.

"Sacrifice and offering thou didst not desire, mine ear hast thou opened," ver. 6. Our thoughts are taken to the Israelite who had waxed poor; seven years he served; then he could go out free: but if he had married and had children he might say, "I love my master, my wife and my children; I will not go out free," then he was taken to the door post and his ear bored

WORDS IN SEASON

through with an awl, and he served forever. Greater than this has been done by our blessed Lord Jesus. Christ willingly took the seal of servitude because of His great love. It is told of Cyrus, king of Persia, that he summoned before him a captive prince and family. The king asked the captive prince, "What will you give me for your liberty?" He replied, "The half of my kingdom." "And what will you give me for the liberty of your children?" Promptly the prince answered, "The other half of my kingdom." "And what then will you give me for the liberty of your wife?" He answered, "I will give myself." Noble answer! wonderful love—a man's liberty for his wife and family. Yet how weak this compared with divine love—Christ giving His all for us vile, miserable, hell-deserving sinners. He emptied Himself of His riches in glory, and became obedient unto death, even the death of the cross. He became poor that we through His poverty might become rich.

"I have declared thy faithfulness and thy salvation; I have not concealed thy loving kindness," ver. 10. "No man hath seen God at any time, the only begotten Son which is in the bosom of the Father, He hath declared Him," This was the mission of Jesus here upon earth, declaring the faithfulness, salvation, and loving kindness of God. But men refused this salvation; and for loving kindness returned hatred and rejection.

He was the man of sorrows and acquainted with grief, but more especially as the shadows of the cross fell upon Him could He say, "But I am poor": all forsook Him and fled: "and needy," He adds, for there were none to help. Judas had betrayed Him; Peter had denied Him, and all left Him alone to suffer that dreadful abandonment of God. "Yea mine own familiar friend in whom I trusted, which did eat of my bread lifted up his heel against Me." Judas was an apparent friend: heard His ministry; taught His doctrine; worked miracles; sat with the Lord at the Passover; poor Satan beguiled man professing such intimacy; how it must have grieved the tender heart of the Son of Man; and yet what divine patience! Poor and needy was the Lord Jesus, and yet not a reprehensive word.

From Caiphas to Pilate: then to Herod: to return to the judgment Hall; and then away to Calvary. The Psalmist says "All that hate me whisper together against me, against me do they devise my hurt." Devil; demons; men all confederate against the Lord's Anointed. They nail Him to the tree, stripped and bleeding, a spectacle to men, angels and demons: poor and needy, with none to help, left alone to languish and die. And yet not a cry for help, no word of rebuke. Men deride; earth trembles; thieves mock; the sun refuses to shine: Satan triumphs; God hides His face; then was heard "Immanuel's orphan cry, "My God, My God, why hast Thou forsaken Me?" He might well cry in the language of our Psalm, "I am poor and needy . . . thou art

WORDS IN SEASON

my help and my deliverer; make no tarrying, O my God." There He died the just for the unjust, that He might bring us to God.

But He triumphed in resurrection; and spoiled principalities and powers. He made an open shew of them triumphing over them. Having purged our sins He sat down at the right hand of the Majesty on high.

In the day of King David's poverty, when Absalom had driven him from the throne certain associated themselves with him in his rejection amongst whom was Barzillai: and when the king was returning victorious the royal procession must stop while the king spoke to this aged man. He who ministered to David when poor and needy must by him as the exalted sovereign be confessed before all. Our David is now rejected and disowned: what a privilege to be identified with Him in "poverty!" "Let us go forth therefore unto Him without the camp bearing His reproach." "If we suffer with Him we shall also reign with Him." "Ye know the grace of our Lord Jesus Christ who though He was rich yet for your sakes He became poor that ye through His poverty should be made rich."

THE LORD'S SUPPER

Time of Observance—Substances Used



pamphlet addressed to the little meeting of which I am a member has fallen into my hands. It teaches that the only proper time for observing the Lord's Supper is at night, and the only proper substances to be used in the observance are unleavened bread and unfermented wine.

I deem it unnecessary to follow all the arguments of the author. If those arguments are based upon erroneous statements it will suffice to point out their fundamental errors, and so guard fellow-believers from being misled.

THE TIME—What does scripture say as to the time when the Lord's Supper should be observed? The Jews' passover was observed at night, as we are plainly told, because it was the memorial of the slaying of the lamb of Egypt, and of the exodus of Israel, which took place in the night. In the Lord's Supper we show the Lord's death which took place, not in the night, but at 3 o'clock in the afternoon. "Christ our Passover, was slain . . ." then, if the analogy of Israel's passover is to be strictly observed, as to time, then 3 P. M. is the time at which the memorial ought to be held, and not at night. The passover was a type of the Lord's death. The thing typified is greater than its type, surely. Hence, if the time is to be fixed at all, should not the Anti-type, and not the type, fix it? But the New Testament, unlike Judaism and perverted Christianity, does not recognize "times and seasons." It merely states in regard to the time—"as often." And this leaving of the time open, defining no particular time, leaves room for all the diversity that has harmoniously existed in Christ-

ian practice up till now, and we shall do well to resist all attempts, whencesoever they emanate, to "add" definitions where Scripture has not given them.

SUBSTANCES USED—The pamphlet boldly says that "The facts represented at the Lord's table require that the bread and wine be both "unleavened." See where this dogmatic statement leads us: Unfermented wine is non-intoxicating, but the wine used at Corinth was intoxicating, for it made the abusers thereof drunk. Now we come up against a very serious matter, the importance of which it is impossible to exaggerate, and it shows the pamphlet to be fundamentally wrong and dangerous. 1 Cor. XI is the classic passage to which we turn for authoritative apostolic order in observing the Lord's Supper. The Apostle is there correcting the disorders that had crept into its observance at Corinth, one of which was over-indulgence in the wine used at the supper. Observe, the Apostle utters no word to condemn the kind of wine they were using at the Supper, nor did he prescribe any other kind. Did he, or did he not, correct every vitally essential thing that required correction in their observance of the Lord's Supper? Did he know that "the facts represented at the Lord's Table required that . . . the wine be "unleavened" If he did not know, it was culpable ignorance. If he did know, and failed to prescribe the kind of wine that "the facts represented require . . ." it was culpable neglect. The teaching of this pamphlet, therefore, however innocent the author's intention may be, places us in this position, that in accepting it we pass a tacit vote of censure upon the inspired Apostle: a position which only needs to be stated to be kindly but emphatically rejected.

ELI

Aged 98. .

**Died of a Broken Heart.
For the Cause of the Lord.**

1. A negligent life is as sinful as a positively wicked one.
2. Reproof given too late is unavailing. Eli's sons were grown up before we read of his remonstrating with them.
3. It is hard to bend the stiffened limb of a tree. After the warning came from God, twenty-seven years of grace for repentance were granted Eli's sons. 1 Sam. 2: 23-25. They were too set in sin to turn.
4. Domestic trials should provoke our most prayerful energies.
5. If our children are not trained for God, some little Samuel will be chosen in their places. Some Hannah will be honored above Eli.
6. Let us not live so careless that the chief beauty of our career will be the testimony of our death.

WORDS IN SEASON

EARTH'S WONDERFUL STORY THE BEGINNING

Here the Philosopher wanders blindly in a maze: the Scientist, falsely so called, parades his guesses as the latest discoveries of science: some Christians beguiled by the oppositions of science have erred concerning the faith (Tim. 6:21); others, believing what God says, know when, and in what condition, the earth was created. "By faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear," Heb. 11:3. They know because God tells them. Here is the simple story, practically the same in all recognized versions:

1. "In the beginning God created the heaven and the earth.
2. And the earth was without form (waste R. V.), and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.
3. And God said, Let there be light: and there was light.
4. And God saw the light that it was good: and God divided the light from the darkness.
5. And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day. Gen. 1:1-5.

Believing this simple story we know what took place upon the first day. If we tamper with it changing "was" into became: and "waste and void," into ruin, we have changed the story, lost our knowledge, and opened the door for endless speculation—speculation as to how the world was when created; was it covered with grass, herbs, trees, insects, birds, beasts, men? Was it under the dominion of angels? How long did it exist in that condition? Did angels fall into sin and ruin that world?—miserable theorizing speculations with nothing from Scripture to answer them. Was it to start us off in such a course that God wrote Gen. 1:1-5? Was it to hide certainty and to make the Bible the laughing stock of infidel geologists; and His people their dupes that He so wrote? No, no, we know God better than that.

The record as we read it in our Bibles is true. God has coupled together the first and second verses with the copulative "and": let us not sever them. He has told us what condition the earth was created in—waste and void. He has told us how many days He was in changing that waste and void condition into Paradise. Those who believe Him do not need to speculate, they know. The earth was created without form, or waste and desolate. These words do not say anything about "ruin." The earth was submerged; there was no grass, herbs, trees; no fish, fowl, nor monstrous creatures: no cattle nor creeping things of the earth after their kind; no man. Yes, the earth was waste and empty; but not a ruin. God's creative work was perfect to start with, but not "finished" until the sixth day. Every day was a day of creating and making. "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens. And every plant of the field before it was in the earth, and every herb of the field before it grew," Gen. 2:4-5. Each day's work was absolutely perfect, day after day but adding perfection to perfection, until God said, "Finished," Gen. 2:1.

The perfection of the earth in its waste and void form passes all human conception. "Who hath measured the waters in the hollow of His hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance, Isa. 40:12. There is a mathematical exactness about every atom of earth's substance. We call gold, silver, lead, hydrogen, radium, mesothorium, elements. The smallest unit of each is called its atom. The atom, we are told, is made up of smaller units called electrons, which are really only positive and negative electrical charges. Hydrogen contains only two electrons; the positive in the centre, and around this, billions of times in a second, travels the negative electron. In radium the negative electrons also travel around the positive as in other atoms, but for some unknown reason a change takes place in the electrons in the nucleus, in the nature of a miniature explosion, and some of the electrons in the nucleus are expelled

WORDS IN SEASON

from the atom, these we call a ray, and are really portions of the atom ejected at a terrific speed, 10,000 miles a second. A particle of radium would keep on producing rays for 20,000 years. Radium is present almost everywhere, and is only one of the many elements.

When God in creating measured the waters, weighed the mountains, and put such potencies into the atoms, shall we call His creation a ruin because He reserved creations and makings for subsequent days? Has He not told us why He took six days to do what He could just as easily have done in one? (Ex. 20: 8-11). When the six days creating and making were completed, the earth was no longer waste and void. "Thus saith the Lord that created the heavens; God Himself that formed the earth and made it: He hath established it; He created it not in vain, He formed it to be inhabited," Isa. 45:18. What was void, yet perfect, at the first was not void when "The heavens and the earth were finished, and all the host of them," Gen. 2:1. God made the change from void to not void in six days: and each day's work was perfect. Is any man wise enough to tell us that it took longer than the six days of creation to accomplish this? Then let him tell us how much longer, and where he finds it in the Scriptures of truth.

Time began when God began creating. God's chronology began, not with Adam, but with "day one," and that chronology is unbroken in the Scriptures right down to Christ. The present Church period is a parenthesis during which God drops the chronological record, to take it up again as "times and seasons" after the Church period is over. However chronology has been preserved in the world's records, so that the age of the world's history can be calculated with tolerable accuracy. This is one of the wonders of the Bible.

THE TRUTH CONFIRMED

We have not only the account of the beginning of creation in simple prose; we have it from the mouth of God to Job in poetry also.

"Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; When the morning stars sang together; and all the sons of God shouted for joy? Or who shut up the sea with doors when it brake forth as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddling band for it. And break up for it my decreed place, and set bars and doors. And said hitherto shalt thou come, but no further: and here shall thy proud waves be stayed? Hast thou commanded the morning since thy days; and caused the dayspring to know his place, etc., Job 38:4-12.

This is evidently a description of the same beginning, and as yet there were no fallen angels, and no such thing as sin, for the morning stars sang together—no discord—and all the sons of God shouted for joy—no shade of sins gloom. What made them all so jubilant? Did they see a new created earth furnished and stocked with creatures? No, it was submerged in water, clothed in cloud; swaddled in darkness. Was it the ruin of sin? Not that either, for that would not make angelic beings jubilant. What did they see? They saw a "waste and void" earth fresh from the Creator's hand, every drop of water; every grain of sand, the cloud, the swaddling-band, all just as God wanted them, "When I made the cloud . . . thick darkness . . . My decreed place," all was divinely perfect, the starting point in God's creative work-day week, during which He added perfection to perfection. When God thus confirms the truth who shall gainsay it?

MAN'S DOMINION OVER EARTH

How carefully God prepared man's habitation; Earth created, and light given the first day: a firmament with waters above and below, the Second day: the waters gathered into seas; the dry land appearing and being covered with vegetation—truly a wonderful creation, every plant of the field before it was in the earth, never had there been anything like this before. Think of the many kinds, and each one had to be "created and made" with its own special way of propagating its kind. This was the Third day.

WORDS IN SEASON

The Fourth day the creating word "Let there be lights" went forth, and the sun, moon, and stars were set by God in the firmament to give light and to be for signs, and for seasons and for days and for years. We have a deaf ear for all who tell us that these were there probably a million years before Adam, and now just emerged out of a fog. The Fifth day the waters swarmed with swarms of living creatures, fish and fowl, and great sea monsters. (The word applies to rivers as well as to the sea, and is also used for crocodiles, serpents, etc.)—those great creatures whose remains can be seen in the museums. The Sixth day at the creative word, "Let the earth bring forth," another order of living creatures—beasts, cattle and creeping things—sprang into existence. And to crown all He created and made Adam and Eve, in His image after His likeness. To them God said "Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the face of the earth," Gen. 1:28. We have no Scripture that God ever put the earth under the dominion of angels. That is a speculation of those who pervert God's creation story. "The heaven, even the heavens, are the Lord's; but the earth hath He given to the children of men, Ps. 115:16. "Thou madest him to have dominion over the works of thy hands, thou hast put all things under his feet," Ps. 8:6.

Adam was directly responsible to God who talked with him face to face, and not to any angel. Satan approached Eve from beneath, as a beast, not from above. She listened, believed his lie, and fell. Adam followed, "By one man sin entered into the world, and death by sin." Adam's whole dominion suffered. "The creature (creation) was made subject to vanity, not willingly, 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 (with us) until now," (Rom. 8:18-23). Just as corruption and death has come upon us by sin, so also it has come upon the beasts because of man's sin. How baseless the theory that animals died long before Adam sinned and brought ruin to that which was placed under his dominion?

(Continued)

A BONDMAN IN EGYPT

As I look back upon my life and service one word seems to describe it all—"Unprofitable." Yesterday I was led to think a little on, "Thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee." A bondman in the land of Egypt? Yes, indeed. I believe it melted my heart some to arise and walk through the chambers of the sins of my past life, when I was a bondman in the land of Egypt. I forget so soon: but God says "remember": and as I mused and journeyed through the land the fires began to burn, and my heart began to melt. "Thou shalt remember." "Thou shalt remember:—a bondman," "a bondman," "a bondman in the land of Egypt." "The Lord thy God redeemed thee." "The Lord thy God redeemed thee."

Oh, my God, Thou hast redeemed me, with the precious blood of Christ. All my ransomed powers are Thine by right of creation, and by right of redemption. Oh, my soul, it shall be well with thee all the days thy God leaves thee down here. "Remember!" "Remember"—a bondman redeemed. Reader, are you a bondman redeemed?

F. M.

WORDS IN SEASON

Glenville, Ohio, May 13, 1902.

Dear Sister in Christ Jesus:—

"Was very glad indeed to hear of the mercy of the Lord to you and yours and trust our God has been pleased ere this time to so strengthen both Mr. T_____ and M_____ that they are at home with you. "His mercy endureth forever and His goodness and mercy shall follow us all the days of our life." I was enjoying that word in the 11th Psalm this morning, "The Lord trieth the righteous, but the wicked and him that loveth violence, His soul hateth."

What can we render to the Lord that we are among those whom He has made righteous? This is the time of trial, but He will never hate us, No, bless His name! He loves us now and will eternally love us, No, bless His name! He loves us now and precious than of gold that perisheth." Soon our day of trial will be past and we shall come forth as vessels for the finer. "He hath called us to His eternal glory, after that we have suffered a while."

May all His dealings with us be sanctified to our good and we be made partakers of His holiness. This it will do if we are exercised thereby.

"Every branch in me that beareth fruit He purgeth that it may bring forth more fruit."

I was enjoying a little word in Jeremiah 50:20. "In those days and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none, and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve."

This will yet be true of that people to whom God says, "Ah sinful nation, a people laden with iniquity." And blessed be God, it is true of us now. Such is the value and cleansing power of the precious blood of Jesus Christ.

Now I'll stop. We are still seeking to hold forth the word of life among saints and sinners. Will be anxious to hear how you all are.

Yours Brother by Grace,

John Smith

Observe that of all trees, God has chosen the vine, a low plant that creeps upon the helpful wall; of all beasts, the soft and patient lamb; of all fowls, the mild and guileless dove. When God appeared to Moses, it was not in the lofty cedar, nor the spreading palm; but a bush—an humble, abject bush; as if he would, by these selections, check the conceited arrogance of man. Nothing produceth love like humility; nothing hate, like pride.

The public sermons do very little to edify children, who observe and learn but little thereby; but it is more needful that they be taught and well instructed with diligence in schools, and at home that they be orderly heard and examined what they have

WORDS IN SEASON

learned; that way profiteth much: indeed, the same is very wearisome, but is very necessary.

KEEP VERY QUIET

"If a brother is given to worldiness and "doubtful things", which cause the saints to grieve and stumble, one thing at least is clear: **that brother should keep very quiet.** It would be most unseemly as well as unscriptural for him to stand up and **teach** the saints. Many of the Lord's dear ones are grieved in this way; for it often happens that such a self-willed brother is the very one who makes himself very prominent. We must remember that it is not every one who can talk for a quarter of an hour, that is qualified to stand up and teach the saints. And if a brother is walking in such a way as to stumble his brethren, he has need that some one **teach him**, instead of himself becoming a teacher. You must **live** the truth before you teach it; and you must enjoy the confidence of the saints before your teaching will be received by them. Making every charitable allowance, it is sad to see the eagerness of some brethren to teach, whose ministrations are only a weariness to the flesh; while some of the Lord's anointed ones are almost crushed into a corner—these, however, being the very ones whom the spiritual long to hear. In our prayers for deliverance from various things, we surely would do well to remember the prayer: "Lord, deliver us from fleshly ministry."

MINISTERING TO ANGELS

A Christian called to see a great invalid, and happy and blessed was their intercourse as they spoke of the things touching the King (Ps. xlv. 1).

The invalid had only seen him once before, and so, as he was about to leave, she asked him to give her an outline of his daily work, that she might the better be able to remember him in prayer when he was absent.

He did so, and great and blessed did that work seem to her; so great and blessed, that she could not help saying very earnestly, "I do thank God for giving you so much to do for Him."

"And what does He give you to do?" asked her visitor kindly. "Probably a good deal more than you think."

"He does give me something to do for Him," she replied; "not very much, not work like yours; but still He does give me a little."

"Have you ever tried to calculate how many thousands of angels you may be ministering to?" he asked.

The question almost startled her; and looking up she said: "Ministering to angels! how could I?"

"By teaching them," he replied: "To the intent that now,

WORDS IN SEASON

unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God' (Eph. iii: 16). And is not teaching ministry? As you lie here, day after day, sick and weak, you are not alone, as you seem to be. Your room is full of angels; they are watching you with the deepest interest, "desiring to look into" God's dealings with you; and you are teaching them 'the manifold wisdom of God.' Is not that work, and blessed work too? They are listening to us now, as we are talking together, and we are teaching them about Jesus."

It was a bright and happy thought, yet a very solemn one. She had often thought of the angels learning from the church, but had never appropriated the idea to herself—forgetting that the church was composed of individuals, of whom she was one. Very often also, as she has vividly realized the fact that her room was, as that Christian said, "full of angels," has it made her pray most earnestly that they might never see or hear there anything that would pain or grieve them, but only what would add another note of joy to their song of praise.

"For this cause ought the woman to have power (the sign of authority) on her head because of the angels . . . judge in yourselves is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering." (See I Cor. 11:3-15.)

The woman with bobbed hair is out of harmony with the Creator God who gave her long hair for a covering. She is a rebel against the word of God that speaks of her shorn head as a shame. And she, in rebelling against the word of God; and the work of God is ministering rebellion to the angels. In other words, she is taking sides with that great rebel against God, the Devil, and with the demons, the fallen angels. How terribly solemn!

THE PLACE OF THE NAME, Ps. 84.

(By J. C. S.)



THE book of the Psalms is really five books of Psalms as follows: (1), Ps. 1-41; (2), 42-72; (3), 73-89; (4), 90-106; (5), 107-160. These may be termed the Genesis, Exodus, Leviticus, Numbers, and Deuteronomy books, respectively. Psalm 84 comes in the Leviticus book, or book of the Sanctuary. In it we have our priestly worship in connection with the place of God's Name. It is upon Gittith which speaks of Calvary—winepress—sufferings of Christ.

The Psalmist's whole being was crying out for the place of the Name. I understand that there were 945 millions of money in Solomon's Temple, but this huge sum would not buy one stone for God's house today: each stone cost the precious blood of Christ.

WORDS IN SEASON

Never was there a time when the house of God was so left alone as for birds to build their nests in it (Ver. 3), but there is a time coming when under the regime of the "beast" when this will be literally true: sparrow, a worthless bird: swallow, a wandering bird; both speak of us in our natural state.

From verse four to verse ten we will put under three headings: House dwellers: House approachers; Doorkeepers. (1), **House dwellers**, not breadbreakers or occasional visitors. There is no such thing as "occasional fellowship" in the word of God. We find this in these degenerate days of the 20th century, but not in the word of God. We are not built into the building for a day, but forever—I Pet. 2. Paul wanted to join himself unto the Church (Acts 9: 26): the thought is to **glue himself** unto it. (2), **House approachers**. Three times a year the males had to appear before the Lord, at the **God appointed place**—Jerusalem: (1) Feast of the Passover; (2) Feast of Weeks; (3) Feast of Tabernacles; consequently by their continual journeyings they made highways, or well beaten paths to the place of the Name. In Isaiah the highways are in ruins. In Jeremiah there is a call to repair these highways. These highways were difficult paths beset by all kinds of difficulties that it is possible to think of. Note, "in whose heart are the ways." If the ways had never been in the heart the feet would never have trodden them.

The valley of Baca (6) lay between them and the place of the Name. It cost them something to go down there and stay there. Unless the ways of the Lord are in our hearts, and He is our strength, we shall never get to the place of the Name, where He is in the midst.

A lady Doctor had a younger companion, both gathered unto the name of the Lord. The time came when they must part as the Doctor was going to another field of service. The younger companion, not long gathered out, would then return to her home, a vicarage—her father a clergyman, and all her people church goers—she was asked, "What do you intend doing when you return home, with whom will you meet on the Lord's day? Her reply was, "I shall continue to meet in apostolic simplicity with Christians gathered unto the name of the Lord according to the pattern laid down in the Scriptures." The ways of the Lord were truly in her heart. Baca means weeping; but the Lord turned it into "valley of blessing."

They go from company to company (7), In the days of our Lord, Josephus says three and a half millions went up to Jerusalem to keep the feast: and note, they appear before God—not before one another. "O Lord God of hosts, hear my prayer: give ear, O God of Jacob. Selah," (8), think of that. The shield of Israel (9) was the Christ of God. Doorkeeper (10), There is a great need today for doorkeepers to prevent anybody and every-

WORDS IN SEASON

body from being accepted into fellowship. Many get in who are not saved at all.

FOR THE FURTHERANCE OF THE GOSPEL

"The amount herewith enclosed is a freewill offering, mailed you as His servant, 'for the furtherance of the Gospel.'" The same Gospel that has been brought to us—you and me. And shall we withhold it from others, as needy of it as we were, walking the same downward path which must and will end in the "blackness of darkness forever." How evil are the days; and how brief our time for service—His service.

That short verse, "God is faithful by whom ye were called unto the fellowship of His Son, Jesus Christ our Lord," 1 Cor. 1:9, has been before me. What faithfulness? What a calling? What a fellowship? And to what a person I was led to think of the other place where He has made a record of "His faithfulness" besides that in the Bible—the heart, the inner consciousness of the believer. His own words are "For the Son of man is come to seek and to save that which was lost." Faithful in coming, in seeking, and in saving—the Son of God the Father's "faithful witness."

But then the present, personal, practical application of the matter of faithfulness: here we blush and cry out to Him who alone can help us in our desire to be more faithful to him by whose blood we are cleansed and healed. "Happy is he that hath the God of Jacob for his help." Paul's exhortation to Timothy, first clause is most sweetly rendered in J. N. D.'s translation, "O Timotheus, keep the entrusted deposit," 1 Tim. 6:20. Vain is the help of man; yet "we may boldly say the Lord is my helper."

E . . .

THE SABBATH, AND THE FIRST DAY OF THE WEEK



HIS is the day which the Lord hath made, we will rejoice and be glad in it," wrote the Psalmist, Ps. 118: 22. The Christian can say the same, concerning the Lord's day. It is characteristic of this dispensation that "He taketh away the first that He may establish the second," Heb. 10: 9. The law that could only curse; with all its holy days, as the Sabbath, and with its ceremonies has lost its claim upon the Christian, who has died to it, in Christ, been buried and raised again, to walk in newness of life.

The First day of the week is clearly marked off as a special day in the new order of things. Christ rose from the dead upon the First day of the week, answering to the wave sheaf, or the first fruits of the harvest. In John 20 He manifested Himself to His disciples on two separate First days of the week, when they were gathered together. In Acts, 20: 7, the disciples came to-

WORDS IN SEASON

gether to break bread on the First day of the week. The collection for the saints was laid by upon the First day of the week, (1 Cor. 16: 2). The apostle John, deprived of the fellowship of the saints, in the isle of Patmos, was in the spirit on the Lord's day, and reviewed that wonderful Revelation of Jesus Christ.

By comparing Lev. 23, with Acts 2, it is clearly seen that Pentecost was on the morrow after the seven Sabbaths were complete—Pentecost means 50. This fell upon the First day of the week. The Ark rested in the seventh month, on the seventeenth day of the month upon the mountains of Ararat, Gen. 8: 4. The seventh month was changed to the beginning of months in connection with redemption (Ex. 12). By reckoning up the days the 17th corresponds with the First day of the week.

With all these, and many more, proofs that God sets the seal of His approval upon the First day of the week for this dispensation, there are those who contend for the Sixth day—the Old Testament Sabbath. The Seventh Day Adventists try to saddle the responsibility for the change on the Pope without the least proof. Thank God we know that He alone has brought about the change. We thank God that the "Powers that be," have recognized the suitability of the day observed by Christians in the breaking of the bread and drinking of the wine in remembrance of their Lord: and throughout professing Christendom the First day has been accorded special privileges both to the saved and unsaved. This leaves the Christian free to worship and serve the Lord: and the unsaved to hear the Gospel preached. For this we thank an all-wise and gracious God who over-rules for His glory, and the good of men. Let us seek to take advantage of this privilege, and to abstain as far as possible from the cares of this life; endeavoring to be "in the Spirit on the Lord's day." It is sad to see how many of the unsaved shew but little regard for God, or for His salvation, by the way they spend their Lord's days in the pleasures of sin, and empty frivolities of life.

H. F.

QUESTION CORNER

Is it Scriptural for an Assembly that is in trouble, and like to be divided over a matter to call in elder brethren from other Assemblies; and the Lord's servants, to give counsel concerning their difficulties?

It is Scriptural as can be seen from Acts 15. Certain men from Jerusalem were teaching that "Except ye be circumcised after the manner of Moses ye cannot be saved." So it was determined that "Paul and Barnabus, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question," ver. 2. These delegates were received of the church, and of the apostles and elders. Then the apostles and elders came together to consider of this matter. There was much disputing (questioning R. V.). Then Peter brought the word of God to bear upon them. Then Barnabus and Paul declared what God had done amongst the Gentiles. Then James summed up matters and proposed that they write a letter to the Gentiles stating the judgment of the assemblage in the light of God's word. "Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabus;

WORDS IN SEASON

namely Judas surnamed Barsabas, and Silas, chief men among the brethren men that have hazarded their lives for the name of our Lord Jesus Christ who shall tell you the same things by mouth." The letter was carried by these men and delivered to the church at Antioch and so the trouble was ended to the great joy of all.

It will be noticed that the apostles brought the word of God to bear upon the matter as that which must settle the dispute. This is why laboring brethren's presence should be valued. Not young inexperienced preachers, but men who have gone out pioneering and whom God has used in the salvation of souls; the gathering of assemblies, and teaching them God's ways; and caring for them in various ways during the infancy and childhood of the assembly. The older ones in our assemblies well remember how frequently when they were at their wits-end they called upon Bren. Munro, Smith, Ross, Campbell, Matthews and others who were instrumental in gathering their assemblies to come and help them in their difficulties: and how they brought God's word to bear upon matters, and in a short time what seemed to be insurmountable difficulties melted away, reconciliations were effected, and peace restored to the troubled waters. When assemblies despise those to whom God has in a special way entrusted His word, men of experience in applying that word, and men of integrity, they despise God's provision, and gain for themselves endless trouble and sorrow.

It is well for the Lord's servants to note that the apostles and elders did not act as popes, to pass a decree and bind it upon the churches so lording it over the people of God. They acted as guides carrying the consciences of the churches. The wise servants of God will not take the responsibility of settling anything for a church, but will simply seek to help the church to settle its own difficulty according to the word of God. The Lord's servants are not apostles, but they have experience in applying what God gave through the apostles. The true elders in an assembly are also men of wisdom and experience in the word and ways of God. Those who are called in from other assemblies are less likely to be biased in judgment than those in the home assembly, and therefore their presence is to be desired. "In the multitude of counsellors there is safety."

IN MEMORY OF MR. ROBERT MILNES

A young man's bedroom, by a friend was entered;
A strange adornment did his notice strike;
No gaudy pennant, or bright sporting trophy,
But hanging on the wall—a large rough spike.

And when his friend enquired as to its meaning,
He answered, "Ah! this heart of mine is proud;
But, when I see that nail—think what He suffered—
In humble gratitude my soul is bowed."

As knight of old would choose watchword and symbol,
To shew what side he followed in the strife,
This knight of God, the nail had chosen:
"Not I, but Christ," the motto for his life.

The years went by and brought not fame nor fortune,
Yet on he battled in the "power of Christ."
Until the Lord recalled him from the warfare,
To hold with Him an everlasting tryst.

Now he has seen those wounded hands extended,
Has gazed upon the face of his Adored;
Has heard, "Well done! thou good and faithful servant,
Now enter thou, the rapture of thy Lord."

—Ruth Scott.

WORDS IN SEASON

TORONTO, ONT.—Bren, Nugent and Gillespie had good meetings in Brackendale, with some fruit in conversions.

PUERTO CABELLO, VENEZUELA.—The Lord made us to triumph in Bejuma. On Nov. 25th ten were baptized in a stream near the town, seven of one family all baptized together. Many witnessed the baptism, and all the civil authorities from District Chief down were present. Bro. Douglas came over from Nirgua, with seven more, and we had a royal time. Mrs. Williams, Mr. Gunn, and I then went on to Nirgua Conference, and the Lord gave us a happy and profitable time, and four more were baptized. Mr. and Mrs. Fletcher went in auto from Valencia. Mr. Wills walked with his baggage on his back 40 miles, and gave goodly words. Sr. Pena walked from Aroa, 60 miles and spoke well: Rodriguez from San Felipe, was fine in the Gospel. These long walks and difficulties help the ministering brethren greatly, for if a man walks 40 or 50 miles to a Conference you can usually "feel him" on the platform.—W. Williams.

MANCHESTER, N. H.—Bren. Telfer and Watson gave us a night, on their way to Montreal.

PHILADELPHIA, PA.—The Conference was large, between 600 and 700 at some of the meetings, and about 20 of those who give their time to the ministry of the word. Two professed conversion.

STEUBENVILLE, O.—The Conference was their largest and very good; and eight of those who gave their time ministered the word.

EAST TORONTO, ONT.—Jas. Waugh is beginning a series of meetings. He had a few meetings in Niagara Falls.

TILLSONBURG, ONT.—The Conference was large: Hall crowded to its capacity: twelve of the Lord's servants present, and ministry searching and profitable.

MONTREAL, QUE.—The Conference was large and the ministry good. Eleven of the Lord's servants ministered the word.

ROCHESTER, N. Y.—Bren. Telfer and Watson are beginning a series of meetings here.

PETERSBURG, VA.—Bren. C. R. Keller and R. Curry were with us for meetings after the Philadelphia Conference.

SOUTH MANCHESTER, CONN.—W. Beveridge was with us for a week's meetings which were much enjoyed. J. T. Dickson was with us for two nights. One who professed some time ago was baptized and received into fellowship.

BARRINGTON, R. I.—Mr. J. T. Dickson has been kept at home for some time through sickness in the family (scarlet fever). All are recovering.

LONG BRANCH, N. J.—Luig Rosania has spent a few months here amongst the Italians and the Lord has been working and an Assembly of 16 has been gathered unto the Name; and others are interested in the Gospel. The correspondent is Mr. Pizzuli, 332 Chelsea Ave., Long Branch, N. J.

WASHINGTON, D. C.—W. P. Douglas enjoyed meetings in the Assemblies in Virginia, and spent two nights here which were much enjoyed.

MALOTT, WASH.—H. Clifton spent some weeks during Nov. and Dec. having meetings for Christians, and 12 who had been saved and baptized before have gone forth unto Him outside the camp. The Lord's servants who would help in the ways that be in Christ will be welcomed. The correspondent is Mr. L. P. Hinde, Malott, Wash., U. S. A.

SEATTLE, WASH.—Our Conference meetings were truly to profit Bren. Chawner and Fish and others ministering the word.

ST. ANDREWS, MAN.—The Conference meetings were quite large and the ministry practical and good for the heart and conscience. Bren. McGeachy, Dickson, Willoughby and others ministered the word.

SOO, ONT.—Bren. H. Harris and Jas. Kay are having meetings here with good interest.

BATTLE CREEK, MICH.—Jas. Kay had two weeks' meetings, and one professed conversion.

WORDS IN SEASON

NOTICE.—Because of a prolonged and severe attack of Asthma the Editor thought best to spend a few months in the South. He has visited Asheville, N. C., and purposes going on to other places. Mail can be sent to the home address, and will be forwarded.

GRAND BEND, ONT.—A. W. Joyce has moved here from Exeter.

ALTOONA, PA.—We had the joy of baptizing 4 happy souls, Saturday P. M., that the Lord gave us in the Tent meetings; and there are more to follow later, D. V.

DETROIT, MICH.—W. Ferguson has been having meetings in Rockwood, and also in S. W. Ohio, also in Columbus and Dayton. He hopes to visit Kentucky with the Bible Carriage in the spring. He will be pleased to receive from the Lord's people Sunday School papers (not localized), tracts, etc., for distribution. (W. Ferguson, 8847 Clarendon Ave., Detroit, Mich.)

MONTREAL, QUE.—Mr. J. Spreeman, commended from Pape Ave. Assembly, who has been studying French, together with G. G. Johnston purpose laboring in the Gospel in Quebec Province.

COLLINGWOOD.—Bren. Shivas and Widdifield saw blessing in the meetings here.

WEST TORONTO, ONT.—Bren. Bunting and McKelvie, lately out from Ireland, are having meetings here.

EL PASO, TEX.—S. C. Keller goes on here with some interest, but not crowds.

MERLIN, ONT.—Bren. J. Govan and A. Stewart were with us for a short time.

SARNIA, ONT.—Bren. Joyce and Wilkie are having encouraging meetings.

CONFERENCE

BRIDGEPORT, CONN.—The Bridgeport Assembly purposes, D. V. having their Annual Conference in the Gospel Hall, 441 Bishop Ave., Feb. 19, 20, 21, beginning with a prayer meeting Friday evening, 18th, at 7:30 o'clock. (S. Rainey, 975 Connecticut Ave., Bridgeport, Conn.)

FALLEN ASLEEP

DR. H. W. SCOTT, of Winnipeg, Man., formerly of Regina, Sask., fell asleep in Jesus Dec. 14, aged 59 years.

MRS. HOGG, of the Olney St. Assembly, Philadelphia, Pa., from heart failure, during the Sunday afternoon meeting of the Conference. She is a sister of Mr. W. Williams, missionary in the Argentine.

MRS. JOHN COWIE, of Groton, Conn., on Dec. 26th, in her 70th year. Saved in Westerly, R. I., 35 years ago, and one of the first to gather unto the precious Name, and a willing worker in the things of the Lord, and always ready to serve the people of God. Bren. McGill, Hunter and Rankin took the funeral services which were large. She was buried in Westerly.

MRS. MARY J. BELL, of Carlshend, Mich., on Jan. 3, aged 72. Saved when a young girl she continued to bear a consistent testimony. She leaves a husband (83) and five children. F. W. Mehl spoke at the funeral.

MRS. ADRAIN, of Youngstown, O. Departed to be with Christ, Dec. 19, 1926. Saved a good number of years, and in the Assembly two years. Mr. G. Duncan spoke at the funeral.

MR. LOCKHART, of Cleveland, O. For many years caretaker of Hall, after a few days' sickness from pneumonia. W. P. Douglas spoke at the funeral.

MRS. CHAS. WELSTEAD, of Toronto, Ont., on Jan. 5th. Saved over 50 years ago in Galt; in fellowship for many years in St. Catherine's, later in Central Hall, Toronto. A good woman and a mother in Israel, given to hospitality. She will be much missed. Bren. Douglas, Telfer and S. McEwen took the funeral services.

MRS. IDA M. TIFFANY, of Boston Assembly, on Jan. 2nd, aged 51. Saved five years ago at Mr. S. McEwen's meetings, and received into fellowship, bearing a good testimony. Mr. W. Farquhar spoke a faithful word 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



March 1927

CONTENTS

	Page
From Various Authors.....	33
Finding Christ.....	34
Abraham.....	34
Cast Thy Burden.....	36
Earth's Wonderful Story (Paper 2).....	39
Days of Fasting.....	41
"That Which Was Written Aforetime".....	42
A Missionary Letter.....	44
Question Corner.....	46
Pilgrim Song.....	47
Work and Workers.....	ii, iii, iv

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WORK AND WORKERS

CAMPBELLFORD, ONT.--Mr. A. Livingstone had a short series of meetings here in January.

SPRINGFIELD, MASS.--Bren. Telfer and Watson had some much appreciated meetings in Springfield, Mass., and purpose, D. V. visiting some other Assemblies in the New England States.

GRAND RAPIDS, MICH.--Bren. Sheldrake and Mehl began a series of meetings here hoping to see something accomplished in the Gospel, and the Lord's people encouraged in the Lord's ways.

BOSTON, MASS.--Mr. Jas. Marshall is having a series of meetings in Boston. God has given fruit in salvation.

VANCOUVER, B. C.--Mr. Jos. Pearson had several weeks' meetings in Fairview Hall, five professing salvation. He then began meetings in Cedar Cottage with a good interest.

EL PASO, TEXAS (3329 Idalia Ave.)--Mr. S. C. Keller continues here, hoping that an Assembly will be formed before long.

PHILADELPHIA, PA.--Mr. Jas. Marshall spent Sunday, Jan. 16, in the Olney St. Gospel Hall, 314 Chew St., and preached the Gospel to a crowded Hall. His visit was much appreciated.

ATLANTIC CITY, N. J.--We are still plodding along in the little Assembly. Christians from other Assemblies will please bring letters of commendation as they are needed in these days of declension. (Peter Kelly, 2835 Fairmount Ave., Correspondent.)

SUMMIT, N. J.--Mr. J. Ferguson has had a series of meetings here, some professing conversion.

GLASGOW, SCOTLAND.--Mr. F. Macleod and wife sail for New Zealand March 11th, D. V. His address will be 50 Kirkcaddy St., Dunedin, New Zealand.

NOTICE.--In the November Words in Season there was a notice that an Assembly was begun in Pasadena, Calif. "In fellowship with the other Assemblies." We have received letters from several in the other Assemblies telling us that this is not true. A word to the wise is sufficient.

HAMILTON, ONT.--W. P. Douglas had some meetings in Hamilton, then went on to St. Catharines.

PITTSBURGH, PA.--Bren. Douglas and Duncan had some meetings here: they were followed by Bren. Beveridge and Smith.

REDLANDS, CALIF.--The Assembly continues to give forth a testimony for the Lord Jesus. Bren. Summers and Roy had a series of meetings in December, and later Roy Gratias had meetings with a good interest.

ARLINGTON, WASH.--We have had over seven weeks' meetings, by Brother Chawner, the word coming with freshness helping the Lord's people, and causing much exercise to the children of believers. Bren. O. C. Fish and J. W. Burr helped for a few nights.

ROCHESTER, N. Y.--Bren. Telfer and Watson had two weeks' meetings with a nice interest amongst strangers, and the Lord's people.

Words in Season

Edited and Published by Dr. E. A. Martin

VOL. 19

MARCH, 1927

No. 3

FROM VARIOUS AUTHORS

There is a land where every pulse is thrilling
With rapture, earth's sojourners may not know;
Where Heaven's repose the weary heart is stilling,
And peacefully life's time-tossed currents flow.

* * *

I would praise Him for this, that the whole army of the redeemed ones sit rent-free in heaven.

* * *

Of all distinctions, that between the godly and the ungodly is the greatest. Though the sacred writers mention worldly distinctions, yet they say much more about that essential distinction which God makes between saints and sinners. In the Psalms, we find one continued contrast between the spirit and character of the righteous and wicked. David begins with a description of the godly and the ungodly; of their diverse views, feelings, and conduct through life; of their final separation at the day of decision; and he never loses sight of these two characters through the whole of his writings.

* * *

Learn to grapple with souls. Aim at the conscience. Exalt Christ. Use a sharp knife with yourself. Say little, serve all, pass on. This is true greatness, to serve unnoticed and work unseen.

* * *

Oh, the joy of having nothing and being nothing, seeing nothing but a living Christ in glory, and being careful for nothing but His interests down here.

* * *

If I choose to identify myself with a Gibbeted Man, because He is the Son of God, the whole order of the world is upset to me. Where and what is the world to me, who honors a Gibbeted Man as the Son of God in the highest heavens.

* * *

"It was the sight of Thy dear cross
First weaned my soul from earthly things,
And taught me to esteem as dross
The mirth of fools and pomp of kings."

H. B.

FINDING CHRIST

The following lines, written by a young believer, within an hour after she was saved, may prove helpful to those in soul trouble:

"MY DEAR BROTHER:

"I am so glad to be able to tell you that I have now, indeed, found Christ, who taketh away the sin of the world. I can truly say, that, through His precious blood, I am justified in the sight of God from all things (Acts xiii. 38, 39). That seems so wonderful to me—'Justified from all things.'

"Oh! I do thank Him for His wondrous love. It all seems so plain to me now, that my every sin, that I have ever committed, or ever will commit, was laid on Jesus at Calvary; and that the demands of a righteous God were fully satisfied through His shed blood, and I, through faith in Him, am cleansed from every spot of sin. Isn't it wonderful?

"God only knows the warfare that went on in my soul, in my struggle to believe. I had almost despaired of ever knowing that I was saved, for it seemed as if I could not take God at His word. But, this morning, my faith was exercised almost unconsciously. I just laid hold of God's word, and the certainty of my salvation came like a burst of sunshine into my poor, darkened, troubled soul.

"I feel that I do not know how to be thankful enough for the wondrous grace of God, in showing Jesus to me, as the spotless Lamb of God, who has taken away my sin.

"Oh! if dear M——, and all the other dear unsaved ones, were only brought to a knowledge of God's great love, how we would rejoice! Since God has saved me, I have great hope for them.

"Your sister, saved through grace, _____."

Reader, have you found Christ? If you have, you know it (Rom. viii. 16). If you know it not, you are lost (2 Cor. iv. 3).

ABRAHAM

What God Thought About Abraham



ANY and varied are the ways in which the Spirit of God looks at the life of this wonderful man, I suppose the brightest star in all the Old Testament firmament. Prior to his conversion he lived on the other side of the flood, serving other gods. Into this darkness the light of heaven shone; into this heathen superstition the God of Glory went, and touched the heart of Abraham, calling him to His side to be His companion and friend. The latter appellation he wears three times in the sacred Scriptures: "the friend of God."

We read in Psalm 25:14, "The secret (or friendship) of the Lord is with them that fear Him." 1 Peter 2:9: "Called out of

WORDS IN SEASON

darkness into His marvelous light." 1 John 1:3: "Truly our fellowship is with the Father and with His Son Jesus Christ." The above Scriptures reveal what lay behind the call of Abram—"Companionship." The Garden of Eden is but a prelude of this. As we listen to that lonely cry rung through its glades "Adam, where art thou?" there we have man turning away from God—"Fellowship broken." But let us hasten our footsteps to another Garden, and give our ear to another cry coming from the darkness of Calvary's cross: "My God, my God, why hast Thou forsaken me?" Here we have God turning away from man; and that man His only begotten Son; forsaking Him because of our sins in order that atonement might be made, and fellowship restored. Alas! as children of God we often shut ourselves out of His presence by our manifold transgressions. Think how much spiritual pride there is about us, pride of place among the people of God. Like Saul: "Honour me now, I pray Thee, before the elders of my people, and before Israel." The meeting is not a success except we have a public part in it,—a modern Diotrefes, loving to have the pre-eminence. Think again of the sins of our tongues; they seldom, if ever keep Sabbath, forgetting that "The talk of the lips tendeth only to penury;" and again "For he that will love life, and see good days, let Him refrain his tongue from evil, and his lips that they speak no guile." After the noise of words we look around for our Beloved and to our surprise, He has withdrawn Himself. Our speech has not been "yea, yea, and nay, nay." And what shall we say about the sins of the flesh? Raven like, that fed on the floating carcass during the Flood, away we go after some moving trouble among the saints. "They eat up the sin of My people," was the merited rebuke in Hosea's day.

What Sarah Thought About Abraham

Sarah obeyed Abraham calling him lord, is the divine comment in 1 Peter 3:6. He was held in high esteem by his own household, see Gen. 18:19. In these days of lawlessness we would do well to take heed to those solemn words addressed to the overseer in 1 Tim. 3:4: "One that ruleth well his own house, having his children in subjection." How sad to see a brother who has taken the place of a ruler leaving the Gospel testimony in connection with the Assembly, and going off with his children after some of the world's fashionable preachers, while some godly brother, who without any of the modern drapery is left to preach to empty seats. May we take heed to our ways and get back to the early days when all that believed were together.

What the World Thought About Abraham

"Thou art a mighty Prince among us." Gen 23: 6. Here is a true Israel of God in his hour of deepest sorrow, a stranger in a strange land with his altar and his tent, telling out to those around him that he is looking for a "city which hath foundations,

whose builder and make is God." We think of others who accompanied with Abraham's God in incarnation, the world took knowledge of them that they had been with Jesus. How sad the contrast in Jeremiah's day, "Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies. Their polishing was of sapphire: their visage is blacker than coal, they are not known in the streets." Last of all, let us see

What Abraham Thought About Himself

"Which am but dust and ashes." Gen. 18:27. In these words we have the language of faith all down the ages. We hear Job after his severe ordeal exclaim: "I abhor myself and repent in dust and ashes." Even David, the man after God's own heart, cried: "Teach me how frail I am." And Paul is careful to tell the Corinthians that it is the weak things, the base things, the things that are despised, and the things that are not, that God takes up and uses for His own glory, in order that no flesh should glory in His presence.

Wm. Rodgers.

CAST THY BURDEN



DAVID was in deep distress when he said by the Holy Spirit, "Cast thy burden upon the Lord, and He shall sustain thee," Ps. lvi. 22. The Psalm is clearly messianic, as are all other Psalms, but what is true of the Lord Jesus Christ is true in a measure of His people. "My heart is sore pained within me; and the terrors of death are fallen upon me. Fearfulness and trembling are come upon me, and horror hath overwhelmed me. And I said, Oh, that I had wings like a dove! for then I would fly away and be at rest. Lo, then would I wander far off, and remain in the wilderness. Selah." But as we cannot flee from trouble, the secret of peace is revealed in the word, "Cast thy burden upon the Lord, and He shall sustain thee."

Sin is a burden, and it is a gracious gift to the man who is to be saved, that he may cry out with a convicted conscience and oppressed heart, "for mine iniquities are gone over my head; as a heavy burden they are too heavy for me," Ps. xxxviii. 4. Such language can hardly be understood in these days of shallow experience, but let the Holy Ghost flash the light of eternity into the soul, and overwhelm it with the terrors of the law, then sin will be felt as a heavy burden. Then too will be tasted the sweetness of the testimony, "Behold the Lamb of God, which beareth the sin of the world," Jno. 1:29. So completely has He borne the burden of our iniquities that "as far as the east is from the west, so far hath He removed our transgressions from us," Ps. ciii. 12; "Thou hast cast all my sins behind thy back," Isa. xxxviii. 17; "Thou wilt cast all their sins into the depths of the sea," Mic. vii. 19; "having forgiven you all trespasses," Col. ii. 13; "Their sins and iniquities will I remember no more," Heb. x. 17. There

WORDS IN SEASON

is an entire erasure from the register of heaven's court, and from the book of God's memory, of every sin and iniquity of the believer, inward and outward, past, present and future.

Following sin comes sorrow. To our fallen mother God said, "I will greatly multiply thy sorrow," and to our fallen father He said, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life," Gen. iii. 16, 17; and while many do not seem to be conscious of sin, all know the meaning of sorrow. One can say with David, "How long shall I take counsel in my soul, having sorrow in my heart daily?" Ps. xliii. 2. Another can say with Solomon, "He that increaseth knowledge increaseth sorrow," Ecc. i. 18. Another can say with the prophet, "there is sorrow on the sea," Jer. xlix. 23. But when sorrow is given as a burden, how precious is the assurance concerning our Lord Jesus Christ, "Surely He hath borne our griefs, and carried our sorrows," Isa. liii. 4. Often there comes in our sorrow a sense of utter loneliness, but "in that He Himself hath suffered being tempted, He is able to succor them that are tempted"; and it is a joy to know that "we have not an high priest which cannot be touched with the feeling of our infirmities," Heb. i. 18; iv. 15. Well may we cast our burden upon Him who knows from His own experience how heavily it presses.

Sickness is another burden that comes sooner or later to all, for notwithstanding the progress of medical knowledge and skill, the claims of Christian science and faith-healing, it is only when the Lord comes, "the inhabitant shall not say, I am sick," Isa. xxxiii. 24; "for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands," Isa. lxxv. 22. But it is comforting to know that "Himself took our infirmities, and bare our sickness," Matt. viii. 17. He bare them, not in the sense that He bare our sins, for these He has fully and forever taken away, but He bare them by entering into them, by His sustaining grace, by the manifestation of His tender sympathy, so that "the Lord will strengthen him upon the bed of languishing: Thou wilt make (or turn) all his bed in his sickness," Ps. xli. 3. He enters into them in such a manner and measure that ministering to His sick ones is a service to Himself, as He shall say in the judgment of the living nations, "I was sick, and ye visited me," Matt. xxv. 36.

Care comes as a burden to multitudes even of Christians. The secret of relief is found in the exhortation of the Holy Ghost, "Casting all your care upon Him, for He careth for you," 1 Pet. v. 7. Let Him do the planning and thinking for us, and we will understand the meaning of His own words, "Take therefore no care for the morrow: for the morrow shall take care for the things of itself," Matt. vi. 34. Whatever the morrow may bring, it will certainly bring the Lord with it, for He hath said, "Lo, I am with you all the days, unto the end of the age," Matt. xxviii. 20; and

WORDS IN SEASON

"I will never leave thee, nor forsake thee," Heb. xiii, 5. Well then may we heed the word, "Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and minds through Christ Jesus," Phil. iv. 6, 7.

Service is sometimes a burden, as it was with Moses who said, "I spake unto you at that time, saying, I am not able to bear you myself alone. . . . How can I myself alone bear your cumbrance, and your burden, and your strife," Deut. i. 9, 12. But when the burden becomes too heavy the voice of our ascended Lord is heard, as it was heard by the apostle, "My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may tabernacle over me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong," 2 Cor. xii. 9, 10.

Old age is a burden, and gradually there creeps over us a time when "the grasshopper shall be a burden," Eccl. xii. 5. But our risen and living Lord, who never grows old, is still saying, "Even to your old age I am He: and even to hoar hairs will I carry you," Isa. xlvi. 4. The aged may then with confidence offer the prayer of the Psalmist, "Now also, when I am old and grey-headed, O God, forsake me not," Ps. lxxi. 18; and the answer is returned, "They shall still bring forth fruit in old age; they shall be fat and flourishing," Ps. xcii. 14. It is the aged who can say from the depths of their experience, as Joshua did when he was "waxed old, and stricken in age. . . . Behold, this day I am going the way of all the earth; and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you" Josh. xxiii. 1, 14.

Death is a burden, "for we that are in this tabernacle do groan, being burdened," 2 Cor. v. 4, and longing for the coming of the Lord, that mortality might be swallowed up of life. But here again our Lord appears as the deliverer and burden-bearer "that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life time subject to bondage," Heb. ii. 14, 15. To the believer who may be burdened with the fear of death He is saying, "Fear not; I am the first and the last: I am the living One, who became dead; and behold I am living unto the ages of ages, Amen; and have the keys of hades and death," Rev. i. 17, 18. All of this is in sure and joyful anticipation of the time when the triumphant shout shall be heard ringing around redeemed creation, "O death, where is thy sting? O grave, where is thy victory?" 1 Cor. xv. 55.

EARTH'S WONDERFUL STORY

(Paper 2)

Satan's Beginning

It ought to be evident from Genesis 1, and Job 38 that there were no fallen angels while as yet the earth was waste and void, under the waters, fresh from God's creating hand: but, if there be doubt in any minds Ezekiel 28 ought to forever settle it that until God planted the garden of Eden there were no fallen angels: that Satan's career began in Eden. "Thou sealest up the sum, full of wisdom and perfect in beauty. **Thou hast been in Eden, the garden of God; every precious stone was thy covering . . . the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.** Thou wast the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God: thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day thou wast created, till iniquity was found in thee," Ezek. 28:12-15.

There he was in Eden in his perfection, and God says "I have set thee so." He is seen here through one of his representatives, the king of Tyrus. Everywhere in Scripture his history is connected with that of man, and the ways of fallen man are but a reproduction of Satan's. "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it," John 8:44. The beginning of Satan's activity was to lie to Eve, and that lie brought death, and so he was a murderer. Nowhere is his history traced further back than "that old serpent, which is the devil," Rev. 20:2. To say that he existed long before the six days of creation; that he was put in charge of a previous creation, and ruined it is pure speculation, without an atom of Scripture to substantiate it.

He entered Eden unfallen, the "sum" of angelic wisdom and beauty: but he was not given the dominion of creation; that was given to man. Was it because he saw the dominion of the world given to man, and not to himself that he rebelled, and lifted himself up in pride? and fell into "the condemnation of the devil?" I Tim. 3:6. God created angels to fill a special sphere: Satan in grasping the dominion of the world, and the worship of mankind grasped that which belonged to the Son of God, by whom and for whom all things were created, and to man to whom He had given dominion. Thus he became the enemy of God and man.

THE FALL

Eve believed Satan's lie "Your eyes shall be opened; and ye shall be as gods, knowing good and evil," Gen. 3:5. Eve gave to Adam and he did eat: thus Satan became "the god of this world," 2 Cor. 4:4; Eph. 2:2. Immediately Satan's doom was pronounced, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel," Gen. 3:15. His doom was pronounced in Eden, because of his sin in Eden—not because of anything previous. Observe that his "seed" began after the fall, and that their destiny is the same as his, "Depart from me ye cursed into everlasting fire prepared for the devil and his angels," Matt. 25:41. We have no history of Satan but that which is connected with the fall of man, and man's sinful history; all else is pure speculation, and contrary to Ezek. 28.

THE SEED OF THE WOMAN

"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel which being interpreted is, God with us," Matt. 1:23. The one to defeat Satan must be God and man. But would Emmanuel prove true where Satan and Adam fell? He was tried: not in an Eden, but in a wilderness, and an hungered. "If thou be the Son of God command that these stones be made bread, said the tempter. He answered, "It is written man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The word of God was nothing to Satan, nor to man: it was everything to Him. Set upon the pinnacle of

WORDS IN SEASON

the temple He was tempted to misuse the word of God for protection in a self-chosen path: but as the dependant One He says, "Thou shalt not tempt the Lord thy God." The kingdoms of the world, and their glory were spread before His view; and Satan said, "All these things will I give Thee, if Thou wilt fall down and worship me." But the perfect One answered, "Thou shalt worship the Lord thy God, and Him only shalt thou serve," (See Matt. 4:1-11). Satan grasped and fell, and ruined mankind. The Son of man kept the lowly dependant place, though it cost Him His life-blood; and in so doing He wrought redemption. Earth's regeneration was not Gen. 1, but will be when Christ comes. (See Matt. 19:28.)

How different the mind of Satan from the mind of Christ Jesus? "Who being in the form of God, thought it not robbery (a thing to be grasped) to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man He humbled Himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him and given Him a name which is above every name, that at the name of JESUS every knee should bow, of things in heaven, and things on earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," Phil. 2:5-11. In Eden Satan usurped the place that by right belonged to the Son of God: at Calvary Jesus annulled his power, "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same that through death He might destroy him that had the power of death, that is the devil. And deliver them who through fear of death were all their lifetime subject to bondage, Heb. 2:14-15. The whole scheme of redemption concerns the ruin wrought by Satan in Eden: All notions as to God dealing with Satan for sins committed before Eden are pure imaginations. His history begins in Eden, and ends in the lake of fire, after earth's history is finished, and God again is All in All. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterwards they that are Christ's at His coming. Then the end, when He shall deliver 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. The last enemy that shall be destroyed is death. For He hath put all things under His feet. But when He saith all things are put under Him, it is manifest that He is excepted which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under him, that God may be all in all," 1 Cor. 15:21-28. Glorious triumph of the Man Christ Jesus over man's deceiver!

These truths have been committed to our trust, and we must not let them slip. "Keep that which is committed to thy trust, avoiding profane and vain babblings (speculations), and oppositions of science falsely so called: Which some professing have erred concerning the faith," 1 Tim. 6:20-21. May God turn those who, encouraged by the guesses of science, falsely so called, have given themselves to speculating concerning pre-Adamic ages, back to "the faith," the word of God. May God's plain account of creation not be unto us as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee, and he saith, I cannot; for it is sealed: And the book is delivered unto him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned," Isa. 29:11-12. To separate the first verse of Gen. 1, from day one is to seal up to both learned and unlearned what God has plainly revealed, and to open the door for endless speculation. We are not propounding a new doctrine but that which has been believed by almost all God's people, learned and unlearned, of all ages: nor has modern science produced one fact to disprove it: nor is there one verse in the Scriptures that teaches any other doctrine. Let God be true and every man a liar.

E. A. M.

WORDS IN SEASON

DAYS OF FASTING

F. Butcher



AND then shall they fast in those days," Mark 2: 20.

Almost reproachfully the Lord was asked why the disciples of John and of the Pharisees fasted and His did not. He answered by asking, "Can the children of the bridechamber fast while the bridegroom is with them?" He proceeds to speak of coming days when the Bridegroom would be taken from them—in those days they would fast.

The Lord did not give His disciples any command to fast; neither did He fix any special days for so doing: He simply said prophetically "Then shall they fast in those days."

The Bridegroom has been taken; and until the present hour is far from them. The true sons of the bridechamber feel deeply His absence: they cannot get over it, nor say lightly, "Oh, we have become accustomed to His being away, it would almost be a pity for Him to return as that would upset our magnificent plans for the improvement of the world, and the elevating of the masses." No, the true children of the bridechamber are fasting still as He predicted. Like Mary Magdalene they mournfully say, "They have taken away my Lord," John 20:13. In spirit they fast.

The religious world does not fast. Our Lord said, "Verily, verily I say unto you, that ye shall weep and lament, but the world shall rejoice, and ye shall be sorrowful; but your sorrow shall be turned into joy," John 16:20. The Church of Christ ought to be found in a state of fasting throughout this age, for therein she reveals the correct heart condition of the children of the bridechamber. How could it be otherwise as long as her Lord, her Head is not here? Truly she has a hidden unspeakable joy which the world neither knows nor understands—Paul's paradox, "As sorrowful, yet always rejoicing," 2 Cor. 6:10. In spirit she fasts because her Lord has been taken away. That does not mean that we have to abstain from our daily food as an unpleasant religious duty; it is a condition of the soul, of the heart—a longing of the inward man for the One whom not having seen we love.

This fasting is the outcome of love. When the heart is right with the Lord we fast without effort, without legality, almost unconsciously. It is impossible to think that it would be well-pleasing to Him if He saw us indifferent about His absence! The professing Church has not continued in this state of fasting. Christendom long ago ceased such spiritual fasting. The pilgrim garb has been discarded: and the stranger character relinquished. It has beaten the menservants and maidens: and eaten and drunken and been drunk. Paul wrote in his days, "Now ye are full, now ye are rich, ye have reigned as kings, 1 Cor. 4: 8. They were behaving as if the Bridegroom had not been taken away. The apostle and other faithful ones fasted in reality, for he wrote,

WORDS IN SEASON

"Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place. . . . I write not these things to shame you, but as my beloved sons I warn you," 1 Cor. 4: 11-13. The Church of Laodicea had lost this soul condition completely, and boasted, "I am rich and increased with goods, and have need of nothing," Rev. 3: 17.

How sad when the children of the bridechamber make themselves comfortable and contented in this age, comporting themselves according to the fashions of this world! Let us pay earnest heed to the exhortation of our Lord "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares," Luke 21: 34. May the Lord find us in a state of spiritual fasting at His coming!

(Continued)

"THAT WHICH WAS WRITTEN AFORETIME"

By J. Pearson



THE word of God records the failures of God's people as well as their victories. In this we see the wisdom of God, "That we through patience and comfort of the Scriptures might have hope." We learn through the failures of others, and our own, for men of God have failed even in their strongest points.

Abraham the man of faith, went down to Egypt in the time of famine. David, the courageous man, fled to the land of the Philistines. Samson, the strong man, lost his strength through a woman who was in league with the enemy. So "The best of men are only men at the best."

When first saved we saw men as trees walking: but the Lord saw the need of the second touch, and then we saw men as they were. This second touch leads us to measure up all we see and hear by the Book: and those who stand firm holding fast the faithful word will not be carried about by every wind of doctrine, and changing ideas of even good men. We do well to consider the failures of the following men, which God has left on record for our admonition, "upon whom the ends of the world have come."

Obadiah, 1 Kings 18. Why did he not step into the path of separation with Elijah? The reason is found in his own words. When Elijah said to him "Go tell Ahab, behold Elijah is here," three times he says, "He shall slay me." By this we see that he was one given to the fear of man—afraid of losing his life. He lacked moral courage. One would judge from his own words that this fear led him to the low principle of trying to keep on good terms with both Ahab and Elijah—"Art thou my lord Elijah? But the man of God was not so near-sighted that he could not see through this fair appearance: hence his answer, "Go tell thy Lord, behold Elijah is here."

WORDS IN SEASON

In our day we find men of like passion with Obadiah who through fear of man, coupled with a desire to be popular, try to keep in with everything. This surely betrays a sad lack of dealings with God. If this path be pursued long enough the person will be lightly esteemed by everyone. Let us remember the words of 1 Samuel 2: 30. "Them that honor Me I will honor, and they that despise Me shall be lightly esteemed." Remember also the Lord's words, "Follow thou Me."

Jonathan, 1 Sam., chapters 18, 19, 20. Much has been said of his love to David: his stripping himself; his delight in; and his testimony for David—all good and no doubt acceptable to God. But one cannot but notice that all this took place before David's rejection and sojourn in the cave Adullam. His only recorded visit to David in the woods was when he strengthened the hands of David and said "Thou shalt be king over Israel, and I shall be next unto thee," (23: 16-17). Doubtless this would have been fulfilled had he shared with David in the place of rejection. But why did he not go the whole length? Doubtless, **natural relationships**. He knew that his father was wrong and rejected by God; that David was God's anointed, yet nature's ties were never severed, with the result that he dies with his father on Mount Gilboa.

Have we not met Jonathans who in their first love for the Lord Jesus Christ go quite a length in testimony; but when the truth of separation and gathering outside the camp unto Him is pointed out, because of some relative with whom they desire to be popular they fail to follow the Lord. These Jonathans love to hear the clear ring of the Gospel, and certain lines of truth, as preached by those who are outside the camp: for this even we are thankful. Let me ask the reader is any natural tie keeping you from obeying the truth which would separate you from every unscriptural sect and party? If so **count the cost of remaining**, as Jonathan did with Saul, to fall at last on some Mount Gilboa. To be associated with our Blessed Lord in His rejection will be to have His approval in that coming day. Do you prefer the latter? Then seek grace to "cease to do evil, and learn to do well," Isa. 1: 16-17.

We would like to give a warning word to those who are outside the camp and have relatives who despise God's place, and speak all manner of evil against those in fellowship: rebuke them and there will be but little danger of hearing any more from them. Remain silent, and nod the head, or smile at what they say, and you will help the devil in his work of destroying the testimony. God might call His people "rebels," but He would not allow even a Moses to do it. What God says about His people, with all their failures and short-comings, is true—"They are the excellent in the earth (not of it) in whom is all my delight," Ps. 16: 3.

Naaman, 2 Kings 5. He was a great man with his master, and honorable, but he was a leper." Through the testimony of

WORDS IN SEASON

the little maid he finds himself in the presence of Elisha—on Israel's soil. Here he learns his first lesson, that grace always humbles before it saves. Having obeyed the word of the prophet he stands a cleansed man before Elisha and says, "Now I know that there is no God in all the earth but in Israel." This being true one might ask him, Why not remain where God is? By his actions we judge that there was an inward working that was not a good principle. To hold his good position with the king of Syria he would need to frequent the house of rimmon, the master's place of worship, with his master leaning on his arm, and when his master bowed he would need to bow too. To quiet his conscience he desires two mule's burden of earth so that he could sacrifice to God on Israel's soil, in Syria. The natural ambition of some to be great is a great hindrance to their taking the outside place with the Lord Jesus Christ. They love the praise of men more than the praise of God.

Mordecai, Esther 3: 2, stands out in happy contrast to Naaman, who could bow in the house of rimmon when he knew that there was no God but in Israel. Mordecai would not bow to a Haman because he was an Amalekite. By his unyieldingness he brought trouble upon all the people of God. What would be done to such a man in our day? He would probably be called "bigoted, narrow-minded, straight-laced, needed truth, or exclusive." But God soon manifested that He did not fail nor forsake the one who in much weakness was out and out for Him, for Mordecai was simply obeying the word of God. We might well exhort one another to "Dare to be a Daniel, dare to stand alone: Dare to have a purpose true, dare to make it known."

(Continued)

A MISSIONARY LETTER

(From S. J. Saward, Apda. 38, Puerto Cabello, Venezuela)

The Lord enabled Bro. Fletcher and me to visit the Dutch island of Curazao. We spent a month over there, and the Lord raised up a great friend to us in Johan Bakhuis, a straw hat exporter, with a family of eight children. He seems to have been groping for a long while for the truth. His father is a Lutheran, but no doubt through having a R. C. mother and later marrying a R. C. wife, he spent a great part of his life in the darkness of Romanism. He learned the barber trade and for many years had the job of cutting the hair of the different priests at the R. C. college. The more he got to know these gentlemen the less respect he had for them, until one day he told them frankly that they were a bunch of hypocrites. Of course that terminated his business connection with them. He also became entangled in spiritism, in which cult he became quite expert, but at last he got his eyes opened to see that the supernatural power was Satanic and

WORDS IN SEASON

not Divine as he had at first thought. During all this time he was a drinker, smoker and man of the world, but at last he began to read the Word of God, which enlightened his benighted soul and effected a marked change in his life. He attended the Lutheran Church, but as both the ministers there are modernists and did not give the Bible its rightful place he did not get on very well with them. Then the Adventists sent two American missionaries to Curazao and their boasted love and knowledge of the Scriptures attracted him to them. His name got on our mailing list for our monthly Gospel paper, "El Mensajero Cristiano," of which we sent him 10 copies for distribution, and the reading of which helped to balance his understanding of the way of salvation. Two things about the Adventists kept him from being swallowed up by that system:

(1) If the Gospel is of Grace and one is saved through faith, then why is one still subject to the law and required to keep the Sabbath?

(2) Why is it that the Adventist missionaries confine their efforts to proselytizing other Protestants, and to working amongst the better classes, whilst the benighted multitudes of Rome remain untouched? Also he noticed that the rich were given the principal places in the meetings and the poor had to sit at the back?

The Lord enabled us to rent a house in the thickly populated fishermen's district where we sounded forth the Word of Life every night for three weeks in Spanish, and also in English when there happened to be a few English-speaking hearers amongst our congregation. It was a perfect example of "spiritual agriculture"; the ground had to be cleared of all the scrub and rubbish of false teachings; the ground of the conscience had to be turned over and the necessary interest awakened, and then the Good Seed could be readily sown. It was "sowing beside all waters"; we visited the homes of rich and poor, Jew and Gentile, Catholic and Protestant, and offered the people the Scriptures in Spanish, English, Dutch and Papiamento. Also a few foreigners were pleased to get tracts in German. In addition to our labours amongst the homes of the people, tracts were freely distributed along the harbor front which is always thronged with sailors, buyers, sellers and all classes of society. We were also able to visit a U. S. Navy Survey Ship, where the 150 sailors had been penned up for several weeks in idleness and left with them a large variety of Gospel literature, to remind them that they have a precious soul and that this world is not all that is worth living for.

We returned from our trip greatly encouraged in the Lord, convinced of the great need of the 40,000 inhabitants of that prosperous place, and of the two adjacent Dutch isles with their unevangelized thousands. Surely those three searching words of the Lord of the Harvest can be heard ringing as clearly in our ears in the present day as they did nearly 1,900 years ago:

WORDS IN SEASON

"Look on the fields."

PRAY YE that He send forth laborers into the harvest.

GO YE and preach the Gospel to every creature.

QUESTION CORNER

Why do you not advocate musical instruments in our meetings?

There is much more involved in this question than appears on the surface. The following, copied from an old book, lets us into the heart of the matter:

"If any had told us forty years ago, that we would live to see the day when those professing to be Christians; who claim the holy Scriptures as their only rule of faith and practice, those under command, and who profess to appreciate the meaning of the command to observe all things whatsoever I command you, would bring an instrument of music in worship, we would have repelled the idea as an idle dream. This shows how little we knew what men would do; or how little we saw the power of the adversary to subvert, to deceive, to undermine the very foundation of piety, and turn the worship of God into an attraction for the people of the world—an entertainment, or an amusement. It never entered our minds that those enlightened, and made partakers of the heavenly calling could be so easily turned away from the contemplation of the ever blessed God: His wonderful love for man in redemption: from the Lord Jesus Christ, His death, resurrection, ascension, and coronation, imparting gifts to men; turned to the mere contemplation of pleasing sounds of an instrument of music, and the melodious voices of men and women trained in artistic music, and taught how to perform their part well in an operatic drama.

It appears that it never occurs to those who throng the assemblies to hear instruments, sweet voices, and artistic melodies that there is no divine worship in it at all—all that can be heard in a theatre. There is no worship in music itself. We listen to it and admire it for its own sake, its delightful strains, its enrapturing sounds, and the pleasing sensation it produces in us; but there is no worship in this.

Worship is prescribed in the word of God, and is arranged to please God. It was not intended as an attraction, an entertainment, or amusement, but as homage, adoration, praise, and thanksgiving, from those who were lost and have been found; were in bondage under sin, but are now redeemed by the precious blood of Christ. They do not sing because they love to sing, or because they love music, but because they love God, and delight to do those things which are pleasing in His sight—to obey His command to sing and make melody in their hearts to God. In obeying this command their minds are not taken up with a bundle of notebooks, tuning forks, or with music at all, but with praising God in thanksgiving. The happy soul seeks to praise God in song, to teach and to admonish one another in Psalms, Hymns and spiritual songs, and not to make a display of music, or of himself. But we come to the explicit law on the subject: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in Psalms, and Hymns, and spiritual songs, singing with grace in your hearts to the Lord," Col. 3:16. (See also Eph. 5:19; Acts 17:24.) This is not a command to perform music either vocal or instrumental, the music is only a secondary matter. "If the trumpet give an uncertain sound who shall prepare himself to the battle. So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. . . . What is it then? I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also," 1 Cor. 14:7-15.

"The singing in worship is no mere exercise in music, or musical display but obedience to a divine command to please God, and is to be with the spirit and understanding so as to be understood by all, so as to teach all. This divine appointment has been set aside by many pieces that have

WORDS IN SEASON

no teaching at all, but are the merest vapor, the most insipid trash ever uttered; and sung for music without ever thinking whether the words have any meaning or not. No wonder the people are in ignorance when the means God has ordained for teaching is subverted. To complete the farce an instrument is brought in as if the determination was that the appointment of God to teach one another in our singing should be defeated by musical sounds that utter no words, but confuse the ear. Who listens to an organ with the idea of being taught? No one. Not a spiritual idea is imparted in a month: still they say, What harm is it? Does any one think while listening to the organ that the command to admonish one another is being obeyed? Not a word of it. They are thinking about entertaining those who have come to be entertained with fine music. No teaching and admonishing is done, and there is no spirit of understanding in it.

"Where is the Scripture against it? It is not forbidden? Neither is infant baptism. Christ is the head over the Church: we have no authority about worship only from Him. When He came into the world there were instruments in abundance. He established His truth in a country where worshippers of all kinds used instruments, but He left the instruments all out: not because there were not plenty of them, nor because they were not popular, but because He did not want them. This is divine prohibition. Neither did one of His apostles ever use an instrument, nor the early churches, in their meetings. The pope is the gentleman who introduced the organ into worship. There is nothing inconsistent in him doing this since he depends on worldly attractions to sustain his cause. He appeals to the lust of the eye, the pride of life, popularity, secular power or anything else that can be addressed to the eye or ear or any of the senses of human beings to assist him to captivate them to his will. He has borrowed from the Jew, the Pagan, the philosopher, the statesman, the rich, or any other source to build himself up in popularity and influence in the world.

"What was established by the Son of God cannot be improved: it was perfect to begin with. It is unalterable. If it were death under the law to offer strange fire, what may we expect for him who will tamper with the worship prescribed by the Son of God?"

Some quote the words of Ps. 150: 3-5, to justify musical instruments, and even the dance. Do they not know that the new wine of Christianity must be put into new bottles: what was right for Judaism is wrong for Christianity when Christ has done away with it: that how the Christian is to worship is as clearly laid down in the New Testament, as how the Jews were to worship was laid down in the Old? The preaching of the Gospel in the apostle's days was not a religious entertainment." The organ is the entering wedge of the amusement craze, to be followed by the orchestra: by choirs and solos: by billiard tables and bowling alleys, and moving pictures and dances; by popular lectures and all the rest that goes to make up apostate christendom and damn souls.

PILGRIM SONG

Deut. 31: 8

On, O beloved children
The evening is at hand,
And desolate and fearful
The solitary land.
Take heart! the rest eternal
Awaits our weary feet;
From strength to strength press onwards,
The end, how passing sweet!

Lo, we can tread rejoicing
The narrow pilgrim road;
We know the voice that calls us,
We know our faithful God.

WORDS IN SEASON

Come, children, on to glory!
With every face set fast
Towards the golden towers
Where we shall rest at last.

It was with voice of singing
We left the land of night,
To pass in glorious music
Far onward out of sight.
O, children, was it sorrow?
Though thousand worlds be lost,
Our eyes have looked on Jesus,
And thus we count the cost.

The praising and the blaming,
The storehouse and the mart,
The mourning and the feasting,
The glory and the art,
The wisdom and the cunning,
Left far amid the gloom;
We may not look behind us,
For we are going home.

Across the will of nature
Leads on the path of God;
Not where the flesh delighteth
The feet of Jesus trod.
O bliss to leave behind us
The fetters of the slave,
To leave ourselves behind us,
The grave-clothes and the grave.

To speed, unburdened pilgrims.
Glad, empty-handed, free;
To cross the trackless deserts,
And walk upon the sea;
As strangers among strangers,
No home beneath the sun;
How soon the wanderings ended,
The endless rest begun!

We pass the children playing,
For evening shades fall fast;
We pass the wayside flowers—
God's Paradise at last!
If now the path be narrow
And steep and rough and lone,
If crags and tangles cross it,
Praise God! we will go on.

We follow in His footsteps;
What if our feet be torn?
Where He has marked the pathway
All hail the briar and thorn!
Scarce seen, scarce heard, unreckoned,
Despised, defamed, unknown,
Or heard, but by our singing,
On, Children! ever on!

—G. T. S.

WORDS IN SEASON

MIAMI, FLA.—Bren. Hunter and Bradford are here seeking to help the Lord's people, and win souls for Christ.

CAMDEN, N. J.—J. P. Conaway was with us in the Gospel for three weeks. Prayer is asked for the many strangers who came in.

ST. GEORGES, GRENADA.—John H. McKay (Hebron St., Georges, Grenada, B. W. I.) writes of visits to surrounding places, with fruit in conversions.

CLEVELAND, S. SIDE.—R. McCrory is with us for Gospel meetings. Two who were saved when Mr. McLeod was here were baptized recently.

HARRISBURG, PA.—Mr. W. G. Smith had two weeks' meetings here.

EVERETT, WASH.—Mr. R. Gratias is making a Gospel effort, using a large chart.

AKRON, O.—W. P. Douglas has had some meetings here.

CHICAGO, ILL.—J. Conaway, and J. Monypenny have had meetings here recently.

SAULT STE MARIE.—Bren. Kay and Harris had 4 weeks' meetings in the Canadian Soo, a number professing conversion. Mr. Harris has gone to Texas where he expects to work a Bible carriage. Mr. Kay went to Cheboygan for a few meetings.

ATLANTA, GA.—We are glad to have Mr. J. Smith with us this winter helping in the Gospel, distributing tracts, etc. There are few workers in the South, though there is a more ready ear for the Gospel than in the North. May the Lord of the harvest send laborers. There are a number saved, baptized, and gathered to the Name chiefly through the labors of Bren. C. Keller and R. Curry during the last three years of Gospel effort in Atlanta. (E. M. Adams, Jr., Correspondent, 120 Superior Ave., Decatur, Ga. Gospel Hall, 147 Mills St., Atlanta, Ga.)

SARNIA, ONT.—Bren. Joyce and Wilkie are having good meetings.

TORONTO, ONT.—Bren. Gould and McMullen are having meetings in Pape Ave. Hall; Waugh in Swanwick; McKelvie and Bunting in West Toronto, with good interest in each place.

MIDLAND.—J. Silvester is helping among the assemblies in these parts.

COWANSVILLE, QUE.—Bren. Johnston and Spreeman rented a Hall and saw some interest. This is a hard field and needs our prayers.

BARRIE, ONT.—D. R. Scott had much appreciated meetings here. He also visited Craighurst and Strongville.

TACOMA, WASH.—Mr. Summers has returned home after a happy time in California. Jos. Pearson and he purpose having meetings in the Tacoma district.

STANDISH, MICH.—R. A. Barr has been visiting these parts holding meetings in the School Houses around Sterling, with a good interest each night.

PAWTUCKET, R. I.—Five were baptized recently. Mr. D. Oliver has had a week's meetings. One professed faith in Christ.

WAUBAUSHENE, ONT.—J. C. Beatty has been here since the beginning of the year: the interest has been good, and souls have been saved.

MIDLAND, ONT.—Bro. Shivas has had several weeks' meetings here.

SARDIS, MISS.—H. Thorpe is having meetings here. He is booked to sail May 5th, for the British West Indies to visit a number of islands in the Lord's work.

RICHMOND, VA.—Bren. C. R. Keller and R. Curry had two weeks here; one professed salvation.

BALLYSHIEL, IRELAND.—W. McCracken has had 15 weeks in a new field with a living interest, and a goodly number have been converted.

HOLLAND, N. Y.—F. A. Reiner and Jas. Barefoot have had 4 weeks' meetings: one has professed.

WORDS IN SEASON

SYDNEY, N. S.—Christians, formerly going to Sydney Mines to remember the Lord, began a testimony here on Feb. 13th, in fellowship with the other Assemblies. The Lord's servants are especially welcome, as there is much need—thousands of people in towns within a radius of 30 miles, mostly miners, many of whom have never heard the simple Gospel. Strangers should bring a letter of commendation. Correspondent, Murdoch McDonald, 102 Rockdale Ave., Sydney, Nova Scotia.

PARK HILL, ONT.—Mr. J. Goodfellow has returned home from the hospital in Detroit where he had a slight operation. J. Monypenny is expected for meetings.

S. MANCHESTER, CONN.—Bren. Telfer and Watson had good meetings here and went on to Bridgeport Conf.

CONFERENCE

RICHMOND, VA.—The Conference will be held, D. V. in the Conservatory of Music, 115 N. Madison St., Saturday, Sunday and Monday, April 16, 17 and 18. Prayer meeting Friday evening in the Gospel Hall, corner Fulton and Lewis Sts. (Communications to Mr. H. Priest, 3601 Fulton St.)

FALLEN ASLEEP

MR. JOHN COWIE, of Groton, Conn., for many years in the Westerly Assembly, Jan. 19, aged 71. Mr. Cowie was saved a good many years ago in Westerly, and has had a consistent Christian testimony all these years, always taking a lively interest in the Gospel, and in everything that concerned the Assembly testimony. Mr. Rankin spoke at the funeral.

MERRICK BOURBONNAIS fell asleep Jan. 5th, in Riverside, Calif. He was saved in Detroit, Mich., Oct. 23, 1920. He was a bright testimony and led souls to Christ in the hospital where he lingered for a year. Bren. McDonald, Hunt and Dempsey took the funeral services. He leaves a saved widow, and five children.

MRS. JOHN TAYLOR, of Bay City, Mich., passed into the presence of the Lord Jan. 17th, aged 54. She was saved about 8 years ago, and gathered unto the Name about 5 years ago; and a good testimony to all. Bren. Govan and Barr spoke to those who gathered for the funeral.

GEORGE and KEILER McPHERSON, of Emerson, N. Brunswick, who were burned to death on New Year's morning in their boarding house at Hanover, Mass. Their remains were taken home to Emerson, N. B., for burial. They were aged 24 and 17. Bren. Goodwin and Brennan took the funeral services.

ELIZA BLACK, of London, Ont., Jan. 18, after a few days' sickness. A service was held in the home in London; then the body was taken to Appin where a service was held in the Town Hall, about 200 being present. W. P. Douglas took the services.

MRS. COLE, of Cleveland, O., on Sunday, Jan. 23rd. She was a good woman, saved over 40 years. W. P. Douglas spoke at the funeral.

MRS. JOHNSON, mother of Mrs. Seabold, of Pittsburgh, on Jan. 26th. The funeral was large, Christians coming from Homestead, Steubenville, and East Pittsburgh. Brethren Douglas and Duncan taking the funeral service.

MRS. ROBERTSON, of Homestead, Pa., on Feb. 1st, aged 60. The funeral was large. Bren. Douglas and Beveridge took the funeral services.

MRS. OSMAN, of Harrisburg, Pa., on Jan. 31st, in her 82nd year. She bore a good testimony for many years. Bro. Beveridge spoke at the funeral.

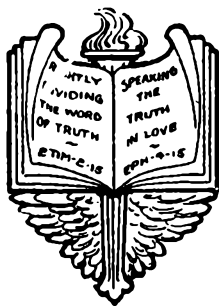
MRS. BETSY STARKIE, of New Bedford, Mass., on Feb. 9th, aged 65. A quiet, godly Christian, saved some 15 years. Bren. McGill, Thorpe and Lord took the funeral service.

MRS. WM. WILLIAMS, of Puerto Cabello, Venezuela. A radio message says Mrs. Williams fell asleep Feb. 11th. Particulars not known.

MRS. DR. L. E. BARNES, of Chicago, Ill., on Feb. 5th, after a few weeks' illness. A faithful woman who had been connected with God's Assemblies for about 30 years, and steady in her attendance. Bren. Pollard and Cotton spoke the word 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 1927

CONTENTS

	Page
From Various Authors.....	49
What Troubled Him.....	50
David's Behavior.....	51
The Names of the Millennial Kingdom of God.....	53
"That Which Was Written Aforetime".....	55
Holiness.....	57
Days of Fasting.....	59
Evolution.....	60
Kiu-Kiang, Kiangski, China (Jan. 3-27).....	61
Song.....	62
Question Corner.....	63
Work and Workers.....	ii, iii, iv

WORDS IN SEASON

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WORK AND WORKERS

S. CROYDEN, Surrey, England (53 Blenheim Pk. Rd.)—Mr. John Bain, well known to a number in this country, has been confined to the house for some weeks because of the severity of the weather, but is able to be around somewhat again.

WANSTEAD, ONT.—We had a profitable season of Gospel meetings by Bren. Wilkie and Joyce: several professed. We have arranged for a Gospel meeting Sunday evening, and a prayer meeting Wednesday.

ORILLIA, ONT.—D. R. Scott had some much appreciated meetings here. He also visited Midland, and other places.

MIDLAND.—Bro. Shivas had a number of weeks' meetings here. Mr. Silvester was laid up for a time with a bad cold, but is much better again, and able to help in the meetings.

MIAMI, FLA.—Bren. Hunter and Bradford had several weeks' well attended meetings during February.

TAMPA, FLA.—Bro. J. Smith has pitched the Tent here and hopes to see something done for God. Mr. Shultz is helping in the work.

BRIDGEPORT, CONN.—The Conference was quite well attended; and practical ministry was given by Bren. Telfer, Watson, Rankin, Marshall, McCullough, S. and H. McEwen.

TORONTO, ONT.—Miss Eva Watson has returned from Venezuela for a rest and change as the climate is rather trying.

SOUTH MANCHESTER, CONN.—The meetings held by Bren. Telfer and Watson were refreshing to the saints, and there was some fruit in conversion.

HEITZVILLE, IOWA.—Mr. O. G. Smith has had meetings here almost continuously for almost a year, and God has wrought a great work; many have professed faith in the Lord Jesus, and others are exercised. He says, "I find it pays to stick to a locality to see something definite done for God."

MISSION HOUSE, QUEENSTOWN, ESSEQUIBO, BRITISH GUINEA.
—"Bro. Widdich, who has been with us for about 18 months purposes shortly to move on to the Amazon district: so we shall be left in this large district without any help. It is nearly five years since I returned from my last stay in the homeland, and those years have been full of sorrow and sickness. We had a rest in Barbados last year, and hope to go on till next year before leaving again, but we do not know who could take our place. The district is so large and the many branches involved are so important, specially the children's work, and the medical work—but we know that the Lord can provide. My brother, George, and his wife are hoping to leave in April. Bro. and Sister Peer will take their place. Brother Huxter is going on to St. Vincent. We are so short handed in this country that no one can help the other. Mrs. Swift will retire in May having put in a good long service in Barbados, and later in this country, which has proved a great tax upon her: with many attacks of fever, the last leaving her very enfeebled." (W. Wilson Nicholls.) Mr. Nicholls has labored there for over 22 years.—Ed.

Words in Season

Edited and Published by Dr. E. A. Martin

VOL. 19

APRIL, 1927

No. 4

FROM VARIOUS AUTHORS

You cannot brighten God's fair stars,
Or polish God's bright sun;
You cannot join the sunbeam cars
That thro' the woodlands run.
You cannot perfect, perfect light—
The rays from God's own eyes,—
And till you can, O clever man,
Perhaps it would be wise
To leave God's Written Word alone
To shine with lustre all its own.

* * *

Temporal mercies without Christ are like ciphers without a figure; but when you have these temporal mercies, and Christ stands in front of them, oh, what an amount they make! Temporal mercies without Christ are unripe fruit; but when Christ shines upon them, they grow mellow and sweet. Temporal mercies without Christ are the dry rivers—Christ fills them to the brim. They are like trees with leaves only, but Christ comes to give them fruit upon which we may live.

* * *

What an assemblage of motives to holiness does the Gospel present! I am a Christian—what then? Why, I am a redeemed sinner—a pardoned rebel—all through grace, and by the most wonderful means which Infinite Wisdom could devise. I am a Christian—what then? Why, I am a temple of God, and surely I ought to be pure and holy. I am a Christian—what then? Why, I am a disciple of Christ, and must imitate Him who was meek and lowly in heart, and pleased not Himself. I am a Christian—what then? I am a child of God, and ought to be filled with filial love, reverence, joy and gratitude. I am a Christian—what then? Why, I am an heir of heaven, and hastening on to the abodes of the blessed, to join the full choir of glorified ones in the song of Moses and the Lamb; and surely, I ought to learn that song on earth. What motives to holiness!

WORDS IN SEASON

WHAT TROUBLED HIM

I observed in the Gospel meeting an old fellow workman of mine. Knowing that he was an unsaved man, after the preaching I went to speak to him. I soon found that something was working in his mind altogether different from the old things.

"Look here," said he, "I didna think there was muckle truth in religion, but I'm a wee bit staggered aboot it jist noo."

"Tell me what has staggered you?"

"Weel, ye see, I've a sister ye ken, an a wee while syne she wis heerin aboot the speecial meetins in the hall. So somehoo (for she is a gey throoither lassie,) she an her companion, jist like her sel, bath gey fond o singin—gaed ta the meetin. Aweel, whin she cam hame, she jist pit past her things an sat doon by the fire, nae speekin a word. Syne the wife noticed her een was fu o tears.

"'Fats the matter, Aggy?' Nae answer. 'Gang awaa ta yet bed, thares a guid lassie; ye'll hae ta be up sune the morn.'

"The tears cam faster, 'O, Mary I canda gang ta me bed. I've been heerin a hymn th nicht I'll niver forget. O I seem ta hear the soond o bells frae sumwhere ringin oot Eternity! Eternity! O I'm gaun awaa into Eternity, an its aw dark ta me.'

"'Lassie, gang awa ta yer bed.'

"'Nae, I'll gang tae me knees.'

"An so she did.

"My guid wife telt me this, an' I gaed ben awhile, and I only glowered at her. Weel, next nicht she gaed ageen, and whin she cam hame wee her companion, they bath seemed sae glad, sae happy thgether, an talked aboot Jesus saying, 'I am the door, by Me if only man enter in he shall be saved.' They bath declared they had entered in. Onyway they were awfee happy.

"Next nicht the wife gaed tae, and noo the hale hoose is like a kirk. I've gaun tae, an I want tae ken mair aboot thae things; sae Wulle an I are cummin next Sawbeth nicht, an Aggy an summair o her companions, an mither an me wid like tae hear that sang Aggy heard."

I have seen Aggy and some of her friends, and it rejoices my heart to know that in a number of homes beside Aggy's gladness and peace and love reigns, where before there was strife, and hate and sorrow. Jesus is still the Good Shepherd seeking and saving the lost.

Adhere scrupulously to truth; preserve the strictest integrity.

* * *

Remember that you have to contend with a legion of devils, a heart full of deceit and iniquity, and a world at enmity with God. "Put on, therefore, the whole armor of God."

DAVID'S BEHAVIOR



IN the 18th chapter of 1st Samuel, an expression which seldom occurs in the Scriptures, is used no less than four times of David—that he “behaved himself wisely.” It would be well for God’s people if this could be said of them always, but such is far from being the case, and as we shall see, it was not ever true even of David himself. Our unsaved friends and neighbors invariably attach more importance to our behavior than to our preaching, so it is more needful that we should behave wisely before them, than that we should preach wisely to them. If we do so, as 1st Peter, 2, reminds us, our godly living will either win them (ver. 12), or at least close their mouths (ver. 15); while if we behave foolishly, that very fact should close our own.

It is interesting to notice how varied are the circumstances under which David’s behavior is commended. In ver. 5 it is when he has been receiving the highest honors as the result of his victory over Goliath. The people are praising him, Jonathan has stripped himself out of love for him, Saul has advanced him to be head over his men of war. It surely was enough to make a young man top-heavy, and many there are who have made fools of themselves through the pride engendered by similar circumstances. Popularity has always been a snare to saints, and perhaps never more generally and more manifestly so than today. If the world that despised and rejected our Lord, turns to praise and patronize us, we have need to be instantly on our guard. It means, either that we have already left the path trodden by Him, or that Satan, by these insidious wiles, is seeking to allure us out of it. But amidst all his honors David, we are told in ver. 5, “behaved himself wisely,” and so maintained a good testimony “in the sight of all the people, and also in the sight of Saul’s servants.”

But now a new factor is introduced into his history, that jealousy of Saul, which so relentlessly pursued him from this time onward. God had warned Saul in Ch. 13:14, and again in Ch. 15: 28, that He had taken the kingdom from him and given it to a neighbor of his. Ever since then, Saul doubtless had been on the look-out to discover who it was that was to supersede him; and now as he “eyed” David (ver. 9), his suspicious mind got to work. Here was a man who might well be called his “neighbor,” since he came from Bethlehem, only eight or nine miles distant from Saul’s own home in Gibeah. Here was a man who quite evidently had the Lord with him (vss. 12, 28). Here was a man to whom even the common people were giving more honor than to himself. “What can he have more but the kingdom” (ver. 8)? At a still later stage, when his suspicions had become certainty, he said to Jonathan, “As long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom” (Ch. 20: 31). But first his jealousy takes the form of removing

WORDS IN SEASON

David from about his person, and degrading him from his position as head over the men of war (ver. 5), to be merely "captain over a thousand" (ver. 13).

Thus the man who, a short time previously, had been tested by prosperity, is subjected to the opposite extreme; and the question must have arisen in the minds of those who looked on, How will he now act? Will he stand up for his rights and rebel against the king? Or will he pout and sulk and leave the royal service? But David did neither of these things, for it is again recorded of him that he "behaved himself wisely in all his ways" (ver. 14), and yet again that Saul "saw that he behaved himself very wisely" (ver. 15). As we read this let us do some questioning ourselves. How does adversity affect me? How have I acted when I got a set-back from my brethren, which in my own opinion I did not deserve? Did I fight and make trouble amongst God's people? Or did I sulk and give up my part in the various activities of the assembly, and perhaps even absent myself from the meetings for a time? Can I honestly say that when such circumstances have arisen, I have always behaved myself wisely? Many an assembly trouble would have been avoided, and many a division among the saints averted, had this been oftener the case.

The last occurrence in the chapter of the expression we have been noticing, is in its closing verse, where we read that "the princes of the Philistines went forth (i. e. to battle), and it came to pass, as often as (R. V.) they went forth, that David behaved himself more wisely than all the servants of Saul, so that his name was much set by." In this verse we have still another setting for it, that of actual conflict with the enemy, in which once more David's wise behavior shines forth pre-eminently. At a later time in his life, we read that "at the time when kings go forth to battle," David tarried behind. But not so here, although if he had, he could have given a better reason for it than then. He had recently taken a wife, and according to Deut. 24: 5, was exempt from war for a year. But these battles with the Philistines were not merely Saul's battles, or Israel's battles. They were the "battles of the Lord" (1 Sam. 25: 28), and David would not be absent from them on any account. This clear view of the real issues of the conflict is still very necessary for God's people. It is not only that we should come to the help of our brethren, and share with them in the fight; but that we should come "to the help of the Lord" (Judg. 5: 23). And though He can conquer without us, let us beware lest we bring on ourselves the curse of Meroz.

But there is another expression used of David, to which I wish to draw attention—one sad in itself, but all the sadder when contrasted with what is so often said of him in 1st Sam. 18. It occurs in Ch. 21: 13, where having through fear of Saul gone down among the Philistines, and having while there become afraid of the Philistines themselves, it is said that he "changed

his behavior," and acted the fool. What a grievous change it was, and how clearly did it show that something was wrong! These enemies of Israel had seen queer things before. They had seen a man whom God had made strong to do impossible things, brought down so low as to do women's work in their prison, and to make sport for them. Now they see another mighty man of God scrabbling on the doors of the gate, and letting his spittle fall down upon his beard.

What did it mean, and why such a change from the wise behavior of Ch. 18? The difference lay here, that in the former instances, each change of circumstances came to David while walking in the Lord's path, and was not of his own choosing. But now he has left that path, in leaving God's land through his fear of Saul. Then, he could count on God being with him; but now he is left for a time to his own devices, and what a poor figure he cuts. The story teaches a lesson much needed by saints today, when God's commandments are trifled with, and His path for His people, whether collectively or individually, is departed from, and self-chosen paths substituted, as lightheartedly as if it were a matter of no consequence.

How David got deliverance we learn from Psalm 34, which as its title shows, has reference to this occasion. There he tells us how the Lord delivered him, first "from all his fears" (ver. 4), and then "from all his troubles" (ver. 6). And there we are taught that he who has the fear of the Lord in his soul (vss. 7, 9, 11) need have no other fear, and so has no occasion to leave God's path, nor to leave out any of God's commandments.

Wm. Rodgers.

THE NAMES OF THE MILLENNIAL KINGDOM OF GOD



HE Kingdom to come on the earth has various names in the Scriptures because of special relations and characteristics.

1. The Millennial Kingdom will be "the Kingdom of God."

It is His will that will be done, His power that will be wielded, His name that will be exalted, His glory that will be manifested by the Lord Jesus. The subject might be illustrated by a diagram of seven concentric circles, each corresponding to a name, the outer one entitled "The Kingdom of God" as including all the others, and the reason and end of all, and pervading all with its presence and power.

From the beginning of the promises, predictions and preparations of Redemption to the end of varied fulfilment, the Kingdom of God is always in view, until on the new earth under the new heavens it appears with "God all in all."

The one universal Kingdom of God embracing all worlds is from everlasting to everlasting; it has been, is now, and ever shall

WORDS IN SEASON

be, but on this earth it is yet to be established as in a once-revolted province of an empire.

Everything done today by the Church and the Gospel is "unto the kingdom of God." Col. iv. 11. Its future coming at the "appearing" of Christ is the end in view; to "advance" it, as the popular cry is today, is properly to labor to complete out of all nations the number of the elect Church which at Christ's coming is to be manifested as His co-heir and joint-ruler.

Its throne is now in the heavens, on it Christ Jesus is now seated and exercises all power in heaven and on earth for His Church, but it is not His own throne properly speaking; on that He is to be seated when He comes again and shares His sovereignty with His Church. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in His throne." Rev. iii. 21.

There He is waiting in grace until the hour strikes for Him to come in judgment. Ps. cx.; Heb. x. 12, 13. And when on His own Millennial throne the aim and goal of His rule will be to subdue all things in order to the establishment of the final and perfected form of the Kingdom of God as foreshown in the last visions of the Apocalypse. The millennial form is transitional to the final post-millennial, but throughout all preceding typical and imperfect forms the one everlasting Kingdom of God is still essentially and potentially present.

As Messianic it is characterized by the subduing of enemies at the opening and close of the Millennium. "Then cometh the end when 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," just as David handed over to Solomon the kingdom when "the Lord put them under the soles of his feet," and there was "neither adversary nor evil occurrent." 1 Kings v. 3, 4; 1 Cor. xv. 24.

As millennial it will be on the earth, a visible organized sovereignty; ("thy kingdom come, thy will be done on earth;") at present it is in the heavens, and to such heavenly and glorified form only angels and glorified saints can belong, for of such heavenly form it is meant that "flesh and blood cannot inherit the kingdom of God." In the days of the Messiah both the heavenly and the earthly sides will be made manifest; the glorified rulers conjoint, with Christ related to the one, and regenerated Israel and the Nations to the other. John i. 51. This double aspect harmonizes the different statements concerning it and rightly relates the truth touching "Jew, Gentile and the Church of God." Under this great name, righteous men were waiting for the kingdom of the Messiah, Mark xv. 43; Luke ii. 25, 38; under this name John and Jesus heralded its coming; under this name, when certain ones drawing nigh with Jesus to Jerusalem, thought the kingdom of God would immediately appear, He spoke of it as still future and

not to come until He returned in glory, Luke xix. 11-27; under this name Jesus spoke of it at the last passover as the kingdom "appointed" to Him, but not to come until that "appointed" to the Twelve had also come, Luke xxii. 14-30; under this name He spoke of it for the "forty days" and related it to His Coming-again, Acts i. 1-11; under this name Paul heralded it everywhere and so associated with Jesus and His future Coming, so that even the Thessalonian mob echoed the teaching of his discourses and of his epistles to the Church there, in charging that he said, "There is another king, one Jesus," Acts xvii. 7.

As the expected "Kingdom of God," it may here be also said, that as such it would be none other than "the Kingdom of Jehovah," the God of Israel. "For the kingdom shall be the Lord's, and He shall be the governor among the nations," Ps. xxii. 28; Obad. xxi.; Zech. xiv. 9.

But both prophecy and fulfilment show it would be that of Jehovah become Man; the Kingdom of the Lord in that it is the Kingdom of Christ. In the earlier and in the later prophetic psalm the names are found together.

"The kings of the earth set themselves
And the rulers take counsel together
Against Jehovah and His Christ."

"Jehovah said to me, Thou art my Son,
This day have I begotten thee."

"The kingdoms of the world are become
The kingdoms of our Jehovah and of His Christ,
And He shall reign forever and ever."

Ps. ii. 1-12; Rev. xi. 15-18.

(Continued)

"THAT WHICH WAS WRITTEN AFORETIME"

(Paper 2.)

IN looking at the failures of good men it may be that the reader finds himself failing after a similar manner: and the question naturally arises, What shall we do? If we turn to 2 Cor. 6: 14, we find God's instructions as to what to do where failures have come in.

(1.) "What fellowship hath righteousness with unrighteousness." This can be applied to the unequal business yoke. It is wrong for a child of God to be in partnership with an unsaved person. The unsaved person may do what they would call a "sharp business deal," and the Christian partner is equally involved and responsible and so his conscience would be defiled, and the Spirit of God grieved. The thing to do is to get out of the unequal yoke. "Come out from among them and be ye separate."

(2.) "What communion hath light with darkness." This we might apply to the religious unequal yoke. Some of God's people are members of religious organizations, because "that was

WORDS IN SEASON

the place where their fathers worshipped." They know that it is not Scriptural (darkness), and that there are fellow members who do not even profess to be saved, and whose lives are known to be like the woman of John 4—living an ungodly life and yet worshipping in the same mountain. God's word is "Come out from among them and be ye separate."

(3.) "What concord hath Christ with Belial?" This we will apply to the **political yoke**. Politics has proved a snare to some of God's people. The desire to see a good man in office has caused some to go to the polling booth only to find that they have voted against the mind of God. If God desired His people to be politicians He would have given instructions in His word so that we would know how to be good politicians. This rule holds good for every position in life. We advise the reader to seek instructions in the word of God as to how to properly fill whatever sphere of life he is in. We pass on what a brother said to a politician who solicited his vote: "I cannot vote for you, but I will do something better; I will pray that if it is God's will for you to be in, He will put you in." The man left quite pleased, shook hands, and said "Thank you, thank you."

(4.) "What part hath he that believeth with an infidel?" This we will apply to the **marriage unequal yoke**. It is absolutely wrong for a child of God to marry an unconverted person. We have seen sufficient to cause one to weep resulting from this unequal yoke. Young Christians, be on your guard and make sure that you are not only marrying a Christian but also one who is godly in life—only in the Lord.

To leading brethren in Assemblies we would press home the responsibility to see that those who are received are really born again, and not simply wanting into the Assembly in order to marry some one in fellowship. Not a few have been received who after they have attained their object drift back to where they came from, like the sow that was washed to her wallowing in the mire. Christians who have been beguiled by such schemers are made to suffer untold sorrows.

After describing the character of the last days (2 Tim. 3), we have the word "From such turn away." Again we have the word "Come out of her my people that ye be not partakers of her sins," Rev. 18: 4. The Lord give us the one desire of Ps. 27: 4, and we shall not fail to behold much of the beauty of the Lord, that belongs to all who dwell in His house; and who enquire in His temple.

J. Pearson.

Prayer is the golden chain of union between heaven and earth, and it keeps open the blessed communication.

HOLINESS



ON two occasions; and at the beginning of two new orders of God's dealings with His people, young men come in and carry out from the presence of God for burial those who failed to maintain their character as holy priests.

Man's sin and failure and God's judgment are as plainly in evidence in the matter of Ananias and Sapphira, on the page of inspiration of Acts 5, as are Nadab's and Abihu's in Leviticus 10. A holy God discerns the strange fire in Nadab's censer just as surely as the Holy Spirit discerns the lie of Ananias and Sapphira. Are we in danger of becoming too familiar with Matt. 18: 20? "For where two or three are gathered together unto My Name, there am I in the midst of them." Do we know the power of this Scripture?—the blessing and yet the holiness of the Lord Jesus in the midst of His redeemed people? How much of present day confusion, strife, and Assembly controversy would cease if we were to wait upon an ungrieved Spirit to teach us Scripture, as a holy God would have us to learn it?

Profession of solemn truth is easily assumed. Meetings divide, new ones are formed, and each and all claim the blessing forgetting the holiness, perhaps, of the One in the midst. There has been no confession of sin and failure, and no waiting on God in prayer; no helpful preliminary ministry of His precious word; and yet an unholy, hasty assumption of Jesus in the midst. I ask the reader to think for a moment as to what would be the result of God's presence in such a gathering. "Let us have grace whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire," Heb. 12: 28-29.

God abides faithful as well as holy; and Matt. 28: 20 will stand good for those who seek its blessing until the One in the midst of two or three becomes the "coming One," "the Lord of hosts," "the King of glory."

In Leviticus 10 there still remained "the priest" Aaron, type of our Lord Jesus Christ, and "the two," Eleazar and Ithamar, and there we are taught precious lessons as to the sanctuary, "The holiness that becometh Thy house," lessons that nature cannot understand, though faith may appropriate. Undue sorrow for those judged must not usurp the place of reverence and respect for God who had been so dishonored. "Uncover not your heads neither rend your garments lest ye die," and no bewailing the dead but rather "bewail the burning which the Lord hath kindled." No false sympathy or sentiment for sinners here. In a later day we are reminded of Phinehas' wife in similar circumstances, when she named her child Ichabod, saying, The glory is departed from Israel, because the ark of God was taken, and because of the death of her father-in-law and of her husband, 1 Sam. 4: 21-22. The travail of this godly woman was on God's account, and departed glory. What a mercy if God's presence

WORDS IN SEASON

is in evidence, even though it be by His judgments! God's people are never justified in turning their backs upon His Assembly order, nor in running off to sects and missions because His judgments are in season. This is as if a man did flee from a lion and a bear met him; or went into the house and leaned his hand on the wall and a serpent bit him, Amos 5: 19. Prophets of Baal may prophesy until the evening sacrifice, but there was neither voice nor any to answer nor any that regarded. "Be not silent to me lest I become like them that go down to the pit," Ps. 28: 1.

"Do not drink wine or strong drink, thou nor thy son with thee when ye go into the tabernacle of the congregation lest ye die." This teaches the lesson of the Nazerite, or separated man. A holy priest must not seek those pleasures, and worldly associations that excite the natural man: and why? "That ye may put difference between holy and unholy, and between unclean and clean," ver. 10. This is the secret of godly discernment and wisdom in the many perplexing questions and difficulties of Assembly experiences. This is vastly different to policy or cleverness. Here is a purged vessel unto honor, and meet for the Master's use and prepared unto every good work.

"That ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses," ver. 11. In the words of the apostle "Holding fast the faithful word as he hath been taught that he may be able by sound doctrine to convince the gainsayers," Tit. 1: 9. The true Nazarite may have to deny himself much that others see no harm in. He will have to lay aside many a weight, and say "No" to much that others call "harmless amusement." The grape is not for him, from the kernal to the husk. But God will be no man's debtor, and will abundantly recompense him; and he will have the food of the mighty. Christ will be his spiritual food to feed and meditate on—the unleavened cake of fine flour mingled with oil—the wondrous mystery of the incarnation by the Holy Spirit: anointed with oil (Luk. 1: 35), His anointing for service by the Holy Spirit (Luk. 3: 15). The meat offering and drink offering will be His, with the wave breast and heave shoulder—strength and affection of Christ—and sacrifice of peace offerings, that particular offering where holy priests in company with God are seen feasting and worshipping, at the wondrous cross on which the Prince of glory died. "And ye shall eat it in the holy place because it is thy due," ver. 13. What a verse for a clean priest at a worship meeting—"because it is thy due"—surely grace o'er sin abounding!

May we all, beloved saints, live up to our privileges, and feed abundantly on that blessed One, the antitype of all the offerings.

And thus Thy deep perfections
Much better should I know;
And with adoring fervor
Should in thy likeness grow.

O. C. Fish.

WORDS IN SEASON

DAYS OF FASTING

(Paper 2.)

THERE are children of God who quote glibly, "God who giveth richly all things to enjoy," 1 Tim. 6: 17, who are of the opinion that they may as well go in for all that the world offers; although theoretically they hold the truth that the bridegroom has been taken away. But truth is never mere theory, it is to be practiced. Yes, the children of the bride-chamber instinctively abstain from earth's pleasures and transient delights, out of love to their absent Lord. If we apply this touchstone to any doubtful matters we soon get clearness of vision about them. We shall not then ask if we may do this or that, love to Him will decide that for the fasting heart.

Perhaps some brother claims the liberty to smoke, saying, God has given tobacco to be enjoyed. The world may indeed go in for this sensual enjoyment, but a spiritually minded believer feels that tobacco fumes and heart longings for an absent Lord do not harmonize. Does it indicate soul fasting when Christians have their hair bobbed? that which God has given them as a veil? It does not look as if one were sensible of the absence of the Bridegroom, who desires to be in appearance like those who go down to the pit.

We have two beautiful examples of the proper condition of heart, during the reign of David. Urijah the Hittite said to David, "The ark, and Israel, and Judah abide in tents: and my lord Joab, and the servants of my lord are encamped in the open fields; shall I then go into mine house to eat and drink?" 2 Sam. 12: 11. He had perfect freedom to go to his house and enjoy its luxury, but his noble heart forbade doing that as long as the war lasted. A good soldier of Jesus Christ willingly endures hardness, he willingly fasts from even legitimate things.

Our loving Lord minutely observes every little matter, and if He sees His abstaining from allowable things from love to Him He certainly finds pleasure therein, and He will never forget it, even though it be but rising half an hour earlier on the first day of the week so as not to be a moment late at the memorial feast.

Mephibosheth, who had enjoyed much of David's grace, is a second example. When the king was driven from his throne by Absalom, he would gladly have gone with him into exile, but was hindered by Ziba's deceit; though there was no regulation for him, his own heart, which beat true to the exiled king, dictated for him the proper course to be taken. Love, and longing for his absent lord forbade him enjoying refreshment for his own person—he neither dressed his feet, trimmed his beard, nor washed his clothes from the day the king departed until he came back again in peace. (2 Sam. 19:24.) This was altogether unnecessary but Mephibosheth could not do otherwise because of the condition of his heart during the absence of his beloved king. We might main-

WORDS IN SEASON

tain that it is not required of the children of the bridechamber to fast when their Lord is away; that He simply said that they would do so. But He knew that His love for them would beget in their hearts love for Him; and so they could not make themselves comfortable in a world that had rejected their Lord. This whole age is in this way a day of fasting. But He Himself has said, "I will see you again and your heart shall rejoice, and your joy no man taketh from you," John 16: 23.

If the disciples had fasted when He was with them, even outwardly, that would have been a tacit denial that He was the Bridegroom. It would have been a trying to sew a piece of new cloth on the old garment. But His true Church is fasting, and this condition of heart, this soul disposition will continue till He comes. Soon the days of fasting will be past, and He will drink anew with His own of the fruit of the vine in His Father's kingdom, Matt. 26: 29. When He uttered these words so simply in that dark night at the last Passover, did He not wish to delicately indicate that the Bridegroom and the children of the bridechamber are one, and that He would in some sense fast with them. He would not drink of the fruit of the vine until that day. Then the fast will be broken, and to those who continued with Him in His temptation He will appoint a kingdom, as the Father had appointed Him, that they might eat and drink at His table in His kingdom, Luke 22: 28-30.

The fruit of the vine is a figure of joy, particularly at a marriage, so may we not say that He too fasts with His own waiting for that glad day. His own feel His absence, and His heart of love too feels the absence of those for whom He bled and died, both alike wait for the wedding joys. David could not drink of the water brought at such a great risk from the well of Bethlehem: nor will our Lord drink of the fruit of the vine until He drinks it anew with His own. Soon we shall drink with Him. Having this glorious hope let us continue fasting from the world's joys and pleasures. Nothing else is seemly during His absence, because as He is, so are we in this world, 1 John 4: 17.

B. Butcher, Czechoslovakia

EVOLUTION

It amounts to this, that man's body and mind and soul, if he has a soul, came up through successive ages from protoplasm, tadpole, fish and ape. Of course it utterly rejects the Bible narrative when "God (plural) said (singular), Let US make man in our image, after our likeness," Gen. 1: 26. As Mr. Beecher was accustomed to declare, after he became an evolutionist, "man has been falling upward ever since he was created." The fall being denied, of course redemption is denied, and there can be no need of a Redeemer. The assertions of our Lord Jesus Christ concerning the ruin of our race, the purpose of His coming into the world, and

WORDS IN SEASON

His divine nature, are all the hallucinations of a fanatic, for man is a saviour to himself, ever progressing toward a nobler future. Such is the logical and unavoidable conclusion to which the evolutionist comes, and therefore the sensible Christian will still cling to his ancestry in the Garden of Eden, leaving the scientist to seek his in the zoological gardens. Vaillant, the Paris bomb thrower, who had his head properly chopped off and dropped in a basket, attributed his convictions to Darwin and Herbert Spencer. The logic of the man was clear and unanswerable. What right has one monkey to rule a nation of monkeys, and why should a million of monkeys be poor, while a thousand monkeys surround themselves with comforts and luxuries? If man is but an evolved monkey, it is all nonsense to talk of moral obligations, or of a God who will hold us accountable for our actions, and society is an arena for a struggle out of which shall come "the survival of the fittest."

KIU-KIANG, KIANGSI, CHINA (Jan. 3-27.)

"After two days of rough traveling, mostly on foot, we reached Anyi and found Mrs. Lamb's house, the Gospel Hall, and residence full of soldiers. A sentry met us at the gate, under command of the Southern leader, Chiang, Kai, Shik. We were most rudely treated by the officer in charge, who sought to justify occupation of the house, saying that it belonged to the Chinese, and that they were prepared to oppose all who dared to oppose them in the matter. After much difficulty we were allowed the use of a room for the night, but the Chinese Christians traveling with us were not permitted to remain in the house.

Mr. Cuff's was also occupied with soldiers, and had been looted. One bright spot was the kindness of a brother who brought us boiled water and cooked rice.

Early next morning we left for Tsing-an. Here we found the Gospel Hall occupied by soldiers; texts torn off the walls, and all work hindered. A day later Miss Pollock's house was also occupied by Southern soldiers. After one night here we separated: Messrs. Wilson and Pucknell travelling over the bamboo mountains to Sin Shui; I to Feng Sin. All along the roads placards were posted, "Down with imperialism." "Drive out the Britishers," and such like. There is no doubt the Cantonese government is anti-Christian, and anti-British, and is doing all in its power to hinder all Gospel effort.

On reaching Feng Sin I was heartily welcomed by the Chinese Christians. The Chinese sisters were gathering for their usual weekly prayer meeting, in spite of the persecution and hatred manifested toward all Christians by the Chinese Bolsheviks. What a condition we found our once clean house in?—filthy beyond description; furniture moved, or taken away; everything in confusion, pipes and cigarettes in rooms we had used to entertain

WORDS IN SEASON

guests, soldiers sleeping everywhere, even on our kitchen table—no space for me in my own home, so had to live with a Chinese family, and sleep on a hard board. Truly it needed the "more grace."

These Bolsheviks seem nothing short of highway robbers, haters of God and righteousness, doing all they can to hinder the Lord's work. Our large Gospel Hall was found in confusion—seats piled in heaps, glass broken, chairs taken away. When one of the Chinese fellow-workers requested the use of the small Hall for the worship meeting, the officer in anger said, "what worship?" Our brother answered, "The worship of the true God." The officer at once said, "You pig, do you still think of worshipping God?"

The Chinese Christians are sorely tried, cursed, threatened and called foreign dogs, etc. At one place they have been told that they will be shot if they enter the Hall. One dear aged saint on being told that he must not preach Christ, replied "I will preach Christ while He gives me breath even if you kill me for it," and in the open air he prayed for help from above, and commended me to the Lord. On Lord's day morning between 30 and 40 of us had a never to be forgotten time around the Lord's table.

On arriving at the station I was met by my good wife who is kept busy caring for workers prevented from going back to their stations. A large trench is dug in the concession, and barbed wire fences up ready for use. We are ready to run in a few minutes if the alarm is given to get away.

(Abbreviated from a letter from Mr. T. Melville.)

SONG

How much the word of God has to say about "song?" Not so much the "song of the drunkards," who spoke against our blessed Lord; but the "songs of the ransomed"—having "songs and everlasting joy," as crowns, "upon their heads," sorrow and sighing having fled away. The "New song" which He put in our mouths when we truly believed and were saved is a little earnest of the soon coming song—"Thou art worthy . . . for thou wast slain, and hast redeemed us to God by Thy blood." What a song? What a subject? And what a joyful company?

Jesus could say to His little flock, "These things have I spoken unto you that My joy might remain in you, and that your joy might be full." How, in contrast to this, is all that this poor blinded world has to give?

He could say "Not as the world giveth give I unto you." The great question for my own soul is, am I living moment by moment in the power of these precious things? If not, how dishonoring to Him? and what a loss to myself? The power of present things is doubtless increasingly strong, and the time is near of the enemy's "great wrath, knowing that he hath but a short time." But we

WORDS IN SEASON

shall be home before that dreadful time shall come. Again the searching question: Is it in the power of present things I am moving, or in the power of future things? The grace of faith can keep us true to Him even though the darkness increases, as in Egypt in Israel's day of deliverance.

"Content with beholding His face,
My all to His purpose resigned,
No change of season or place
Could make any change in His mind.
While blest with a sense of His love
A palace a toy would appear:
And prisons would palaces prove
If Jesus would dwell with me there."

W. H. E.

QUESTION CORNER

(1.)—Is it right for a woman to teach a class of boys in the Sunday School?

The woman's place is clearly marked out in the Scriptures.

(1.)—"Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything let them ask their husbands at home: for it is a shame for a woman to speak in the church. What? came the word of God from you? or came it unto you only? 1 Cor. 14: 34-36.

In an Assembly meeting of any kind the woman's place is silence. This silence is significant of the fact that the Scriptures were given by the man Christ Jesus to the church which is represented by the woman. The church had nothing to say as to what should be written in the word of God; all came from the man Christ Jesus. This Scripture does not apply to Sunday School as it is not a church meeting.

(2.)—"I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression," 1 Tim. 2: 11-14.

This Scripture takes in a wider sphere giving us the relative position of man and woman by creation—man first, woman second. In sin Eve was first, and led Adam into disobedience. God is the author of the first order: Satan of the second, therefore the godly woman will not "teach nor usurp authority over the man." This Scripture would prevent a woman from preaching to men, and from teaching a class of men in a Sunday School.

(3.)—"I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying having his head covered dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head: for that is even one as if she were shaven," 1 Cor. 11: 3-5.

Every properly conducted Sunday School should have a man for its head, that is, for a superintendent. Women teachers must not usurp his place: they serve as appointed by him. By so doing man's headship is observed in the Sunday School, according to the Scriptures. By the woman teachers wearing their hats as a covering for their heads they own their subjection to the man as head. No woman with bobbed hair has any business to take any part in Sunday School work: in fact she marks herself as a rebel against the headship of man, and of Christ.

The question might be asked, Are boys not to be classed with men? Certainly not. The Scriptures abundantly shew that it is perfectly proper for a woman to teach and exercise authority over children, whether boys or

WORDS IN SEASON

girls. In fact the most of teaching and discipline of children falls to the mother's lot. Children are commanded to "obey your parents," Eph. 6:1. This includes the mother as well as the father. Again they are told to "Forsake not the law of thy mother," Prov. 1:8; 31:26. Paul said of Timothy, "From a child thou hast known the holy Scriptures," 2 Tim. 3:15, and it seems evident that this knowledge was acquired largely through the grandmother Lois, and the mother Eunice. (Chapter 1:5.) From such Scriptures we believe that a woman in teaching children is in her proper God-given sphere.

(2.)—Should the bread and wine when placed on the table for the Lord's supper be uncovered?

Ans.—There is nothing said in the Scriptures as to whether the emblems should be covered or uncovered. The Scripture does say, "Let all things be done decently, and in order," 1 Cor. 14:40. Whether it is decent and in order to have the files running over the bread, and drowning in the cup, to be fished out by the brother who passes the cup judge ye. Another Scripture says "Let all things be done unto edifying," 1 Cor. 14:26. Would it tend unto edifying to see the files feeding on the bread and wine while the worship was in progress?

REST NEARING

The way to Heaven has ever been
A path where cruel foes are seen:
—But thou may'st on Jehovah lean
And rest is near.

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

If in the path thou'rt called to tread
Fresh dangers seem to be ahead
—Be trustful! Thou art safely led,
Then rest is near.

Though oft assailed, and branded wrong
Quit you like men: in Him be strong:
Life's struggle here can not be long,
And rest is near.

How soon will come that full release
From all that mars our present peace:
Till then, oh may our faith increase
Blest rest so near!

May we to whom Thy Name is dear
Be found more often in Thy fear:
Then must we know, e'en now and here,
Much of that rest.
G. A. M.

God hath not promised skies ever blue,
Flower strewn pathways always for you.
God hath not promised sun without rain,
Joy without sorrow, peace without pain.
But He hath promised strength from above,
Unfailing sympathy, undying love.

WORDS IN SEASON

DELHI, LA.—Mr. Rodgers is laboring in the Gospel here, seeking to do pioneering work.

SARDIS, MISS.—H. Thorpe gave the Assembly a much appreciated visit, calling at Memphis, Tenn., and other places on his way. He hopes to sail on May 5th for to visit Trinidad and the Barbados.

TORONTO, ONT.—Bren. Gould and McMullen had six weeks' meetings in Pape Ave. several professing to be saved. They started meetings in Grand Bend on March 6th. J. Monypenny is in Central Hall with a good attendance. J. Waugh is in Broadview Hall.

MONTREAL, QUE.—A. Livingstone is here giving lectures from a Chart.

DETROIT, MICH.—Mr. J. Ferguson has moved: his address is now 3252 Whitney Ave., Detroit, Mich. This address will also find Mr. W. H. Ferguson.

WESTERLY, R. I.—Bren. Ferguson and McCullough are having meetings here.

LONG BEACH, CAL.—Mr. T. D. W. Muir and wife are in Long Beach, Calif., for the winter.

WINNIPEG, MAN.—Mr. R. J. Dickson has been confined to the house for several weeks with a bad cold, but is improving.

HARRISBURG, PA.—Mr. G. Weidman who has been the Correspondent for the Assembly is moving to Derby, Conn. Mr. Leon F. Miller, 2616 North Fifth St., Harrisburg, Pa., has been appointed to look after the correspondence. The Gospel Hall is 309 Boas St.

BOSTON, MASS.—Mr. D. Oliver has had some good meetings in Boston: then went on to Barrington, R. I.

AKRON, O.—Mr. W. P. Douglas has had some meetings here.

ARLINGTON, WASH.—Mr. J. Pearson purposes returning to Vancouver, and starting East.

SARNIA, ONT.—Bro. Goodfellow was with us for a short visit. Mr. D. McGeachy has returned from the Canadian Praries after five months' meetings there. He sees the need of godly young men to go into those neglected parts.

FERRDALE, MICH.—Bren. Gillespie and Nugent have been with us for over nine weeks, and quite a number have professed faith in Christ. We had the joy of seeing 18 follow the Lord in baptism recently. Our brethren are now speaking from the chart "From Egypt to Canaan," with a good interest.

ROME, VIA OVIDIO, ITALY.—V. O. Lella writes, "The Lord has granted us a more suitable house for the meetings. I am thankful for the work of God in Rome because in the Assembly and in the families they receive the word."

LA CROSSE, WIS.—Bren. Armstrong and Winemiller are having Gospel meetings here.

MAGNETAWAN, ONT.—B. Widdifield saw some fruit in these parts, though unable to have regular meetings on account of throat trouble. He also visited Dunchurch.

PARRY SOUND.—R. Bruce seeks to spread the Gospel in these parts.

WAUBAUSHEEN.—Bren. Beattie and Crocker had a long spell of meetings, with blessing.

KITCHENER.—W. Baillie had two weeks' good meetings here.

VALENS.—L. McBain is having meetings—the first special effort in the new Hall.

GRAFTON, ONT.—Bren. Miller and Smith are having meetings in a brother's home—a new untried place.

STRONGVILLE.—W. Pinches is having much appreciated meetings here.

WORDS IN SEASON

ATLANTA, GA.—Dr. E. A. Martin spent a Lord's day with the Assembly here. Mr. Currie also gave them a short visit, then went on to help in the Tent in Tampa.

CLEVELAND, O.—Mr. R. McCrory has had a much appreciated series of meetings here.

SOUTH MANCHESTER, CONN.—The meetings by Telfer and Watson continue as the Lord has been giving much blessing in conversions.

FALLEN ASLEEP

MRS. ROBINSON, of Boston Assembly, at Hyde Park, Mass., on Feb. 18th, aged 75. Bren. Shilliday, Farquhar and Robinson took the funeral service.

MRS. WILLIAM WILLIAMS, of Puerto Cabello fell asleep in Jesus, Feb. 11th, after about a week's illness (cerebral hemorrhage). This is the first break in the feeble rank of workers: one who lay close to their hearts. Bren. Saward and Gunn spoke solemn messages at the funeral.

MRS. JOSEPH SMITH, of Midland, Ont., formerly of Wyebridge, Ont. where the Assembly met in her house for many years—in her 67th year: a patient sufferer for many years.

MR. WM. PAYNE, of Montreal, Que., on Lord's day, Feb. 20th, in his 74th year. He has been in the Assembly here for a number of years.

MRS. LANG, of Roseisle, Man., departed to be with Christ Jan. 27, in her 78th year. Was in the Assembly since its beginning in 1899, finishing her course well. R. J. Dickson spoke at the funeral.

DOROTHY PERSIS RAY, of Los Angeles, Calif., on March 6th, passed into the presence of the Lord, aged 16, from nephritis. Bren. Roy and Wallace took the funeral service.

MRS. MCKINLEY, of Pawtucket Assembly, on March 9th, aged 87. Saved in New Bedford many years ago, and received into the Assembly there: later moved to Ashton, R. I., and was in the Pawtucket Assembly. The funeral was from the Gospel Hall, Mr. D. McGill taking the service. She leaves a daughter, who is in the Assembly.

CONFERENCES

TORONTO, ONT.—The Forty-first Annual Convention of Christians gathered under the Name of the Lord Jesus Christ in Toronto, will D. V. be held April 14, 15, 16 and 17, in the Massey Hall, cor. Victoria and Shuter Sts., except Friday morning when they will be held in Brock Ave. Central Gospel Hall, and Broadview Gospel Hall. On Wednesday, April 13, prayer meeting in Central Gospel Hall, cor. of Brunswick and Sussex Avenues, at 7:30 P. M. Communications addressed to "Convention," 22 Yarmouth Road, will be gladly attended to.

RICHMOND, VA.—The Conference, D. V. will be held in the Conservatory of Music, 115 N. Madison St., April 16, 17 and 18, with prayer meeting Friday evening in the Gospel Hall, Fulton and Lewis Sts. (H. Priest, 3601 Fulton St.)

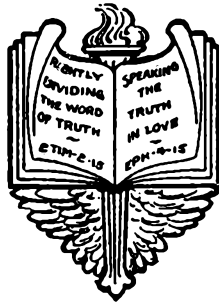
SOUTH MANCHESTER, CONN.—Our Annual Convention will, D. V. be held April 15, 16 and 17 in Cheney Hall, Hartford Rd., with prayer meeting Thursday evening, April 14th, 7:30, in the Gospel Hall, 415 Centre St. (Jas. Serpliss, 129 Summer St.)

TACOMA, WASH.—D. V. we purpose holding our Annual Conference May 28, 29, 30, with prayer meeting Friday, May 27th, 7:30 P. M. Gospel Hall, East "G" and Division Lane. (W. D. Firth, 519 So. 50th St.)

CHICAGO, ILL.—Three days' special meetings for believers will be held, D. V. May 28, 29, 30 (Saturday, Sunday, Monday) in Odd Fellows Hall, 63rd St. and Yale Ave., in connection with the Assembly at Normal Boulevard and 66th Place. No special invitations, but we look to the Lord to send those to minister whom He would have to come. Correspondent, A. J. Cotton, 36 W. 70 Place, Chicago, Ill.

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 1927

CONTENTS

	Page
From Various Authors.....	65
"Saved Already People".....	66
A Succourer of Many.....	67
Death.....	70
The Obedient Servant.....	72
Subjection.....	73
The Life of Faith.....	75
Names of the Millennial Kingdom of God.....	76
The Truth.....	77
Evil Plans Overruled.....	78
Extract From a Letter.....	79
Question Corner.....	79
Work and Workers.....	ii, iii, iv

WORDS IN SEASON

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Notes of Conference, etc., should reach us by the 12th of preceding month.

Entered as Second Class matter at the postoffice, Lewistown, Pa.

WORK AND WORKERS

LA CROSSE, WIS.—Bren. Armstrong and Winemiller have had a series of meetings here. They purpose pitching their Tent again this summer in Altoona, Pa.

CREEMORE, ONT.—J. C. Beattie has had several weeks' meetings in this religious town.

VANCOUVER, B. C.—After three months' meetings in El Paso Mr. S. C. Keller went on to Phoenix, Arizona, where several professed salvation, and the little company were encouraged. He is now having meetings in Vancouver, B. C.

MONTREAL, QUE.—Mr. A. Livingstone had a number of weeks' meetings on his chart "From Eden to the Great White Throne."

NOTICE.—A letter asking for gifts to build a Gospel Hall in Peterboro has been sent out to many Assemblies which, if they knew the history of that company, would have no fellowship in this matter. A word to the wise is sufficient.

ORILLIA, ONT.—D. R. Scott had five weeks here with a number professing faith in the Lord Jesus. He also visited Severn, Deer Lake, Huntsville, and Port Arthur on his way home to Vancouver. His address is 1412 7th Ave., W. Vancouver, B. C.

HARTFORD, CONN.—After a fruitful season of meetings in S. Manchester, Bren. Telfer and Watson went on to Hartford for a few meetings, and God is reaching some with salvation.

AMSTERDAM, N. Y.—A brother in Lurgan, Ireland, speaks of a young brother coming out to this place, and suggests it as a good city for a Gospel Tent as there are many there from the north of Ireland. Where are the pioneers to go into new places?

WINNIPEG, MAN.—Mr. Bunting has been in these parts ministering the word with acceptance.

MIAMI, FLA.—Bren. Hunter and Bradford have concluded five weeks meetings, the Hall being well filled every night, some professing and following the Lord in baptism. They went on to Palm Beach, Key West, and Tampa.

TAMPA, FLA.—Bren. Jas. Smith, and Shultz pitched the Tent here in March, and were joined later by R. Curry. A nice number were attending, and there were signs of blessing.

RALEIGH, N. C.—Dr. E. A. Martin was with us for some meetings. The Assembly was formed two years ago through the labors of W. G. Smith and S. McEwen.

ROCHESTER, N. Y.—Mr. F. Reiner is having some meetings in Rochester for the Lord's people.

AKRON, O.—We had Brother Thorpe with us for a few days. The word was fresh and good.

FLINT, MICH.—Mr. G. H. Youmans, correspondent for the Assembly, has changed his address to 210 Dryden Bldg., Flint, Mich.

HARRISBURG, PA.—C. R. Keller visited York, Harrisburg, and Lewistown on his way to Ohio.

Words in Season

Edited and Published by Dr. E. A. Maran

VOL. 19

MAY, 1927

No. 5

FROM VARIOUS AUTHORS

Have we outgrown the Scriptures?
Are we more wise than God?
That human contradictions
Come sweeping like a flood!
Shall man, the puny creature
The Deity dethrone
And, mind omniscience claiming,
Sit high himself thereon?

'Poor man!—a worm, a vapour!
Such folly to pursue!
To bid the God of Heaven
What He should be and do!
Transcendent, utter folly!
Go, tremble at His Word,
Revere its every statement,
And own Jehovah Lord.

* * *

Love would have the company of the party loved; and my greatest pain is the want of Him, not of His joys and comforts, but of a near union and communion.

* * *

Oh that we might be so completely in subjection to God and His Word that He might have His own way with us; and that the Lord Jesus might manifest Himself in us. Every one redeemed by precious blood should covet to stand perfect and complete in all the will of God.—(F. T. H.)

* * *

It is quite evident that there can be rare profession of love, and zeal, and ceaseless activities, with but little or no following of the Lord Jesus in His rejection. Conformity to Christ is that for which God looks in His children. Oh for a more perfect knowledge of Christ, and the power of His resurrection, so that our whole vision may be filled with Him as we press toward the mark for the prize of the high calling of God in Christ Jesus.—(F. H.)

WORDS IN SEASON

"SAVED ALREADY PEOPLE"

Over thirty years ago a man was passing a Gospel hall in the city of Hamilton, Canada, and hearing singing he inquired what sort of people they were. The reply given was: "They are the saved already people."

One may inquire if there are any such persons now. Thank God, we have met numbers of them. But what are "saved already people?" They are persons who discovered that they were lost, helpless, and undone, and believed God's testimony against them. Having ceased from their own works, they believed on the Lord Jesus Christ, who was wounded for their transgressions and bruised for their iniquities (Isa. 53: 5), and obtained everlasting salvation. In God's Word there are two classes of persons mentioned: (1) Those who are "condemned already," and (2) those who are "saved already." The Lord Jesus said to Nicodemus, the learned Jewish rabbi: "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God" (John 3: 18).

Are you a believer or an unbeliever? Have you believed on Christ to the saving of your soul? If not, you belong to the condemned already class. If, however, you believe on the Saviour, you are among the saved already people.

"Can one be saved now and know it?" Most certainly. "Christ Jesus came into the world to save sinners" (1 Tim. 1:15). "He tasted death for every man" that we might "taste and see that the Lord is good." The Lord Jesus said to Nicodemus: "God sent not His Son into the world to condemn the world, but that the world through Him might be saved" (John 3: 17). Paul, writing to the Corinthians, says: "By which ye are saved" (1 Cor. 15: 1-4); "unto us which are saved" (1 Cor. 1: 18). To the Ephesians the Apostle wrote: "By grace are ye saved through faith" (Eph. 2: 8-9). "According to His mercy He saved us" (Titus 3: 5).

Does any one inquire with the jailer of old: "What must I do to be saved?" If so, ponder the apostolic reply: "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16: 31), and immediately become one of the "saved already people."—saved from hell, sure of heaven.

"There the blest man, my Saviour, sits:
The God, how bright He shines;
And scatters infinite delights,
O'er all the happy minds."

A SUCCOURER OF MANY

(A brief memoir of the late Mrs. William Williams,
of Puerto Cabello)

PHEBE, a servant of the church, appears on the page of sacred history only to vanish in a moment; but she leaves behind a sweet memorial, an undying testimony—"She hath been a succourer of many, and of myself also." And so throughout the ages of the church many Phebe-like sisters have complied, in an unassuming manner, with the will of God; then, on finishing their course, have passed into the presence of their Master; and rest from their labours. Of Mrs. William Williams, it can in truth be said, "she hath been a succourer of many."

Born in Aberdeen, Scotland, on May 14, 1882, she was "christened" and brought up a strict Presbyterian. In the year 1900 one crossed her path to whom in later years she was bound by the cords of a tender and lasting affection, Mr. W. Williams, and through his instrumentality she was led to the Lord Jesus Christ. With her own conversion there came an insatiable desire for the salvation of others; so she with her intended husband became a member of the Gordon Mission. They sought, according to the light they had, to make known far and near the Gospel of the Grace of God, but alas! in time they drifted into the errors of Bullingerism, following the deceptive idea that all collective testimony for God on the earth was ruined and passed, and that God's Word must be spiritualized instead of accepted literally.

In the year 1905 Mr. Williams emigrated to Toronto, Canada, she following a few months later, where they were married. Shortly after this they moved to Stratford, Ontario, and there God in a special way began to deal with them, teaching and preparing them for future service. On visiting the Gospel Hall in that city Mr. Williams became acquainted with Mr. David Bridgeford, whose kindly interest won his heart. In Mr. and Mrs. Bridgeford, the newly married couple found true friends. In their home they met with the late Mr. John Smith. God used these three as instruments in gathering them to the one only name, the Name of the Lord Jesus. Shortly after this they moved back again to Toronto and took their place in the West End Assembly.

In due time Mr. and Mrs. Williams, through corresponding with Mr. John Mitchell, became interested in the Lord's work in Venezuela. To tell all the ways in which the Lord taught, led and prepared them for service in this needy field would be beyond the scope of this memoir. It was about this time that I first became acquainted with Mrs. Williams. Well do I remember the first time Mr. Williams brought her to my father's home—a small, thin, reserved, unostentatious young woman. I was but a boy, but as they told me that she was desirous of going away to for-

WORDS IN SEASON

eign lands to tell about Jesus, such courage and self-abnegation stirred, even in my youthful heart, admiration for her.

On the 5th of April, 1910, they left loved ones, and homeland, commended by the brethren of Toronto, to labour in this ever-needy field. For nearly five years they lived and served the Lord in Valencia and neighboring towns, and in their early struggles Mrs. Williams proved her capability and capacity as a missionary. She persevered with the new language and customs; visited and helped the work in outside posts, often spending many hours in the saddle. She tended the sick and needy, and gathered around her a group of the children of Christians, seeking to teach them not only the elements of education, but also their need of salvation and the love of Jesus.

In Puerto Cabello the Lord opened up a new work which proved more fruitful than that of Valencia, so thither our brother and sister moved in the year 1915, and for twelve years she has energetically worked amongst all. She loved to help the poor and sick, and more than one unfortunate beggar was brought home, and kept until his ulcered legs were healed, and he was able to earn his living. During the last Gospel campaign, which we held in Bejuma, she was there and proved herself again to be the succourer of many. I have witnessed as many as eight leprous legs cleansed and dressed by her own hands in an afternoon, and some of these cases she attended twice a day.

The following instance will show the self-sacrificing spirit with which she served her Lord even in small things. On returning from the last conference in Nirgua, passing through Bejuma in an auto, she met some little children she knew, so she said to the sister who relates the story, "let us give them a sandwich each." "Remember," replied the sister, "we have a long journey and very little food." "Never mind," she answered, "let us do it." Several little ones had a happy heart that afternoon because from Dona Isabel they had received a present. This morning a sister who has been sick, came to the house and with tearful eye told us that on the very day that Mrs. Williams fell ill she had gone to this sister's home and, giving her some remedies, tenderly helped her to bed to rest. This was her last act of solicitude for the sick amongst the household of faith, for in eight days other hands lovingly carried her away to her last resting-place. For a few days she suffered from a fever, but no one thought that her condition was so grave, although now we feel that she must have known that the end was near, for on coming out of one of the attacks of fever she said to Miss Gulston, "That one will be the last and I am ready," yet never did she murmur. When she thought of notifying Brother Williams of her sickness and calling him home, she said, "No, he is in the Lord's service," and thus with resignation, and even what seemed to be to those who nursed

WORDS IN SEASON

her, a holiness, she waited a few hours more. The doctor maintained that she would be well in a day or so, but on the 11th of February, at 6:30 in the morning, she passed from the field of active service to the eternal repose and abode of the blest. The immediate cause of her death being a hemorrhage of the brain.

The news spread rapidly, and from far and near many came to pay their last respects to the one whom they had learned to love. At 4:30 in the afternoon of the same day, we held the service which was well attended, Brother Saword speaking from Isaiah 41:10, and another closing. At 6 o'clock, with broken and subdued spirits we carried her forth to the town cemetery at the foot of the hills. Many were the expressions of sympathy, and this was proved even at the grave-side; each brother as a demonstration of his love for her, placed gently in the grave a shovel or two of earth, and so many were these that the grave digger had nothing to do. The brethren themselves would not allow hardened hands, by such scenes, to touch her. They themselves carefully and tenderly filled the grave, and one of them commended the remains to our Heavenly Father.

She has gone—but a gap remains. May the Lord arouse some other to such a devoted life. Our ranks are feeble, very feeble, and in vain we stare across the still waters of the Port over the Carribean Sea to the great Atlantic in search of someone who will come to reinforce us. Some have written and expressed their desire; but they have married and settled down, and their thoughts and exercises concerning poor Venezuela have passed into oblivion. Others, too, have given us hope; but a promising future at home has lured them from the path of Christian duty to seek the riches of the world. Still the Master's voice calls, "Follow Me." The Spirit questions, "Who will go?" Is there not one, not even one, who from a contrite heart will answer, "Here am I, send me."

James Gunn, Junr.,

Feb. 15, 1927.

Nirgua, Venezuela.

An old divine well said: "Beware of Bible commentators who are unwilling to take God's words just as they stand. The first commentator of that kind was the devil in the garden of Eden. He proposed only a slight change—just the word 'not' to be inserted—'ye shall not surely die.' The amendment was accepted and the world was lost." The devil is very busy in repeating that sort of commentary in our own day. He insists that God could not have meant just what He said. He began with a successful attempt to seduce one foolish woman to accept his exegesis; now he has theological professors and preachers in abundance who are of his opinion in rejecting the plain testimony of the Word.

DEATH

To the Believer in Christ—What Is It?



It is natural to have a dread of death, the last enemy, the invader of our homes and the terror of mankind. In these days of sorrow and bereavement, one feels constrained to write a few lines on the above subject for the comfort of the tried and sorrowing saints of God; especially when we remember that the Old Testament Believer lived in bondage through fear of death, and we don't wonder, seeing the devil held the keys and had the power of death up till the Cross of Calvary. In Psalm 6: 5 we hear the sad lament of the man after God's own heart: "For in death there is no remembrance of thee: in the grave who shall give thee thanks?" And in 2 Kings 20: 1-3, even good Hezekiah, when he anticipated meeting the pale horse and his rider turned his face toward the wall and wept sore.

From Eden to Golgotha death reigned as king, all the children of men having to own his sovereignty, Enoch and Elijah excepted, see Gen. 5: 24; 2 Kings 2: 11, entering the world as the judgment of God. "The day thou eatest thereof thou shalt surely die." Gen. 2: 17; "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5: 12; while this is so, and who dare deny it? For since by man came death, by man came also the resurrection of the dead, 1 Cor. 15: 21. Thank God, the second man the Lord from Heaven, the last Adam, has brought life and incorruption to light through the Gospel. "Out of the eater has come forth meat; out of the strong has come forth sweetness." He whose eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set, knowing all that divine justice demanded, came to us in our awful plight, doomed to eternal death:

With pitying eyes the Prince of Peace
Beheld our helpless grief;
He saw, and oh—amazing love!
He came to our relief.

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy (render powerless) him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2: 14-15. Samson-like, the Son of God arose from Joseph's tomb, carrying away doors, posts, bars and all.

"Death cannot keep his prey—
Jesus my Saviour!
He tore the bars away—
Jesus my Lord!"

WORDS IN SEASON

And as we follow the conqueror from Olivet's slopes right up to Heaven's eternal throne and bend our ears to listen, we can hear the Victor speaking words of triumph and comfort to His banished child: "I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death." Rev. 1: 18. In 1 Cor. 3: 21-23, death is placed among things that minister to the believer: "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; And ye are Christ's, and Christ is God's."

Pharaoh, King of Egypt, was Israel's great enemy, yet God used him to whip His people out to Himself. The Apostle Peter speaks of death as an exodus: "After my decease (Exodus)" 2 Peter 1:15. The two heavenly visitants who appeared in glory on the mount of transfiguration, spake of the Saviour's decease (Exodus) which he should accomplish at Jerusalem, Luke 9: 31. Paul calls it a going home—"Absent from the body and to be present (at home) with the Lord." 2 Cor. 5: 8.

Pass along then, pilgrim of life, go to the grave unfearing; the terrors are but shadows now that haunt the vale of death; an oasis on the desert way, separating earth from heaven; the silent waiting hall where the Lord meeteth all His redeemed: full of dread for "all have sinned"; lit up with the blessed hope for "one hath died."

"Ah what life and benediction
All around the Cross I see;
Death and sin and crucifixion,
Hell impaled upon the tree.
Great deliverer!
Wondrous work, for thee, for me.

True, death is not set before us as the goal in the New Testament; we wait not for the mourner's veil, but for the conqueror's shout—not for the grave digger, but for the grave destroyer—not for the undertaker, but for the uptaker. Oh, to hear that assembling shout, when all the graves of sea and land shall yield up their precious store! "As we have borne the image of the earthy, we shall also bear the image of the heavenly." 1 Cor. 15:49, then with deathless bodies and from tearless eyes,

"There shall we see His face,
And never, never sin;
There from the rivers of His grace,
Drink endless pleasures in."

H. B.

"Thanks be unto God who giveth us the victory through our Lord Jesus Christ," 1 Cor. 15: 57.

THE OBEDIENT SERVANT



IN Phil. 2: 5-8, we have the Lord Jesus as the obedient servant, faithful unto death: we have also an exhortation to follow His example. "He took upon Him the form of a servant . . . humbled Himself and became obedient unto death, even the death of the cross." He did this in order that He might "seek and save that which was lost."

When Adam partook of the forbidden fruit he fell from the estate in which God had created him: he failed as a servant, and through his disobedience sin entered into the world, and death by sin. Having inherited his fallen nature, "They that are in the flesh cannot please God," Rom. 8: 8. To save those who could not save themselves it was necessary that the Son of God should become the Son of man in order to fulfill the righteous requirements of God. He was Jehovah's righteous Servant. As man, fasting in the wilderness forty days, Satan tempted Him to leave the dependent place, and command that stones be made bread; an appeal that would have found a ready response in the heart of any other man, for He was a real man, though sinless. But He could not be tempted away from dependence upon God, and would wait for God to meet His need in His own appointed way: so He met the tempter with "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He stood the test and came out of it as gold tried by the fire.

Before we were saved we were the children of wrath, and the servants of sin. When God saved us we were brought into the heavenly family—"Now are we the sons of God," 1 John 3:1. But we have also another relationship toward God. We have become the servants of God. "But now being made free from sin, and become the servants of God, ye have your fruit unto holiness," Rom. 6: 22. This takes in the whole family of God. We often hear those who give their whole time to the Lord's service spoken of as "The Lord's servants," and they are in a special way, but in the verse just quoted the apostle includes all the children of God. Another verse says, "Ye are not your own, therefore glorify God in your body and in your spirit which are God's." We might well ask ourselves the question, Are we doing this? How much consideration have God's claims upon us? I am afraid, very little. Instead of trusting God to furnish us with daily bread, do we not just take the matter in our own hands and seek out means whereby our present is not only cared for, but we also lay up a store for the future: and so much are we occupied with doing this that we have but little time for God or His word. We say that the Lord is soon coming to take us to be with Himself. Do we act in keeping with such a belief? If not, need we wonder if others say, Where is the promise of His coming?

The cares of this world fall lightly upon some who have an abundance of this world's goods. Too many of these are like the

WORDS IN SEASON

rich farmer of Luke 16, piling up for the future: or like the "prodigal son" spending them in riotous living, forgetting that all that they have came from God and belongs to God, to be held for Him, and used according to His directions. Their eyes are closed to the need of a perishing world that might be told the way of salvation, if only these would spend their means wisely for the Master. Many of those giving their time to the service of the Lord are not clear in this matter. They profess to have gone forth for His Name's sake, in dependence on Him alone and yet young strong men are found running from one large Assembly to another, or from one conference to another, passing through many miles of territory where the Gospel of the grace of God has never yet been proclaimed in its simplicity; and where thousands upon thousands of souls are perishing with no one to make known unto them the way of salvation. Is this according to the mind of God?

And are not the Lord's stewards somewhat to blame for this? If what comes to their hand were wisely and prayerfully handled would there not be a different story to tell? Have we not fallen into a rut and follow certain rules in the matter of distributing the funds of the Assembly, rather than seeking guidance from God? The money is God's and He will hold us responsible to use it for His glory. Would not the exhortation of Hag. 1: 6 be in place, "Consider your ways?" May our God enable us to do so that we may be restored to the ways of the Lord, so that His face may shine upon us, and sinners be converted unto the Lord.

S. Irvine.

SUBJECTION

H. Thorpe



TO submit to that which is right, even if it be to our disadvantage, will later lead to peace and happiness. To submit to evil of any kind will also in time lead to remorse and sorrow.

Subjection to "The Powers That Be"

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God" (Romans 13: 1). It is the duty of every Christian to be subject to the "powers that be," as long as it does not entail disobedience to God; then "We ought to obey God rather than men" (Acts 5: 29). This was Peter's answer to the "religious powers" when they charged him not to speak nor teach in the Name of Jesus.

In certain countries, even now, some of the Lord's people suffer because they refuse to cease telling out the story of the Cross. This is not the lot of the majority of Christians so it is well to take advantage of the opportunities we have, as the day may not be far off when our liberties in preaching the Gospel may

be curtailed somewhat, especially those who are not connected with a religious "combine." However, we have much reason to thank God for the privileges, we, as Christians, now enjoy; and we should remember the exhortation to pray for "all that are in authority," that we may lead a quiet and peaceable life in all godliness and honesty (1 Tim. 2: 2).

A Christian should never seek to evade paying any legitimate tax which may be imposed upon him. Men of the world may plan and scheme to do this, but the Christian's duty is plain, even if he is not satisfied as to how the taxes are expended. That is not his business. "Render unto Caesar the things which are Caesar's and unto God the things which are God's" (Matt. 22: 21). A Christian, for instance, who owns a dog should see that a license is taken out for it in due time. We have known some who kept a dog, and sought to hide this fact from the authorities, until they were found out and had the disgrace of being fined as a result. Such conduct brings reproach upon the Lord's Name.

A Christian, who is subject to "the powers that be," will not hide any dutiable article in going to or from another country. The law allows a certain amount of personal property which in most cases is quite reasonable, but to hide any article because such has been designated as dutiable is breaking the law of the country that one is entering, and in plain words, is smuggling; and no Christian would like to be known as a smuggler. The godly way is to show the article, pay the duty and have a clear conscience, which is far better than a few cents or dollars in the pocket with a guilty conscience, and the article as a constant reminder of a dishonest act. Again it is wrong to go hunting or fishing out of season as decreed by the law. No Christian should disregard "the powers that be" in this respect. These things may seem trivial, but to neglect being subject is not only a transgression of the law of the land, but a sin against God "Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation," (Romans 13: 2). "For this cause pay ye tribute also, . . . Render therefore to all their dues, tribute to whom tribute is due. Custom to whom custom, fear to whom fear; honour to whom honour" (Rom. 13: 6-7). See also Titus 3: 1; 1 Peter 2: 13-14.

Subjecting of Wives to Husbands

Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church, and He is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in everything, Eph. 5: 22-24. God's order should never be reversed. If a husband does not realize his responsibilities in the home much more care falls to the lot of the wife than should be hers, but godly order cannot be changed because of such failures; and happy is the home where the hus-

WORDS IN SEASON

band and wife are in their right place. This does not mean an overbearing husband. Arrogancy on his part may beget a slavish fear, but not respect, nor will it maintain a happy home. Sarah obeyed Abraham, calling him lord—Abraham was the master or the head of the house, but that did not mean he disregarded Sarah in matters concerning the home, rather at times he acted upon her advice. On one occasion it proved to be bad advice (Gen. 16: 2). While the other was **good counsel**, which God could commend, and it restored happiness in the home. (Gen. 21: 9-12). Abraham loved Sarah dearly in life and mourned and wept at her death (Gen. 23: 2). What a difference there might have been in Abraham's home had Sarah not been in happy subjection to her husband. Let not the spirit of the world where the wife acts independently of the husband enter into the Christian's home; and let the husband also remember "to give honor unto the wife as unto the weaker vessel," 1 Peter 3: 7, and heed the exhortation "Husbands love your wives even as Christ also loved the Church and gave Himself for it, . . . so ought men to love their wives as their own bodies. He that loveth his wife loveth himself. . . . Let every one of you in particular so love his wife even as himself and the wife see that she reverence her husband," Eph. 5:25-33.

(Continued)

THE LIFE OF FAITH

Is a very incomplete thing, if we know not, as Abraham knew, the times as signified of God, when to fight, as it were, and when to be still—when to be silent under the wrongs of an Abimelech, and when to resent them—when to raise the altar of a sojourning stranger, and when to call on the name of the everlasting God.

The call of the God of glory made Abraham a stranger here—the cross of Christ, in addition to that, may still more make us strangers.

"Ye are dead," says the apostle, "and your life is hid with Christ in God." That is **strangership of the highest order**—the strangership of the Son of God Himself. "The world knoweth us not, because it knew Him not."

In the strength of this strangership in the world may we have grace to "abstain from fleshly lusts, which war against the soul" and in the strength of our conscious citizenship in heaven, may "we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself."

NAMES OF THE MILLENNIAL KINGDOM OF GOD

(2.) The millennial Kingdom will be "The Kingdom of Heaven."

This name, literally "The kingdom of the heavens" doubtless is derived from the peculiar use of "heaven," and "heavens" in the book of Daniel, making them the synonym of God, as in the phrase "the heavens do rule," Dan. 4: 26. God is often spoken of as "the God of heaven," 2: 18, 37, 44; so that the ruling of the heavens becomes equivalent to the "kingdom of God." When John the Baptist announced "the kingdom of heaven is at hand," those who heard him would understand that he was speaking of the long promised millennial kingdom of God. What already existed in the heavens, as seen in the book of Daniel was to appear amongst men, Jesus of Nazareth being both Saviour and King.

Though the name "kingdom of heaven" is found exclusively in Matthew, it is one and the same with the "kingdom of God" in Mark and Luke, being found in passages exactly alike in all three Gospels. Matthew being the Gospel concerning the King links in a special way with the Old Testament, "in order that it might be fulfilled" refers us to the fulfilling of the promises made in the Old Testament, and especially those in Daniel in connection with the rule of the heavens. The wise men from the East and other hints betoken the same thing. So the one and the same kingdom was proclaimed under the two names "of heaven," and "of God," in other words the place from whence the rule proceeds "heaven," and the ruler, "God."

Another proof of the equivalence of the two names is in the fact that "the mysteries of the kingdom of heaven" in Matt. 13, are spoken of as "the mystery of the kingdom of God," in Mark 4: 11, and in Matt. 19: 23, 24 the two names are interchanged in the same passage.

The heavens do rule now in the power given to the Lord Jesus on the throne of the Father: and certain revealed "mysteries," preceding and preparatory to the kingdom in its final millennial form are in historic fulfilment, as were other forms of the kingdom in other ages. It is all one and the same kingdom of God from Eden to the end of time, each epoch incomplete in itself to find its completion in millennial days. The dominion given to man (Adam) and marred by Satan will be recovered back to God by the man Christ Jesus—King of kings and Lord of lords.

The Church is not the kingdom, though it is in the kingdom, and its members are God's loyal subjects of the present age, God's elect heirs and co-regents with the Lord Jesus when He sets up His reign over the earth—the "Bride of the Lamb."

(3.) The millennial kingdom will be "the kingdom of the Father."

WORDS IN SEASON

As the kingdom of God, whose Son shall in the latter days be His vicegerent, such name would be implied. The prayer "thy kingdom come" is addressed to "Our Father," and when "delivered up to God" it is to Him as Father.

In the accounts of the last Passover the names are interchanged and are therefore equivalents. "Verily I say unto you, I will drink no more of the fruit of the vine until that day that I drink it new in the kingdom of God," writes Mark; "new with you in my Father's kingdom," writes Matthew; "until the kingdom of God shall come," writes Luke. But as the Kingdom of the Father it is now, at this time like the Kingdom of God in the heavens, Rev. 3: 21. It has as such its peculiar heavenly and glorified relations, but in due time it will be made manifest on the earth; "the kingdom under the whole heaven," Dan. 8: 27.

(4.) The Kingdom will be "the kingdom of the Son of God."

This name belongs to it in its special relations to the saints as heavenly and glorified, and is found only in one passage, Col. 1: 13: "Who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son."

A kindred passage, 2 Pet. 1: 1-11, containing a testimony to the divine Sonship of Jesus drawn from the Transfiguration implies "the kingdom of the Son," though introduced by "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

(5.) The Millennial Kingdom will be the Kingdom of the Son of Man.

As such it takes in all mankind; the whole race. The Son of Man, once seen in shame and humiliation will appear in exultation and glory. The glory of the Son of God will be inseparable from that of the Son of Man. Of the sovereignty of the Son of Man the Psalmist sang, "Thou hast put all things under His feet," Ps. 8. To this the apostle responded, "We see not yet all things put under Him," Heb. 2: 6, because He is waiting for the completion of the number of elect "brethren" who are to reign with Him over the habitable earth, Heb. 2: 5-8. Daniel saw Him coming with the clouds of heaven to receive the kingdom over all peoples, nations and languages, 7: 13-14: and Ezekiel beheld Him on the Cherubic throne of Glory to restore life to dead Israel that Israel might become the head and heart of the race. (Deut. 32: 8-9; Ezek. 1: 26; 37: 1-28; Natt. 16: 28; 19: 28; 20: 21; 26: 64; Rev. 15: 3.)

(Continued)

THE TRUTH

There is real joy in circulating the truth, knowing that it is His will who said "Ye seek to kill me, a man that hath told you the truth." How desperate is their need of the truth; and they

WORDS IN SEASON

don't know it. It is only the Spirit of truth who can awaken them to see their need. David saw his need and his poverty: but he also saw One who "thought upon him," and most surely that made him feel both rich and well supplied. "I am poor and needy, yet the Lord thinketh upon me."

Our thought is directed to the greater David, "the poor and needy Man,"—not in the same sense as David—who went into the dark shadows of Gethsemane and Calvary, with His confidence in God unshaken. The humbling thought, and the grateful, is that He would not have been there but for me, and others in like condition, just helpless sinners on our way to the "outer darkness," to be there for ever and ever. Dreadful, isn't it? So let us be faithful to Him: and faithful to them. Surely this is our responsibility.

We have sometimes said that we have the Gospel with two R's. I think there are three R's—"Ruin," "Remedy" and the third added "Responsibility." Things all about us are so dark; and our own hearts so sluggish and indifferent unless we are much in the Book, and much in the closet, we will become like those who go down to the pit.

I have been entering a little of late into the longings expressed in prayer, and recorded in Ps. 119. "O that my ways were directed to keep Thy statutes," ver. 5. "O let me not wander from Thy commandments," ver. 10. "Open Thou mine eyes," ver. 18. "Hold Thou me up, and I shall be safe," ver. 117. These are personal desires from a needy heart, sent up to the faithful Redeemer God. David was heard: and so is every other crier that has been purged from sin by "precious blood."

"Into the shining way of peace and gladness
Where we may walk triumphantly with One
Before whose face the darkness parts asunder,
As parts earth's mists before her rising sun."

W. H. E.

EVIL PLANS OVERRULED

"Ye thought evil against me; but God meant it unto good."
Gen. 1: 20.

1. God can and does thwart the plans of the wicked.
2. The envious seek the injury of the good and may unconsciously help them.
3. The wicked will be judged by their intentions, yet their ire in imposing trials upon the good may prove a blessing to their enemies.
4. The ways of God are not understood until He teaches us—and then we may learn that even the things accounted against us were for us.
5. God may utilize any agency to correct and strengthen His own. He may bid us sail on very stormy seas in order to make of us hardy Christian sailors.—Sel.

WORDS IN SEASON

EXTRACT FROM A LETTER

My Dear Brother in Christ Jesus our Lord:

I was sorry indeed, to hear of your illness, and have sought to pray for you that, if it is His blessed will, He might raise you up yet a little while. But, Oh, the comfort—the only comfort—of knowing that all is well for eternity—“justified freely through the redemption that is in Christ Jesus.”

I was enjoying that word in Ps. 65: “Blessed is the man whom thou chooseth, and causeth to approach unto thee, that he may dwell in thy courts; he shall be satisfied with the goodness of thy house, even of thy holy temple.” Christ Himself is the goodness of God’s house. He alone can satisfy the heart, and blessed be His name we by His grace have been chosen by Him, and caused to approach unto Him: and we too know something of the satisfying portion we have in our Lord Jesus.

Well, my brother George, His time for calling you home may be drawing near—40 years and over in the wilderness: and what patience He has had with us? carried us as an eagle’s wings. “Thou shalt remember all the way the Lord thy God led thee these 40 years in the wilderness.” How quickly they have gone past? It does not seem long since we enjoyed each other’s fellowship in the Spirit in the early days. Christ was very real then; although better known now. Heaven and Hell were realities to our souls then: how much more should they be so now? Isa. 41: 10; 54: 10.

John Smith.

QUESTION CORNER

- (1.) What course ought to be taken with those who are quite friendly with, who visit and take others to visit, a man who was put out of the Assembly for railing, and who now holds and teaches Millennial Dawnism?

Ans.—The Scripture is very plain as to the treatment to be accorded to such, “I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person,” 1 Cor. 5: 11-13.

The same discipline was accorded Hymenaeus and Alexander who were delivered unto Satan “that they might learn not to blaspheme,” 1 Tim. 1: 20. The name of Philetus is added to that of Hymenaeus in 2 Tim. 2: 17. Of them it is said “Their words will eat as doth a canker.”

As a little leaven leaveneth the whole lump: or as a gangrene rots the human body so men practising wickedness, or propagating evil doctrine corrupt those who keep up a friendship with them, in disobedience to the plain word of God. “Now we command you brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. . . . and if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed,” 2 Thess. 3: 6-14.

Sometimes those who are not much exercised unto godliness keep com-

WORDS IN SEASON

pany with those who are under discipline thoughtlessly. It lies with those who have a care for the Lord's people to bring to their attention the word of God so that they may see what a serious matter it is to disobey God and put themselves in the way of defilement. "Be not deceived: evil communications corrupt good manners," 1 Cor. 15:33.

(2.) **How should one who professes to be saved, and has a husband at home, yet rides around continually with an unconverted man, be dealt with?**

The marriage ceremony for the woman reads something like this: "Woman, wilt thou have this man to be thy wedded husband, to live together after God's ordinance, in the estate of matrimony. Wilt thou obey him, serve him, love, honor, and keep him in sickness and in health; and forsaking all other, keep thee only unto him, so long as ye both shall live?"

This she solemnly promises, in the presence of God, and before witnesses, to do. The Holy Scriptures require no less. In riding around with an unconverted man she breaks this solemn engagement, and trespasses against her husband, and comes under the discipline prescribed in Matt. 18:15-17. He should speak to her kindly, yet faithfully, seeking to win her from such a grievous and sinful course. If she will not hear him, then he should take one or two more that in the mouth of two or three witnesses every word may be established. And if she neglect to hear them, tell it unto the church: but if she neglect to hear the church, let her be to him as an heathen woman and a publican. She should be given the place of an unsaved wife. Unless unfaithfulness in the marriage relationship can be proven God does not sanction divorce. "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery, (See Matt. 19:3-9).

THE FOOLISH RICH MAN

He plowed up God's acres and said, "It's my field;"
God's rains brought the harvest and he said "It's my yield;"
Great barns he then fashioned from God's noble trees
And said "I have made them and mine are all these."

From God's stone and metals a mansion he raised
And said "I have done it—my genius be praised;"
With light, heat, and comfort from God's mines of old
He filled it and boasted "I create—behold!"

He rifled God's storehouse and called it his wealth;
He lived by God's grace and said "I keep my health;"
He bested his neighbors for power and gain
And thanked his own vigor and vainglorious brain.

He was deaf to the moans of God's children of woe—
His task was to gather and not to bestow;
He gave God no credit or portion in aught,
But bragged of his wisdom and power that wrought.

But Death at a stroke turned that proud man to clay,
And all that he cherished passed from him that day;
His soul went to Hell where he nothing could claim
As his but ingratitude—selfishness—shame.

WORDS IN SEASON

BAILEYS BAY, BERMUDA.—Mr. and Mrs. McCune have returned after 8 weeks on the western side of Bermuda, visiting Paget, Mangrove Bay, and Whitehill districts. On Feb. 27 we had a baptism at Mangrove Bay. A large number heard the Gospel. We were allowed to preach the Gospel in the prison to 25 prisoners.

DECKERVILLE, MICH.—Bren. Klabunda and McBain had a week's meetings, but had to postpone further meetings because of road conditions.

TORONTO, ONT.—After a series of meetings in the Central Hall at which some professed conversion, Mr. J. Monnypenny began meetings in Broadview Hall with a good interest, and God is working, several have professed.

SHAKESPEARE, ONT.—Mr. Thos. Dobbin has had several weeks' meetings with some interest.

SPARROW LAKE, ONT.—Bren. Bruce and Widdifield are having meetings with good attendance.

PETERBORO.—After closing the meetings in Grafton Bren. Smith and Miller began meetings here.

MIDLAND.—After several weeks Bren. Shivas and Silvester saw a break and a number have professed, mostly young men. This has caused special thanksgiving.

ARNSTEIN.—E. B. Stein has been giving a much appreciated visit to these parts.

GUELPH.—Meetings by Bren. Joyce and Wilkie are good and growing in interest.

GALT, ONT.—J. Waugh is having a series of meetings here.

BRYN MAWR.—Jas. Marshall had two weeks' meetings here: well attended.

WATERBURY, CONN.—Mr. Luigi Rosania was married on March 15, and his home address is Box 33, White Road, Waterbury, Conn. His purpose is to continue in Gospel work amongst the Italian speaking people.

BARRINGTON, R. I.—Mr. J. T. Dickson has gone on a visit to Ireland, and is enjoying ministering the word in the Assemblies there.

EVERETT, PA.—We now have a new Hall, No. 10 South St., and will be glad to have the Lord's servants call, as the Lord leads. Bro. W. G. Smith was with us for some meetings, and the Lord's people were refreshed, and a number of unsaved attended. Correspondent, J. E. Diehl, 103 South St., Everett, Pa.

YOUNGSTOWN, OHIO.—Mr. W. P. Douglas is having a series of meetings here.

LANSING, MICH.—Mr. Jas. Kay has been seeking to help here, and later in Battle Creek.

TEXAS.—Bren. T. C. Bush and H. Harris spent a few weeks in a Bible Carriage visiting some 25 towns in the southern part of Texas. H. Harris later had meetings in El Paso and Eldorado.

WORCESTER, MASS.—Mr. Jas. Scott, correspondent for the assembly, has moved to 31 King St.

TORONTO, ONT.—Mr. L. E. McBain's address is now 187 Roehampton Ave., Toronto, Ont. He and A. Klabunda visited several places in Michigan recently and saw fruit.

IRELAND—In the March issue of W. I. S. we had an article with W. Rodgers name attached. This was our mistake, it was from Mr. Baillie.

LONACONING, MD.—Owing to the remodelling of the Hall our Conference will not be held at the usual time, (May 30th).

DANBURY, CONN.—God has visited this town and a number of Italians have professed faith in Christ. (R. Cappiello.)

CHATHAM, ONT.—Bren. Barr and Crocker had three weeks well attended meetings: then went on to Newbury for meetings.

FALLEN ASLEEP

A. TURLEY, late of Huntsville, passed away to be with Christ on March 20th. Mr. J. C. Beattie spoke at the funeral.

WORDS IN SEASON

MRS. KIRK, daughter of Mr. Coull, of Montreal, Que., March 16, aged 45. A godly sister of a meek and quiet spirit. Born again in West Hartlepool, England. She was 17 years in the Assembly in Montreal. Mr. A. Livingstone spoke to a large company at the funeral.

MRS. ROBERT ARMSTRONG, of Newberry, Ont., passed into the presence of the Lord, March 8th, aged 78 years. Saved over 30 years, she bore a good testimony. Mr. Thos. Dobbin spoke to a large company at the funeral.

MRS. THOS. MOODY, of Weston, Ont., on Tuesday, March 22nd, aged 76, in the home of her daughter, Mrs. Robt. Telfer, after an illness of 15 weeks. Saved nearly 50 years ago through the preaching of Mr. John Bain: in fellowship at Clairville as long as there was an Assembly there: later in West Toronto. Bren. Telfer and Moneypenny spoke to a large company at the funeral. She was buried at Weston.

RICHARD FOSTER, of Brock Ave., Toronto, on Tuesday, March 22nd. For years in Fellowship in West Gravenhurst: later in Toronto. A quiet steady brother with a good testimony. R. Telfer spoke at the funeral.

CHICAGO, ILL.—J. P. Conaway had six weeks' meetings with large attendance: several professed salvation.

MR. JOSEPH PURVIS, of Vancouver, B. C., on Feb. 17th. Saved over 40 years. In fellowship with the assembly here since coming to Canada, 17 years ago: a consistent, godly man.

MRS. E. M. LUHM (Genevieve MacNally), at Duluth, Minn., on April 1st, at the age of 22. Saved in 1921 through the ministry of L. Sheldrake and H. Harris.

CONFERENCES

BRANDON, MAN.—The Annual Brandon Conference will be held, D. V. on May 22, 23, 24, beginning with prayer meeting Saturday evening, May 21. Accommodations provided. Communications to Mr. J. McDowell, 302 Tenth St., Brandon, Man.

CHICAGO, ILL.—Special meetings for believers will be held, D. V. Saturday, Sunday and Monday, May 28, 29, 30, in the Odd Fellows' Hall, 63rd St. and Yale Ave., in connection with the Assembly at Normal Blvd. and 66th Place. No special invitations, but we look to the Lord to supply the needed ministry. Correspondent, A. J. Cotton, 36 W. 70 Place, Chicago, Ill.

ORANGE, N. J.—Our Conference, conducted in the Italian language, will D. V. be held May 28, 29, 30, at 300 Main St., Orange, N. J., third floor. (J. P. Diorio, 1504 60th St., Brooklyn, N. Y.)

SARNIA, ONT.—D. V. our Conference will be held June 10, 11, 12, in the City Hall. Prayer meeting in the Gospel Hall, corner College Ave. and Davis St., June 9th, 7:30 P. M. (J. P. Taylor, 242 Emma St.)

ST. CATHERINES, ONT.—The Sixth Annual Convention of Sunday School Teachers will be held, D. V. at St. Catherines, on May 24th, in the Gospel Hall, 36 Queenston St. (Wm. F. Robertson, 148 Russell Ave.)

AKRON, OHIO.—We purpose, D. V. having three days' Conference, beginning Friday evening, May 27, with prayer meeting, and continuing over the 28th, 29th and 30th. Remember us in prayer. (M. W. Becker, 376 Orleans Ave., Akron, O.)

ROCHESTER AND YORK.—Our Fifth Annual Convention will, D. V. be held in Rochester Gospel Hall, 595 Frost Ave., (at Genesee St.) Prayer meeting Friday, May 27, 7:30 P. M. Meetings continue over Saturday, Sunday and Monday, May 28, 29, 30. (Correspondence to Geo. W. Lewis, care Yates-American Machine Co., 961 Lyell Ave., Rochester, N. Y.)

PAWTUCKET, R. I.—The Annual Conference of Christians will be held D. V. in the Gospel Hall, Lonsdale Ave., near Weeden St. Prayer meeting Saturday, May 28th, 7:30. Meetings continue Lord's day, May 29th, and Monday, May 30th. (Communications may be addressed to Mr. Jas. Crawford, 119 Hendrick St., Central Falls, R. I.)

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 1927

CONTENTS

	Page
From Various Authors.....	81
John Wesley and His Conversion.....	82
How We Spend Our Saturday Afternoons.....	83
Darkness and Light.....	84
Scriptural Principles for the Government of Assemblies.....	85
Subjection.....	89
Names of the Millennial Kingdom of God.....	91
Extracts from Letters Written by the Late Mr. A. Matthews.....	94
Dignity.....	94
Evil Spoken Of.....	95
Question Corner.....	95
Work and Workers.....	ii, iii, iv

WORDS IN SEASON

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Notes of Conference, etc., should reach us by the 12th of preceding month.

Entered as Second Class matter at the postoffice, Lewistown, Pa.

WORK AND WORKERS

RICHMOND, VA.—The Conference was well attended, and the ministry was helpful. Bren. Reiner, Ferguson, Smith, Bradford, Beveridge and Martin taking part.

PETERSBURG, VA.—J. Ferguson began meetings here after the Richmond Conference.

HARRISBURG, PA.—Dr. E. A. Martin was with us for some meetings which were well attended.

SOUTH MANCHESTER, CONN.—We had a good Conference here, Bren. Pearson, Thorpe, Conaway, McCullough, and Hanle ministered the word. A woman 88 years old professed salvation. Mr. Conaway is now with us.

ROME, ITALY.—Mr. V. O. Lella writes: "There is a great work here in Rome, and many open doors for the Gospel. The testimony in the homes is fruitful. Next Sunday, D. V. some young believers will be baptized. It is a great joy to see how the Lord is rapidly fortifying this Assembly. I had my first meetings in our new Hall which is better adapted to the increasing work." Mr. V. O. Lella, (new address) Viale Angelico, 37, Scala A, int. 3, Rome, Italy.

PAWTUCKET, R. I.—Mr. H. Thorpe had a meeting here before going to the B. W. I. Mr. Wm. Pinches had a series of meetings later on. He also visited New Bedford.

TORONTO, ONT.—The Conference was large; the ministry varied, practical and edifying. There were 41 present who give their time to ministering the word. The McEwen Bros. remained for meetings in West Toronto Hall; Bren. Douglas and Marshall in Central Hall; and Monypenny in Broadview. Mr. Bridges, from China was at Swanwick Ave. and gave an account of the Lord's work there.

MIDLAND, MICH.—Mr. J. Govan had some meetings here seeking to help the saints.

DETROIT, MICH.—Bren. W. Ferguson and A. Klabunda are beginning the Bible carriage work for the summer, going through Ohio and down into Kentucky.

FLINT, MICH.—Mr. Bridge, who was 20 years a missionary in China, gave us a couple of nights meetings.

TILLSONBURG, ONT.—Bren. McKelvie and Gilchrist had meetings here, McKelvie going on to Staffordville.

ACTON, ONT.—Bren. Touzeau and Goodfellow had meetings in an old hotel here.

SAULT STE MARIE, MICH.—God has been working in salvation and 12 have been baptized.

HAMILTON, ONT.—The McEwen brothers were with us for a few nights; also Mr. Bridges from China.

DECKERVILLE, MICH.—We enjoyed helpful calls from the Marshall Brothers; also from R. A. Barr.

MERLIN, SASK.—C. H. Willoughby had 5 weeks in a store and school house; two professed faith in Christ, and others were helped.

NIAGARA FALLS, ONT.—We had a visit from Mr. G. Duncan, two weeks; D. Oliver and E. E. Bridges expected.

Words in Season

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FROM VARIOUS AUTHORS

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

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

* * *

Give me the saint who will pursue nothing on earth, unsuitable to his birth from heaven.

* * *

Oh, if He would fold the heavens together like an old cloak, and shovel time and days out of the way, and make ready in haste the Lamb's wife for her Husband! Since He looked upon me my heart is not my own; He hath run away to heaven with it. . . . Look up to Him and love Him. Oh, love and live!

* * *

"CAN YOU PRAY THAT?"

So queried a Christian gentleman, as an acquaintance of his was affirming certain sentiments which the querist regarded as at least doubtful—"Can you pray that?" The question was significant and pertinent. It is one thing to assert a sentiment or an opinion to a fellow-mortal, or even to one's self; but it may be quite another thing to assert the same sentiment or opinion directly to God, and in the immediate and conscious presence of the Searcher of hearts. Men will often say that to each other which they would scarcely dare to say to God. Actions, too, have a voice; they may even "speak louder than words"; and of the "speaking" of much of our conduct it may be well to ask, "Can we pray that?" Should we really like to carry the language of our practice into a solemn address to Him who, sitting upon the throne of His holiness, interprets things just as they are?

JOHN WESLEY AND HIS CONVERSION



HE Moravians, and among other Spangenberg, were hospitable to John Wesley when he arrived in America to convert the Indians. He inquired of Mr. Wesley, "Does the Spirit of God bear witness with your spirit that you are a child of God?" Wesley was surprised at the inquiry and knew not how to answer it. Spangenberg then asked, "Do you know Jesus Christ?" "I know Him to be the Saviour of the world," responded Wesley. "True," said the Moravian, "but do you know if He has saved you?" "I hope He has died for me," replied Wesley. Spangenberg only added, "Do you know yourself?" "I do," answered Wesley; but he adds, "I fear they were mere words."

Tomo Chachi was an eloquent chief belonging to the Creek Indians. He said to Wesley, through an interpreter, "I am glad you are come. I will go and speak to the wise men of our nation, and hope they will hear. But we would not be made Christians as the Spaniards make Christians: we would be taught before we were baptized." When Wesley—himself yet unconverted—urged Tomo to listen to the doctrines of Christianity; he keenly replied, "Why there are Christians in Savannah; there are Christians in Frederica; Christian much drunk! Christian beat men! Christian tell lies! Devil Christian! We no Christian!" Wesley had to learn that like these so called Christians he himself needed to be converted to God. On reviewing the results of his mission he says, "I went to America to convert the Indians; but O! who shall convert me? Who, what is he that will deliver me from this evil heart of unbelief? I have a fair summer religion. I can talk well; nay, and believe myself, while no danger is near; but let death look me in the face and my spirit is troubled. Nor can I say, "To die is gain."

"I have a sin of fear, that when I've spun

My last thread, I shall perish on the shore."

It is upward of two years since I left my native country in order to teach the Georgian Indians the nature of Christianity; but what have I learned myself in the meantime? Why, (what I least of all suspected), that I who went to America to convert others, was never converted myself."

Soon after Wesley returned from America he became acquainted with Peter Boehler, a Moravian preacher, who thus described the two brothers, John and Charles: "I traveled with John and Charles Wesley from London to Oxford. The elder brother, John, is a good-natured man. He knew he did not believe on the Saviour, and was willing to be taught. His brother is much distressed in his mind, but does not know how he shall begin to be acquainted with the Saviour. Our mode of believing is so easy to Englishmen they cannot reconcile themselves to it. If it were a little more artful they would much sooner find their

WORDS IN SEASON

way into it. . . . Of faith in Jesus they have no other idea than the generality of people have. They justify themselves; therefore they always take it for granted that they believe already, and would prove their faith by their works, and thus plague and torment themselves, so that they are at heart very miserable."

Boehler had a number relate their experience in the presence of John Wesley, and he was thunderstruck at the narrations. After listening to the testimonies Wesley had a private interview with Boehler and declared that he was convinced of his own lack of faith. He inquired, "How can I help myself and obtain such faith: I am a man who has not sinned so grossly as other people." Boehler replied that it was sin enough that he did not believe on the Saviour. While he explained to him the way of faith Wesley wept bitterly.

Wesley's conversion took place at Aldersgate-street on May 24, 1738, while listening to one reading from Luther's preface to the Epistle to the Romans. He thus describes it: "About a quarter before nine, while one was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ—Christ alone—for salvation. An assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death. I then testified openly what I now first felt in my heart."

HOW WE SPEND OUR SATURDAY AFTERNOONS

While in the city of R. the question came up as to how we could spend Saturday afternoon to profit, as most of the brethren were free. Several expressed a willingness to go out some twenty miles for a street meeting, offering the use of their autos to take those who desired to go. We arrived at the place, and made inquiry of the police as to where we might stand. Having their permission, we began to sing, and to tell the old, old story of redeeming love. Very soon a large company of colored and white assembled. A number sat on the curbing, others stood, while one after another told the story of God's grace in awakening and saving them.

As in most places, there were various things to disturb, but the brethren kept on telling out the Good News for over an hour. Then we had with us a good supply of Gospel Tracts which were eagerly accepted. One could see at a glance that quite a number of the audience came from the surrounding country. Who can tell the far reaching effects of the seed sown and carried into many homes, possibly to be read by a number in each home.

We returned home happy in our souls that we had been thus privileged, even in a feeble way, to make known the Good News. Trusting that our little experience may prove a blessing, and encourage others of the Lord's people to take advantage of suitable weather to go out into places where the Gospel may never have

WORDS IN SEASON

been heard in its simplicity. Our little life day will soon be past. May we have grace to do as those who "turned to God from idols to serve the living and true God, and to wait for His Son from Heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come," 1 Thess. 1:9-10. While we wait, may our hands be filled with loving service.

WM. BEVERIDGE

DARKNESS AND LIGHT



HE only answer as to why there is such spiritual darkness is, **sin**. Hand in hand they came into the world, and together they have walked, and made sin's dark history.

What a bright beginning God gave to His world, as shewn by reading the full account of creation in Genesis, chapters 1 and 2. What began in physical darkness, without form and void, now lit up by sun, moon and stars, formed and inhabited by countless myriads of creatures, all placed under the dominion of Man! God placed His own seal of perfection upon it all. There He planted the beautiful Eden, and placed unfallen man therein to commune with God and to sweetly feed upon what God had made to grow, "pleasant to the sight, and good for food." The entire fifty-six verses of these two chapters present to us nothing but God's love and good will to His creature—man. What sight could have been equally beautiful as unfallen man as he came from the hand of God? "And God said, Let us make man in our image . . . let him have dominion over . . . all the earth . . . so God created man in His own image, in the image of God created He Him, male and female created He them, and God blessed them," Gen. 1:26-27. What sublime language!

In the third chapter man fails, and falls to the lowest level. Sin and spiritual darkness came. It has often been observed that only two chapters out of 1189 present to us an untainted creation. Fallen man must hear his righteous sentence, and driven out of fair Eden, walk in the midst of the curse which he had brought upon himself.

These are simple truths fully acknowledged by God's children. We review the darkness of sin that we may the more vividly and joyously behold in the Word the opposite of this darkness—Light. Satan threw his darkness upon man; and then God threw His light upon Satan's darkness. Blessed transformation! Matchless grace! The "coats of skins," and Abels firstling of his flock were the first heavenly beams lighting up the darkened scene. Adam and Eve fearing and hiding in their self-produced aprons; but trusting when clothed in the blood-produced covering of skins. Abel "obtaining witness" from God that he was righteous, because of his "more excellent sacrifice." And

WORDS IN SEASON

so it has been through all the ages, the light as well as the life came by the blood.

What a joy to read in the Word the record of believing men and women, in whom darkness was turned to light: and who can speak of knowing it in their own souls? What shall we now say of the New Testament revelation concerning the One who came and made the open declaration "I am the light of the world." Not a light, but "the Light." The sun has no rival in carrying out its mission, dispensing light and heat to an otherwise darkened and frozen earth. Of the spiritual Light we may say:

"None but Christ, His merit hides me,

He was faultless: I am fair.

None but Christ: His love abides me:

He was outcast: I'm His care."

Light, life and love—the hand maidens in John's first epistle: and in fact in all the epistles, they shine, and essentially so in the life, ministry, and death of our blessed Lord. As we look forward into the future life, the divinely assured word is still the same: "They shall see His face . . . and there shall be no night there." We quote another of our own poets:

"Into the shining way of peace and gladness,

Where we may walk triumphantly with One,

Before whose face the darkness parts asunder,

As parts earth's mists before the rising sun."

Darkened by sin, or lightened by Christ—what a responsibility is involved in Christ being freely given as the darkness Dispenser? Should the eye of a Christ rejecter meet these lines, let us again say, Your responsibility is to receive Him, by believing Him. Our responsibility is to faithfully speak to you in His name.

The light will be eternal to the believer: the darkness will be eternal to the rejecter: so teaches the unerring Word of God.

"Ashamed of Jesus! just as soon

Let midnight be ashamed of noon.

'Twas midnight with my soul till He,

Bright Morning Star, bade darkness flee."

W. H. E.

SCRIPTURAL PRINCIPLES FOR THE GOVERNMENT OF ASSEMBLIES



THE Divine teaching of Acts and Epistles as to formation, constitution and life of assemblies forms part of the faith once for all delivered to the saints, for which they are earnestly to contend (Jude 3). A Divine assembly pattern is given to us in God's word.

Matt. 18: 20:

Acts 2: 41-42:

"Where," in the Divine place; Gladly received the word,
"Two or three," Divine testimony; Baptized,

WORDS IN SEASON

"Are gathered" Divine separation;	Added,
"Together," Divine fellowship;	To continue steadfastly in
"There am I," Divine presence;	Teaching,
"In the Midst," Divine Center.	Fellowship, Breaking of Bread, Prayers.

As to the Assembly at Corinth, Paul wrote:

"I have planted" (1 Cor. 3: 6).

"Ye are God's building" (1 Cor. 3: 9).

It could be defiled (1 Cor. 3: 17).

Beware of building in false material.

(1 Cor. 3: 10).

Each assembly is composed of saints called out and called together by the Holy Spirit to own Jesus as Lord (Eph. 1: 21-23; 1 Cor. 12: 13). The center and object for every heart and to own His claim for subjection to His rule and the supreme authority of the word as the all-sufficient guide. The way into the assembly is shown by example (Acts 9: 26-28), competent testimony as to Paul's faith, practice and doctrine being required and received by the assembly. Timothy also, when received at Derbe, was well reported of by the brethren that were at Lystra and Iconium (Acts 16: 1-2). The brethren wrote Achaia to receive Apollos (Acts 18: 27).

The Lord Jesus is in the midst of the assemblies (Rev. 2 and 3). Obedience to His word is the only way to true unity: and in proportion as each assembly yields this it is maintaining the unity of the faith (Eph. 4: 19). The responsibility of division always rests on those who walk contrary to the doctrine which ye have learned: such are to be avoided. (Rom. 16: 17; Acts 20: 30).

Scriptural assemblies received from and commended to each other (Rom. 16: 1, 2 Cor. 3: 1-3, Acts 18: 27), proving two things: that they are in fellowship with those they receive from and that those coming from a wrong place ought to recognize that the assembly they desire to enter should have opportunity of satisfying themselves that they are personally clear of unscriptural yokes, participation in divisions or other evils.

The whole Church is called a sanctuary of God (Eph. 2: 21); also each assembly (1 Cor. 3: 16, Eph. 2: 22). The Assembly is called, "God's building where His honor was to dwell, from which His truth was to be made known, (1 Cor. 3: 9), and His worship carried on according to His will. It is the place of His name, character and glory.

In God's building, entrusted to human responsibility, false materials were soon introduced, distinguishing it from the Body, the Church, as seen in Eph. 2: 19-22, admitting of no human instrumentality, nor marring of the great, glorious building into which no one could creep in unawares, as they could in the local assembly (Jude 4).

WORDS IN SEASON

The Assembly of Saints in each place is a company called out in separation, can act together, brought together, give a decision, guided by the word, talked to—written to, and can put away.

Its local status is taught in Acts 14: 27, Acts 18: 22, Acts 20: 7, 1 Cor. 14: 23, Phil. 4: 15, 1 Tim. 5: 16, 3 Jno. 9: 10. It is answerable to the Lord, the Head, and is to carry out (1 Cor. 14: 37) "The commandments of the Lord" such as: (2 Cor. 6: 19), "Come out from among them."

2 Thess. 3: 6 and 14, "withdraw thyself."

1 Tim. 6: 3 and 6, "withdraw thyself."

2 Tim. 3: 5, "Turn away."

What Paul said to Corinth he says "to all Saints in every place."

What was "ordained" for one extended to all (1 Cor. 7: 17) "So ordained I in all Churches."

The Assembly's solemn responsibility and constitution is taught in 1 Cor. 5: 4:

"Gathered together"

"in the name of the Lord Jesus Christ,"

"Power of our Lord."

1 Cor. 14: 33: "God is not the author of confusion, but of peace. As in all churches of the saints, we own and bow to a Divine Presider. "There am I," and the Godly order, He requires. Paul addressed the local Assembly in seven distinct places: Rome, Corinth, Galatia, Ephesus, Philippi, Colosse, Thessalonica.

The Gospel prophetically intimates the Assembly.

The Acts historically presents the Assembly.

The Epistles formally address the Assembly.

The local Assembly may be but "Two or three gathered in the name of Jesus." The name of the Lord Jesus Christ is the only standard set up there and the Holy Spirit has gathered saints thereto; no gathering center but Christ; no gathering energy but the Holy Ghost; no authority but the word of God. The Assembly is composed of those attracted to Jesus: "Let us go forth unto Him without the camp" (Heb. 13: 13). The purpose for which each Assembly exists is "To be a lamp stand—light bearer for God and His Christ" (Rev. 1: 20).

The Assembly is responsible to manifest Divine Principles; certainly separation from evil, (2 Cor. 6: 17), "Come out from among them." (Job 28: 28) "To depart from evil is understanding." The Assembly is a Divine reality, a plain, palpable, actual gathering in each place, possessing God's sanction, to be appealed to in cases of personal trespass or dispute (Matt. 18: 17): is responsible to put away evil, maintain holy separation and answer the claims of the Lord as to worship, rule, testimony and reciprocal fellowship with other Scripturally gathered Assemblies. It is referred to in Acts 20: 28, 1 Cor. 1: 2-10, 1 Cor. 11: 20,

WORDS IN SEASON

Gal. 1: 13, 2 Cor. 1: 1, etc. It is placed under human care (Acts 20: 17-28, 1 Tim. 3: 5, Acts 15: 4, Rom. 16: 1-2).

Human responsibility as to reception is taught. Commendation of believers in one assembly to another shows endorsement of assembly commending by receiving assembly (Acts 16: 1-2, Rom. 16: 1-2). A Christian in the lawless state of Matt. 18: 15-17, or who is an upholder of one of the sects of Great Babylon (on the principle of 2 John 10: 11), or identified with division (Rom. 16: 17), should not be welcomed until such evils are confessed and judged. The "together" Saints at Rome (Rom. 16: 2), are commanded to receive. The "together" Saints at Corinth are commanded to put away.

To say that all Christians are in the Church, in its local aspect, is disproved, for if the Assembly attempted to discipline Christians not in the fellowship, it would at once be manifest whether they are of the Assembly or not. Only certain believers are associated as the twos and threes, referred to in God's word, as gathered around the blessed person of the Lord, to the alone name of Jesus, in the maintenance of holiness and truth, which becomes His name, and in the confession of His Lordship; His word for authority for faith and practice, valuing the truth and desiring to guard it. By such a responsible company of gathered-out saints, recognizing the presence of "the Lord Jesus in the midst," the subject of reception cannot be lightly treated, but should be approached in the holy light of the will of the Lord and all other considerations be judged as unworthy of Him.

In the systems of Babylon the honor and subjection due to the Lord is usurped by man. Those identified with sects, unexercised as to the unscriptural character of such association, desiring to break bread as mere visitors should be made to realize what is involved in being added to an assembly practicing that which condemns the association they uphold by choice and open confession. The "teaching," "fellowship," etc. (Acts 2: 42) they eschew, thus setting aside the word of God. Those coming to the Assembly **rightly** will want to be welcomed in God's way and will not resent the requirement that they acquiesce in the "teaching" and "fellowship" as well as the "Breaking of Bread." Inter-relationship between assemblies (not combination or federation), is Scriptural; commendation by one assembly to others proves it. One having a grave difference with one assembly should not be received by another assembly at the expense of ignoring the assembly he comes from.

Upon a life I did not live,
Upon a death I did not die;
Another's life, Another's death
I stake my whole eternity.

SUBJECTION

(Paper 2.)

Subjection of Children

C HILDREN obey your parents in the Lord; for **this is right.** Honour thy father and thy mother, which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth," Eph. 6, 1-3. A blessing follows subjection to parents. We read Jacob **obeyed his Father and his Mother** (Gen. 28: 7), and in the same chapter we read God blessed Jacob and also said, "In thy seed shall all the families of the earth be blessed," Gen. 28:14. David was obedient to his father (1 Sam. 17: 17-20), and by his subjection to the will of his parents he was led into a path whereby he became the deliverer of the Children of Israel (1 Sam 17: 51). Esther obeyed Mordecai who brought her up as his own daughter after her own father and mother had died (Esther 2: 7-20). Her obedience led to the deliverance of Mordecai out of the hand of the wicked Haman and swift retribution fell upon this enemy of God's people (Esther 7: 10), and upon those who hated Esther's kindred (Esther 9: 5-6); and the book ends with a happy condition of affairs because of this **young woman's obedience** to her guardian. To honor father or mother means to care for their welfare in every way possible. It is a sad thing to know of a son or daughter neglecting his or her parents who are in need of temporal things. A son is unworthy of the name, if he allows his parents to want, if it is in his power to help them. "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. 5, 8). What a scathing word to those who neglect their own. Many young men and women are established in homes of their own where they are enjoying comforts which have come to them because their parents denied themselves certain things for their sake. Should young men and women forget these facts? Ingratitude has brought down many fathers and mothers "grey hairs with sorrow to the grave." God will not let such conduct go unpunished. On the other hand it is beautiful to see a home where children, even when grown up, are enjoying the smile and approval of their parents by being **subject** to them.

Subjection of Servants to Masters

We are living in a dangerous day when the Anarchistic spirit prevails, namely: that one is as good as another. God has ordained that there should be masters and servants and it is the Christian's duty to acknowledge this order in the industrial world. "Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward" (ill tempered) 1 Peter 2: 18. Now note the context in verses 19-20 regarding this phase of subjection, "For this is thankworthy, if a man for conscience toward God endure grief, suffering, wrongfully. For

WORDS IN SEASON

what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." 1 Pet. 2: 19-20. While this was written no doubt to Christians who were bondsmen, yet the principle is to be maintained. At times, a Christian workman may be tempted to give up his position simply because he has felt that his employer or manager has been too fiery in conduct or unreasonable in his demands. We have known some to leave their work because of such things, and they had reason afterward to regret the hasty step. God might only be testing His child by such an experience, and fitting him for something better later on. While it is quite legitimate to leave a position if conditions are not suitable, still the matter of subjection to masters should be recognized especially by the child of God, even if his employer is a brother in Christ. The feeling of resentment towards masters seems to permeate many in this lawless period, but the Christian must ever bear in mind the exhortation "Servants be obedient to them that are your masters according to the flesh—not with eyeservice, as menpleasers, but as the servants of Christ doing the will of God from the heart," Eph. 6: 6-7. However God has given a message also to masters and He desires that they also take heed regarding their attitude towards those who serve them, as they will have to give an account to God if they deal unjustly, "And ye masters do the same things unto them, forbearing threatening, knowing that your Master (or both their and your Master), is in heaven; neither is there respect of persons with Him," Eph. 6: 9.

Subjection to Elders

There is danger also of allowing the spirit of the world to get into an assembly of Saints who gather unto the Lord's Name.

We need to guard against this form of insubjection likewise. "Remember them which have the rule over you, who have spoken unto you the Word of God," Heb. 13: 7. We see from this verse that we have to be subject to certain brethren in the Assembly, as it is not a place for one to do "as they like"—in the sense these words are often used. We also read "Likewise, ye younger submit yourselves unto the elder, yea all of you be subject one to another, and be clothed with humility, 1 Peter 5: 5. (Be subject to the elder, and all of you bind on humility toward one another," (Darby). Godly subjection to godly rule will surely have the blessing of God. It is sad when young Christians disregard words of counsel which may be given to them by the elders. "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you." Heb. 13: 17. There is therefore a "day of review" in connection with subjection to rule in the Assembly. This matter should also exercise the hearts of those who

WORDS IN SEASON

do rule, as an Assembly is often a replica of those who are overseers.

Self Subjection

In closing let us not forget the message of **subjecting ourselves**, "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. But I keep under my body, and bring it into **subjection**; lest that by any means, when I have preached to others, I myself should be a castaway" (disapproved) 1 Cor. 9: 25-27. The apostle knew something of self-denial and he did not allow anything to hinder him in his service for God, but like Moses "he had respect unto the recompense of the reward," Heb. 11:26.

In these days of self-indulgence, when all around us would seem to say "Pity thyself," the Lord give us grace to be subject unto His will in all things.

"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."

Hugh Thorpe.

NAMES OF THE MILLENNIAL KINGDOM OF GOD

VI. The Millennial Kingdom will be "the Kingdom of the Christ."

Under this name it has relations and characteristics both heavenly and earthly, divine and human. As heavenly it is the equivalent of that of the Son of God, as earthly that of the Son of Man, as divine it is said to be "the kingdom of Christ and of God," Eph. v. 5, as human it is the kingdom of that Jesus whom a repentant Israel will at last be glad to welcome with that "Blessed be He that cometh in the name of the Lord," Ps. 2; Acts 3: 17-21; Matt 23: 37-39.

He is "the Lord Jesus Christ who shall judge the quick and the dead at His appearing and His kingdom"; and the Anointed of Jehovah, the king on the holy hill of Zion, who shall "break the nations with a rod of iron and dash them in pieces like a potter's vessel," for it is "angry," raging "actions which are punished before the kingdoms of this world become the kingdoms of our Lord and of His Christ"; He descends from heaven with His "called and chosen and faithful" as the "Word of God, king of kings and Lord of Lords," and yet is He "Jesus Christ, the faithful witness, the first begotten of the dead and the prince of the kings of the earth," once "born in the city of David, a Saviour, Christ the Lord," 2 Tim. 4: 1; Ps. 2; Rev. 1: 5; 11: 15; 17: 14; 19: 16; Luke 2: 11; 1 Tim. 1: 17; 6: 15. Thus to both the heavenly and the earthly phases of the one and everlasting kingdom, to both the glorified Church and regenerate Israel and the subdued Gentiles is this name Christ, Messiah, Anointed, related

WORDS IN SEASON

with most blessed significance. It is of "the Christ" and of Jesus, Rev. 1: 9.

VII. The Millennial Kingdom will be "the kingdom of David."

It will be of David and of David's greater Son. The name David means "beloved"; but the anti-typical David is "the Beloved" in Whom not only has God accepted us, Eph. 1: 6, but into "the kingdom of the Son of his love he has translated us," Col. 1: 13. The lower things are the shadows of the higher. Of even David's throne of old, the marvelous language is used, "Then Solomon sat on the throne of the Lord," and "upon the throne of the kingdom of the Lord over Israel," 1 Chron. 28: 5; 29: 22.

Most truly is it therefore predicted of Israel in parallel phrase of their divine-human King: "Afterward shall the children of Israel return and seek the Lord their God and David their king; and shall fear the Lord and his goodness in the latter days," Hos. 3: 5.

And most evident too is it that this "kingdom of David" is as the kingdom of Jehovah also the kingdom of God, of heaven, of the Father, of the Son of God, of the Son of Man, of the Messiah, but with its own peculiar relation to that everlasting covenant made with David long centuries ago:

"I have made a covenant with my chosen,
I have sworn unto David my servant,
Thy seed will I establish forever,

And build up thy throne to all generations."

Ps. 89: 3; 2 Sam. 7: 16; 2 Chron. 17: 17.

and in accord with that covenant Isaiah foretold of the child and Son on David's throne whose name should be called "Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace;" and in due time the angel Gabriel repeats promise and prediction to the Virgin Mary, "He shall be great and shall be called Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever," Isa. 9: 6, 7; Luke 1: 32, 33.

When Jesus made His royal entry into Jerusalem, "the city of the great king," the joyous acclaim of the multitude rang out in words that prove how glorious were the Messianic hopes that clustered around this name of the Kingdom, Hosanna! Blessed is he that cometh in the name of the Lord! Blessed be the kingdom of our father David that cometh in the name of the Lord! Hosanna in the highest;" Mark 11: 10; and when Peter on the day of Pentecost preaches to that same fickle multitude it is of David's throne he speaks as the throne on which the Lord Jesus is to sit when He returns to subdue His enemies, though meanwhile on the throne of the Majesty on high to give repentance to Israel and forgiveness of sins, Acts 2: 29-33; 5: 31; and lastly, in the visions of the Apocalypse when the time has come to claim

WORDS IN SEASON

His own possessions, and put all enemies and usurpers under His feet, the book of the title-deed to the inheritance and sovereignty of the world is given to Him as "the Lion of the tribe of Judah, the Root of David;" David's Lord and David's Son, Rev. 5: 1-5; Ps. 72: 110.

It follows from a consideration of all these names of The Millennial Kingdom, that there are not many kingdoms, but only one under all; and also that if one has come in its fulness then all have come, but if not, then the kingdom of God in all these aspects, phases and relations is still future, the prayer "thy kingdom come" is unanswered yet as that other, "Come, Lord Jesus."

The same kingdom has existed throughout all ages for "His kingdom is an everlasting kingdom, and His dominion from generation to generation," Dan. 4: 3; Ps. 45: 6; 93: 1-2. Not in manifest power and glory as it will then be, as proclaimed by the prophets and apostles as the long looked for goal of which they saw but the faint foreshadowings, "The mysteries of the kingdom of heaven," where Satan's tares grow side by side with God's wheat, and evil seems triumphant. In that day the Son of man will gather out of His kingdom all things that offend, and them which do iniquity," Matt. 13: 41.

It is written that for forty days the risen Lord spake to the disciples of "the things pertaining to the kingdom of God;" and on the renewal of the promise of the gift of the Holy Spirit, which in the prophetic Scriptures is associated with the coming of the Messianic kingdom, the disciples naturally asked "Lord, wilt thou at this time restore again the kingdom of Israel?" Our Lord in His answer and in that of the "two men in white apparel" as He ascended on high, intimated such restoration would not take place until He returned in glory. The final, full outpouring of the Holy Spirit on Israel awaits that time of refreshing and restitution, Acts 1: 1-11; 3: 17-21; Is. 32: 1-20.

As king of Israel, Nathaniel confessed the Lord Jesus, John 1: 59; as king of Israel, He was hailed by the multitude and mocked on the cross; while to His "good confession" before Pontius Pilate, the latter unconsciously made sure the testimony in affirming what had been written must stay written. "This is Jesus of Nazareth the King of the Jews," 1 Tim. 6: 13-15.

And when on the one hand at His Coming these words shall be fulfilled, "I will shake the heavens and the earth, and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the Gentiles," Haggai 2: 21-22; when judgment and wrath have done their "strange work;" on the other hand, world-wide blessings shall flow through Israel to all nations, heaven and earth shall sing, and the whole earth be full of His glory, Ps. 56: 145.

WORDS IN SEASON

EXTRACTS FROM LETTERS WRITTEN BY THE LATE MR. A. MATTHEWS

May you go on in the fear of the Lord, content to fill a little place if God be glorified. I am wondering how all is going on in S. May God deliver from the strife of tongues. The enemy is prevailing amongst the Assemblies. May we in our foolishness ask wisdom from God, and not act nor speak until we get that wisdom: and in our weakness cast our care on Him who careth for us. May we cleave to the Lord and to the word of His grace. I trust that at M. there has been a sweet savor of Christ to God, then the labor has not been in vain. (1917.)

I would like to see Mr. —. May God encourage his heart in the ways that be in Christ: and may he go on in godly simplicity. Some get so dictatorial that it is difficult to go on with them. Mr. — never assumed anything. May we be content to fill a little place, if He be glorified. Paul had a fight to fight and he fought it—the fight of faith: a race to run and he had reached the goal lawfully: he had a deposit to keep and he kept it—the truth: hence the crown of righteousness is laid up for him: and for all who love His (Christ's) appearing. The "appearing" is after the coming, and after the "judgment seat of Christ," then will be manifest what Christ approves of in our little day of service. When He appears then shall we also appear with Him in glory.

I am in receipt of yours of Nov. 12th, with enclosed gift of twenty-five dollars from the Assembly in —. I feel grateful to you all for your kind remembrance of me: and may God accept your sacrifice; and enable me to be a good steward of the bounty committed unto me. May you be enabled to cleave to the Lord with purpose of heart, and make no compromise with what will not bear the light of God. May you walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God, Col. 1: 10.

DIGNITY

There are several kinds of dignity, which either adorn or deface the human character. Namely, the dignity of good manners; as when Abraham bowed himself before the children of Heth. The dignity of filial respect; as when Solomon seated his mother at his right hand. Court-dignity; as exemplified by Paul, in giving Felix, Festus, and Agrippa their proper titles, (though he reproved them for their vices). The dignity of disinterestedness; as when Esther, to save others, put her own life in danger, by going contrary to law into the presence of Ahasuerus. The dignity of compassion; as when our Saviour said, Disciple, behold thy mother. The dignity of proud rebellion; as when Pharaoh said, *Who is the Lord, that I should obey his voice?* (and was drowned in the Red Sea). The dignity of presumption; as when Hazael said, "But what! is thy servant a dog, that he should do

WORDS IN SEASON

this great thing?" and yet soon did it. The dignity of proud despotism; as when Rehoboam said, "My father chastised you with whips, but I will chastise you with scorpions; (and immediately lost ten-twelfths of his kingdom). The dignity of swelling and boasting; as when Nebuchadnezzar said, Is not this great Babylon, that I have built? (and was immediately degraded to the condition of a beast). And the dignity of lordly oppression; as when Jehoiakim used his neighbor's service without wages; (and was consigned to the burial of an ass).

EVIL SPOKEN OF

Scripture expressly tells us that, through the pernicious ways of certain professors, the way of truth shall be evil spoken of (2 Pet. 2: 2). But that is no warrant for us to forsake the way of truth. Scripture tells us what we are to expect;—false teachers—many follow their ways—the result being, that the way of truth is derided. But Scripture gives no hint that we are therefore to leave the way of truth. When the wheels of our church life are running smoothly, and all is going well, some short-sighted believers compliment themselves that they are in their true place, and no doubt about it. But if the scene changes—if, through certain causes, the way of truth comes to be evil spoken of, these believers at once begin to question if they are in their right place after all! This is caused by their viewing the way of truth in the **light of circumstances** instead of in the **light of God**. The way of truth is none the less the way of truth, although God's people may be passing through an hour of adversity. It is in such a time that the faith of many is severely tried. It is in such a time that the "adversaries of Judah" are found pointing the finger, and saying, "Can that be the way of truth?" Yet the child of faith will deliberately choose to remain in the way of truth (evil spoken of, though it be) and have the approval of God, rather than tread the path of **popular religion**, and have the approval of the worldlings.

Donald Ross.

QUESTION CORNER

Are those who are Scripturally put away from an Assembly to be looked upon as wicked persons?

Yes. "I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person." 1 Cor. 5: 11-13. In this chapter a number of sins are mentioned that demand the extreme penalty—putting away—and we might add "such like things," for not every grievous sin is mentioned, as for instance murder, though none would maintain that a murderer should not be put out of an Assembly.

WORDS IN SEASON

There are sins, however, that do not require putting away unless there is a stubborn refusal to make matters right, i. e., trespasses against brethren. "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church let him be unto thee as an heathen man and a publican," Matt. 18:15-17.

The trespass might be a small one, but it has broken fellowship between two brethren, and like a little leaven is in danger of leavening the Assembly, and the brother trespassed against desires to have the cause of the breach removed, and goes to the erring brother for this purpose, but is met with a blank refusal. Perhaps some others will have better success, so he takes one or two others along to seek the man's restoration, but to no avail. As a last resource the matter is told to the church, and the church seeks the man's restoration, but still he refuses manifesting that he is not only wrong with his brother, and with the church, but also with God, refusing to bow to His word, thus manifesting his unfitness to be in an Assembly of God: he must be put away, as a rebel against God and a trespasser against his brother. Some who are not too submissive to the will of God may tell us that this is altogether too hard. Such would do well to read Lev. 10. When the judgment fell upon Nadab and Abihu the word to the others was "Uncover not your heads, neither rend your clothes; lest ye die," it is a serious matter to interfere with the judgments of God.

MY OLD BIBLE

Though the cover is worn:
And the pages are torn:
And though places bear traces of tears;
Yet more precious than gold
Is the Book worn and old
That can shatter and scatter my fears.

When I prayerfully look,
In the precious old Book
Many pleasures and treasures I see:
Many tokens of love,
From the Father above,
Who is nearest and dearest to me.

This old Book is my guide;
'Tis a friend by my side:
It will lighten and brighten my way:
And each promise, I find
Soothes and gladdens my mind
As I read it, and heed it today.

To this Book I will cling:
Of its worth I will sing
Though great losses and crosses be mine:
For I cannot despair,
Though surrounded by care
While possessing this blessing divine.

For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life.

WORDS IN SEASON

WINNIPEG, MAN.—Mr. Bunting had eight weeks meetings in a hall rented for the purpose by West End and Main Street Assemblies; some have professed.

CLEVELAND, O.—Mr. Jas. Smith writes of several being saved in the Tent in Tampa where he, Curry, and Shultz had the Tent up for several months. He visited Atlanta on his way north.

GUELPH, ONT.—Bren. Gilchrist, Crocker and Joyce have had meetings at various times recently, and some have been saved. Mr. Crocker has begun meetings for the Lord's people, and will baptize some recently saved.

GRIMBSBY, ONT.—We had a visit from Bren. Silvester and Shivas: they went on to St. Catherines and Welland.

SUNNIDALE.—A. Livingstone is having a week's meetings here: F. Watson was with us for a week-end: Bro. L. Johnston who was terribly injured by a piece of a circular saw piercing the skull and for whom much prayer was made is improving—~~a~~ cause for thanksgiving.

PETERBORO.—Bren. Miller and Smith had good meetings here and then went on to Brantford.

GALT.—We had a much appreciated visit from Bren. Bruce and Widdifield.

MONTREAL, QUE.—Dr. W. J. Matthews of Belfast, Ireland is now in this country for to visit the Assemblies.

SYDNEY, C. B.—Bro. W. N. Brennan had meetings here where a small Assembly has begun, one professing: he was joined by Bro. Goodwin and they continued for a few weeks, then went to Waterford, a coal mining place where they secured an Orange Hall: people came in fairly well.

ST. GEORGES, GRENADA, B. W. I. (Hebron).—Word from Mr. J. H. McKay says that the Dr. has ordered him to come to New York immediately for treatment for renal calculi, as he has had a slight hemorrhage. Mrs. M. will remain as he hopes to be able to return soon. Prayer will be valued.

BATTLE CREEK, MICH.—Jas. Kay had some cottage meetings seeking to help the Christians.

BRIGHTON, MASS. (16 Hobson St.)—Mr. Hugh Thorpe has sailed for Port of Spain, Trinidad, calling at Venezuela. Later he purposes visiting other places in the islands and D. V. will be several months visiting the various Assemblies in those parts. His home address will be as above.

WESTBROOK, MAINE.—There is a small Assembly here. Those coming from a distance should bring letters of commendation. Information can be had from Mr. Stultz, 51 Lamb St., Cumberland Mills, Maine.

SEATTLE, WASH.—S. C. Keller came on for some meetings. The interest was so good that he continued.

HOPE TOWN, ABACO, BAHAMAS, B. W. I.—The Christians of the Bahamas return their heart felt thanks to the Christians of this country for financial aid after the destruction caused by the hurricanes of last summer, 2 Cor. 9:12-13. (Jas. Fraser.)

MIDLAND PARK, N. J.—An Assembly has been formed here. Please bring letters of commendation. Correspondent, L. C. Green, 61 Chestnut St., Ridgewood, N. J.

YOUNGSTOWN, O.—W. P. Douglas was with us for 10 days and was followed by C. R. Keller.

BRIDGEPORT, CONN.—Bren. McKelvie and McCullough are having meetings with good interest and some fruit. Bro. Thorpe also visited us before leaving for the B. W. I. The address of the correspondent, S. Rainey, is now 981 Connecticut Ave., Bridgeport, Conn.

PETERBORO, ONT.—R. Telfer has been with us for some meetings.

PORT ARTHUR, ONT.—Mr. R. Gratias had a month's meetings here with fruit: then went on to Duluth: interest good.

CONFERENCES

STAYNOR AND STRONGVILLE, ONT.—D. V. we will have our Conference June 17, 18 and 19 in the Town Hall near the station, with prayer meeting Thursday evening. Communications to Thos. G. Thompson, Box 321 Staynor, Ont.

WORDS IN SEASON

PUGWASH JUNCTION, N. S.—The Annual Conference will, D. V. be held July 2, 3 and 4, with prayer meeting Friday, July 1, 7:30 P. M.

WINNIPEG, MAN.—The Conference in connection with the Main St. and West End Assemblies, D. V. will begin with prayer meeting Thursday, June 9th, in the West End Hall, corner Beverly and Ellice Sts. June 10, 11 and 12 in Scott Memorial Hall, Princess and Rupert Sts. Correspondent W. D. Stewart, 542 Banning St., Winnipeg, Man.

SARNIA, ONT.—Conference D. V. in City Hall, June 10, 11 and 12, with prayer meeting Thursday, June 9, 7:45 P. M., in Gospel Hall, College and Davis Sts. (J. P. Taylor, 242 Emma St.)

GLEN EWEN, SASK.—Conference dates, July 1, 2 and 3. (Chas. MacFarlane.)

FALLEN ASLEEP

MISS EVA SKINNER, of New Market, Ont., on April 7th, aged 42. She was "in Christ" for 20 years. For many years she coming all the way to Toronto to remember the Lord. Later to Lansing where she taught in the Sunday School, and was much appreciated.

DR. T. S. CONOVER, of Flint, Mich., on April 11th, aged 54. When a lad he heard the Gospel preached on the street of Leamington, and that old hymn "Halelujah 'Tis Done, I Believe on the Son," caused him to say "That's what I need." But it was not until he met Mr. Jas. Kay some years later that he was led to Christ. During his last illness when suffering thirst he remarked "I'll never know the thirst of hell, thank the Lord for that." W. P. Douglas took the funeral service, preaching to a large assemblage including more than 60 of the medical profession. He leaves a widow, five sons and one daughter.

ARTHUR GATES, of Monrovia, Calif., on March 29, aged 26. He gave evidence of faith in Christ some time previous to his home call. Mr. T. D. W. Muir took the funeral service.

JAMES HALL, of Winnipeg, Man., on March 9th. He had been in fellowship in the West End and North Assemblies for 17 years, and in the Mourne St. Hall, Belfast, Ireland. Bren. McNeil, Dickson and Chawner took the funeral services.

M. McDERMOTT, of Tavistock, formerly of Shakespeare, Ont., on April 26, aged 81. A Christian of sterling character. Mr. Thos. Black spoke to a large number at the funeral.

MRS. CHARLES MUNRO, of Forest, Ont., on April 17th, aged 83. She was saved in the early days of Mr. Donald Munro's ministry, and has gone on well all these years. Bren. McGeachy, Wilkie, and Joyce took the funeral service.

MR. WILLIAM BEATTIE, of the Lake Shore, on April 30th, from Pneumonia. He was a man who will be much missed from the Assembly. Mr. Gould spoke to a large company at the funeral.

MRS. CORREIA, daughter of Mrs. Geo. Hunter, of New Bedford, Mass., On April 29th, ten days after giving birth to a daughter. She was saved 13 years ago when Bren. Bradford and McEwen were in New Bedford; was 37 years old; and was a real help in the Assembly, and will be greatly missed. Bren. Bradford, Hunter and McGill took the funeral which was largely attended, numbers coming from surrounding Assemblies.

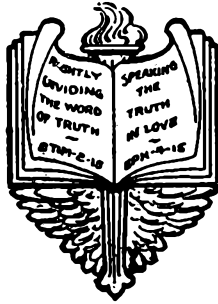
MRS. R. B. BEDELL, of Oakland, Calif., on April 12th, aged 45. Saved in Brooklyn about 1915. A patient sufferer for years. Leaves a husband to mourn her loss, but not as those who have no hope.

MR. E. CONEY, of Cleveland, O., April 29, aged 56. Saved in Boston 25 years ago. A good, plain, sincere Christian. He will be much missed in the home and Assembly.

MISS JEAN DUNCAN, of Cleveland, O., sister of Mr. G. Duncan, on May 11th, aged 46. W. P. Douglas took the funeral service.

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 1927

CONTENTS

	Page
From Various Authors.....	97
Substitution.....	98
How a Gospel Preacher Was Encouraged.....	99
Strife.....	102
Knowing, Willing, Doing.....	106
The Deluge.....	107
“Having Escaped the Corruption that is in the World Through Lust,” 2 Peter 1:4.....	108
Jonah and the Whale.....	109
Take Care, Ward It Off at the Beginning!.....	110
Question Corner.....	110
Work and Workers.....	ii, iii, iv

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Notes of Conference, etc., should reach us by the 12th of preceding month.

Entered as Second Class matter at the postoffice, Lewistown, Pa.

WORK AND WORKERS

PAWTUCKET, R. I.—The Conference was a profitable time with eight of those who give their time to the Lord's work present, and about 450 of the Lord's people. Dr. Matthews remained for a week's meetings which were very much enjoyed. Two or three professed conversion at the conference. Mr. Davies, Missionary from India, gave two interesting meetings.

BYFIELD, MASS.—Those who ministered the word at the Conference were Bren. Pearson, McKelvey, McCullough, and local brethren. It was considered one of our best conferences. One professed to be saved.

MIDLAND, ONT.—Our conference was the largest yet. There were ten of those who give themselves to the ministry. We had a nice baptism two weeks before when 8 obeyed the Lord.

AUDUBON, N. J.—Mr. D. H. Oliver has gone over to Ireland to visit scenes of former labor.

BARRINGTON, R. I.—Mr. Hunter spent a Lord's day with us: and Mr. Davies one night.

NEW BEDFORD, MASS.—C. S. Keller was with us for a week's meetings: Mr. Davies followed, giving an account of the work in India.

PETERBORO, ONT.—We had a week of helpful meetings from Mr. R. Telfer.

MONTREAL, QUE.—Dr. Matthews had a week's meetings which were profitable. W. H. Hunter gave us a week's meetings also.

WAVERLY.—Bren. Bruce and Widdifield had meetings here.

GRAND BEND.—The conference was a time of blessing and fellowship. Twelve of the Lord's servants were with us and were helped of God to minister the word: the attendance was large.

HAMILTON, ONT.—Bren. Gould and J. McMullen had two weeks' meetings with good interest.

TORONTO, ONT.—Meetings in Swanwick Ave. Hall May 24th, were good, with a large attendance. Mrs. R. Telfer has been very ill, but, in the goodness of God, is improving.

BOLTON.—Bro. Watson gave us an appreciated visit: the Assembly goes on happily with interest in the meetings.

BRANDON, MAN.—The conference was small, but the word ministered by Bren. Watson, R. Dickson and Chawner was helpful: Bren. Chawner and Watson remained for meetings, some professing to be saved.

PHILADELPHIA, PA.—Mr. J. H. McKay (missionary from St. Georges, Grenada) was pleased to find that an operation was not required, that special treatment removed his trouble.

RIVER HIBERT.—Mr. I. McMullen had four weeks' meetings, one professing faith in Christ Jesus.

NOTICE.—A subscriber writes: "I do miss the Word's in Season so much, they are so clean, and healthful, and true. I have them bound, and they make nice reading for my children and grand-children when the Lord takes me home." We might say that you can get two years numbers bound together for about the same price that one would cost, and it makes a better sized volume. A number have asked what we could supply bound volumes for. We can supply cloth bound, two-year volumes, post paid for \$1.50, as long as they last—the supply is limited.—(Editor.)

Words in Season

Edited and Published by Dr. E. A. Martin

VOL. 19

JULY, 1927

No. 7

FROM VARIOUS AUTHORS

But flowers need night's cool darkness,
The moonlight and the dew;
So Christ, from one who loved Him,
His shining oft withdrew;
And then for cause of absence,
My troubled soul I scann'd—
But glory, shadeless, shineth
In Immanuel's land.

* * *

The cloudy and dark day. Believe under a cloud, and wait for Him when there is no moonlight nor starlight. . . . Faith's eyes, that can see through a millstone, can see through a gloom of God, and under it read God's thoughts of love and peace.

* * *

Conditions in the world remind us of what is written in Ex. 10: "Thick darkness in all the land . . . but all the children of Israel had light in their dwellings." Judgment on the one hand; and Grace on the other. Physical darkness then: moral darkness now, into which the world will sink lower and lower. The "blessed hope" brightens as the darkness increases. We praise our God for His unspeakable Gift to us.—W. H. E.

* * *

Some years ago I was lecturing in one of our big university cities, and up came four brilliant students of the university. What these students of the university did not know about ancient history was not worth knowing! They began to quiz me on the Pentateuch. I was a little astonished at their questions, so I said, "See here, when did you read this book last? Have you ever read it?" And they all with one accord began to make excuse! There was not one of them that had ever read the five books of Moses.

* * *

The following is from a letter to a lady whose son had been killed. "I pray you, dear madam, let not one thought that would question the fulness of the love of God to you, enter your heart. These trials come, and they find out in us two different things: they find out the human sorrow, and with such, be sure of it, God can, and does, deeply sympathize; they find out the human will, and that God must break down."

SUBSTITUTION

UN the day thou eatest thereof thou shalt surely die." Gen. 2: 17. The sinner's penitence and tears, his prayers, and his professions of amendment, can make no alteration in this condemning law. Its awful sound falls still upon his ear, "In the day thou eatest thereof thou shalt surely die!"

But lo! salvation by Suretyship is revealed. The Son of God comes down to bear the sinner's curse. He places Himself in the sinner's stead, and suffers for him the penalty of death: "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." Isa. 53: 5; "All we like sheep have gone astray, we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Isa. 53: 6.

Behold the Lord's amazing method of forgiveness. Sin is "taken away," by being "laid upon" the Surety's head: no more offering for sin is to be made thenceforward for ever: and we are all commanded to draw near by the new and living way which is thus opened for us into the presence of God by the blood of Jesus. Heb. 10: 19.

The offended Lawgiver has graciously given His own Son to be an able, willing and all-sufficient Surety—that Surety has already suffered and died in our stead, and our sins are already atoned for by His blood: to reject that gift, and to dishonour this Saviour's work, by our unbelief, is to commit the greatest crime, and ensure our own condemnation, John 3: 19, and cause us to die in our sins. John 8: 24. **But he that believes in this Saviour passes from condemnation to acquittal, from death, to life, obtains a full and free forgiveness, so that he shall neither live, nor die, nor rise again in his sins.** Unspeakable and undeserved as is so great a blessing, the fact is certain, the truth is indisputable. Not one, not two, but "all the prophets give witness" to this joy-inspiring doctrine that "whosoever believeth in Jesus shall receive remission of sins." Acts 10: 43.

When in human affairs a surety has stood in our place, has obeyed every law in our name, has suffered every penalty in our behalf, and has paid every debt in our stead, not to believe in him and rely on what he has done, is to reject and disown His representative character, is to repudiate His obedience, to despise His sufferings, to dishonour His payment, to annul His suretyship work, and to cast from us all the benefits He has acquired. To refuse to believe in Jesus as the author and the finisher of our salvation, is virtually to assert that we put Him aside as a Surety, from between our souls and God, in order that we may stand in our own name, and in our own place, before the bar of the Almighty, to undergo every penalty in our own persons, and to pay every debt out of our own resources. It is to trample under foot the Son of God, and to count the blood of the covenant an unholy

thing, and to do despite unto the Spirit of Grace. Heb. 10: 29. But, on the other hand, to believe in Jesus, is to acknowledge His representative character, to accept His obedience, to honour His sufferings, to accredit His payment, to ratify His suretyship work, and to appropriate to ourselves all the benefits He has secured. There is not a single prophet, apostle, or evangelist, that insinuates a doubt on this important subject. Where is the text to be found, in the whole compass of the word of God, which declares that, though a sinner believe in Jesus, his iniquity shall not be forgiven? No. Never can it be. If we believe not, yet He abideth faithful to the threatening. God cannot deny Himself. 2 Tim. 2: 13. If also we believe, He abideth faithful to the promise. God cannot deny Himself. He that believeth shall be saved. He that believeth not shall be condemned. Mark 26: 16. The covenant in Christ is ordered in all things and sure. 2 Sam. 23: 5. He is the Surety of this covenant—this "better covenant"—this best of covenants. Heb. 7: 22; 8: 6. His own declaration is "Him that cometh to Me, I will in no wise cast out." John 6: 37.

HOW A GOSPEL PREACHER WAS ENCOURAGED

NOWHERE perhaps, in the Bible account of the labours of Paul, can we trace so fully the workings of his mind in connection with his gospel ministry, as in those passages which refer to the early stages of his first visit to Corinth. Writing afterwards to the saints in that city, he reminds them, not only of what he preached when there—Christ crucified (1 Cor. 1), but also of the manner of his doing it (1 Cor. 2), and of his state of mind at the time. He says, "I was with you in weakness, and in fear, and in much trembling; and my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." How very inapposite all this would be, if applied to one of the great missions conducted by popular preachers today. The weakness, fear, and trembling are conspicuous by their absence; the enticing words of man's wisdom take the place of the power of the Holy Spirit; and the converts, made on mass production principles, possess a faith that stands—for the little while it does stand—in the wisdom of men only.

It was little to be wondered at that Paul should be in weakness and fear about this time, for he had recently passed through some trying experiences. Having seen a vision of a man of Europe calling to him, "Come over and help us," he had crossed the Aegean to Philippi and found, not a man waiting to be helped, but the Devil, with a young woman as his tool, waiting to do him whatever mischief he could. Having suffered there and been shamefully entreated (1 Thes. 2: 2) by the Roman authorities,

WORDS IN SEASON

he had passed on to Thessalonica, only to meet with still bitterer persecution from a Jewish mob, whose activities also followed him to his next stopping place, Berea. "Chased out" by them (1 Thes. 2:15, Margin), he next halted at Athens, and here the arrogance of Greek philosophy seemed to be an even more impenetrable barrier to the Gospel, than either Roman officialism, or Jewish prejudice. So he departed, and with the mocking laughter of the Athenians still ringing in his ears, and an aching longing to know the fate of his persecuted Macedonian converts in his heart, he came to Corinth.

His last mission not having been what the religious world would call a "successful" one, he appears to have arrived there with little or no money in his possession, for his first step was to find employment at his old trade of tent making. One can almost imagine him at this time saying with Peter, "I go a fishing," or with Jeremiah, "I will not . . . speak any more in His name." Anyhow for a time his only effort in the gospel seems to have been on the Sabbath days, in the meetings of the Jewish synagogue (Acts 18:4); and in these circumstances of weakness there began a work, which turned out to be one of the greatest the apostle ever saw done, which continued for eighteen months, and which brought "much people" to the Lord (Acts 18:10, 11).

It began in weakness certainly, but ere long a change came over it, and of that we read in Acts 18:5. "But (R. V.) when Silas and Timothy came down from Macedonia, Paul was constrained by the Word, testifying to the Jews that Jesus was the Christ." From this it is clear that at a certain point Paul suddenly became much more energetic in his proclamation of the gospel, so much so indeed that he speedily brought matters to a crisis, as far as the Jews' acceptance of his testimony was concerned.

Now what was the cause of this, and why did Paul feel so much encouraged at this stage? The answer is at least fourfold, and each part of it has a message for us today, as to either how we may be stirred up in our own gospel activities, or how we may be a source of help to others of the Lord's servants.

The first bit of encouragement is seen in the verse itself. He was "constrained by the Word." God's Word got a grip on his own heart, and his experience was like that of Jeremiah in the passage to which reference has already been made. "But His Word was in mine heart, as a burning fire shut up in my bones; and I was weary with forbearing, and I could not stay" (Jer. 20:9). Or he might have said with another servant of God in times still more ancient, "I am full of matter, the Spirit within me constraineth me; . . . I will speak that I may be refreshed" (Job 32:18-20). This is the sort of experience that produces preaching which grips others, even as the Word of God has gripped ourselves, preaching that accomplishes what "enticing words of man's wisdom" can never bring about—the conversion of souls to Christ.

WORDS IN SEASON

The second cause of Paul's renewed energy is also hinted at in the 5th verse. It is the arrival of two preachers likeminded with himself to assist him. Paul had proved the worth, of both Silas and Timothy, ere this, and right glad he must have been to see them once more. There are preachers, of whom some of us unfortunately have had experience, whose faces we wish never to see again; but there are many others for whom we thank God, whose help we have oftentimes been glad of, and a sight of whose very countenances is an inspiration to us. "Two are better than one," says the old proverb, and "a threefold cord is not quickly broken." So here at Corinth is now a threefold cord to accomplish mighty work for God. Our Lord Himself when sending forth His servants, sent them "two by two," and the apostles in Acts evidently aimed at a continuance of the same thing; although some brethren today are so wise and so complete in themselves that they do not appear to realize its value.

Turning to 1 Thes. 2: 6, we find there was a third source of encouragement for Paul at this time, in the news Timothy brought him from Thessalonica, of the faith and love of the young converts there, which had continued and grown in spite of the persecution to which they had been subjected, and of the assaults of Satan upon them. Such good news as this, regarding the very matter about which he had been so concerned, was truly to him "as cold waters to a thirsty soul" (Prov. 25: 25), and we can fancy we see Paul's face lighting up as he says, "Now we live, if ye stand fast in the Lord" (1 Thes. 3: 8). At a later period, we read of him having an experience of the opposite kind, in connection with troubles at Corinth itself, insomuch that, although a door for the Gospel was opened to him at Troas, he could not take advantage of it, on account of his anxiety about the Corinthians, and in the absence of the news of an improvement in their state, which he afterwards received.

But there was also a fourth cause for joy to the apostle on this occasion. His beloved Philippians, who had so early in their Christian life learned to give of their means for the furtherance of the Lord's work, that even in Thessalonica, the next place to which Paul had gone on leaving them, they had sent him financial help on at least two occasions (Phil. 4: 15, 16), these now seized the opportunity afforded by the journey of Silas and Timothy to Corinth, to send with them a further gift for the apostle, as we learn from 2 Cor. 11: 9, R. V. So that Paul might well say, as he did on a similar remembrance of him at a still later date, "I rejoice in the Lord greatly that . . . your care for me hath flourished again, . . . not because I desire a gift, but I desire fruit that may abound to your account." Phil 4: 10, 17.

These four encouragements, the power of God's Word in his soul, the presence of faithful helpers, the good news about some of his young converts, and the practical fellowship of others of them, are surely sufficient to explain the apostle's increase of

WORDS IN SEASON

energy at this time; and the same joys have fired the souls of God's servants many a time since then.

Finally, just a little while after this, the Lord crowned all Himself, by appearing to Paul in a vision, and telling him, "Be not afraid but speak, and hold not thy peace. For I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city." Acts 18: 9, 10.

WM. RODGERS.

STRIFE



STRIFE is the opposite of a quiet and blessed peace. It is the expression of enmity. In its origin it is "earthly, sensual and devilish." It is classed in the Scriptures among the abominable works of the flesh. Christians are warned against walking in it though it was much in evidence in the Corinthian church. Some at Philippi were preaching out of envy and strife and the saints there were exhorted to "Let nothing be done through strife and vainglory." Timothy was told to avoid foolish and unlearned questions knowing that they gendered strifes even as he had been informed in the first epistle that the man who consents not to wholesome words even the words of our Lord Jesus Christ is proud and sick about questions and strifes whereof cometh envy and strife.

How frequently it comes before us on the sacred page! It was strife that caused the separation between Abraham and Lot. It was strife in the congregation of the Lord that provoked Moses to rebel against the commandment of the Lord to sanctify Him before their eyes; That is the water of Meribah (strife) in Kadesh in the wilderness of Zin. And centuries later even among the Lord's disciples there was strife as to which of them should be accounted greatest. Thus strife is not confined to the ungodly but raising its ugly head among the people of God of all ages it has wrought its terrible havoc. Who therefore, is proof against it? The spirit of strife, alas, enters into the preachers of the gospel of peace. Men impelled by the evil thing engage in Christian work. It is even possible to regard Christ "as an agent in the attainment of mere party ends and to use Him with a single eye for our own glory." Party spirit, an insidious peril, "works for sectarian triumph more than for spiritual growth."

"Hatred stirreth up strifes: but love covereth all sins" (Chap. 10: 12). Here strife is seen to have its root firmly planted in the soil of hate. In a corresponding passage it is said "He that covereth transgression seeketh love," not that such a person seeks to win love from others, but rather to exercise that divine love which has been poured forth in his heart by the Holy Ghost given unto him. Love is of God and he that loveth is born of God for God is love. Genuine love has a very large mantle. Though never found rejoicing with iniquity, but always with the truth it never-

WORDS IN SEASON

theless covereth all sins—"covers them partly from the eyes of God, in praying for the offenders; partly from the eyes of the world in throwing a cloak over our brother's nakedness; especially from its own eyes, by winking at many wrongs offered it." "Above all things", says Peter, "have fervent charity among yourselves; for charity shall cover a multitude of sins." (1 Peter 4: 8.)

"A wrathful man **stirreth up strife**" (Chap. 15: 18). "An angry man **stirreth up strife**" (Chap. 29: 22). Along with true piety there will ever be found the evidences of forbearance, gentleness and friendliness. Love is not easily provoked, but where love is lacking the soft answer that turneth back passion is not likely to be given. The opposite of "turning back passion" or "beating down" the violence of wrath is the "stirring it up," causing wrath to "flash up" or "blaze out." The gentle tongue breaketh the bone, but the bitter word, the "word of pain," the violent word such as an angry man would speak oftentimes breaketh the heart with sorrow and grief. For our good we should remember that he that is slow to anger appeaseth strife, but a furious man aboundeth in transgression and he abounds in it because he loves it, for it is written "He loveth transgression that loveth strife" (Chap. 17: 19).

"He that is of a proud heart **stirreth up strife**; but he that putteth his trust in the Lord shall be made fat" (Chap. 28: 25). Here the third reference to stirring up strife is attributed to pride or to covetousness as some authorities understand it. Covetousness is idolatry. The covetous man overreaches others to get what he is after whether it be wealth, place, fame or power and in the pursuit of his object he necessarily stirs up strife. The promise "shall be made fat" is not to the covetous man, but to the peaceful and contented man who putteth his trust in the Lord. It may be noticed that the same promise is given to the liberal soul or "soul of blessing" in chapter 11: 24, and, to the diligent soul of chapter 13: 4. How appropriate in this connection is the exhortation of Heb. 13: 5, 6, "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.'"

"Where no wood is, there the fire goeth out: so where there is no talebearer the strife ceaseth." "As coals are to burning coals and wood to fire so is a contentious man to **kindle strife**" (Chap. 26: 20, 21). Strife therefore should be regarded as a fire or flame which should be quenched with water rather than fed with fuel. The Arabic proverb reads, "He who layeth no wood on the fire keeps it from burning." More dangerous and more to be dreaded than the open enemy is the crafty friend who is a talebearer. "It testifies of no small wickedness when one alleges quite innocent intentions in injuring another, and yet withal is

WORDS IN SEASON

only watching an opportunity to give him a blow." The tale-bearer who is ever a contentious person is a menace to the peace and tranquility of any assembly. But for such mean spirits who feed and nurture and promote strife there would be fewer disputes and more unity and peace among the people of God. It is our responsibility to seek peace and pursue it and this we will do if we remember that "God is not the author of confusion, but of peace as in all the churches of the saints."

"A froward man soweth strife: and a whisperer separateth chief friends" (chapter 16: 28). The word "soweth" appears in chapter 6: 14 where it is said of the naughty person, the man of Belial, the worthless man that "he soweth or casteth forth discord," "he lets loose contentions" or "he throws out matters of dispute." The terribleness of this sin is shown by the suddenness and severity of the judgment it brings: "Therefore (verse 11) shall his calamity come suddenly: suddenly shall he be broken without remedy."

"The beginning of strife is when one letteth out water: therefore leave off contention, before it be meddled with (Chap. 17: 14). "It is an honour for a man to cease from strife: but every fool will be meddling" (Chap. 20: 3). "He that passeth by and meddleth with strife belonging not to him, is like one that taketh a dog by the ears" (Chap. 26: 17). Strife is here viewed as a flood which "after its release rolls on irresistibly." Thus before strife poureth forth it is our wisdom to cease. "He who begins strife is like him that tears away the dam from the waters." The wise man therefore will dwell far from it, but of course every fool will be meddling. "A fool is so self conceited that he can bear no contradiction: so impertinent that he will have a hand in every other man's business; so proud that he cannot bear to be found in the wrong: and so stubborn that he will have the last word, although his lips should prove his destruction." For a man to become excited about strife that is not his is like a man who lays hold on the ears of a dog; if he does not feel some biting as he deserves to, he will at least hear some barking. When warnings along this line are unheeded then sad experience becomes the best teacher.

"Cast out the scorner and contention shall go out: yea strife and reproach shall cease" (Chap. 21: 24). Scoffing is a fruitful cause of strife. The scoffer is the proud and haughty man of chapter 21: 24. Only by pride cometh contention. Pride begets scoffing, scoffing contention, and the outcome of contention is reproach and every evil work. Chase away then the scoffer, says God, and with the scoffer contention shall go out. (This would suggest the extreme measure of discipline necessary to be exercised upon the railer of 1 Cor. 5: 11, 13). Then it is said "And strife and reproach shall cease." A little leaven leaveneth the whole lump and this is true if the scoffer is not cast out, his evil example will in time excite the whole assembly to "mutual

WORDS IN SEASON

abuse and recrimination." The casting out of the scoffer may result in his blessing, but it certainly will result in the salvation of the assembly where he has wrought the evil. Purge out the old leaven that ye may be a new lump. This, therefore, is a divine necessity where the case is a decidedly scriptural one, but we cannot be too much on our guard lest we should displease the Lord by a fleshly readiness to exercise drastic measures upon individuals who may be the mere objects of our personal spite.

"Strive not with a man without cause. If he have done thee no harm" (Chap. 3: 30). "Go not forth hastily to strive, lest thou know not what to do in the end thereof. When thy neighbour hath put thee to shame, debate thy cause with thy neighbour himself; and discover not a secret to another: lest he that heareth it put thee to shame, and thine infamy turn not away" (Chap. 25: 8-9). Most of the strife that arises among the saints of God has its germ in a simple misunderstanding. But a simple misunderstanding if the mind dwells upon it and if it is spoken freely about to others will surely develop into strife both fierce and violent. "It is a very device of the evil one, that when we talk about a supposed injury, it assumes colossal proportions." Should we talk about it, let it be in frank and sanctified speech with the one in whom the misunderstanding has occurred. This will check the evil growth. And this too is the best way to deal with a real injury. (Read Matthew 5: 23, 24). One has said "There are two ways of making peace and reconciling differences; the one begins with amnesty, the other with a recital of injuries, combined with apologies and excuses." The latter has these disadvantages "It is as the chafing of a sore; it creates the risk of a new quarrel (for the parties will never agree as to the proportions of injuries on either side): whereas either party would rather be thought to have forgiven an injury than to have accepted an excuse." O what need there is for us to give diligence to keep the unity of the Spirit in the bond of peace! Knowing that we should put off concerning the former conversation the old man let us with his other deeds put off "strife" and "Put on . . . as the elect of God . . . bowels of mercies, kindness, humbleness of mind, meekness, long suffering; forbearing one another and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity (love), which is the bond of perfectness" Col. 3: 12, 14.

JOHN RANKIN.

It is often so that after great times of trial men settle down into repose: his labors, his studies, his society, and think less about God and eternity. Christians live less with God and more with one another: they pray less and talk more.

WORDS IN SEASON

KNOWING, WILLING, DOING

THE life which I now live in the flesh, I live by the faith of the Son of God who loved me, and gave Himself for me," Gal. 2: 20.

To live this life I need to **know** what is right: to **will** to do the right: and **power** to do the right. In the Lord Jesus these three things were found in perfectness—He was a right man, or a righteous man. He is called "Jesus Christ the righteous," He pleased God at all times, and He did the right to men at all times.

To know the right does not always lead men to live right. The unconverted want joy in their own way, by doing what will please themselves: and they are willing to displease God in order to have that joy. They want to eat what they like because it tastes good, and they do not want to be told that God forbids that thing. They do wrong because they do not want to do right. They love sin, and do not love the right. To do right would cost them something that they now enjoy. The man who yields to lust, or who is ruled by the love of drink, or who finds his joy in getting gold; the man of the world who lives for self, all these know that Christ's life was the right life; but they have no thought of giving up their present joy. Men love darkness rather than light because their deeds are evil," John 3: 19. The light hurts their eyes, just as it hurts a mole's eyes, so they dig into the earth lest the light should reprove their sinful ways.

How can sinners be made to want the right, and to do the right? How can those who are dead be made to live? Life must be put into them, and God only can give life. All the wise men of the world can not make a weed grow grapes, nor give life to a fly. The work of desire for good in the souls of men is wrought by the Holy Spirit who brings men to repentance; and then quickens them into life. There is something very sweet and full of joy when a sinner's eyes are opened to the True Light. Christ the light of men attracts the sin-sick soul, and when in that light they see what a horrible night they were in before: how ugly their sins were: how dead the soul that lives for self: how fit only for hell. So it is Christ as seen in the word of God that makes God known, and loved, and a desire to be what God would have them to be, and to do the right. Their hearts being captivated, their wills are brought into subjection; and **they will to do the right.**

The power to do right must be found in Christ in whom we have:

The Lamb of God to bear my sin,
The Son of God to give me life.
The Truth of God to teach me right.
The Power of God to keep me right.
The Light of God to lead me.
The Bread of God to feed me.

WORDS IN SEASON

The Word of God to hold me.
The Love of God to fold me.
Christ my all in all, that God may be all
in all.

Dead with Him as He hung upon the cross bearing for me the death that was my due, "I live, yet not I but Christ liveth in me," and from Him the new force comes to rule my life in the fear of God, and He is the truth. He lives in our bodies by His Spirit that dwells in us. He lives in all parts of our being to make us to know, to will, and to do. "To as many as received Him to them gave He power to become the sons of God." Oh to be full of Christ, to be able to say "Christ is my life."

THE DELUGE



IN an article in the **Bible League Quarterly** for July, 1924, I referred to the recently discovered Chronological Prism, catalogued as W. B. 444, which is one of the treasures of the Ashmolean Museum. Stephen Langdon, M. A., Professor of Assyriology at Oxford University, who is also the field director of the Weld-Blundell Expedition which discovered the tablet and is still working in Mesopotamia, says in his preface to the University publication about this great find, "It constitutes the most important historical document of its kind ever recovered among cuneiform records." This tablet purports to give the entire chronological tables of early Babylonian and Sumerian history, and was written in the reign of King Sinmagir, about 2000 B. C.

Let us be quite clear. We have here an official historical record, written four thousand years ago. It is the original record, not one that could have been falsified in the interval by copyists, or redacted by P. or E. or J. or any other creation of the disordered brain of the higher critic. Here we have an original record with all the "probablys," "may bes," and "doubtlesses" entirely eliminated; an incontrovertible and authentic witness of what was believed fifteen hundred years before the date allowed by the higher critic for the compilation of the Old Testament.

Now the rationalist has always made great fun of the "Deluge," and Noah's Ark, and has whittled it down to a high river flood, the tradition of which the Israelites had picked up in Egypt (where there was a river that did flood), and transferred it to Mesopotamia, and as for mankind perishing? such a thing was unthinkable! What light does this discovery have to give us about the Deluge?

This tablet, W. B. 444, has eight columns of cuneiform writing containing three hundred and seventy-nine lines. It is a severely matter-of-fact catalogue of kings, dynasties, capital cities, and change of capital or dynasty. A fair sample of the type of information is the following from Column IV:

WORDS IN SEASON

- Line (1) Elulu reigned 25 years.
(2) Balulu reigned 36 years.
(3) 4 kings.
(4) They reigned 177 years.
(5) Ur by weapons was smitten.
(6) The rulership passed to Awan.

There is nothing else in the tablet beyond information of this sort, with **one single exception**, and that is the mention of the Deluge. This in itself is highly significant, for the legitimate inference is that it was the most stupendous natural event that had happened in the world's history up to the date of writing.

The commencement of this tablet is as follows:

- Line (1) Rulership which from heaven descended.
(2) At Eridu rulership began.
(3) At Eridu Alulim was king.
- Other lines go on in much the same way—
Line (19) The rulership was established at Larak.
(25) The rulership passed to Sippar.
(31) The rulership was established at Shuruppak.

Then we get the important lines—

- Line (39) The Deluge came up (upon the land).
(40) After the Deluge had come.
(41) The rulership which descended from heaven.
(42) At Kish there was rulership.

Now we saw that the first line stated that the rulership had descended from heaven, which is only what one would expect, as there was nowhere else for it to come from. But we find that exactly the same expression is used in line 41, for the recommencement of the dynasties after the Deluge, and **nowhere** else in the whole of this tablet, is this expression used.

Now what is a fair inference? It is that the official historian of four thousand years ago, considered that the Deluge had made such a complete wipe-out, that the rulership had to descend from heaven as at the beginning, in other words, start all over again. The Bible tells us that God specifically gave Adam dominion in the earth, and also the same with regard to Noah after the Deluge.

Looked at from every point of view, this recently discovered tablet is a significant commentary on rationalist disbelief, and until the higher critic can produce original and opposing evidence of a date anterior to 2000 B. C. he has no right to ask us to disbelieve the Biblical account of the Deluge.

“HAVING ESCAPED THE CORRUPTION THAT IS IN THE WORLD THROUGH LUST,” 2 Peter 1: 4

Banish forever all thought of indulging the flesh if you would live in the power of your risen Lord. It were ill that a man who is alive in Christ should dwell in the corruption of sin. “Why seek ye the living among the dead?” said the angel to

WORDS IN SEASON

Magdalene. Should the living dwell in the sepulchre? Should divine life be immured in the charnel-house of fleshly lust? How can we partake of the cup of the Lord and yet drink the cup of Belial? Surely, believer, from open lusts and sins you are delivered: have you also escaped from the more secret and delusive lime-twigs of the Satanic fowler? Have you come forth from the lust of pride? Have you escaped from slothfulness? Are you seeking day by day to live above worldliness, the pride of life, and the insnaring vice of avarice? Remember, it is for this that you have been enriched with the treasures of God. If you be indeed the chosen of God and beloved by Him, do not suffer all the lavish treasure of grace to be wasted upon you. Follow after holiness; it is the Christian's crown and glory. An unholy assembly is useless to the world, and of no esteem among men. It is an abomination, hell's laughter, heaven's abhorrence. The worst evils which have ever come upon the world have been brought upon her by an unholy church. O Christian, you are God's priest; act as such. You are God's king: reign over your lusts. You are God's chosen: do not associate with Belial. Heaven is your portion: live like a heavenly spirit, so shall you prove that you have true faith in Jesus.

JONAH AND THE WHALE

"Now the Lord had prepared a great fish to swallow up Jonah," Jonah 2: 17.

A great fish was captured south of the coast of Miami, Fla., recently by Capt. Chas. Thompson. It is of a species altogether unknown, and after great labor has been preserved and mounted by Prof. J. S. Wambeth, of Washington. It is very much like an ordinary fish, but thousands of times magnified. It has a number of varying spots on the head such as is found on many ordinary fish: but it is altogether unlike a whale. It is 45 feet long: weighs 33600 lbs.: circumference 23 ft. 9 ins., diameter 8 ft. 3 ins., mouth 38 ins. wide, 43 ins. deep: tongue 40 ins. long: teeth several thousand: hide 3 in. thick. When opened it was found to have dined on an octopus weighing 400 lbs., a black fish weighing 1500 lbs., and 500 lbs. of coral.

The story is told about Pat, seeing a bull pawing up the dust and bellowing, he thought that it would be good fun to get over the fence, take him by the horns and stick his nose in the dust. Having enjoyed a good laugh as he anticipated the fun, he got over the fence, when to his amazement the bull tossed him back over the fence. "Faith," said Pat, upon recovering, "it was a good job I had me laugh first." How often the infidels have their laugh first? The fish could have swallowed 40 Jonahs, as a journalist said, without the slightest pangs of indigestion.

WORDS IN SEASON

**"Ye shall not add unto the word which I command you,
Neither shall ye diminish ought from it,
That ye may keep the commandments of the Lord your God . . .
Keep, therefore, and do them:
For this is your wisdom,
And your understanding,
In the sight of the nations which shall hear all these statutes and
say:
'Surely this great nation is a wise and understanding people.'**

* * *

For what nation is there so great,
Who hath God so nigh unto them,
As the Lord our God is in all things that we call upon Him for?
And what nation is there so great,
Which hath statutes and judgments so righteous
As all this law which I set before you this day?

* * *

**Only take heed to thyself
And keep thy soul diligently
Lest thou forget!"**

TAKE CARE, WARD IT OFF AT THE BEGINNING!

I know right well the deep abyss of gloom that like an atmosphere, surrounds the human heart: and I know, too, how often even physical weakness lets one drop into it, and how hard it is to shake it off. Our strength is gone, and oft we "wist it not"—so that I always say to myself, "Take care, ward it off at the beginning." If one gives way, one drops deeper and deeper into it; into the thing, of all others, most fallen, most afar from God—a dark brooding human heart. The Lord is very pitiful to such a one—very tender and gracious; but if (as has been said) I have all the grace of Christ, I have no business to give way as if it were not "sufficient." What oppresses me today, will be gone tomorrow; but a glimpse of Christ—the felt answer of His heart in the moment of oppression—will last until tomorrow, and the next day, and for ever, and for ever. Shame on the heart that can go down so low for the worry of the moment, and rise so little to the realities that are for ever!

QUESTION CORNER

Is it fallen angels that are spoken of as "angels and authorities and powers being made subject unto Him?" 1 Pet. 3:22. What is meant by "principalities and powers in heavenly places? Eph. 3:10. Are we to understand from 1 Cor. 4:9; 1 Tim. 5:21, that angels hear all that we say and see all that we do? If so, would it be both good and evil angels? Does 1 Cor. 11:10, teach that the woman has more power with long hair and covered head than with her head shorn, she being disobedient to God's word; and lacking the sign of subjection to her husband?

It is surprising how much is said about the Devil in God's word; and how blind the Lord's people are to his ways. Perhaps these questions can be best answered by briefly tracing his history.

WORDS IN SEASON

There was no fallen angel when the foundations of the world were laid beneath the waters—"The morning stars sang together, and all the sons of God shouted for joy," Job 38: 7. Neither was there any fallen angel when Eden was planted. He who is now Satan was there "full of wisdom and perfect in beauty." God says "Thou art (wast R. V.) the anointed cherub that covereth and I have set thee so." (See Ezek. 28:11-15). As the cherubim in the tabernacle overshadowed the mercy seat under which was God's law, so it would appear that this bright angel was set as a protector of God's word with power to execute the penalty of death as attached to the law laid down to Adam, "of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die," Gen. 2:17. This we believe is borne out by the word "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy (bring to nought) him that had the power of death, that is the devil. And deliver them who through fear of death were all their lifetime subject to bondage," Heb. 2:14-15.

He was in Eden, and evidently heard all that God said to Adam when He put him in dominion over the earth and all that was in it. When rebellion against God rose up in his own heart; when he conceived the desire to be worshipped as God, he knew perfectly that the only way to accomplish this was to get Adam and Eve to take of the forbidden fruit. The word of God that he should have protected he corrupted and deceived Eve by stirring up in her heart the very same desires that, in pride, had entered his heart transforming him from a bright angel into the Devil. There and then he became "the god of this world," 2 Cor. 4: 4.

He was not alone in his rebellion against God, hosts of angels followed him. Doubtless these are referred to in 2 Pet. 3:22, as "angels and authorities and powers being made subject unto him." The Christian's warfare is against these, "Put on the whole armor of God that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly place," Eph. 6:11-12. Fallen angels see and hear and rule the unsaved, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth because there is no truth in him. When he speaketh a lie he speaketh of his own; for he is a liar and the father of it," John 8:44-45.

In 1 Cor. 11:10, the thought is more clearly expressed in the R. V. "For this cause ought the woman to have a sign of authority on her head, because of the angels." The angels saw Eve step out of her place of subjection to her head, Adam, and act without consulting him, and the fearful consequences. "Adam was not deceived, but the woman being deceived was in the transgression, 1 Tim. 2:14. The woman who has her hair bobbed is saying thereby, I am in subjection to no man, nor to God who has given man headship. She is less under the protection of good angels, and more exposed to the wiles of the devil who leads her to thus disobey God's law in nature. It is not hard to see that it exposes women to demoralizing influences on every hand.

Unfallen angels are never given the throne that belongs to the Son of God—which Satan grasped—but have a blessed service to fulfil toward men, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation," Heb. 1:14. The church is a lesson book from which angels learn something of the manifold wisdom of God, "To the intent that now unto the principalities and powers in the heavenly places might be known by (means of) the Church the manifold wisdom of God," Eph. 3:10. Unfallen angels have lessons to learn as well as fallen. They must all learn that God's eternal purposes will be fulfilled through a man, the Man Christ Jesus: and that Satan's rebellion is short lived compared with eternity. And oh, what an exhibition of grace, and love God has given that never could have been known but for the rebellion of Satan and man!

WORDS IN SEASON

How the Lord Jesus was tempted by the Devil to leave His place as man and to use His power as Son of God, which had He done, would have left mankind ruined forever: but no, He said "It is written," and yielded that obedience to God's word that Satan and man had refused: then went on to die for rebel sinners and wrought redemption, not only for men, but also for the earth and the very creatures upon it. The Lord hasten that blessed millennial day!

Alas for Satan and rebel sinners: his portion, and theirs will be the lake that burneth with fire and brimstone.

LEVI'S PORTION

"At that time the Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto Him, and to bless in His name, unto this day. Wherefore Levi hath no part nor inheritance with his brethren; the Lord is his inheritance according as the Lord thy God promised him." Deuteronomy 10: 8-9.

Reuben had his sheepfolds,
And Dan his ships at sea,
While Lebanon and Carmel
Were in Asher's boundary.

The fields and vines of Eschol
And Hebron's fertile soil
Made Judah rich and happy
With wheat and wine and oil.

Though some had mines and forests
Gardens to keep and dress
The Levite's daily burden
Was to minister and bless.

Not the excellency of Carmel
Nor the smell of Lebanon
Not Asher's royal dainties
Nor the ships of Zebulun.

Not Joseph's things most precious
Hid in mountain and in sand
Not all the diverse treasures
Of Canaan's favoured land.

Compared with wealth and honour
In Levi's favoured part
Bearing God's tent and service
On his shoulders and his heart.

Praising with psalm and cymbal
Serving in lowly grace
Spending his life for others
Around God's dwelling place.

Blest Levi! thine the portion
The most joy doth afford
Thy God, thy crown and glory,
Thy heritage, the Lord.

L. S.

WORDS IN SEASON

BRIDGEPORT, CONN.—Dr. Matthews gave us a week's meetings: and went on to S. Manchester, and Boston.

NIRGUA, VENEZUELA.—Bren. W. Williams and Gunn expected to sail on the 4th of this month on the "Bacchus," for New York, U. S. Mr. Williams' address will be care Mr. Thos. Malcolm, 594 Brock Ave., Toronto, Ont., Canada.

WATERBURY, CONN.—We have seen a few souls saved and added to the Assembly. Bros. Rocco Cappello and L. Rosania have been laboring in Danbury, Conn., and have seen several Italians saved. C. R. Keller gave us a short visit.

TORRINGTON, CONN.—Mr. Halliday was at Torrington last week and one professed to receive Christ. J. Marshall also visited us and two professed.

A WARNING.—An ex-priest has been floating around the Assemblies in Chicago. He has a forged letter of his own writing, and changes his story to suit the occasion. If you ask him about this impostor he will tell you that he is not the man. If you find him on your Hall steps some evening, don't be deceived by a story intended to work on your sympathies so as to open your purse. When last heard of he was in Ontario.

HAMILTON, ONT. (Kensington and Cannon Sts.)—Bren. Gould and McMullen were with us two weeks: meetings well attended: Christians helped: one professed: others troubled.

DETROIT, MICH., (3252 Whitney Ave.)—Wm. Ferguson and A. Klambunda are in Kentucky with their Bible carriage. They report plenty of opportunity to scatter the good news, and to have good open air meetings. When the weather was damp and chilly they secured a country school house. The people in general seem to have a respect for God's word that is lacking further north.

DULUTH.—R. Gratas had meetings here, two professing faith in Christ Jesus.

SOUTH MANCHESTER, CONN.—Mr. Conaway had some interesting meetings here, and went on to Worcester.

SAGINAW, W. S.—Mr. Thos. Dobbin has been in these parts since the Conference. He purposes visiting Lansing and Jackson before returning home.

ST. LOUIS, MO.—Mr. A. B. Rodgers spent three months in Louisiana in the Gospel work in the parts recently inundated by the Mississippi flood. There are unlimited opportunities for scattering the good seed in these "regions beyond."

HOPE TOWN, ABACO, BAHAMAS, B. W. I.—The Assembly at Nassau investigated certain slanderous reports concerning how monies received by Mr. J. Fraser for the relief of the needy in the Islands after the disastrous storms; finding that everything was all right they dealt with the slanderer according to 1 Cor. 5.

HARTFORD, CONN.—The Assembly grows steadily: two Italians saved recently: Sunday School has been trebled last three years: open air meetings Saturday evenings here and in S. Manchester well attended. The Gospel Hall is 435 Park St. C. Patrizio was with us after the Italian Conference in Orange, N. J. He buried three in baptism while here, an aged sister in her 89th year, a young sister of 16, and a middle aged brother—all Italians—19 such in fellowship: they conduct two meetings a week in Italian, and give away much literature. C. Patrizio hopes to pitch a Tent here in July.

THE YORK-ROCHESTER Conference was good, wholesome ministry being given by Bren. Telfer, McCartney, Reiner, McMullen, Pinches and J. Barefoot: one professed faith. Will the Lord's people pray for this needy city that the Lord may strengthen the assembly?

CHICAGO, ILL. (Normal Blvd. and 66th Place.)—The Conference was a season of blessing with ministry specially suitable for young Christians of whom many were present. Thirteen of the Lord's servants shared the ministry. Harmony, waiting on the Lord, and considering one another resulted in blessing. S. McEwen and Gould remained for meetings.

WORDS IN SEASON

BELMONT, Port of Spain, Trinidad, B. W. I.—Mr. H. Thorpe writes: "I spent three days in Barbados before coming here. This will be my address in these parts, as the missionary here will know where to locate me as I go from Island to Island. I am going on with special meetings and have a large company, many R. Catholics, as this is a R. C. island. I visited the Pitch Lake, 60 miles away. The natives keep up a Gospel testimony and a S. S. I also visited the Bilfields where there are a few Christians who are wonderfully active in the Gospel as are others on this island."

OLNEY, PHILADELPHIA.—Mr. Dempsey is having a series of meetings here: he had meetings in Bryn Mawr.

AKRON, O.—The Conference was larger than usual: nine of those who give their time to the work ministered the good word.

HEITSVILLE, IOWA.—The Lord's grace is still manifest in these parts: we had the joy of baptizing 15 recently. Bren. Armstrong and Winemiller have been with us.

PUGWASH JUNCTION, N. S.—Mr. J. K. McEwen purposes sailing for this country June 18. We expect him for the Conference, D. V.

ASHEVILLE, N. C.—W. G. Smith has his Gospel Tent pitched at Emma, a village outside Ashville: the hearing is good.

NOTICE.—The article in June issue, "Scriptural Principles for the Government of Assemblies," should have had appended to it, "A circular put forth and signed by the leading brethren of the Assembly in Monrovia, Calif."

We are pleased to be able to state that the Assemblies in Jefferson St., Los Angeles, Calif., and Goodyear are in happy fellowship with each other.

NOTICE.—Mr. J. M. McCullough's address is now Box 903, Truro, N. S.

NOTICE.—Mr. Jas. Barefoot, R. R. 28, LeRoy, N. Y., has gone out to devote his time to the Lord's work, heartily commended by the York Assembly. He is pitching a Gospel Tent out of Youngstown, O.

FALLEN ASLEEP

MRS. E. C. HUGGINS, of Conosouga, Tenn., on May 23. She was born May 25, 1870, and born again July 25th, 1909, buried May 25th, 1927. She fell asleep in peace.

MR. A. WAUGH, of Newark, N. J., on April 17th, from cerebral hemorrhage. Saved in Scotland 46 years ago. He was associated with the Assembly in Richmond, Va., for a number of years, and later with Elizabeth, Greenpoint, L. I., etc. A good man and student of the Word. He leaves a wife and four sons and a daughter.

MRS. ELIZABETH MULROY, of Port Howe, N. S., aged 78. Saved over 40 years ago through Mr. J. K. McEwen's ministry. The funeral was large. I. McMullen took the funeral services.

MR. J. ARMSTRONG, of Newbury, Ont., on May 5th, in his 65th year. Saved about 43 years ago, and linked with the Assembly ever since: a good man, he will be greatly missed.

MRS. SARAH EWING, of Hartford, Conn., on May 15, aged 72. Saved and gathered unto the Name over 40 years. J. P. Conaway spoke the word at the funeral.

MR. JOHN MARSHALL, of Chicago, on May 12th, aged 68. Saved in Scotland 47 years ago: came to Chicago 39 years ago and was in the Normal Blvd. Assembly until he moved to Lake Geneva about 15 years ago. He has been a great help. Bren. Shewan, Pollard, and Cotton spoke at the funeral.

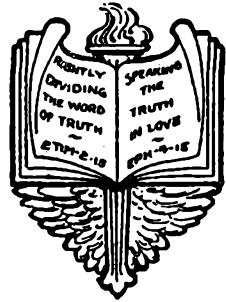
CONFERENCES

LASHBURN and WASECA, SASK.—We purpose D. V. having three days' Conference in Waseca Memorial Hall, beginning with prayer meeting at Lashburn and Cosy Nook, on account of distance, Friday, July 8th, 8 P. M., and continuing over Saturday, Lord's day, and Monday, July 9, 10, 11. Correspondence to W. H. Broadhead, Waseca, Sask., Can.

PUGWASH JUNCTION, N. S.—July 2nd, 3rd and 4th, with prayer meeting July 1st, 7:30 P. M. (Information from A. Goodwin or H. McLeod.)

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 1927

CONTENTS		Page
From Various Authors.....		113
We Would See Jesus.....		113
Unity, True and False.....		117
The Will of God.....		122
What Think Ye of Christ.....		124
The Lowly King.....		125
Question Corner.....		128
Work and Workers.....		ii, iii, iv

WORDS IN SEASON

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Notes of Conference, etc., should reach us by the 12th of preceding month.

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WORK AND WORKERS

TACOMA, WASH.—C. S. Summers is having meetings in a brother's home in Bremerton. He hopes to pitch the Tent in Arlington district.

LONDON, ONT.—The correspondent for the assembly meeting in Dundas and Adalade Sts. is Warcup W. Plewes, 62 Jacqueline St.

ROCHESTER, N. Y.—We had a very happy time at the baptism of one who was in a way the fruit of our street meetings. Others seem interested, so we are encouraged.

WATERBURY, CONN.—Our Gospel Tent is to be worked in Thomaston this season, by Bro. Marshall. Dr. Matthews' meetings much enjoyed.

MONCTON, N. B.—Bren. McCullough and McKelvie saw some fruit in conversions in Westbrook, Me., and here, on their way to Pugwash Junction conference. Mr. McCullough's address is, Box 903 Truro, N. S.

WINNIPEG, MAN.—The conference was a helpful time, Bren. Bunting, Dickson, Telfer, Watson and Chawner taking part. The Portage La Prairie conference was about as big as the Winnipeg conference, and the same brothers ministered the word, except Bro. Watson who returned to Toronto on account of his aged mother's illness.

YORK, N. Y.—The assembly here and the Rochester assembly are happy in commending Mr. Jas. Barefoot to the Lord's work. He visited Holland assembly on his way to Youngstown where he has gone into Tent work, Mr. Jas. Smith helping. The Tent is in Cornersburg.

ST. CATHERINES, ONT.—The sixth annual convention of S. S. teachers was largely attended, and the word ministered was in power and helpful to all.

EVERETT, PA.—Mr. Arthur Hazelton has had a number of weeks' meetings, with blessing. Several professed salvation, and some are still anxious. (The correspondent for the assembly is J. E. Diehl, 103 South St., Everett, Pa.)

PAWTUCKET, R. I.—We had a short call from Mr. Bridges, also from Mr. Monypenny on his way to Nova Scotia. J. Waugh had meetings also.

BAY CITY, MICH.—Our conference was very good: ministry searching; the Lord exalted: several professed faith in Christ: Bren. McCrory, Govan, Smith, Nugent, Dobbin, Wilkie, Gilespie, Crocker, Joyce, Kay and Barr being present.

DECKERVILLE, MICH.—C. R. Crocker encouraged us by giving us some meetings.

SEATTLE, WASH.—We have Tuesday nights from 7 to 8 in the Children's Home, where from 75 to 100 listen quietly to the word. Pray for this work.

SARNIA, ONT.—The Conference was large and good. 19 of those who minister the word were there.

STAYNER, ONT.—The conference was good with 17 laboring brethren present.

EL PASO, TEX.—W. G. Foster has been here for some time seeking to help the few Christians. He has been in Texas all winter and has been much benefitted by the climate. He says, "This is a great field, but where are the laborers?"

NORTH BAY.—Bro. Bruce has secured a lot for his Tent, to try this railroad town, with the help of Bro. Steen or Widdifield.

Words in Season

Edited and Published by Dr. E. A. Martin

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No. 8

FROM VARIOUS AUTHORS

The glory of life is brightest
When the glory of self is dim,
And they have most compelled me
Who most have pointed to Him.
They have held me, stirred me, swayed me,
I have hung on their every word,
Till I fain would rise and follow,
Not them, not them, but their Lord.

* * *

Toleration is a good thing in its place, but you can not tolerate what will not tolerate you and is trying to cut your throat.

* * *

When the time shall come that your eye-strings shall break, and your face wax pale, your breath grow cold, and this house of clay shall totter, and your one foot shall be over the boundary in eternity, it will be your comfort and joy that you gave your name to Christ.

* * *

I had rather mar twenty prayers than not pray at all. Let my broken words go up to Heaven: when they come up into the great angel's golden censer, that compassionate Advocate will put together my broken prayers, and perfume them. Words are but accidents of prayer.

* * *

I pray you to dig deep. Christ's palace work, and his new dwelling, laid upon hell felt and feared, is most firm; and heaven grounded and laid upon such a hell is surest work, and will not wash away with Winter storms. Many lay false and bastard foundations, and take up conversion at their foot, and get Christ for as good as half nothing, and had never a sick night for sin, and this maketh loose work.—S. Rutherford.

WE WOULD SEE JESUS



want you to turn with me to the first chapter of the Gospel according to John, and there to behold five sights of our Lord Jesus Christ. In verse 1 we read: "In the beginning was the Word, and the Word was with God, and the Word was God." Here we see Jesus as the **Uncreated One**; the disciple whom Jesus loved goes right back into the dateless past and with firm grasp lays hold upon the Godhead of Christ.

WORDS IN SEASON

"In the beginning was the Word," His eternity; "And the Word was with God," His personality; "And the Word was God," His deity.

In these days of Modernism and wholesale departure from the truth it behoves the child of God—especially the young—to take heed to the sacred Scriptures concerning the person of Christ, remembering that the chief characteristic of the last days is a denial of His sovereignty—men "who privily shall bring in damnable heresies, even denying the Lord (sovereign Lord) that bought them, and bring upon themselves swift destruction." 2 Peter 2: 1. The Apostle Paul, in order to confute Colossian philosophy and vain deceit, brings the saints face to face with Deity: "Who is the image of the invisible God, the firstborn of every creature (all creation): for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." Col. 1: 15-17. This truth has been the sheet anchor of the saints through all time; redeemed lips sang long ago, "Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre." Psa. 45: 6. Isaiah the prophet as he contemplated earth's coming deliverer wrote: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." Isa. 9: 6.

"But the high myst'ries of His Name,
An angel's grasp transcend;
The Father only, glorious claim!
The Son can comprehend."

"The Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." Verse 14. Here we are called to behold the **Human One**: what a wonderful mystery this is—the Throne Sitter in the heavens becomes the babe of Bethlehem, He who "laid the foundations of the earth and shut up the sea with doors, making a swaddling band for it," is wrapped in swaddling clothes and laid in a manger. "The creator of the ends of the earth who fainteth not, neither is weary" is wearied with His journey and sits by a well: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2: 14-15. How often in the Gospels do we see the perfect manhood of the Son of God shine out; see Him as He enters the city of Nain and in His compassion halts that funeral procession, raises the dead

WORDS IN SEASON

to life again, and gives the widowed mother back her only son. Let us follow Him again to the grave of Lazarus and see the Saviour of the world as He weeps with those bereaved sisters, and may we learn well the meaning of the shortest verse in our Bible "Jesus wept"; or shall we hasten after Him from the cross of His sufferings to the Throne of His Glory and there behold Him the very same Jesus. "Wherefore in all things it behooved 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 (or propitiation) for the sins of the people, for in that he himself hath suffered being tempted, he is able to succour them that are tempted." Heb. 2: 17-18.

"Past suffering now the tender heart
Of Jesus, on His Father's throne,
Still in our sorrows bears a part,
And feels it as He felt His own."

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." Verse 29. In this verse our eyes are turned to the Suffering One, and again the mystery deepens; the Judge of all the earth is treated as a criminal, the Law Giver as a Law Breaker, the Sinless One is made sin for us, and the Just suffers for the unjust. We can never forget this sight when, as guilty sinners standing on the brink of an awful hell, we turned our burdened hearts to the suffering Lamb of God, there to behold Him as our substitute dying in our room and stead. Let us read it in full: "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Isa. 53: 5. It was here our kinsman paid down the mighty price for our redemption, here the Good Shepherd gave His life for the sheep, it was at the cross where all the divine attributes were gathered together. "Mercy and truth are met together; righteousness and peace have kissed each other," Psa. 85: 10; and wonder of all wonders! faith can exclaim it was here "The son of God who loved me and gave himself for me," Gal. 2: 20.

"When we behold Thee, Lamb of God,
Beneath our sins tremendous load,
Expiring on the accursed tree,
How great our guilt, with grief we see."

"They came and saw where he dwelt, and abode with him that day." Verse 39. Where He dwelt—The Dwelling One. This sight is quite in keeping with the prophetic word "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones." Isa. 57: 15. The heaven of heavens is not too great for Him, nor the humble heart too small; but let us think of Jesus dwelling in the midst of His

WORDS IN SEASON

people collectively: this was the gathering centre of the early Church as she came together the first day of every week, and in divine simplicity proclaimed the Lord's death in the breaking of the bread and drinking of the wine. How sad the reverse of all this around us today, as we see many of the Lord's dear people scattered here and there and driven away from the true centre by the traditions of men. May that longing be created in their hearts that we find in the song: "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon, for why should I be as one that turneth (one that is veiled) aside by the flocks of thy companions." Song of Sol. 1: 7. We find the answer to all this in the New Testament: "Let us go forth therefore unto him without the camp, bearing his reproach"; "For where two or three are gathered together in my name, there am I in the midst of them." Heb. 13: 13; Mat. 18: 20.

"Unto Thee, the homeless stranger,
Outside the camp,
Forth we hasten, fear no danger,
Outside the camp.
Thy reproach, far richer treasure
Than all Egypt's boasted pleasure,
Drawn by love that knows no measure,
Outside the camp."

"Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man." Verse 51. Here our gaze is directed toward the **Glorified One**. These words found a partial fulfilment when Jesus was here in humiliation. More than once the heavens were opened and the Father's voice was heard speaking with complacency about His Son; but do they not point us onward to that bright glad Millennial day "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the Throne of His glory." Matt. 25: 31; and when Israel, like Jacob of old, shall awaken up out of their age long sleep and confess with Nathanael, that Jesus of Nazareth is the Son of God, the King of Israel—for this hour all creation groans, and waits with outstretched neck, for its coming deliverer, and "Even we ourselves groan within ourselves waiting for the adoption, to wit, the redemption of our body," when all things will be centered around Christ as man, and join in that universal song in Rev. 5 "Blessing and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the lamb for ever and ever."

"The whole creation joins in one
To bless the sacred Name
Of Him that sits upon the throne,
And to adore the Lamb."

H. B.

UNITY, TRUE AND FALSE

Divine Unity



HERE is a moral unity that stands as the basis of all true unity, a unity that man can neither make nor break, a unity composed of the Father, Son, and all believers of this present dispensation. Of this unity Jesus spoke to the Father in His intercessory prayer of John 17. "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them that they may be one even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me."

The world as it now is has no eye to see this unity—in fact it is a unity not yet completed—but in the millennial day it will see that marvelous unity composed of Father, Son and all believers. This exhortation is not an exhortation to believers to drop their differences and to unite as one great Church. Every attempt to do this has only increased confusion, and disobedience to the word of God.

Unity of Brethren, Good and Pleasant

"Behold how good and pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing: even life for evermore," Ps. 133.

This is God's commentary upon a unity that men do make or break. To dwell together may be anything but good and pleasant; but to dwell together "in unity," it is here that the Lord commands the blessing.

Pentecostal Unity

The Church began on the day of Pentecost, in perfect unity, "They were all of one accord in one place . . . all filled with the Holy Ghost. . . . They that gladly received His word were baptized, and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine, and fellowship, and in breaking of bread and in prayers," Acts 2: 1-42. This was perfect unity, "the unity of the Spirit," "the unity of the faith." (See Eph. 4: 3 and 13.) When they all ceased to speak the same thing—the apostles' doctrine—that unity was lost never to be recovered. When God speaks against division, it is usually internal division in an assembly that He is censuring. This too often goes from bad to worse until it breaks out into open rupture. Then to avoid the stigma

WORDS IN SEASON

of being charged with going out in division each party claims to be the original assembly: and, very foolishly, those who remain in the original Hall often think that that fact proves their claim. Both parties seem loath to admit their share in the division or to turn their faces back toward the unity of Pentecost, by closer obedience to God's word.

While the apostles were living there was no open rupture in any assembly; nor between any two assemblies, though they were fast traveling the road to such rupture, by becoming less and less subject to the word of God, that which alone can produce or maintain true unity.

The Lamp Stand Removed

The unity of the faith, and this must be the basis of all true unity, may be lost, as far as assembly testimony is concerned, in either one of two ways. (1.) Paul warned the elders of Ephesus "of your own selves shall men arise speaking perverse things to draw away disciples after them," Acts 20: 30. By corrupting the apostles' doctrine they gathered a company, not around the Lord Jesus, but around themselves. They went out in division. That such divisions would prosper can be easily understood. People like to follow clever men. Then doctrine is always perverted to please the carnal; and that which pleases the flesh draws the crowd, and so becomes the dominant religion. (2.) Those who did not go out in division lost their "first love," and though they kept up a fair exterior the light of their testimony was going out, and He who walked in the midst of the seven golden candlesticks said "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place except thou repent", Rev. 2: 5.

Rome may not have gone out in division, but simply degenerated until the light that was in her became darkness, this would be deemed sufficient reason for her to claim to be the true church, the original assembly: and to cry "heretic" against all who would not continue with her in her wickedness—to her such have gone out in division. The cry today, "We are the original assembly; they went out in division," is of just the same weight as Rome's cry, "We are the true church: they are heretics." The pedigree claim amounts to nothing. It may serve as a cloak to cover all kinds of disobedience, and disloyalty to the Lord Jesus. Rome had attained a great measure of Satanic unity: but the distance she had departed from God's unity must be measured, not by her claim, but by the measure in which she had departed from God's standard of unity—the apostles' doctrine. When division comes, as we said, those who remain in the original Hall are apt to cry against the others, "They went out in division: we are the true assembly." When one thinks of the removal of the candlestick from Ephesus, how shallow are all such reasonings? Laodicea

WORDS IN SEASON

may not have divided, in fact it seemed content to let every man do what was right in his own eyes, and yet the Lord said "I will spue thee out of my mouth," Rev. 3: 16.

In Israel the light of the sanctuary went out. The vessels of the sanctuary were carried to Babylon. God scattered them because they disobeyed His word. So it was with the seven golden candlesticks: they were carried captive into spiritual Bablyon. Turning from the apostles' doctrine amounts to the same thing as division.

Remnant Testimony

At the beginning of each dispensation God starts the testimony right, and commits the keeping of it to His people. When they mar that testimony He never restores it to its original perfection. He does, however, raise up a remnant testimony, and links Himself with that remnant, blessing them in proportion as they return to obedience to His word. A notable instance of this is found in the books of Ezra and Nehemiah. For seventy years Israel had been captive in Babylon; then God opened the way for their return to Jerusalem; and many went up with a desire to obey God's word as it had been given at the beginning by Moses. Ezra **buildded the altar** of the God of Israel . . . as it is written in the law of Moses the man of God," Ezra 3: 2. He also began "to build the house that was buildded these many years ago," 5: 11. Then God exercised Nehemiah about the broken down condition of the walls and gates. Nehemiah traced the cause of this sad condition to its right source, and confessed it as sin, "We have dealt very corruptly against Thee and have not kept the commandments, nor the statutes, nor the judgments which Thou commandest Thy servant Moses. Remember we beseech Thee the word that Thou commandest Thy servant Moses, saying, If ye transgress I will scatter you among the nations. But if ye turn unto Me, and keep My commandments, and do them, though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set My Name there," Neh. 1: 8-9.

What walls and gates are to a city, God is to His people when they walk in obedience to His word, otherwise He will expose them to the enemy and scatter. Satan had not only succeeded in putting out the light of the candlesticks, he had also succeeded in uniting practically everything under what God calls "Babylon the Great, the Mother of harlots and abominations of the earth," Rev. 17: 5. But "The New Learning" came; the word of God was translated into the common tongue: many broke away from Rome's works of penance and of merit, to justification by faith in the precious blood of Christ for salvation. In Old Testament language, they built the altar again. Rome branded them as having gone out in division: but in reality they had taken a long step back toward the unity of Pentecost.

WORDS IN SEASON

God exercised men about the sad broken down condition of things in Protestantism. Like Rome, they had plenty of gates and walls strong and high, but they were not gates and walls for the shepherding of the godly in separation from the unsaved, but for the building up of sects and parties composed of saved and lost to be governed by humanly devised rules and regulations. God's gates and walls were practically ignored. Many seeing this turned away from it all to own no creed but the word of God, and no name as the gathering centre but the Name of the Lord Jesus Christ. This took them back, to gather as Assemblies began to gather on the day of Pentecost. In proportion as they returned to obedience to the word as it was given at the beginning there was unity amongst them; but after all the return was but partial, and the unity incomplete: and often in seeking to produce an artificial unity—a unity without obedience—they caused bitter divisions. When will we learn that if we as assemblies **disobey God's word** and live like the worldling; or adopt the unscriptural practises of the sects around us; change His ordinances, or disobey His commandments, that He will **scatter** us? When will we learn that though we were scattered unto the uttermost part of heaven, and turn with our hearts to obey His word that He will gather us again unto the place where He has chosen to place His Name there? Unity attained in any other way is not God's unity.

The Apostasy

The walls and gates of separation found in God's word, with godliness, secures a unity that God will recognize: walls and gates without godliness is empty Phariseism: gates and walls with ungodliness is Satanic unity. The Greek church had walls great and high. The Czar and the Patriarch and the whole Russian army walled her around: but her ungodliness became apparent unto all and the Bolsheviks are tearing her to pieces. Rome's gates and walls are still towering high: but the Fascists and socialists are tracing their ills to her intrigues, and the Antichrist will tear her in pieces and burn her idol gods with fire, Rev. 17: 16. Protestantism has had her walls great and high, but "Modernism" with its scientific, evolution infidelity has already prepared for her scattering by the "antichrist" as a hindrance to civilization. And where are we in this awful apostasy?

The descendants of those who returned from Babylon, gathered by God unto "the Name and the Place" degenerated into the proud, impudent, disobedient, self-satisfied formalists of Malachi's day, to unite later with Sadducees and Gentiles in murdering the Son of God.

Laodicean Confederacy

When Christians let the truth slip for what they call unity: when to escape the fight of faith they shew "charity": when truth is esteemed a vague, uncertain, unknowable thing so that every

WORDS IN SEASON

man must be allowed to believe and do that which is right in his own eyes; when truth ceases to take a firm grip of the conscience; when we believe that no fixed pattern has been given; when we agree to differ then it is time to know that what we desire is confederacy, not unity.

Satan is very busy seeking to **confederate** all kinds of discordant elements. Protestant sects are urged to confederate into "Community Churches," where no doctrine is to be preached that would offend any. Parsons, Priests and Rabbis are found on the same platforms flattering one another. Some in our assemblies think that they are doing God service in seeking to unite companies that men of God, a few years ago sought to keep separate because of teachings and ways that did not conform to the plain word of God. This is the road men are traveling toward the last great confederation against Jehovah, Satan's unity under the anti-christ—modernism.

If we will forward God's unity we must be more careful, not less, to speak only the apostles' doctrine, to walk more carefully in their ways; to purge ourselves more thoroughly from vessels to dishonor; and to follow more closely righteousness, faith, charity, peace with them that call on the Lord out of a pure heart, (2 Tim. 2: 19-22). Where there is unity the word of God settles everything; in confederacy things are not settled. Almost anything must be allowed to pass for **conversion**. There must be no "quibbling," as it is called, about **baptism**—the sprinkling or immersing of babies must be allowed to pass. Those who claim to be Christians must be **received** to break bread, even though they belong to a sect where almost every unscriptural thing is tolerated: when they have no thought of **continuing steadfastly in the apostles' doctrine**; nor in **fellowship**; nor in **breaking of bread**; nor in **prayers**. (See Acts 2: 41-42).

God never had but the one standard by which to measure church unity—His word. In the measure in which we as companies, and as individuals return unto obedience to that word will He **gather** us unto the place where He has chosen to put His Name there, as in Ezra's day: but if we gather ourselves by letting the truth slip, and by making it easy for the unbelieving and disobedient to find a place amongst us, God will as surely spue us out of His mouth as He spued Laodicea out of His mouth long ago, in spite of their claim to be rich and increased with goods, and to have need of nothing.

"Say ye not a confederacy to all them to whom this people say, a confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of Hosts Himself, and let Him be your fear, and let Him be your dread," Isa. 12: 13.

E. A. M.

THE WILL OF GOD



EACH me to do thy will; for thou art my God."

To do God's will ought to be the highest ambition of every child of God. It was the Master's delight: it was Paul's ambition. Assemblies may get off the track; and preachers may spend their precious time bickering and biting; yet it is always possible for the child of God to pray "Teach me to do thy will, for thou art my God." Every one who does this will not only save himself from backsliding, but also those who hear him, with intent of doing the will of God.

What a contrast there is between a Christian who seeks to do the will of God, and one who does what seems to him best, influenced by circumstances and surroundings! We have an illustration of this in the lives of those two remarkable men Jacob, in the Old Testament, and Paul in the New. They were both brought to a knowledge of God, one fleeing for his misdeeds, the other caught red handed persecuting the saints of God. Each had a heavenly vision, the one at night, the other at mid-day. Both received promises from God: the one doubted them: the other was "obedient unto the heavenly vision." Jacob began by scheming and planning, and his life followed the line of least resistance. Paul started out by taking God at His word: fixed his eye on the risen Christ; and pursued a straight course right on to the goal.

Notice what the Lord said to Jacob: "I am with thee, and will keep thee in all places whither thou goest: and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of," Gen. 28: 15. Could anything be more sure? Yet what planning! He says "If God will be with me . . . I will surely give the tenth unto Thee," Gen. 28: 20-21. He began with an "if," that brand mark of doubt and unbelief which ruined our first parents; and with which the Devil sought to seduce the blessed Son of God, "If thou be the Son of God," Luk. 4: 3. God had said that He would bless Jacob; and it was sin and unbelief on his part to doubt it. Observe, also, the proportion he was going to give to the Lord—a tenth. A fine bargain he would strike with the Lord! If God would give him ten then he would give back one: like the old farmer looking at ten potatoes, and muttering to himself as he picked out the smallest, "Ten tatters, and I must give one to the Lord."

What a contrast when we turn to Paul's conversion? "Lord, what wilt thou have me to do?" He wanted to know the Lord's will: and more, he wanted to do it. He seemed to realize from the very first that the Lord had saved him, not to plan and scheme and give as little as possible, but to offer himself, spirit, soul, and body to his great Redeemer. He struck no bargain, but laid his all upon the altar.

WORDS IN SEASON

How this shames some of us, as we think of the love and devotion of that man of God? How like Jacob most of us have been? How few like Paul. As some of us look back and see how we have doubted His promises! wasted the time given us; and squandered the means He has entrusted to us, for our own pleasure and comfort, it humbles us as we think of our ungratefulness and neglect.

It is interesting to notice how these two men looked at the providential dealings of God. Scheming, planning Jacob often found himself in circumstances that did not please him; and in bitterness of soul, unbelief would make him exclaim, "All these things are against me"—the fruit of his "if" instead of resting upon the Lord's "I will."

Paul had faith in the Lord, and confidence in the various trials and vicissitudes of life: and from prison's dungeon, or stormy deep we hear him saying, "We know that all things work together for good to them that love God," Rom. 8:28. The planning, scheming man, who offered the Lord a tenth, saw "all things against him;" the consecrated, obedient man who put his all upon the altar saw "all things working for good." And so it is today. Many a wretched heart; many a wrinkled face; many a wrecked life would have been avoided had the daily prayer been "Teach me to do Thy will, for Thou art my God."

Again contrast the summing up of these two lives. The old patriarch, Jacob, nearing the close of his career, standing before Pharaoh, sums up his life in sorrowful words—"The days of the years of my pilgrimage are one hundred and thirty years; few and evil have the days of the years of my life been," Gen. 47:9. Is not this the wail of many a Christian as death's dread shadows fall: and the ever active mind, and the now awakened conscience scans the vista of the past, and sees time wasted, opportunities gone, money spent in pride and pleasure: God's people, perhaps, stumbled and sinners lost, all because the daily prayer was not "Teach me to do Thy will, for Thou art my God." "Whatever a man soweth, that shall he also reap."

Paul, the aged, draws near the end. No earthly honors await him, as they did Jacob. He is in chains: but with firm step and steady mien he walks toward the block; but not alone, there is one at his side whom he has known, loved, and served since first he met Him on that memorable day, near the gate of Damascus. With buoyant spirit and happy face we hear him say, "I am not ashamed, for I know whom I have believed." His neck bared; his head laid on the block: the executioner's axe glitters and falls, and that noble head rolls in the dust: but God's will has been done; and his closing words still burn in our souls, "I have fought a good fight; I have finished my course; I have kept the faith." God will not let the memory of His servant rot. He

WORDS IN SEASON

being dead yet speaketh: and for one who has been helped and inspired by Jacob's life, a thousand have been by Paul's.

Yes, it pays to pray at the start of the Christian life "Teach me to do Thy will:" it pays all through life: and it blessedly pays at the close of life. Yet we cannot but admire the grace and kindness of God's heart in that He has condescended to identify Himself with Jacob. The Psalmist could say, "Happy is he that hath the God of Jacob for his help," Ps. 146: 5. Had He only been the God of Paul most of us would have been left out. Yet let us remember that Jacob looked back with sorrow: Paul looked on with joy: and if we would end like he let our daily cry be "Teach me to do Thy will, for Thou art my God."

William Williams.

WHAT THINK YE OF CHRIST?

To the artist He is the Altogether Lovely.
To the architect He is the Chief Corner Stone.
To the astronomer He is the Sun of Righteousness.
To the baker He is the Living Bread.
To the banker He is the Hidden Treasure.
To the biologist He is the Life.
To the builder He is the Sure Foundation.
To the doctor He is the Great Physician.
To the educator He is the Great Teacher.
To the engineer He is the New and Living Way.
To the farmer He is the Sower, and the Lord of the harvest.
To the florist He is the Rose of Sharon and the Lily of the Valley.
To the geologist He is the Rock of Ages.
To the horticulturist He is the True Vine.
To the judge He is the Righteous Judge, the judge of all men.
To the juror He is the Faithful and True Witness.
To the jeweler He is the Pearl of Great Price.
To the lawyer He is the Counselor, the Lawgiver, the Advocate.
To the printer He is the Good Tidings of Great Joy.
To the oculist He is the Light of the Eyes.
To the philanthropist He is the Unspeakable Gift.
To the philosopher He is the Wisdom of God.
To the preacher He is The Word of God.
To the sculptor He is the Living Stone.
To the servant He is the Good Master.
To the statesman He is the Desire of All Nations.
To the student He is the Incarnate Truth.
To the theologian He is the Author and Finisher of Faith.
To the toiler He is the Giver of Rest.
To the sinner He is the Lamb of God that taketh away the sin of the world.
To the Christian He is the Son of the Living God.
He meets the needs of all classes and conditions of men. As deep answers to deep so does he respond to the movings of each soul of mankind.—(From an India Newspaper.)

THE LOWLY KING



will encamp about my house because of the army, because of him that passeth by, and because of him that returneth (those that act as sentinels) and no oppressor shall pass through them any more; for now I have seen (its wretchedness) with my eyes." After this general reference to a future deliverance, it is said, "Rejoice greatly, O daughter of Zion! shout, O daughter of Jerusalem! Behold thy king cometh unto thee; he is just, and having salvation, lowly, and riding upon an ass, and upon a colt, the foal of an ass." Zech. 9: 8-9.

This is a delightful prediction, at which the whole world of sinners ought to rejoice. It is a gracious star of hope in the hemisphere of the Old Testament, greeted for centuries by the saints of God with tears of ardent longing. More than four hundred years had elapsed after these words had been uttered, when, on the summit of the Mount of Olives, the Man of Nazareth appears, and calls to mind this ancient prophecy. On the point of approaching Jerusalem, He orders an ass and its colt to be brought Him; seats Himself upon one of them, and publicly enters Jerusalem upon it, in the presence of assembled multitudes.

But what does he testify by this mute but significant action? What else than that the prophet's words are being fulfilled in his own person? What else than that he is the promised King of glory, just, and having salvation, and bringing peace to his people? What else than as if he had said, "It is I, whose dominion shall extend from sea to sea, and from the river to the ends of the earth? It is I; therefore rejoice, O daughter of Zion! and O daughter of Jerusalem!" Yes, He announces this as loudly as with a voice of thunder. No other meaning can lie at the bottom of that scene. If Jesus were not the promised King of Peace, with what epithet should we be compelled to designate that act? But He knew what He did, and how far He was justified in it; and hence, in His entry into Jerusalem, we have a new, powerful, and actual proof that Christ was the true Messiah announced by the prophets, and at the same time, the only-begotten Son of the Father, our Mediator, and eternal High Priest.

My readers, doubtless, feel how extremely striking is this trait in our Lord's history, and, in fact, the passage on which we are meditating has never been sufficiently appreciated from this point of view. The disciples, and even many of the people after this event, had no doubt whatever that He was no other than the Mighty Prince of Peace so long before predicted. Observe how He is attended. A more than regal entry is prepared for Him. The people cast their garments in the way, bestrew the road with verdure, and precede and follow Him with palm-branches in their hands, as in a triumphal procession, and there is no end to their exulting hosannas. "Hail," they cry, "to the Son of David! Blessed be he that cometh in the name of the Lord! Hosanna in the

WORDS IN SEASON

highest!" Only think of such homage being paid to a simple individual, devoid of all regal insignia! But it explains itself. The rider on the lowly beast of burden was seen, in part at least, by the ancient prophets, surrounded by this homage. It could not fail that Zechariah, in particular, whose prophetic vision of the King of Glory enabled him to describe the scene as minutely as if he had really witnessed it, fully dispelled from their minds any remains of obscurity, which might still envelop the person of Him who was thus entering Jerusalem. But that which elevated their ideas of Him to perfect certainty was the stupendous miracle which He had performed at Bethany, in raising Lazarus from the dead. After such an occurrence, how could they be silent, or cease exultingly to exclaim, "Hosanna to the Son of David!"

The Pharisees heard the rejoicing with secret indignation, and morosely said to him who was thus applauded, "Master, rebuke thy disciples." But why did not they rebuke the rejoicing multitude themselves? Why did they not accuse them of being under a delusion? Why did they not adduce as a proof that the raising of Lazarus by their rabbi was only a tale, as well as that one born blind had been restored to sight by Him? O had they been able to do so they certainly would not have refrained! But this was out of their power. The facts were too generally known and acknowledged. In despair, therefore, they apply to the Master Himself to rebuke His followers. O how does this significant trait tend also to strengthen our faith! But does the Saviour comply with their wishes, and reprove the enthusiastic crowd? On the contrary, He rides on, surrounded by a thousand hosannahs; thus letting the ancient prophecy of Zechariah develop itself in all its aspects in His procession, and calmly received the homage as His due, while remarking to the Pharisees, "I tell you that if these should hold their peace, the stones would immediately cry out." My friends, what more can you desire? Nothing under heaven is more fully proved than that the Lord Jesus knew Himself to be the God-man, who had been promised and expected for thousands of years; and this is in itself a sufficient weapon for us victoriously to repel and overthrow all objections which might be raised against our belief on Him.

The whole scene of the entrance of Jesus into Jerusalem has both its typical and prophetic side. The progress of our Lord, so destitute of pomp, neither clothed in purple, nor on a gayly caparisoned war-horse, nor accompanied by ribboned magnates or dignitaries, but in the simplest attire, on the foal of an ass, and surrounded by poor fishermen and tradespeople, gives us a hint in what manner Christ, for centuries together, will manifest Himself on earth until His second coming. And the expressly quoted, and now accomplished prophecy of Zechariah, confirms and attests this, in the words, "Behold, thy king cometh unto the lowly"—a word which implies at the same time the idea of an

WORDS IN SEASON

entire absence of display, pomp, and dignity; and this is the attribute which is peculiar to His government to this hour.

"But where do we discover Him?" O descend into the basements of human society; become initiated into the privacy of experimental religion in the cottage; listen to the narratives of "the quiet in the land." Read the missionary records, which, like Noah's dove, fly toward us with the green olive leaf of refreshing intelligence from the regions of the home and foreign missions. Inquire of the many thousands, who, in every quarter, and in quiet concealment at Jesus feet, are healed of their heartfelt maladies, or else, already comforted, fall asleep in His name. Do this, and you will no longer ask, Where is Christ, the King? Truly He is still among you, with the same power, love, and miraculous grace by which He was formerly accompanied. The "Hosanna to the Son of David," has not yet ceased upon earth, and never will.

"But will His kingdom prosper in the world?" O be not anxious on this account! The passage we have been considering affords a powerful panacea against such apprehensions. Observe, first, what our Lord commissions His disciples to say to the owner of the ass and its colt: "Say to him, that the Lord hath need of them, and straightway he will send them." "The Lord hath need of them;"—more is not necessary. If He requires them, all must be at His command. He speaks, and it is done; He commands, and it stands fast. "The Lord hath need of them!" What a glorious encouragement for missionaries; what valuable consolation for the Church, when fears are entertained for the supply of faithful witnesses! What an incomparable assurance that He can never be deficient of means for the accomplishment of His plans! Hide these words in your spiritual treasury, my friend, and refresh yourselves with them as often as you feel your courage fail.

Observe, further, how the Lord, while fulfilling to the letter the prediction of Zechariah by the manner of his entrance into the Holy City, confirms at the same time, the whole of the prophecies respecting Him. You know what these passages predict. According to them His foes shall eventually become His footstool; the ends of the earth shall be His inheritance, and the Lord shall be one, and His name one. Jerusalem, cleansed and purified, shall become a praise in the earth; and there shall be one fold, and one shepherd; and whatever else the Eternal Father may have sworn to give Him. As infallibly as the one was accomplished, so surely will not the other remain a mere type and shadow. The literal fulfillment of Zechariah's prophecy is a most striking pledge of the eventual accomplishment of the vision of John in the Revelations. "Behold, a white horse, and he that sat upon him is called Faithful and True, and hath on his vesture and on his thigh a name written, King of kings, and Lord of lords." And in like manner shall be fulfilled that other vision in which he beheld, around the throne of the Lamb, that host of adoring saints "which no man could number."

WORDS IN SEASON

QUESTION CORNER

- (1.) Is it contrary to Heb. 10:25 for men who cannot get work here in the winter to go to the woods where there is no opportunity to break bread in remembrance of the Lord's death?
- (2.) Where are the souls of the heathen who died before Christ came?
- (3.) What is the meaning of 1 Peter 3:19-20.
- (4.) Do children who die before the years of accountability go to heaven?

Ans. (1.) In the Old Testament God was very careful that His redeemed people keep the passover. "The man that is clean, and is not in a journey, and forbearth to keep the passover, even the same soul shall be cut off from among his people, because he brought not the offering of the Lord in his appointed season, that man shall bear his sin," Num. 9:13. We believe that the same principle would apply in our day. Sickness might hinder some from being at the Lord's table; or absence from home when unavoidable; and other things. Whether the men go to the woods through necessity, or through covetousness, is something they should be exercised about in God's presence. Being away from the table from necessity is far removed from "forsaking" or turning the back upon God's Assembly.

(2.) All the heathen are idolaters, and God says "Idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone: which is the second death," Rev. 20:8. How they became idolaters is clearly seen in Rom. 1:18-32.

(3.) This is a difficult passage, and is explained in various ways. We are on safe ground when we know that it does not say preached the Gospel. The word translated preached simply means made proclamation. Abraham made proclamation to the rich man in Hell, Luke 16:25-26, but it was a proclamation of the irreversibility of his doom. The death of Christ brought no hope to the lost in Hell, but it does increase their condemnation because God holds them guilty of that death.

(4.) We believe that they do. When David's child died he said, "I shall go to him, but he shall not return to me," 2 Sam. 12:23, and he was comforted and went into the house of the Lord and worshipped. (See also Jer. 31:15-16.) Then again we have the words of the Lord, "Suffer little children, ~~to~~ forbid them not, to come unto me, for of such is the kingdom of heaven," Matt. 19:14.

"Arise, My love, My fair one, and come away.
For, lo, the winter is past,
The rain is over, and gone;
The flowers appear on the earth;
The time of the singing of birds is come,
And the voice of the turtle-dove is heard in our land
The fig-tree putteth forth her green figs,
And the vines in blossom give forth their fragrance.
Arise, My love, My fair one, and come away."
—(Cant. 2:8-13.)

There is a balm for every pain,
A medicine for all sorrow;
The eye turned backward to the Cross,
And forward to the morrow.

The morrow of the glory and the psalm,
When He shall come;
The morrow of the harping and the palm,
The welcome home.

Meantime in His beloved hands our ways,
And on His heart the wandering heart at rest;
And comfort for the weary one who lays
His hand upon His breast.

WORDS IN SEASON

NIAGARA FALLS, ONT.—Mr. D. McGeachy was here for a few meetings. He also visited St. Catherines.

PUGWASH JUNCTION, N. S.—The Conference was about its usual size. Bren. J. K. McEwen, Moneypenny, McKelvie, Moffatt, McCullough, McMullen, Brennan and Marshall took part. Three professed to be saved. Bren. Moneypenny and McEwen are having a few meetings in the various Halls. McCullough and McKelvie go into Tent work. Brennan and McMullen go to New Foundland for Tent work.

PHILADELPHIA, PA.—Mr. Clark from Central Africa is having encouraging meetings in the various Halls.

EARLTON.—B. Widdifield is having meetings here, and is going to Charlton. E. B. Steen is expected soon.

VICTORIA ROAD.—We had a good conference with helpful and practical ministry. Bren. Douglas, Bruce, Widdifield, Steen, Gilchrist, Shivas and Miller taking part.

TORONTO, ONT.—The Tent is pitched in the eastern part of the city, worked by Silvester and Gould. Meetings large and good.

FOREST.—Bren. Joyce and Wilkie have their Tent pitched near here, and are being encouraged.

GRAVENHURST.—Bren. Shivas and Watson hope to try this town with a Tent this season.

ORILLIA.—We had visits from Bren. Douglas and Black. Bro. Williams from Venezuela has been visiting assemblies in these parts. Mr. Gunn who came home with him feeling poorly is feeling some better.

SOUTH RIVER.—Four obeyed the Lord in baptism recently. The Gospel was preached by Bren. Bruce and Steen.

SOUTH MANCHESTER, CONN.—Bren. Matthews and Warke had a week's good meetings.

ST. CHARLES, MICH.—Mr. Jas. Kay is trying a siege in St. Charles where he saw the Lord's hand with him some time ago. Mr. Moses Barr is spending his vacation with him helping.

MEMPHIS, TENN.—Bren. Chas. Keller and R. Curry have pitched their Gospel Tent in this large city, and hope to see something done for God. Their present address is Care General Delivery.

WEST BROOK, MAINE.—Mr. W. H. Hunter is working the Tent here: with E. Wilson, of Boston, as helper.

OAKLAND, CAL.—J. Rankin is working the Gospel Tent in East Oakland.

BRANDON, MAN.—The conference was smaller than usual owing to the weather, but God was mindful of us, and a woman was saved.

PORTAGE LA PRAIRIE, MAN.—The Conference was good. Mr. Bunting had some meetings and one professed salvation.

MOORES JUNCTION, MICH.—R. A. Barr has his Gospel Tent pitched here seeking to follow up work done in the school house last winter.

BROCKTON, MASS.—The Conference was well attended: ministry practical and edifying by Bren. Dr. Martin, Bridges from China, and Boardman. Mr. Bridges remained over Monday night and gave an account of the work in China. The correspondent for the assembly is Mr. J. E. Glenn, 781 Main St., Brockton, Mass.

CLOUD BAY, ONT.—Mr. F. W. Mehl is holding meetings in this farmers' settlement in the wilderness of Canada about 40 miles from the nearest city, Ft. William. Mr. Mehl does a good work with his Bible carriage. His home address is 15 North Central Ave., Duluth, Mich.

PITTSBURGH, PA.—J. W. Johnston has had some meetings here, also in Maplewood, Mo., Perry, Kans., and Kansas City, Kans.

SAULT STE MARIE.—Mr. John Ferguson is having well attended meetings here. One had professed to be saved.

EAST PITTSBURGH, Pa.—Mr. F. Reiner has had a series of meetings here.

YORK, N. Y.—Bren. W. Pinches and McMullen purpose working the York Tent in Geneseo this season. Mr. McMullen had meetings in Lang, Ont.

WORDS IN SEASON

MONROVIA, CAL.—Mr. Jas. Erskine writes of a few hours happy fellowship of the Lord's people from various assemblies at Long Beach, several of the Lord's people ministering the word. Mr. Erskine's address is 501 West Lemon St., Monrovia, Cal. His daughter, who is very ill, has been saved recently.

SARNIA, ONT.—The Gospel Tent is now up and Bren. McGeachy and McBain are having meetings in it.

BOSTON, MASS.—Dr. Matthews had helpful meetings here, and we are expecting Mr. J. K. McEwen. Mr. Wm. Matthews keeps fairly well.

GLOUCESTER, N. J.—Robt. Halliday is working a Tent here with help of Camden brethren.

WOODBURY, VT.—Word has reached us of several being saved at some cottage meetings by Bro. E. H. Corliss.

ALTOONA, PA.—Bren. Armstrong and Winemiller have pitched their Tent in Juniata, near Altoona, with fair hearing to begin with.

WILSON, CONN.—Mr. Cesare Patrizio's address until about the middle of September will be Box 191, Wilson, Conn. He and Bro. Rosania have pitched their Tent there. Bro. Patrizio had meetings in Long Branch, N. J., with fruit in conversions.

MONTREAL, QUE.—W. H. Hunter had meetings here, and in Campbellford, Peterboro, Toronto, Tillsonburg and Hamilton.

NEW YORK, N. Y.—Mr. J. H. McKay has sailed for the mission field, Grenada, with health much improved.

GLEN EWEN, SASK.—We had a refreshing conference: Bren. Dickson, Telfer, Chawner, Bunting, Fish and Johnston ministering the word. Bro. Fish remained for meetings: the others going on to Waseca conference.

ORANGE, N. J.—A Sunday School in English has been started in connection with the Italian assembly, 53 S. Day St.

MERVIN, SASK.—The hand of the Lord has been seen in the salvation of souls: six have been baptized, and a testimony formed, 11 breaking bread and others exercised. Correspondence to Cox Bros., Box 64, Mervin, Sask., Canada.

CONFERENCES

SPRINGFIELD, MASS.—The Conference dates are, D. V. September 3, 4 and 5. Saturday evening, 3rd, prayer meeting in the Gospel Hall, 1910 Main St., 7 P. M. Sunday and Monday in Memorial Parish House, Memorial Square, North Main St. Correspondent, W. Gourley, 48 Rimmon Ave., Chicopee, Mass..

LA CROSSE, WIS.—The Conference dates are, D. V. Sept. 3, 4, 5, in Gospel Hall, Clinton St. (L. R. Sundvay, 1209 West Ave., S.)

NEW BEDFORD, MASS.—Conference dates are Sept. 3, 4, 5, with Prayer Meeting Saturday evening. (Mr. D. McGill, 193 Blackmer St.)

GALT, ONT.—Annual Conference, D. V. Sept. 3, 4, 5, (Wm. Jardine, 61 Barrie St.)

ORILLIA, ONT.—Conference dates, Sept. 3, 4 and 5. Prayer meeting Friday, 2nd, 7:45. (S. Shivas, Box 390.)

SYDNEY MINES, N. S.—Conference dates, Sept. 4, 5, 6, with prayer meeting Saturday, Sept. 3. (T. Hamilton, Box 123.)

FALLEN ASLEEP

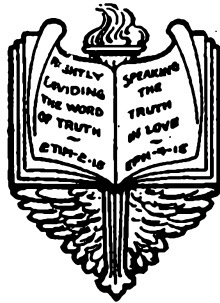
MR. LESLIE GLENN, of Brockton, Mass., aged 34, departed to be with Christ, Sunday, June 26, after an attack of typhoid fever. He had been saved a couple of years. Dr. E. A. Martin spoke to a large company at the funeral.

MRS. CHAS. PECKENS, of Toronto, O., on June 4th, aged 44. Saved 27 years ago when Mr. D. Oliver had meetings here. She was the daughter of Mr. J. Firm: the mother of ten children, a good consistent Christian. W. B. Johnson preached the Gospel to a very large company at the funeral.

MR. JAS. CLELAND, on July 6th, aged 75. Saved 59 years ago in the Galt revival: has maintained a good testimony which God honored in conversions and in leading on God's people in and around Deckerville, Mich., where he was buried, Bren. Barr, Dr. Jefferies and Lyon preached the word.

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 1927

CONTENTS

	Page
From Various Authors.....	129
"Seek and Ye Shall Find".....	130
Disappointed.....	131
"Look on the Field"—"The Field is the World".....	132
"God's Fellow-Workers; or Types and Imitators".....	134
Extract From a Letter.....	138
Where Saul's Armor Hung.....	139
Extract From a Letter.....	140
The Increase of God Versus Laodicean Prosperity.....	141
Taking Counsel.....	143
Question Corner.....	144
Work and Workers.....	ii, iii, iv

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Notes of Conference, etc., should reach us by the 12th of preceding month

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WORK AND WORKERS

W. ASHEVILLE, N. C.—W. G. Smith pitched the Tent in a country district with a fairly good attendance, later S. McEwen joined him and the Tent was moved into W. Asheville: attendance rather small: children's meetings very good. Bro. Smith's address is 114 Hudson St., W. Asheville, N. C.

CLEVELAND, O.—W. P. Douglas has returned after 7 weeks in Ontario visiting Peterboro, Orillia, Midland, Victoria, etc.

WASECA, SASK.—The Conference was very encouraging. Bren. Dickson, Telfer, Willoughby and Johnstone of Venezuela gave good words. The newly formed assembly at Mervin was in hearty fellowship. Dickson and Telfer held four meetings at Cosy Nook. Willoughby continues peddling the Gospel on the Prairies with blessing.

GLEN LEED.—W. Beveridge is in Tent work here: attendance not large.

BOSTON, MASS.—S. C. Keller was with us for a few meetings. He also visited Lawrence, Chelmsford, S. Manchester, Hartford and Worcester.

NORTH BAY, ONT.—Bruce and Widdifield are in Tent work here, and encouraged. E. Steen has been encouraged at Earlton and Charlton.

GRAVENHURST.—Shivas and Watson pitched the Tent here: the latter was called to his mother's bedside: Jas. Gunn is now helping: meetings encouraging.

TORONTO.—Bren. Gould and Silvester are seeing fruit in the Tent: attendance large: J. Monypenny is back after a visit to N. S.

OWEN SOUND.—Bro. Baillie called on his way to Manitoulin Island. Doors are opening for the Word. Pray for this new field.

FOREST.—Joyce and Wilkie are in Tent work here: meetings well attended.

VICTORIA ROAD.—Bro. Miller had good meetings: several professed faith in Christ. He is now at Youngs Point.

MOORES JUNCTION, MICH.—Bren. Barr and Crocker go on in the Tent with increasing attendance: children's meetings encouraging also.

HINCKLEY, MINN.—F. W. Mehl has his Tent pitched here, a small town in a farming community: a fair attendance for a new field.

MONROVIA, CALIF.—The correspondent for the assembly here is Mr. Harry Martin, 143 Lincoln Place, Monrovia, Calif.

MEMPHIS, TENN.—Bren. C. R. Keller and R. Curry are plodding along in the Tent with discouragements and encouragements, as in all work in new fields. Memphis is a large city, many towns around without a Gospel testimony, and even whole states: pray for this new field.

CONCORD, N. H.—Bren. Pearson and Reager plod on in the Tent with some interest: 80 in on Sunday night: and very encouraging street meetings Saturdays.

S. DUNEDIN, NEW ZEALAND.—Mr. F. Macleod writes of safe arrival in N. Z. and of his activities in conferences and Gospel work. His address is 50 Kirkcaddy St., S. Dunedin, N. Zealand.

WESTBROOK, MAINE.—W. Hunter, his son Donald, and E. Wilson were in Tent work in Portland, but now are between Westbrook and Cumberland Mills where the attendance is better.

Words in Season

Edited and Published by Dr. E. A. Martin

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SEPTEMBER, 1927

No. 9

FROM VARIOUS AUTHORS

Upon Thy Word I rest,
So strong so sure,
So full of comfort blest,
So sweet so pure,
The charter of salvation,
Faith's broad foundation.

Upon Thy Word I stand;
That cannot lie,
Christ seals it in my hand,
He cannot lie;
Thy Word that faileth never,
Abideth ever.

* * *

The wisdom of God will ever lead us into the path of His will. It cannot run counter to any of the precepts of Scripture.

* * *

He is truly learned who has learned to forsake his own will, and to delight in the will of God.

* * *

Though God knows our sins, yet He will know them from us and requires from us an honest confession of them; not that He may be informed, but that we may be humbled.

* * *

The miracle at Cana was, we are told very expressly, the beginning of miracles. Here the Lord tolled for the first time the great bell of the universe that summoned men to listen to His sermon. In it God, as a bountiful benefactor, provided for His creatures' happiness. He had said at the beginning, It is not good for man to be alone, and His first miracle was a benediction upon that primal institution; and as marriage is a season of gladness, He provides a fit accompaniment—provides it to the best, and in such large measure as has amazed and alarmed the timid moralist. The quality and greatness of the gift were worthy of God; and we see the generosity all the more clearly when we remember that this bountiful Creator had a little before refused to create bread to relieve Himself of hunger pangs.—(Nichol.)

"SEEK AND YE SHALL FIND"

WE had gone from house to house in White Cloud, Mich., until the supply of tracts in hand was exhausted. I was sitting in the Gospel Car preparing more tracts for distribution when an elderly man approached, and reading aloud the text on the side of the car, "Christ Jesus came into the world to save sinners," he said, "Sir, that's a fact."

I asked him if he had proved the truth of those words in his own experience. He replied in the affirmative. I then put the plain question, Are you saved? He gave a hearty, Yes. I then asked him, How long have you been saved? He answered, Five years. And as to other questions of the "how" and "why" of his assurance he spoke of the love of God, of the death of Christ, of faith in Him, and quoted, "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life," John 3: 16.

I then asked him if he would mind telling me the story of his conversion. As near as I can remember these were his words:

"My wife and I live on a farm five miles from White Cloud. One day about five years ago my wife came to me and said, 'Husband, I believe God is calling us, and we ought to get saved.' I had been thinking along these lines myself, so I said, 'Alright wife, I'll hitch up the horse and we will go to town and find out how to get saved. We drove to town, put the horse in the barn, and went along the main street. The first person we met was a clergyman. We stopped him and asked him how to be saved. 'Well,' said he, 'I'm on an errand now, but if you will go to the parsonage you will find my wife there; she will pray with you.' So we went to the parsonage, and the minister's wife prayed with us: and I tried to pray as best I could, but, sir, God wasn't there, so my wife and I left without getting saved.

"Returning to the street we met two girls, and we asked them how to be saved. Although they were not able to point out the way of salvation they told us of a prayer meeting that night three miles out of town, and said that if we would go there we would hear the Gospel.

There was nothing to do but to hitch the horse again and go the three miles to the prayer meeting. This was in the opposite direction from our home. God was there, and wife and I both got saved that night.

"After the meeting we returned home. It was very cold—a blizzard was raging, and finally we had to give the reins to the horse to take us home for we could not see the road; but wife and I were not cold at all."

They were warm and happy in their first love as Christians. Dear reader are you saved? Have you been awakened to your danger and need? Are you a seeking soul? God did not disappoint these seeking ones. He met their need. Salvation was not found in the minister, nor in the parsonage, nor in their pray-

WORDS IN SEASON

ers, but in the Gospel which is the "power of God unto salvation to every one that believeth," Rom. 1: 16. Already awakened to their great need they heard of God's great love in the gift of His Son: how that Christ died on the cross for the ungodly: how His precious blood was shed on the cross for the remission of sin. They believed it: they received Christ by faith as their own personal Saviour, and were saved. Do thou likewise. Do it now.

F. W. M.

DISAPPOINTED



A BRIGHT prospect was cherished, but when the longed for day arrived, I was disappointed." So is it often. Many a child of God has experienced keen disappointment. Some earthly joy has been made an "attraction," and God has graciously caused its loss, and a deep regret. Often a "holiday" has been in view, and the world's arrangements have been partly modified, but only partly, and the Word has been somewhat choked, and the heart has become somewhat disappointed. Yet, perhaps, there has not been a full enough realization of God's humbling, and of the root of the trouble, and so the same failure has been reached the next year. How many children of God must link spiritual leanness with "going away." They meant to have more study, and many other things were meant, but the "usual" earthly arrangements were appointed first, and these were the mould into which the blessing was to be poured, and God withheld it. Or, it may be, the believer looked forward to certain rearrangements of life and time, with a real expectation of victory. "When I have a home of my own, I will——." But the disappointment of failure soon followed.

Or it may be that a change in business was a while ago, the hope in view. More time for Him was confidently expected, yet present time was not used while waiting, as a stewardship for the Lord, and the hoped-for advantage was never realized. Or promotion, with more money, seemed to be a nearing ground for more usefulness. But the prospect, on being reached, did not satisfy. Business claims fast bound chains around the victim, and he hesitated to break them: and, while he "hesitated," the chains became tighter. Moreover, the "spell" was partly attractive, partly unattractive. The net result was disappointment. Enough had been tasted of the Lord to prevent comfort in wandering, yet enough of His power was not claimed to risk the worldly unwisdom of the joy of deliverance to put the Lord first, in the power of the Holy Spirit.

We often look forward for spirituality instead of looking upward. Let us leave the yesterdays of these failures, and trust now, looking upward. The Spirit of God is indwelling today, and not only tomorrow. Postponed revival spells disappointment. Again the thought comes with power that we often cut the channel first and then ask God to fill it with water, instead of asking

Him to show us **where** to cut it, or **where** He has already placed His river (Ps. 36: 8) for us, without our cutting. Disappointment is oft the fruit of self-choosing mingled with a wish to please God, yet **within** the limits that **we** appoint. **We** want Him to be **first**, but we treat Him as if He were **second**. O beloved friends, let us realize the danger of our decisions, and, in the well known change of letters, seek **His appointment throughout**, as the one remedy for disappointment. Nor are those of us who are older believers without this pressing need. **May He be First!**

“LOOK ON THE FIELDS” (John 4: 35)

“THE FIELD IS THE WORLD” (Matt. 13: 38)



THERE are many reasons why exercised children of God should at this moment obey the first of these scriptures and “lift up their eyes and look on the fields.” In the first place this is a **day of unprecedented need and opportunity**. Never before in the history of the world have so many nations and peoples been accessible to the gospel. Barriers like mountains have disappeared as if cast into the sea. Doors that for centuries have been locked and barred, are open now for the servants of Christ. At the present there is scarcely a place beneath the sun where the feet of him who “bringeth good tidings” may not come. Who but our Lord has removed these barriers, and opened these doors? In the grace of His heart, and in His compassion for souls, He has done it. He has made a way for the messenger of the cross to carry the liberating gospel to the imprisoned sons of Adam, who “sit in darkness and in the shadow of death, being bound in affliction and iron” (Ps. 107: 10). I appeal to you and to my own heart beloved child of God, is it a time for us to be unexercised? Would it give us no joy in the midst of that glorified company who say “Thou art worthy for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation” to know that we had been the instruments in His hands of bringing the word of life to some of these ransomed souls? Now is the day of opportunity; with some of us, if not all, it must be now or never. “He that sleepeth in harvest is a son that causeth shame” (Prov. 10: 5).

Many earnest labourers are cramped in their service through lack of Gospel tracts, Bibles, suitable premises for meetings, etc., which could easily be supplied from our surplus, or with a very little self-sacrifice by us. Beside the tithes and voluntary offerings of the people of Israel they were instructed to leave the “corners of their fields” and the “gleanings of their harvest” for the “poor and the stranger.” If we all were diligent to gather the “corners” and “gleanings” of our purses and provisions, for “the brethren and for strangers,” the work of the gospel would get a mighty impetus, and the hands of the labourers be greatly strengthened. The love of Christ; the cross of Calvary; the solemn re-

WORDS IN SEASON

sponsibility upon us as stewards of "the manifold grace of God"; the glory for the saved; the lake of fire for the lost; all appeal to us in the strongest possible way to awake to our opportunity, and urgent duty, of doing our part in the "furtherance of the gospel."

In Europe, Asia, Africa, South American and the Islands of the Sea, thousands of precious souls are asking for that "Bread of Life" despised in our more favoured lands. While Modernism is corrupting religion; and prosperity is wholly engrossing the world with material things in Christendom; the less favoured, and less fortunate (?) heathen are willing to listen to the word of God. What a shame if we live in luxury in the midst of prosperity, and let the heathen die in his sins without the light of the gospel, which our indolence and selfishness has failed to send with in his reach!

Famine in a country stirs the heart of the civilized world; shall we be unmoved in the midst of millions of men without the "Bread of Life?" The poor dark devotee looks with beseeching eyes to the idol which cannot save, and probably follows his ancestors to his grave without ever once hearing of "the love of God." Brethren and sisters, shall we close our eyes to the scenes of darkness and death around us? Is it not time to "look on the fields?" Soon the coming of our Lord will end the day of grace; now is the moment to do our utmost to gather some sheaves for Him. Don't let our vision be narrowed to our own country, let us look on all the fields. Let us look with sympathy, till the sight moves our hearts to compassion, and our hands to enriching service. Oh, beloved, let us look, and continue to look, upon the fields!

L. S.

P. S.—It is comparatively easy to send money to any country where missionary work is carried on. The writer would gladly supply, or acquire information concerning missionaries in various parts of the world. Having had the privilege of forwarding fellowship to labourers for others for a number of years, the writer would gladly do this service for any of the Lord's people. It has always been our custom to send the name and address of the sender, so the labourer can communicate direct with the donor. Sending the remittance by us is merely the removing of that which seems to some a stone of difficulty. Small sums can be put with others and sent to God's willing workers. In this way any widow can give her two mites where there is not the privilege of an assembly missionary collection.

We hope to be able to print a sheet from time to time, giving some facts concerning some fields where "The harvest is plentiful, but the labourers few." This service is undertaken from the feeling that the work of our Lord in other nations has had too little place in our hearts.

In His love and service,
LEONARD SHELDRAKE,
660 Bingham Avenue, Sault Ste Marie, Mich.

GOD'S FELLOW-WORKERS; OR, TYPES AND IMITATORS

WE beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their works' sake" (1 Thess. 5: 12). Such is God's Word, but how are we to know whom to recognize? This is the question often asked.

Are we to recognize every one who assumes the place of a leader of the saints? By no means. There is an immense difference between being a leader and only assuming to be one. Those only are true leaders among God's people who are true followers of the Lord Jesus Christ. There is no other path to true leadership. "Be ye followers (imitators, R. V.) of Me, even as I also am of Christ." The Apostle in imitating Christ became a type to be imitated by others.

The word "ensample" is the translation of the word "Tupos" (type), and is frequently followed by the word "mimeetees," from which our word "mimic" is derived. It is translated "followers," and in the R. V. "imitators."

The leaders among God's people, who are worthy of the name, are those who so follow Christ as to be able, in measure, to say with Paul, "Be ye imitators of me even as I am of Christ." There are those who are leaders who are not such types, who can obtain a following but not as imitators of Christ. Who have ends to attain but who do not take godly ways of attaining those ends. Who can fire with zeal, in a wrong cause, those who have no zeal for godliness. Such ought to be known only to be shunned.

On the other hand, the power to walk in fellowship with God, is the evidence of true godliness, which is in itself the essence of true leadership. He who leads for God, must himself be led by God!

But let us examine some of the spheres in which such leaders are spoken of as "Types" to be imitated by all who would live for God.

In Preaching the Gospel

"Ye became followers (imitators) of us and of the Lord, having received the word in much affliction, with joy of the Holy Ghost, so that ye were ensamples to all that believe in Macedonia and Achaia; for from you sounded out the word of the Lord," (1 Thess. 1: 6-8).

The Lord was the typical gospel preacher—spending His time and energy in the work, and in His preaching as in everything else glorifying God. The apostle was a faithful imitator of Christ, and so a good type for the Thessalonians, who faithfully copied from him, and in their turn became types, in preaching the Gospel, to all the regions round about. This is a work that requires no great length of experience, however valuable such experience is. The sooner the young convert begins to tell others

WORDS IN SEASON

the good news, the better. He who excels in preaching Christ, is thus far a Type, a leader, to be imitated by those who would please God.

Types in Walk

In speaking to the Philippians the Apostle says "Brethren be ye imitators together of me and mark them which walk so as ye have us for an example"—(Type). He had turned his back upon the world, he was "pressing toward the mark, for the prize of the high calling of God." In this, he was a "type," and so are all who turn their backs upon worldly things. He is the safest leader, in this respect, who most completely renounces this present evil world.

How often we find men who are loaded down with this world's goods, and who are only ambitious to get more, acting as if skill to get on in this world were a sign of ability to govern in an assembly and to lead among God's people! Whereas, it may be a sign of un-fitness, rather than otherwise, being often connected with covetousness and a hard disposition—ability to drive rather than to lead.

"The love of money is a root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things and follow after righteousness, godliness, faith, love, patience, meekness" (1 Tim. 6: 10). The desire for riches tends to unrighteous practices—to lack of godliness—to trust in riches rather than in God—to a selfishness inimical to love—to an impatience under restraint—and to haughtiness and pride, destructive of meekness.

Because of such things, few rich people get saved, and seldom become true guides to the Lord's people; although they may become such by giving heed to the exhortation of 1 Tim. 6: 18, 19.

The Lord's people need those to go before them, who declare by their walk—"We have turned our backs upon earthly things, our citizenship is in heaven, from whence we look for the Saviour, our Lord Jesus Christ."

Types in Business

Although the desire to grow rich is so destructive to godliness, yet to conduct a business should not in the least interfere with a man being a "type." Indeed, this is one of the very things in which the apostle sets himself forth as a type. "We wrought with labor and travail night and day, that we might not be chargeable to any of you, not because we have not power, but to make ourselves an ensample (type) unto you to follow us" (2 Thess. 3: 9).

To be a failure in business, is no sign that a man ought to be "out preaching," but rather the reverse. To be able to carry on a business for the glory of God, is to be a "type" worthy of imitation by God's people. And since the majority of Christians

WORDS IN SEASON

must spend their days in business life, we cannot overestimate the worth of such as become noted as men of God, in the commercial or industrial world.

Types in Suffering

The Corinthian Christians seem to have been going in for "a good time." "Now are ye full, now are ye rich, ye have reigned as kings without us, and I would to God ye did reign, that we might also reign with you; for I think that God hath set forth us the apostles last, as it were appointed to death, for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ, we are weak but ye are strong, ye are honorable but we are despised. Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place—I write not these things to shame you, but as my beloved sons I warn you; for though ye have ten thousand instructors in Christ, yet have ye not many fathers, for in Christ Jesus I have begotten you through the Gospel, wherefore, I beseech you, be ye followers (imitators) of me" (1 Cor. 4: 8-16).

We are living in days when there is not much heart to suffer for Christ. To live in a large house, to wear fine clothes, to have plenty of money, and to have an easy time, is much more to the taste of many Christians, than the path of self-denial and shame, in order to forward the work of Christ.

To be a "type" one must suffer. A little headache must not keep him from the prayer meeting, a little expense must not stand in the way of the Lord's work—a little reproach must not hinder him identifying himself with those gathered to the precious name, nor, if one who preaches, will he prefer a salary (gathered up largely from the unsaved) to trusting in the Living God, because there be trials connected with God's path. Nor will he practice business trickery in order to keep pace with the ungodly. The church is in great need of such "types," those who suffer for Christ and we ought to imitate such.

Types as Shepherds or Overseers

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed; feed the flock of God which is among you, taking the oversight thereof, not by constraint but willingly, not for filthy lucre, but of a ready mind, neither as being lords over God's heritage, but being ensamples—types—to the flock" (1 Pet. 5: 1-3).

There is much in Scripture concerning the necessary qualification for this work, for it is a "work," and not an "office." A work that none can do, unless themselves living for God. "An overseer must be blameless as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre, but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word, as he hath been

WORDS IN SEASON

taught, that he may be able by sound doctrine to exhort and to convince the gainsayers" (Tit. 1:7).

Again, "A bishop (overseer), then, must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous, one that ruleth well his own house, having his children in subjection with all gravity, for if a man know not how to rule his own house, how shall he take care of the church of God? Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil" (1 Tim. 3:2-7). These are some of the qualifications of those who are true overseers in an assembly.

Sometimes we hear the question asked, "Where can we find such a man?" as if it were an almost unattainable standard. It is not so. Surely it is a disgrace for any Christian to have to own that he has not these qualifications, so far as he has gone in age and experience. It is no disgrace to be a novice, nor is it a disgrace for a novice to be but poorly acquainted with the Scriptures, yet these things unfit him for oversight work, because he lacks wisdom, which can only come with age and experience. Besides, there is the danger of his becoming as we say "top-heavy." Then, as to having "children in subjection." Even an unsaved man may have this much. I do not take it to refer to the behavior of grown-up sons and daughters, who have left home authority behind, but to those who are, or ought to be, under parental authority.

When the apostles desired men to look after the daily ministry, they said, "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Carnal Christians may lord it over an assembly, but "types" they are not. Therefore, let no man presume to act as an overseer, unless in those points he can say, "be ye followers of me even as I also am of Christ."

The exhortation to "Know them which labor among you," then, is an exhortation to recognize such "types," those whose lives are worthy of imitation in all such spheres, as we have been looking at. Men whose zeal in the Gospel, whose consistent Christian walk, whose business principles, whose self-denial and suffering for Christ, whose walk before, and care for God's flock are worthy of imitation. These are the men whom God's people are to esteem highly in love, for their works' sake. They are not a different kind of Christians from others, though they are "types." What is seen in them, is what ought to characterize all.

Assemblies and Preachers

Again, it is a bad day for the work of God in any place, when the Lord's people begin to look upon "preachers" as a class having interests differing from the "rank and file" of the saints.

WORDS IN SEASON

Where this spirit comes in, there comes with it divided interests, and, instead of being "helpers together," there is liable to be conflict and strife. On the other hand, when those who profess to be the Lord's servants, assume "lordship," then ministerial pride and authority take the place of being "ensamples to the flock."

When the Lord's people look upon the Lord's servants as a distinct class, who work for them, and are supported by them, then they begin to think that since they hold the "purse," the preacher is under obligation to them, a kind of servant who ought to please them, and to do as they see fit to dictate to him. These two things are manifest in the sects. The cleric is apparently lord over all—but the purse lords it over him.

The business, then, of the Lord's servant, is to so follow Christ that he will be a "type" to others, so that they may safely follow him. And no man should be acknowledged as a leader or servant of God, unless he has proved himself worthy of such "imitation." The ability to say "nice" things from the platform, is not, of itself, sufficient commendation. There must be also the "walking in the truth" (3 John 4).

It is true, that in many things, all fall far short of the perfect Pattern, nevertheless, He is before them, and in measure as they imitate Him, are they types for others. Granting, then, that we have such "types," and speaking, not of their failures, but of them as of successful imitators of Christ, according to their measure, we might say, in view of what we have already noticed, that,

When there are such, and we cease to imitate their zeal in the Gospel, we cease to seek the salvation of the lost.

When we cease to imitate their walk, we cease to live as pilgrims journeying heavenward.

When we cease to suffer with them we cease to suffer with a rejected Lord.

When we cease to respect their oversight, we cease to recognize the government of God.

In conclusion, we will quote the message of the Spirit of God through Paul, to Timothy, his son in the faith. He writes: "Be thou an example (type) to believers in word, in conversation, in love, in spirit, in faith, in purity. Till I come, give attendance to reading . . . meditate upon these things, give thyself wholly to them, that thy profiting may appear unto all. Take heed unto thyself, and unto the doctrine, continue in them, for in doing this, thou shalt both save thyself and them that hear thee" (1 Timothy 4: 12-16).

E. A. MARTIN

EXTRACT FROM A LETTER

"There is need for diligent service in the Gospel, and amongst the Lord's people of the little Assembly here. They have been visited but little for some time. The Assembly has not grown much: yet amidst discouragements, there is much to encourage. About 60 children attend the Sunday school: and there are num-

WORDS IN SEASON

bers of the Lord's dear people now linked up with various denominations who are exercised about their place, and the wrong of what they are connected with. Yet I am uncertain as to whether they can be helped or not.

There now seems to be formed within me the conviction that the best foundation for a new Assembly, or for the up building of an old one is simple souls newly saved. Being taught while in their first love, they willingly buy the truth, and are less likely to sell it. Such usually prove valiant against every threatened invasion of error.

You have doubtless observed the pedigree of the warriors who went forth to victory over the enemy under the leadership of Abraham. Gen. 14: 14. Lot and his household had been carried into hopeless captivity, so far as delivering themselves was concerned. Abram having heard of their captivity armed his trained servants born in his own house, and brought up under the training of the "friend of God from their youth they were well fitted for the battlefield, and therefore they vanquished the enemy, and returned with trophies of a complete victory. In Gen. 19: 19 God commended the patriarch for the way he commanded his household.

Children born as the result of Assembly work, and taught the truth of separation right away, are usually more satisfactory than Christians who come into the Assembly from the sects where in a measure they have been spoiled. Nevertheless there are some happy exceptions to this general rule. An Old Testament illustration of this we see in those who being distressed, discontented, and in debt went out to David in the cave of Adullam."

W. G. S.

WHERE SAUL'S ARMOUR WAS HUNG

"In the account of the fatal battle of Gilboa, at which the kingdom of Saul fell before the Philistine power and Saul and the beloved Jonathan were slain, we read:

"'And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish it in the house of their idols, and among the people. And they put his armour in the house of Ashtaroth; and they fastened his body to the wall of Beth-shan.'

There is nothing to indicate the importance of Beth-shan at that time, nor the character of the house of Ashtaroth. Whether a great temple or a humble, perhaps unimportant, shrine. Now comes word from Beisan that in the great, really stupendous, ruins of the old city, they have uncovered this very temple of Ashtaroth in which were hung the trophies of Saul. None of the trophies themselves yet appear, but who knows what may be found? The importance of the place and of the temple and, most of all, the extent of the Philistine domination in that period, when they so occupied this great Plain of Esdraelon, and the dominating fortress

WORDS IN SEASON

of Beth-shan, is somewhat of a shock. They were no longer a people of the Plain of Sharon, but had possessed themselves now of the best part of the land, the rich Plain that stretched across from the Mediterranean to the Jordan. The greatness of things mentioned so incidentally in the Bible is a constant astonishment. Surely the Philistines will never come up to the greatness of the Hittites; but let us not forget how only about twenty years ago there were those of the great scholars of the world who did not believe there ever was a Hittite nation, never anything more than a petty tribe down about Hebron!

EXTRACT FROM A LETTER

"Now, what portion shall I give you out of my basket? I have been thinking about 'the cup of blessing' (2 Cor. 10: 16) which we bless, and so well we may. How full the cup, how rich the blessing with sorrowless riches; the riches of His goodness, riches of His mercy, riches of His grace, riches of His glory, the unsearchable riches of Christ. And God hath given us all things with Him, richly and freely to enjoy. This cup of blessing, is it not the communion of the blood of Christ? Oh the **sweetness of communion** in the light, with Father and Son. "How rich the precious blood He spilt, our rescue from the dreadful guilt of sin against our God." The cup which the Father gave Him, He drank for us, with all its bitter contents: the sorrows of death, the pains of hell, the terrors of God. Now He drank that cup of wrath alone, and death and judgment are behind us. Our cup is full of blessing; grace and glory are before us, and we take the **cup of salvation** in fellowship with Him (Ps. 116: 13) and call upon the Name of the Lord. Oh, what a salvation. "Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling." (Ps. 116: 8.) Eternal death was once our doom now it's forever past; no eternal tears will ever fill our eyes. Our feet are set upon a Rock; they can never fall from the eternal foundation because He will keep the feet of His saints. He hath put a new song in our mouth; therefore, press the Cup of Salvation with every spiritual blessing to your cleansed lips which are like a thread of scarlet, (Song 4: 3), until the joy of His salvation, in the person of Christ, fills your soul as "the hope of glory." And what is this but young Heaven begun on earth in the soul, and glory in the bud. What Christ Jesus is made unto us we read in 1 Cor. 1: 30: wisdom (oh how needful and lovely; better than rubies. Prov. 8: 11). Righteousness (spotless perfection), sanctification (oneness in sacredness), redemption (priceless value). Musing on what I see Christ to be to me, a poor vile worm, "my cup runneth over" (Ps. 23: 5). And a running over cup is a cup that can hold no more; for what cup can contain Him who is the portion of my cup? (Ps. 16: 5 and Lam. 3: 24), seeing the Heaven of heavens cannot contain Him, far less the house that Solomon built. Oh, my dear sisters, take your fill of Christ, sit

down under His shadow and taste and see that He is good. His fruit is sweet and juicy, delicious to the taste, and His wine is overpowering in the fulness of joy and in the fulness of His love. His love, like a shoreless ocean, hath neither brim nor bottom. I therefore, leave you with Him commending you to Him, that ye may experience love sickness for love's Lover, our soon coming Lord Jesus.

THE INCREASE OF GOD VERSUS LAODICEAN PROSPERITY

By F. Butcher



“All the body—increaseth with the increase of God.” Col. 11: 19.

“I am rich and increased with goods, and have need of nothing,” Rev. 3: 7.

Man in his natural state is neither able to gauge nor value God's increase in spiritual matters. Accordingly he lays stress upon another kind of increase altogether; he is so easily impressed by gigantic things and huge numbers.

David, who otherwise had so much spiritual discernment, numbered Israel, probably in order to boast of his great military power, although he knew from the national song taught to Israel by Moses, that one should chase a thousand, and two put ten thousand to flight, Duet. 32: 30. God's increase is very different from that of man, for “By Him actions are weighed,” 1 Sam. 11: 3. “A little one shall become a thousand, and a small one a strong nation,” Isa. 60: 22. It would have been a fit thing if David had inquired about the spiritual growth of his people, but he forgot the increase of God, and desired to pride himself upon a Laodicean prosperity.

Do we interest ourselves in the true increase of the body of Christ? Unfortunately many believers trouble very little at all about the body of Christ; some have no understanding at all what it is; and when one holds the truth about it in theory, and professedly values it, one may be so taken up with secondary matters as to almost ignore it.

Those who take little notice of the body of Christ, and are enthusiastic about the prosperity and growth of their own Church system or denomination, are missing the genuine increase of God. Man is very busy getting wood, hay and stubble together in order to build something magnificent and imposing for the world, and great numbers play such an important part in Church statistics, but all such building material will not stand the testing fire of that day. It will be licked away by the flames and the worker suffer loss, having to confess that he had not troubled about God's increase, but had desired something this age could admire. The praise of God had not been valued, and how great will be the sorrow at the judgment seat of Christ.

WORDS IN SEASON

In spite of all, the Body of Christ grows continually, for He is both the head and the saviour thereof, and from Him the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love," Eph. 4: 16. What a pity to have another body in view organized according to human ideas: the officials of such a body university men: contributions taken from everybody for its upkeep: beautiful, so called "houses of God" erected: large congregations swelling with pride; enthusiastic yearly reports; and a wonderful future foretold! To make it even greater, schemes are adopted that in the business world would be looked at askance. But all this is only Laodicean increase, and not the increase of the "body of Christ."

If all true believers had the Scriptural pattern of the body of Christ in their mind's eye they would not surely spend valuable time in collecting "wood, hay and stubble." One truly born again soul is of greater value than thousands of the mixed multitude. The Head, who is the Lord Himself, has the prerogative to receive members into this body, and it is our privilege and responsibility to receive those whom He receives, when it can be done Scripturally, (Rom. 15: 7). That does not mean to enroll them on the register of some denomination. The word knows nothing of such a proceeding; it means to take such into our hearts to love, care for, help and serve them.

With sorrow one must confess that often only an outward reception into some church system is thought of, and that which the Lord is doing by the Spirit is slighted. And if such souls are outwardly received into some human organization, spiritual life, if such be there, is allowed to starve. Truly a Laodicean spirit dominates in our days, but our Lord's warning is that He will spue Laodicea out of His mouth, Rev. 3: 16. Laodicea is indifferent to His glorious person, and only hot to become great, and to improve the world.

Only the body of Christ, the one Church, will be seen in the Glory. All other bodies will be lost in forgetfulness. Only what our Lord Himself accomplishes through His eternal Spirit lasts eternally, and with undiminished value: that the Scripture terms "The increase of God." The expression is used in connection with the body of Christ: and three important matters are connected with it, that is: "The perfecting of the saints," "The work of the ministry," "and the edifying of the body of Christ," Eph. 4: 12. The Holy Spirit has given us a few short descriptions, much to the point, of the increase of God in the word. "The word of God increased, and the number of the disciples multiplied in Jerusalem greatly," Acts 6: 7. "The churches were edified and walking in the fear of the Lord, and in the comfort of the Holy Ghost were multiplied," Acts 9: 31. "So mightily grew the word of God and prevailed," Acts 19: 20. Truly such increase is vastly different

WORDS IN SEASON

from the prosperity of some human church system. To gain numbers in some superficial way cannot be described as the increase of God: that is merely human multiplication. A work of God must be accomplished in the heart. When we were children and saw a flower bud we thought to help it to open, with our little fingers but we only spoiled it, that was the sun's work, and he could do it perfectly. Blind zeal is disposed to compel souls to do something before the Spirit has wrought, by bringing some strong magnetic or moral pressure upon them, calling upon them to raise the hand, or join the church, or make a start, and these things only prove to be a human work. True conversion must be the deep work of the Holy Spirit in the heart.

When a soul has passed from death unto life, then the sincere milk of the word is needed for nourishment in order that the soul may grow. Just here the work of shepherds and teachers is needed. May the Lord raise up many such with true pastor hearts. The host to whom the Samaritan entrusted the one whom he had rescued was told to "Take care of him," Luk. 10: 35. The Lord commanded the parents whose daughter He had raised to give her meat. Luk. 8: 55.

The increase of God has to do with life and not with organization. The world organizes political parties, but for men to attempt to organize the body of Christ but hinders its true growth, and makes members of an "ism," in which everything is cut and dried, and their prosperity is simply Laodicean prosperity to be spued out of His mouth. Let us occupy ourselves with the true increase of God and not with an artificial prosperity. The world understands this latter growth, and speaks well of magnificent church buildings, great numbers, riches, learning and eloquence, but as it did not understand the Lord Jesus neither does it understand spiritual matters now. But it is better for us to take our place as rejected with Him so that when He comes in power and great glory it may be seen that what we built was the increase of God.

TAKING COUNSEL

What up-hill work it is to get the doctrines of grace instilled into the mind of the believer. Whether he be a young convert or an old one, it runs "against the grain" to take God's way. Brother Smith, for instance, is in a difficulty as to how to act in certain circumstances. Some godly brother gives his counsel, and shows clearly from the Word what is to be done. But brother Smith, like Ahab of old, is not content with the opinion of a Micaiah, and so he runs away to some carnal believer to see what He thinks. Or, it may be, he goes "down to Egypt" to see what the world thinks! And so it often happens that the opinion of the world or the carnal-minded believer is accepted, and the counsel of the godly brother rejected. This is the inevitable fruit of walking carnally. Walk in the Spirit, and the secret of the Lord shall

WORDS IN SEASON

ever be with you; and, when the Word of the Lord is declared, you shall be ready to say, "The statutes of the Lord are right" (Psa. 19: 8). He that followeth Me, says Christ, shall not walk in darkness, but shall have the light of life. Let us not forget the opening verses of the first Psalm: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord; and in His law doth he mediate day and night."

QUESTION CORNER

My husband is a trustee in the local Baptist Church, being one of three, he is often asked permission by some to have banquets and parties in the church, but refuses because he feels that the house of God is no place for such things, and that there should be a strict line of separation between the things of God and the world. Is he right?

Ans.—Your husband is exercised in the right direction, and no doubt will be led on by God into a Scriptural path where he will not need to "vex his righteous soul from day to day with their unlawful deeds," 2 Pet. 2: 8. He is wrong, however, in calling a building "the house of God." Man's "dedicated" buildings are no more holy, and no more the "house of God" than are any other buildings. The Tabernacle, and later the Temple were the only buildings ever owned by God as His house. Man's dedicating a building no more prevents what goes on there from being unholy than the dedicating of a grave yard prevents thorns and thistles and snakes from thriving there. What is not of God is as wrong in any other building as it would be in a so called Church building.

A Church in Scripture is not a building at all, but a company of saved people gathered according to the pattern given in Acts 2: 41-42—Saved; Baptized: Added: to continue steadfastly in the apostles doctrine: and fellowship: and breaking of bread: and in prayers. To such churches a number of the Epistles were written. There ought to be no such thing in the world as a sect whether called the Baptist Church, Methodist Church, or any other Church, (See 1 Cor. 1:10: 3:1-4).

"Let us go forth therefore unto Him without the camp, bearing His reproach," Heb. 13:13. There are two ways of getting out of the sects: (1.) Bear witness against the unscriptural things going on there until they kick you out. (2.) Or, what is the more honorable way, leave them and gather with those who gather unto His Name alone.

BEFORE AND BESIDE

"I will lead them in paths that they have not known" (Isa. 42: 16).

"Jesus Himself drew near and went with them" (Luke 24: 15).

Before me is a future, all unknown,

A path untrod;

Beside me is a friend, well-loved and known,

That Friend is God.

Before me lies a new and unseen way,

'Mid shadows dim;

Beside me is my Guide, and day by day

I walk with Him.

Before me may be trials dark and strange,

And loss and pain;

Beside me is the One whose love will change

Earth's grief to gain.

Before me I discern but barren land,

And desert waste;

Beside me is the Lord, and His dear hand

My path hath traced.

WORDS IN SEASON

VALPARAISO, IND.—J. P. Conaway is in Tent work here with good attendance, and some seem exercised. G. M. Lear of the Argentine was with us for two nights.

TORRINGTON, CONN.—The correspondent for the assembly is Mr. Rakyta, address 43 Munson Ave., Torrington.

THOMASTON, CONN.—The Tent meetings by Bren. Marshall and O. McLeod, are very well attended, about 200 on Lord's day.

MONROVIA, CALIF.—Mr. Rankin has begun tent work here.

TRURO, N. S.—Bren. McCullough and McKelvie have had 4 weeks in the Tent, with an interest from the first, over 100 on Lord's days and 60 or 70 week nights, almost all strangers. Four or five have professed. J. McCullough's address is Box 903, Truro, N. S., Can.

E. HARTFORD, CONN.—C. Patrizio and L. Rosania have the Tent pitched in an Italian settlement, and are getting a good hearing, and God is working.

S. MANCHESTER, CONN.—We had Mr. Lear with us for a night, on his way back to the Argentine. S. C. Keller was with us for a couple of nights. A number of our brethren have gone up to Vermont to distribute tracts, and Bro. Keller to try some meetings in Woodbury.

ST. JOHNS, NEWFOUNDLAND.—Bren. Brennan and McMullen have the Tent pitched here, we have about 100 on week nights, and 300 Sundays. Some have professed and others are troubled.

GALETON, PA.—Bren. Mick and Hazelton are in Tent work here.

JUNIATA, PA.—Bren. Armstrong and Winemiller have their tent up here, about a mile from Altoona.

YOUNGSTOWN, PA.—Bren. Smith and Barefoot are having a nice interest in the Tent, near here.

PORT HURON, MICH.—Bren. McGeachy and L. McBain have the Tent up here, with a little interest.

W. PALM BEACH, FLA.—The assembly now meets to remember the Lord, at 627, 30th St., at 11 A. M. We have a Gospel meeting Sunday evening, eight o'clock, in the Old Town Hall (American Steel Co. building, Riviera). We enjoyed the visit of Bren. Hunter and Bradford. (F. H. Winter, Box 8177, Northwood Stn., W. Palm Beach, Fla.)

MIDLAND PARK, N. J.—Bren. Bradford and H. McEwen have their Tent up here with a very good interest.

DELAGUA, COL.—J. P. Conaway visited his uncle here, and had four meetings on Lord's day. The people seem eager to listen to the Old, Old Story.

THE CANADIAN PRAIRIES.—Bren. R. Gratijs and Chawner are in the Saskatchewan Prairies by car and are encouraged by a good hearing in the open air, schools and homes.

NOTICE.—A note book with addresses of Assemblies, etc., was found in a telegraph office in Niagara Falls. Can be had by writing G. H. Weidman, 1818 North St., Harrisburg, Pa.

PHILADELPHIA, PA.—Dr. W. J. Matthews has had meetings in this city, with good attendance.

NOTICE.—Mr. W. A. Upton's new address is 2853 Ulysses St., N. E., Minneapolis, Minn.

STRONGVILLE, ONT.—Mr. J. McCartney is having meetings with fair attendance.

SYDNEY, N. S.—There is a young assembly here just started to "break bread." It is 7 miles by ferry, and 17 by road to Sydney Miles. (C. M. Batstone, 37 Louisa St., Sydney, N. S., Canada.)

WEST ALLIS, WIS.—Wm. A. McCullough got back from Ireland a couple of months ago, and is now with Bro. A. T. Stewart, and S. Hamilton in Tent work here. He is not decided when he will return to the Bahamas.

MONTREAL, QUE.—Mr. F. W. Schwartz (commended to the Lord's work by the Detroit Assembly) is helping in the Tent here, along with J. Spreeman, and J. Blackwood.

WORDS IN SEASON

ROCHESTER, N. Y.—Bro. S. C. Keller hopes to be here for a few weeks helping in the regular meetings.

BRIDGEPORT, CONN.—Dr. W. J. Matthews visited us for a few meetings.

FALLEN ASLEEP

WM. MARSHALL, of Niagara Falls, Ont., departed to be with Christ July 27, 1927. Saved 38 years ago at London, Ont. He loved the word and will be greatly missed. W. Pinches spoke at the funeral.

MRS. P. JOHNSTON, of Bryants Corner Assembly, one who found her way to the meetings through rain, mud, or snow. A faithful follower of her Lord.

MRS. DAVID J. SLOAN, of Chicago, Ill., passed peacefully into His presence, Aug. 6th. Born in Co. Tyrone, Ireland: came to Chicago 43 years ago: feeling very much alone was directed to the home of the late D. Ross where she had happy fellowship: took her place with those gathered unto His Name, and bore a bright testimony; for 5 years an uncomplaining invalid: took pleasure in telling how the Lord saved and kept her all these years. C. W. Ross spoke to a large audience. She leaves a husband to mourn her loss.

ISAAC BROOME, Mrs. W. N. Brennan's father, was called away July 14th. He professed faith in Christ a week before his death. Bren. Goodwin and Monypenny spoke at the home, and McCullough and McKelvie at the cemetery in Truro.

MR. C. J. STOWE, at his brother's home, Angus Stowe, R. R. Tillbury, on Aug. 14th, after a long illness. He was a good man, and faithful to the testimony. Bren. R. A. Barr and Thos. Robinson preached the Gospel to a large company, at the funeral.

MR. ROBERT McCUNE, of Delagua, Col., departed to be with Christ Aug. 4th. He went into a mine, after an explosion, as one of the rescuing party. The after-damp seemed to affect him, and he only lived a few weeks. He was a faithful steward, always giving a tenth to the Lord's work; and if he had to work on Lord's day he gave that extra, and then any individual gifts he gave over and above. The old widows will miss his kindnesses.

CONFERENCES

HUNTSVILLE, ONT.—Annual convention, Sept. 23, 24, and 25, with prayer meeting Thursday, 22nd, 7:30 P. M. Communications may be sent to "Convention," Box 749.

SAULT STE MARIE, MICH.—Conference of Christians D. V. Lord's day, Sept. 4, and Labor day, Sept. 5, with prayer meeting Sept. 3. (W. E. Dixon, 406 Adams Bldg.)

DETROIT, MICH.—The Conference D. V. will be Sept. 23, 24 and 25, with prayer meeting Thursday evening, Sept. 22, in the Odd Fellows Hall, Lawton Ave.

GALT, ONT.—Conference, Sept. 3, 4 and 5. Prayer meeting Sept. 2, at the Gospel Hall. (W. Jardine, 61 Barrie St.)

NEW BEDFORD, MASS.—In Gospel Hall, 105 Purchase St., Sept. 4, 5, with prayer meeting Sept. 3. (D. McGill, 193 Blackriaer St.)

SIDNEY MINES.—Labor Day convention in Gospel Hall, D. V. Sept. 4, 5, 6, with prayer meeting Saturday evening, Sept. 3. (Thos. Hamilton, Box 123.)

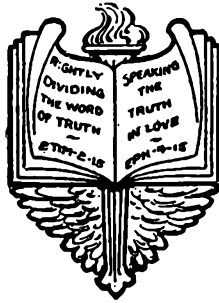
SPRINGFIELD, MASS.—Conference, D. V., Sept. 3, 4, 5, in the Memorial Parish House, N. Main St. Prayer meeting in Gospel Hall, 1910 Main St., 7 P. M., Saturday. (W. Gourley, 48 Rimmon Ave., Chicopee, Mass.)

LA CROSSE, WIS.—Conference dates are D. V. Sept. 3, 4, 5, in the Gospel Hall, Clinton St. (L. R. Sundvay, 1209 West Ave., S.)

ORILLIA, ONT.—Conference dates, Sept. 3, 4, 5, with prayer meeting Friday 2nd, 7:45.

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



October 1927

CONTENTS

	Page
From Various Authors.....	145
Aunt Huldah's Treasure.....	146
Covenant Headship.....	148
"Be Sure Your Sin Will Find You Out".....	151
For Young Women in Our Assemblies.....	152
Faithfulness to God in Trying Circumstances.....	154
Attending Picture Shows.....	156
The Supremacy of Scripture.....	157
A Strange Story.....	158
Question Corner.....	160
Work and Workers.....	ii, iii, iv

WORDS IN SEASON

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Notes of Conference, etc., should reach us by the 12th of preceding month.

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WORK AND WORKERS

WEST ALLIS, Wis.—Bro. W. A. McCullough writes, "We took down the Tent Aug. 22nd. Very few came out last week, but one lady who has been attending regularly professed to get saved Friday night when the meeting was going on. We went out today to look over a town of 5,000 about ten miles from here. If we can get a Hall we may try some meetings here. Our brother's address is 85 Victoria St., Brantford, Ont., Can.

1412 7TH AV. 2, VANCOUVER, B. C.—D. R. Scott writes of meetings in various places in those parts: attendance small, but an occasional soul professes salvation. Most of the people think that they are all right, and nothing touches them.

NEW BEDFORD, MASS.—The Conference was large and considered one of the best for some years. Bren. Muir, Bradford, H. G. McEwen, Marshall, Hunter, Black and Clark were present.

SPRINGFIELD, MASS.—The Conference was their largest yet, and God seemed to reach the hearts and consciences of not a few. Bren. J. Pearson, Martin, Hanle, Richmond, Livingstone, Pinches and F. Pearson ministered the word. W. Pinches remained for a few meetings.

PITTSBURGH, PA.—Mr. W. P. Douglas was with us for a funeral, and remained for some meetings.

ROCHESTER, N. Y.—S. C. Keller is having a series of meetings using a model of the Tabernacle. The attendance is good.

MONTREAL, QUE.—The Tent is down, two, we believe, having professed conversion. Bren. Swartz, Spreeman and Blackwood operated the Tent.

CLEVELAND, O.—J. K. McEwen gave us a short visit. He has visited Boston, S. Manchester, Conn., Harrisburg, Pa., Pittsburgh, Pa., and other places.

LA CROSSE, WIS.—The Conference was large for this place, some from Chicago, Minneapolis, Granville, Duluth, Clayton, Bagley, Cassville, Beeton, Lake Geneva, and the Ridge. Bren. J. K. McEwen, Gould, Sr., Ferguson and Conaway ministered the word. Bren. Gould and Miller went for a couple of nights to the "Ridge."

BEATTY, SASK.—Bren. W. J. Chawner and R. Gratias are out on the Canadian Prairies, by auto, and are enjoying good hearing, and attendance in school houses, open air, etc. In one school near Melfort the interest was so good that they continued a fortnight, several professing. Thousands of miles of unworked territory on every hand—the people, like sheep, without a shepherd.

KANSAS CITY, KANS.—R. Telfer spent three weeks between the Assemblies in Kansas City, Kans., and Mo. Assemblies. Meetings well attended reminding us of old time ministry. Hope he will visit us again soon.

ST. GEORGES, GRENADA, B. W. I.—Mr. J. McKay writes of a safe voyage home with opportunities of distributing tracts, and preaching to the people on the boat. Since returning he had the joy of baptizing two.

99 MAST ROAD, MANCHESTER, N. H.—Mr. J. Pearson has returned home after a happy season of sowing the Good Seed, together with Bren. Frederick Pearson, and G. Reager, in the Tent and open air in Concord, N. H.

Words in Season

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No. 10

FROM VARIOUS AUTHORS

My home is God Himself, Christ brought me there
I laid me down within His mighty arms.
He took me up, and safe from all alarms
He bore me where no foot but His has trod,
Within the holiest, at home with God
And bade me dwell in Him rejoicing there.
O holy place! O home divinely fair!
And I, God's little one, abiding there.
Made one with Him in His most precious death,
Loosed by His blood, and quickened by His breath,
I stand in Him before the Father's throne
Accepted in the Father's well beloved Son;
And so from self—from self, go Christ alone,
My home is God.

* * * *

I often think of the use Satan makes of the present day conditions, especially of the hardness of the hearts of those to whom the word is spoken. If the enemy can get the preachers into a state of discouragement he has hindered their usefulness as servants of God.

* * * *

Paul surely had many assaults of the enemy, but how refreshing to read in the Book of how he met them and overcame them, and of his victories ending—"I have fought a good fight: I have finished my course: I have kept the faith—henceforth." The glad future he knew all about—"laid up," "shall give." O the blessedness of the grace of faith!

* * * *

Jesus is surely coming again
What if it were today?
Coming to claim His chosen bride,
What if it were today?
Over this whole earth scattered wide
What if it were today?

* * * *

If our service is not according to the word of God, it is offering strange fire: it is "will worship," and God will say, Who hath required this at your hand?—Alex. Matthews.

AUNT HULDAH'S TREASURE

AT a testimony meeting after a number had spoken, a middle-aged man, a stranger to most of those present, rose and gave the following testimony:

"The story of the change from darkness to light, from death to life, in human experience, is always one of profound interest to me. I have been especially interested in the testimonies I have just listened to, as today is the anniversary of that never-to-be-forgotten time when I 'first saw the Light.' I look back to that way-mark of the most vital significance, growing ever brighter with the lapse of years.

In my old home in Virginia we had a faithful old negress. She was born in slavery, and refused to leave us on being freed by Abraham Lincoln's emancipation proclamation, preferring a home where she had always been well treated to the uncertainties of a life of which she had no knowledge.

Aunt Huldah, as we called her, had been taught to read by us children, in violation of the slave education law, and most of her spare time was taken up in reading a much worn Bible. How much she prized the Book was shown by the care she took of it. She wrapped it up and had a special pocket for it, and at night put it under her pillow.

" 'Aunt Huldah's recipe book,' we children used to call it, good naturedly.

"She would say, 'dat's right, chillen, de recipes in dat blessed Book can mak de meenest, no account pusson ez fine and sweet ez honey; and can make de hardest kind of work ez easy ez singing,' and her face seemed to shine.

" 'But, Aunty, do you believe all the stories in the Book?'

" 'Duz I belev 'em child? Laws o' massa, chillen. Duz I belev dat de bright sun is shinin', or dat de lovely cool win's a blowin'? Don't be askin' your ole Aunty such fool questions.'

"There came a day folowing my college graduation when I arrived home after a long absence. None welcomed me more cordially than Aunt Huldah.

" 'I 'spect yer runnin' over full of wisdom now, Massa Henry,' and she chuckled good naturedly as she looked me over. I suppose my manner gave her that impression, though I thought that I wore my honors modestly.

"Going into the kitchen a short time after, I found Aunty poring over her treasure. In a half patronizing tone, meat to be judicial, I said,

" 'Aunty, I have been for four years in the greatest school of knowledge in this country, talking with men every day who know a thousand times more than you do, and who have studied the Bible carefully in the language in which it was first written. Now they have come to the conclusion that the Bible is nothing more than a well-written history, and a collection of quaint epigrams, a good deal of which, like the story of Jonah and the

WORDS IN SEASON

whale, cannot possibly be true,' and I squared my shoulders in a self-important manner as I concluded, 'and I agree with them myself.'

"The eyes that Aunt Huldah turned on me were full of indignation as she answered in tones whose assurance lent a dignity that commanded respect:

"'Massa Henry, I dunno nothin' 'bout what you've larned, nor 'bout de men dat larned ye, but I finds promises in dis yer Book dat are firm as de eberlastin' hills, and dey liffs me up, and dey support me, and bress de Lord, dey saved me, and ten thousand millyon perfessors and college folks kant shake me a single attum!'

"Never had I witnessed such unmistakably positive conviction as characterized every word of Aunt Huldah's utterance; nor had anything ever impressed me as did her declaration in regard to the promises. There must be more than human meaning to that which can so transform a wholly illiterate and unschooled mind, was my thought.

"I went to my room and commenced to unpack my trunk. At the very start I came across the Bible which my sister had given me four years previously. Half listlessly I opened the Book for the first time since it belonged to me. Turning the pages casually, my attention was suddenly arrested by the cry of the Philipian jailor, 'Sirs, what must I do to be saved?' Hitherto my life had been one of self-satisfied complacency; but that moment, even as I read that heart-breaking cry which has re-echoed down the ages, there entered my soul with the sharpness of a two-edged sword the conviction that I was a **lost man!** Eagerly, and in fear and trembling, I read on, and the answer of Paul and Silas seemed to stand out as a clear revelation.

"'Believe on the Lord Jesus Christ, and thou shalt be saved.'

"'Locking my door, I fell on my knees and, then and there, I did 'Believe on the Lord Jesus Christ,' to the salvation of my soul.'"

The stranger went on his way and we saw him no more, but I doubt if any who heard him relate the foregoing facts of his conversion or the part that Aunt Huldah played therein, will ever forget them.

56 Belmont, C. Road, Port of Spain, Trinidad, B. W. Indies.

"This is my eighth week of meetings, and I am beginning to feel it a little. I have been in the little island of Tobago, the reputed island of Robinson Crusoe's experience. There is one little assembly there and they go on happily. It is hard pioneer work there and the Lord has some good self-sacrificing workers. Tobago is close to Trinidad. I can see Venezuela from here. Trinidad is one of the most progressive islands I have visited in these farthest parts of the West Indian groups. I am much impressed and pleased at the godly activity here amongst the missionaries and native Christians.

There is one native Christian in Tobago, and one in Trini-

dad, giving their whole time to the Lord's work, visiting and holding meetings. They can go to places and do work for the Lord which we could not do. There is a great future for this Romish Island, if the Lord be not come.

I returned from Tobago to this Woodbrook district of the Port of Spain. The Hall holds 300, and many had to stand, so we hired extra seats. Romanism is on every hand. Anglicans are almost in Rome. Near to the Gospel Hall is an Anglican "Church." The clergyman is called "Father"; masses are said: they have a "confessional": "prayers for the dead": "adoration of the virgin," etc. Three of their members have come to the meetings and have confessed Christ. The Lord has given grace and courage to speak out against these things as idolatry. The East Indians have their idols: Rome has her images.


Bro. Nichols (Mission House, Queenstown, Essequibo, British Guiana) and his daughter are in the hospital with typhoid fever, and I am asked to try to come and help there, which I may be able to do before long. I do not want to be rash, yet I do not want to be afraid: both malaria and typhoid fever rage in that unhealthy part. Mr. Wales is just getting over typhoid fever. How much we are cast upon God for guidance? but we want to do His will. No doubt He will overrule in all our plans.

It is very hot here. The scenery is beautiful. Yesterday I saw the Maracas Falls, 312 feet. It was grand, and helped to shew the power of our God and Father, the Creator of all things. The water fell over the side of an almost perpendicular rock, and looked like spray, or steam.

HUGH THORPE

COVENANT HEADSHIP

E. A. M.

OD in infinite wisdom saw fit to create and make (Gen. 2: 3) this world, and to put it, and the things therein, under the dominion of man. In the Scriptures He reveals His mind to man, revealing the glories of His person; the greatness of His power; His holiness; His wrath against sin; and the riches of His love and grace to the repentant sinner. From the first word of Scripture to the last, everything is linked with God. It is God who created; God who commanded; God who names; God who commissions; God who approves, or condemns. In the account of creation strike out God and what a meaningless record it would become? Who needed to be told that land, sea, light, vegetation, animals, man, came into being? The very life-blood of the story is gone unless we see who it was that created all things; and when; and how. The heathen who know not God indulge in senseless mythology; the scientists in senseless evolution theories; the simple Christian, believing God's record, **knows**.

How amazing that God should create and make a world with man in view? For six days God wrought, creating, making, and resting, because He had man's work-day week before Him. (Gen.

WORDS IN SEASON

2: 1-2. Ex. 20: 11.) God's dealings with man is the heart of the history of the world. God's rule over man is the history of the kingdom of God, which extends through all dispensations. There are seven men with whom God, in a special way, entered into covenant relationship: Adam, Noah, Abraham, Moses, David, Nebuchadnezzar, and Jesus the Christ. The covenants of God with these seven men mark the seven dispensations of time, we believe.

Adam—The First Covenant Head

"God created Adam in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful and multiply and 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. 1: 27-28.

"And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die," Gen. 2:16-17.

Thus Adam originated; at peace with God; at peace with himself; a king upon the throne of the whole earth. But he held this throne on condition that he himself obeyed God. Authority and blessing on the ground of obedience, was the first law of God to man.

"God set man apart from all other creatures in a sublime pre-eminence, and put His own image upon him as an intelligent soul to represent Himself upon the earth: crowned with glory and honor He set him over all the works of His hand. No theory of development, no speculation of philosophy, no dream of poet can put man on such a pinnacle of honor as that where God set him at first. He has thrown himself down from that position of dignity by disobedience. Man is not a poor, struggling creature just breaking away from kinship of brute beasts; he is a **fallen** creature. The image of God, he has debased himself in sin lower than the beasts that can not sin. A feudal servant he rebelled against his Lord. It is one of the effects of that rebellion that his royal sceptre became broken, and only a fragment of it remains in his hand, for our present knowledge and power are but fragments of the glory which Adam originally enjoyed."

You ask, What induced man to sin so that the joy of nature is turned into mourning? that the body becomes a corrupting carcass as do the bodies of the beasts? that heat and cold, wind and weather shake and wear it as if it were a ruinous house? that even in life it is the habitation of disease germs, deformities, and death-seeds? Whence comes it that the fear of death strikes terror to the hearts of men?

Once a light-bearing angel "Lucifer," lifted himself up in pride and said, "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the con-

WORDS IN SEASON

Satan

gregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14: 13-14. Here is the language of Lucifer's heart, coming out of the mouth of the antichrist prophetically. The language of the "prince of Tyrus," in Ezek. 28: 2, is the language of an inflated child of the devil, behind whom is seen the devil as the "king of Tyrus," whom God describes as "sealing up the sum, full of wisdom and perfect in beauty. Thou hast been in Eden the garden of God. . . . Thou art the anointed cherub that covereth; and I have set thee so: thou wast in the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day thou wast created, till iniquity was found in thee," (see Ezek. 28: 11-17).

This anointed cherub had access, in his **unfallen state**, into the garden of Eden: and also into the holy "mountain of God" which I take to mean Heaven, as he still has. (See Job 1: 6-7). This locates his fall between the planting of Eden and the temptation of Eve. How foolish all men's wise speculations about his ruining some imaginary pre-Adamic world?

On the third day, vegetation "**before it was in the earth . . . before it grew**," (Gen. 2:5) was flung by the omnipotent hand of God as a mantle around the earth. On the fifth day creatures, and great monsters: and on the sixth day other creatures, and man, were brought into a deathless world. But how soon Satan's rebellion, and man's disobedience changed things? "By one man sin entered into the world, and death by sin, and so death passed upon all men," Rom. 5: 12. This takes in man, under whose dominion the beasts were placed, and in whose misery they share, being dragged down with their fallen head. "For the creature was made subject to vanity, not willingly 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," Rom. 8: 19-22. The Last Adam will hush this groan.

Hugh Miller once supported the chaotic gap theory, but in his later works he utterly repudiated it and wrote, "No blank chaotic gap of death and darkness separated the creation to which man belongs from that of the old extinct elephant, hippopotamus, and hyena; for familiar animals such as the red deer, the roe, the fox, the wild cat, and the badger, lived throughout the period which connected their time with our own." (Testimony of the Rocks, p. 10.) What animal did not survive Noah's flood? It may be that some became extinct as a result of the fall: certainly some have become extinct since the flood: all are suffering as the result of man's sin. What a change will take place under the last Adam when, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young

WORDS IN SEASON

lion and the fatling together; and a little child shall lead them," Isa. 11: 6.

The Last Adam

When Adam sinned God, in wondrous grace, became the seeker, seeking the guilty, hiding pair. He pronounced sentence upon each: but with the sentence He promised a deliverer—the "seed of the woman," the Last Adam.

When God created all things He arranged them just right. He was enthroned in heaven over all things: Adam was enthroned over all things on earth: Eve was an helpmeet for him: the animals were their willing servants. Satan turned everything around. The serpent was made the teacher of wisdom: Eve acts independently of Adam: and Adam disobeys God. The Last Adam, born in a stable, lived in this disjointed scene in perfect obedience to God: died upon the cross of Calvary for the sinner's sins, to maintain the justice of God that grace might be shewn to the sinner: was buried: and rose again a conqueror of Satan: and He is coming again to right things which Satan put wrong. For that day we wait. For that day the groaning creation waits. That obedience upon which life depends was lost by the first Adam: it has been regained by the Last Adam, and imputed unto all who are in Him.

(Continued)

"BE SURE YOUR SIN WILL FIND YOU OUT"

Sin knaws at the vitals, it stings like an adder, it makes us bleed. Once yielded to it leaves an indelible stain. Sin is a detective tracking its victim through the streets; it drags him before the judgment seat, witnesses against him and brings him under condemnation. Sin separates man from God; it binds as with iron chains: it is a scourge to torment, an avenger to punish. It charms for a while then sweeps into a hopeless eternity. Sin entered the gate of Paradise and with its foul breath drove man out. Sin covers the walls of memory with dismal pictures; it floods the imagination with revolting shapes; it turns conscience into a sepulchre, or a dungeon of despair. Sin tortures with remorse, and makes life unbearable; it burdens with secrets, and mocks with its fears. It haunts in solitudes and pursues in pleasures. One sin leads to another; it never lets go its grasp. The darkness cannot cover it; the deep cannot hide it; death cannot annihilate it; the grave cannot destroy it; eternity cannot bury it. The wages of sin is death; and after this the judgment; and the lake of fire, where there shall be weeping and wailing and gnashing of teeth for all eternity.

Sin has but one remedy, an infinitely costly remedy, "The blood of Jesus Christ, God's Son, cleanseth us from all sin." "Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation."

FOR YOUNG WOMEN IN OUR ASSEMBLIES

FOR the last couple of years I have read carefully your "Words in Season" monthly, and in many instances my soul has been refreshed, and I have been encouraged numerous times by reading certain things that just seemed to be for me. However, to my knowledge you have never had a piece in **especially for the young women in our assemblies.**

"While I find from the Word of God that a woman has the silent place, yet I notice that there is much blessing comes, and apparently God looks on with greater satisfaction, when women are seeking to please Him. I have been noticing that it was a woman who was first at the sepulchre of our Blessed Lord Jesus—apparently women were among the last to leave the cross when our Blessed Lord was crucified, and then I was noticing especially about the woman who had an alabaster box of very precious ointment, and of Mary who sat at the feet of Jesus. And I have been wondering if the awful condition in some of our assemblies might not be due to the frivolous young women, whom our God has said are to be keepers at home, and a guide of our children, etc., and would appreciate it if you would write a piece for my benefit, and all my sisters in the world.

"I am a young woman and work in an office, and really the spirit of the age is especially entangling to young women. The men are not noticed so much in an office, but there seems to be no place for the girl of a meek and quiet spirit. Men do not seem to want to employ you unless you are all painted and powdered up, short dresses on, and in fact, just fixed up like an unconverted sinner, and I find myself inclined to do just what girls in the world are doing—fixing up to look attractive to the men in the office. My, what awful sin. My conscience has been checking me, and I am thinking of that Scripture which reads thus: "Ye cannot serve God and mammon." "Be not conformed to this world but be ye transformed" and I really do not think that we should do what the world is doing, in order to look nice, as some of my sisters think. Of course, I think God would have us look neat, but the awful danger of looking and becoming like the world." (From a young sister in Christ.)

The heart must be kept occupied with the Lord Jesus Christ: the mind filled with His blessed word, and the conscience active to detect anything in dress or behaviour that would dishonor Him. Count the cost of displeasing Him, and you will find it infinitely more than the cost of displeasing employers. The following article is to the point.—(Editor.)

Rebekah; or, The Heart Won

I love that story of the 24th of Genesis. I think it is such a beautiful picture of a heart won for Christ. No doubt it shows salvation; but it tells the simple story, too, of a heart won, and affections all engaged with an absent loved One—with Christ. You may have read it often; but suppose we go over it again, for

WORDS IN SEASON

"the half hath not been told." Isaac is the centre object. For him the father plans; of him the servant speaks; to him the bride is brought. Isaac is all. And what a glory is his! He had recently been bound to the altar on Moriah, and the glittering knife had been raised above his head; but all this is past and gone; and now, received as from the dead, he is seated at his father's side, heir of all, waiting for the home-bringing of the bride whom the servant has gone forth to win for him. What a picture is all this of Jesus! There, at the right hand of God, He sits today, the Heir of all, His sorrows and His pains for ever past. The Holy Ghost has come forth from the Father and the Son to win a bride; and on that throne He patiently waits till the hour appointed for her welcome home. Then He will rise up, and go forth to receive her to Himself, even as He has promised. But to follow the servant a little: laden with Abraham's riches, he proceeds to Mesopotamia. There he meets Rebekah at the well, and at once begins his work—the work of heart-winning. He opens a casket, and brings forth the precious jewels, placing them on her hands. Then he pours into her ear the story of Abraham's wealth, and Isaac as the heir of all. O, how he magnifies that son! The whole story is of him—not one word of self at all. And this is the work of a soul-winner. Preach Christ if you want to win hearts for Him. If you preach yourself, you will steal them, as Absalom did. Rebekah listens; and I suppose, like Sheba's queen, there was left no more spirit in her. I'm sure, at least, there was left no heart, for it was won for Isaac. And such is the power of the gospel of Christ. It is a heart-winning gospel; it draws to Him. You have never heard or known the fulness of the gospel yet, if your heart has not been won for Christ. But now comes the test—the question of questions for Rebekah—"Wilt thou go with this man?" It just meant, "Are you prepared to leave all for Isaac?" "How could she?" you say. "How hard to leave father, mother, kindred, home, and all for one she had never seen." Indeed, it was not hard at all: it was the easiest thing possible. But let her tell her own story. "And she said: I will go." To be sure; what else could she do? Her heart was won; and it was with Isaac long before she uttered her "I will go"; for where the treasure is, there the heart will be, and the feet will soon follow. Has your heart been thus won for Jesus? Have you so known Him that you can say "I will go"? Has the power of His love so won your affections, that you can say, "I have heard Him and observed Him. What have I to do any more with idols?" (Hos. 14: 8). Or do you still cling to worldly pleasures? Have they still a charm for you? Then, surely you have never seen the beauty of the Lord, and never known the power of His love. I cannot blame you for your worldly dress, your worldly conversation, your worldly company; you know no better. This is why so many, who profess to be sound, cling to these things. Poor unsatisfied souls! Reader, are you one of them?—or have you been

WORDS IN SEASON

won by the loveliness of Jesus? Then you will not think it hard to give up anything, nay, **all**—for **Him**.

FAITHFULNESS TO GOD IN TRYING CIRCUMSTANCES



HERE are two injunctions in God's Word, which, along with others, we fear are generally unheeded. The first is Eph. 5: 20, "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." The second we have in 1 Thes. 5: 18, "In everything give thanks, for this is the will of God in Christ Jesus concerning you."

The Toothache a Blessing

We doubtless give thanks for prosperity, good health, a little gold, friendships, good business, rich crops, etc., etc.; yet it is not often thanks are given for what meanwhile is unpleasant though we may know that eventually its fruit will be profitable. Once we knew, and only once, that a Christian gave hearty thanks for the toothache, for through that terrible pain a needed lesson was learned which seemingly could never otherwise be picked up. "All things work together for good."

Troubles Needed

The truth is that naturally we are trying to get rid of our troubles, afflictions and trials. Nevertheless, few of us, if any, can get on with God and in the Lord's way without them. "Before I was afflicted I went astray," etc.

Two Kinds of Afflictions

In Exodus 1: 12 we have this brought before us very strongly by the pen of inspiration. "But the more they (the Egyptians) afflicted them (Israel) the more they multiplied and grew." It has been often said that "the blood of the martyrs was the seed of the church." These two statements are somewhat similar. "Whom the Lord loveth He chasteneth" (Heb. 12). Only, reader, make a distinction between the afflictions that are natural to man of which all "saints and sinners" are partakers alike, and the blessed "light afflictions that work for us a far more exceeding and eternal weight of glory." "There are things that come on us for Christ's sake" (2 Cor. 4: 14-18). "If ye be reproached for the name of Christ happy are ye" (1 Peter 4: 14).

But all afflictions are a blessing to God's children. The natural afflictions that come on them day by day cut them off little by little from this life's entanglements. In many cases it is important that Christians should be continually feeling that here is not our rest, our home, or our happiness or our heaven—that we are strangers here.

Israel Prospering in Affliction

The Egyptians noticed Israel's prosperity in the midst of rigorous and unrighteous treatment at their own hands, and were afraid. Therefore

The King of Egypt Spoke

To the Hebrew midwives Shiprah and Puah (Beauty and Splendid) asking them to drown the male children and keep the female children alive. This they did not, though, probably, the temptation to do so was great. 'Twould surely be a great matter to the worldling to secure and retain the king's favor. They did not say with the prince of the Eunuchs, "I fear my lord, the king." See Daniel 1: 10.

They Feared God

And disobeyed the ungodly king, considering it of more importance to please God, believing that sooner or later God could manage the king. This He did eventually. God drowned him like a dog's whelp. It was Pharaoh against God and God against Pharaoh—he whom He raised up from being a common Egyptian to be a mighty man in order that God to all ages might show forth His power on him. Who can oppose God and prosper!

Faith's Answer to Pharaoh—God Can Deliver

The two feeble women, through faith in God rose above all surroundings. They surely walked by faith. Abraham believing in God offered up his son Isaac. These two splendid women defied Pharaoh, the mighty and great king of Egypt—a cruel monster of iniquity. They honored God and He honored them..

Therefore God Dealt Well With the Women

Doubtless they seemed on the losing side—against the king, his mighty army, his satellites and followers. Yet greater was He that was for them than all that could be against them. Talk about

"Second Blessing"

The writer does not know in what category the reader would place these two women, but to us they seem very high indeed. They obeyed God when faithfulness was of a priceless value, and death for it stared them in the face. There is a **shallow reviving and receiving** of blessings, of which many speak, that do not result in obedient fear of God. To us these so-called blessings seem nothing more or less than a sham, a delusion and an exaggeration. May this blessed fear of God be on both writer and reader. Then the walk would be scriptural.

God Dealt Well With Them

Because they feared God He built them houses (Ex. 1: 20, 21). This was one of the ways in which God honored His faithful ones in that dispensation. In the present one He may not give houses, lands, an earthly home, children, families and gold; but

There is Now the Joy of the Lord

And fellowship with Him, and the great honor of being used by Him in any service whatever. His work is most honorable, and the glory, etc., in the next dispensation which shall be theirs who fear, honor and obey Him. Who can tell? God will honor such. He says to Eli (1 Sam. 2: 30), "Wherefore the Lord God of Israel saith, I said indeed that thy house and the house of thy

WORDS IN SEASON

father should walk before Me for ever; but now the Lord saith far be it from Me; for them that honor Me I will honor and they that despise Me shall be lightly esteemed." Why, what was the matter? Thou "honored thy sons before Me," said Jehovah. Eli humored and petted his sons and disobeyed God. Many parents do the same.

Reader, are you walking this narrow path—this holy path—this sanctified life? Never talk of your sanctification if you do not search the Book and practice its precepts, whoever opposes you.

DONALD ROSS

ATTENDING PICTURE SHOWS



IN Luke the 6th chapter, the 45th verse, our Lord sums it all up when He says, "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil."

He does not say anything about black or white, Jew or Gentile, but good or evil. Remember with our Lord it is good or evil, sheep or goats.

Now then what do we find? Have you ever seen the manager of any picture show at the prayer-meeting? Have you ever seen them in Sunday School, or a revival, or following the Lord at all?

On the contrary, are not the pictures they show chosen with the thought of making the path of life lurid and hectic and evil for the person that comes to see them?

Do the actors and actresses that make the pictures—stand out as wholesome, lovable men and women? The Bible says that whosoever putteth away his wife save for the cause of fornication, committeth adultery; if you will examine the matter at all you will find they all utterly ignore that admonition. Some have died of rape, some of delirium tremens, some of dope; and the entire industry is strewn with wrecks of men and women that were made in the image of God.

In the advertising they use, two things predominate, passion and thrills. It matters not how often you pass a play house, there will nearly always be a lewd sensual woman pictured, or a dare-devil escape or a prize fight.

Does that make for good citizenship? Some say the pictures should be censored. They are being censored—every picture that is shown here has passed the censor. Has that improved the quality?

It is a foregone conclusion, that if you put mud in the spring the water will be muddy—and if you put filth in the mind you will have lust in the heart.

Have the owners of this huge industry attempted to make it wholesome? They have not—they have attempted to make money. The Lord's Day may go, morals may go, players may

WORDS IN SEASON

go, people may go, but they must make money. They have succeeded, far beyond the wildest imagination. It's a poor director, writer, actor or actress that does not command a larger salary than the President of the United States!

By what stretch of the imagination can it be possible for the Christian who has been redeemed not with silver or gold, but with "the precious blood of Christ," to let go of his high calling, and his love to Him who first loved us; how can it be possible to let go of Him who died to save us and gave us a place higher than the angels and arch-angels, to go down and seek the companionship of men that are in a business whose every motive is rooted in evil?

Is it possible that God, our God, cannot satisfy the longings of these hearts of ours during the little space of this life time? What then, pray, shall these souls of ours do during all eternity? Do we not need to have these hearts cleansed and these eyes opened that we might behold the wondrous things that He hath prepared for those that love Him?

L. R. M.

THE SUPREMACY OF SCRIPTURE



HE remarkable expression used by the apostle in Galatians 2: 4: "unawares brought in"—is literally brought in sideways. This method has been practised by Satan from the first, and it is the method adopted by his servants today. (See 2 Peter 2: 1, where "privily" also means sideways.)

We are now able to realize with increasing certainty the intention of the stratagem of Satan in first seeking to undermine the truth of the perfect Inspiration of the Words of God. Now that he has accomplished this, he proceeds to deny the vital and fundamental truths of our most holy faith—the Godhead of our Lord Jesus Christ, His Virgin Birth, and His glorious Resurrection power. Emboldened by his success in this, the wily enemy is prompting his scribes to produce caricatures of Holy Scripture, the sure tendency being to unsettle the minds of the unwary "side-ways."

It therefore becomes necessary for believers, and especially for the servants of Christ, to have Divine authority for everything they say and for everything they do. We must be prepared, at all cost, and this should be our joy, to have a single eye in our testimony, preached or written, to the glory of God, taking His Word as our guide—sole, sufficient, and supreme.

If the Word of God forbids me to walk in any path, it is at my peril to enter the gate: it is only by the word of His lips that we avoid the path of the destroyer. If the Word of God enjoins separateness from evil of any kind and degree, my attachment to the evil thing will work separateness from Him. If the Word of God attaches blessing to obedience, every step in the path of willing, hearty obedience is leading me to a certain treasury of wealth and joy.

WORDS IN SEASON

The Word of God is to govern, control, direct every thought, every word, every act of our daily life. If our Monday deeds are inconsistent with our Sunday thoughts, we have overlooked or forgotten some wise and kind precept of the blessed Book of God. It is not only essentially right and wise, but also incidentally profitable, to cultivate and cherish a humbled subjectness to the written Word of God. A tender and reverent listening to its holy whispers brings peace and joy. Every promise of God has a precept for its root: every precept is laden with a wealth of promises for its fruit.

It is therefore of vital importance to yield absolute and complete submission to the authority of Scripture in all things. There can be no joy, no assurance, no peace, in any departure from the written Word.

The great need for the present time is faithful adherence to Scripture, and full loyalty to its sacred teachings. Men of God must know where they stand and why they stand there. We must if necessary cast away all traditions of men, expediency, position, reputation, opinion of friends, examples of even good men, if anything should seek for a moment to come between us and our God. Even a tender fear of causing grief in those we love and esteem must not be allowed so to operate as to cause us to grieve Him. There must in short be a full surrender of our whole selves, spirit, soul, and body, to the permanent authority and claims of God's most holy Word.

W. W.

A STRANGE STORY



wealthy farmer who cultivated some thousands of acres, had by his benevolence endeared himself greatly to his large staff of laborers. He had occasion to leave the country in which his property was situated, for some years, but before doing so he gave his people clearly to understand that he wished the whole of the cultivated land to be kept in hand, and all the unreclaimed moor and marsh lands to be enclosed and drained and brought into cultivation; that even the hills were to be terraced, and the poor mountain pastures manured, so that no single corner of the estate should remain neglected and barren. Ample resources were left for the execution of these works, and there were sufficient hands to have accomplished the whole within the first few years of the proprietor's absence.

He was detained in the country to which he had been called very many years. Those whom he left children were men and women when he came back, and so the number of his tenantry and laborers was vastly multiplied. Was the task he had left them accomplished! Alas! no. Bog and moor and mountain waste were only wilder and more desolate than ever. Fine, rich, virgin soil by thousands of acres was bearing only briars and thistles. Meadow after meadow was utterly barren for want of

WORDS IN SEASON

culture. Nay, by far the larger part of the farm seemed never to have been visited by his servants.

Had they been idle? Some had. But large numbers had been industrious enough. They had expended a vast amount of labor, and skilled labor, too, but they had bestowed it all on the park immediately around the house. This had been cultivated to such a pitch of perfection that the workmen had scores of times quarreled with each other because the operations of one interfered with those of his neighbor.

And a vast amount of labor had been lost, in sowing the very same patch, for instance, with corn 50 times over in one season, so that the seed never had time to germinate, and grow and bear fruit; in caring for the forest trees, as if they had been tender saplings; in manuring soil already too fat, and watering pastures already too wet.

The farmer was positively astonished at the misplaced ingenuity with which labor and seed and manure, skill and time and strength, had been wasted for no result. The very same amount of toil and capital, expended according to his directions, would have brought the whole demesne into culture, and yielded a noble revenue. But season after season had rolled away in sad succession, leaving those unbounded acres of various, but all reclaimable, soils, barren and useless; and as to the park, it would have been far more productive and perfect had it been relieved of the extraordinary and unaccountable amount of energy expended on it.

Why did these laborers act so absurdly? Did they wish to labor in vain? On the contrary! They were for ever craving for fruit, coveting good crops, longing for great results.

Did they not wish to carry out the farmer's views about his property? Well, they seemed to have that desire, for they were always reading the directions he wrote, and said continually to each other—"You know we have to bring the whole property into order." But they did not do it.

Some few tried, and plowed up a little plot here and there, and sowed corn and other crops. Perhaps these failed, and so the rest got discouraged? Oh, no; they saw that the yield was magnificent; far richer in proportion than they got themselves. They clearly perceived that, but yet they failed to follow a good example. Nay—when the labors of a few in some distant valley had resulted in a crop they were all unable to gather in by themselves, the others would not even go and help them to bring home the sheaves! They preferred watching for weeds among the roses, in the over-crowded garden, and counting the blades of grass in the park, and the leaves on the trees.

Then they were fools surely, not wise men? Traitors, not true servants to their Lord?

Ah! I can't tell! You must ask Him that! I only know their Master said, "Go ye into all the world, and preach the Gospel to every creature," and that 1,800 years afterwards they had not

WORDS IN SEASON

even mentioned that there was a Gospel to one-half of the world.
—Sel.

QUESTION CORNER

Should a man be allowed to "withdraw" from an assembly after he has been found guilty of sin mentioned in 1 Cor. 5:11?

Ans.—The man is no longer a freeman with freedom of choice, he is a criminal, and must be dealt with according to the law laid down by God for the guidance of His assembly.—"In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ. To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. . . . Therefore put away from among yourselves that wicked person."

Not only is he to be "put away," we are not to keep company with such an one. The honor of God's assembly is to be maintained. When the world taunts us by casting up the man's sin against the assembly, what are we to say? When we have obeyed God's word and put away the man according to that word we can say, Yes, we acknowledge that the sin was committed by one then in the assembly, but the person was judged and put away according to the word of God, and this clears the assembly from the leaven in God's sight, and in the sight of all right thinking people. And it clears the way for the person to be restored to the assembly, having borne his punishment, upon evidence of repentance, and forsaking of the sin.

I WOULD NOT WORRY

I would not worry if I were you;
The days will come and the days will go,
And anon the sky will be grey or blue,
And the earth be covered with flowers or snow.
The sun will shine or the rain will fall,
But God stands over and under all.

Some days will be dark, with scarcely a sign
That God ever gave a loving thought;
And His face will be hid with His love benign,
And your soul lie prone with a fight ill fought.
And life will seem empty of every joy—
A worthless bauble, a broken toy.

But I would not worry if I were you—
It will all come right pretty soon, depend;
The rain will cease and the sky grow blue,
And God to your heart will kindly send
His message of love—and by and by
You will wonder why you should be sad and cry.

Bide close to the Father, let come what may;
Reach out for His hand, in rain or shine;
He will turn your night into sweetest day.
And share His bounty of love divine;
He never forgets for a single day—
Why need, then, to fret and worry away!

"Himself hath done it." Yes, although severe
May seem the stroke, and bitter be the cup,
'Tis His own hand that holds it, and I know
He'll give me grace to drink it meekly up.

WORDS IN SEASON

MISSION HOUSE, QUEENSTOWN, ESSEQUIBO, B. W. I.—"When I reached here Mr. Nichols was out of the hospital recovering from typhoid fever, his daughter is still in the hospital. I have been inoculated twice as this is a hotbed of fever. The mosquitoes are dangerous, as many people are malarious. I have been able to give a little help to the assemblies, 14 miles apart. There are many East Indians here, whose chief industry is rice growing. They keep up their heathen worship, and the Hindoo priest with his painted forehead may be seen outside their little temple, not far from the Gospel Hall. Last Lord's day we had an East Indian and his wife and son all sitting at the Lord's table; but there are not many of them in fellowship.

"What a need for workers in God's harvest field, at home and abroad: men that are ready to risk their lives for God and the salvation of souls. I trust that young men who go out to preach Christ in the U. S. and Canada will not be found hovering over large assemblies when there is so much need even in the New England States. Think of Vermont without an assembly in it, as well as many other States. Young men who have recently gone out ought to prove God by going into the 'regions beyond,' instead of running from assembly to assembly, and from conference to conference, as I have observed lately. I thank God for some who do go on year after year in new places, and who are used of God, who meets their needs.

"I hope to go up the Demerara River to see a brother who has been down with malaria, Mr. Baverstock, who gave up a good business in England to take up missionary work. He is a commendable brother. Mr. Spencer also of Woodbrook, Trinidad, is doing a great work there."—H. Thorpe, Belmont, Port of Spain, Trinidad, B. W. I.

WATERBURY, CONN.—Mr. Marshall has taken the Tent down, at Thomastown, one professing. He baptized five who were received into the Torrington Assembly.

DUACA, LARA, VENEZUELA, S. A.—W. H. Wills writes of baptizing three on July 24th, one woman who lives 15 miles away who has come three times, on foot, since to the Lord's table. The Gospel meetings at El Toro are encouraging. Thirteen are in fellowship here in Duaca.

309 ROSELYN ST., PHILADELPHIA, PA.—Mr. Cesare Patrizio purposes printing an Italian Calendar, with Gospel Scriptures. He will be glad to send them to any Christians who desire them.

EAST HARTFORD, CONN.—Bren. Patrizio and Rosania saw some fruit in the salvation of souls in the Tent meetings here. After the Tent meetings they were called to a funeral in Long Branch, N. J., where they preached the Gospel to many Italians.

288 OTTAWA ST., N. HAMILTON, ONT.—Mr. Jas. Fraser has had to return from the Bahamas on account of chronic appendicitis for which he must undergo an operation. The above is his address.

ORILLIA, ONT.—The Conference was large and good, the word being ministered by Bren. McGeachy, Silvester, Williams, Bruce, Widdifield, Miller, Spreeman and Watson.

TORONTO.—Bren. W. J. Matthews and Warke have had helpful meetings in Brock Ave., and West Toronto.

GALT.—The Conference was large and the ministry helpful and practical: by Dr. Matthews, McCrory, Blackwood, Gun, Gilchrist and others.

LANSING.—Bro. J. K. McEwen spent a Lord's day with us.

VICTORIA RD.—Bro. Miller spent a few days with us and baptized those who professed when he was here a few weeks ago: they have been received into fellowship.

SUNNIDALE.—Bro. Williams has been with us for a few weeks helping in the regular meetings.

MIDLAND.—J. Silvester is home, after the Tent work in Toronto.

GLOUCESTER, N. J.—Bren. Halliday and Sutherland saw quite a number profess conversion during the Tent work here, mostly young people.

CHICAGO, ILL.—J. Ferguson has had large Tent meetings near this city, and a number have professed conversion. He purposes to have meetings in Boulders Grove to seek to lead them on.

WORDS IN SEASON

RICHMOND HILL, L. I., N. Y.—Mr. W. Beveridge is having some meetings here, after taking his Tent down at Glen-Heed, where one woman professed conversion.

RALEIGH, N. C.—S. McEwen has again pitched his Tent in the same place as last year: meetings very well attended. Mr. Smith may join him later.

DECKERVILLE, MICH.—W. Ferguson and G. Smith stopped on their way with the Bible Carriage, and later Bro. Smith came for continued meetings.

SEATTLE, WASH.—Bro. Johnston gave us a visit: he gave a good word in the Children's Home: he also visited Arlington and Los Angeles.

SYDNEY MINES, N. S.—We had a profitable time around God's word at our Conference. Those who ministered were A. Goodwin, I. McMullen, J. McCullough, and E. Wilson who continues for a time. (T. Hamilton, Box 123, Sydney Mines.)

IRVINGTON, N. J.—J. Monypenny and J. K. McEwen gave us a visit this summer.

WOODBURY, VT.—Dr. E. A. Martin gave us a short series of meetings, with some fruit in the Gospel.

ATLANTIC CITY, N. J.—Mr. Jas. Waugh has been confined to his home for over a month with pains in the nerves of his leg, making it impossible to get about.

NEW YORK, 125th St.—Mr. J. Monypenny had a series of meetings here, and sailed for the Old Land, Sept. 24th.

FALLEN ASLEEP

MRS. GEO. RENDALL, of Kansas City, Mo., passed into the presence of the Lord, Aug. 21st, aged 75. She was saved 51 years ago in Glasgow, Scotland: and was gathered unto the Name in 1883, in Chicago, Ill. She was a sister of Mr. R. Telfer; and highly respected by all. Death was from cerebral hemorrhage. The funeral was from the Gospel Hall; Bren. C. W. Ross, and Robt. Telfer speaking to a very large company.

MR. H. SEABOLD, of Pittsburgh, Pa., who departed to be with Christ on Monday, Aug. 21st, the result of an auto accident from which he received spinal injuries. He was a good man and highly respected. W. P. Douglas spoke to a very large company at the funeral.

MRS. CLAIBORNE, of Richmond, Va., on Aug. 28, aged 62. She had gone on a visit, and awoke not feeling well, and in a few minutes was absent from the body, present with the Lord. She was highly esteemed for her faithfulness to God, and love of His people. Bren. Bradford and H. G. McEwen spoke to a large number at the funeral.

MISS JANE BLAIR, of Pittsburgh, Pa. (sister of Mr. John Blair, evangelist), fell asleep in Christ Aug. 4th. Saved a few years ago.

MRS. CHRISTINE WHERRY, of Pittsburgh, Pa., on Aug. 7th. Mr. J. Rouse spoke at both funerals.

CONFERENCES

FOREST, ONT.—Our 43rd annual Conference, D. V. will be at the Canadian Thanksgiving (two days), early in November. Circulars in due time. (Mr. John Kay, Forest, Ont.)

CEDAR COTTAGE, Vancouver, B. C., November 5, 6 and 7 (Canadian Thanksgiving time). Prayer meeting Friday evening, 4th, at 8 P. M. (G. Basham, 4231 Beatrice St., Vancouver, B. C.)

CHAPMAN VALLEY, MAGNETAWAN.—Conference in Gospel Hall, Sept. 30, Oct. 1 and 2, with prayer meeting Sept. 29.

WATERBURY, CONN.—Conference dates, D. V. Nov. 11, 12 and 13. (W. Batterton, Waterville, Conn.)

HOUSTON, TEX.—We will, D. V. hold our 26th Annual Conference, Oct. 21st, 22nd and 23rd. Pray for these meetings. Cordial invitation to all.

PITTSBURGH, PA.—Annual four day Conference, D. V. at Thanksgiving time, Nov. 24th to 27th, in Gospel Hall, 4917 Friendship Ave.

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 1927

CONTENTS

	Page
From Various Authors.....	161
Truth is Stranger Than Fiction.....	162
Covenant Headship.....	164
Your Special Work; Are You Doing It?.....	168
Uzziah, and Shammah.....	169
An Afternoon in the Fields, John 4:35.....	171
The Christian's Conscience.....	172
"Oh, If I Could".....	173
Present Your Bodies a Living Sacrifice, Rom. 12:1.....	174
Question Corner.....	175
"That First Sight of Him".....	176
Work and Workers.....	ii, iii, iv

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WORK AND WORKERS

Please send in subscription renewals for 1928 as early as possible as this helps us greatly in keeping our books in good shape. It also helps us to form an estimate of how many copies we will require for the coming year. The fact that each year we have had to add a considerable number of copies so that the output is now more than four times what it was when we took over the paper: and that many of the Lord's people speak of help and blessing received through the pages of Words in Season encourages us to continue this service for the Lord and His people, as He may enable. "Pray for us, for we trust we have a good conscience, in all things willing to live honestly," Heb. 13:18.

* * * *

EVERETT, PA.—Bren. Armstrong and Winemiller did not have a large audience in Altoona Tent meetings, but the presence of God was manifested in the salvation of five souls, one aged man of 77 amongst them. They baptized six at Everett, some who got saved at Altoona, and some who got saved at Bro. Hazelton's meetings here.

DUNDEE, ILL.—There were a few nice cases of conversion in the tent on Peterson's Farm, where Mr. J. Ferguson had meetings. He baptized six in a small lake near here. In Westmont there was also a nice interest with some who have come out to Himself.

REDLANDS, CALIF.—The differences here have been cleared up; and we were pleased to have Bro. Telfer with us for some meetings. He was followed by Bro. Ruddock who gave very helpful ministry.

PAWTUCKET, R. I.—W. H. Lester, missionary from China, was with us for a Lord's day, speaking of the Lord and of His work.

LANGLEY PRAIRIE, B. C.—D. R. Scott was with us for 6 weeks in June and July: one professed faith in Christ.

LACROSSE, WIS.—Bren. G. Gould and S. Hamilton had some meetings on the Ridge—Nodine, Minn. They intend to have a few meetings in Minneapolis, and possibly in Duluth.

NEW BEDFORD, MASS.—Bren. Bradford and H. G. McEwen had a series of meetings here with some fruit in conversions. They then began a series of meetings in Boston.

DECKERVILLE, MICH.—Bro. G. Smith had meetings for us for over two weeks, with good attendance. Mr. R. A. Barr began meetings here Oct. 2nd.

DEBERT STATION, N. S.—Bren. McKelvie and McCullough have continued meetings here after Tent season, some 25 we believe, have professed conversion. There is much opposition from the sects. We had the pleasure of baptizing a number, in the presence of about 300 onlookers.

HAMILTON, ONT.—Mr. J. Fraser, who has returned from the Bahamas on account of his health, writes that the address of the Nassau Assembly correspondent is Mr. B. W. Hall, Box 438 Nassau, N. P. Bahamas, B. W. I.

CHICAGO, ILL.—Jas. Marshall is having meetings in a Hall rented by the Normal Blvd. Assembly, 211 West 111th St., where they have carried on work for two years with fruit.

DETROIT, MICH.—The Conference was large: about 800 sat down to remember the Lord. About 26 of those giving their time to the Lord's work were present, amongst whom were Dr. W. J. Matthews, J. K. McEwen, R. McCrory, J. Ferguson, J. Marshall, Sheldrake, and Muir who took part.

Words in Season

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NOVEMBER, 1927

No. 11

FROM VARIOUS AUTHORS

"What is the foulest thing on earth?"
Bethink thee now and tell,
"It is a soul by sin defiled,
And only fit for hell."

"What is the purest thing on earth?"
Ah, this I surely know;
"'Tis that same soul by Jesus' blood
Washed whiter far than snow."

* * *

If Christians lived near to God, they would have no difficulty in loving each other.

* * *

Christ says: "Search the Scriptures." There are many ways of searching the Bible, and when you have determined how and when to do it; suffer not anything to interrupt its regular perusal.

Three chapters each day, and seven on the Lord's day will enable you to read through the Bible in a year. When you read this way, it is well to begin with Genesis, Job and Matthew, at the same time. A very good method is to read through one book, or epistle, in course, noting down what instruction you received from each chapter. Another way is to think over what will probably be the day's duties and temptations; then read all you can find relating to those duties and temptations in God's word.

* * *

One lady told the writer how she, in a moment of rebellion, went and bought a gaily beflowered bonnet. "If one's heart is right, who has any right to interfere with one's dress?" she said to herself. Preparing her verbal ammunition, she defiantly put herself in James Turner's way, her prepared speech all ready should the good man rebuke her. He shook hands in his usual kindly way, and as his eyes lit on the bonnet slowly said, "He wore a crown of thorns for you, Mary." That settled the matter. Such head-dress never went on her head again. James Turner did not prescribe to any what they should wear, but he boldly taught his converts that if they would honour their Lord they would have to deny self and show that they did not belong to the world.

TRUTH IS STRANGER THAN FICTION

"Jim," said Loyal, when they had returned to their beautiful little cottage, which had been owned by Loyal's grandfather, "Jim, we are never going to quarrel; never going to listen to anything against each other; we are going to be a model couple, and ever so happy, too."

This prediction seemed to be in a fair way of being fulfilled until little Jim came. Then, although his father was very proud of his handsome child, he resented the time, the absorbing love Loyal lavished upon the spoiled darling.

"I suppose I am nobody, now," the young father would say, "Never a glance, a caress, a smile as of old—the brat gets it all."

Then Loyal said words she deeply repented of later, and they rankled in Jim's breast, and so embittered his mind that one day, taking his gun as usual—he was head gamekeeper to Sir John Medwyn—to go his rounds, he said to his wife:

"Don't sit up for me—I shall be late tonight. Good-bye."

He did not return home; but disappeared as completely from the usual scenes of his life as if he had never been.

"It was the first and last time he had ever said good-bye to me," said Loyal, when Sir John called to learn particulars of his faithful servant's disappearance, "and I might have known there was something on his mind, sir. He will never come back."

"I believe," said Sir John, a fine, hopeful specimen of a man, "he will soon return. He has gone off on some wild jaunt—that's all."

"That is not like Jim, Sir," said the sorrowing wife. He was a home-lover, but distrust had poisoned his mind; woe is me, and he is gone!"

One day, ten years after Jim's disappearance, the postman called at the cottage with a legal looking letter.

"Something good for you, Mrs. Rait," said the postman. "This kind of letter generally means lawyer's work, and money. I wish you joy."

The poor woman took the envelope in fear and trembling.

"Open it mother, quick," said little Jim, now a fine, handsome boy nearly 12 years. "Mother, perhaps it's from father."

Loyal took from the envelope ten bank notes, representing each the sum of 20 pounds—200 pounds in all.

"Mother," cried the boy, "it is money and has my father sent it?"

"I think your father has sent it," said his mother, "it comes through a city firm, but they have been asked to give neither name nor address—yes, I believe it is from father."

"Mother, God has sent the money," said little Jim. "Don't you remember you asked Him to supply our great need? Will that money do it?"

She said, "more than do it. Just as He always gives—good

WORDS IN SEASON

measure, pressed down, and running over. This is out of God's hand."

* * * *

One day a heavily bearded and sun burnt stranger was seen in Meadowside; he had books to sell—Bibles, missionary stories, hymn books—and where he could not sell he gave. He spoke with a slight foreign accent, and when asked said he had lived in one of the Dutch colonies.

Last of all, he came to the cottage of Loyal Rait. He was one she was glad to meet, who was about the Lord's business, spreading His truth.

"How long have you been a Christian?" asked the stranger.

"Since a great sorrow came to me," she replied. "It was the sorrow of my life; but I needed it, I see now, that I might be drawn to know God, for He searched and tried me, and showed me that I was a sinner, setting my whole heart on earthly things."

The man said, with a foreign accent, "I was like that, and a great sorrow—the vision of my own black heart—drove me to Him. I wonder if you would care to hear the story of His love to me?" Loyal answered, "I certainly would."

He began his story. "I had a temper that was a curse to me, and also to those that lived with me, and it was getting the better of me, so that its jealousy and violence made me wish sometimes to kill those that were dearest to me. One day I felt I must do that awful deed. I was going up stairs with my gun in my hand, when I heard a voice praying—a woman's voice, the voice of the woman I was going to kill, and she was asking God to keep me from hurting anyone as I walked about my work with my gun in my hand.

"That prayer was the voice of God speaking to me. I felt I could not live another day in that house, before my wife and child, until I could master my temper, that was slowly but surely dragging me down to hell.

"I left them and went as a cook on board a vessel bound for the East Indies. I thought if I went that far I would be able to control my temper, but I found out that it required the Word and Spirit of God to show me my lost and ruined condition as a sinner.

"God was leading me. On one of my voyages I was very sick; they were almost throwing me overboard; but as we were not many days from the Indies I was landed at one of them, and left to die, if it had not been for an English missionary there. He took me and nursed me in his own home and brought me back to life. He was not content with that, for he taught my sin-sick soul the way to Eternal Life and health—showed me that God could give me a new heart and make me a new creature, and as I was sick of myself, I turned to Him in Christ and found my Lord and Master."

WORDS IN SEASON

The woman's face and hands had been working nervously—she longed to put one question to the man—but his talk flowed on without pause.

"But I would not go back again to my country for I wanted to test myself, for often the old Adam nature would war against the new Christ nature, and I had to cry to God for to teach me to gain the victory through Jesus Christ. After some time, and much sorrow and longing for home, and gradually learning what my loving Saviour would have me do, I became a fellow worker with the good man who had saved my life, and who ministered to the spiritual need of 3000 natives. I had learned Dutch very quickly, and my labours were blessed by Him who gave me this work to do, and now I have started to find those I left 14 years ago."

He paused, and looked lovingly at the woman, paused so long that Loyal with a bursting heart exclaimed:

"Jim! Jim! I thought it was you, but I wanted to hear you say you had forgiven me! Oh, Jim!"

"My darling wife," said Jim kindly, throwing his arms around her neck and kissing her fondly, and dropping his foreign accent, "It is for you to forgive me. Have not I said I had murder in my heart?"

"I know," said his wife, "but you are now one of God's sons, and I am one of His daughters, and He has brought us together again."

"I think our own wilful ways may have linked us together at first," said the husband, "but now God unites us."

The happy missionary spirit made Jim build a hall where he delighted to preach for years the glorious Gospel of the blessed God, and many were blessed through his faithful ministry.

COVENANT HEADSHIP

Paper 2

Noah (Rest)

FROM Adam to the Flood was about 1656 years. When we consider that 70 Israelites entered Egypt, and in 430 years they had increased to 600,000 men able for war, besides women and children, and young people under twenty, it is not difficult to believe that at the time of the Flood the population would be, as some reckon, about 1,650,000,000,000. The idea that there were but few people before the Flood is altogether unfounded.

The family of Adam divided into the descendants of Cain, who went out from the presence of the Lord, built cities, worked metals, invented musical instruments, and advanced rapidly in civilization. Some went exploring and hunting living in tents or caves as most convenient: doubtless the "cave men" scientists talk so much about. The other line was Seth's line. These carried on the true worship of God, and are called "the sons of God."

WORDS IN SEASON

God revealed His mind to prophets in this line, as Enoch and Noah.

Cain's line multiplied, "and daughters were born unto them," Gen. 6:1. Seth's line having degenerated saw these girls were very fair, and they took them wives of all which they chose. Eve saw: and took what she chose and ruined Eden: and these saw, and took of all which they chose, and ruined the world that then was. God said, "My Spirit shall not always strive with man, for that he also is flesh," Gen. 6:3. Cain had gone out from the presence of the Lord: these were God's chosen people for that dispensation, but they had now broken down the separation: refused the striving of the Spirit and now God casts them off. Is the line of Cain "flesh"? These "also" are flesh. This word "also" disposes of the imagination that the sons of God were angels. The two lines were swept away by the Flood. Their union had filled the earth with violence and corruption. The violence of "civilization" is the worst kind of violence: the corruption of unequal yokes is the worst kind of corruption.

Noah found grace in the eyes of the Lord. Grace is for the guilty so Noah must have discovered that he was a guilty sinner. Good works follow the finding of grace: so Noah was a just man, and perfect (upright) in his generations, and Noah walked with God," Gen. 6: 9.

It is not hard to discover why Modernists, Evolutionists, and Infidels seek to discredit the Bible history of Creation, and of the Flood. For these events to be possible we must own that they were brought about by God. They know that earth, light, vegetation, animals, and man are here. How they got here they do not know, so they make their silly scientific guesses, instead of believing the God of the Bible, whom they do not know. Take God out of the story of the Flood and what would you have left? "God saw that the wickedness of man was great." This is where the shoe pinches the unbeliever. These scientific, and religious infidels know that they are sinners, and if God sent a flood and drowned the antediluvian sinners then they must conclude that He will put them in hell as He has said in the same Bible. They know that there has been a flood, they cannot deny this, but they will not allow that it was the flood described in the Bible. When it was they do not know; how it came about they do not know, but they consider themselves so much smarter than the inspired penmen that they make their silly guesses that it happened many thousand years before the God of the Bible says that He did it because of the wickedness of man. "God looked," "God said," "God commanded," "Thus did Noah; according to all that the Lord commanded him, so did he." And when he had finished the ark, the Lord said unto him, Come thou and all thy house into the ark: for thee have I seen righteous before me in this generation, etc." (Read Gen. 7: 1-15.) God will surely punish the

WORDS IN SEASON

wicked; and as surely deliver the righteous — those who have found grace.

(1.) Reference is made to the flood by the inspired writers in connection with most important doctrines. In Job it is referred to as **the punishment of wicked men**. "Hast thou marked the old way which wicked men have trodden? Which were cut down out of time, whose foundation was overflowed with a flood: which said unto God, Depart from us, Job 22: 15-17. Now Noah lived after the flood 350 years, and Job lived before, or contemporary, with Abraham who was 58 years old when Noah died, so that Job and his friends could have not only seen the results of the flood, but also heard about it from Noah himself. The flood teaches that God will punish wicked men.

(2.) The prophet Isaiah refers to the flood to assure God's people that His gracious promises to them would as surely be kept as His rainbow promise to Noah has been kept, "For this is as the waters of Noah unto me, For as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wrath with thee, nor rebuke thee, Isa. 54: 9. The rainbow promise made at the flood stands sure: so do all God's promises. The "Higher Critics" can look at the rainbow and call God a liar without the least fear of being swept away by a flood, but He has promised to destroy the world by fire, and he will keep that promise too. He has said that the wicked shall be turned into hell, and all the nations that forget God," Ps. 9: 17. He has said, "Believe on the Lord Jesus Christ and thou shalt be saved," Acts 16: 30. God's rainbow, given after the flood, teaches us that God will keep His promises to those who are in Christ.

(3.) The Flood is the starting point from which the chronology of the "nations" is to be reckoned. "These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood," Gen. 10: 32. How these nations began to speak different tongues is given us in the history of Babel. It was God that founded their language: and He "hath determined the times before appointed, and the bounds of their habitation," Acts 17: 26. **The nations, from their very beginning, have to reckon with God, in their wars, as in everything else.** This is a great truth easily traced throughout the Scriptures. (See Daniel 2.)

(4.) The Flood is mentioned by the Lord Jesus Christ who said, "Heaven and earth shall pass away, but my words shall not pass away. . . . For as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark. And knew not until the flood came and took them all away; so shall also the coming of the Son of man be," Matt. 24: 35-39. Luke 17: 27. Here the suddenness, and unlooked for judgment

WORDS IN SEASON

of the flood, is used to illustrate the coming of the Son of man in judgment, to establish His millennial reign on earth, an event that is nearing, and how like to the condition of things before Noah's flood is the present condition? Many of the judgments foretold in the Revelation will take place at that time. Which of the prophets have not foretold of His coming to reign, and of the judgments that will precede that coming? As surely as the flood was so surely will these judgments be, and yet people are acting as though judgment would never come.

(4.) **Justification by faith** is taught by the flood. "By faith Noah, being warned of things not seen as yet, moved with fear, prepared an ark to the saving of his house . . . and became heir of the righteousness which is by faith," Heb. 11:7. The Bible is useless unless "mixed with faith." Faith knows that God can do all that He has said He will do: and faith puts God's people in motion, as it put Noah in motion—he prepared an ark.

(5.) **Noah's flood teaches in figure the death, burial and resurrection of the Lord Jesus:** and the believer's death, burial and resurrection in Him, as is also shewn in figure in baptism. "The longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls were saved by water. The like figure whereunto baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ," 1 Pet. 3:20-21. The ark was typical of Christ; and all who were in it passed out of a death-doomed world into a resurrected world. Resurrection will land those who, by faith, are in Christ, with Him in resurrection glory.

(6.) **The Flood is used to warn against false prophets and teachers** by reason of whom the way of truth shall be evil spoken of." God cast angels "down to hell . . . and spared not the old world, but saved Noah," (See 1 Pet. 1:1-5).

(7) **Our last reference is against last day scoffers at the truth of His coming again:** who deny the truth of the Flood, saying, "All things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water perished," (See 2 Pet. 3:1-12.) We will not take space to delineate these last day scoffers. Their description is given in this chapter. Their latter day representatives can be found all around us in the "Modernists." They have the Bible in their hands, and read it, so their ignorance is "willing ignorance," they do not believe it.

He who makes the inspired account of the Flood a lie, makes all the other Bible writers, and the Lord Jesus, whose Scriptures we have just had before us, to be either ignorant or deceivers: and all these great Bible truths to be merely men's fallible writings. If the story about the Flood is untrustworthy, then it is all

untrustworthy, for who then would be wise enough to tell us what part of the Bible to trust?

(Continued)

YOUR SPECIAL WORK: ARE YOU DOING IT?



Christian girl, once bright and happy in a Saviour's love, became very sad and fretful. She changed her lodgings, changed her church fellowship, sought out new teachers, read all the new books she could lay hold of, attended conferences, and travelled far to hear the ministry of God's Word, but all to no purpose. She indulged no sin, had no worldly companion, lived in no disobedience to any known commandment of the Lord. Still there was something lacking. Her soul was not happy. Her Christian life lacked vigor and brightness. She was inclined to find fault with herself, and with everybody else. One Lord's day, she sat reading her Revised Testament, and came upon the words in Mark 13: 34. "To each one his work." She said to herself, "What work has the Master given to me?" Strange, although a Christian for several years, she had never thought of this before. Of course she had been working here and there, and helping others in various kinds of service for the Lord. But to have her work appointed by the Lord, and given by Him to be done for Him, during the period of His absence, she had never exercised herself about that. She dropped on her knees and breathed the prayer, "Lord, what wilt **Thou** have me to do?" She waited expecting an answer, and before she left the room, a number of little girls, whom she had seen playing in a court, bare-foot, and uncared for, came forcibly before her mind. "These," said she to herself, "must be my work. The Lord has distinctly brought them before me as an answer to my prayer." So putting on her hat and cloak, and taking her Bible in her hand, she hastened toward the court, where she had seen the children, praying as she went, like Abraham's servant of old, that the Lord might give her good speed in her service for His Name. She found the children as she had seen them, and got several of them to promise to accompany her at a later hour that afternoon to the Sunday School, held in a small hall, only a few hundred yards distant, with the full consent and approval of their parents. That was the beginning of many days of happy work for Christ among the little ones, and from that day onward, the fretful restlessness and dissatisfaction ceased. There are others of the Lord's people, it is to be feared, troubled with a chronic restlessness, which has its chief cause in idleness. They have no definite work for the Lord, given them by Him, which they consciously feel to be a sacred trust committed to them. They go "jobbing" here and there, and possibly criticising or faultfinding the work of others. Of course they are unsatisfied, unrestful, unhappy. How can they be otherwise? A quiet hour alone with their Lord and Master; an honest review of the days that are past,

might reveal that their life has been without an object, and that the special work prepared by the Master for them, has been left undone. Beloved Christian reader, if this has any message to you, be sure you give it welcome.

J. R.

UZZIAH, AND SHAMMAH



It is a great temptation to one who has behind him a long life of faithful service to rest upon the past, and cease from living, active dependence upon the Lord.

It was so with Uzziah, one of the best of Judah's kings. He was born in troublous times. Amaziah, his father, had served the God of Israel for many years, but at last had "turned away from following the Lord," and had fallen by an assassin's sword at Lachish. Uzziah was then sixteen years of age.

Called to the throne thus early in life, he started his long reign with the fear of God before his eyes. "He did that which was right in the sight of the Lord." We read further that "he sought God," and that "God made him to prosper." His very name, Uzziah, means "whose help is the Lord," and of this he proved the truth. No foe could stand against him. In his conflict with the Philistines "God helped him." The years sped by, victory after victory attended his arms. "His name spread far abroad; for he was marvellously helped."

Uzziah had now been on the throne for fifty-six years, and had shown by his own shining example how greatly God honours and rewards those of His people who walk in His fear and in dependence upon Him.

The king was now to be numbered among the ancients of Judah. He was in the sunset of his days, with sixty-eight long years behind. Might he not now rest upon his laurels? Surely there was no need for the same vigilance, the same earnest dependence upon a power greater than his own, now that his position was assured.

So Uzziah evidently thought. "He was marvellously helped" we read, "till he was strong. But when he was strong his heart was lifted up to his destruction: for he transgressed against the Lord his God" (2 Chron. 26: 16). Oh, pitiful spectacle! To see this dear saint, with such a record of God's goodness and faithfulness to him all his life, now in the evening of his days turn aside and follow the vain presumption of his own heart!

Uzziah, as a youth of twenty, was seeking the God of his fathers and experiencing His mighty help. At thirty he was still walking with God. At forty it was the same. At fifty, no doubt with increasing faith and increasing joy, he was pursuing the same path. At sixty he was still making God his trust and his defence, and it looked as if his sun would set amid glories that would seem like heaven upon earth. But at sixty-eight he turned aside, be-

WORDS IN SEASON

came vain and self-willed, and was smitten by the Lord, and cut off from His holy house until death ended his miserable existence.

What a warning for those who may be tempted to think that old age permits of relaxed vigilance and less dependence. When, after a life of service and testimony, we feel "strong," then is our danger, and then the opportunity of the relentless foe who will take full advantage of our self-complacency to blight the evening of our days with a terrible overthrow.

* * * *

It is probable that among the readers of this paper there are many who will feel that Uzziah's case bears no manner of resemblance to their own. Instead of a long life of victory they will tell us that theirs has been one of continual defeat. Instead of living for sixty-eight years in happiness and spiritual prosperity and then turning aside to failure and disobedience they know that their footsteps have been dogged with failure from the start, and their sky has always been overclouded, and if there have been gleams of sunshine they have only been fitful and transient. And now that life, with its spoiled record, its missed opportunities, its disappointed hopes, is nearing its close, they feel that they must write themselves down as utter failures, and that it is now too late to expect any change.

Such may learn a lesson from the story of Shammah. He lived at a time when faith and courage were at a low ebb among the people of God. The Philistines were masters of the land, and there seemed no hope of effectual resistance in any direction. Shammah, however, determines to make a stand for the little bit that was left to Israel. It was only a patch of ground used for growing lentils, probably left unappropriated by the Philistines until then because of the smallness of its value. But Shammah, tired of perpetual defeat, stands in the midst of that lentil patch, and lo! the course of continual failure and defeat is changed for a glorious and crowning victory which the Lord wrought by the hand of His servant. The whole story is summed up in two verses (11 and 12) of 2 Samuel 23.

Do you feel, dear aged reader, that what is left of your earthly life is but a patch of lentils, a few, a very few, more years at most? But even if only months or weeks remain, are they not worth making a stand for? If all your past years have witnessed a shameful subjection to the Philistine foe, why not let the sunset of your earthly path be an occasion for a great and glorious victory? The Lord can work it for you even as He did for Shammah. If the lion has well-nigh devoured the whole of your life, so that you feel you have lived in vain, the Shepherd can deliver from the mouth of the lion two legs, or just a piece of an ear! (Amos 3: 12). Will you not seek His face earnestly and wholeheartedly that this may be so?

We read in history that on one occasion Napoleon arrived upon a battlefield where his troops had been in hot conflict with

WORDS IN SEASON

the enemy, only to find that the battle was all but lost. The sun was sinking beneath the western horizon, darkness would soon put an end to the strife.

"There is just time!" exclaimed the Emperor, turning to his chief-of-staff. And with characteristic decision he gave his orders and turned defeat into victory.

And thus it may be with you! Your sun is setting; the light of your earthly life will soon be gone. **But the final opportunity is now within your reach.** Hitherto the battle has gone against you. Victory, however, may be yours. Let your faith lay hold of the all-conquering Saviour, definitely rely on Him, and see what wonders He can work!

AN AFTERNOON IN THE "FIELDS," John 4: 35



WE drove our car out of our stopping place at 2:30. Stopping at a farm one mile down the road we gave away tracts, and spoke to some young people. Six miles further we stopped at another farm: the family came in from haying and listened to the word of God. Three young people from these two homes were saved at our meetings the next week. Driving on a few miles further we stopped a young man on the road to give him a tract and an invitation to Gospel meetings. He was from the North of Ireland, knew the Gospel and seemed glad to hear the "Old, old story" in a strange land.

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

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

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

On the way home a band of young men under the influence of liquor, and gathered around a stalled car, were testified to. Arriving at our stopping place we committed the sowing into the

WORDS IN SEASON

hands of Him who alone can give the increase; and went to our rest, with tired bodies---thank God not tired of such happy service.

R. G. and W. J. C.


(We often hear complaints about young strong men spending their time from one Tent season until the next, if indeed they so much as go into Tent work, running from one conference to another, stopping enroute at the larger Assemblies for a few nights, when they might have virgin soil, North, South, East and West where the joyful sound is never heard.—Editor.)

THE CHRISTIAN'S CONSCIENCE

By Donald Ross, Aberdeen. Written in 1873.

"Holding the mystery of the faith, in a pure conscience" (1 Tim. 3: 9).

"Holding faith, and a good conscience, which some having thrust from them, made shipwreck concerning the faith" (1 Tim. 1: 19 R. V.).

T conversion, the conscience of the believer is purged (1 Cor. 6: 11), and made "good" manwards (Acts 24: 16). The hidden things of dishonesty and craftiness are laid aside (2 Cor. 4: 2), and beyond this, many things that are usually ranged as "doubtful," and so unworthy of a child of God, and an heir of heaven, are renounced and put away. A Christian nobleman is converted, and upon examination of his paintings of fabulous value, which now appear to him in his renewed mind as "refined trifling," are given up accordingly.

A Christian chemist, who has acquired a stock of what he has hitherto named "pure cod liver oil," and sold as such, re-names it, and sells it as actually what it is.

A converted blacksmith has his half-yearly accounts made out, all ready to be posted to his customers. But in the interval he is converted, and when, with a newly quickened conscience, he goes over these accounts again, he considers he has overcharged many of the items therein, and has to "revise" his charges. This is true Christianity. There is a definite break with and renouncing of the past, and a new beginning, worthy of the Lord, whose he is and whose Name he now bears. This is true Christian testimony, of a kind too that the world acknowledges, and is bound to honour. Very different is all this from a mere change of religion, and a new "church connection." The man has got a new life, and a new nature, and they come out in new actions and ways of living—the best and strongest testimony any one can give, that he is truly born again.

But, as it is, alas! with some who defile themselves, and lose their confidence and boldness before God, a good conscience may be thrust from them, and thus and then, they "make shipwreck concerning the faith." The defiled conscience cannot longer hold "the mystery of the faith" in this condition. Sometimes there is an effort made to keep up an appearance of this, after good

WORDS IN SEASON

conscience is lost, by trifling with evil. But there is a hollowness and an emptiness in such lives, that is easily discernible to a spiritual man (1 Cor. 2: 15). When a good conscience is thrust away, the devil gets a powerful handle to harass the backslider to a painful degree, and frequently gains an advantage, and the defiled conscience greatly helps him in this. Unequal yokes with the world, "quirks in trade" and fleshly indulgences—commonly looked upon with carnal eyes as "allowable," if not commendable,—help on the soul in its departure from God, into decent worldly ways, which the ungodly quite approve of, but which deaden the conscience and destroy true fellowship with God. Unfaithfulness to God's truth—it may be learned in theory but never practised in reality—is another cause of making "shipwreck of the faith" among Christians.

"OH, IF I COULD!"

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

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

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

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

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

For ten years she had longed for the big thing, while not neglecting smaller things, as her contributions showed. At last she became willing to accept the very little thing, to shine for the Lord in that narrow circle as kitchen-maid, and then the Lord despatched her to some very blessed service in China! For the

WORDS IN SEASON

preacher became convinced that he was specially sent there of God to help her, and to China she ultimately went.

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

Outlines of Truth.

PRESENT YOUR BODIES A LIVING SACRIFICE, Rom. 12: 1

By W. D. Stewart

THE apostle Paul, writing to the saints at Rome reminds them that they are debtors to His great mercies as set forth in the former part of this epistle; and beseeches them by these mercies to **present their bodies a living sacrifice**, holy, acceptable unto God—their reasonable service.

If their hearts and minds were going out in praise to God for His mercies, then the presentation of their bodies would come with joy. Was this a little sacrifice that he exhorted them to give? Oh no; but it was a reasonable service, even though it required their all. Then as to the condition of this sacrifice: it was to be "holy." It was to come from the throne of a godly exercised heart. Only so could it be acceptable to God, and stand the testing fire of the judgment seat of Christ.

How it grieves the hearts of those who have a care for the saints of God to hear some saying "If I do so and so the brethren will be finding fault with me." Oh dear child of God, is this all the depth of the springs from which your service to God flows? Let us take a fresh look at our downward march to hell; and then at the Lamb of God bleeding on the cross in our room and stead, until our service comes as the overflow of hearts filled with joy; then will our service give joy to the heart of God.

God warns us against conformity to this world, (Ver. 2). We might well ask ourselves, are we so conformed to the world that we have no cross to bear from day to day? If so we will bow our heads in shame at the judgment seat of Christ when the scars of His wounds are displayed before our eyes. God is a jealous God, and His loving heart is grieved when He sees His blood bought people going after the world that murdered His beloved Son. He wants us to see so much beauty and worth in Christ that our lives will be transformed, bringing the things of eternity before a doomed world from day to day: transformed by a renewing of our minds as we contemplate the excellencies of Christ Jesus both to the Father and to the people of God. It is only as we have renewed minds that God can prove to us what is His good and acceptable and perfect will. This He wants to reveal to His saints. Are we in a condition for Him to do it? Let us go in for it for we must all appear before the judgment seat of Christ. (2 Cor. 5: 10.)

WORDS IN SEASON

QUESTION CORNER

Should a single woman put a covering on her head when praying privately in her room?

God has given specific directions about women covering their heads in 1 Cor. 11:1-16. In this chapter there is no distinction made between single women, and married: it is the woman's relationship to the man, not her relationship to a husband, though that would remain the same of course. The head of the woman is the man; that of man is Christ; and of Christ, God. This is the order of power, or authority; and as one has said: "and all this to regulate a question of modesty as to women when in praying they were before the eyes of others . . . the man was to have his head uncovered, because he represented authority, and in this respect was invested with the glory of God of whom he was the image, as to his position. The woman was to have her head covered as a token that she was subject to the man. Finally the apostle appeals to the order of creation, according to which a woman's hair—her glory and ornament—in contrast with the hair of man, shewed that she was not made to present herself with the boldness of man before all. Given as a veil her hair shewed that modesty, submission, a covered head that hid itself, as it were, was her true position, her distinctive glory. Moreover if any one contested the point, it was a custom which neither the apostle nor the assemblies allowed."

In the year 1881 at the annual meeting of the medical department of the University of Maryland, Prof. W. Goodell speaking on the dangers and duty of the hour, animadverted on the dangers of the intensive education of girls, as productive of overdevelopment of the brain, and the undevelopment of the body, especially the reproductive organs, with ill health and sterility as a sequel. He said, "I am old-fashioned enough to believe that the chief end of a woman is to be married, to have a home of her own, to give birth to healthy children; and that woman as woman has no right to do anything that will unfit her for this end." A Professor in the same medical school commenting on these words said, "These words are as appropriate now as when they were uttered 46 years ago."

The modern young woman with bobbed hair, short dresses, painted cheeks, and the manner of bold behaviour that accompanies these things unfits her in a great measure for childbearing; exposes to many temptations; sows the seeds of ill health, and premature death. God's judgments upon nations are usually preceded by their women leaving the woman's place. To read Isa. 3:16-24 one would almost think that the prophet was describing the young women of our day: and God poured out His judgment upon that sinful generation.

Let us contrast the woman of God. "In like manner also that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with brodered hair, or gold, or pearls, or costly array. But (which becometh women professing godliness) with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith, and charity, and holiness with sobriety." 1 Tim. 2:9-15. The woman's safety lies in her keeping the place that God has given her, in all godliness: modern women of the world, and those who imitate them will pay a terrible price for their folly.

We once heard of a young lad who after a punishment would say, "Father, I thank you for punishing me to save my soul from hell." How lightly even Christians look upon the rod of correction!

WORDS IN SEASON

"THAT FIRST, FIRST SIGHT OF HIM"

What shall it be—that first, first glimpse of Him?
When first we see the Saviour "as He is!"
When first we gaze, with eyes no longer dim,
On One of more than mortal loveliness!
Oh that first moment with the One who died—
Who for us agonized and wept and strove
In the strong passion of His deathless love!
Oh that first rapture as He meets His Bride!

What shall it be—when first we lift our eyes,
In raptured adoration, to His face
When that for which the longing spirit cries
Shall all be ours, through His most wondrous grace!
When we shall gaze upon the Lamb who died
Beneath our load of guilt on Calvary's tree—
Reading therein His love, so rich, so free,
Now crowned in full fruition—glorified!

What shall it be—His loved companionship?
We taste e'en here, in this life's meagre tryst,
The strange, deep sweetness of the fellowship
With a rejected and an outcast Christ;
Then shall we go no more "outside" to Him,
But there, clasped to His heart, His chosen Bride,
Changed, made like unto Him, and glorified—
Nearer to Him than burning seraphim!

What shall it be? Off-scouring of the earth,
Despised and hated now, counted as nought!
Then the high honours of our Heavenly birth,
And all the glories which His blood hath bought!
Infinitude of grace and wisdom blent!
How must they wonder—all the hosts above—
At such unbounded, such uncalled-for love,
Nor shall Eternity find Love's treasure spent!

What shall it be—that perfect sinlessness
For which, in this defiling scene, we groan?
The very whiteness of His holiness
Making us, in His presence, feel "at Home!"
At home with Him! So near to Him, so dear,
Washed in His blood, "made nigh" in sovereign grace,
In the bright robe of His own righteousness!
Oh what a rest from sin and sinning here!

What shall it be—when, all the darkness past,
We enter into everlasting Light?
And glories, now for finite sense too vast,
Shall burst in radiant fulness on our sight!
When we shall see "He hath done all things well"
Through eyes no longer dimmed with questioning tears;
The undeciphered mystery-stones of years
Translated then, as Love lifts up the veil!

What shall it be? Gleams of that Heavenly place
Shine on and lift us up from earthly woe;
The love and glory of His lovely face
Have cast a shadow over all below;
Seen through that Glory earthly lights grow dim—
Faith points us onward to the dawn of Day—
Then His dear voice, "My love, arise, away!"
And then the rapture! that first sight of Him!

A. E. B.

WORDS IN SEASON

CALLE FORTUNA, VALENCIA, VENEZUELA.—"Our third annual Conference, Sept. 2, 3, 4, was a happy profitable time. Five Venezuelans took part along with Bren. Saward, Douglas and myself. Five were baptized and added to the Assembly—two men and their wives and an old lady of 72 years. About 100 came from other parts. All went well, and all expenses were covered in the goodness of our God. The ministry of the word was good and varied. Our hearts were searched, unworthiness and backsliding confessed, then practical truths, and the glorious person of our Lord Jesus Christ, were ministered to us. Some stones were thrown by the unsaved, but no person hurt."—H. Fletcher.

COLLINGWOOD, ONT.—Mr. William Williams is having Gospel meetings in an old Orange Hall, about 20 miles from here with good interest and attendance.

LAKELAND, SASK.—Mr. Bunting is making an effort amongst scattered saints in this district.

WATERVILLE, CONN.—We had a short visit from J. Monypenny before he sailed for the homeland.

BRIDGEPORT, CONN.—R. T. Halliday was with us about three weeks, two professing to be saved.

VALPARAISO, IND.—Three were baptized and added to the Assembly, one who was saved 26 years ago in Germany, and two this summer—fruit of the Tent work by J. Conaway. B. M. Nottage was with us one night.

HINKLEY, MINN.—Mr. Mehl is still laboring here, where God saved some this summer.

SPRUCE, MICH.—Bren. Govan and Klabunda rented the Grange Hall and began meetings.

SAULT STE MARIE, MICH.—Five professed to be saved here around conference time.

GROTON, CONN.—J. Pearson has begun meetings here.

OWEN SOUND.—J. Wilkie is having meetings which are much appreciated.

HUNTSVILLE, ONT.—The conference was happy, helpful and large, with 14 who give their time to the Lord's work. Chapman Valley conference was also a time of blessing, with some from all the surrounding districts, and ten of the Lord's servants.

SOUTH RIVER.—Bren. McGeachy and Silvester gave us an appreciated visit. One professed faith in Christ.

TORONTO, ONT.—J. K. McEwen had large meetings in Central Hall, taking up practical subjects exercising unto godliness: much more needed than fanciful and often questionable things which tend to set God's people at variance rather than to unite them. F. Watson is having Gospel meetings at Humber Bay—a hitherto untried suburb.

S. MANCHESTER, CONN.—W. Pinches had a week's helpful meetings with us. W. H. Lester of China, was with us for a night. J. Monypenny gave us a night before he sailed for home.

ORANGE, N. J.—We had a visit from C. Patrizio, and R. Capiello. It was a much needed refreshing, Prov. 25: 25.

BOYNE CITY, MICH.—We are asked to state that there is no Assembly now in town.

BAY CITY, MICH.—Bren. J. Gunn (from Venezuela) and F. W. Schwartz from Detroit, are holding meetings, with good interest and God working.

YOUNGSTOWN, O.—S. C. Keller, after a good series of meetings in Rochester, has come on here.

RALEIGH, N. C.—Bren. S. McEwen and W. G. Smith have pitched their Tent here, and are having a good hearing: some have professed.

WESTBROOK, ME.—Dr. E. A. Martin had about two weeks meetings with fair attendance and interest.

PAWTUCKET, R. I.—Bren. Conaway and Halliday are having a series of meetings here.

WORDS IN SEASON

BRANTFORD, ONT.—W. A. McCullough hoped to sail for the work in the Bahamas, on Oct. 28, from New York.

BOSTON, MASS.—Bren. Bradford and McEwen are having good attendance in the meetings.

W. VANCOUVER, B. C.—C. S. Summers is having meetings here with very good attendance and interest.

WINDSOR, ONT.—R. McCrory had meetings in Creemore, Watford and here.

FALLEN ASLEEP

MRS. WILLIAM BURNHAM, Forest, Ont., on Sept. 9th. Saved 60 years ago, and gathered unto the Name of the Lord Jesus Christ, at Forest, over 30 years ago. She was always ready to give the reason for the hope that was in her, 1 Pet. 3:15. Mr. McCrory took the funeral service.

MR. JOHN COGLIN, of the Boston Assembly, on Oct. 7th, age 85. Mr. Coghlin was the last of the first generation of the Boston Assembly: a man highly respected and loved because of his consistent Christian life. Bren. H. G. McEwen, Bradford and local brethren took part in the funeral services.

MRS. R. H. MURDY, of New Bedford, Mass., passed into the presence of the Lord, Thursday, Oct. 6th, the result of asthma and heart failure. Born 65 years ago in Bandon, Co. Cork, Ireland: led to Christ in the Gospel Hall, New Bedford, Mass., 40 years ago: quiet, faithful, and godly, she will be much missed. Bren. Hunter and McGill spoke at the funeral.

MRS. BRADFORD B. SHELBURNE, of Normal Blvd. Assembly, Chicago, Ill., on Sept. 29th, aged 40. Saved in Scotland 27 years ago, and gathered unto His Name at that time. Died one week after child-birth. Bren. Marshall, Pollard and Cotton took funeral service, which was at the Hall.

MR. AINSLY M. FALT, of Westbrook Assembly, on Sept. 13, aged 60, from a cancer. Saved when about 14, in a "Baptist Church": recently gathered unto the Name. Leaves a wife, two daughters and a son to mourn his loss. W. H. Hunter took the funeral service.

CONFERENCES

RICHMOND HILL, L. I., N. Y.—Our 19th Conference will, D. V. begin with a prayer meeting Saturday, Nov. 5th, 7:30 P. M. Meetings will continue Sunday, Monday and Tuesday, Nov. 6th, 7th and 8th. (Mr. J. Fenty, 9148 110th St., Richmond Hill, L. I.)

PITTSBURG, PA.—Annual four day Conference, D. V. at Thanksgiving time, Nov. 24th to 27th, in Gospel Hall, 4917 Friendship Ave. Prayer meeting Wednesday evening 7:45. Fellow believers heartily invited. (Pittsburgh District Assemblies.)

TILLSONBURG, ONT.—D. V. prayer meeting Dec. 29th, followed by meetings daily on Dec. 30 and 31, and Jan. 1. Circulars later. (Conference Box 221.)

PUNXSUTAWNEY, Pa.—Annual Conference will D. V. be held in the Gospel Hall, Elk Run Ave., Nov. 11, 12, 13, with prayer meeting Thursday evening, Nov. 10. (W. F. Wineberg, Punxsutawney, Pa.)

WESTERLY, R. I.—Annual Conference, D. V. Nov. 25, 26, 27, with prayer meeting Friday evening, 7:30. (W. Jessiman, 32 Moss. St.)

WATERBURY, CONN.—D. V. Conference dates are, Nov. 11, 12, 13. Circulars later. W. Batterton, Waterville, Conn.

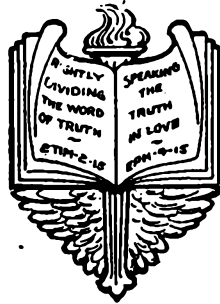
CEDAR COTTAGE, VANCOUVER, B. C.—Conference, D. V. Canadian Thanksgiving time, Nov. 5, 6 and 7. Prayer meeting Nov. 4th, 8 P. M. (G. Basham, 4231 Beatrice St., Vancouver, B. C.)

FOREST, ONT.—Our 43rd Annual Conference D. V. will be at the Canadian Thanksgiving time—two days. (J. Kay, Forest, Ont.)

HAMILTON, ONT.—The 52nd annual Convention will, D. V. be held in the I. O. O. F. Temple, Nov. 5, 6 and 7, with prayer meeting Friday, 7:30 P. M.

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 1927

CONTENTS

	Page
From Various Authors	177
A Death Bed	178
True Humility	179
The Eye on Christ in Heaven	180
Covenant Headship	181
Joshua, or The Younger to Submit to the Elder	184
Seven Goings Forth of Our Blessed Lord	186
Let These Also First Be Proved	187
Along With Jesus	188
The Looking Glass and the Laver	189
Question Corner	191
Work and Workers	ii, iii, iv

WORDS IN SEASON

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NOTICE

The readers of Words In Season will please address all mail to **DR. E. A. MARTIN, 266 BURNCOAT ST., WORCESTER, MASS.** We have made this change to a higher and drier location on account of asthma that has been giving more or less trouble the last couple of years.

WORK AND WORKERS

PAWTUCKET, R. I.—Eren. Conoway and Halliday had a series of meetings with fruit in the Gospel: a number have professed faith in Christ.

BOSTON, MASS.—Eren. Bradford and McEwen have closed their meetings: several professed to be saved, ten, we believe.

PETROVAC, 1172 SIMANDRA. BACKA, JUGOSLAVIA.—Y, Sarachy writes of a safe journey ever since they left Detroit to labor in these parts. There is an assembly of Slovac Christians here who seldom get a visit from abroad, about once a year. He visited a small place, with about 10 believers who gather in God's simple way, going by bicycle on a road deep with dust, and very exhausting. There is great need of sound preachers. The dark American isms have their paid emissaries who are doing their work of destruction. He hopes to visit Czechoslovakia soon.

N. VANCOUVER, B. C.—Chas. Summers is having real liberty in the Gospel meetings here; and his word to Christians, Lord's day afternoons, is real helpful. D. R. Scott is visiting assemblies on the Prairies, was in Manitoba last word.

37 MORTIMER AVE., TORONTO, ONT.—Word from Mr. G. G. Johnston says he and family were leaving for S. America D. V. Nov. 25th, and that his address will be "Apartado 38, Puerto Cabello, Venezuela."

LA CROSSE, WIS.—Bro. Gould and I enjoyed our visit to Minneapolis and Duluth preaching the Gospel and encouraging God's people to go on for God in the day of small things. I go to Beetown tomorrow, D. V. to join Bro. A. Stewart for some new place in Wis.

MONROVIA, CAL.—Eren. R. Bultman, who is now giving all his time to the Lord's work, with full fellowship of the neighboring assemblies, and A. McDonald, purpose having a series of meetings in Redland.

PHILADELPHIA, PA.—Mr. C. W. Kramer, from Guatemala, has been speaking (on the wonderful power of the Gospel in Central America), in Bryn Mawr, Barrington, Camden, Mascher St. and Olney. The saints rejoice to hear of souls delivered from the darkness of Rome.

KEYSER, W. VA.—W. J. Armstrong had Gospel meetings here: two were baptized and gathered to the Name. He then visited Lonaconing. He and G. Winemiller then went to Homestead. They purpose visiting Donora, Pa.

WARWICK WEST, BERMUDA.—A little company of believers come together every Lord's day to remember the Lord's death. We baptized two believers recently, and D. V. will baptize two more soon. Sunday school of 35 or 40 gathers each Lord's day. Our address after Jan. 3rd, 1928, will be Care Post Office, St. Kitts, B. W. I. Yours in His service, Samuel McCune.

VALPARAISO, IND.—W Gould was with us for a Gospel meeting. The brethren from 66th St., Chicago, come out to help in the Gospel meetings, which is much appreciated.

MASON CITY, IOWA.—Eren. A. Stewart, and S. Hamilton are pioneering here in a rented Hall.

HINCKLEY, MINN.—Mr. Mehl is having meetings in a school. They began to break bread here recently.

Words in Season

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FROM VARIOUS AUTHORS

"God has His best things for the few
That dare to stand the test;
God has His second choice for those
Who will not have His best.

"Give me, O Lord, Thy highest choice,
Let others take the rest;
Their good things have no charm for me,
For I have got Thy best."

* * *

All true believers embrace the Gospel understandingly, and consequently love to hear it preached as clearly and fully as possible.

* * *

Those parents who govern best, make the least noise.
"A family without government," says Matthew Henry, "is like a house without a roof, exposed to every wind that blows." He might rather have said, like a house in flames, a scene of confusion, and commonly too hot to live in.

* * *

Walk in the light in continuous experience, giving out the light. Somebody wrote to me recently and said he was only a worm. I replied, "Then be a glow-worm."

A glow-worm is a beautiful illustration of a spirit-illuminated Christian. The glow-worm's light is within, shining out through the insect. The light is maintained by inspiration and expiration. The light, which is under the insect's control, is attractive to its own species and protective from its enemies. Let the light so shine through you that it will attract the spiritually-minded; let it burn so brightly that the very demons will recognize it.

* * *

Luther once visited a dying student. The good doctor and professor asked the young man what he should take to God, in whose presence he was shortly to appear. The young man replied, "Everything that is good, everything that is good!" Luther, rather surprised, said, "But how can you bring Him everything that is good, seeing that you are but a poor sinner?" The pious youth replied, "I will take to my God in Heaven a penitent, humble heart, sprinkled with the blood of Christ." "Truly," said Luther, "this is everything good. Then go, dear son; you will be a welcome guest to God."

A DEATH BED



HAVE nothing to expect, sir, but condemnation; nothing to expect but condemnation."

The speaker articulated with difficulty. He was a large man, massive of feature and muscular of limb. The awful pallor of his face was increased by the masses of thick, black hair, that lay in confusion about the pillow, brushed off from the dead-whiteness of his forehead. Struck down suddenly from full, hearty life to the bed of death, he made then and there an agonizing confession, such as too often racks the ear of the listener at unhappy death-beds.

A meek woman sat near the nurse who was striving quietly to alleviate the suffering he endured.

"O, don't talk to me of pain!" he cried bitterly. "It is the mind, woman—the mind"; and agony over-clouded his face.

He continued, slowly and deliberately, "There is a demon whispering in my ear for ever, 'You knew it at the time, and at every time; you knew it.' Knew what? why, that a penalty must follow a broken law. Mark me—I have not opened a Bible for thirty odd years, I have not entered a church for twenty; yet the very recollection that my mother taught me to pray (and she died when I was only six) has passed judgment upon all my sins. I have done wrong, knowing that it was wrong; first with a few qualms, then brushing aside conscience, and at last with the coolness of a fiend. Sir, in one minute of all my life, I have not lived for Heaven; no, not one minute.

"Oh, yes, Christ died for sinners, but my intellect is clear, sir; clearer than ever before. I tell you," his voice sharpened, almost whistled, it was so shrill and concentrated, "I can see almost into eternity. I can feel that unless Christ is desired, sought after, longed for, that unless guilt is repented of, His death can do me no good."

"Do I not repent? No, I am only savage at myself to think, to think, sir! (he lifted his right hand impressively) that I have so cursed myself. Is that repentance? Do not try to console me; save your sympathy for those who will bear it, I cannot.

"Thank you, nurse (this, as she wiped his brow, and moistened his parched lips); I am not dead to kindness, if I am to hope. I thank you, sir, for your Christian offices, though they do me no good. If we sow thorns, you know, we cannot reap flowers—and corn don't grow from thistle-seed. I have been following up the natural laws, and I see affinity between them and the great laws of God's moral universe. Heaven was made for the holy; without are dogs, and whoremongers, and adulterers. There's a distinction—it's all right, all right."

After that, till eleven o'clock, his mind wandered, then he slept a few moments. Presently roused by the striking of the

clock, he looked round, dreamily, caught the eye of the nurse, then of the Christian friend who watched.

"It's awfully dark here," he whispered. "My feet stand on the slippery edge of a great gulf. Oh, for some foundation!" He stretched his hand out as if feeling for a way.


"Christ is the only help—I am the Way, the Truth, and the Life"—whispered the man of God.

"Not for me," and pen cannot describe the immeasurable woe in that answer.

"I shall fall, I am falling!" he half shrieked. An instant after,—he shuddered, and all was over. The wilfully blind, deaf and maimed, had gone before his Judge. The poor despairing soul had taken that last plunge into eternity.

"I'm falling!" It seems as if the very chamber where he died has kept the echo of that terrible cry. May it be a voice to you, my reader.

TRUE HUMILITY

T is blessedly interesting to see how this precious grace is exemplified in the writer of the first book of the New Testament. Matthew in speaking of his own experience, in chapter 9, gives us a very modest and humble account indeed. He omits to say that which Luke tells us in the same narrative—"He left all," Luke 5: 28.

Also he simply states that "Jesus sat at meat in the house," but Luke enlarges on this in a threefold way, saying, "Levi (Matthew) made him a great feast in his own house."

And further, in the list of the twelve apostles given us by Matthew in his 10th chapter we have what neither Mark nor Luke records—"Matthew the publican." All this is of course by inspiration of the Spirit of God. But the spiritual character of the human writer is thus manifested. Here was a man who evidently continued to have an **intense realization** that he had been an unworthy sinful tax-gatherer: classed with open sinners in Luke 15: 1, but that grace had reached him and saved him: and now in fulfilling the blessed task given him by the Spirit of presenting Christ to us in the Gospel as the King he hides himself, he takes the lowest place. Surely we are thus reminded that it ever has been, and ever will be true, "He that humbleth himself shall be exalted."

It is also very noteworthy that it is Matthew who by the Spirit records the wonderful statement of the Lord Jesus in chapter 11: 29, who after saying in verse 27, "All things are delivered unto me of my Father," declares, "I am meek and lowly in heart." Perfect meekness and lowliness of heart united with perfect authority! What a contrast, and what a rebuke to the pride and self-sufficiency so often seen in man when he is exalted to position and authority?

WORDS IN SEASON

Matthew alone records the remarkable statement of the Lord in Ch. 18, "Whoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." May our daily, and longing prayer be as undoubtedly Matthew, and all the New Testament writers prayed and yearned for:

"O teach us more of thy blest ways,

Thou holy Lamb of God,

And fix and root us in thy grace

As those redeemed by blood."

J. Monypenny.

THE EYE ON CHRIST IN HEAVEN

BUT he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God."—Acts 7: 55, 56.

You never find heaven opened save when the person of the Lord Jesus Christ is in question. Whatever man may be, whatever I am, there is One Person on whom the eye of God can rest with perfect delight—and nothing God can do to express it, is too much.

There is nothing the children of God need to judge themselves about so much as not walking with their eye fixed on Christ. If God has taken you out of power of circumstances on earth, it is to shut you up to Christ above. Heaven is now the only place you have.

"Full of the Holy Ghost." Do we Christians think enough of the possibility of that little word? The effect of it on Stephen was, that he looked up steadfastly into heaven; not an expression that of the indwelling Spirit such as man might expect, but his soul brought into what occupies God's thoughts. Oh! for more of this bringing of our thoughts and hearts under all circumstances into that place where God is unbindedly showing forth His power, and that is a man in heaven. The world would take notice of it were it so.

Nothing has let saints of these days down spiritually so much as want of intercourse with the living Saviour at God's right hand. I am left here not that I may know myself saved, or do a great deal, but to walk in communion with Him. Am I doing this?

Stephen gets that same light which was to fall a little after on Saul of Tarsus. Christ let the glory of His Father fall on him. God presented to his soul what enabled him to be perfectly quiet as to the scene of wicked men's darkness, whence His Son has been cast out. We see what the power of it is.

"Stephen calling upon (or invoking), saying Lord Jesus." It is a distinct act of worship to the Lord Jesus. Stephen was there in weakness, and he must have the whole expression of the love of the heart of Christ. If you have been walking today with

God as a people whom He has saved and will have in the glory, you will have seen a quantity of things in which your need could only be met by communion with the Lord Jesus Christ in heaven.

"Stephen kneeled down." The collectedness of his spirit is remarkable. What a contrast between human thoughts and divine in a man's heart! The rancour and hatred of the Jews because God had uncovered Stephen's heart to see the glory of Christ, and Stephen like the Lord praying "lay not this sin to their charge." He got an answer to his prayer in Saul of Tarsus: Christ is always before God, filling His eyes—are you occupied with Him? and favoured by the revelation of Him? If you are, He is more than an answer to your circumstances.

COVENANT HEADSHIP

(Paper 2, Continued)

Noah



OD entered into covenant relationship with Noah, the second great federal head of mankind. Noah is as truly the head of the whole human family as was Adam, for all nations have descended from him.

The Covenant

"And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you. And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass when I bring a cloud over the earth, that the bow shall be seen in the cloud; and I will remember my covenant which is between me and you and every living creature of all flesh, and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth," Gen. 9: 8-16.

This covenant was based, shall we say, upon sacrifice, and not upon obedience to any command, as was the covenant with Adam. It was a covenant of Grace—an everlasting covenant—that will stand to the end of time in spite of the increasing wickedness and rebellion of man. When Noah descended from the ark, the first thing he did was to build an altar upon which he sacrificed of every clean beast, and of every clean fowl. "The Lord smelled

WORDS IN SEASON

a sweet savor, and the Lord said in His heart, I will not again curse the ground any more for man's sake; **for the imagination of man's heart is evil from his youth.**" All undeservedly "seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease" while the earth remaineth. God makes his sun to rise on the evil and on the good, and sendeth His rain on the just and on the unjust," Matt. 5: 45.

This covenant was established, not only with Noah, but also with every creature upon earth. God said, "into your hand are they delivered," Gen. 9: 2. God put a fear and dread of man upon them that gives him a great advantage in keeping them in their place as his servants.

Adam was not given liberty to eat flesh, but to Noah God said, "Every moving thing that liveth shall be meat for you; even as the green herb, have I given you all things. But the flesh with the life thereof, which is the blood thereof, shall ye not eat," Gen. 9: 3-4. This restriction still holds good. "It seemed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things, That ye abstain from meats offered to idols, and from blood, and from things strangled, etc." Acts 15: 28-29. God had a right to tell Adam what he should not eat as well as what he could eat: and He had a right to tell Noah what he should not eat: and He has a right to tell us what we should not eat.

When I was going to college I boarded with a Christian family. One evening an older Christian and I were called into the kitchen to see a turkey that was to be for dinner the next day. I was surprised to see with what care my friend examined the bird. He turned away saying, "You can eat that if you like, but I will not." When he was asked what was wrong with it, he answered, "It has been strangled," and read us Acts 15: 29. I then said, Well that settles it, neither will I eat of it. The Christian woman took it back to the shop and exchanged it for one that had been properly bled in the killing. It is to be feared that too many of God's people disregard this prohibition because they do not see any harm in it. Is it not harm enough to deny God the right to govern us? "flesh with the life thereof, which is the blood thereof shall ye not eat." This prohibition goes back before the law, as we have seen, to Noah.

Connected with this prohibition is the law concerning murder. "And surely **your blood of your lives** will I require: at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for **in the image of God made He man,**" Gen. 9: 5-6. The animal that kills a man must be put to death: and his owner put to death if he knew that the ox were wont to push with his horn in time past, (See Ex. 21: 28-29). The man that murders a man must be

put to death. The reason given here is, "For in the image of God made He man." As one has said, "All divine glory shines forth in him in a reduced scale." The sword was put into Noah's hands against all who destroy that image. The estimate placed by God on human life must be measured by the penalty with which He guards it. And as death is the highest possible penalty, the government that imposes the death penalty upon the murderer shews the highest possible estimate of the value of life. The terrible increase of crime in our days is a result of disregard for God's law given to Noah.

The Token of the Covenant

The beautiful rainbow reminds us that the judgment storm is past, never to return. In the book of Revelation we see God upon the throne, "and there was a rainbow round about the throne," Rev. 4: 3. Earth's rainbow but reaches from earth to earth: heaven's encircles the throne. Heaven's covenanted blessings are eternal for all who have escaped damnation by entering the ark of safety, Christ Jesus. The fury of the storm of Judgment broke upon His sinless head, and the sinner who like Noah puts faith in Him, will land safely upon the resurrection mount, with Him. "For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also He went and preached unto the spirits in prison which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a-preparing wherein few, that is eight souls were saved by water. The like figure whereunto baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto Him," 1 Pet. 3: 18-22. The blood of the murdered One becomes the salvation of the murderer, who trusts Him for salvation from the waves and billows of God's wrath. *We will land, in glorious resurrection, where He has landed—in heaven.* All the blessings of the New Covenant will be ours with Him, under whom every enemy will be prostrate. This we have pictured in our baptism. Glorious prospect.

(Continued)

The cure of an evil tongue must be done at the heart. The weights and wheels are there, and the clock strikes according to their motion. A guileful heart makes a guileful tongue and lips. It is the work-house where is the forge of deceits and slanders; and the tongue is only the outer shop where they are vended, and the door of it. Such ware as is made within, such and no other, can come out.

JOSHUA

Or

THE YOUNGER TO SUBMIT TO THE ELDER



JOSHUA'S early experience of war in the wilderness prepared him for that prolonged warfare in the land which represents the believer's more direct conflict with antagonistic principalities and powers in the heavenlies. Our deliverance from the world, and our overcoming it through faith in Jesus as the Son of God (1 John 5: 4, 5); our struggle with the flesh, and victory by the power of the Holy Ghost; our wrestling with the powers of darkness, and victory through the Captain of our salvation, are all aptly shown forth in Israel's early history.

The victory over Amalek achieved (Exod. 17: 13), the next notice of Joshua is his association with Moses as he descended from the mount with the tables of the law in his hand. (Exod. 32: 15-19.) Joshua held his place as the young man and the servant, not presuming to go where he was not called or sent, yet waiting and ready when Moses came down from the immediate presence of Jehovah.

Beloved in Christ, it is surely our highest wisdom to know and keep our place; to learn and practise that difficult but blessed lesson—**subjection** to God and to His word. The younger are bidden to submit themselves to the elder, "yea, all of you," says Peter, "be subject one to another, and be clothed with humility." Sovereign grace saves the members of the body of Christ, and divine sovereignty arranges those members in that body, perfecting the saints for ministry (Eph. 4: 12); nor can any one member act out of place or time without committing a trespass and causing sorrow.

As Elisha poured water on Elijah's hands, so Joshua served with Moses. Thus also did Timothy serve with Paul in the gospel, even as a son with a father, and so have many since.

Joshua, as we might expect, was associated with Moses; and all the people stood at their tent doors looking after Moses as he passed out. As he entered the tabernacle the cloudy pillar descended, and Jehovah talked with Moses face to face, as a "man speaketh unto his friend." The people saw the pillar descend, and understanding what it implied, even Jehovah's presence, they rose up and worshipped, every man at his tent door.

When Jehovah had finished communing with His servant, Moses turned again into the camp which had been the scene of sin and of judgment, and was still the place of sorrow. Moses had his service there; but Joshua not having such service, no command from God nor word from Moses to go, departed not out of the tabernacle, but remained in the place of safety, even that of dependence and subjection.

It is one of the believer's difficulties, for which he needs wisdom and strength from God, to know when to be alone with God,

WORDS IN SEASON

quietly waiting on Him, and when and where to go out in service; also to distinguish between trust in God in an appointed path, however difficult, and running into danger and difficulty unsent by Him. May God give us this wisdom!

Joshua is next brought before us in the book of Numbers (Chap. 13) as one of twelve spies, sent forth by Moses to spy out the land of Canaan, which Jehovah had promised to give them.

On this occasion Moses changed his name from Oshea, or Hoshea, salvation, to Jehoshua, or Joshua, Jehovah is salvation. He who had distinguished himself as captain of Israel's armies, now stands forth (with Caleb) as a faithful spy, distinguished by faith in Jehovah and faithfulness to Israel.

Thenceforth, for the space of forty years, Joshua shared the wanderings and sorrows of the nation in the wilderness, whilst the judgment of God wasted the rebels from their midst. As one of the nation he suffered with them, but was saved from the judgment which overtook them; nor did he taste the bitter draught which both Moses and Aaron had to drink, even exclusion from the promised land.

Those forty years were doubtless years of gain to Joshua. He gradually obtained increased knowledge of Jehovah and of man, all of which helped to fit him more fully for his future service.

At length the long years of wandering passed away, and with them the disobedient men and fathers, leaving their children to constitute, as it were, a new nation.

Moses was called to give a last charge to Joshua (with what feelings who shall tell?), and then to die. Yes, to die, and that under chastisement; yet not a common death. Though on one occasion disobedient, Jehovah distinguished him from those "whose carcasses fell in the wilderness"; for He called him up into the mountains to Himself, talked with him, shewed him all the land, took him to rest, and buried him. (Deut. 34.)

This done, Joshua is called to the front, and with Jehovah's special message to him the book bearing his name opens: "Now after the death of Moses, the servant of Jehovah, it came to pass, that Jehovah spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give unto them, even to the children of Israel." (See Joshua 1: 1-10.)

This command was followed by rich promises, and among them was this one: "As I was with Moses, so will I be with thee; I will not fail thee nor forsake thee. Be strong and of a good courage; for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them."

WORDS IN SEASON

IT IS—IS IT?

A very small alteration in the order of words will create a Himalan difference in their meaning. Christ's "it is written," lies poles apart from the critic's, "Is it written?"

Belief, like Noah's dove, must have something solid to rest on—a query will alarm so timid a bird as faith. Men of old, we are told, "obtained promises"; this they did by believing, not by questioning. Mix the promise with unbelief and it generates death (Heb. 3: 17-18); mix it with faith and it proves profitable (Heb. 4: 1-2).

Flee the critic's, "Is it written?"
And the Devil's, "Hath God said?"
Cleave to Jesus, "It is written:"
And the prophet's, "God hath said."

SEVEN GOINGS FORTH OF OUR BLESSED LORD

(1.) He went forth with His disciples over the brook Cedron, John 18: 1. This is the first of those seven journeys which He made during the awful night of His betrayal, after the supper in the upper room. His disciples accompanied Him in this journey.

(2.) The second journey was from the Garden to Annas, as a prisoner, John 18: 13.

(3.) The third journey was to Caiaphas, Matt. 26: 57.

(4.) The fourth was to Pilate.

(5.) The fifth to Herod.

(6.) The sixth back to Pilate.

(7.) The seventh His coming forth wearing the crown of thorns and going to the cross. He bearing His cross went forth unto a place called the place of a skull, John 19: 17. If some of the great minds that go so deep, often bringing up only mud, were to linger here, and do as Pilate exhorted, "Behold the man," it would be far more profitable.

We might well contemplate such Scriptures as Gen. 18: 20. Josh. 5: 13-15; Dan. 3: 25; and such like in connection with Micah 5: 2. Out of thee shall He come forth unto me that is to be ruler in Israel, whose goings forth have been of old, from the days of eternity." His goings forth have been from everlasting, away from before anything we have recorded: of these we know nothing. But of these goings forth that we have mentioned we do know something. How the very angels must have looked on with the most intense interest, 1 Tim. 3: 16?

"A Sower went forth to sow," Matt. 13: 3, and Luke 12: 37, are surely as wonderful as any. How wonderful that He shall make His faithful servants sit down to meat, and "He will come forth and serve them?"

D. R. SCOTT.

LET THESE ALSO FIRST BE PROVED

WE are under no obligation to accept every word a man says, simply because he professes to have passed from death unto life. There must be evidence of some kind, besides the mere profession of the lip. "Try the spirits, whether they are of God" (1 Jno. 4: 1). As it is a divine principle to give space for repentance, so it is a divine principle to give space for testing. Scripture plainly declares that one newly come to the faith must first be proved before he is allowed to serve. Many of the Lord's people have done away with this "probationary period" entirely. They have thus assumed to be wiser than Him who saw the end from the beginning. The young convert of a day old is at once set up to testify before the public, although Scripture expressly says "Not a novice (one newly come to the faith), lest being lifted up with pride he fall into the condemnation of the Devil" (1 Tim. 3: 6). What is the result? It is very generally this, that the young convert gets puffed up with pride, and soon proves what a perilous practice it is to put untried men into the place of public testimony. If heed were given to the simple scriptural injunction as to serving ones, "Let these also first be proved," the Lord's people would often have been saved a world of trouble and sorrow. "Know your man," is a distinct command of Scripture. If you don't know him, take time to prove him, so that you may know him. If "your man" is a professed labourer for God, and entirely unknown to you, doubtless you will be helped by the testimony of brethren in whom you have confidence, and who have proved him and found him to be a faithful servant of Jesus Christ. But, in the absence of such testimony, be wary. Joshua had a lifetime to regret the day he received the Gibeonites without first taking counsel at the mouth of the Lord (Josh. 9). We remember a stranger turning up at a certain assembly, representing himself as a labourer for God. No one had ever heard of him before. The brethren in that place failed to perceive in him the marks of a spiritually-minded man; and, while acknowledging him as a brother, they did not receive him as a minister of Christ. He passed on; and in a town not many miles distant, where he was received with open arms, he succeeded in dividing the Lord's people into two. The professed labourer (the cause of the whole trouble) refused to move, his hands being strengthened by a number of carnal-minded sympathisers. At length he was manifested, and the Lord's people delivered. In another case two professed labourers, accustomed to preach in the denominations, suddenly made application to have a series of meetings in connection with a gathered-out company of believers. The two preachers professed to have seen the evils of sectarianism, and said they wanted to follow the Lord fully. In this case the assembly in question refused to have anything to do with them as servants of the Lord—acting on the simple prin-

WORDS IN SEASON

ciple, "Let them first be proved." They were received, however, by another assembly, without being proved. Having obtained a footing, they began at once to secure sympathisers; and it was only by the most strenuous efforts on the part of the godly members of the assembly that the two adventurers were prevented from taking the full control of the assembly's hall! They at last left the town, to the great relief of all true followers of the Lord in that region; and were soon found working in perfect harmony with a parish clergyman, although they had professed to be completely delivered from sectarianism!

But we have said enough to show that no time is ever lost by waiting on God. We can never be losers by taking counsel of the Lord in times of difficulty, and "proving all things" in the light of His revealed Word.—Believer's Treasury (1890).

AMUSEMENTS

"Do you say, I go only to harmless amusements: I mean no ill: I must have pleasure and enjoyment at times. O God! thou precious, thou eternal God, how can it be thou art not to the souls thou hast redeemed 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?"

You say that it does you no harm. Go and say that to God. If that be true your case is sad indeed. It is that you have no delight in Him: and see no beauty in Him that you should desire Him."—Tawler, 1340 A. D.

"All that is not duty is sin: all that is not obedience is disobedience. All that is not love of God is love of self: and self crowned with thorns in a cloister is as selfish as self crowned with ivy at a revel."

ALONE WITH JESUS

Gleanings for Closet Reading

THE CHRISTIAN'S DUTY TO HIMSELF

The Christian's first duty is the care of his own heart. "Keep thy heart with all diligence." Unholy passions must be subdued; evil thoughts banished; zeal must be aroused, faith strengthened, hope brightened.

To this aid, the Christian must frequently and faithfully examine himself. He must seek a place of retirement, and explore every chamber of his soul. "I communed with mine own heart and my spirit made diligent search." "Know thyself." No other knowledge is so needful; and no place so suitable for gaining this knowledge as the secret retreat, where, shut out from the busy, bustling world, and closely closeted with Christ, the eye turns now inward, in the work of self-inspection, and now upward for help from heaven. "Search me, O God, and try me." "Make me to know my transgression and my sin."

"Enter thy closet." Carefully and candidly enumerate those sins which self-examination reveals. Humbly confess them. Mourn over them. This tearful penitence, this earnest wrestling to rise above besetting sins, and to cultivate "a closer walk with God," will make you more watchful against the wily foe, and against indwelling lusts, those foes within the camp.

In your solemn appeals, your confidential communion with the Searcher of hearts, you will be careful to depart from all iniquity. You will lose the love of sinning, become more pure-minded, more Christ-like in temper and conduct. Freed from the trammels of reigning lusts, you will gather fresh strength for life's conflicts, and be girt as with an angel's armor in the day of battle.

If the closet be slighted, the Christian becomes like Samson, shorn of his locks. Declension begins at the closet door. There can be no life in religion, unless that life is animated by secret prayer. There can be no joy in religion unless

"In secret silence of the mind

Your God and there your heaven you find."

The Bible must be the companion of the closet. Whoever would enjoy a healthy, vigorous life, must "read, learn and inwardly digest" its wholesome aliment. Its counsels are a sure guide: "Thy word is a lamp unto my feet and a light unto my path," and a safeguard against temptation: "Thy word have I hid in my heart, that I might not sin against thee."

Its promises are prevailing pleas with God; "Remember the word unto thy servant upon which thou hast caused me to hope."

THE LOOKING GLASS, AND THE LAVER

"And he made the laver of brass, and the foot of it of brass of the lookingglasses of the women assembling, which assembled at the door of the tabernacle of the congregation." Ex. 38: 8.

Brass speaks of Divine judgment. We look into looking-glasses in order to pass judgment upon ourselves as to whether we are fit to appear in public or not. Women are especially desirous of presenting a good appearance, and so have placed a high value upon lookingglasses from time immemorial. The woman of fashion has so many trappings that she requires to carry her glass with her in order to judge, every once and a while, if they are all in place. The prophet Isaiah gives a very accurate description of a well dressed woman of his day; and not unlike many that we see on the streets in our day:

The daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet . . . and their cauls, and their round tires like the moon. The chains and the bracelets, and the mufflers, the bonnets and the ornaments of the legs, and the headbands, and the tablets and the ear-rings. The rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins. The glasses, and the fine

WORDS IN SEASON

linen, and the hoods and the veils," Isa. 3: 16-23. Doubtless as these ladies looked into their mirrors they considered themselves beauties. But what was God's judgment about these well dressed beauties? He saw only the rottenness of pride, and smote their heads with a scab, laid bare their nakedness, rent their garments, instead of well set hair gave them baldness, gave them a girding of sackcloth, and burning instead of beauty.

The word of God is a mirror in which we may learn how we appear in God's sight: but it is a useless mirror unless we proceed to correct what it manifests in our lives to be wrong. "For if any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straitway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed," Jas. 1: 23-25.

In the word of God we see not only what we are, but also what we ought to be: and it is only as we wash off the defilement, and correct the defects that it is of any use to look into this mirror. We need the laver as well as the mirror. The laver was made out of the women's lookingglasses: and the word of God that is the mirror to shew us ourselves as God sees us becomes the laver, containing for us the cleansing water. "That he might sanctify and cleanse it by the washing of water by the word," Eph. 5: 26.

E. A. M.

I enjoyed today Ezekiel 37, especially the latter part of it about the two sticks: "And I will place them and will set my sanctuary in the midst of them forevermore." (Verse 26.) What a history Israel has had since God said, "And let them make me a sanctuary that I may dwell among (in the midst of) them." (Exodus 25: 8), but God will yet have His own way and His gracious purpose to dwell in the midst of His people forevermore. Divided into two sticks, they will become one in His hand. So our blessed Lord will take His people into His own hand, and when He comes there will not be even two sticks.

There are many sticks now, division upon division, but He will remove from all of us all causes of division and He shall dwell in the midst of us for evermore. Praise His name!

John Smith.

A Christian once asked a three year old child, Are you a good little girl? She answered, No. He again asked, What does your mamma do when you are naughty? She sighed and said, She gives me Solomon's cure. He asked, What is that? She

WORDS IN SEASON

said, You know. "Withhold not correction from the child; for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell," Prov. 23: 13-14.

QUESTION CORNER

In Luke 3: 16, we read of three kinds of baptism, that of water, of the Holy Ghost, and with fire, what is there for me to learn in this? Does this have any connection with 1 Cor. 12: 13? What is the purpose of water baptism? Is it essential to the life of a believer? And should one who is born of God be baptized before being received at the Lord's table?

Ans.—John the Baptist in speaking as he did disclaimed any magic in connection with his baptism. It was with water—simply water without any transforming power. It was not sanctified water, nor holy water, neither had it any transforming power upon the person baptized. How many are trusting to a sprinkling of water, and a few pious words, to fit them for heaven? In contrast with powerless baptism John puts the baptism in the Holy Ghost, by the Lord Jesus, a baptism working a mighty change in the one thus baptized, making them members of the body of Christ, 1 Cor. 12: 13.

Water baptism is a figure, or picture. "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him," 1 Pet. 3: 21-22. The ark was a figure of Christ. It carried those in it out of a condemned world into a resurrected world, even up to Mount Ararat. The enemies of God perished in the flood. The baptizer might well say, I indeed baptize you with water, to picture that you are dead, and buried, and risen by faith with the Lord Jesus. To faith you have left the death doomed world, and every enemy behind the cross, and now you belong to heaven in your risen Lord. It is very interesting to notice that a different phase of the picture is presented in each epistle where baptism is mentioned.

In Romans the question is "Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein? By our baptism we professed to having died with Christ, that we were buried with Him, and raised again with Him to walk in newness of life—not to continue a life of sin. To continue the old life of sin is a denial of the truth that we professed in our baptism. (See Rom. 6.)

In I Cor. 1: 13 the question is "Were ye baptized in the name of Paul?" The truth set forth in baptism—death, burial and resurrection with Christ—is the death-blow to all sectarianism. "He that glorieth let him glory in the Lord," is the conclusion of the chapter. We are not Paulites, nor Cephasites, nor Wesleyans, nor Lutherans, but simply "Christians,"—Christ's ones.

In Galatians 3: 27-29, we read "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." The Judaizing teachers desired to put these Galatians under Law, as if that would bring them the blessing of Abraham. Baptism says in figure, No, I have died, been buried, and am risen with Christ, He is Abraham's "seed" and those who are in Him are blessed without distinction—Jew, Greek, male, female, bond or free. Law bondage has no place for those who are in Christ Jesus; we stand on the ground of grace.

In Ephesians 4: 3-6, we read, "Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism: one God and Father of all, who is above all, and through all, and in you all." We are exhorted to "walk worthy of the vocation wherewith we are called." Ours is a heavenly calling: as dead, buried, and risen with Christ—pictured

WORDS IN SEASON

in baptism—we have only one Lord to obey: one faith, i. e. one Bible, to tell us His will. One God and Father with only one family, the redeemed; and only one Spirit, etc. However diverse our interests before we were saved, or our religions, or our nationalities, death, burial and resurrection with Christ puts an end to all these differences, and unites us into one great heavenly family. This we are to endeavor to keep in manifestation in our walk.

In Colossians we have the Headship of Christ before us, and in keeping with this theme we read, "in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead," Col. 2:11-12. He has taken us out from under the Law, with all its ordinances, and as risen with Christ we are to live a life "hid with Christ in God," Col. 3:3. And to "Mortify" our members which are upon the earth.

The purpose of water baptism is not to work any magic change upon the baptized. No person has a right to be baptized until Christ by the Holy Spirit has already wrought the mighty change called the 'new birth,' and sealed the young believer with the Holy Spirit. These come consequent upon faith in the death, burial and resurrection as being in my room and stead; and that God reckons me as having died with Him, having been buried with Him, and raised with Him to walk in newness of life. Having accepted God's reckoning by faith I shew it forth in my baptism.

Baptism is not essential to salvation else no person could go to heaven from a death-bed conversion, but it is essential to obedience wherever it is possible for the believer to have it done. We have no record of any person having been received into an assembly unbaptized.

REMORSE

Down the vista of the ages comes a wailing, wild refrain;
Comes an echo of the damned in the hopeless cry of Cain.
Stepping o'er the crouched sin-offering, spurned he grace and chose despair;
Then, too late, he moaned, "My judgment, greater is, than I can bear!"

Dismal sound, a strong man weeping; seeking earnestly with tears
For a place of true repentance, comes from out the distant years.
Esau flung away his birthright for a moment's trifling gain.
Awful loss! and retribution—an eternity of pain.

"Let me die the death of the righteous! Let my last end be like his!"
So said Balaam, wicked traitor, forced to tell of Israel's bliss.
Ah! too late his eyes were opened; hear his woeful, longing cry,
"I shall see Him; but not now; shall behold Him but not nigh!"

E'en though Achan owned his thieving, merciless did God requite.
"I have sinned against Jehovah," but that sin was dragged to light.
Had he only made confession when his conscience moved him first,
He had not lain bleeding, mangled; stoned by man, by God accursed.

We know not if sombre silence shrouded Judas' shameful end,
Or if dreadful shrieks despairing did the wretches' bosom rend;
But, before the vultures carried from the field of blood his corpse,
In his breast for aye was coiled the Worm that dieth not: REMORSE.

Yes, remorse, not true repentance, comes when sin has gained its end,
Or can be concealed no longer. Crushed is he who will not bend.
Still its awful wail is sounding, still shall sound when time is o'er;
Still Remorse, remorseless colling, writhing, atings forevermore.

R. W. S.

WORDS IN SEASON

CHICAGO, ILL.—L. Sheldrake has rented a Community Hall near here and is having Gospel meetings. Mr. S. Mick is with him.

HITSVILLE, IOWA.—"We had the joy of seeing an Assembly begun here, 55 breaking bread the first Lord's day." (Oliver Smith.)

WATERLOO, IOWA.—Jas. Marshall is having a series of meetings here.

PHILADELPHIA, PA.—Mr. John Long, 6708 Paschal Ave., West Philadelphia, Pa., is now correspondent for the Assembly at 20th and Dickinson Streets.

DECKERVILLE, MICH.—Two professed to receive Christ after the Tent was taken down at Moore's Junction: then Bro. Barr had three weeks' encouraging meetings at Deckerville: and later in White Rock in a dance Hall, 30 to 35 attending, and some fruit in conversions.

PIAZZA, GIOVINE, ITALIA, F. ROME, ITALY.—Bro. V. O. Lella writes: "Four believers have been added to our Assembly. A dear man who had a serious operation, whom I visited in the hospital now comes to the meetings with all his family. During the last two months we were able to spread about 100 Bibles, 200 New Testaments, and 50 kg. of Gospels and other portions. We desire fellowship in prayer that the name of the living God may be still glorified in this great city."

CHARLTON, ONT.—Bro. Widdifield is having fruitful meetings: Bren. Shivas and Jas. Kay are at Earlton, God saving some at both places. We had a day's meetings when a number came up from Earlton, it was a most profitable time. The nearest assembly, apart from Earlton is 200 miles, so there is much land to be possessed.

ARNSTEIN.—Bruce and Miller had good meetings here and at West Rd.

OSHAWA.—G. Smith had some good meetings, and was going on to Peterboro Conference.

VALENS.—We had an appreciated visit from Bro. Watson, who was having meetings at Humber Bay, with some fruit.

TORNOTO, ONT.—Dr. Matthews and Mr. Warke had large meetings in the various Halls. Mr. McKelvie had a week's meetings in the city.

COLLINGWOOD.—The Conference was smaller than usual because of a fall of snow hindering motor traffic, but God gave a good and profitable time. Bren. Williams, Steen and Watson ministered the word, the latter remaining for meetings.

PETERBORO.—The Conference was good, Bren. Miller, McCartney and Smith ministering the word.

RICHMOND HILL, L. I. N. Y.—The Conference was searching and good, 12 of those who give their time to ministering the word being present.

WATERBURY, CONN.—The conference was their largest: the ministry was varied and good, by 10 of those who labor in the Gospel.

YORK, N. Y.—S. C. Keller had some meetings on "The feasts of Jehovah," using a chart.

HOLLAND, N. Y.—Bren. Barefoot and Jas. Smith hope to have meetings in this district—a neglected part: few of the Lord's servants seem to be exercised about the small neglected assemblies.

BOX 446, NASSAU, BAHAMAS, B. W. I.—Wm. A. McCullough writes of safe arrival back to his field of labor. He purposes visiting a number of the "out Islanders" with the Gospel.

PLUMAS, MAN.—Bren. Scott and Bunting had meetings here with blessing.

PORTAGE LA PRAIRIE, MAN.—The brethren here have been carrying on Gospel work most of the summer in Lakeland and Langrath, and a few have been saved, and some have been baptized.

WINNIPEG, MAN.—A good measure of Gospel activity prevails: some have been saved, baptized and added to the two assemblies, Main St. and West End. Well attended all day meetings were held on Thanksgiving day, with helpful ministry by local brethren. R. J. Dickson has had meetings at St. Andrews, Treherne, and Rose Isle.

BRANDON, MAN.—Bren. Chawner and Fish have visited here with helpful ministry.

WORDS IN SEASON

GROTON, CONN.—Mr. J. Pearson had several weeks' helpful meetings; he also visited Hartford.

MONTREAL, QUE.—W. H. Hunter is having a series of meetings here.

RALEIGH, N. C.—There was a good interest in the Tent meetings by Bren. McEwen and Smith, several professing faith in Christ.

BRIDGEPORT, CONN.—Mr. J. McCullough has returned. His address is 199 Peace St., Stratford, Conn. As a result of the Tent work in Debert, 21 were baptized.

STRATFORD, ONT.—C. R. Keller had good and fruitful meetings, then went on to Kitchner.

VANCOUVER, B. C.—R. Telfer purposed visiting these parts after his visiting the Assemblies in California.

CONFERENCES

TILLSONBURG, ONT.—Conference prayer meeting, D. V. Dec. 29th, followed by meetings daily, Dec. 30, 31 and Jan. 1. Circulars later (Conference box 221).

PHILADELPHIA, PA.—Forty-first Annual Conference, D. V. will be held in the Bethany Brotherhood Hall, 2123 South St., on Dec. 31, 1927, and Jan. 1st and 2nd, 1928. Prayer meeting Dec. 30, 7:45 P. M., in the Gospel Hall, 2447 N. Mascher St. Circulars from Mr. D. P. Harry, 535 Robbins Ave., Lawndale, Philadelphia, Pa.

MONTREAL, QUE.—Annual Conference will be held, D. V. in the Gospel Hall, 119 Laurier Ave. West, Dec. 31st, Jan. 1st and 2nd, with prayer meeting Friday evening, Dec. 30th (Circulars from Wm. E. Reid, 696 Clanranald Ave., Montreal, Que.).

MONROVIA, CAL.—Our Convention will, D. V. be held Jan. 1st and 2nd, three meetings each day, preceded by a prayer meeting Sunday, Dec. 31st, 7:30 P. M. Correspondence to Harry Martin, 143 Lincoln Place, Monrovia, Cal.

SEATTLE, WASH.—Conference begins with a prayer meeting, Saturday, Dec. 24 (D. V.), and continues over the 25th and 26th. (G. A. Morrison, 4418 Woodlawn Ave., Seattle, Wash.)

STEUBENVILLE, O.—Our annual Conference will begin, D. V. Friday evening, 7:45, with prayer meeting, and continue Dec. 24, 25 and 26. (Andrew Cousley, 1309 Euclid Ave.)

BOSTON, MASS.—The Conference will, D. V. begin with a prayer meeting, Saturday, Dec. 24, 7:30 P. M., and continue with three meetings each day, Sunday, Monday, 25, 26. (W. Faquhar, 51 Fairbanks St., Brighton, Mass.)

FALLEN ASLEEP

MRS. MORRISON, of Baltimore, Md., on Oct. 12th, aged 54. Saved in Blackburn, England 27 years ago, and received into the assembly. Leaves a husband, two sons and a daughter. Wm. Beveridge spoke to a number at the funeral.

MISS E. JACKSON, of Guelph, formerly of Stratford, on Nov. 6. Patient sufferer for years; bearing a good testimony; last words "I have kept the faith." Bro. Crocker spoke at the funeral.

MR. JAS. CANNING, Gortade, Uperlands, Co. Derry, on Oct. 25th, from heart seizure; converted 40 years ago, and connected with God's assembly ever since; a true shepherd, seeking by precept and example to guide the saints in the "old paths." His home call leaves a vacancy few are able or willing to fill. Bren. Diack and Campbell spoke to a large company at the funeral.

JAMES COLLINS, of Los Angeles, Calif., formerly of Toronto, Can., on Nov. 10th. Saved about 10 years ago; baptized and received into the Goodyear assembly; beloved by all.

MR. ALBERT SIMPSON, of the Pawtucket assembly, on Nov. 17th, aged 58, from cancer. Saved 38 years ago and connected with the assemblies almost ever since. The funeral was large. Dr. Martin, J. Conaway, and R. Halliday preached the word.